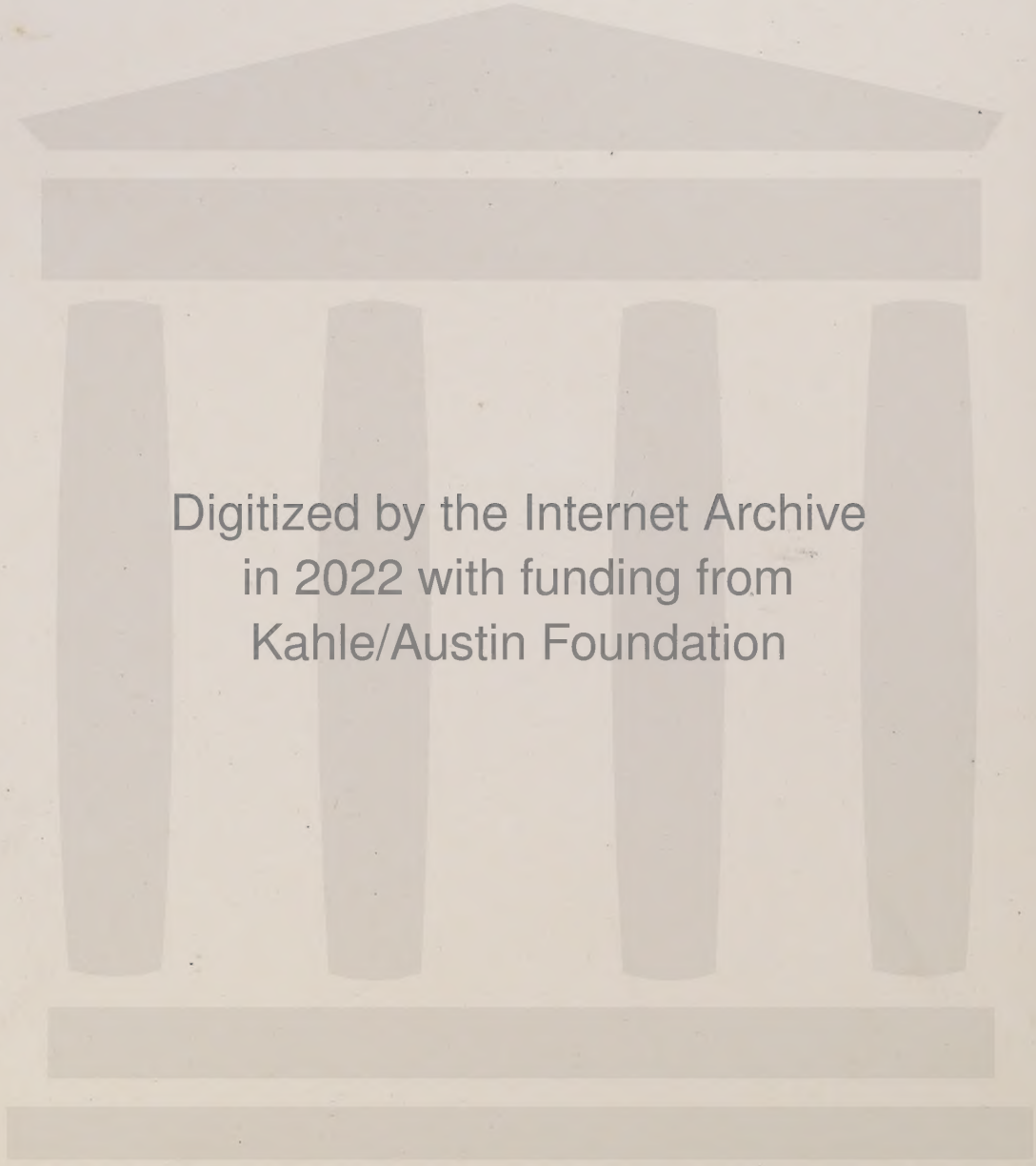


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DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY. THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 100. RICHMOND, VA., JANUARY 5, 1935. No. 1.

1835 1935

ANNIVERSARY NUMBER

100 YEARS OF CONTINUOUS PUBLICATION

THE EPIPHANY.

SOWING THE SEED FOR ONE HUNDRED YEARS

Dear Southern Churchman:

So you are to keep your Centennial. One hundred years of service as a Church Family Newspaper, which long before the Civil War went into thousands of homes South and North! What a medium of holy inspirations has the old-young journal been through the changing years! You synchronize with the valiant determination to conserve what was deepest, richest and eternal in the Evangelical School. Impressive names and personalities arise out of the past: W. H. Wilmer, William Meade, William Sparrow, John Johns, Francis Whittle, Alfred Randolph, D. F. Sprigg, Joshua Peterkin and his apostolic son, the two Joseph Packards, of gracious memory, Beverley Tucker and the boys who under his roof learned to follow the gleam. These are just a few there is room to name.

Your life began, too, with the rise in 1835 of the modern missionary movement of this Church, and none but God knows into how many young hearts your voice dropped the seed that led to a missionary vocation. Then, through all these years you have laid stress upon personal devotion. You have stood for belief in the whole gospel of Christ, and the sweet and reasonable cultus of the Prayer Book, that book which has grown to be what it is through the Christian experience of so many millions.

Your paper has been taken in our family without a break ever since it was founded, and I have known every editor for sixty years. Like a character in Shakespeare, "For several virtues I have loved several women," but nothing that I have learned from other books or journals has ever dimmed my appreciation of a paper, so many of whose children have cause today to rise up and call it blessed.

ARTHUR B. KINSOLVING

Baltimore, Md.

THOUGHTS for the THOUGHTFUL

"Endless the songs ye sing,
Ye choirs ethereal.
Still let the planets ring
Praises imperial!"

The life He lived has never been assailed,
Nor any precept as He lived it, yet
Has ever failed.
—T. Lindsay.

"Ye who now will bless the poor,
Shall yourselves find blessing."

"Give me health and a day," says Emerson, "and I will make the pomp of emperors ridiculous."

Our incense is the worship, which
We offer day by day;
Our gold is service done for those
Who meet us on our way;
Our myrrh is penitence sincere,
And sorrow for our sins;
An offering unto God, which grace
And pardon wins.
—F. G. Plummer.

He chose this way, it may have been
That those poor mothers everywhere,
Whose babies in the world's great inn
Find scanty cradle-room and fare,
As did the Babe of Bethlehem,
May find somewhat to comfort them.
—M. R. Smith.

"The final test of religion is not religiousness, but Love . . . not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life.—Henry Drummond.

The best the wise men had to give was not their gold, but themselves. The best we have to give is ourselves. What Jesus did with the gold, the frankincense and the myrrh we are left to guess. Holman Hunt pictures Mary handling these priceless gifts years after in the carpenter shop at Nazareth. We do not know. What He does with the gift of life, however, we do know. One who had given his all to Christ said, "I know that He is able to keep that which I have committed unto Him". That gift of life Christ will receive, and thanks be to His name, He will keep forever and forever.—Ex.

Here is a very pleasing definition from "Hare's Guesses at Truth", an old favorite—"a Christian is God Almighty's gentleman". See that you "adorn the doctrines". Graces are as important as gifts.

Small service is true service while it lasts;
Of humblest friends, bright creatures, scorn not one.
The daisy, by the shadow which it casts,
Protects the lingering dewdrop from the sun.
—Wordsworth.

Because in tender majesty
Thou cam'st to earth, nor stayed till we,
Poor sinners, stumbled up to Thee,
I thank my God.

Because the Saviour of us all
Lay with the cattle in the stall,
Because the great comes to the small,
I thank my God.
—G. A. Studdert-Kennedy.

The pagan man is the man whose standard of right does not extend beyond his own interests; and the pagan state is the state whose standard of right does not extend beyond its own interests.—Benjamin Kidd.

To the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And chiefly its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this—
Salvation from our selfishness,
From sin itself, and not the pain
That warns us of its chafing chain.
—Whittier.

We should ask ourselves whether anywhere except in Christ can be found the power which will overcome the hatred of nations and classes and individuals. The Christmas Saviour pronounced a special benediction on the peacemakers. His blessing rests upon all endeavors which make for the harmonizing of our discords. To every Christian comes the call to show in all the relations of life that love "which is the very bond of peace and of all virtues".—Canadian Churchman.

The great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making.—Ruskin.

If we first give our own selves to the Lord, then shall we also freely give Him all things. Though all the silver and gold and the cattle upon a thousand hills are the Lord's, yet He has committed these in trust into our hands and we are to administer them as His trustees. This is a high honor He has bestowed upon us, and we should regard and administer it in the spirit of loyalty and love.—Exchange.

Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life, you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thoughts, your words, your acts, all work to the same end, and that end not yourself, but God. That is what we call Character.—Florence Nightingale.

Personal Notes

The Rev. J. Haller Gibboney, rector of St. John's Church, Tappahannock, Va., has tendered his resignation on account of ill health and will retire to his old home in Wytheville, Va.

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After ten years of service, **Prof. Henry N. Ogden,** of Utica, resigned as chairman of the Central New York Diocesan Department of Religious Education, and has been succeeded by the Rev. Walter M. Higley, rector of All Saints' Church, Johnson City.

CLERICAL CHANGES.

The Rev. Dudley D. Zuver, aassistant at Christ Church, Short Hills, N. J., resigned as of October 1.

The Rev. Henry A. Link,, rector of Trinity Church, Bayonne, N. J., since 1927, resigned as of December 1.

The Rev. Richard W. Baxter, vicar of St. Mark's Church, Phelps Manor, N. J., resigned on January 1.

The Rev. George F. Collard, assistant at Christ Church, Hackensack, N. J., will leave his work at Hackensack in January to become vicar of St. Mark's, Phelps Manor, and Grace, East Rutherford, N. J.

The Rev. Oran Zaebst, assistant at Trinity Cathedral, Newark, has resigned his curacy and has accepted the call to the Church of St. John the Divine, Hasbrouck Heights. Both took effect January 1.

RESIGNATIONS.

The Rev. William J. Wilkie, one of the widely known clergy of the Protestant Episcopal Church in this diocese and for the past seventeen years in charge of the Church of the Holy Trinity, Lansdale, and Emmanuel Church, Quakertown, has announced his resignation to take effect December 30. Mr. Wilkie, who is in his seventy-eighth year, is resigning to go on the retired list after an active ministry of more than fifty-three years.

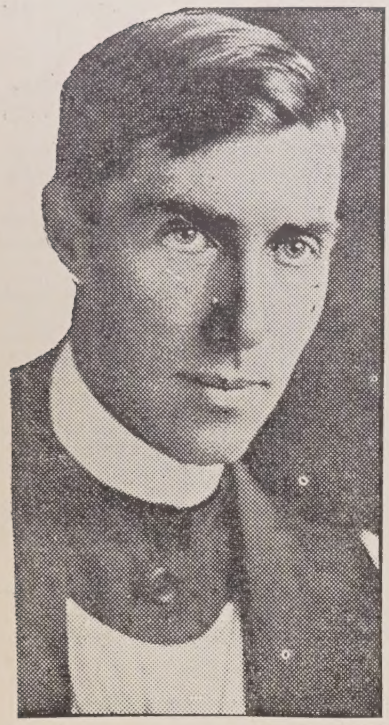
Mr. Wilkie was born in New York City, July 24, 1857, and is a graduate of the old College of the City of New York and of the General Theological Seminary in that city. He was ordained to the diaconate in 1881. Until 1888 he was Master at St. John's School, Manlius, N. Y. For a time he served as rector of Grace Church, Guilford, N. Y., and for five years was headmaster of Selwyn School, Reading, Pa., after which he was in charge of St. Anne's Church, Middletown, Del. Before coming to the diocese of Pennsylvania to take charge at Lansdale and Quakertown, Mr. Wilkie was in charge of Grace Church and Emmanuel Church, Fleischman, N. Y. While in Delaware, Mr. Wilkie was a member of the Standing Committee of that diocese and also served as a deputy to the General Convention from the Delaware diocese. Mr. Wilkie will make his home in Jenkintown.

DEATHS.

Burial services for the **Rev. William Booth Guion,** chaplain of Christ Church Hospital, Philadelphia, were held in the chapel of the hospital, the Rt. Rev. Francis M. Taitt, Bishop of the Diocese, and the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, officiating. Mr. Guion, who had been chaplain for the past three years, died suddenly on Thursday, December 27, from a heart attack. He was in his seventy-ninth year. Interment was in the family lot in Brooklyn.

Mr. Guion was born in Brooklyn, November 20, 1856. He was a graduate of St. Stephen's College and the General Theological Seminary. His first work was as a member of the staff of the City Mission, of Minneapolis. In succession he served as rector of St. Luke's Church, New York City; Trinity Church, New Orleans; St. Mary's, Pocomoke City, Md.; St. Matthew's Cathedral, Dallas, Texas; Grace Church, Galesburg, Ill. Before coming to Philadelphia he was at **Trinity** Church, Pottsville, Pa.

In the Years to Come



BISHOP H. ST. GEORGE TUCKER

Anniversaries furnish ground both for felicitations and for questionings. If the principle of the survival of the fittest be valid, a paper which, like the **Southern Churchman,** reaches its one hundredth anniversary deserves to be congratulated on the useful service that it has rendered. If it had not during such an era of change as the past century been successfully meeting a real need, it would long ago have passed out of existence.

Survival value in the past, however, does not necessarily ensure continued usefulness for the future. Where this is lacking the feclicitations called forth by an anniversary represent nothing more than the world's polite way of burying its dead. The editors of the **Southern Churchman** are aware of this danger. The purpose of this centennial number is not to appeal for future support on the ground of past services. We do believe, however, that the record of the past hundred years, as presented in this number, constitutes a claim for consideration of the question whether the paper cannot be made equally useful in the years to come. What we ask of those who recognize the need for a religious journal is that they will give the **Southern Churchman** the opportunity to prove that it can fill this need.

We realize that if the **Southern Churchman** is to meet the needs of the present religious situation, substantial improvement will be necessary. Karl Marx's dictum that every social problem is at bottom a financial problem has an element of truth in it, so far as Church papers are concerned. The improvement, both in quantity and quality, that we hope to make in the **Southern Churchman,** depends in some measure at least upon more adequate financial resources. These can be secured only through an increase in the number of subscribers. Every new subscriber will not only extend the range of the paper's influence, but will help to make it more worth reading.

The aim of the **Southern Churchman** is week by week to help the Church make explicit all that is implicit in the Gospel of our Lord Jesus Christ. This necessarily involves helping to promote the practical work of the Church. He that willeth to do the will of God shall know of the doctrine. Each new age inevitably asks of Christ, "Art Thou He that should come or look we for another?" The answer to the question is found primarily not in some new elaboration of doctrine, but in the demonstration that through the Church Christ is still meeting the needs of man. Church papers can help by bringing to their readers the news of Christian activity throughout the world.

We believe also that the **Southern Churchman** can be useful by helping to arouse interest in our Lord's command, "Go ye into all the world and preach the Gospel to every creature."

The missionary work of the Church is not only an obligation, but it is a means by which our own spiritual welfare is promoted and the ideal of catholicity is realized. This applies not only to what is called foreign missionary work, but equally to the efforts which are made in behalf of the under-privileged and the un-evangelized in our own country. We hope also to be helpful in carrying out another of our Lord's commands, "Suffer the little children to come unto me." One department of the **Southern Churchman** is devoted entirely to presenting religious news and instruction suitable for young people. Our ambition is to make the paper of real value and interest to every member of the family, young and old.

The one purpose of those who are responsible for the publication of the **Southern Churchman** is to aid in the upbuilding of Christ's Kingdom. It has no official connection with any ecclesiastical organization. It is not the organ of any party and it endeavors not to be prejudicial or partisan in its presentation of Christian truth. Its only obligation is one of loyalty to the doctrine, discipline and worship of the Protestant Episcopal Church. This loyalty, we believe, is thoroughly compatible with a sympathetic attitude towards other branches of Christ's Church. Indeed it involves the obligation to use every effort to promote the cause of Christian unity. Holding firmly to this purpose, we pray for God's help and guidance during the years that lie ahead.

We are grateful to those who have helped us in the past and we venture to request the cooperation of those who sympathize with our purpose and who believe as we do that the **Southern Churchman** may become an increasingly useful means to its realization.

H. St. G. Tucker.

* * *

A CALL OF GOD.

Another year is but another call of God
To do some deed undone and only we forgot;
To think some wider thought of man and good;
To see and love with kindlier eye and warmer heart,
Until, acquainted more with Him, and keener eyed
To sense the need of man, we serve
With larger sacrifice and readier hand our kind.
What shall I ask for the coming year;
What shall my watchword be?
What wouldst Thou do for me, dear Lord,
What can I do for Thee?

Lord, I would ask for a year divine,
Transfigured from above,
Till all the days like heaven's heights
Shine with Thy light and love.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., JANUARY 5, 1935. No. 1.

One Hundred Years Old.

We are one hundred years old with this issue. One hundred years is a long time in the history of our Church in America—old as we like to think ourselves. We have only had bishops in this country fifty years longer than this paper has been alive, and while Jamestown and 1607 still are farther from the war of the revolution than we are today, the real and vital strength of our Church dates from a time nearer 1835 than any date before that time.

Names like Bishop Channing Moore seem to us today as far away names, and yet Bishop Moore was the Bishop of Virginia when The Southern Churchman was born. Bishop Meade had only been consecrated "Assistant" Bishop of Virginia five years before and Bishop Moore was to live seven years longer. Both men were leaders in the national Church and both saw that a revival was needed if our Church of ancient heritage was to live.

We like to think that we were a part of the revival that did come. We were born approximately at the time the Domestic and Foreign Missionary Society was born, and always The Southern Churchman has been the friend of missions and missionaries. We were born at a time when men still were provincial in their thinking, and yet the golden opportunities of the new West were visible. The South was mainly agricultural and depended to a great degree upon the institution of slavery. The Southern Churchman, following the example of the great Bishop Meade, felt that institution wrong and un-Christian, and did not hesitate to say so. Later when the issue became a burning political one, the editors pleaded for peaceful ways of abolishing what had been foisted on the South by greedy men. Today her editors of that time are proved right, and popular books call the horrible conflict that ensued "the needless war".

The Southern Churchman could hardly have called herself a "national Church paper for all the family" in those early days, for she was local in the extreme and was meant to serve the South. But she always was a paper for "all the family," and she unblushingly championed the Evangelical doctrines as exemplified in the "Great Awakening". If the Oxford Movement seemed to gain little foothold where The Southern Churchman was read, it was not because she opposed that movement as much as the fact that men knew an awakening had already taken place that stirred their hearts and minds. Modern historians often forget that men of the caliber of Bishop Meade were not the hound-riding, indifferent low churchmen pictured by the Tractarians, but were men who loved the Church to which they owed allegiance, but loved the whole-hearted consecration of souls converted to Jesus Christ as Saviour even more.

The Southern Churchman has always been published in Virginia and the stamp and mark of that sturdy zeal that sent out so many missionaries and that strong and yet sane piety has been a part of her tradition. Virginia had and has a greet contribution to make to the Church as a whole, and those unthinking souls who casually say, "low and lazy" hardly know the truth about the Evangelical tradition which has spread throughout the world. Reality in worship was always greater than form or ceremony.

A story—it may be apochryphal—about another of those sturdy Evangelical souls well illustrates the true temperament which they sought to send forth in this paper. Bishop Francis Whittle was officiating at a certain small town church. The usual buzzing ladies interrupted him as he put on his gown by reminding him that certain Presbyterians, Methodists and even Baptists would be present and urged him to be sure to invite them to the Holy Communion. Bishop Whittle replied that he would make a note of what they said. At the appropriate time, the good Bishop, coming to the front of the chancel said, "I understand there are Presbyterians with us today. I hope none of them will come to the Communion. I am told there are certain Methodists and even some Baptists present. I trust none of them will come to the Communion. I presume there are some Episcopalians present. I would not care to have them come to the Communion. BUT, (and the Bishop's voice rang out), All ye who do truly and earnestly repent you of your sins are most warmly urged not to neglect the Sacrament of the Body and Blood of Our Lord."

That was a lesson never forgotten. It was a lesson in the best type of doctrine of the school to which he belonged. There was only one test and that test was not along lines of names, but along lines of sincerity and reality.

In one hundred years The Southern Churchman has had many ups and downs financially and spiritually. Some editors have been strong, some have been weak. Some have been a bit narrow and some have even been considered too broad. But all have had sincerity, and it is the hope and prayer of the present editorial staff that as we begin another one hundred years of service to the nation and Church, we may have the reality of sincerity and truth and dare to stand always for what we believe true. If we do that, we will live up to the great traditions that have been built for us through the years.

The Editors of the Southern Churchman

In celebrating the centennial of the **Southern Churchman**, our attention is first attracted to the men who have shaped its policy and guided its destinies through the century.

The paper was started as a private venture by the Rev. William Fitzhugh Lee, son of Mr. Edmund I. Lee of Alexandria. He had graduated from the Virginia Theological Seminary a few years before, but ill health had compelled him to give up active work. From the beginning he had for his paper the backing of the Seminary. In fact, there are reasons to believe that that Institution had more than a passing interest in the development of the **Southern Churchman.** Certainly, the happenings on "the Hill" were chronicled with much more detail than was the case in later years.



REV. WILLIAM F. LEE,
The Founder and First Editor of the Southern Churchman,
1835-1837.

Mr. Lee had circulated a prospectus explaining his motives in publishing a religious journal. So far as is known there is no copy of this pamphlet extant, but we read, however, in a subsequent editorial that the purposes for which the **Southern Churchman** was established were "The promotion of practical piety, the diffusion of religious and general intelligence, and the maintenance of the distinctive principles of the Protestant Episcopal Church."

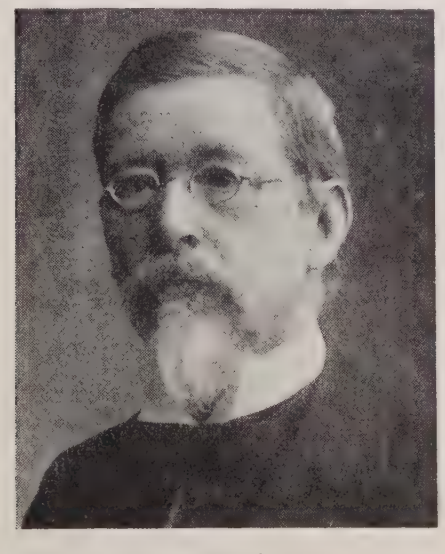
In looking over the first number of the paper, we are immediately struck with the amount of space given to missionary news, not only of the Episcopal but of all Churches. The death of the great William Carey is noticed; items from English Church papers are often copied. The Spirit of Missions, itself only a few years old, contributed largely to this number, the editor searched far and wide for material to make his paper interesting and, it must be confessed, considered his scissors mightier than his pen, and used them constantly in his editorial work. From the beginning he tried to make his readers "missionary-minded," as we say today. That he succeeded is evident. Many letters from missionaries appeared, and increasingly news from foreign lands was printed, as the work of the Church spread. The paper was widely circulated. In an early number we find a protest from a reader against the word "Southern" in its name, as this would seem to imply that its influence and circulation were sectional rather than general.

Bishop Meade gave his whole-hearted support to the **Southern Churchman.** In early numbers he contributed many articles and some of his sermons. He counselled the editor to present each week some article or story which would be suitable for reading aloud to children and servants. He himself furnished the first of these, a dialogue between two servants as to the validity of the conversion of one of them. If either "Sambo" or "Toney" could have understood a word which was put in their mouths by the good Bishop, he was indeed an exceptional servant.

Mr. Lee, suffering from tuberculosis, soon had to leave Richmond, where he had been publishing the Churchman and go to his father's home in Alexandria.

He moved his office with him and was able to continue his work up to the time of his death in May, 1837. The writer of his obituary in the **Southern Churchman** says of him: "His popularity as a preacher of the Gospel rendered him universally acceptable. His zeal in the discharge of his sacred duties was of the first order. He possessed a mind of the most vigorous character and a spirit of Gospel industry seldom equalled. He was a firm and decided Episcopalian, but at the same time lived in peace and friendship with other denominations of Christians."

After an interim of a few months the Rev. Zacha



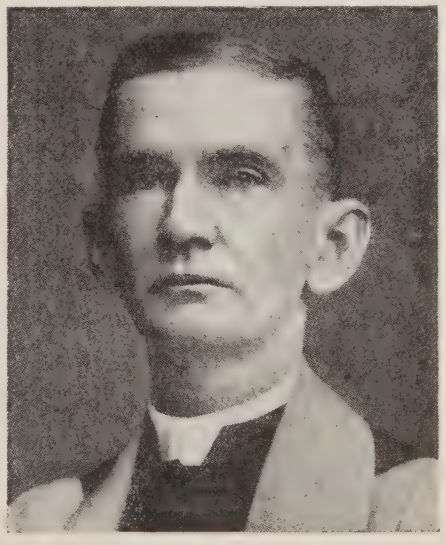
Rev. Dr. Francis Sprigg, 1855-1899.

riah Mead became editor, which office he held until 1843. That he had his doubts about undertaking the work is shown by the following quotation from his first editorial. "The advice was not without a plausible reason which a Right Reverend friend gave to one who had solicited it in relation to his acceptance of the editorship of a religious periodical: 'My dear Sir,' said he, 'if you do not wish to ruin your soul forever, let it alone'."

Mr. Mead inaugurated a "Junior Department". We can early see the hand of Mrs. Editor in the selections chosen for the children, but no record has been kept on earth of the faithful work of the women who have contributed so largely to the success of this feature of the **Southern Churchman.** Even so, the "poems" chosen to head the column left much to be desired from our present-day point of view. In 1843, Mr. Mead gave up the paper. As there are no numbers for this year in the files to which we have access, we are unable to give the reason for his resignation.

As the paper had been published in Alexandria from the time of Mr. Lee's illness, it was not difficult to call on the professors at the Seminary to lend their aid in the struggle for existence. The editorship was now undertaken by a member of the faculty, Dr. E. R. Lippett. The influence of the Churchman was growing. We find a continued zeal for missions in its contents; many of the alumni of the Seminary who went into foreign lands turned to its columns as a medium for telling the story of their work, and enlisting the interest and aid of their friends at home. The policy of the editors of the paper seemed to be to give news rather than to develop a strong editorial column. Perhaps this were the better plan. News from foreign lands was not as common then as now; Churchmen followed with growing interest the work of the men whom they knew personally; the story was better told by their pens than from the editor's desk. Dr. Lippett was one of the "grand old men" of the Seminary's early days. But unfortunately his strength was not equal to the duties of manager as well as editor, in addition to his teaching; therefore, in March, 1848, he gave up the editorial chair. He wrote in his last number that the step was taken with regret, but was necessary because of the large amount due in subscriptions "to the establishment" which was an embarrassment he was no longer able to carry. He thought the period of his incumbency—four years—had been "fraught with the most powerful influences for evil to the Church of our affections to which, since the age of the Reformation it had been exposed." A feeling, by the way, which was expressed by each of the editors in turn in these early days. Although no financier, Dr. Lippett was a man of the highest qualities. His ministry, as parish priest, editor and professor, extended over a period of forty years. A friend wrote of him after his death: "Of highly cultivated mind, of sound judgment and kindly disposition, gentle and with gentlemanly manners and uniformly elevated Christian sentiments, to have intercourse with him was to be drawn to him." He died at the home of his son in Charles Town, West Virginia, in 1870.

A few weeks after Dr. Lippett's resignation, Bishop Meade announced in his Convention address that the continued existence of the **Southern Churchman** was assured, and arrangements had been made for the Rev. George A. Smith to assume the editorial chair. Mr. Smith was no stranger to Virginians. He held the proud distinction of being the first gaduate of the Virginia Seminary. Though born in England, he was brought up and partly educated in New York, attendin for a year the General Seminary in that city; he then came to Virginia and finished his theological training under Dr. Keith at William and Mary College, where the Theological Seminary of Virginia was conducted for its first year, 1823. Mr. Smith's active ministry was short. He had to resign his first charge because of some throat affection and thereafter was never able to hold any regular cure for long at a time. He opened a school for boys at "Clarens" on the Seminary Hill, but closed it in order to take charge of the **Southern Churchman.** He edited the paper with success until he resigned it in 1855, in order to reopen his school. For the rest of his life he stayed in or



The Rev. Wm. Meade Clarke, D. D., 1898-1914.

near Alexandria, helping other ministers as his health permitted. For a while after the war he would, when he was able, take the journey of one hundred and fifty miles to Amherst Courthouse to hold services. He lived until 1889. "Being the oldest alumnus of the Seminary," a writer in the **Southern Churchman** said of him, "he was made the president of the Alumni Association. It was one of the bright spots in his life

year by year to go out to the Hill and there preside at the meeting of the Alumni—His life was his sermon, of the Grace and Power of God."

When Mr. Smith gave up the paper, his place was filled by the Rev. D. Francis Sprigg, who continued at the editorial desk for forty-four years. During this time he exerted an influence on the Church in the South which can never be measured. His name was a household word. A native of Maryland, Dr. Sprigg



Rev. E. L. Goodwin, D. D., 1914-1920.

came to the Virginia Seminary for his theological education and graduated in the class with Bishops Young, Lay and Whittle. He held churches in the Diocese and was considered a good preacher. His best efforts, however, were given to the paper. His style was "as a writer clear, vigorous and pointed; he wasted no words and never left a doubt as to his meaning." The story is told of a fellow minister who, knowing of Dr. Sprigg's reputation as a writer of obituaries, was heard to remark that "it added to the terrors of death to know Dr. Sprigg would write one's obituary."

During the trying winter of 1860-01, Dr. Sprigg kept his paper free from political discussions. In the issue of April 12, 1861, silence could no longer be maintained. He writes then: "It is with feelings painful in the extreme that we at length have to chronicle the beginning of Civil War." He reminds his readers of the duties of Christian people—"watchfulness, as times of excitement are not times of Grace"; the exercise of patience, and prayer for those in authority.

On May 24, he gives notice that the Seminary was to be closed, as the students were anxious to be at home. This is the last issue of the paper until the following November, when he began publication in Richmond, reducing the paper in size and number of pages as necessity demanded. He explains that the abrupt cessation in May was due to the occupation of Alexandria by Federal troops; and the delay in resuming publication to his expectations that the enemy would soon be driven from the city, or else the war would end. Now he is established in Richmond, and here he stayed, never failing to publish another number until the very day of the evacuation of the capital city.

We could wish that space permitted some quotations from the restrained articles which appeared during the war. As exchanges were few, the editor was put to it to fill his pages with readable matter and yet not discuss the only topic which occupied men's thoughts. In one of the first war numbers there is a prayer "slightly altered," which was suggested for use in the churches in the Confederacy. It had been written by the then Archbishop of Canterbury during the war Philip of Spain waged against Elizabeth in the sixteenth century. Dr. Sprigg recommends it as a "sublime spiritual supplication," but it also shows a familiarity on the part of the writer with the imprecatory psalms.

The summer after the end of the war saw the reappearance of the **Southern Churchman** which for six months at first was issued only every two weeks. Dr. Sprigg explains that his office had twice been burned, his subscription list had been lost, he had no books, and very poor mailing facilities. He started a new, "New Series, Vol. I, No. 1.", and so far as we know the Churchman has never failed to appear regularly from that day to this. He warns his readers, "the editor not being a politician and the paper being published for Church purposes, the discussion of political subjects will form no part of his plan. There is a Kingdom higher than any of the kingdoms of this world which will be in existence when the head of every earthly ruler lies low in the dust."

So, under this good man, the paper grew again from small beginnings. He had many storms to weather, but so ably did he pilot his craft that it was announced in the Council in 1880 that the Diocese, thinking it could now stand without Diocesan backing, had sold to him its interest and good will in the enterprise. The paper at this time presented the physical aspect which forms the earliest recollections of many of its readers today, a large sheet with the name in enormous letters all across the top of the first page. It presented solid reading straight through to the bottom of the last page. The earliest—and for a long time the only—illustrations were the tiny bells which appeared in the advertisement of the McShane Company and the Bell Foundry Company. Shortly before Dr. Sprigg gave up the paper, he changed its size to that of a magazine of some twenty-four pages, half the size of the former sheets.

When Dr. Sprigg found his editorial duties too heavy for his advancing year, he sold his interests and announced the change in his last issue. "With this number of the **Southern Churchman**," he writes, "my



Rev. W. Russell Bowie, D. D., 1920-1923.

connection with it ceases— Its good will has been bought by the Protestant Episcopal Churchman Company, who have appointed the Rev. William Meade Clark of St. James' Church, Richmond, its editor—I have been connected with it for forty-four years. Many and great changes have occurred since then, but all in the hands of God." "Few editors," writes his successor, "wielded a stronger pen and the courage of his

convictions for evangelical truth was recognized far and wide. Under him the paper grew and prospered and his services to the Church as a writer in its columns are matters of history."

The new company owed its existence, we are told, "to the earnest desire of many Virginia Episcopalians to perpetuate as far as possible the old **Southern Churchman,** so well known for its sound religion and loyalty to the doctrine, discipline and worship of the Protestant Episcopal Church."

The Rev. Mr. Clark is too well remembered by the readers of this paper to need introduction here. The son of the Rev. John T. Clark, he was reared in a country parish in Virginia. He attended the University of Virginia and graduated from the Theological Seminary of Virginia. He came to Richmond as rector of St. James' Church shortly before his election as editor of the paper, remaining at this post for nearly fifteen years, his tenure of office being second only to that of his predecessor. In addition to the work demanded by his large and growing church and his editorial work, Dr. Clark gave his services generously to the needs of the Diocese. He attended six General



Rev. Joseph Dunn, D. D.
1924-1927.

Conventions as Deputy, where his ability was called to the service of the General Church. Active to the end of his life, he was the only editor except the founder of the paper to die in office. In announcing his death in the Churchman, a friend wrote: "A Prince has fallen in Israel. The Rev. William Meade Clark, editor of the **Southern Churchman,** died at his home in Richmond after a long illness, and now rests from his labors. Soon after the organization of the **Southern Churchman Company,** Dr. Clark was appointed editor, a position he held to the day of his death. He was not a dilettante writer of idle space-fillers, but these columns always expressed the strong individual convictions of a vigorous and well-balanced mind. He avoided controversy and contented himself with the positive affirmation of essential truths and the advocacy of those things which made for the progress of the Church and the Kingdom of God. His trumpet gave forth no uncertain sound and his words had weight and power—His zeal for the cause of missions and his special interest in the work of the Church among the colored people are known to every reader of the **Southern Churchman**—With unclouded vision, unconquered and unafraid, he slept upon his shield."

As Dr. Clark's successor the Churchman Company chose the Rev. Edward L. Goodwin, D. D., rector of St. James' Church, Ashland, Va. He was the son of the Rev. Frederick D. Goodwin, L., and the father of the present bishop-coadjutor of Virginia. Like all the



Rev. R. Cary Montague, D. D.
1924-1927.

clerical editors of the **Southern Churchman,** Dr. Goodwin was a graduate of the Virginia Seminary. His ministry was spent in Virginia with the exception of two years when he was at Grace Church, Charleston, S. C. He was secretary and historiographer of the Diocese of Virginia for a number of years.

Soon after Dr. Goodwin had assumed his new duties Europe was plunged into war, and the echoes of the conflict had an almost immediate effect upon the



Langbourne M. Williams,
1927-1931.

life in America. Dr. Goodwin felt his responsibility keenly; the more so, as it became apparent that this country would sooner or later be involved in the maelstrom. He endeavored to guide the minds of his readers without prejudice to judge the issues before

them. A whole-hearted supporter of the President, his editorials at this time speak wise counsel and deep insight into the after affects of so demoralizing a catastrophe. Two members of his staff left the Churchman office for service in France, the remainder carried on without additional assistance. The strain of



Alfred B. Williams.
1927-1929.

the years and impaired health made it necessary for him to resign his post in 1923. The Churchman Company elected him consulting editor and his chair was taken by his able assistant, the Rev. W. Russell Bowie, D. D.

The following tribute was paid to Dr. Goodwin by Dr. Bowie, it also defines the sphere which the **Southern Churchman** endeavored to fill in the homes of its readers. "It has been many months since Dr. Goodwin was able to come to the office of the **Southern Churchman,** and it was hard for those who came in and out of the office to realize that it was the same place, when that gracious figure with the dignity and courtesy of an older generation was not there. He had succeeded in the editorial chair the brilliant and witty William Meade Clark. In temperament the two men were very different, but in their devotion to the same ideals for the Church at large for this whole paper they were alike. They made it express the evangelical piety, the human warmth, and the simplicity of religious emphasis which have long been congenial to the spirit of that which has spread far and wide as "Virginia Churchmanship." What the **Southern Churchman** received from Dr. Goodwin, as it had received from Dr. Clark before him, is an abiding heritage and through all the changing thought and the changing years, those who conduct this paper now can have no higher ambition than to keep the paper true to the sound and sweet ideals which Edward L. Goodwin, like his predecessors, represented."

Dr. Bowie, though rector of the largest church in Richmond, found time to edit the paper for something over a year. He had able assistance and kept the **Southern Churchman** true to its ideals as he had said he would. In his first editorial he wrote: "The **Southern Churchman** will continue to stand for exactly what it has been standing for ever since the present editor has known it. It will try to express the simple and vital religion of its evangelical and missionary inheritance, it will remember and try to make its own the motto of the old Virginia Seminary, "Seek the truth; come whence it may, cost what it will." On accepting a call to become rector of Grace Church, New York, Dr. Bowie resigned the paper, but consented to remain on the staff as consulting editor. He was succeeded by the Rev. Joseph B. Dunn, D. D., whose ministry of thirty years was spent in Virginia. He had been an active member of the General Convention since 1910, and brought to his task a sympathetic understanding and love of that type of Christian thought and living which is associated with the name of the Church in Virginia. Although Dr. Dunn had the able assistance of the Rev. R. Cary Montague, D. D., in his editorial duties, illness in his family compelled him to resign in January, 1927.

And now, for the first time in its history, the paper had a layman as editor, Mr. Langbourne M. Williams, the president of the Board of Managers, undertook the editorial duties. His simple faith, his strong upholding of the old ways of Virginia Churchmanship, his vigorous attacks upon all whom he believed to be disloyal to the faith as this Church hath received it are still remembered by our readers. He was ably assisted as editorial writers by Mr. Alfred L. Williams for a period, and by the Ven. Frederick W. Neve, D. D., who still continues the editorship of his own page.

Mr. Williams died in 1931. The Rev. Charles W. Sheerin, rector of Grace and Holy Trinity Church, was asked to assume the editorship and has continued in that position to the present. Among the many duties of his pastoral charge, his leadership of the annual Diocesan Fall Campaign and his wide interests in civic affairs, he has found the time to write strongly and fearlessly of the problems and movements of the life of today.

It will cause sincere regret to many readers that his early removal from Richmond to Chattanooga will necessarily sever his connections with this paper. He carries with him the good wishes of the **Southern Churchman** in his new work.

We look with satisfaction at the past of the old paper, which has been good. The work of the editors has been strong, incisive and courageous. The **South-**



Rev. Charles W. Sheerin,
1931——

ern Churchman has always stood for a recognized type of Churchmanship, to which we see people returning today, in a new appreciation of its simplicity and strength. That the paper may still give to its readers the same strong courage and simple exposition of the Faith, is the hope of all those who are now responsible for its continued existence. May its usefulness bless the homes to which it goes, for still another century.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W NEVE D D



A HUNDRED YEARS

To have survived a hundred years, and still
To stand undaunted for the Truth and Right;
When days are dark, to shed a steadfast light,
Is an achievement wrought through good and ill.

So well and deeply rooted in the past,
There should be finer fruit than e'er before,
And from the mine of truth a richer ore,
Proving her right, new centuries to last.

Frederick W. Neve.

The Only True Basis of Unity

Love occupies the same place in the moral and spiritual sphere as the sun does in the physical. St. Paul places love first among the Fruits of the Spirit, not only because love is the greatest of them all, but because the others grow out of it and cannot exist without it. This, of course, is because God Himself is Love, and His greatest works in relation to mankind, such as man's creation, and above all, his redemption by the coming of Christ into the world, are manifestations of the Divine Love, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." What is more, the Gospel not only proclaims God's love to man, but also teaches that the whole duty of man consists in his love to God and his love to his fellowmen.

Love the Supreme Motive of Human Life.

Love, too, is the supreme motive of human life, because love to God makes obedience to His will a pleasure, rather than a hard duty; that is to say, it brings the will of man into harmony with the will of God. Again St. Paul says:—"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law"; because, as he says again, that all the various duties which we owe to our fellowman can be summed up in that one saying:—"Thou shalt love thy neighbor as thyself."

The Main Duty of the Christian Church.

The Christian religion, therefore, is based upon love, because, "Love is of God, for God is Love." And it is the chief duty of the Christian Church to manifest this truth as clearly as possible to the world in obedience to our Lord's supreme command to His followers: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." St. John 13:34-35. It is clear that the Christian Church has sadly failed in the fulfilment of this duty, with the result that there has been a very serious loss in her power to influence the world.

The Influence Upon the Heathen of Christian Brotherhood.

It was once said:—"See how these Christians love one another." And this was probably one of the chief reasons why the heathen in the first days of Christianity embraced the Christian religion. It afforded a very strong and convincing proof of its truth, but those words could not be said now as they were then. The present divided condition of Christendom serves as one of the principal hindrances to belief in Christianity instead of serving as an unmistakable testimony to its divine origin.

The First Step to Unity.

As was suggested in a former article, the first step to Christian Unity must be based upon Love. Love is the foundation upon which Christ founded His Church, since the reconciliation of God and man was brought about by the supreme sacrifice which He made upon the Cross, out of love to mankind. We can hardly claim to be followers of the Master if we are not willing to show our love to Him by obeying His express command that we should make manifest to the world our love to one another. It is by no means necessary to delay any longer our duty in this respect by waiting till we have solved all the intellectual difficulties and problems of organization which now keep us apart. There is no reason why we should not enter into a Pact of Christian Brotherhood which would make manifest to the world that although we may differ in opinion on many things, that we are one in our devotion to Christ, and in love towards one another.

Love the Girdle of Perfectness.

Love is spoken of by St. Paul as the "Bond of Perfectness," or perhaps we may interpret it as the girdle of perfection, which clasps together in one the members of Christ's Body. We believe that if we could only get together on the basis of love other difficulties and problems would be much easier of solution, since they could be approached in a more brotherly way. Love is in itself a solvent, and thus able to melt obstacles which intellectual arguments might only serve to harden and make more difficult to remove.

(Continued on page 17.)

Kind Words That Help

And inspire to greater efforts. Letters of appreciation and encouragement commemorative of our one hundred years of work and service for the Church.

OF INESTIMABLE VALUE.

God be Praised for the Centennial of the SOUTHERN CHURCHMAN, a journal that has been of inestimable value to very many families, fulfilling well the mission of a Church paper. One of my earliest memories is the weekly coming of this Churchman to our home, where it had a place by my Bible and Prayer Book. Its columns have been filled with wholesome instruction for the young, as well as spiritual comfort for the careworn and doubting. Its missionary information has been an uplift to the whole Church. Long life to this loyal publication.

Rt. Rev. James R. Winchester,
Retired Bishop, Memphis, Tenn.

STAUNCH LOYALTY.

My acquaintance with the **Southern Churchman** began fifty years ago with my rectorship of "Old St. John's" in Richmond, Virginia, Easter Day, 1884. I think that I have steadily been a subscriber to the paper since that date.

There seems to be no valid argument against the necessity of what we call Church papers, such as the **Southern Churchman.**

The **Southern Churchman** has always made a special appeal to the family and to the young people in it.

I have admired the staunch loyalty of the **Southern Churchman** to the Protestant Episcopal Church consistently with its practical friendliness towards brethren of other names. On the other hand, the **Southern Churchman** has not been narrow in its relationship to those within the Church who differ from its views.

For the sake of the Church at large, I wish for the progress as a Church paper of the **Southern Churchman** through the new century upon which by God's blessing, it is about to enter.

Lewis W. Burton,
Lexington, Ky. Retired Bishop.

A CENTURY OF USEFULNESS.

My heartiest congratulations to the **Southern Churchman** as it rounds out a century of continuous publication. You have done a splendid piece of work and the Church is the richer because of your contribution to its usefulness. Every week a copy of the **Southern Churchman** comes to my desk and I keep it in my office where many of my clergy drop in and look at it. I wish they would be contributors to help you, but since many of them cannot do it I am glad to be the medium of their acquaintance with your paper. May you be strengthened for another century of usefulness and blessing to the Church.

Sincere good wishes to you,

Warren L. Rogers,
Bishop of Ohio.

LOYAL TO THE FAITH.

Learning that with the issue of January 5, the **Southern Churchman** will have rounded out a century of continuous publication, I am taking this opportunity to send felicitations and all good wishes on this important anniversary.

One of my boyhood memories is the assembling of the family for Sunday afternoon reading of the **Southern Churchman,** and I have been a reader for many years, with much interest and, I trust, with profit.

It is a matter of profound satisfaction to many of us that we have in the South a Church paper, loyal to the faith and edited with ability and knowledge of our people. Also I like to read the news of our Southern Dioceses, which can always be found in your columns.

James Craik Morris,
Bishop of Louisiana.

A TESTIMONY TO WORTH.

Will you permit me to congratulate the **Southern Churchman** upon its one hundred years of continuous publication?

The allotted span of man was threescore years and ten, and if he lives to that age, his years are a vindication of his physical and moral worth. For a Church paper to have lived for one hundred years is a testimony to its intrinsic and appreciated worthwhileness. I hope that the **Southern Churchman** may live to be as old as Methuselah.

It is altogether impossible to over-estimate the service of a Church paper in the life and work of the church, and I could only wish that the subscription list of the **Southern Churchman,** as indeed the subscription list of all our Church papers, was coterminous with the entire membership of the Episcopal Church.

With renewed congratulations, and best wishes,

Faithfully yours,
H. P. Almon Abbott,
Lexington, Ky. Bishop of Lexington.

FAITHFUL SERVICE.

I sincerely congratulate the **Southern Churchman** on the occasion of its Centennial.

During all these hundred years it has rendered a faithful service to the Church in the South. Facing the problems which confront the Church today a campaign is planned "to reinvigorate the life of the Church and to rehabilitate its general, diocesan and parochial work."

I think this will have to be done by education and not by exhortation, and surely one of the best means of education is the Church paper.

We will not have thoroughly loyal Churchmen until we have thoroughly informed Churchmen.

May the **Southern Churchman** through many more years carry on its fine work of education and information.

H. J. Mikell,
Bishop of Atlanta.

A STEADY WITNESS.

Naturally you know that whatever I hear that enlarges my hope for the **Southern Churchman's** increased usefulness is a definite satisfaction. Had I the ability it is one of the enterprises that I should esteem it a high privilege to make financially competent for the good work that waits for it.

When one thinks of the steady witness that that old paper has born to integrity and rightness of living, one cannot but feel grateful that men who are competent have been moved upon to strengthen it and to make it better known.

If by some means the Church could be made able to know the **Southern Churchman.** I do not believe there would be any further question about its support.

Very truly yours,
A. S. Lloyd,
Bishop Suffragan of New York.

WISDOM WITH AGE.

Please let me express my great appreciation of the **Southern Churchman** as now edited and published.

Congratulations are due the paper for having lived and worked for a century, but more than that, our thanks are given to God that with age there is also wisdom.

Multitudes of your readers are grateful for your loyalty to the Church, and to the Scriptures, for your helpful editorials, your Home Department, and your news columns.

I read and respect all our Church weeklies, but the **Southern Churchman** is the one I give most often to those in search of spiritual comfort and information, with a minimum of controversy, concerning the Protestant Episcopal Church.

May our children in the faith read your Bi-Centennial Number and enjoy it as we do your One Hundredth Birthday issue.

Faithfully yours,

E. Cecil Seaman,
Bishop of North Texas.

EXCELLENT SERVICE.

My dear Mr. Sheerin:—

I have just heard that you are to celebrate the one hundredth anniversary of the **Southern Churchman,** and I beg to say:—

I am glad to make a small contribution to the celebration of your centennial. As a subscriber for forty years and more, I congratulate the management of the **Southern Churchman** upon its excellent service to the Church in the "promotion of piety and the diffusion of religious and general intelligence", and I assure you of my prayers for God's continued blessing upon you, and I am,

Very sincerely yours,

Thos. F. Gailor,
Bishop of Tennessee.

READ WITH INTEREST.

The **Southern Churchman** is subscribed for by the Executive Council of the Diocese of Maryland and has its place on the table in the Waiting Room of the Diocesan House. It is read with interest and profit by many persons awaiting appointments or committee meetings.

I cannot recall when I did not know and read the **Southern Churchman** and commend it to those who wish a combined Church news and religious paper.

Edward T. Helfenstein,
Bishop of Maryland.

In reply to your letter of the sixth: I regret to say that I cannot comply with your request for a word of commendation in behalf of the **Southern Churchman** simply because I have never been a reader of this publication and do not now subscribe to it. I feel that this is my fault, however, and not that of the paper, for I frequently hear both clergymen and laymen of this diocese refer to its worth with appreciation.

With hearty congratulations upon the completion of one hundred years of continuous publication, I am

Sincerely yours,

Edwin A. Penick,
Bishop of North Carolina.

ZEAL FOR MISSIONS.

My dear Mr. Sheerin:

The Living Church salutes and congratulates the **Southern Churchman** on its one hundredth birthday.

The year 1835 has great significance for Wisconsin as well as Virginia. In that year Bishop Kemper was chosen as the first Missionary Bishop of our Church and in due time, having surveyed all of the unregenerate parts of the world, he selected Wisconsin as his permanent see and home. In the same year the **Southern Churchman** was launched with a missionary zeal and enthusiasm that continues to the present day.

May the **Southern Churchman** have many more years of devoted service to our Lord and His Church.

Very truly yours,

Clifford P. Morehouse,
Editor.

A HELPFUL MEDIUM.

I am interested to learn that on January 5 a special issue of the **Southern Churchman** will be published, celebrating the one hundredth anniversary of your publication.

I take the liberty of sending you my congratulations, and of saying that we have always found the **Southern Churchman** very helpful in relation to the advertisements which we have published therein in behalf of our subsidiary corporations.

I hope that the **Southern Churchman** will enjoy many more years of successful and useful service to the Church.

Very sincerely yours,

Bradford B. Locke,
Executive Vice-President.

ITS PLACE IN THE HOME.

I send to the **Southern Churchman** on the celebration of its one hundredth anniversary my hearty congratulations; with the hope it may continue to fill the place in the Church for which it was founded. No other Church paper has ever filled the place in the home which the **Southern Churchman** has, and certainly this is more needed today than ever before.

It was my privilege to enjoy and be helped by it, from my early childhood as it has been with many others. While that is most important to every home that, however, is not all the paper stands for. The **Southern Churchman** keeps one in touch each week with all matters of interest in the Church and states with fairness the many questions of the present day with a reason for or against, without being partisan or controversial.

I trust it may continue to grow in influence and helpfulness.

Faithfully yours.

W. L. Gravatt,
Bishop of West Virginia.

MAINTAINS THE BEST.

For considerably more than fifty years I have been a grateful reader and student of the **Southern Churchman.** In all that time I have known no other religious publication which has shown such a combination of evangelical enthusiasm, of thorough-going loyalty to the Church, and of sanctified common sense in dealing with religious and ecclesiastical problems. Particularly I congratulate the new management upon its ability to maintain that which was best in the past history of the paper, and yet to strike a twentieth century note which must inevitably give it a wider influence. May God's increasing blessing be with the **Southern Churchman** through the years to come!

Ernest Millmore Stires,
Bishop of Long Island, New York.

SATISFACTORY RECORD.

Congratulations upon the celebration of the one hundredth anniversary of the **Southern Churchman,** and good wishes for the continuance of its splendid work for Christ and the Church.

Satisfactory record of the first hundred years gives promise of increasing ministry for good in the future.

May the clarity of vision and devotion to truth which has characterized the **Southern Churchman** accompany it as it goes down the years.

Faithfully yours,

Wilson R. Stearly,
Bishop of Newark, New Jersey.

DESERVES GRATITUDE OF CHURCH PEOPLE.

I congratulate the **Southern Churchman** upon the celebration of its one hundredth anniversary. Such long life and such a useful life deserves the gratitude and appreciation of all Church people. The **Southern Churchman** has always stood for one of the great tradi-

(Continued on page 15.)



E. Burnand pinx: l original est ladropriete de la Mission de Bale .

Courtesy Young's Art Shop

"Go ye into all the world, and preach the gospel to every creature."

KIND WORDS.

(Continued from page 13.)

tions of the Episcopal Church in this country, namely, its evangelical character, and has been and is one of the great agents for the preservation of that tradition without which the Church could in no way fulfill its functions.

Faithfully yours,
Cameron J. Davis,
Bishop of Western New York.

AN ADMIRABLE FAMILY PAPER.

I have always felt that the **Southern Churchman** was an admirable family paper, and am bound to believe that, under your Editorship, it must grow in favor and popularity. It is to be regretted that so few of our Church people throughout the country subscribe to a Church paper which is the only medium by and through which we can give our people information concerning their Church, its needs and its progress.

Wishing you abundant success, and with very cordial good wishes, I am,

Faithfully yours,
James E. Freeman,
Bishop of Washington, D. C.

APPEALS TO FAMILY LIFE.

I congratulate the **Southern Churchman** on the one hundredth anniversary of its existence. This paper has been for these hundred years a valuable member of the Church press, especially in the features in which it appeals to the family life of our people, and I earnestly hope that it may be supported and be successful in its new enterprise at the beginning of its second century.

Frederick F. Reese,
Bishop of Georgia.

HEARTY CONGRATULATIONS.

I understand that the **Southern Churchman** is to celebrate its one hundredth anniversary early in January of 1935, and am very happy to join its many friends in extending, first of all, my hearty congratulations for the anniversary, and further the hope that your paper may find its way into the homes of more and more of our people.

Faithfully yours,
Clinton S. Quin,
Bishop of Texas.

COURAGE TO SURVIVE.

We appreciate the courage it takes to survive one hundred years in the field of Religious Journalism and we evidence that appreciation in the number of subscribers you have in this parish.

Cordially yours,
G. I. Hiller,
Rector, Trinity Church, Miami.

A REAL ACHIEVEMENT.

Having learned with great pleasure that you are to celebrate the one hundredth anniversary of the **Southern Churchman** on January 5, I want to send you my congratulations and best wishes.

The publication of a paper for so long a time is in itself a real achievement. But when I think of the great service to the Church that the **Southern Churchman** has rendered I am moved by a deep appreciation.

May your second century be even more prolific in good works, and attended by greater prosperity!

Yours sincerely,
Theodore Partrick, Jr.,
Rector, Church of the Good Shepherd.
Raleigh, N. C.

DESERVES SUPPORT.

While I have never been a regular reader of the **Southern Churchman,** I know something of the place which it holds in the hearts of devoted Church people, especially in the South, and I congratulate you on its one hundredth anniversary.

There is important service to be rendered by the **Southern Churchman,** and there would seem to be every reason to believe that under its present editorial direction that service will be rendered in such a way as to deserve the encouragement and support of all who have at heart the welfare of the Protestant Episcopal Church.

Please be sure of my earnest wishes for your success.

Faithfully yours,
Charles C. Gilbert.

REPLETE WITH NEWS.

For several years I have been a subscriber to the **Southern Churchman,** and have always enjoyed reading it. It is replete with the current news of the Church, and its pages devoted to the home and fireside are interesting and refreshing. I congratulate you on its approaching one hundredth anniversary on January 5, and trust it may have many more years of usefulness in the Church.

Faithfully yours,
David Lincoln Ferris.

IS WORTH READING.

Before me lies the **Southern Churchman,** "Volume 99, Number 51", a fine Christmas number.

The **Southern Churchman** is rounding the century post along with its contemporary, The Spirit of Missions. At such a time I am reminded that when the pioneers of our Diocese of Southern Ohio came here, this part of the Western country had been but recently a county of old Virginia. Before that, young George Washington had paddled past the sites of our future river towns. Many of our charter members emigrated from the Old Dominion.

So it is with these thoughts of past associations in mind that I rejoice to see the **Southern Churchman** under your strong Board of Directors and your own admirable editorship, entering its second century.

The **Southern Churchman** is worth reading. With the betterment which I see you propose, it deserves to double its circulation, and more.

I look confidently to the great help which the **Southern Churchman** with the other general Church papers will render to the Church in our Forward Movement.

Godspeed to you in the coming years.

Yours cordially,
Henry W. Hobson,
Bishop of Southern Ohio.

AN HONORED PLACE.

I send you a word of hearty congratulation upon the one hundredth anniversary of the **Southern Churchman,** which occurs January 5, 1935.

The **Southern Churchman** has an honored place on the table devoted to Church papers in our Diocesan Offices. We are so near Virginia, Maryland and West Virginia that we are fortunate in having a number of our clergy who hail from those states. Also, our parishes have many Southerners in them and the **Southern Churchman** is read with interest.

Congratulating the **Southern Churchman** upon its honorable record of a hundred years and trusting that the next century may be one of increasing interest and success, I am,

Sincerely yours,
Alexander Mann,
Bishop of Pittsburgh, Pa.

1835 and Before

By the Reverend George MacLaren Brydon, D. D.,

Historiographer of the Diocese of Virginia.

The year 1835, which saw the first issue of the **Southern Churchman,** has always been looked upon as one of vital importance in the history of the Episcopal Church. At the General Convention held in that year a definite missionary policy was inaugurated which in its continuance and development to the present day has extended the Church to every section of our country and sent its missionaries in a continuing stream to China and Japan, to Brazil and Africa. That Convention declared that every member of the Episcopal Church was **ipso facto** a member of its Missionary Society—and it sent out the first missionary Bishops into sections of the United States where Dioceses had not already been organized.

This present year, therefore, marks the Centennial Anniversary of a Church weekly paper and a Church policy. It would be contrary to the genius of the paper not to link the two together.

The Protestant Episcopal Church reached in 1835 the fiftieth anniversary of its organization as a National Church. During that fifty years it had grown from the groups of members of the Anglican Communion in the original thirteen states, disorganized and shattered by the Revolution into a strongly established and well organized body. The four Bishops of 1790, Seabury of Connecticut, Provoost of New York, White of Pennsylvania and Madison of Virginia, had become sixteen Bishops by 1835. New Dioceses had been organized as members of the Episcopal Church, moving into newly settled territory, had established congregations and called ministers from states to the North and East. No effort had been made as yet by the Church itself to undertake the organization of a Missionary field. It is of profound interest to know that prior to 1835, with the exception of Ohio, organized in 1818, and Michigan in 1832, the Episcopal Church had no organization west of the Mississippi nor north of the Ohio.

The twenty years previous to 1835 had been a prosperous period for the Episcopal Church and fertile in the beginnings of new movements. It has been said that the passing of a generation after 1785 was required before the Church could become truly American in spirit. The older generation of Clergy, trained under colonial conditions and ordained in England before 1776, could and did organize the Church in the United States. After the Revolution but not until a new generation of clergy and laity, reared under the conditions of a free America, came into power in the counsels of the Church, did it really begin to spread and grow. The House of Bishops at the General Convention of 1811 in Baltimore consisted of "two old gentlemen sitting before the fire in the rector's study" at St. Paul's Rectory and report was made to that Convention that the Church in Virginia seemed, humanly speaking, to be hopelessly dead.

Between 1810 and 1820, a new generation came into power and the new life began. The formation of Bible Societies and Tract Societies, and the movements which culminated in the establishment of the General Theological Seminary, and, a little later the Virginia Theological Seminary, all had their inception in this decade. One of the first, strongest and most vital movements in the life of the Church in the Southern States, was the organiation of the American Colonization Society in 1816, formed for the purpose of freeing Negroes from slavery and sending them back to establish and develop a free Christian State in Africa. Very little has been written of the work of this Society, but it had a strong and widespread organization, continuing in existence until just before the outbreak of the War Between the States. The Episcopal Church was especially interested in this work. Bishop Meade was for a time its general agent and visited other Southern States in its interests, going on one occasion to Savannah, Georgia, to look after a shipload of native Africans smuggled in to be sold as slaves. The National Congress and some of the States made appropriations to the Colonization Society and, under the Federal laws, more than one ship loaded with Africans, being smuggled into this country, was captured by Federal and State authorities and their hapless prisoners delivered to the American Colonization Society to be returned to Africa. Under this Society, Liberia was established, the first shipload of Negroes being sent out in 1820 and the second in January, 1821—in each case under the charge, as general agent and missionary, of an Episcopal minister, the Rev. Samuel Bacon of the Diocese of Pennsylvania in 1820, the Rev. Joseph R. Andrus of the Diocese of Virginia in 1821.

The interest of the Episcopal Church in Foreign Missions began with Liberia in 1821. The Rev. Benjamin Allen of Philadelphia, writing in 1823 to Mrs. Eliabeth Page of Shelly, in Virginia, said that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was just establishing a school for children in Liberia and he was writing to groups of ladies in different sections asking them to make garments to be sent to the little Negro children—so early was the Woman's Auxiliary idea born in the Episcopal Church!

The District of Columbia, which then included the towns of Georgetown on the Maryland side at the upper end, and Alexandria on the Virginia side at the lower, with the straggling muddy village of Washington in between, was between 1815 and 1820 becoming a strong center for the Episcopal Church. The new life of the Diocese of Virginia which began in 1814 with the election of Bishop Moore had its center in Alexandria. The Rev. Dr. William H. Wilmer of St. Paul's Church, the Rev. Oliver Morris of Christ Church, and Judge Bushrod Washington were residents of Alexandria, and, aided by the Rev. John Dunn of Leesburg, and the young newly ordained priest, William Meade, were the moving spirits in its revival. Dr. Wilmer was the outstanding clergyman of the group. He was one of the moving spirits in the organization of the American Colonization Society and the Protestant Episcopal Education Society, and beginning in 1816, published in the District of Columbia **The Theological Repository,** a Church magazine, which continued in existence for a fruitful period of years, being devoted to the interests of the Colonization Society and the education of young men for the ministry. Under his leadership, the Theological Professorship was established at William and Mary College, and when that proved to be a failure, he started the Virginia Theological Seminary in his own rectory at Alexandria, with himself as one of the two professors. He was also the first rector of St. John's Church in Washington, and was the President of the House of Deputies of the General Convention for five meetings, until his death in 1827.

The Church in Virginia was blessed with great leaders during that period: Bishop Moore, the "restorer of paths to walk in," who died in 1841; William H. Wilmer, and William Meade, who became assistant Bishop in 1829. Bishop Meade had been growing in influence and power in the Church in Virginia until, after the death of Dr. Wilmer, he became the outstanding leader among the clergy of the Diocese. He was the greatest of the long line of Virginia Bishops. Dominant in his influence in the Church—an Apostle of righteousness and higher moral standards of life and conduct, his life has made a greater impress upon

the Church and the moral life of the State at large than perhaps any other man who ever lived within its borders. He was one of the great leaders of the Evangelicals in the meetings of General Convention and throughout the whole Church.

When the year 1835 dawned and the first issue of the **Southern Churchman** came from the press, the Church in the United States was just bringing to birth the missionary movement which sent Jackson Kemper as the first Bishop across the Mississippi to Missouri, and three years later, Leonidas Polk as Bishop to Arkansas. Bishop William White of Pennsylvania, the patriarch of the American Episcopal Church, was still living, as was also Chief Justice John Marshall of Virginia, two links still living to bind the Church to the era of Revolution. Bishops Moore and Meade in Virginia were at the height of their influence; the Colonization Society and the Theological Seminary were growing in influence and power; the Church was alive, and straining at the leash, eager to reach out into new fields and a greater sphere of usefulness. How that growth has come, the problems, the strife, the development, of the hundred years since that day has been recorded from week to week in the pages of the century-old Church newspaper.

The Evangelical Churchmanship to whose interests the **Southern Churchman** has always been devoted, was by long odds the dominant school of thought in the Episcopal Church during the first fifty years. Bishop Hobart of New York, who died in 1830, had been the leader of the "High Church" group in his day, and there are intimations of growing differences of opinion and beginnings of strife between the High Church and Low Church elements appearing in correspondence written years before his death.

The Oxford Movement, beginning in England in 1833 and soon reaching to America, gathered into its fold the High Church group. The historian of today reads with sadness of the rapidly mounting strife and controversy between the two schools of thought, showing in sermons and pastorals and a war of pamphlets, increasing in bitterness until the final withdrawal of the radical Low Church group in the Episcopal Church and the formation of the Reformed Episcopal Church in 1875.

The leaders of the Evangelical School in Virginia and elsewhere were frankly afraid of the new movement. They had seen how, under the Evanglical Movement, the Church had been revived and spiritualized; how, under the fundamental Evangelical thought of the personal, direct approach of the individual soul to Christ as the Saviour of men, souls were being converted and the Church was increasing in influence and power. They were frankly afraid of placing the emphasis upon any other thought than that. They fought the Oxford Movement because they believed its greatest emphasis was placed elsewhere.

Surely the time can never come when that fundamental thought of personal contact of the individual soul with its God will no longer be needed in the Christian Church. The sturdiness of Christian character, the independence of thought, the zeal for winning souls for Christ which have always been characteristics of Evangelical Churchmanship are as much needed in the Church of today and will be as much needed in the future as ever they have been in bygone days.

The **Southern Churchman** has stood for Evangelical Churchmanship during all the years of its life. It stood steadfast for the Church of our fathers in the bitter days of 1875, where the radical Low Churchmen were withdrawing from the Episcopal Church. It was perhaps due in large measure to the influence of the **Southern Churchman** that only about 10,000 persons withdrew from the Episcopal Church instead of many tens of thousands: that only three clergymen in Virginia went over to the Reformed Episcopal Church when those radicals were expecting the Diocese to come over in a body.

The old paper has made a great place for itself in the life of the Episcopal Church and has done a great work during its hundred years—may it continue to bear its witness and do a greater work for Christ and His Church in the years to come.

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THE EPIPHANY SEASON.

The Manifestation of Christ to the Gentiles.

The title of today, "Epiphany," dates from 1549, the addition of "or the Manifestation of Christ to the Gentiles" being added in 1662. The collect for today is taken from the Sarum Missal, 1549 (Sacramentary Gregory). The Festival of Epiphany is one of the chief Festivals of the Christian Church, and is observed on the sixth of January as the closing day of the Christmas commemoration. In England it is also known as "Twelfth Day." The name of Epiphany marks it as a day of commemoration of the Manifestation of Christ to the Gentiles. This manifestation has been variously interpreted in different sections of the Church. In the East, where, as its Greek name indicates, this Festival had its origin, it was associated with our Lord's Baptism, as the Manifestation of Christ as the Son of God by the voice from heaven and the descent of the Holy Spirit. From this connection the Feast of the Epiphany became one of the chief days for the baptism of catechumens. It is of interest to learn that not until the latter part of the fourth century the Feast of the Nativity had a distinct celebration in the East on the twenty-fifth of December. In the Western Church the two celebrations of Christmas and Epiphany have always been separated. This Feast is called in the Greek Church "Theophania," and originally commemorated four manifestations, viz.: The Nativity, The Baptism of Christ, The First Miracle at Cana, and the appearance of the Star to the Wise Men. "No man hath seen God at any time." We personally, with our natural eyesight, have not seen Jesus Christ, but as the collect states, we "Know Him by Faith," and so we pray that from our knowledge of Him through faith, we may by our earnest endeavors in this life see Him, not with the eye of faith, but in person in the great Beyond. How well it is for us to remember that as the Saviour of mankind passed the cross to gain the crown, so we must likewise suffer in order that we may come to "those eternal glories" which are prepared for those who, receiving Him in faith today, are looking forward with love and with gratitude to being with Him. The Star to lead us today is the Holy Spirit from whom alone comes the only source of knowledge of that true light "which lighteth every man that cometh into the world."

William E. Callender.

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THE THOUSANDFOLD PAGE.

(Continued from page 11.)

Love the Permanent Basis of Unity.

Love is the only true basis of unity and must therefore come first. No other foundation will last, for Christ Himself has said:—"He that heareth these sayings of mine and doeth them not, I will liken him unto a man who built his house upon the sand; and the rain descended and the floods came and the winds blew and beat upon that house: and it fell and great was the fall of it." St. Matt. 7:26-27. Do we not hear the voice of Christ saying:—"If ye love Me keep my commandments," and, "A new commandment I give unto you; that ye love one another; as I have loved you that ye also love one another." If we will but take that initial step in obedience to our Lord's express command, we believe that He will open the way more and more to a full and complete reconciliation of our differences; but it is our failure to love one another as He has loved us, which is the principal obstacle to reunion and that obstacle must be removed before any solid basis to unity can be established.

CHURCH INTELLIGENCE

"CHURCH OF THE AIR'S" NEXT SPEAKER.

The Right Rev. Henry Wise Hobson, Bishop of Southern Ohio, is the speaker for the next broadcast in the series for the Episcopal "Church of the Air", February 3, at ten A. M., Eastern time, over WKRC, Cincinnati. His subject, "Forward", reflects the spirit of the Forward Movement. Bishop Hobson is chairman of the Joint Commission on the Forward Movement, five Bishops, five priests and ten laymen, representing every part of the country, appointed by General Convention.

"The movement is to be based first of all upon the spiritual life of the Church, and will aim to revive and revitalize such in every branch of the Church. Secondly, it will be concerned with the financial welfare of the Church looking toward a sounder financial structure in the parishes, in the dioceses and in the national Church."

The Commission held a meeting in Chicago in December. Bishop Hobson's broadcast on February 3 will precede a second commission meeting to be held later in the month, in Cincinnati.

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MAKING OF WILLS URGED IN NEW PUBLICATIONS.

The National Committee for Religion and Welfare Recovery, Mr. Walter W. Head, Chairman, yesterday announced the issuance of two new publications in connection with its educational program for "More and Better Wills". The program centers around the observance of December 30 as Stewardship Review Sunday, and of December 31 as Adjustment Monday. The publications are, "Some Leaves From My Autobiography for 1934 and Guide Posts for 1935" and "Have You Made or Recently Reviewed Your Will?"

Discloses Figures on Wills.

In the booklet on Wills, figures presented show that in a recent year in the Borough of Manhattan, New York City, 4,763 letters of administration were granted on the estates of persons who died without leaving wills. During the same year only 2,979 wills were admitted to probate. In other words, about three out of every five persons whose estates passed through the Surrogate's Court failed to make their wills. In an attempt to decrease litigation and serious property losses resulting from failure to leave wills, the booklet offers information about the making and the timely reviewing of wills.

"A will that is out of date may be worse than no will," according to the Committee's statement. "Certainly every will made previous to 1930, or during the early years of the depression, should be carefully reviewed and, if need be, rewritten in the light of the radical economic changes and fluctuating valuations of the past five years. In the making and reviewing of wills, the National Committee for Religion and Welfare Recovery urges a careful consideration of our indebtedness and moral obligations to religious education and social welfare institutions. None of us would care to live in a country or community destitute of churches, hospitals and social welfare agencies. These institutions certainly are worthy of some consideration on the part of any person who has had a life-long enjoyment of their privileges."

Suggests Yearly Personal Inventory.

According to the preface of "Some Leaves From My Autobiography for 1934", "Every good business man takes an annual inventory of his assets and liabilities, income and expenses. All government and trust officials are required to render written reports of their trusteeship. I, too, during the past year, have been entrusted with certain assets of life, money and opportunity. I have had placed at my command 365 days, 8,760 hours, 525,600 minutes. In this regard I am as rich as the richest millionaire. It is fitting that I should make an accounting of my stewardship."

A series of questions follows, with blank space for writing in personal answers. Some of the questions are:

"What is my dominant purpose in life?"

"Have I at any time during the year paused to consider seriously the relationship of this life of mine to my legacies from the past, my responsibilities for the future?"

"What have I done during the year to enrich the lives of my neighbors and of my neighborhood?"

"Am I conscious of racial, religious or nationalistic prejudices?"

"Am I disposed to enjoy all pleasures, luxuries and profits incident to international commerce without recognizing a reciprocal obligation to those whose labors make possible my enjoyment of such pleasures, luxuries and profits?"

The booklet concludes with tables for analyzing the use of one's time and money for various purposes in 1934, and for projecting an orderly progressive program for 1935. Copies of both of these booklets may be had without charge by addressing the National Committee for Religion and Welfare Recovery, Lincoln Building, 60 East Forty-second Street,, New York, N. Y.

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TOYNBEE HALL, LONDON, COMMEMORATES FIFTIETH ANNIVERSARY.

The fiftieth anniversary of the opening of the first settlement house has just been observed. The house was Toynbee Hall, London, opened on Christmas Eve, 1884, an event commemorated this last Christmas Eve by an international broadcast conducted by the National Federation of Settlements.

The settlement movement was founded by the Rev. Samuel A. Barnett, priest of the Church of England, who, in 1873, accepted the vicarship of St. Jude's Church, in the desolate Whitechapel section of East London despite the warning of the Bishop of London: "Do not hurry in your decision; it is the worst parish in my diocese, inhabited mainly by a criminal population."

In view of subsequent events it is interesting to note that it was in the rooms of the present Archbishop of Canterbury, then a scholar of Oxford, that the undergraduates of that university first gathered to support the founding

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THE EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY.

Seated (left to right): Miss Johnston, Mrs. Cain, Mrs. Carver, Miss Lindley, Mrs. Lucas, Mrs. Brown and Mrs. Kinney. **Standing:** Miss Pardee, Mrs. Thomas, Mrs. Pierce, Mrs. W. T. Barbour, Mrs. Morrison, Mrs. Ober, Mrs. Happ, and Mrs. Cross. Members not in the picture are Mrs. Paul Barbour, Miss Deane, Miss Brent, Mrs. Glenn, and Mrs. Keeley.

Southern Churchman News in Retrospect

One Hundred Years Ago—1835.

First issue of the **Southern Churchman,** Friday 2d January 1835.

From The Southern Literary Messenger:

New Paper.

The **Southern Churchman,** edited by the Rev. William F. Lee, and published weekly in this city, has reached its fifth number. Almost every Christian denomination among us, had the benefit of a paper devoted to its own peculiar interests, except the Episcopalians, until Mr. Lee commenced the publication of the Churchman. There can be no doubt of its success, under the management of an editor of Mr. Lee's distinguished talents and piety.

(Found in the desk of Mrs. Wm. F. Lee, wife of the first Editor, by her granddaughter, Miss Ida Lee Castleman.)

Text of First Sermon Published, "Wine is a mocker, strong drink is raging: whatsoever is deceived thereby is not wise."—Prov. 20:1.

The sermon, by the Rt. Rev. Bishop Meade, delivered before the Convention in Staunton, May, 1834, and published by the request of the same, ran in five issues.

The Liberia Herald of September 26 contains much interesting intelligence, some of which is more cheering from the Colony than anything we have ever before had the pleasure of extracting from the Colonial Journal.

Dr. William Carey, that eminent servant of Christ, departed this life at Serampore, June, 1834. He was in the seventy-third year of his age and had been in India forty-one years. At the end of his first seven years' labor, Dr. Carey stated that it was uncertain whether any of the heathen were truly converted. Yet, in twelve years from that time, the mission embraced twelve stations and 500 church members, and in five years more the membership had increased to 1,200.

Five Prussian divines of the Lutheran Church have arrived at Amsterdam to proceed as missionaries to the heathen. Three of them are destined for the southern part of Africa, the other two for Borneo in Asia.

It is with feelings of deep and painful regret that we are called upon to announce the death of the African Prince Charles Bolio, son of Weah Bolio of Grahway. Charles was one of the two princes sent from Africa to this country to be educated under the care of the Maryland Colonization Society.

The Domestic and Foreign Missionary Society—The Treasurer under date of December 23, reports receipts of $1,429.20. Of this, $700 is from the noble parish of Christ Church, Hartford, Conn.

Intelligence has reached this country that Dr. Morrison of Canton has departed this life. The eminence and usefulness of Dr. Morrison as a missionary of the Cross must be known to most of our readers.

Advices from Batavia also furnish the melancholy intelligence that Mr. Layman and Mr. Munson, the two American missionaries (Presbyterians), who embarked on March last from Batavia for Sumatra were murdered by natives of the Batta Country.

Her Highness the Berum Sumroo has given 150,000 rupees (£15,000) interest to the Bishop and Archdeacon of Calcutta for missionary purposes.

From the Western Methodist we learn that the Rev. Fountain E. Pitts, a clergyman of the Methodist Episcopal Church, has been appointed to South America and expects to leave Nashville early in April for Buenos Ayres. He goes as the pioneer of Methodist missions to that dark land.

The Prussian Government, contrary to the professions of religious toleration, have lately forbidden the Lutherans to meet in prayer, as is their custom, at private houses.

Washington College, Va.: We take pleasure in announcing to the public that Professor Vethake, late of the University of New York, has been elected President of the above institution. It will be recollected that this institution was founded by General Washington himself.—N. Y. Spectator.

Richmond and Fredericksburg Rail-Road: The distance from Richmond to Fredericksburg will be reduced by the Railroad from 67 miles to 58; the time of travelling it, from fourteen hours to three hours; and the journey between Richmond and Washington, from twenty-four hours to eight or nine.

The cost of the trip between Richmond and Washington, now between 10 and 11 dollars, will be reduced to $6.50 per passenger.

The following resolution reported by Mr. Clay will probably be a joint resolution of both Houses of Congress:

Resolved, by the Senate and House of Represetnatives, That Wednesday, the 31st instant, be the time assigned for the delivery of the Oration by John Quincy Adams, before the two Houses of Congress, on the life and character of General Lafayette.

The Army—The returns accompanying the Report of the Secretary of War make the whole strength of the United States Army, including officers and privates, 6,597. According to the organization of 1834, it should have comprised an aggregate of 7,198. The whole number of men enlisted into the srvice from 1st of January to 30th of September, 1834, is 2,111.

The Rail Road from Amboy to Camden, opposite Philadelphia, is now finished the whole distance, down to the water's edge of the Delaware.

The passengers who started for New York from Philadelphia on Monday morning, were obliged to sit in the rail road cars all night, and did not arrive until Tuesday afternoon. When the cars reached the deep cut through which the road passes, a few miles the other side of Amboy, it was found completely blocked up with snow, which had drifted in a mass from twenty to thirty feet in height.

The Potomac froze over on Saturday night, and on Sunday froze so hard that carriages might have passed over it yesterday. The cold still continues. Our navigation is probably closed for the season.—Ib.

Death of Dr. Carey.

Intelligence of the dangerous illness of this eminent servant of Christ had reached this country several months since his death has been daily anticipated—these anticipations have now been realized. Dr. William Carey departed this life at Serampore, June 9, 1834. He was in his 73r year.

Seventy-five Years Ago—1860.

Rome.

A few months ago, one of our American Bishops administered confirmation within the walls of "the Eternal City" —no such act, says the "Church Journal," having been previously performed by a Bishop of the Anglican Communion since the Reformation: "Now the Rev. Mr. Langdon, of the Diocese of Pennsylvania, has been appointed chaplain to the American Legation by our minister, Mr. Stocton, and a regular American parish has been established." This is the first thing of the sort within the walls of Rome. The English Chapel is compelled to keep itself outside the city gate. The reason of the difference is, that, owing to the ex-communication of the Queen of England, Great Britain has no accredited minister at the Court of Rome.

Russia.

The Metropolitan of Moscow, Philarettes, has carried in the Russo-Greek Synod a vote for the immediate translation of the New Testament into the common language of the people, and a general diffusion of the gospel among the poor.

Tennessee.

Bishops Polk and Elliott are now on Sewanee Mountain, arranging to break ground in laying the cornerstone of the University of the South, which has been endowed with half a million of money. Bishop Hopkins, of Vermont, is with them, assisting by his rare taste in selecting the site and laying out the grounds. A number of comfortable cottages were built last fall by the resident engineer, C. R. Barney.

The following touching advertisement appears in the London Record:

WARM CLOTHING for POOR CLERGYMEN with LARGE FAMILIES. will be thankfully received at the Office of the Poor Clergy Relief Society, 345 Strand, London.

University, Virginia.

A correspondent of the Central Presbyterian calls attention to the "Christianity in the University of Virginia." He tells us of a plan by which a library of valuable religious works has been raised partly through the kindness of Messrs. Carter of New York. The library of the University is by no means devoid of sound religious works; but its tone and general effect is, of course, literary. The young men need a library whose tone is eminently religious: a library whose whole literature points to the Word of God—to the world to come—and to the practical duties of this life. These young men need also to be kept in connection with the living Church and with the moral wants of the world at large.

Italy.

The Rev. Edward Everett Hale writes from Florence that in every bookshop and bookstall in the city he found some edition of the Bible for sale, and that there meets in public every evening, in Florence, a society for the study of the Scriptures.

Spain and Portugal.

For longer than a year we have not reviewed the religious condition of

(Continued on uage 24.)

FAMILY DEPARTMENT

JANUARY.

1. Circumcision. (Tuesday.)
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Friday.)
27. Third Sunday after Epiphany.

* *

COLLECT FOR THE EPIPHANY
(January 6).

O God, Who by the leading of a star didst manifest Thy only begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

* *

A HYMN FOR EPIPHANY.

The kings of Orient have brought
The treasures of the earth and sea—
Fit presents for the King they sought--
What offering is there left for me?

I cannot bring to crown my Christ
From far Cathay its glittering gold,
Nor Araby's perfumes unprised,
Nor pearls from India's seas unrolled;

Nor of the gold that decks the mind,
The gems of thought or fancy's flowers,
In one fair diadem entwined,
To fitly crown this King of ours.

But I with lowly shepherds come,
With them the herald's hymn I hear;
O make, dear Lord, this heart Thy throne,
And turn to pearl each bitter tear!

—George Elliott, D. D.

* * *

The Quest for the King.

The star that hung in the sky, guiding the wise men to the place where Jesus was, led them to the feet of a King, a Lord. It is not enough this Christmas that we shall learn the lesson of love. We must learn the lesson also of obedience. These wise men were searching for the King, and so are we. These wise men found the King, and so have we. These wise men worshipped the King, and so must we. It is folly to talk about the failure of Christ in the world until we have obeyed Him, until we have made Him our Lord. He said in one place, "Why call ye me Lord and do not the things I say?" And the final triumph of the Son of God on earth shall be when men shall do as He commands. Mary at the feast said to the servants, "Whatsoever He says unto you, do it". And the miracle at that feast was performed when they obeyed Christ. And the miracle of the power of Christ can never come into this world until we have come to Jesus Christ as our Lord.

* * *

The Gifts of the Magi.

These kings of the East represented the very best thought of the world of that day. They were the wise men of their century. They were what we today would call scientists. They were students of the stars. They were prophets looking into the future, watching for the dawn. Tradition says that there were three of them, one an old man leaning on his staff; one a middle-aged man in the strength of his manhood; one a young man with his eyes fixed upon the future. We do not know. We do know, however, that they were men of wealth, of position and distinction, and that they came with their wealth and their wisdom to worship in the presence of the Saviour of men.

It has always been so. Jesus Christ commands and captivates the homage of the best minds of all the ages. The poets sing of Him. The musicians wed His name to melody. The prophets see in Him the fulfillment of all their hopes. The statesmen legislate in His name. The painters strive to catch the beauty of His face. The scientists walks with humility in His presence. It has always been true.

They opened their treasures and laid them at his feet; gold, frankincense and myrrh. If we are careful and thoughtful we may learn something of the discriminating philosophy of their giving. Every word in the story is significant. We are told that they came and saw. They made their own investigation. What they saw is not disclosed to us, but they came over the dry desert paths, following the stars, in order that they themselves might see with their own eyes and understand with their own heart. They did not give without sympathetic knowledge. They did not give because others were giving. They did not give because they wished to quiet their uneasy consciences. They gave because of what they saw; and when they saw they bowed in reverence and gave because of their devotion. Generosity is no substitute for grace. Liberality is not accepted in place of love. They gave for Christ's sake. Our charity and missionary benevolences will wither and fade without adoration and worship. "The gift without the giver is bare." What they gave they gave because it was theirs. They gave appropriate gifts, gifts that were personal—gold from India, incense from Persia, myrrh from Arabia, the gifts that were native to their own land and peculiar to their own people. They gave what they had. They might have brought bronze from Egypt or marble from Greece or manuscripts from Rome; but they brought the gifts that represented themselves.

There is an old tradition told in song and sermon that there was some deep symbolism, some mystic meaning in these gifts of the wise men. We are told that the gift of gold was appropriate as an offering to a king, gold that is the most precious coin in the markets of the world; and I like to think that there is truth in that symbolism. Christ can use the gold and the silver of the market places. He will receive from our hands and pass it on for the service of the world the profits which we have made, the gold which we have accumulated, the wealth which is ours.

The frankincense, we are told, is an offering given to God. Incense is the symbol of worship. It represents the prayers of the saints offered to deity. It speaks of the homage of the heart, of all those sweet and lovely promptings of the spirit that are offered in the tenderness of loving adoration to Him whom we call Lord. There is truth in this symbolism. We bow in reverence before Him and speak of Him as the Wonderful, Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace.

Myrrh was a gift appropriate to suffering. It was the perfume of the dead, the precious fragrance of the dead, filling the world as a prophecy of the sacrifice of Calvary. There are those who, at this Christmas season know what this means, and perhaps the finest and most precious gift which they can bestow upon Christ today is the consecration of sorrow, which hitherto they have kept to themselves, and which may have embittered their lives. The worst of all sorrows is a sorrow that has not been consecrated at the feet of Christ, a sorrow that has left us bitter and cynical and rebellious. All these gifts we, too, as the wise men of old, lay down at the feet of Christ.

"Gold we give as to a king,
Incense as to God we bring,
Myrrh that speaks of suffering."

—Selected.

* * *

For the Southern Churchman.

SHELTER.

Minnie Roberts Dressen.

My heart, tonight, is at home by the fire,
And we blow out the light when the logs burn higher.

Outside the winds in sorrow groan,
Now veering from shrieks to a low bass tone.

All is ice and sleet in the white out of doors,
From a bridge nearby the traffic roars.

My heart beats quicker in the fireglow bright,
And I pray that each heart is at home tonight.

* * *

Out of An Old Coffee Can.

In our office is an interesting young man, commonly known as "Pat". He is quiet and undemonstrative, somewhat sarcastic, and does not invite familarity. I had labored under the misapprehension that he was a sort of temperamental Ishmael, "ag'in the government", whatever that might be. Accordingly, I had inferred that he would naturally be critical of whatever the rest of us were doing, and probably particularly unfriendly to stewardship. What was my surprise, therefore, when we happened to be alone in the office one day, to have him say to me: "I am very much interested in Christian stewardship and in the work of your department. I have had some stewardship experiences of a quite intimate sort."

Concealing my surprise, I said, "I am very glad to know that. Tell me of your experiences."

"One bleak December day in 1889," said Pat, "we laid my father to rest in a little cemetery in Central Ohio. My mother was left a widow with five little children. The oldest, Frank, was sixteen; I was three; and between us were two more boys and a little girl. The relatives gathered about, after the funeral, and wondered what poor Aunt Nan was going to do now to keep her little brood together and keep them from starvation. 'Why, I'm going to the farm,' she said, 'and bring my children up as a Christian family.'" (It appears that the father had been a Methodist preacher, who had somehow acquired a little farm, but unstocked and without money.)

The relatives protested, but the mother stood firm, and three or four days after the funeral the little party sorrowfully took the train for the little farm. The neighbors came, with sympathy and condolences, and said to the mother: "Now, let us help you. Frank's a husky boy; we'll take him and hire him out for $16 or $20 a month and his board, and you take care of the other children the best you can. But don't try to run the farm."

"No," said the mother again, "I must keep my children together, bring them up right, and educate them; and this winter Frank must go to college."

"Go to college!" Was the woman crazy?

So the neighbors went away, saying among themselves: "Of course, Mrs. Mac is a perfectly good Christian, but a plain fool. Anybody can see that."

The struggle began. In the winter term Frank went away to Ohio Wesleyan Universitly. His mother helped him all she could, and he did all he could to help himself. Times were hard. There was little money to be had. The mother was obliged more than once to borrow money of her neighbors, and at that time the interest rate was 8 per cent. and often 10 and 12 per cent.

"One day," continued Pat, "I went to carry the interest money to a good Methodist neighbor from whom mother had borrowed. When I got to his house, I discovered that he had figured compound interest instead of simple interest, and that I lacked fourteen cents of enough to pay in full. So back home I went, through the cold, barefooted, to get the fourteen cents before I could get the interest receipt. Talk about 'child labor'," exclaimed Pat, "I know all about it. I lived it when I was seven and eight years old!"

The struggle went on. By and by another son was sent to college, and at last Pat himself. Three, at least, of the boys went to Ohio Wesleyan, and graduated, and then to Boston University and graduated. It was there I first met Frank. Three sons became Methodist ministers, one a Christian business man, and the daughter a minister's wife. Some record for one family and a poor widow!

"That's a remarkable story," I said. "But what's all this got to do with stewardship? Of course, your mother was actually practicing the very highest form of stewardship, but—"

"Oh," said Pat, **"of course mother always gave her tenth.** And it wasn't any skimped tenth, either. It was a tenth of her gross receipts. You tell us that the tithe is a tenth of the net income, and that's right; but mother took the first tenth out of all she raised —eggs, butter, chickens, grain, apples, potatoes—without figuring the cost of production, and laid it up for the Lord —no lame ducks or dead calves for the Lord's portion. He always got the best."

"You know," Pat continued, with the glimmer of a reminiscent smile, "whenever I think of the tithe, I can smell coffee. Mother used to put her tithe money in an old coffee can, away up on the shelf, and our church and Sunday School money always smelt like coffee.

"Well, by and by, in that prosperous farming community, they had to build a new church, and here again mother practiced her ten per cent habit—she furnished a tenth of the whole cost of that church. But it was a good investment. For out of that little country church have come seventen ministers, including mother's three, and even the stingy Methodist brother who collected the fourteen cents compound interest at last got grace enough to send his own sons to college to prepare for Christian service.

" But, of course,' I hear some level-headed, practical, 'feet-on-the-ground' brother object, 'all this was hardly rational, fit only for old-fashioned Christians, in a crude and bucolic period of history. This mother was doubtless a good, humble, simple-minded, country woman, and her lamblike sons probably grew up to be plodding, unprogressive, obscure preachers!' "

Well, maybe. Let's see.

It is no mark of genius to doubt or to sneer, nor are all humble, trustful disciples simpletons. This woman is still living, and keeping up with a progressive age. Her practical wisdom was so abundant that she became the oracle of her community, the Solomon to whom the neighbors came with this disputes and troubles, an unofficial judge, a Deborah in this present-day Israel. She became, in the best sense, the "leading member" of her church. She kept up with the times and with her college sons. She was recently elected and served as a member of the General Conference. Her name is Nancy J. McConnell, and this youngest son is hhe Rev. Charles M. McConnell, in charge of an important Home Missions department, and her eldest son is Bishop Francis J. McConnell, whose character and abilities would adorn the record of the Church in any century, and whose career renders lustrous the healthy, sacrificial and full-orbed stewardship of a noble mother.

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O LITTLE STAR.

Maude F. Mumma.

O little star, you scattered far
Your beams of golden light;
O little star, you carried far
Your message clear and bright!

O little star, you from afar,
Were seen by men of old;
O little star, though small you are,
Your message well you told!

* * *

For the Southern Churchman.

Those Rectory Children.

CHAPTER 2.

M. L. G.

"Here's mother!" shouted Philip and Kent as they dropped a "sick soljer" on the ground and ran around the house. Old Frank (the rectory horse, was named for the Bishop), as they came up, looked around, expecting pats, and when his harness was off, an apple to begin his supper on. "Oh, father, can I drive Frank to the stable?" cried Kent. "Uncle Danger and David are carrying wood." "And can I unhitch him?" Philip put in. "I know how to rub him down as good as—"

"As **well** as"— mother said, ending in a sort of jerk as father lifted her out of the carriage to the ground, without her touching the step. Father was tall and straight, with a grave face, but eyes that sparkled. Mother was small, and brown and merry. Sometimes she was troubled, but mother didn't like trouble, and set to work to remedy a bad situation so promptly that it seemed to melt before her face.

"Drive him 'round, boys," their father said, "but Uncle Danger had better put him up. Howdy up there!" he called as he caught sight of Winnie waving from the window. "Coming right up!"

And soon they were all together around the fire, Father holding Claire, mother in her big chair with a small boy on each arm. David and Winnie on the low "hassocks" that stood at each end of the fireplace.

"Was it a good missionary meeting?" asked Claire.

"Yes, we had a real missionary there!" mother answered. "A cousin of the Trent ladies. He will speak at service next Sunday so you can hear him, and he has promised to come to dinner with us, and **you** can see him, too, darling," and mother put out her hand to pat Claire's yellow head.

"Is he a Injun missionary?" asked Kent.

"No, Chinese—all across the world from here, Kent."

"Do he wears a pigtail like in my book?" Philip asked solemnly.

"No, goosey!" cried David scornfully. "He's just **gone** over there. He's a 'Merican. Some day maybe I can be a missionary to China or to Africa—that's a nice, hot country. I think I'll **go** there."

"Nothing would make mother or me happier, son, than to have you a missionary. But not to find ease." Father smiled. "You'll read some day of another David who went to Africa. He found great misery there—cruelty and ignorance. It was hard to make the natives understand that he came with a message of hope. Some tried to kill him. But slowly, slowly, he taught them of Jesus. Some believed, and he planted mission stations in a great part of Africa where no Christian had been before. He was found at last on his knees in his hut—his spirit had gone back to heaven as he prayed for Africa."

"I see, father. He had a better reason," David said soberly.

"What David was that? Not Cousin David Morris?" asked Winnie uncertainly.

"No, honey, David Livingstone. He was from Scotland. But besides the missionary we had some news for you and some for Claire here."

"Tell mine first!" begged Claire.

"You may not like it at first, darling, but you'll be glad later. Dr. Carrington stopped us as we were coming home to tell us that he has arranged for us to take you to Baltimore a few days after Christmas. The great doctor he wanted to see you is to be there. Of course, we knew this would happen some time. Don't tremble, my big girl!" Father held her more closely.

"I w-won't," Claire said, "but—but it s-seems so near!"

"Claire's talk shakes, too," remarked Philip, "like this—bub-bub-but. That's funny."

"Hush **up**, you, Philip!" Winnie cried angrily, for she felt something of the little sister's dread.

"Once before a battle a great soldier was told that his knees were trembling," said mother, "and he answered, 'They would tremble still more if they knew where I'll take them today'. Claire is that kind of soldier—all the braver for being willing to go on in spite of some fears. And now for your news, Winnie," mother changed the subject quickly, "The cedar-picking begins tomorrow night, and you may help this year. So you and David have lessons done, and be ready to start with father. Well, here's Uncle Danger with Claire's tray. Will you bring me my supper, too, Uncle Danger? Claire and I will have ours together if the rest of you don't mind. Now be good boys," as they jumped down from her chair. "Wash your hands and drink your milk."

"A'right mother!" and Kent was off.

"I'd rather wash the milk and drink our—no, I don't 'spose we could." Philip said, "but I don't think the old way's intrustin'."

"Here, get un on father's shoulder!" His father lifted him up as he spoke. "Isn't the world 'intrustin' from there?"

"I'm the king!" shouted Philip. "Run along, David an' Winnie, the king's comin' downstairs on his elephum!"

* * *

How Frogs Spend the Winter.

During mild autumn days when the birds are laboring through the air trying to reach a warmer wintering ground, Mr. Frog is lazily dreaming on the shore of some stream or lake. He is not worrying about long journeys to distant lands. He is enjoying the last warm days of the season and catching the last stray insects.

In a few days or weeks, he will have to leave his sun-bath and make his escape from the winter frosts. Just as a child delays his going to bed for sleep, just so does the frog linger as long as possible on the bank.

He has no fur coat for the cold days; neither does he have warm blood within his veins. He is called "cold-blooded" because he has no internal heating system like the rabbit or man, and he cannot raise his temperature above that of the air or water around him. He knows he cannot stand the winter blasts which will soon blow.

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THE NEXT HUNDRED YEARS

WITH THIS ISSUE the SOUTHERN CHURCHMAN completes one hundred years of continuous publication and begins a new era. There have been periods of joy when progress was noted in its efforts for service, and times of despair when lack of funds to carry on during periods of financial depression made continuance of the weekly issues seem hopeless. Sustained by the kindly interest and loyal support of its subscribers, and the generous help of good friends in time of trouble, it has weathered the occasional storms of distress, and enters upon what its publishers hope may be another century of work and service for the Church, with confidence and the firm determination to make the SOUTHERN CHURCHMAN a bigger and better instrument of service to God and humanity.

A GREATER PAPER FOR GREATER SERVICE

I have learned with a decided degree of enthusiasm of your ambitious plans for a really great Southern Churchman. Such a paper as you contemplate is, in my judgment, one of the most urgent needs of the Church today.

Its fine background, its dignified age, and its honorable history should constitute for the Southern Churchman a strong basis of appeal to our Church people everywhere. All this should add zest to your renewed vision and to the more generous co-operation which is being promised you.

I know of no blessing in the world of religious journalism which offers so much of enrichment in Christian knowledge and in the life and work of the Church as does the dear old Southern Churchman. There was never a time, perhaps, when a paper of its special characteristics was so needed. I congratulate you upon its one hundredth anniversary, and with confidence and in cordial approval I commend the paper to all our people, especially that portion of our Church family whose proximity suggests natural and cordial ecclesiastical bonds.

I shall hope that every family in the diocese of Southwestern Virginia will insure a full year's reading for 1935 by a prompt subscription. There is no knowledge comparable in importance to information concerning the kingdom of God. I know of no publication that is more capable of giving this knowledge or that is more likely to properly interpret the mind and ways of our Church. May your larger endeavors in behalf of the paper be firmly sustained and carried to a goal of splendid accomplishment.

Faithfully yours,

ROBERT C. JETT,

Bishop of Southwestern Virginia.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., JANUARY 12, 1935. No. 2.

WORKERS TOGETHER WITH HIM

To be glad of life and the privilege of service;

To ask not for an easier life but for strength equal to my tasks;

To learn to smile though burdens seem heavy;

To remember always that God's pattern of a beautiful life is made up of common-place duties;

To be loyal to the Great Physician and ready to do what He appoints;

To minister from love and leave results with Him;

To prize His honor above worldly success;

To live so that each soul that touches mine, may be stronger for life's battle;

To abide in Him always and rejoice in His will;

This is service, worship, rest.

—Charlotte Aikens.

LETTERS TO THE EDITOR

From Sir Charles Marston.
13, Queen Anne's Gate, London, Eng.
Essex House
160 Central Park South
New York
December 27, 1934.

Mr. Editor:

I am constrained to write a message for this New Year on the eve of my departure to Palestine. It has become my mission in life to ascertain the reality or otherwise of the Bible. For the past ten years I have been spending money on Excavations in Bible Lands. The time has now come when the work already accomplished, and the results already attained, must be made known. I invite your cooperation.

You will have noticed the rapid advance of modern knowledge, and remarked how it has overturned a great deal of what had previously been taught as assured truth. For example, textbooks on the Science of Physics have been rendered obsolete by the discovery of Relativity. Now a similar fate has overtaken the so-called, "scientific" criticism of the Old Testament. The conjectures and speculations on which this criticism was based, have proved to be unsound, and incapable of sustaining the shocks of recent archaeological discoveries in Bible Lands. For details see my book, "New Bible Evidence" ($2), published by the Fleming H. Revell Company of this city.

The far-reaching effect of the critical collapse can be better imagined than described in a brief communication, such as this letter. The discoveries do not so far prove that the Old Testament, as we understand it, is correct, word for word, or letter for letter; yet they tend to satisfy the suggestion that it is substantially true. And that existing "Scientific" Bible criticism, even as applied to the New Testament, must be regarded with grave suspicion.

In face of the now recognized fact of the Reality of the Unseen, the bogey which has been made of Bible miracles, is also being dissipated. The new science of Psychical Research is throwing a good deal of light on such happenings, and leaders of thought are recognizing that the supernatural is not the incredible or unbelievable, rather is it something we do not yet fully understand.

As you are aware, the Bible has been the basis on which the great civilization of this country was reared. For years a materialistic school of speculative thought has been allowed to confuse our minds as to the substantial reality of its contents. My message—a layman's message—to America today, is that this darkness is passing away, and that the evidence of things "unseen" is no longer to be relegated entirely to the region of Faith.

Charles Marston.

P. S.: My address until March, will be, care Barclay's Bank, Jerusalem, Palestine, after which I plan to return here.

Something Definite Needed.

Mr. Editor:

From the recently issued Living Church Annual, I find reported 305 Negro congregations, with 156 Negro clergy, with thirty Negro clergy either retired or non-parochial. The total number of Negro communicants reported is 45,566. Of this number only 9,648 are reported from the Province of Sewanee. There is a striking contrast of advance between the Province of Sewanee and the Province of New York and New Jersey. Well-nigh thirty years ago (1907), the Province of Sewanee reported 5,949 colored communicants, while that of New York and New Jersey reported 2,489. This latter Province now reports 13,646, in exclusively colored congregations, and there are thousands of colored communicants in white congregations.

Surely, the National Council ought to do something definite tending to render more efficient and self-sustaining the work of our Church in the Southern States. At present there is a steady lapsing of the work in the South, and a steady increase in the North. In the Fourth and Seventh Provinces, where the bulk of Negroes reside, we have a combined communicant list of 11,127 with sixty-three Negro clergy, against 34,439 colored communicants, with ninety-three Negro clergy, in all the other provinces in the North and West.

George F. Bragg, Jr.

Baltimore, Maryland.
December 18, 1934.

THOUGHTS for the THOUGHTFUL

Our hope is in heroic men,
Star-led, to build the world again.
—Markham.

"Faith is trusting God's reason where my reason cannot reach."

Oliver Wendell Holmes said, "Fame usually comes to those who are thinking of something else."

One of the best ways of seeing the world around you is to get out of yourself.—J. A. Duren.

"There is an unspeakable fulness and definiteness in the announcements of Christ, compared with other teachings on immortality."

"Better guide well the young than reclaim them when old;
Better put a strong fence 'round the top of the cliff
Than an ambulance down in the valley."

The love of Jesus is different from any other love in the world. To be loved by Him is to be made a guest in His world, the sheep in His pasture, and children in His home.

"I will lift up mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts.

Whatever else be lost among the years,
God still abides, and love remains the same,
And bravery will glimmer through mens tears,
And truth will keep its clean and upright name.
—Grace N. Crowell.

There is no rising of man so interesting to study or so blessed to emulate as that of a sinner into a saint.—Guthrie.

"Happy are they who live each day in the faithful pursuit of duty."

All other religions are concerned with man seeking God. Christianity is the religion of God seeking man. The ethnic faiths that man's quest after God; Christianity is God's quest for man through Jesus Christ. Note how every utterance of Christ's is based on this point of view: How that He always refers to His Father and Himself as seeking men. He has been sent to men. God is in Him, reconciling the world to Himself.—Selected.

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EDITORIALS

Vol. 100. RICHMOND, VA., JANUARY 12, 1935. No. 2.

The Knowledge of What To Do.

The Collect for the Sunday after Epiphany beseeches God to give us understanding of what we ought to do and the power to accomplish it. All in all that rather sums up the whole work of Christians in the Church.

The understanding of what we ought to do is possibly the hardest problem for us. There are, of course, those easy things which we know almost instinctively —we will not as Christians break the Commandments, nor will we desecrate holy places or things. But in all the problems facing us in this present world, the course of action of the Christian at times puzzles even the best minds.

Is it not in the Spirit of God that real things will be accomplished rather than in the method? Was it not the Irish poet, "A. E.", who claimed that it made little or no difference what form of government we adopted, but rather the cultural growth of the people was important? We believe that Christians could well heed that advice, for we have had a surprisingly quarrelsome way of claiming method as Christian rather than attitudes and things of the Spirit.

Most church quarrels have been over matters of method, or, to use an ecclesiastical term "polity", rather than matters of spirit. Most church denominational names show that it is method that has caused them to separate from other brethren. Presbyterians, Methodists, Episcopalians, even Roman, all denote a difference in method, when as a whole we have more often than not been at one in the more vital things of religion.

In our own Church we have again the same differences in what we delight in calling "schools of thought", but which often have been schools of thoughtlessness. We have those who feel that vestments are essential and those who cling to simple methods. Too often they have quarreled bitterly. The Epiphany collect could teach us much in measuring our methods against the more important Spirit of God.

At present there seems to be an attempt on the part of some to talk about missionary work as "of the order of 281". This is again exhalting the method —when the method of approaching missionary work will reflect the spirit of the members of the Church as a whole. If we loyally adhere to God with earnestness, our Church will reflect in every method His Spirit and we will know what things we should do and how we should accomplish them.

Missionary Causes and The Present Times.

While all who are aware of the spirit in the Church since the last General Convention know that our Church is better off and more united than at any time since the depression, we have not as yet been able financially to catch up to the generous giving that is needed to support great missionary causes. Probably many have felt that it was impossible to pledge in advance in a year that promises much, but no one knows just exactly how much.

Consequently many fine missionary causes will to be reduced, unless some other method is found to gain support. We have just heard, for instance, that in the field where our Church has possibly its greatest success as a missionary Church, several clergy will have to be notified that "there is no work" unless special contributions are solicited.

To a conscientious bishop placed in charge of such work, there can only be one answer. He knows there is work—plenty of work for his clergy to do, but he must find ways and means of support. He has only one method, the method of personal solicitation, and we know of several bishops who will do this hard work during the coming winter in order that the Church may not suffer a loss which will take years to recover.

We hope that our laity and clergy who are asked to help in these special appeals will be broad-minded and make the solicitation as easy as possible. It does not seem right in a country where already in every section more luxuries than for several years are being bought daily, anyone should deny the real Gospel of Christ to be taken away from under-privileged people. Our people in most instances have not "given until it hurts" and probably will not. But until a full recovery is made in our land, we have the opportunity to support much that will be vital in the history of religion, and we trust that those gallant missionary bishops will not be rebuffed in trying to do what they feel God has called upon them to do.

Future Plans.

Since our news editor gave us such nice publicity about our leaving our present residence, we have received a number of letters asking about the editorship of this paper. We will continue to be responsible for this page, and in a few weeks expect to be able to announce that a very able clergyman will become Associate Editor. The new editor's duties will be to select all manuscript material. This scheme, we trust, will continue the policy of a "Church family newspaper for all the nation".

Church and World Problems as Others See Them

MR. ROOSEVELT AND WAR PROFITS.

From "The Guardian," December 21, 1934.

There seems to be no limit to the energy of the President of the United States. We sympathize with his latest intention to tighten up the administration of the criminal law, which has been glaringly lax in some directions. That, however, is a more particularly domestic matter than his intentions about war profits. He wants to make preparations for annihilating the profits that might otherwise be made out of a future war. It will not be easy. There will always be the unexpected circumstances which will put a Government at war in sore straits, and there are always those who can and will make profits out of those who are in sore straits. There is also the other side of the shield. In this country, at any rate, some private armament firms were utterly ruined by the War.

Mr. Roosevelt has appointed a strong committee to recommend legislation, and has put at the head of it Mr. Bernard Baruch, whom President Wilson appointed as his chairman of the War Industries Board. If the committee can propose any measure that could lead to cooperation with Great Britain in control of the manufacture and trade in arms, he will find us most willing to cooperate. We hope that the committee may, but their difficulties will be great. Governments dare not shirk the responsibility of keeping up preparations for defence. In our own case to keep up the Royal Arsenals on a scale that could neglect the service of private firms would be utterly wrong, and no one can comprehensively define armaments when all science and invention are applied to war. But all inquiry is to the good, and Europe may learn from America something that may lead towards the really important object of reducing arms by agreement in time of peace.

THE RECREATION OF THE CLERGY.

By Observer, in "The Record," December 21, 1934.

One is told, primly, that a clergyman is never off duty. On the other hand, to change the metaphor, the bow cannot be always bent. What sports and exercises are permissible to the clergy? I have read somewhere that of old time the game of bowls was much favored by the clergy; but that can only have been true of country clergy and is certainly not conspicuously true of them now. Of present day sports I think we need not reckon cricket and football, for these are part of the parochial machinery. In certain parishes the same is true of lawn tennis. Who has not heard of the vicar's daughters who would not let their father fix on a new curate until they had tested him and found he could hold his own in a four at tennis? Golf is certainly extra-parochial as a rule, and need not be too expensive if the cleric is content to be a five-day member of a golf club and dispenses with caddies. It has the merit of being suitable for men of all ages, and the amount of enjoyment and exercise to be got out of it bears no particular relation to one's proficiency. Hiking, which should in strictness mean walking with a knapsack, is on the whole the exercise of the young, though walking pure and simple belongs to all ages. Cycling holds its own, though the coming of the motor has made it a dangerous sport. Still, it has the advantage of carrying the cyclist away from the ordinary scenes of duty. Motoring is not a form of exercise in the ordinary sense of the word, though it may be allowed to be a recreation. These are the allowable sports which readily occur to the mind as being more or less generally available. Hobbies which are also forms of exercise are multiform. Perhaps some reader will tell me of unusual clerical hobbies. Thus there is a certain retired bishop who is said to make a hobby of cabinet-making and wood-carving, at which he is an expert. Not to go further—the wise cleric will at any rate try to secure some recreation which will take him away from the parish and into the open air for at any-rate one half-day every week.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

From "The Presbyterian Banner,' 'January 3, 1935.

This large body of scientific men and women amounting to several thousands met in Pittsburgh from December 27 to January 2 in their annual meeting, which is an occasion of the first importance to them and to the country and world. It is their annual clearing house where they bring their most recent achievements and results, and present them to the test of their critical audience and send them out into the world. A large number of sciences are represented, many of them unknown even in name a general ago, and many of the titles of the papers read were quite unintelligible to the uninitiated. It was said that there is no one mind in the world that could understand all of them. The world-famous Einstein addressed a small group of mathematicians on a recondite subject when not even all or possibly half of them could comprehend all his mysterious equations and processes and results.

Some people might think that much of this work is quite useless as being simply so much fantastic imagination of these queer people, and that it is all moonshine so far as practical results are concerned. Of course, this is simply our American spirit of wanting to measure everything in pounds and tons or in dollars and cents. Such a view is itself born of simple-minded unacquaintance with these far strange worlds in which these inquiring minds live. They are simple truth-seekers not thinking of and scarcely caring for any practical result, for any new truth is so much added knowledge and extension to our universe and to our mental stature.

But these studies, however remote and abstract and useless they may seem, do have practical results of the most tremendous kind. Science secretes civilization. All our knowledge is rushing towards some application, however unseen and unimaginable it may now seem. All our magic machines are the product of these sciences. Our Wattses and Morses and Bells and Marconis and Edisons and Wrights are the children of these scientists and are simply carrying into execution what these explorers first discovered. Morse could never have invented the electric telegraph had it not been for the work of Franklin and Faraday before him. These men are pushing out the frontiers of the universe in the stars and nebulæ and plumbing its unsuspected depths in atoms and electrons and thus opening doors for the inventors to enter and apply their results.

And as for religious implications and applications, while these scientific men are not primarily thinking of these, yet they also are usually devout men and furnish us with materials which we can build into a grander temple of wonder and worship of the Creator and Lord of all.

SIXTY YEARS A SUBSCRIBER.

I enclose check for $3.00 with pleasure for 1935. I am so glad you will soon celebrate your centennial. I think I am one of your oldest subscribers. I have taken your paper for more than sixty years. Best wishes.

Mrs. William Beattie.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

On the Restoration of Faith in God

"People say, and say truly, that the great trouble with our world at the present moment is that material things and what we know about them, have outrun spiritual things and what we know about them." (Edward S. Martin in Harper's for January, 1935.) The trouble has also been that our learned theologians have been so absorbed in matters of historical and literary criticism that they have failed to realize that we have been marking time on the spiritual frontier. Dr. Lyman Abbott must have realized this, as in an editorial in the Outlook some months before his death, he used these significant words:—"Nothing does this age need more than a rediscovery of the Spiritual Universe." This statement was written some years ago, but the need is even greater now than it was then, because material things have been progressing, while spiritual things have been retiring more and more into the background.

Possibilities of Faith.

One of Christ's most pregnant sayings, was:—"Have faith in God," coupling it at the same time with one of those emphatic sayings as to the tremendous possibilities of faith which seem to open up the way to the possession of a power capable of transforming the world. The words of our Lord constitute a challenge which was eagerly taken up by His followers in the early days of Christianity but which seem to fall on dull and deaf ears at the present day. If spiritual things are to catch up with the front line of material progress and even advance beyond that line, it can only be done by real and genuine faith in God, such as Christ set before His disciples.

A True Witness to the World Lacking.

It is no wonder that faith in spiritual things has failed to so large an extent in the world generally when it sees so few signs of it in those who are supposed to represent Christ to mankind. If there is to be a genuine revival of faith, it must most certainly take its beginnings in the lives of those who profess to be His followers. We can hardly expect the outside world to believe unless we Christians can show such results of our faith as to prove that they came from God, and cannot possibly be obtained from any other source. "By their fruits ye shall know them," was a test which Christ said should be applied to those who made a profession of faith in Him.

Fruits of Divine Origin.

That these fruits were to be of heavenly origin can be readily seen, when we remember our Lord's words to His disciples, on the night before His Death:—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me and I am in him, the same bringeth forth much fruit, for without me ye can do nothing." It is evident from these words of our Lord, that as branches of the Vine (that is, Christ Himself), we share in the divine life, which comes to us through Him. Thus the fruit which He speaks of can only be produced by us through receiving this divine life from Him, for He expressly says,—"without me ye can do nothing."

The Divine Life Should Be Manifest In Us.

Lyman Abbott used to define religion, if the writer remembers aright, as "the life of God in the life of man." If the life of God is really within us as the governing and controlling power of our life, then it must manifest itself in such a way as to be apparent to the world, and it is this manifestation of the life of God in us and through us which can alone give convincing evidence to the world that Christianity is from God.

We Must Reflect the Glory of God.

Christ said as much in His Sermon on the Mount when He told His disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Can faith in God produce such results as to convince the world that He is manifesting Himself through us; not, of course, to the extent that He manifested Himself through His Son, Jesus Christ, but nevertheless in a measure sufficient to prove that God is with us of a truth, as was the case with the early Christians.

A Want of Faith Means a Want of Power.

That may seem to us impossible, as we look back upon our past experience of our power to do things, but that is because our faith in God has sunk to so low a level that we cannot realize what the power of God can do in us and through us. If Christianity is to catch up with material progress and advance beyond it, we must seek for such a faith in God as will enable us to convince the world that our religion is from Him by manifesting a power and mighty spiritual influence such as the world can neither give nor take away, but which Christ implied would necessarily follow from true faith in God.

* * *

THE CHILDREN OF LIGHT.

"Ye are the light of the world." St. Matt. 5:11.

I do believe Christ can bestow
Upon this earth a sunlit glow,
Which will make life a glorious thing,
And every child of God a king.

Why should we dwell 'midst clouds of fear
When glorious sunlight is so near,
Or in the gloom of doubt be found,
When love encircles us around?

Let us put on our armor bright,
And shine as children of the light;
The shadows soon will fade away,
As at the coming of the day.

For Christ has bidden us to shine,
And thus reveal His love divine,
That all the world may come to see
What life on earth can really be.

Christ brought the Light of Heaven to earth, and by keeping near to Him, His light will shine upon us, and we shall be the means of blessing those around us.

Frederick W. Neve.

Byproducts

The Reverend Louis Tucker, D. D.

Happiness is a by-product. Life is lived in the leisure that follows labor. In like manner, for religious bodies, income is a by-product. Money comes as a result of reaching souls. The whole philosophy of the "Standard of Living," on which modern mass-production is based, is apt to twist off the track into assumption that happiness depends upon the number of things a man possesses—which is not true—and the whole philosophy of Church Organization is apt to twist astray into the assumption that we must maintain the organizations for soul-reaching before souls can be reached—must support Parish, Diocese and General Church before souls can be reached—which is not true either. In the one case we substitute excitement and gratified greed for happiness. In the other, we substitute a gradual drying-up of income, based on discouragement, for cheerful Church expansion.

Our Lord lived in a complex society as careless and, in some ways, as highly organized as our own; and among other problems He met and solved this problem for us. But our Lord was Divine; and, even on the human side, He was a great poet and a genius. Therefore His statement of the solution is cast in parable form and poetically besides, that it may be true for every place and for all time. It had to consist in principles put in the form of pictures and, therefore, capable of more than one interpretation. He even gave the reason for this. It was to prevent persons unfit to apply them from misusing the tremendous energy of His ideas, "That hearing they might hear and not understand," as He puts it.

The basic general principle of His solution is, "Use the agencies you now have to the full extent of their possibilities and of your powers, and you will find no trouble in expanding them. To the worker belong tools. To him that hath shall be given." This general principle He specialized in more than one particular story; and of all the ways of losing energy He seems to have been least patient with that which comes from overlooking and neglecting individuals; perhaps because it is the commonest and hardest to avoid of human failings. His stories of the Lost Coin, of the Lost Sheep and of the Lost Man (The Prodigal), are examples.

Our problem, then, in applying His solution, is to reach and, if possible, to bring back every individual person who has strayed away and become indifferent. Note, every person, not every penny. In the parable of the Lost Coin no comment doubts that the Lost Coin represents a person, not a penny, a soul and not a shilling. Combing the Church for missing contributions can be of only temporary crisis-value, and the crises will be worse each time and will come again and again. The search must be for people, not for pence; but if the people return they bring their pennies with them and so the organization lives.

What is the best practical machinery by which this can be done?

First we must distinguish carefully between profits and prophets. We must not confuse purses with persons. But, secondly, we must acknowledge and teach others to acknowledge the existence of both. Churches must live; and coin, in these hard days, represents care and courage and self-sacrifice, all spiritual things. Therefore, there must be teaching from the pulpit that every one with an income is a trustee for God and owes God part of it. If the income be very small the payment to God may be very small also; but it is payment and not gift and so must never be neglected. No man's heart is opened until his purse is. If he have anything and do not give God some of it, he is still one of the lost sheep. But the amount he gives rests between him and God.

After this careful pulpit preparation from the spiritual side, there should be equally careful report as to what becomes of the gifts. If there be a year-book or a parish paper, this need not all come from the pulpit, but it is essential. The Church, too, has its stewardship and should make real report to every giver.

Then there should be drastic clerical work on the part of the clergy. No one really can tell how many sheep or coins or sons are lost until it is known exactly how many there ought to be. The basis of such book-keeping is the baptized and not the confirmed. Baptized people have souls and incomes as well as confirmed people, and both belong to God. Not only those who come but those who ought to come, not only those who belong but those who ought to belong should be listed and looked up. It is a continuous task. Modern Christians move like the aurora borealis; but it must be done. It is not primarily Priest's work. Parish Secretaries, when there are any, can do it better. But done it must be.

Then the task of personally visiting these people—all of them—and asking them to come to church and to support the church must be divided among members of the parish. The best results come when the canvassers compose at least one-fourth of the parish; that is, when each canvasser has only three families to see. Canvassers do better when they go out in pairs. A pair thus makes six visits. In preparation for the work canvassers should have at least one lecture of information and instruction, one service of prayer for God's help, and one informal parish dinner for the assimilation of facts, not food, and the strengthening of enthusiasm. The essential thing is to find the lost sheep, invite them to come to church, tell them they are missed, talk to them of praise and worship. The good old steady-going flock will come anyhow, but the lost sheep will not come unless they are found and re-converted; and no man is converted until his pocket-book is also. Therefore, every one must be asked to support God's work. Yet, if the emphasis be laid on the support and not on the attendance, the canvass is not done. There can be no re-conversion without giving, but the object is not the giving, but the re-conversion. Sums of money needed may be mentioned. Amounts to be given by the individual canvassed should not be. That is between each and the Lord. If he ask what is his share, tell him the total needed and let him choose it himself.

And here we come upon a paradox. Canvasses for missions, where almost all the talk is about missions, the emphasis unmistakably on missions, produce more money for the support of parishes than canvasses for the parish do; just as canvasses where the emphasis is laid on church attendance and renewal of worhip produce more money for the support of both parish and missions than appeals for support do. The psychology is simple. Canvasses in which the emphasis is laid on worship and on missions do not depend for their success upon the social inclusiveness and heartiness of the local congregation, or on the personal popularity of the local rector, but upon larger and more spiritual things.

When the canvass is finished the sum-total subscribed for diocese and missions should be reported to the Diocese and transmitted as it comes in. The vestry should not guarantee a set sum. What funds has it to make the guarantee? All other monies in its hands are designated by the givers for other uses. Here is

(Continued on page 7.)

Messages Of Congratulation

The following came too late to be published in our Centennial Edition:

GREAT IN ITS TEACHINGS.

Many happy returns of the Centennial. As one of that large group of your readers who remembers **The Southern Churchman** as an integral part of one's childhood home, and whose interest has gadually advanced backward through its pages from the department "For the Young People" to an appreciation even of leading articles and editorials, it is difficult to imagine a real church home in Virginia without **The Southern Churchman.** I recall one moment of disappointment, however, when as a boy of thirteen, I first came to Richmond. After the fire engine house and the penitentiary had been located as objects of primary interest, the next request was "Where is the Southern Churchman bulding?" expecting to be shown a structure towering well over anything else in town. Upon being told that the offices were on the second floor of some quite inconspicuous building, my amazement was great. But since then we realize that the greatness of this paper is in that which it teaches, and in those principles for which it has ever nobly stood—"Catholic for every truth of God, Protestant aganst every error of Man." On this positive and progressive platform, may **The Southern Churchman** grow to ever increasing usefulness and prosperity. We wish you Good Luck—in the name of the Lord.

Frederick D. Goodwin,
Bishop Coadjutor of the Diocese of Virginia.

Congratulations on a century's service for God and His Church.

Robert E. Gribbin,
Bishop of Western Carolina.

I have derived so much help from **Southern Churchman** and find the Family Department and Thoughts for the Thoughtful invaluable.

Most cordial wishes for another century of unbounded usefulness.

Very truly yours,
B. N. deFoe Wagner.

Warrenton, N. C.

It's cheering to see you launching into the deep with an enlarged, safe-looking ship. It's a good cargo, too, that you have on board each trip.

John E. Shea.

Palacios, Texas.

FROM AN OLD-FASHIONED LOW CHURCHMAN.

In handing you my check for three dollars for a renewal of our subscription, permit me to compliment your management on the success of their efforts to maintain this famous old religious publication throughout these very hard times. You have done very well, indeed, it seems to me.

I also want to assure you of my appreciation as to the ability displayed in the articles which appear in the paper. I am often lost in thought as to how I would set about to edit a religious paper, if I was obliged to do so. The task seems to me a very heavy one, and I want to compliment your staff of editors on what they accomplish under difficulties.

In closing, I must say one word more. While I am very much in accord with the general policies of your paper, and entirely in harmony with its prevailing churchmanship, being an old-fashioned low churchman myself, I am unable to pay any respect to the so-called "liberal" churchmanship which your paper occasionally commends. I think that to call such things "liberal," is little short of insulting to us of another school. Better call them coarse and foolish.

My father and mother subscribed to your paper all their days, and my grandmother on my mother's side, and my grandfather on my father's side, did the same, I think; so that as a family we have been with you about one hundred years, or nearly that.

Accept my very good wishes, and believe me

Very sincerely,
W. A. Robertson.

New York City.

My **Southern Churchman** has just come; it is such a delightful number. We are all so rejoiced to see the new life it has taken on.

Gertrude W. Barton, President,
Woman's Auxiliary, Diocese of Virginia.

Winchester, Va.

VIGOUR AND USEFULNESS INCREASE AS THE YEARS ROLL BY.

Since 1876, with the exception of two years, I have been one of your subscribers.

An earnest, Christian Churchwoman, my Aunt and God-mother, had subscribed to it for fifty-five consecutive years until 1904, when she joined the Church Triumphant. In my youth I read her copy of the **Southern Churchman;** so you see it has been my household companion a good many years.

Up until 1836, my relatives and ancestors, Leighs, Towneses and Powells, attended services at Grub Hill Church in Amelia County, Virginia.

During the childhood of our four children, my wife would each Sunday afternoon read to them that department of your paper designated as "for young people."

Often now, after reading my copy, I hand it over our back fence to a good neighbor of mine; he and his wife enjoy it almost as much as we do here at home. Generally, I mark those passages which impress me most, to call his attention to them. In the issue of December 15 last, I marked fourteen passages on nine pages, which I regarded to be of unusual interest.

As your journal grows in years, it grows more and more interesting and instructive; unlike those of us well along in the octogenarian class, its vigour and usefulness increases as the years roll by.

With the compliments of the season and wishing you continued success, I am,

Yours truly,
Armistead C. Leigh.

Los Angeles, Calif.

* * *

BYPRODUCTS.

(Continued from page 6.)

another paradox. The dioceses that demand a guarantee get less money in proportion to sum-totals than those which do not. It is the business of the local parish to see that every baptized person in it either gives, or excuses himself from giving, a contribution for missions. Where that is faithfully done, the Diocese gets more than it could otherwise get from any guarantee.

Through the whole canvass the more search there is for souls the more money is given. Money sought as an end in itself dries up and vanishes. Money as a sufficient support is a by-product of the search for souls.

Who comforted the Lord and rested Him? Probably very few. Perhaps the Blessed Virgin Mary, perhaps St. John. But one person certainly did. She was a certain poor widow who dropped two mites into a contribution box and never knew at all that Jesus saw.

THE DAYSPRING

A SERMON

By the Rev. P. T. R. Kirk, Vicar, Christ Church, Westminster, London.

The coming of dawn-light each morning was of very special significance to the people of Israel. To them, as indeed to us all, it told of the terrors of the darkness and the approach of a new day for toil or pleasure. To a primitive nation, which had not yet learned how to turn night into day, perhaps it meant more in those respects than to us. But there was more in it than that for the citizens of Jerusalem. The watchmen on the walls waited until the first rays of light appeared above the horizon, and then gave the signal that the moment had come when the first sacrifice of the morning should be offered. So we understand the reference in the psalm to "watchmen who watch for the morning". The cry rang through the Temple courts:—"This is the day that the Lord hath made; we will rejoice and be glad in it"; and the daily service began.

The Dayspring as a Metaphor.

We can understand how easily the dayspring came into use as a metaphor for the advent of anything that ended terror, brought relief and gladness, and initiated a new era. It was in this sense that Zacharias is said to have chosen the word in announcing the coming of Jesus. It was the daybreak, long expected, and as it had seemed so long deferred; now it was near. A new revelation was imminent. Old things had passed away; behold, all things were made new! The Christ was coming to those who sat in darkness and the shadow of death—words that depict the ignorance and hopelessness that the world knew in pre-Christian times, and knows still in so far as the message of the Gospel has not reached pagan civilization with its changing power. And he would guide their feet into the way of peace.

There had been the darkest hour which comes before the dawn. Things had possibly never seemed so bad for the Jewish race as just before the first Christmas. The clearest thinkers were confused when they spoke of God; the cry, "How long, O Lord, how long?" was repeated wearily. The Eternal seemed to have forgotten them. They were ignorant of His purpose, stumbling like men in the dark as they tried to discover it. To those who understood, or who thought then that they understood, whatever their misgivings afterwards, the birth of the Promised Baby brought hope back again and belief in a new age of righteousness and divine favor. Now they would know more of God, and watch Him doing His mighty works again in the midst of them. This confidence sustained many who were the first disciples of the Master.

The Message of the Gospel.

To those who receive the message of the Christian Gospel this phenomenon of the daybreak is repeated. Our ignorance, in lands where the preaching of that message is of long history, is not so crass as theirs was who watched for a spiritual dawn in Judaea; but the effect is the same. To know Jesus only as a person in a book, an historical character, is to sit in the darkness of ignorance; there is so much more to learn. As we desire to be taught, more and more knowledge is given, and we find Christ rising in our hearts with light. If your connection with Christianity has not informed you of what God wishes to be to you; if it has not made you understand all He desires you to become and to do, you are still among those who wait for the morning. But, inevitably as the dawn, these are shown to faith. Apart from Him, too, our minds are hopeless; we sit under the shadow of death. Life seems to have no rhyme or reason. We drag through weary hours with no fine motive challenging our efort, until despair comes of our ever seeing anything that will awaken ecstasy and worship. Perhaps you know what that means—the staleness with which task follows task, the fear that the only change your circumstances can know will be for the worse, until your soul shudders with dread, and you cry, "Who will show us any good?"

The Coming.

Into that hopelessness the Saviour comes—comes even as He came to those who dwelt under the shadow of the death on Calvary; their fair plans wrecked, their Master lost. He comes with resurrection-light into saddened homes, comes as the dayspring when hope has gone. This, too, you may know; the experience is given for the asking, and if we linger in the place of fears and morbid moods it is because we have not believed those who proved the promise true, and have not taken Christ Himself at His word.

You have probably seen the picture called "The Hopeless Dawn," where members of a family sit at the bedside of a loved one who is passing away. It has been a long night of watching, and they are tired and sad. As they sit in silence the rays of early morning light are creeping in; but they remain without hope. The hopelessness is not in the dawn, but in the hearts that refuse to accept its message. I would like to see a companion painting, one that might be called "The Hour After Dawn," where the anxious friends have risen to greet the daybreak with good cheer, taking heart of hope again. "When the morning was come," says St. John of one of the Easter appearances, "Jesus stood upon the shore." He is in the dawn, for He is the dawn; how, then, can we be hopeless? Even in the valley of the shadow of death, the Shepherd is with His flock. They are frightened as they press on in the darkness. Grimy devils seem to lurk behind the trees. Spreading roots and unseen pitfalls make the journey perilous. The sound of the wind in the leaves is like the muttering of evil powers. Then day breaks, and what a difference! There are flowers behind the trees, not devils! The holes in the road are filled with fresh spring water, where they may slake their thirst. The whispers in the tree-tops are a song of praise to God. Such security have they when the Shepherd is beside them.

In his play, "The Wild Duck," Ibsen shows a little girl, untaught in Christian truth, who has yet learned the need for prayer. She prays each night for Someone to come near and keep her safe. "But do you not pray in the morning?" she is asked. "Why, no!" is the answer. "There's nothing to be afraid of then!" Our mornings should be filled with the prayer of praise; but she was right. There is nothing to be afraid of when the Lord of Light comes to chase away the shades of night.

The Dayspring! It is a title we are glad to know, for it robs both life and death of their terrors. And I want to say to any who are afraid of life, and even more afraid of death, that in the coming of the Son of God with pardon and grace to any human soul there is the beginning of a new and joyous day.

The Way of Peace.

There is a third office that the daybreak performs; in the reputed words of Zacharias, it guides our feet into the way of peace. Writing in one of his Vailima letters, Robert Louis Stevenson tells of a journey he once made in the darkness of the forest of his South Sea Island. He had struggled along for some distance in a very dangerous manner, standing from time to time on a jutting rock, holding on to a tree with one hand while with a knife in the other he hacked

(Continued on page 11.)

From the Philosophy of Phillips Brooks

By Eunice Wingate Quimby.

In a eulogy at the passing of this "peerless preacher" Dr. Samuel Eliot said that "he would anticipate eternity, so to speak; he would bring it into time, and make it dominant. . . . This was his message of messages, his service of services, that he knit the life of earth with the life of heaven."

His assurance of the proximity of the two worlds appears where he says:

> "We may be near Him at all times—and more than all when we kneel down to pray—as the beloved disciple was when he laid his head upon His breast."

Our prayer for pardon, with true confession, God will answer with an unreserved forgiveness.

Bishop Brooks's philosophy regarding our personal life in relation to others is of immediate interest. The whole of human life, he declares, is in these words of our Lord:

> "For their sakes I sanctify myself, that they also might be sanctified."

We should cultivate ourselves in order that we may serve the world, and increase the kingdom of God. The best which the soul is in itself should be poured upon whatever other soul may need it anywhere.

> "If God gives a man social position, or education, or religious influence, He does it for a purpose; and the cowardice or the modesty with which a man sometimes ignores the fact defeats the purpose."

He urged his hearers to insist that their life's work, whatever it might be, shall itself make them brave, patient, pure, and holy. He would have them work as if, though they could not see Christ, they knew that He saw them.

> "In the heart of society a soul may enshrine itself in God."

No man comes to any worthy quietness, he affirms, who does not find God, and rest on Him, and talk with Him continually. Whatever mercy falls to our lot must be felt warm with the personal love of Him who sends it.

> "Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble."

The Christian may find the hand of Christ in everything, and by the faithful use of everything for Christ's sake he takes firm hold of that hand, and is drawn nearer and near to Himself.

There is a sense in which a man partly can, and a sense in which he absolutely cannot, purify himself. It can only be done by uniting his own will with the will of God.

Bishop Brooks explained the meaning of the contrasts of joy and pain, health and sickness, of doubt and care and disappointment as God's method of completing our life, of filling it out to fulness on its deficient side.

> "Submission is no cry of a defeated man; it is the soul seizing on the right and privilege of being completed after God's pattern."

He defines peace as that sweet and strong condition in which joy and sorrow may have place, but which is greater than either of them. Such peace comes as

> "Faith walking in the dark with God only prays Him to clasp its hand more closely, does not even ask Him for the lifting of the darkness so that the man may find the way himself."

THE DAYSPRING.

(Continued from page 10.)

away at the tough undergrowth that obstructed his path. After he had fought along like this, he came through to the light and discovered that it had all been unnecessary. Quite near him was a decently trodden path; if he had found it before, he might have saved himself all the trouble and risk. In the darkness he missed the true road. Christ comes that we may find the best way. "He who walketh in darkness knoweth not whither he goeth." That was His own comment. When we choose our own paths, we stumble; but guided by Him we may find the ways of pleasantness and peace. No one who did not know God with an intimacy far above that which common men have could possibly effect such changes as we have noticed. In the time of Jesus, religion had grown hard and fixed and conventional. Its worship was formal, its creed was set, and the pride of old thoughts and old ways had made the souls of those who taught unsympathetic to everyone who did not conform to their requirements. God was lost in the maze of religious machinery; but Jesus brought Him back to men. As the first act of creative power was "Let there be light!" so the first impact of the divine life upon men was to restore that knowledge of God which had been dimmed by human sin and error. A thrill came back into religion and the same thrill will change the formality of your worship and your prayers when you allow Him to work the same transformation in your religious thought and experience.

Truth, Beauty and Goodness.

It was not so much what He said. The same things might have been uttered by any other man, but they would have failed to move the heart. When He said them, everything was changed. Do you wonder that when the story of those days was written later, men talked about the light of the glory of God that was in the face of Jesus Christ? It was natural that they should put it that way. They had looked into His eyes in many different circumstances, had see His face in the sunlight of the Galilean days, watched the smile as He took children in His arms, seen the look of deepening compassion as He healed some poor broken body or sorrow-stunned soul. They had seen His face filled with love's tenderness, and had been there when the anger of a heart which hated injustice and hypocrisy blazed through His look. There are faint intimations of truth and beauty and goodness to be found elsewhere, for there is a light that lighteth every man coming into the world; but for the full unveiling you must look to Christ Himself. The difference between the one revelation and the other is the difference between moonlight and the dawn. There is power in His advent, and the promise of greater things to be. "I am the Light of the world," He says; and still He comes to those who sit in darkness and the shadow of death to guide our feet to peace.

News from the Front

A New China Is Coming Into Being.

"In all the five thousand years of China's history the period we are now living in promises to be the most important," said Dr. C. M. Wei, President of China Central College, recently to a group of Episcopal clergy gathered at Bishop's House, Providence, Rhode Island, at the invitation of Bishop Perry. It is his belief that a new China is coming into being before the eyes of a world that seems altogether unconscious of the dramatic event.

"Until lately I, too, despaired of China," Dr. Wei confessed. "I know only too well the criticisms and charges—turmoil, corruption, graft. They said that the Nanking Government controlled only a small part of China. There was truth enough in it, but now it is no longer true. Nanking is growing so strong that it has set aside three provinces for experiments in fascism. More than two-thirds of the country is under the control of Nanking.

"The Government is no longer helpless in face of a foe. A revolting province it will speedily subdue. Not long ago a revolt broke out which, it was generally thought, would take three months to put down. The time taken was three weeks.

"Seven years ago there were only 400 kilometers of good roads in the country. Now there are 40,000. Everywhere fine highways are under construction. And good roads are not the assets in China that they are here. All our motor cars are imported, and in spite of the natural resources in oil, every gallon of gasoline is imported also and sold by foreign countries. The roads are essential politically. They promote the mobilization of troops. They allow the people to travel over the country. They are giving to them a national consciousness. The new education is also making one nation of that vast country of 460 millions of people, one-fourth of all the inhabitants of the earth. The same text books are being used far and wide. One province in the west, which has long been regarded as quite independent of Nanking, yet permits the Central Government to appoint its commissioner of education.

"Our share of natural resources are so vast that they attract foreign capital, and we are glad of investment of this sort if made under fair conditions. At present a national economics council is meeting in Nanking with experts from the League of Nations, and many of the Great Powers. Economically, we are not sure of the future. We may be headed for the same sort of destruction that the western world, and particularly Europe, has been struggling with.

"Our chief hope lies in education and, above all in religion—the Christian religion. Buddhism has no message for modern China. It is deep-rooted in Japan, but it came to China when China was a cultured nation and never was able to affect it deeply.

"Confucianism, the background of our social system, has for twenty or twenty-five years now been in disrepute. At present the Government is trying to revive it, but you can't revive something in the past of a nation that is springing into new life. It is to Christianity that I am looking for the power to control the nation."

After estimating the number of Christians as about three millions, of which the Roman Catholics claim two and a half, Dr. Wei said that the influence of Christians throughout the nation is enormous. In one cabinet over half the members were Christians. Throughout the country the followers of the Nazarene hold important posts, especially in education. "What we need most," he urged, "is more Christian leaders."

He then described the work of China Central College. It was organized upon the recommendation of the Burton Commission, and is the result of bringing together all the Christian colleges in three provinces. Though no under the control of the Episcopal Church, the influence of the Church in the faculty is very strong. It is the only Christian college serving a population of one hundred millions. Five missions cooperate, the Episcopal taking a leading part, and providing the president, the treasurer and the chaplain.

"Confucianism," President Wei said in conclusion, "has prepared the way for Christianity. The older faith is social, teaching that man's relations with man has no meaning except through his relation with his fellows. But the perfect manhood of which Confucianism dreamed can come to fulfillment only through Jesus of Nazareth."

F. W. Jones.

The Widely Loving Society.

Juso, Osaka, Japan, December 2, 1934.

Dear Rev. Bishop Tucker:

Again we have much to be grateful for. Your dear letter of encouragement filled us with deep appreciation and we thank you very much. We are praying without ceasing for God's guidance and directing, with yours and other friends kind assistance in the rebuilding of our Chapel, which is such a necessary part of our social welfare work among the children. We are in the hope that we can "stand and see the salvation of the Lord" in this experience.

I am sure you will be very pleased to hear that Dr. Wood of New York Church Mission House wrote us that he will try to raise $5,000 in America, if we will raise that much in Japan, making a total of $10,000 in all. This sum will enable us to raise up a stronger building that will withstand rough elements.

Behind this church edifice there will be the idea of cooperation and fellowship, as we shall offer opportunity to our friends in Japan to share in the contribution in the rebuilding fund.

Dr. Wood's suggestion and kind sympathy was very gratefully accepted, and we know no way of expressing our deep appreciation to you and all the dear friends there. We certainly will do the very best here and continue in the vineyard rejoicingly.

May we at the same time send you greetings for the happy Yuletide and the coming New Year.

We pray for your happiness and that He may abundantly bless and keep you.

Very gratefully and sincerely,

Uta Hayashi,
Katsue Kobashi.

The Widely Loving Society is an industrial orphanage, founded many years ago by two brothers as a thank offering for their baptism by Bishop Williams. It has from the beginning been managed and supported by our Japanese Christians with occasional aid from friends in this country. It is one of the most beautiful and useful examples of Christian work that I know of. An account of the dstruction of the Chapel in the Osaka typhoon, was published in a recent issue of the **Southern Churchman**. To rebuild the Chapel so that it will withstand earthquakes and typhoons will cost $10,000. The Japanese are undertaking to raise $5,000 of this amount and we are endeavoring to help them by raising the remaining $5,000 in this country. I shall be glad to receive any contributions that may be made for this purpose and forward them through Dr. Wood to Japan.

H. St. George Tucker.

Deepest Desire to Serve the Lepers of Japan.

Miss Mary Helena Cornwall-Legh, on furlough in England from her leper mission at Kusatsu, Japan, whose return to Japan was extremely doubtful when she left there, has now so much improved in health that she expects to leave England for Japan in January, according to a recent report from England. Her aim and deepest desire appears to be to serve her lepers all the rest of her life. She will be seventy-eight in May.

THE WOMAN'S AUXILIARY

PROGRAM.

The Twelfth Annual Diocesan Institute Under the Auspices of the Woman's Auxiliary, Diocese of Virginia, St. James Church, Richmond, Va., January 22, 23, 24, 1935.

Tuesday, January 22.

9:30 A. M. Holy Communion, Rt. Rev. H. St. George Tucker, D. D.
10:40 A. M. Class on Japan, Rev. Arthur M. Sherman, D. D., Church Missions House.
Class on Japan, Mrs. J. M. Chapman. Diocese of New York.
11:45 A. M. Woman's Auxiliary Conference, Mrs. J. H. Hill, Diocese of Pennsylvania.
1:00 P. M. Lunch, served at St. James' Parish House.
2:00 P. M. Class on Japan, Rev. Arthur M. Sherman, D. D.
Class on Japan, Mrs. J. M. Chapman.
3:10 P. M. Woman's Auxiliary Conference, Mrs. J. H. Hill.
4:10 P. M. Missionary speakers.
5:20 P. M. Business Women's Class, Mrs. J. H. Moore, Diocese of Delaware, and New Provincial President.
Held in the Woman's Auxiliary Room, Mayo Memorial House, 110 West Franklin Street.
5:20 P. M. A Class for men only, Rev. Arthur M. Sherman, D. D., Auditorium, Mayo Memorial Church House.

Note: There will be conferences for the Junior Woman's Auxiliary and the Junior Auxiliary. Time will be announced later.

Wednesday, January 23.

9:30-9:45 A. M. Devotions, "If We Be His Disciples", Mrs. J. H. Moore, New Provincial President.
9:45-10:45 A. M. Class on Japan, Mrs. J. M. Chapman.
Class on Japan, Rev. Arthur M. Sherman, D. D.
11:00-12:00 Noon. Women's Auxiliary Conference, Mrs. J. H. Hill.
12:00. Noon-day Prayers, Rt. Rev. F. D. Goodwin, D. D.
12:10. Conference on Work in the Province, Mrs. J. H. Moore.
1:00 P. M. Lunch in the Parish House.
2:00 P. M. Class on Japan, Rev. Arthur M. Sherman, D. D.
Class on Japan, Mrs. J. M. Chapman.
3:10-4:00 P. M. Conference on Little Helpers, Mrs. Julian Roden.
3:10-4:10 P. M. Woman's Auxiliary Conference, Mrs. J. H. Hill.
4:10 P. M. Missionary Speakers.
5:20 P. M. Business Women's Class on Japan, Mrs. J. H. Moore.
5:20 P. M. Men's Class, Rev. Arthur M. Sherman, D. D.

Note: Lunches will be served at 35 cents a plate, or three lunches for $1.

Thursday, January 24.

9:30-9:45A. M. Devotions, "If We Be His Disciples," Mrs. J. H. Moore.
9:45-10:45 A. M. Class on Japan, Rev. Arthur M. Sherman, D. D.
Class on Japan, Mrs. J. M. Chapman.
11:00-12:00 A. M. Woman's Auxiliary Conference, Mrs. J. H. Hill.
12:00 Noon. Noon-day Prayers, Rt. Rev. H. St. George Tucker, D. D.
12:10 P. M. Conference on Diocesan Work, Rt. Rev. H. St. George Tucker, D. D.
1:00 P. M. Lunch in the Parish House.
2:00-3:00 P. M. Class on Japan, Rev. Arthur M. Sherman, D. D.
Class on Japan, Mrs. J. M. Chapman.
3:10-4:00 P. M. Conferences, How To Use the Lenten Material, Miss Ann R. Estes.
4:10 P. M. Conference, Cooperation of all Diocesan Organizations in their Missionary Work, Rt. Rev. F. D. Goodwin, D. D.
5:20 P. M. Business Women's Class, Mrs. J. H. Moore.
5:20 P. M. Men's Class, Rev. Arthur M. Sherman, D. D.

Note: One delegate from each Branch will be given entertainment. Send in name not later than January 10 to Miss Jellis Scott, Chairman of Hospitality, 110 West Franklin Street, Richmond.

A list of boarding houses in the vicinity of the Church will be secured for those who desire them.

The Pledge Has Been Met.

Miss Sallie Deane, Chairman of the "Chapel Fund" of the Woman's Auxiliary of the Diocese of Virginia, is glad to announce that the pledge for the completion of the Gibson Memorial Chapel in the Archdeaconry of the Blue Ridge, has been completely met.

Some three years ago, at the Diocesan meeting of the Woman's Auxiliary at Grace and Holy Trinity Church, Richmond, Miss Deane presented a plan for the completion of the Chapel, being erected as a memorial to Bishop Gibson of Virginia. It had become a subject of real distress to Miss Deane to see the incomplete condition of the Chapel, standing with the scaffolding still on it for some years. She told the Auxiliary what was in her heart and presented a plan for assuming the completion by the Auxiliary. The plan, well worked out on a three year pledge basis in groups of from five to one hundred dollars, was unanimously accepted. Miss Deane was appointed Chairman of this fund.

When Mr. George Mayo, Principal of the Blue Ridge Industrial School, was notified that the Woman's Auxiliary had pledged $4,000 with interest, he at once borrowed the money and the Chapel was completed that summer and consecrated within the year. So completely was the word of the Woman's Auxiliary accepted, no note was signed, their word being sufficient bond.

Almost every Auxiliary in the Diocese had a hand in raising this fund and the Auxiliary feels real pleasure and satisfaction in having fulfilled its pledge and completed this undertaking. The Chapel is a beautiful stone building and does honor to the memory of the one whose name it bears.

When the Atlantic City triennial of the Woman's Auxiliary received a cable of greetings from the Woman's Auxiliary of the Church in Japan, it was signed by Uta Hayashi. She is President of the Japanese Auxiliary, which has some 3,500 members. She was also, some one from Japan reported, one of the two women who first instigated that monster petition for peace, signed by millions of women all over the world and sent to the League of Nations.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

NEW TRACTS FOR NEW TIMES: Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Paper. Ten cents a copy.

No. 7. Statesmanship and Religion: by Henry A. Wallace. Pp. 16.

No. 8. Why Missions? By Edmund L. Souder. Pp. 18.

No. 9. Money-Makers and Moral Man: by Joseph F. Fletcher. Pp. 13.

No. 10. Men and Women: by Mary Willcox Glenn. Pp. 17.

No. 11. The Christian Attitude Towards Property: by Vida D. Scudder. Pp. 13.

No. 12. The New Idol: by Frank Gavin. Pp. 8.

This undertaking reflects much credit upon the Morehouse Publishing Company. An essentially Church publication house, devoted especially to a particular school of Churchmanship, it has entered a field of information and stimulus of thought quite congratulatory. And the fruitage is most commendable.

Mr. Wallace, well-known as identified with the problem of agriculture, presents an able thesis on the above subject.

Tract No. 8 is challenging. Mr. Souder has the core of Missions in this succinct treatise. It would make a commendable sermon for some Sunday of the Epiphany season. No one need plead an excuse for reading it. It will answer some questions irritating the lay-mind of our day. Let every rector who reads this review send a dime for it. It will pay.

Mr. Fletcher illumines our minds on the question of Christian morals and the conduct of business. We have reached an age when the world demands of Christianity that it shall live, if not in the concrete, at least in the abstract, the principles of the New Testament. We miss the pungent illustrations of experimentation in this line, such as the demonstrable Golden Rule Nash plan proved; but the essentials of the motive of Mr. Nash and others of his class are here suggested.

Tract No. 10 speaks its message in the title. How the blush of shame mounts to the cheek of the born-again believer, as he recalls the very thoughts he had entertained regarding the other sex. How wondrously changed is his attitude now, as he regards every woman as his divinely appointed sister! Get this little message and receive its inspiration.

Vida Scudder is so well known in this field of investigation that her very authorship is an invitation to study with her the subject of The Christian Attitude Toward Private Property. Wealth for wealth's sake is becoming increasingly unpopular. But wealth for stewardship raises the standard to a New Testament altitude. Not the possession of wealth, but the abuse of it is the apostolic warning.

Dr. Gavin has analyzed the recently-born **Totalitarian State** of Russia and Germany as **The New Idol.** He does not emphasize the Fascism of Italy, since the preservation of religious freedom is the key to Mussolini's popularity. The murder of religious liberty is the death-knell of any national movement. Germany is already, and wisely, finding that truth; though Russia's insanity seems at present to be incurable. Confessedly many points in Sovietism are commendable. The Russian leaders are close students. They are appropriating many of our principles which we poorly exemplify and making them workable; but the hatred of God can go so far only as He will allow. And the rest of the world may hold its breath until the issue is met. How? God only knows.

Kenneth Mackenzie.

THE OLD TESTAMENT AS IT CONCERNS WOMEN: By Marie Wells Clapp. New York. 1934. Methodist Book Concern. Pp. 128. Price, 50 cents.

It is a common fallacy of our generation to think that the Old Testament, transcended as it is by the revelation of the New, has little to say to anyone who has not an academic interest in it. Marie Wells Clapp, in this series of thirteen studies, has done even more than her title suggests. Not only does she reveal the significant contribution which the experiences of the women of the Old Testament can make to the problems of the modern woman; but with a wealth of historic detail and local color she interprets the growing perception of the nature of God and Man contained in it. Students of this author's book will find their appreciation of the message of the New Testament and their inspiration to combat the evils of our time greatly increased.

The studies review the history and literature of the Jews during the six centuries before Christ. The approach is modern as to scholarship. Each study lesson is divided into four sections: The Presentation, giving factual knowledge and the historic and literary setting of the subject; A Student Task; Questions for Discussion; and Additional Notes. The Student's Tasks do not appear to give much opportunity for self-expression. But the Questions for Discussion are quite provocative, and the Additional Notes contain much information of special interest to women, enriched by the gleanings of the author's recent visit to Palestine and her studies made under three great scholars of the Old Testament. It is a book for men and women, teachers and students alike.

Ivy Watkins Smith.

* * *

FIRST SUNDAY AFTER EPIPHANY.

The Collect for today is taken from the Sarum Missal, 1549 (Sacramentary Gregory). Although in a previous year I have given the translation of the original (Latin) of this Collect, yet I feel that whilst it is crisp, yet it is of extreme beauty and power. In the prayers, "We beg, Lord, of (Thy) suppliant people, follow up with heavenly kindness; that they may both see what things are to be done and grow strong to fulfil what they have seen." The crispness does not seem to me to detract, but, on the contrary, adds to the sincerity and the depth of the words uttered. The translation which we use in our service of today is smoother, but the ruggedness of the original adds greatly to its beauty. There is one word in this Collect to which I especially wish you to look, the word, "Fulfil", the Latin for which is "Implenda," and which means, "Do out the duty," and if this is thought out it will bring us to, "Be not weary in well doing" (for in due time we shall reap if we faint not), and that shows us that the real test of faithfulness is continuance, not going by fits and starts, but always having the goal in view and pressing on day by day in the battle of life, if we would be victors. The opening words of this short prayer show us that we must be sincere when we use them, otherwise the word, "Beseech" would be meaningless. Beseeching means that we are in earnest for that which we ask, and here we are asking the Father on High to receive our prayer and to grant that we may perceive and know what things we ought to do. How great is the importance of this petition, how necessary it is that we should first perceive by the leading of the Holy Spirit and having perceived them and being convinced, we add to our prayer the petition that we may have grace and power to carry out that which we are satisfied is right, to "Do out the duty." It is well to bear in mind that it is impossible in our own strength to "Do out the duty," therefore, we must pray for Divine Grace to help us, as has been very well expressed, "Strive as though all depended on you; pray as though all depended on God." If we would expect aid from the Divine Power we must remember that the Divine Power expects our earnest and thorough cooperation.

William E. Callender.

* * *

GREATNESS.

What makes a city great? Huge piles of stone
  Heaped heavenward? Vast multitudes who dwell
Within wide circling walls? Palace and throne
  And riches past the count of man to tell
And wide domain? Nay, these the empty husk!
  True glory dwells where great deeds are done,
Where great men rise whose names 'thwart the dusk
  Of misty centuries gleam like the sun!
In Athens, Sparta, Florence, 'twas the soul
That was the city's bright immortal part
The splendor of the spirit was their goal,
  Their jewel of incomparable heart!
So may the city that I love be great
'Till every stone shall be articulate.

Dudley Foulke.

CHURCH INTELLIGENCE

Definition of the Word "Communicant."

In accordance with the action of the House of Bishops in General Convention at Atlantic City, New Jersey, in October, 1934, notice is hereby given to the Bishops of all Dioceses and Missionary Districts and to all Secretaries of Dioceses and Convocations of the reaffirmation by the House of Bishops of the action of the General Convention of 1913, upon the definition of the word "Communicant," as hereinafter follows: and of the request that this action be made known to their next Diocesan Convention or Missionary Convocation:

" 'The Joint Committee appointed in 1907, and continued in 1910, to report a plan for the uniform registration of Communicants,' respectfully reports that it has given the matter careful consideration, and is of the opinion that the different aspects of the question are admirably covered by the report made in 1907 by a similar Committee of the House of Deputies, to which they beg leave to refer. It will be found on pages 231 to 233 of the Journal of that year. We agree with all that is there said defining a 'Communicant' as one who has received Baptism and Confirmation, or has been formally admitted to the Holy Communion as being 'ready and desirous to be confirmed.' We reiterate that all such should be enrolled and kept upon the Parish Register until death, transfer or discipline removes the name."

"Neglect of the privilege of receiving the Sacrament, long absence, or even departure without a letter is not sufficient reason for erasing a name, as the person may reappear or ask for transfer after many years. His rights as a potential Communicant should be scrupulously conserved. On the other hand, parochial reports should not be padded with misleading statistics. To enumerate all these non-effective members is to exaggerate the real strength of the Parish. Communicants known to have neglected for three years the reception of the Holy Communion, in spite of due and sufficient opportunity therefor, should not be reported for statistical purposes. But, as above suggested, nothing but death, transfer or discipline should justify the removal of a name from the Register."

The above report was adopted by the concurrent action of both Houses of the General Convention of 1913.

Charles L. Pardee,
Secretary of the House of Bishops.
January 1, 1935.

* * *

Church Mission to the Deaf.

The Rev. H. L. Tracy, general missionary to the deaf in the Dioceses of Washington, West Virginia, Virginia, Southern Virginia and Southwestern Virginia, has recently made his annual report to the Rt. Rev. William Loyall Gravatt, D. D., Bishop of West Virginia and Chairman of the Provincial Board of Missions. During the year just closed Mr. Tracy held eighty-nine services, a total of 2,294 attending; nineteen Holy Communions were celebrated, a total of 226 communing; sixteen lectures or readings were given, a total of 682 attending; besides, there were two private communions, two burials, eight baptisms, and 16,008 miles traveled.

Reunions of the deaf—one at Staunton, Va., when an oil portrait of Former Superintendent Bowles was unveiled in January, another at Newport News, Va., in August, and the third at Huntington, W. Va., in September—were attended by the missionary.

State schools for the deaf at Staunton and Newport News, Va., Romney, W. Va., Frederick, Md., and Gallaudet College, Washington, D. C., were frequently visited and addresses given the students.

Probably the most important gathering the missionary attended was the Conference of Church Workers among the Deaf in New York City in July. At this gathering the missionary had the honor to be re-elected treasurer for the fourth time. In this connection, it may not be out of place to state the Conference has about $11,000, contributed by friends of the Church Mission to the Deaf and doubled by a Churchwoman in California. This amount is held in trust by the National Council. It is one-third of the total desired for the Re-inforcement Fund. The income is used to reinforce existing work, to assist in educating and training of young men for the ministry, and to organize additional work. The fund is now functioning, for there is a young deaf Postulant at the Virginia Theological Seminary.

The report does, of course, not mention the vast territory covered by the missionary and the long hops from station to station, ministering to scattered colonies, preparing some for baptism, some for confirmation, or consoling the grief stricken. From the mountainous regions of West Virginia to the south, where the briny deep washes the shores the missionary meets with many a strange experience.

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Distinction Between Emergency Schedule, Challenge, Budget, Objective.

In accordance with action taken at General Convention, the National Council has agreed with each diocese as to the "Objective" which the dioceses should assume for 1935. The total of these "Objectives" with a very moderate margin of safety is only enough to meet the Emergency Schedule of $2,313,115 adopted by General Convention and does not touch "The Challenge" of $386,885, which represents the difference between the budget of $2,700,000 and the Emergency Schedule.

In order to meet even the Emergency Schedule an increase of giving on the part of the dioceses of approximately 25 per cent over their "Expectations" for 1934 was necessary, and a great majority of the dioceses willingly agreed to set their Objective at this advance figure.

Because of the renewed effort necessary to meet these "Objectives" many have thought that in this effort they were meeting "The Challenge." That is not the case. "The Challenge" still remains unaccepted except as to the gifts of a few loyal, devoted members of the Church who have realized the tragic results of the reductions in appropriations, which have been necessary, because the gifts coming to the National Council for missionary work have been more than cut in two since 1930.

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Notes About Schools of the American Church Institute for Negroes.

The Junior College Department of the Fort Valley Normal and Industrial School, Fort Valley, Georgia, was voted grade "A" rating at the recent meeting of the Southern Association of Colleges and Secondary Schools. This elevation of the college department from the "B" rating of last year classes it among the outstanding institutions of the South, qualifying its graduates for entrance into first grade colleges and universities without examination. The School offers standard two-year college training in this department, graduates trained teachers qualifying for the State Junior College and Normal Certificate, and offers vocational training in agriculture, the building trades, and home economics, besides its other departments of high-school and the grades.

All of the graduates of last year from the Bishop Tuttle School, Raleigh, are employed and there is an increasing demand for more trained Negro social workers. The junior class this year numbers eleven.

Conditions at St. Agnes' Hospital, Raleigh, are also flourishing. The hospital has been awarded Full Approval by the American College of Surgeons. The Rev. Edgar H. Goold, President of St. Augustine's College, reports that thirty dioceses are represented in the student body at St. Augustine's College this year, which indicates once more how the Institute Schools are drawing students from every section of the country.

During the past year the St. Paul Normal and Industrial School, Lawrenceville, Virginia, has graduated eighty-five persons as teachers and each one of them is now placed in a teaching position in rural Virginia. One county alone called on the School for forty-five teachers, and three other counties have requested the School to furnish thirteen additional teachers at once, but the School was unable to do so. A Virginia State official, upon being asked the caliber of St. Paul graduates as teachers, recently made the following statement: "Were a list of graduates from all of the Virginia Schools placed before the Superintendent of Schools of Southeastern Virginia, they would choose St. Paul trained teachers every time in preference to any others." There are at the present time about sixty students in the School this year who will graduate and be teachers next year.

The County Teachers Institute at Okolona, Mississippi, is now affiliated with the teacher training department of our Okolona Industrial School. Two splendid meetings have been held this year in behalf of these rural teachers who now feel themselves a definite part of the School. These meetings give them an opportunity to bring their problems and receive assistance and encouragement. This type of service is increasing the influence of Okolona School throughout the entire State of Mississippi and is commended most highly by Church, State and County officials.

The Fort Valley School football team visited the Voorhees Normal and Industrial School, Denmark, South Carolina, and beat the Voorhees team by a score of thirty-one to nothing. Voorhees doesn't feel too sad about it, however, because Fort Valley was the only team that took their scalp during the past football season.

St. Mark's Normal and Industrial School, Birmingham, Alabama, has a larger student body than last year, the number of students in the high school department having doubled. They are all busy raising money for "Institute Day" in every way they can. Some are selling sandwiches, others are mak-

ing candy, another group is doing manicuring, one group had a children's minstrel show and still another is giving small class parties.

St. Mark's has added a night school class in high school subjects which affords an opportunity for many young people who have had to leave school and go to work to complete their high school course. Twenty-six have been enrolled in these classes, several of whom are practical nurses who cannot get their certificates without completing their high school work.

The Negroes living adjacent to the Institute Schools are taking more and more upon themselves the responsibility of financing the Schools through annual gifts under the direction of Dr. Wallace A. Battle, Field Secretary of the Institute. Through his efforts and the splendid cooperation he has had from our faculties, thousands of Negroes are visiting our Schools and feeling themselves a part of the work for the uplift of their people. The offerings which have been gathered this fall in some cases are twice as large as those of a year ago. Such results are all the more notable at present when economic conditions for the Negro are at their lowest point. But in spite of his abject poverty, the Negro is glad to share in the effort the Institute Schools are making to improve his condition in the future. His example of sacrifice not only means encouragement to those who are endeavoring to assist him, but is absolute assurance that he is determined to succeed.

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PRINCESSES JOIN IN CAROLS.

No small children could have enjoyed themselves more than Princess Elizabeth and Princess Margaret Rose clearly did at the Royal Choral Society's Carol Concert at the Royal Albert Hall last Saturday. It was their first public concert, and the Duchess of York had brought them along. The audience was delighted with the charming picture the group made in the Royal box, the little girls being dressed in bright red coats and white frocks, and the Duchess in blue. They all joined heartily in the choruses, and it was at Princess Elizabeth's special request, I understand, that "The First Nowell" was sung before the Royal party left. She asked Dr. Malcolm Sargent, who was conducting, to do this when he was presented to the Royal party in the interval.

It was noticed that neither of the little Princesses was wearing a hat, as indeed they rarely seem to do when they go out of doors. A great many children follow this healthy fashion nowadays. A controversy has been raging in the Press lately, however, as to the propriety of men going about hatless, but the health aspect has been almost entirely ignored. It all started with a delightful provocative speech which Sir Charles Higham, head of the well-known advertising firm, made in London the other day. He declared that a man who went without a hat in the street was denying himself the most courteous gesture that a man could make to a woman, and added that a hatless man was not likely to get promotion or easily find a job.

Certainly I cannot imagine the clergy, and particularly some of our more exalted dignitaries, making a habit of this kind of thing, though some of the younger curates of my acquaintance indulge in this practice. Though I consider this is better than the wearing of those ugly, old-fashioned "wide-awake" hats that some of the clergy still affect.

It is sometimes forgotten, by the way, that the custom of doffing one's hat to a lady originated in the raising of the vizor by knights as they passed before the ladies on the jousting ground, so that they could be recognized.—Church of England Newspaper.

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CONFERENCE ON CHURCH WORK WITH BOYS.

A week-end conference on Church Work with Boys was held at the College of Preachers, Washington, D. C., December 7-8-9, led by Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, with forty-two workers with boys and young people present, from nineteen dioceses. Among the subjects considered in the six sessions held were: "The Boy As We Find Him Today," "What the Church Through Competent Leadership Could Do to Help the Boy"," "The Faith and Youth Program", "Correlation of Agencies and Programs for Work With Boys", "The Christian Boy's Code—A Project in Character-Building".

The report of the Findings Committee submitted and adopted at the close of the conference, recommended:

(1) The holding of a second conference next year for further intensive study of the problems involved; (2) conferences of similar character in individual dioceses and provinces; (3) the adoption of a plan for correlating Church school classes and Brotherhood Chapters, with the suggested use of the Program Guide furnished by the Brotherhood as curriculum material, and (4) the "Christian Boy's Code" project now being developed under the leadership of the Brotherhood.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Meeting of the Women's Division of the Cathedral of St. John the Divine at the Synod House, January 2, 1935.

Mrs. Edmund L. Baylies, Chairman of the Women's Division, presided at the meeting and made an address to the members of the Division expressing the great satisfaction of all that it is possible to proceed with the work on the North Transept, first because of the greatly needed employment which this is giving to the workmen and the help it is giving to their families, and second because we are all happy to see this progress in the building of the Cathedral.

Bishop Manning expressed the great happiness of all present at having Mrs. Baylies again with us in the chair, and spoke of the progress of the work on the Transept since the last meeting of the Women's Division on November 7, when it was announced that building was to be resumed.

The Bishop spoke of the great help which this employment is giving to the workmen and their families. He stated that the work would be continued so long as the funds now in hand or other funds received for the purpose might make this possible. He said that he knew the members would be much encouraged to hear that since the announcement was made of the resumption of work on the Transept he had received, without any solicitation, new gifts for the further continuance of this work amounting to $9,050—one generous gift of $4,000 with a promise of another $1,000 in a few weeks; one gift of $3,000; one gift of $500; one gift of $50, and a gift of $500 from the Diocesan Auxiliary to the Cathedral.

It should be emphasized that these gifts have all been made voluntarily and without solicitation with the desire to give employment to our fine workmen and to keep them at work.

The Bishop read the following report dated December 27: "Seven carloads of granite have been delivered and also set. This comprises all of the work on the big buttress on the west side of the Transept. It was necessary to have this quarried at once and delivered before the severe weather closed the quarries for the winter, and this was just accomplished in time. Orders have been placed for the exterior granite which is being cut in Peekskill, and forty-two men are employed there cutting this. Also during the fine weather of last week, when it was possible to set stone we had fourteen men working on the job, making a total at that time of fifty-six employed. The limestone blocks for the interior had been ordered and are being quarried in Indiana and in due time they will be received in New York, and the cutting started. During cold weather such as we are having these days, it is not possible to set stone, nor is it good for the building to endeavor to do this until the weather moderates, but we shall take advantage of all reasonably moderate weather to set stone and give employment to as many men as is possible during this winter."

To realize the far-reaching effect of the continuation of the work on the North Transept, the Bishop said, we must remember that quarrymen in the Limestone quarries of Bedford, Ind., are being employed to quarry huge blocks which will in turn be shipped over the railroad to New York, thereby giving work to the employees of the railroad. When this stone arrives in New York, it will give further employment to trucks and truckmen who will haul it to the cutting shops. In this way, the benefit touches many more men than we are able to enumerate.

In conclusion the Bishop read a Christmas message, which he had from the Contractor, saying: "I am sure that it will add to your happiness to know that as the result of the authorization of the continuance of the work on the North Transept, there will be sixty families of workmen who will be happier because of this, for this number of men have already been employed on the work."

Concerning St. Thomas' Church, Mamaroneck.

The Daily Press is always prone to make Church statements sound alarming and the report of the closing of St. Thomas' Church, Mamaroneck, is something like the rumor of Mark Twain's death—slightly exaggerated.

Many have gathered from the announcement that the Church must be closed for repairs, that this fine old suburban parish is in a very bad way. It is true that the heating plant, after forty-eight years of service needs extensive repairs and funds are not immediately available. However, none of the services and activities of this great parish will be omitted and worship will be carried on in one of the two halls of the Parish House. It is true that Endowments have diminished and taxes have increased so that an effort has been made to secure 200 new weekly subscribers.

Our parish is in better shape in many ways than it has ever been. Congregations have been larger; the number of Christmas communions set a record; the Christmas offering was $50 more than last year. So far from being discouraged by their difficulties, the rector and congregation are resolved to make this occasion of the temporary closing of the church for repairs an opportunity for renewed devotions and activities.

F. D. Gifford.

MICHIGAN
Rt. Rev. Herman Page, D. D., Bishop

Annual Christmas Carol Service.

One of the loveliest Christmas customs in the Diocese of Michigan is the annual Christmas Carol service held in St. Paul's Cathedral, Detroit, traditionally on the Sunday evening following Christmas. Three choirs participate in the singing of the carols, under the general direction of Mr. Francis A. Mackay, for many years organist and Master of the Choristers in St. Paul's: the Adult, the Boy, and the Junior Choristers, numbering 225 in all. The Adult Choristers occupy the Chancel, the other two choirs singing from the Cathedral Gallery, and directed this year by Miss Beatrice Torrance, in charge of the Junior Choristers, and Melvin Zeidler, organist of All Saints' Church, Detroit.

Eight groups of carols were sung alternately from Chancel and Gallery, this year at the annual service, held on December 30 at 7:30 P. M. Mr. Mackay has been collecting carols for a number of years, and the 1934 program contained music from ancient and modern sources, including several unusual and quaint numbers. During the Offertory, Yon's "Gesu Bambino" was sung by Master Billy Roosevelt. The annual Christmas Carol service has grown in popularity during the year, until it is not unusual for many to be turned away before the hour of service.

Girls' Friendly Society Program.

The opening of a five-session program to develop leadership, sponsored by the Diocesan Girls' Friendly Society, took place on Tuesday evening, January 8, in St. John's Church House, Detroit. The Rt. Rev. Herman Page, D. D., Bishop of the Diocese, was the speaker, on the subject, "Worship, and Worship Service Building." The course is built around the general subject, "The Temple of God—Christ the Cornerstone," and future topics and speakers are as follows: February 5, "Capturing the Child Mind," the Rev. Charles C. Jatho, rector of St. John's, Royal Oak; March 5, "A Member Looks In," Miss Ellen Cloke; "My Ideal Associate," Miss Mary Richardson, and "An Associate at Work," Mrs. George H. Severance. April 2, "Life's Principles," Mrs. E. R. Breitenbecher, Diocesan President; and May 5, "A View from the Tower," Miss Erie Rose. All the meetings will be held in St. John's Church House, and are open to all members of the Girls' Friendly Society, or other interested girls and women.

Members of the Woman's Auxiliary in the Diocese of Michigan, and interested women from many other parish organizations, attended a tea in Trinity Church House, Detroit, on the afternoon of Tuesday, January 8. There was no business meeting, the program being given over entirely to music and a social hour. A silver offering was taken.

NEWARK.
Rt. Rev. W. R. Stearly, D. D., Bishop.

Stanbury Memorial Guild of Christ Church, Newark.

This Guild has for five years been doing a splendid piece of work amongst the children of the Ironbound District of Newark. It carries on a program of hand work and recreation and character building. The simple refreshments that are served to the children have many times and oft been known to be almost all the food which a child would receive in the course of that day.

Now the Guild is in need of workers. Volunteers are earnestly sought. Here is an opportunity for young women to make a good contribution in a Social Service way. The Guild meets from two to five on Thursday afternoons under the leadership of Miss Minnie Otterbein of 169 Scotland Road, Orange, whose telephone number is Orange 3-7192.

There have been about 150 children in this group. Have you been looking for something worth while to do? Here is your chance. Get in touch with Miss Otterbein.

The Warrior's Shrine Adds Another Stone.

A stone from "the street called straight" in Damascus near the spot where St. Paul was let down from the window, will be blessed and presented to St. Paul's Warrior Shrine, Hoboken, by Archbishop Athenagoras of the Greek Orthodox Church on St. Paul's Day, January 25.

Redecorated Church.

St. Bartholomew's Church, Hoboken, is now one of the most attractive small churches in the Diocese. Under the direction of Mr. Thomas Hyde the church has been entirely redecorated with a lavish use of color which has given the building beauty and distinction.

The redecoration of the Altar is in memory of the Rev. R. T. Thomson, a former rector, and was the gift of the Woman's Guild. A new system of indirect lighting, also a gift of the Woman's Guild, is a memorial to Mrs. Richard William Hawes, who was instrumental in founding the parish. The candlesticks were given by Samuel Spedon in memory of his mother.

Memorial Service at St. Paul's, Englewood.

At 4 P. M. on December 2, a Memorial Service to the late Joseph Russell Lynes, D. D., rector of the parish 1922-32, was held. Beside a memorial tablet in the church a beautiful memorial altar and reredos of carved oak was dedicated by Bishop Coadjutor Washburn in the chapel.

A Half Century.

It has been reported that Mrs. Elizabeth Cherry had been a member of St. John's Church, Newark, for over fifty years—faithful in all her service and in the support of the Church by her gifts and activities.

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SPOKANE
Rt. Rev. E. M. Cross, D. D., Missionary Bishop.

Unique Armistice Day Service: Americans and Canadians Observe Day of Remembrance.

St. John's Cathedral at Spokane was the scene of a unique Armistice Day Service on Sunday, November 11. The Canadian Legion, all of whose members had seen active service at the front, asked the privilege of attending the service at the Cathedral, and suggested to the Dean that to them the only fitting observance of Armistice Day was as a Day of Remembrance. The English custom after Benediction, Reveille Fellowship were also represented at the service, and a delegation of regulars with color guard from Fort Wright were present representing the American Government. The colors of the United States, Great Britain and Canada were carried in the procession, and massed at the entrance to the choir. At the opening of the service both the Star-Spangled Banner, and God Save the King were sung by the great congregation. When Taps were sounded, the colors were dipped out of respect to the departed and, following the Eng the custom after Benediction, Reveille was sounded. The international aspect of the service was especially interesting in view of the fact that last Armistice Day at the Spokane Cathedral a representative of the United States Army, as well as of the American Legion, left the service in protest against a plea for Peace made by Dean Quainton of Christ's Church Cathedral, Victoria, B. C., who was the preacher on that occasion. An even larger congregation crowded the Cathedral to participate in the service this year. In his sermon the Very Rev. Charles E. McAllister, D. D., Dean of St. John's' Cathedral, paid tribute to those who had gvien their lives in the service of their country, and stressed the need for cooperation between English-speaking peoples in the cause of Peace, especially in view of the present negotiations on Naval Armaments in London. The Dean further stressed the value of Christianity as a protection against Communism on the one hand, and extreme Nationalism on the other.

He said: "For sixteen years men have worked for peace and will continue to work. In spite of disappointments, of economic prostration, and of moral laxity, more has been accomplished for the Peace of the world these sixteen years than in a thousand years before." The Dean especially criticized those who cried "Communism" at the church, because of the efforts of Churchmen in behalf of Peace. He pointed out that Communism and extreme Nationalism have adopted the strategy of early Christian missionary enthusiasm, and challenged English and American Patriots to restore the missionary activity of the Christian Church to its place as fundamental to the preservation of national ideals, and the preservation of World Peace. At the end of the service prayers were said not only for the American and British dead, but for all who have given their lives in the service of their countries.

NEBRASKA.
Rt. Rev. E. V. Shayler, D. D., Bishop.

Dedicated Himself to Ideals of High Office.

When Governor-elect R. L. Cochran went to the State Capitol for his inauguration, Thursday, January 3, he arranged wiith Bishop Shayler and the Rev. Garth Sibbald of St. Matthew's, Lincoln, to have a Celebration of the Holy Communion, at which he might dedicate himself to the ideals of his high office. This was successfully carried through, with the Governor and his staff pausing on their way to render this act of worship.

Miss Louise Rich stressed the value of Daily Vacation Bible Schools at a meeting last Sunday in All Saints, Omaha. About one hundred teachers and workers were present to welcome the former Omaha girl, who is now Director of Religious Education for the Diocese of New York.

The Annual Convention of the Diocese will open on Tuesday, January 16, with a dinner for men at the Elks' Club to be addressed by the Rev. Dr. H. Prince of Lake Forest, Ill. Stewart A. Cushing of Chicago will also be a speaker. Dr. Prince will preach the convention sermon the following day,

and Mrs. A. J. Ford of the Diocese of Western Nebraska will address the Woman's Auxiliary. She is welcomed in the Diocese through her association with Bishop Bentley, recently as a member of the missionary team, which gave effective service.

Friendship House, the Diocesan settlement work, celebrated its second anniversary on a recent Sunday with Miss Carol Wirts, the Chief Friend in charge. Representatives of several Young People's Groups and city churches listened to a program of plays given by children trained during the year. Miss Wirts contributed a number of harp solos.

Wm. J. H. Petter.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Dr. Frank Gavin Holding Series of Lectures.

Under the auspices of the Catholic Laymen's Union of the Episcopal Church in the Diocese of Pennsylvania the Rev. Dr. Frank Gavin, Professor of Ecclesiastical History in the General Theological Seminary of that communion and one of the foremost Biblical scholars, will give a series of public lectures in this city on the Bible, which began last Monday night, January 7, and continuing on succeeding Monday nights throughout this month. The lectures will be given in St. Clement's Church, beginning at 8:15 o'clock. Admission will be free and each lecture will be preceded by an organ recital at 7:45.

It will mark the fourth year in which this organization of laymen has provided a series of public lectures, and the series this year on the Bible is being given in connection with the general commemoration of the four hundredth anniversary of Miles Coverdale's translation of the Holy Bible. Dr. Gavin's subjects for the first lecture will be "The Books of History." Other subjects on the succeeding Monday nights in the order named will be "The Books of Prophecy"; "The Books of the Gospel"; "The Books of the Church."

The Church Training and Deaconess House Celebrates Anniversary.

The Church Training and Deaconess House, an institution of the Episcopal Church in this Diocese which is devoted to training of women for missionary service in the foreign and domestic fields of that communion and for parochial and diocesan work, commemorated on January 1 the forty-fifth anniversary of the opening of the school. The Board of Managers of the School gave a tea from four to seven o'clock at the school, when opportunity was given to see the school from every angle. Graduates and special students of this Philadelphia school have gone out to serve as missionaries in virtually all parts of the world. In addition to those now serving in parishes and domestic missionary fields, others are serving in Alaska, Africa, China, Japan, Cuba, Mexico, and in Puerto Rico, Hawaii and the Philippines.

Members of the Board of Managers are as follows: President, Miss Julia U. Sinkler; Vice-President, Miss Ellen Morris; Secretary, Mrs. Howard W. Page; Treasurer, Mrs. Robert F. Jefferys, and Deaconess Jean W. Colesberry, Mrs. George C. Davies, Mrs. John E. Hill, Miss Elizabeth P. Frazier, Mrs. Malcolm E. Peabody, Miss Madeline A. Hart, Mrs. George Woodward, and Mrs. John H. Van Pelt. Miss Ethel M. Springer is the Dean of the school.

West Philadelphia's Convocation.

The West Philadelphia Convocation of the Episcopal Church, comprising the clergy and congregations of that communion throughout the West Philadelphia District, held its winter meeting January 10, afternoon and evening, in historic old St. James' Church. The Woman's Aid of the Convocation also held its meeting, prior to the Convocation, assembling at 4:30 P. M. The business meeting of Convocation was held at 5 P. M., followed by a supper at 6:15, at which Bishop Taitt made an address, and at which missionaries submitted reports, followed by a discussion of other matters relating to the work of the Convocation.

Lt. Col. Louis B. Runk, Treasurer of the Cathedral Church of Christ and Lay Canon of the Cathedral Chapter, conducted the 11 A. M. service January 6, in St. Mary's Chapel of the Cathedral, in Upper Roxborough. Colonel Runk, who is a Lay Reader in the Episcopal Church by appointment of Bishop Taitt, is a communicant of St. Peter's Church, Germantown.

First Service—Gifts.

On All Saints' Day, Thursday, November 1, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, was the celebrant at the first Service of Holy Communion in the newly-erected St. Mary's Chapel of the Cathedral, Church of Christ, in the Upper Roxborough section of Philadelphia. St. Mary's Chapel is the first unit of the proposed Cathedral and other Cathedral buildings which have been planned to occupy the seventy acres of ground acquired by the Cathedral Foundation to be used for Cathedral purposes.

In connection with this first Celebration of the Holy Communion announcement was made that regular Sunday services will be inaugurated in the Chapel. These will comprise Holy Communion, 9 A. M.; Morning Prayer with Address, 11 A. M., and Evening Prayer with Sermon, at 4 P. M. The Service of Morning Prayer will be under the supervision of the Lay Canons of the Chapter and will be conducted by them in cooperation with other laymen of the Diocese. The Clerical Canons of the Chapter will alternate in conducting the Service of Evening Prayer.

The All Saints' Day Service was also marked by an announcement by the Bishop of a gift from the Society of Friends in the form of an historic bench which occupied a place in one of the earliest meeting houses erected in Philadelphia by the Society of Friends, following the arrival of William Penn in Philadelphia in 1628. In announcing the acceptance of the gift, the Bishop said it would be given a position of honor among the treasures of the Cathedral, and he also read a letter from the Hon. George Wharton Pepper, one of the leaders of the Cathedral movement in the Diocese, in which Mr. Pepper gave expression of the appreciation of the Cathedral Chapter for the token of friendliness from the Friends.

"The beauty of Catholic ceremonial and the simplicity and quietness which characterize Friends' Meeting," Senator Pepper said, "are alike in place in a Cathedral. While there may be different degrees of emphasis on the sacramental aspect of religion, there is certainly a universal craving for symbolism in some degree. The gift to the Cathedral of a bench from a Meeting House is essentially the gift of a symbol of simplicity and spiritual reality—an outward and visible sign of the Inner Light by which devout Friends strive to walk. Such a gift should be welcomed as an inspiring addition to the treasures of the Cathedral. In the giving and receiving of such symbolic gifts the essential unity of all sincere Christians is manifested."

Immediately prior to the Celebration of the Holy Communion the Bishop officiated at the Dedication of the Mary Masden Vaughan Memorial Tablet, which is placed in the wall of the south bay of the Sanctuary. The Chapel is a memorial of Mrs. Vaughan, provided for in the will of her daughter, the late Annie Masden Vaughan Watson. In her will Mrs. Watson also directed that her jewelry be melted and used to make an Alms Basin. This basin was used for the first time in the Chapel at the All Saints' Day Service. Every seat in the Chapel was occupied at the service and many were standing. The Rev. James M. Niblo, Canon Residentiary, and who is also rector of St. John's Church, Norristown, read the Epistle. The Rev. Dr. George H. Toop, one of the Clerical Canons, and rector of the Church of the Holy Apostles, read the Gospel. Following the Service, the Bishop and Members of the Cathedral Chapter participated in a ceremony of planting an Ivy.

S. H. Warnock.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Dr. Roland C. Smith Honored at Memorial.

Memorial services were held Sunday, January 6, at the St. John's Episcopal Church for the late Dr. Roland Cotton Smith.

Dr. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York City, now professor of pastoral theology in the General Theological Seminary, delivered the address. He said:

"Roland Cotton Smith was a pathfinder. He loved to find paths, he loved to explore them, and most of all he loved to make them. At Cottonfield, his summer home in Ipswich, Mass., one of his chief delights was to lay out paths in his garden and to plan new ways of aproach to familiar places. A path through a garden, a way through the woods, or a trail leading to a mountain top had for him at seventy precisely the same fascination that it had for him at seven.

"This was because at seventy he still retained the zest for life and the sense of wonder that make childhood a period of enchantment. Always he was finding paths, always he was exploring them, and always he was happiest when making new ones.

"It was in the blood, for he came of a race of pioneers. His mother was an Appleton of Ipswich; his distinguished father, Dr. John Cotton Smith, was namesake and descendant of that adventurous John Coton who, three centuries ago, broke with Archbishop Laud and the Established Church and fled from Boston, Lincolnshire, to Boston in New England.

"Roland Cotton Smith began his ministry in 1885, fifty years ago, after his graduation from Amherst College and the Episcopal Theological School in Cambridge. The time was ripe, for in his own words 'the pioneer spirit, resting on its conquest of a continent, had not yet got to work in the realm of ideas. The mind was self-complacent and satisfied.'

"His three years in St. Peter's Church, Beverly, followed by four years in Trinity Church, Boston, as the associate of his hero, Phillips Brooks, were seven years of preparation for the sort of ministry he had in mind, prophetic, radical, pioneering in the realm of ideas. But in 1892 the call came to the rectorship of St. John's Church,

Northampton, and there for ten years it was given him to do the work for which the need was most urgent and for which he was ideally fitted, blaze new trails in the realm of ideas for successive generations of undergraduates of Smith College.

"In 1902 in the prime of life and the height of his powers, he came to St. John's Church, Washington, where he ministered actively for nineteen years.

"He accounted the opportunity to preach Sunday after Sunday in the pulpit of St. John's as the greatest privilege that could be bestowed upon one who regarded preaching, the mediation of the Word of God, as his chief vocation.

"Preaching was Roland Cotton Smith's vocation. Here in St. John's in the heart of a city which is itself the heart of a Nation's life, Dr. Smith's preaching received a recognition that extended far beyond the boundaries of the city or even of his own communion."

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

School of Christian Life to Hear Popular Speakers.

The Rt. Rev. Granville Gaylord Bennett, D. D., Auxiliary Bishop of the Episcopal Diocese of Rhode Island, Dr. John Morris Evans, rector of the Church of the Messiah, Olneyville, and Canon Bernard Iddings Bell, three of the most popular speakers in the Diocese, will do the lecturing for this year's School of Christian Life to be held on Monday evenings during January and February, in the parish house of St. Martin's Church, Providence.

The first period—from 8 to 8:40—is Bishop Bennett's, and his suggestive themes follow in order, beginning on January 7: "To Think or Not to Think"; "Disbelief or Adventure?" "God—or What?" "Religion—an Escape or Reality"; "Life's Values—Bestowed or Emerging?" "Christ—Dream or Fulfillment?" "Pain and Suffering"; "Eternal Life—Illusion or Climax?"

Dr. Evans, who has established a reputation for thoughtful appraisals of modern life, especially in terms of science, has been assigned the second period for two evenings, Jan. 7 and 14. He will discuss "Values in the Translations of the New Testament" and "Why Pray in an Age of Science?"

The remaining second periods are given to Canon Bell. His topics are: "The Social Ethics of the Old Testament," "The Social Ethics of the New Testament," "The Social Ethics of the Historic Church," "Problems of Nationality," "Problems of Property" "Problems of Sex."

The School is conducted annually by the Department of Christian Education.

The Rev. Wallace J. Gardner, D. D., of the Chapel of the Intercession, New York City, was the guest speaker at the annual meeting of the Diocesan Altar Guild, held Thursday, January 10, in Grace Church Parish House, Providence.

Community Noon-Day Services in Grace Church.

Preachers from five different denominations will be heard in the Community Noonday Services, for which Grace Church, Providence, has opened its doors, which began January 7 and will conclude March 5. Dr. Clarence A. Barbour, President of Brown University, occupied the pulpit January 7-11; Dr. Arthur H. Bradford, Central Congregational Church, Providence, will preach January 14-18; Dr. W. Earl Ledden, Mathewson Street M. E. Church, January 21-25; Dr. W. Appleton Lawrence, January 28 and February 1; Mrs. Harper Sibley, of Rochester, N. Y., an Episcopalian distinguished for her study of foreign missions, Jan. 29, 30 and 31; Dr. Arthur W. Cleaves, First Baptist Church, Providence, February 4-8; Dr. James V. Claypool, Haven M. E. Church, East Providence, February 11-15; Rev. Frederick A. Wilmost, religious news editor, Providence Journal, February 18-22; Rev. Ralph O. Harpole, Park Place Congregational Church, Pawtucket, February 25-March 1; Rt. Rev. Granville Gaylord Bennett, Auxiliary Bishop of Rhode Island, March 4 and 5.

The services will be broadcast by WPRO, 12:05-12:30 P. M.

Bishop Bennett will conduct a Mission for Young People, in Grace Church, February 17-22.

(F. W. Jones.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

New Mission Opened.

The John B. Walthour Church School Mission at Waycross was officially opened on the Third Sunday in Advent. The Mission is named in honor of the Rev. John B. Walthour, who has served as rector of Grace Church for the past several years, but who has resigned, effective January 1, to become rector of St. Andrew's Church, Tampa Florida. Services will be held in the Mission every Sunday afternoon.

Mrs. Angela Oglesby, Secretary to Bishop Nichols of Kyoto, Japan, recently addressed an inter-parochial meeting of the Woman's Auxiliary in St. Paul's Church, Savannah. Mrs. J. H. Parker of Brunswick, a delegate to General Convention, gave a talk on the Convention.

Julia St. Clair Moore.

"Old Church" of Maynesboro, shrine of early settlers, was destroyed by fire recently. The church had recently been restored by the Aemrican Legion, on land granted by King George for an Anglican Church. It had become a Presbyterian house of worship with the advent of the Scotch-Irish settlers, and a Methodist church under the preaching of Bishop Asbury.

Christmas Celebration in Savannah.

Christmas was celebrated throughout the diocese of Georgia with midnight Holy Communion services in many of the parishes, and all had one or more services on Christmas Day. The Church schools presented pageants, carol and manger services and Christmas trees. One had a children's Eucharist on Christmas morning. Junior choirs or groups of carolers from several of the parishes sang on Christmas Eve to the ill and shut-ins. In Thomasville the church, as for the past twelve years, was given a list of those in the city and county who were in need, and a committee from the church solicited funds, clothing and food, and the parish made up any deficit. The committee later distributed this relief.

In Augusta at Christ Church neighborhood House, efforts were made to see that every family had a Christmas dinner, and that the children had a toy in the house.

At Good Shepherd Mission (colored), Pennick, the children of the Church school received presents from a Christmas tree and gave a little play. St. Philip's Church (colored), Hawkinsville, a community Christmas tree with gifts was sponsored again this year by the Church for the benefit of the underprivileged.

All of the Savannan parishes gave out Christmas baskets. The Social Service Department of one gave a Christmas Tree Party with Santa Claus, who distributed gifts to about eighty children, and another gave a manger service, and the gifts were given to fully as many more.

A Christmas party is given every year at the Seamen's Bethel (interdenominational), Savannah, on the Friday before Christmas. This year the junior choir of St. Paul's Church was asked to take charge of the devotional program. The junior choir of the church, vested, processed in and lead in the singing of the carols, and the Rev. George Ferguson, priest in charge of St. Paul's, read the prayers and delivered the address. Following the program, the Woman's Auxiliary to the Port Society serve a hot supper to the men.

Julia St. Clair Moore,
News Correspondent.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

From Corporation of Trinity Church.

In order to provide the downtown business men and women of New York with an attractive club headquarters for rest, quiet and recreation, the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, will open the Parish Hall of Trinity Church in the lower floor of the twenty-five story building of the Corporation at 74 Trinity Place. The Hall has been beautifully furnished, and is complete in every respect.

It will be formally opened on the evening of January 16. There will be a brief service of dedication and the rector and Lawson Purdy, Comptroller of the Corporation of Trinity Church, will make addresses. The Downtown Glee Club, comprising more than 150 male voices, under the direction of Dr. Channing LeFebvre, Organist and Choirmaster of Trinity Church, will sing and the Golden Hill Glee Club, composed of women and also under Dr. LeFebvre's direction, will be present as guests.

Trinity Church itself, at the head of Wall Street, has long been a spiritual haven for downtown office workers, particularly at noon time, and Old Trinity has met the church needs of these people by providing talks and attractive musical recitals at the noon hour. Since Dr. Fleming's election as rector, two years ago, he has become acquainted with these downtown business people and has conducted services and meditations during certain seasons of the year which have attracted them in increasing numbers.

The new Parish Hall will provide a social center for these and others who wish to avail themselves of such a downtown club. The Hall, which is air conditioned, covers more than 5,000 square feet and may be entered from Trinity Place, the street bordering the historic churchyard on the west. The staircase leads to a broad vestibule connecting the men's and women's club rooms. A hostess and a clerical member of the Parish Church staff will be in attendance throughout the day. Books and magazines will be available and eventually occasional programs will be provided between office hours and at dinner time. Already the two Glee Clubs, under Dr. LeFebvre's direction, are rehearsing in the Parish Hall.

FAMILY DEPARTMENT

JANUARY.

1. Circumcision. (Tuesday.)
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Friday.)
27. Third Sunday after Epiphany.

* *

COLLECT FIRST SUNDAY AFTER THE EPIPHANY.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

SPRING AUGURY.

Travis Tuck Jordan.

I love the silence of the winter trees;
The stillness of an empty church at night,
A dusky hearth where glimmering firelight,
Spills quiet shadows dim with memories,
I follow where the deep tranquilities
Of timid stars and rugged hills unite,
The river hushed where moonbeams cluster bright,
Moves slowly with faint rhythmic harmonies.

Within the calm of night's deep quietude;
The stilly fall of snow that leaves no trace
On muffled pools, I hear the interlude
Of distant spring, that hangs in drowsy space;
And know that bravely in a winter wood,
Arbutus lifts her starry coral face.

* * *

A Gospel for the Poor.

The Gospel records show that our Lord's home in childhood was that of the artisan, a class which seems to have enjoyed at least a comfortable competence. It was not poverty but pressure on accommodation that caused His cradle to be a manger. Joseph could not afford to keep the appointed feasts in Jerusalem; he could even travel in time of danger to Egypt and could make a home there; Mary's cousin Elizabeth was married to a priest, and the priests were far above the line of poverty. But it is evident that with the call to His ministry our Lord accepted the abandonment of home and of all profits of industry. Though He was conscious of being Lord and Master of all, though angels ministered to Him in the wilderness, though He accepted homage of worshippers as His birthright, yet did He deliberately cast in His lot with those who were homeless, and accept alms as an indigent, and depend on His Father for the supply of His daily needs. All this He did without bitterness of spirit or class-consciousness. He was prepared to accept the hospitality of Simon the Pharisee, of Matthew, and of Zacchaeus. Lazarus, Martha and Mary, evidently not poor persons, were beloved friends. Nicodemus and Joseph of Arimathaea were in the circle of those who believed on Him. There is not in His utterances that denunciation of the rich as a class which we find in the Epistle of James the Lord's brother. Yet unquestionably He accepted abandonment of worldly goods as indispensable for the work to which He was called, and required it of the inner circle of His disciples "Whoso forsaketh not all that he hath cannot be My disciple". To the rich man whom He loved, He said: "Go, sell all that thou hast, and give to the poor, and come and follow Me." He regarded riches as dangerous to all —"Ye cannot serve God and Mammon."

In fact our Lord at once disappointed and fulfilled the Messianic expectation of the poor. Those who expected in Him an avenger of their wrongs, restitution of goods of which they had been unlawfully dispossessed, restoration to the homes and vineyards of which mortgagers had robbed them, were disappointed. "Who made Me a Judge over you?" "Take heed and beware of all covetousness: for a man's life consisteth not in the abundance of the things that he possesseth. . . . All these things (food, raiment and the like) do the nations of the world seek after: but your Heavenly Father knoweth that ye have need of these things." We never read of our Lord giving alms, though this practice is suggested by the words: "That he should give something to the poor." The good tidings which our Lord brought to the poor was the message of His Father's love for them, His knowledge of their needs, His care for them, and of the Kingdom whereof He had made them heirs: "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give alms, make for yourselves purses which wax not old, a treasure in the Heavens that fadeth not. . . . For where your treasure is there will your heart be also."

Christ's gospel to the poor was this. Their poverty was not a token of their Father's displeasure, nor even of His neglect, but of a positive advantage in the soul's struggle for the Kingdom of Heaven.

"The poor ye have always with you." So spake our Lord, when fault was found with her who had broken the alabaster box of precious ointment over Him. He read what was in her heart, the love which could find nothing too costly to express its outpourings. He who had emptied Himself of the glory of the Godhead out of love to fallen man, Who had taken on Himself, voluntarily and deliberately, the lot of a servant, knew as we can never know, the joy of self-sacrificing service. "For the joy that was set before Him He endured the Cross despising the shame." In the same spirit of devotion many costly offerings have been laid at His feet, and we doubt not graciously accepted by Him. Others that have claimed to imitate Mary's devotion have been spurious imitations, because there has lingered in the hearts of the donors a self-exaltation, or desire to exalt a cause fundamentally worldly and selfish. He who accepted Mary's gift could look on Herod's Temple, and say with no sense of regret or pity that the hour was coming in which not one stone should be laid on another. Certainly He asked not for Himself any Throne more glorious than the felon's Cross, and chose as titles, by which He should be remembered, those that made their appeal to the imagination of the poor. He desired to be known as the Lamb of God, the Crucified, the Good Shepherd, the Corner Stone, the Door, the Way, the Corn of Wheat, the Bread and Wine, the Vine, the Light, the Life, the Son of Man. So it came to pass that Christianity triumphed over all contemporary cults, beliefs and mysteries by the lodgment that it made in the hearts of the poor, by its appeal to the unlearned, to the common people, to barbarians. Nor is there any test by which Gospel preachings can be more surely tried than this: "Do they bring Christ as Redeemer to the hearts of the poor?" In an age that looks back —we will not say with contempt, but with a sort of pity—upon the ministry of Evangelicals in our Church, let Evangelicals hold fast more than ever to the call of the poor, whether that call comes from overseas or from our own doors. Let what social revolutions that may, pass over this world's order—the spiritually poor will always be with us, and we must be ready to forsake all that we have, at the Master's call, that with Him we may preach the Gospel to the poor.—Bishop E. A. Knox, in Record (English).

* * *

For the Southern Churchman.

OUT OF THE ASHES.

Mary Channell Stevens.

How have I come to this dark hour of sorrow,
When all I worked for has become my shame?
Is there a hope that in some new tomorrow
That which is lost I may learn to reclaim?

But as my life is still my own shall I
Continue to disgrace it, and defame
Such good as bides there? Or apply
A different method and a nobler aim?

Where may I find the energizing power,
The self-less motive and the cleansing flame?
Once there was One who faced **His** darkest hour
With this, "O Father, glorify Thy name".

So, knowing Him, I have a great incentive
To serve the aged, guide the blind and lame;
To turn despairing into high adventure,
And live exultingly to glorify His Name.

* * *

The Third Stanza.

The most neglected line in all poetry is the third verse of our hymns. As regular as we sing comes the announcement, "Let us sing number 388; sing, please, the first, second and last stanzes." Almost invariably the third stanza is omitted.

We seem to have a grudge against it. It is the red-headed step-child of our hymns.

I am a champion of this neglected verse. We do wrong to disregard it, and refuse to give it a place in our worship.

I have been looking over some third stanzas in the song book, and I find them to be possessed of some high and holy sentiment; helpful truth which should merit our consideration. It is barely possible that the message of this forgotten verse contains the very words that will strike a responsive chord in some life. Leaving it out, therefore, might prove tragic.

But everybody is in such a hurry these days. Obliged to omit some of the service. Why the third verse every time? Just a habit. And it is a bad habit.

We sing hymns not for the reason that singing is a part of the program. We sing to express our praise, our gratitude, our needs. We preach the gospel in song. To omit any part of a hymn is to destroy the continuity of the message, and probably to leave out something altogether vital.

Our church is using great hymns. We need to sing them more, and to sing all of every one. Few things have the lifting power of song. It lifts us out of ourselves, and makes us to be happy and hopeful again. It is tonic

for our fagged lives. It is inspiration to our weary souls.

Our new hymn book will come to us soon. The commission has worked faithfully. They are having the third stanza printed as usual. Study this third stanza. Analyze it. Get hold of its meaning and message, and sing it. Sing the hymn, and all of the hymns, first to last, omitting nothing, but using this agency of song for what it is intended.

Let us sing the third stanza.—Rev. R. L. Holroyd, in Southern Christian Advocate.

* * *

Money.

When my little girl was still a baby we had a neighbor with a four-year-old boy whose name was Robbie. He was so naughty in the stores that more than one of the nearby merchants had actually asked his mother not to deal with them. Robbie helped hmself to fruit, tipped over piles of produce, or annoyed a customer every time he went to the store. He was spanked, scolded and often yanked around by one arm as the mother walked from counter to counter. As I happened to shop at the same time she did, I saw this performance day after day, and it worried me.

There was another child who came into the stores frequently. This one regularly sent up a wail for "cakies," but as soon as he was satisfied he behaved as well as any one could wish. Considering the matter with reference to my own child, I didn't like his mother's method any better than that used by Robbie's mother. To begin with, eating between meals is acceptedly bad for the digestion. Then think of the undesirable habits and attitudes the boy was forming.

So I began to study the situation. "Why are children naughty in a store?" I asked. That led me to question myself further: "Do you like to market?" "Yes, I do." "Well, why do you?" The answer was simple, "Because as I shop I plan meals and compare prices." "What is there in a grocery store for a very little child except fascinating jars, cans and boxes which he is forbidden to touch?" I saw that my problem was to think up some scheme to make my little girl understand shopping.

As the first step, when she was two and a half years old, I gave her a penny bank, and every few days at first, and then at longer intervals, I gave her pennies and showed her how to put them in. It was a great game. Then, when she was three years old I took her to the grocer's for the first time, at an hour when he wasn't busy, and holding her hand, went around the store selecting a few foods that she knew, talking about them to her. When I had the things I needed, I lifted her to the counter so she could see me pay the man all in pennies. Pennies meant something to her. She had seen them many times and had played a game with them. Here was a new game: Give pennies to the man and he will give you spinach and oranges and eggs.

We had played this new game for several months, when one day, while we were at the store, she asked for an apple. I agreed but said we would have to go home for some of her pennies. We made a special trip, and she gave the man her pennies by herself and was given the apple in a bag to carry home. What a day that was for my little daughter! She was so delighted to do her own shopping and to pay the storekeeper, herself. A dozen times that day she tried to coax me or her daddy to "go store". The next day she asked for pennies before we went to the store. For the first week or so I let her have all she wanted from her little bank, but now she knows that she has a limited supply and is beginning to understand that I have, also. She knows, too, that pennies can be saved until you have enough to buy three of anything so you can share with Mother and Daddy. And I feel that we have a sound foundation for the future. Besides this, she behaves exceptionally well in any store and helps me at the grocery by suggesting items for dinner. She is interested in shopping, so of course we have no reason for unpleasant scenes.—Audrey C. Hayden, in National Kindergarten Association. Release.

* * *

For the Southern Churchman.

THOUGHTS.

Charles Day.

For sake of argument I'll say you're right,
There is no higher power that rules the day,
There is no future life to come, no world
To which we go when we must pass our way.

There is no guiding hand that rules the world?
Then tell me this, what makes the flowers grow?
What makes the trees bud forth in summertime?
What makes the seasons come and seasons go?

Ah, yes, I know it's Mother Nature's way,
But what is Nature but the breath of love
That falls like manna on a hungry world
From lips of Him who rules us from above?

And so I wait for you to tell me this,
What is there in a life worth living for
If nothing lies beyond our earthly tomb
But death the sudden closing of life's door?

Ah, no, I am convinced that you are wrong,
No other charms to aching hearts reveal,
The sweetness of the promise God has made
To wipe away each tear, each wound to heal.

* * *

What Would You Say?

President Roosevelt tells us that he received two letters from men asking him to say something that would restore confidence in the country. He wrote and sent to them an identical letter asking them, "What would you have me to say?" One had not answered after six weeks and the other sent an impossible answer. This is a good test for us to apply to ourselves when we are making such demands on others: try answering your own question and write down what you wwould say in such circumstances yourself. For instance, are you demanding some quick and sure solution of the industrial or political situation? What would you say yourself if you were in a position to decide the question? Or are you in a critical attitude towards some serious situation in the church? What would you do about it if you had authority to act in the matter? Or are you criticizing your elders or your pastor? Try answering your own criticism and see how you would come out. We all know how many impossible plans have been offered for a way out of the depression, and very often our suggestions in other matters would not work well or even at all. It is always easier to be critical than correct.—Presbyterian Banner.

For the Southern Churchman.

GIRD ME WITH GLADNESS.

Psalm 30:11.

Martha Young.

Science now teaches that the flowers,
The very leaves rejoice;
May we not feel the rain-drops' song
Keeps time with angel's voice?

Shall we who speak as Jesus spoke,
With blessed human voice,
Fail to be happy when all things
Inaimate rejoice?

* * *

What Christ Thinks.

It is of interest to us what Maeterlinck, with his beautiful mind, thinks of this and that. It is important what Hegel, with his high philosophy thought of death. I like to read the life of Napoleon, and try to penetrate his mighty genius; to read rare old Thomas Carlyle and drink delight of words as he weaves them together with such magical skill. What spiritual strength one gathers from the rich words and noble teachings of Ruskin's Essays, Browning's and Wordsworth's poems, the confessions of St. Augustine, Thackery's immortal books and the great tragedies of Shakespeare! But we who are so hungry for truth in this unlighted world of ours, after reading these mighty wielders of the pen, are still hungry of heart, and we turn as little children to hear what Jesus thinks and says about the Truth. None other who knows is so eager to reveal. O Christ, wilt Thou not teach us the Truth as we pass this way?—Southern Christian Advocate.

* * *

For the Southern Churchman.

DOUBTS.

Anne Reiley Nesom.

Here, Lord, I cast my doubts
Before Thy feet;
They are doubts of Thee,
Blest Paraclete;
All joy, O Lord, is mine
Through trust in Thee,
But shades of wayward self
Envelop me.

When dawns the hour of prayer,
Or love a task
Appoints me that fills
My empty flask,
The serpent from the grass,
Attention caught,
Suspicion hisses low,
"Servest for naught?"

Lord, is it even so?
Remove this pain;
The truth I seek to know;
Serve I for gain?
Since goodness follows me
Through all my days
Should not my heart and hands
To Thee give praise?

Lord, smite the tempter down;
My soul release
From doubts that rob my life
Of strength and peace.
The will to do Thy will
Some good should serve;
From paths of Thy decree
Let me not swerve.

* * *

They were not the last of the wise men who have come to worship this Child. A long line of scholars, scientists, poets, prophets have come through all the centuries from every land to bow before this same Child. Still are they coming in increasing numbers. Paths worn deep with millions of feet now converge upon Bethlehem from every quarter of the world.

FOR THE YOUNG PEOPLE

THE FLIGHT INTO EGYPT.

Thou wayfaring Jesus, a pilgrim and stranger,
Exiled from heaven by love at thy birth,
Exiled again from Thy rest in the manger,
A fugitive child 'mid the perils of earth,—
Cheer with Thy fellowship all who are weary,
Wandering far from the land that they love:
Guide every heart that is homeless and dreary,
Safe to its home in Thy presence above.

—Henry Van Dyke.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter 3.

Snow.

M. L. G.

All the next day it snowed. First a few big soft flakes, then more and smaller ones, until the air was thick with them. Claire's sofa was pushed over to the window so that she might watch the first snow of the winter. She could look up through the falling flakes to the sky, dark gray beyond the whiteness; or through the bare trees of the driveway, where each branch and twig was gathering a white blanket over it; or down to where Philip and Kent were hopping about like two jumping-jacks, turning their faces up to feel the tiny cold touch of the snow, or walking about on mittened hands, their feet in the air, for pure joy. Old Roy, the big collie, enjoyed the play as much as the children. He was everywhere at once, bounding over, under, and around the little boys; and the air was full of barks and shouts.

"It looks fun," said Claire, smiling suddenly as Kent, Philip and Roy tumbled into one wriggling heap on the ground. "O Mother, Kent's overshoe's off again. Roy has it! Run, Kent! Look, Roy dropped it right at his feet. Isn't he a smart dog, Mother?"

Mother opened the window. "Put it on, son," she called. She gathered a little drift of snow from the window sill and put it on the dark sleeve of her dress. "See here, Claire, how pretty the flakes are—no two alike, yet all six-pointed."

"Weren't there ever two alike, Mother?" Claire asked, when there was left only a damp spot.

"Not so far as has been known," her mother answered. "I believe there never were."

"I don't see how God could think of so many," Claire wondered; "couldn't there be any seven-sided ones?"

"No, every flake must have its six sides, no more nor less."

"Doesn't God ever give out of ideas for them?"

"No, honey. He never gives out of anything!" Mother said cheerfully. "Do you want to know a little Christmas secret? Kent's overshoe reminded me. Your Aunt Mollie wrote to ask what they want for Christmas from the city. She thought of boots for all the boys. I think they'd be fine presents. She'll get them big, to do for several winters. Do you think Winnie'd like boots, too, or what?"

"Oh, yes, boots, too!" said Claire eagerly. "I'd want them—if I could run."

"Now as for your present from Aunt Mollie," Mother said quickly, "that is about the best Christmas secret I know this year."

"Better than boots?"

"Just wait—I'm sure you'll think so!"

"Will it keep, Mother, so—so I can have it after we come back from the hospital?" The hospital lay always in Claire's thoughts, like some dark cloud.

"It will, indeed, as good as new. Now mind," as the little boys rushed in, with bright cheeks and damp mittens, "Don't tell about the B's."

"Mother, we soon can make a snowball!" cried Philip. "If the snow keeps on. A big one, big as this." He leaned over to make a snowball of himself, turned an unexpected somersault and brought up sitting by the fire. "That big," he said, pleased with himself, "an' rolls like that, too."

"Could you see us, Claire?" Kent asked, holding his little cold hands to the fire, "An's what's B's, Mother?"

"B's are Christmas secrets," said Claire.

"Bees sting—zip, zip!" Philip put in.

"Not this kind, Phil."

"'Cause they're Chris'mus bees, Mother?" Kent asked, anxiously.

"Well, these B's have tongues but no sting," laughed Mother. "But you must wait until Christmas to know more."

By dark the snow lay thick over all the world that Claire could see from her window. Father and Uncle Danger had cleared a path around the house and to the wood-house and stable. David and Winnie had studied their lessons for the next day, and were to go with Father to the cedar-picking.

"Father's going to use the sleigh!" cried David, running into the kitchen, where Aunt Cindy, the cook, and Uncle Danger were finishing their supper. "He says I can help you get it out and harness Frank. Can we use the bells, Uncle Danger?"

"Yessuh, dem bells jus' tunin' up duh th'oats to sing," answered the old man, shuffling into his big coat.

"Ring, you mean, don't you, Uncle Danger?"

"Ring or sing, dey's tunin' up, dey's tunin' up," Uncle Danger took up his lantern, lighted it and led the way to the stable.

Soon Frank was harnessed to the sleigh, and the bells tinkled as they climbed in.

"Can I drive 'round, Uncle Danger?"

"Better lemme, honey, disyuh horse he mought feel skittish, what wid de snow an' de bells. You slip yussef over, let Uncle Danger tek charge."

* * *

A Little Bag of Salt.

Stanton was late getting home from school. There were so many interesting things to see that he forgot the days were getting shorter and he must hurry. There was the little flock of birds feeding in a sheltered spot where he had scattered grain on the way to school. There was the gray squirrel whose home he had been trying for weeks to discover. Only an hour ago he had found it in an old walnut tree.

Suddenly Stanton remembered that Sister Anne had promised to make cocoanut fudge after supper, and he started for the house on the run.

Anne met him at the kitchen door. "Did you bring the salt, Stanton?" she asked. "We're going to have baked potatoes for supper, but there isn't any salt to eat on them."

Stanton hung his head. "Oh, I forgot to stop at the store," he faltered. "And mother said she'd need the salt early in the morning for her butter, too. I'm sorry. I'll run right over to Jimmy's and borrow a little bit."

"Not until after supper," answered Anne. "It's all ready, so we'll have to get along without the salt."

There was orange shortcake for supper, and Stanton liked orange shortcake, so he didn't hurry about leaving the table. When he did get up, he noticed that it would soon be dark. Hurrying into the pantry, he picked up the first bag he saw, and five minutes later he was running across the back lawn.

The snow that had fallen early in the week had melted a little, then frozen, and Stanton's shoes made a loud, crunchy noise as he hurried down the lane, across the bridge over Mile Brook, then up the long hill to Jimmy's house.

Jimmy had a new puzzle, and Stanton stopped to try his luck at putting it together. When he finally started for home it was really dark, except for the stars shining overhead. Stanton wished that he had remembered to get the salt at the store in town instead of having to borrow it of Jimmy's mother.

"I guess I'll go through the south pasture, then I won't have to cross the brook again," Stanton said to himself. "It'll take longer, but I don't like to go past all those juniper trees at night." So he climbed the fence into the south pasture. Soon his shoes were again making that crunchy noise on the crusted snow.

Suddenly Stanton stopped stock still and listened. What was that noise behind him? Some one must be following him. He could hear feet on the snow. Perhaps it would be safer to run.

So Stanton started to run, but the snow was slippery in places, and he came very near falling flat on his back. He couldn't hear the feet so plainly now, but he didn't dare look behind him to see whose feet they were. And he didn't want to call Jimmy for help, for Jimmy would think he was a "fraid-cat".

Three minutes passed. Then a surden thought caused Stanton to stop in the middle of the pasture. Why, Jimmy might have forgotten something important he wanted to tell him and be trying to overtake him now. He would think he was running away from him. He guessed he'd better call back to him, after all.

So Stanton put his hands to his mouth and shouted, "Whoo-oo! Whoo-oo! Jimmy, are you there?" But no one answered, so Stanton trudged on for five minutes more. Then came the sound of feet on the snow, louder than ever this time. What should he do?

Stanton wanted to scream, but he didn't. Instead, he thought of the little song his class had sung so many times, "God Will Take Care of You All Through the Night". It was night now, and up from Stanton's heart went a little prayer that God would take care of him. Then he noticed that the stars looked friendly and he felt better. He was almost at the end of the pasture. In a few minutes he would be home. If only the feet making that crunchy noise on the snow didn't come too near! If he only dared look around and see whose feet they were! Why, he didn't care. He would look right now.

And Stanton looked. A moment later he broke into a merry laugh; for there only a dozen rods away from him were Snowball and Molly and Trude and Woolly, Jimmy's father's sheep. All at once Stanton realized that his bag of salt had grown very light, and, feeling of it, he found a small hole. The salt had gone slowly through this, and the sheep had smelled it and followed him.

But how did they get into the south pasture? Did he leave the gate to anything open? It was bad enough to

make father and mother and Anne eat their baked potatoes without salt without being to blame for this, too. And how was he going to get the sheep home? Was there enough salt left to tempt them?

Stanton had sometimes helped Jimmy salt the sheep, so now he scraped what salt he could from the bag and started back. "Co-day! Co-day! Co-day!" he called and Snowball and Molly and Trude and Woolly followed him. Halfway across the south pasture Jimmy came hurrying to meet him.

"Oh, Stanton, you're a good friend to bring the sheep home," he exclaimed. "We turned them into the long shed just before supper, and I forgot to fasten the gate. I was scared for fear they'd get into the road. Thanks a lot. But how did you ever do it?"

"With the little bit of salt that was left in my bag," answered Stanton. Then he went on to explain about the hole. "I guess I'll have to borrow a little more salt for the butter," he said soberly. "Next time I'll remember a lot of things I forgot tonight."

"Guess I'll remember some things, too," returned Jimmy. "I'm thankful the sheep are all safe."—Zion's Herald.

* * *

For the Southern Churchman.

Mother Goose's Dilemma.

William Allen Ward.

Old Mother Goose was the prize fowl in Farmer Smith's barnyard. But Farmer Smith always did like a practical joke, and, knowing Mother Goose was a rather dull thinking, although good-natured creature, determined he would have some fun. So, Farmer Smith, who lived only a short way from the big city, decided he would visit the zoo and talk to a friend he knew there.

Meanwhile Mother Goose, with a few low honks, waddled away to the barnyard and found a nice place to lay her eggs, for she was to keep them warm for awhile, and then she would have some pretty goslings. So, Mother Goose began to lay an egg almost every day, hoping soon to have at least a dozen on which to sit, giving her twelve goslings, if things worked out as she planned.

When Farmer Jones returned from the zoo visit he brought into the barnyard a funny looking collection of eggs. A friend in the zoo gave the farmer a duck, a swan egg, a peacock egg, and one great big egg that he wouldn't tell the farmer the name of.

"Just wait and see," the zoo keeper said to his farmer friend. "It will surprise you even as much as it will surprise old Mother Goose."

Once at home the farmer added a hen's egg, a turkey's egg, and a guinea's egg. He also found a quail egg and a pigeon egg, all of which was added to the collection.

Poor Old Mother Goose completed laying her eggs and started sitting on them. One evening, the farmer came while Mother Goose had slipped away for a moment to get some water to drink. Farmer Smith removed the goose eggs and placed that funny egg collection in their places. Mother Goose never did watch her business affairs very well and she did not notice any difference when she returned.

One day Mother Goose heard a strange "cheep . . . cheep." "Why, it isn't time for my eggs to hatch!" Mother Goose exclaimed in astonishment, "What in the world has happened? Things are turned upside down, and, besides, I never did see such a big egg as the one in the middle on which I am sitting . . . there is something very strange, indeed, about this setting of eggs . . . something strange, indeed."

Then Mother Goose took a look at the little fellow that was going "cheep . . . cheep . . . cheep." "I wonder if I am going crazy," thought Mother Goose, "or is this creature I see really a chicken!"

"Cheep . . . cheep," again said the little fellow. Mother Goose removed her specs for a better look. Then, out came a very funny looking fellow, indeed! This little fowl, which happened to be a turkey, was very proud of himself, as he strutted along. Next came an ugly bird, indeed—but in months to come it would be a lovely and graceful swan. Then came a fussy little guinea fowl!

Pretty soon out come a tiny pigeon and a quail, which soon was to chirp: "Bob White . . . Bob White."

All the eggs were hatched save one and this one egg was giving Mother Goose a lot of trouble. It was so big and took so long to hatch. But Mother Goose was persistent and stayed at her job. One morning there was a hoarse cheep and Mother Goose took one look and fainted. A monster fowl, if ever one, hatched!

Mother Goose could not stand the strain any longer. Only one gosling had been hatched. There also had been a duck that insisted on saying "Quack, quack."

Mother Goose called her gosling and hastened away. Meanwhile the farmer laughed. "Just look at that ostrich!"

But the farmer didn't know what was in store for him. With Mother Goose vanished to a far side of the barnyard Farmer Smith had to feed and water and furnish shelter for the orphaned ostrich, duck, swan, chicken, turkey, pigeon, quail and all the rest of the mixed brood.

* * *

For the Southern Churchman.

TO THE PESSIMIST.

F. J. Earl.

Look up, my friend,
No need to see
One half you do
Of misery.

Sufficient if
You see a bit,
Enough to be
Aware of it.

Look up the truth,
Then close your fist
And work, no more
A pessimist!

* * *

For the Southern Churchman.

SERPENT THOUGHTS.

Gertrude Leib.

When Moses threw his rod away
In obedience to his God's command
He shrank in fear when he beheld
A serpent wriggling in the sand.

Pick up the serpent, handle him!
Trembling the man obeyed.
The snake became a rod again
And Moses was unafraid.

So anger, fear, distrust and hate
Will never more annoy
If you learn to pick up serpent thoughts
And all their harm destroy.

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DEATHS

MRS. JOHN C. KUNKEL.

MRS. LOUISA SERGEANT KUNKEL, widow of John C. Kunkel, and long active in church, charitable, and civic affairs of this city, died at her home, 17 South Front Street, Harrisonburg, Pa., December 31st. Mrs. Kunkel was born May 21, 1857, the daughter of Colonel William Sergeant and Eliza Espy Sergeant. She and Mr. Kunkel were married on June 15, 1887, by the Rev. R. J. Keeling, rector of St. Stephen's Church, this city. Her husband died December 3, 1914.

Mrs. Kunkel was a lifelong member of St. Stephen's Cathedral. At the time of her death she was president of the Woman's Auxiliary of the Cathedral. She was a member of the board of managers of the Home for the Friendless, and a member of the Civic Club, the Wednesday Club, the Country Club of Harrisburg, the Art Association of Harrisburg, the English Speaking Union, and the Historical Society of Dauphin County.

She is survived by a son, John C. Kunkel, Jr., a vestryman of St. Stephen's Cathedral; two sisters, Miss Mary Sergeant and Miss Sarah Sergeant of Carlisle, Pa.; and a cousin, Mrs. W. W. Galbraith, of Harrisburg.

The funeral service was held in St. Stephen's Cathedral, January 2nd, the Very Rev. J. Thomas Heistand, Dean, officiating, assisted by Bishop Wyatt Brown. The burial was in the Harrisburg Cemetery.

MRS. WILLIAM C. VAN HOOK.

MRS. WILLIAM C. VAN HOOK, nee Miss Ethel Fairfax, passed away into the Sweet Paradise of God at her home, Corsicana, Texas, December 3, 1934. She was a daughter of the late Dr. Ferdinand Fairfax, of "Cameron", King George County, Va., and was born May 8, 1860. She consecrated her life at an early age to God and served Him faithfully to her life's end. Beautiful in face, figure and character, she was loved, honored and admired by all who knew her. She laid down the burdens of life and fell peacefully to sleep in the arms of her Saviour. It can be faithfully said of her, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord". She leaves a husband, three sons and two daughters, and six grandchildren, all of Corsicana, Texas, and one sister, Mrs. A. M. Chandler of Montross, Va.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

HOWARD R. SHEPPARD.

By the death of HOWARD R. SHEPPARD on December 24th, the Evangelical Education Society of the Protestant Episcopal Church lost one of its most efficient and esteemed members. Always distinguished by the fidelity of his attendance and the sanity of his counsels, he was the inevitable selection for the Treasurership, when that office became vacant by the death of Alfred Lee in 1927.

The burdens of this office he bore cheerfully in the recent hard times and to the entire satisfaction of the Board.

His sudden death is felt by all its members to be the loss not only of an important official, but also of a valued friend and of a sincere Christian, who fought valiantly for the truth as it is in Jesus, and also adorned his profession by the friendliness, integrity and sincerity of his life.

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Personal Notes

Clerical Changes.

The Rev. Francis B. Wakefield, Jr., has assumed charge of Holy Trinity Parish, Gainesville, Florida, beginning on January 1, 1935. His residence is 1316 West Union Street, Gainesville. It is expected that he will also take charge of several adjacent mission stations after his parish work gets under way. The Rev. Mr. Wakefield has been rector of St. Mark's Parish, Palatka, and St. Paul's Mission, Federal Point, since the year 1927. His present field became vacant on October 1, 1934, when the Rev. Wm. S. Stoney accepted a call to Grace Church, Morganton, North Carolina. The parish has been ministered to during the past three months by the Rev. Merritt F. Williams, Student Chaplain at the University of Florida.

The Rev. J. Aubrey Cragg has been appointed by Bishop Taitt to succeed the Rev. William J. Wilkie, who has recently resigned his charge of the Church of the Holy Trinity, Lansdale, and Emmanuel Church, Quakertown, Penn. Mr. Cragg is one of the younger clergy of the diocese; he is a graduate of the Philadelphia Divinity School; he was ordained to the diaconate in 1933, and last June was advanced to the priesthood. For the past fourteen months he has been serving as assistant to the Rev. Dr. Charles E. Tuke at St. John's Church, Lansdowne.

* * *

The Rev. Guy D. Christian, vicar of St. Alban's Church at Marshfield, Wis., has accepted appointment as priest-in-charge at St. Luke's Episcopal Church in South Glastonbury. The Rev. Mr. Christian expects to take up his new duties about the middle of January.

He was born in Galveston, Texas, September 8, 1880. He studied at Richmond College, Richmond, Va., at Virginia Theological Seminary and at General Theological Seminary in New York. He was ordained a deacon in 1908 and a priest in 1909.

He began his parish work as curate at Grace Church, New York, in 1909, going from there to Nome, Alaska, where he remained until 1915, when he went to Oxford, England, for a year. He returned to Alaska in 1916, and was dean of Holy Trinity Cathedral at Nome until 1920, when he came east to serve several Philadelphia churches in temporary positions. He also spent some time in parish work in Kansas and in Oregon, lecturing and writing, before going to Wisconsin in 1929.

* * *

President James Rowland Angell announced that the Rev. Dr. William Adams Brown of New York City, Senior Fellow of the Yale Corporation, has resigned and that the successors of Yale's original trustees have elected in his place **Bishop Sherrill** of Massachusetts. Bishop Sherril entered Yale College at the age of sixteen, and was graduated with the class of 1911.

The Rev. Edmund N. Joyner, now retired, who has for several years been living at Hickory, N. C., has removed to Lenoir, where formerly he was in charge of St. James' Church for a number of years. The Rev. Boston M. Lackey is now the acceptable rector of that church.

The Rev. Thomas E. Dudney, rector of the Church of the Good Shepherd, Jacksonville, Florida, for the past year, has resigned his parish on account of ill-health, his resignation taking effect on December 31, 1934. The Rev. Mr. Dudney and his family will spend the remainder of the winter at Ormond Beach, where he and his family are staying with the Rev. James G. Glass, D. D., who is Mrs. Dudney's father. The Bishop of the Diocese is arranging for services in the Church of the Good Shepherd week by week, the clergy of the diocese assisting him in these ministrations.

Ordinations.

The Rev. Joelzsie Howard Thompson, deacon, was ordained to the Sacred Order of Priests on December 19, 1934, by the Rt. Rev. Thomas Casady, S. T. D., Bishop of Oklahoma, in St. Philip's Church, Muskogee, Okla.

The Rev. Alvin S. Hock preached the sermon, the Rev. Hugh J. Llwyd presented the ordinand, the Rev. Shirley G. Sanchez read the Epistle, the Rev. James N. MacKenzie read the Gospel, and the Rev. P. M. Casady acted as the Bishop's Chaplain. These presbyters also assisted the Bishop in the laying on of hands.

The Rev. Mr. Thompson will continue as Vicar of St. Philip's Church, Muskogee. His address is 522 North Seventh Street, Muskogee.

The institution of the **Rev. Charles H. Urban** as rector of St. Barnabas' Episcopal Church, Philadelphia, took place on Wednesday night, January 9. Bishop Taitt officiated. Mr. Urban, who was elected to the rectorship, succeeds at St. Barnabas the Rev. Henry Surart Paynter, the latter accepting a call to Trinity Church, Coatesville, Penn. Mr. Urban is a graduate of the University of Pennsylvania and the Philadelphia Divinity School. During his university years he was prominent in athletics and played on the football team in 1927 and 1928, and also represented the University in Intercollegiate wrestling bouts. Prior to coming to St. Barnabas, Mr. Urban was assistant to the Rev. Stan-V. Wilcox at St. Paul's Church, Chester.

Albert King Hayward was ordained deacon by Bishop Wyatt Brown of Harrisburg, in St. Luke's Church, Mount Joy, Penn., the Sunday after Christmas, December 30. Canon Paul S. Atkins of St. John's, York, Penn., presented the candidate and preached. The Litany was said by the Rev. Harry G. Hartman of Lancaster, Penn. Holy

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BRONCHIAL TROUBLES

Communion was celebrated by the Bishop. The Rev. Mr. Hayward will be in charge of St. Luke's, Mount Joy, and St. Elizabeth's, Elizabethtown, Penn.

The Rev. Alvin Brooks Potter was ordained priest, on December 16, 1934, by the Rt. Rev. Edward M. Cross, Bishop of Spokane, in the Cathedral of St. John the Evangelist, Spokane, Wash. Bishop Cross preached the sermon, the Very Rev. Charles E. McAllister presented the ordinand. The Rev. Mr. Potter will be assistant of the Cathedral of St. John the Evangelist, Spokane.

Deaths.

The Rev. Philip M. Kerridge, rector of St. James' Church, New London, Connecticut, was found dead in a chair in his study the morning of December 16. Gas was flowing from an unlighted log in the fireplace.

He had attended a concert in New Haven and evidently was asphyxiated soon after returning home. The medical examiner reported the death as accidental from gas poisoning.

Born in Chatham, Ont., the son of James and Jean Kerridge, he received the degree of Bachelor of Laws from the University of Michigan in 1892, and studied for holy orders at Berkeley Divinity School. He was ordained deacon in 1898 and priest in 1900. In 1902 he married Sarah Agnes Briggs, of New York City.

The Rev. Mr. Kerridge was assistant at Grace Church, New York, from 1898 to 1900; rector of St. Paul's Church, Providence, and St. Peter's Church, Manton, R. I., 1900 to 1902; Pro-Cathedral, New York City, 1902 to 1904; rector of Trinity Church, Easton, Penn., 1904 to 1910, when he became rector of the church here.

He is survived by four sons, Markham and David of New York City; Louis, living in Pennsylvania; and Charles, in California.

The funeral service for the **Rev. Dr. Horace Percy Silver,** who died December 15, was held in the Church of the Incarnation, New York, December 18, in the presence of more than 1,000 persons.

Dr. Silver, a prominent clergyman, had been seriously ill for many months. He resigned as rector of the Church of the Incarnation April 19.

The combined choirs of the Church of the Incarnation and of its chapel sang Dr. Silver's favorite hymns The flowers sent filled every available space. The casket was draped with the American flag.

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Bishop Manning of New York officiated, assisted by the Rev. Dr. Howard Chandler Robbins, Dr. Silver's predecessor as rector of the Church of the Incarnation.

Others who took part in the service were the Rev. George A. Robertshaw, assistant at the Incarnation; the Rev. Nicholas M. Feringa, vicar of the Chapel of the Incarnation; and the Rev. Arthur McK. Ackerson, assistant at the chapel.

Among those present were Bishop Freeman of Washington, Bishop Stires of Long Island, Bishop Lloyd and Bishop Gilbert, Suffragans of New York; Bishop Knight, Coadjutor of New Jersey, and Bishop Creighton, Suffragan of Long Island. The Very Rev. Dr. Milo H. Gates and many of the other clergy of the Diocese of New York and nearby Dioceses were present. There were special delegations from the General Theological Seminary, headed by the Very Rev. Dr. Hughell Fosbroke, dean, and from the National Council, the trustees of the Cathedral of St. John the Divine, the standing committee of the diocese of New York, St. Luke's, Hospital, the House of the Holy Comforter, the Army Relief Society, and several other organizations with which Dr. Silver was closely conected, as a member or director or trustee.

Interment was in the West Point Military Cemetery. Dr. John W. Wood, executive secretary of the Department of Foreign Missions of the National Council; Samuel Riker, senior warden of the Church of the Incarnation, and Thomas S. McLane, junior warden, accompanied Dr. Silver's two sisters and brother to West Point. The Rev. Mr. Robertshaw took the committal service.

Dr. Silver was three times nominated as bishop, and twice elected. The election as Coadjutor of Kansas was not confirmed. Dr. Silver refused the election to Wyoming and withdrew his name when nominated as Coadjutor of Texas.

The Rev. Walter H. Larom, rector emritus of St. Luke's Church, Saranac Lake, New York, died December 8, at his home near Valley, Cody, Wyoming, after failing health of several years.

He had made his home at the Tepee Ranch for the past ten years, since his retirement from the active ministry.

The son of Walter and Sarah Emerson Larom, he was born September 6, 1858, in New York City, studied at St. Stephen's College and the Berkeley Divinity School, and was ordained deacon in 1883 and priest in 1884.

The Rev. Mr. Larom was assistant at St. Thomas' Church, New Haven, Conn., from 1883 to 1884; rector of Grace Church, Stafford Springs, Conn., 1884 to 1886; Santa Clara, New York, 1886 to 1887; All Saints' Church, Hudson, New York, 1887; assistant, St. Andrew's Church, New York City, 1888 to 1889; rector, St. Luke's Church, Saranac Lake, 1889 to 1909, and archdeacon in the Diocese of Albany from 1908 to 1920.

Survivors are his widow and a son, Henry Van Bergen Larom.

The funeral service was conducted by the Rev. Alexander E. Pawla in Christ Church, Cody, December 10, with burial at Valley Cemetery.

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Southern Churchman

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Vol. 100. RICHMOND, VA., JANUARY 19, 1935. No. 3.

HIS WINGS

"Your heavenly Father knoweth that ye have need of all these things."—Matthew 6:32.

Thy heavenly Father knoweth thy need of all these things—
Then why shouldst thou be fearful, and chafe, beneath His wings?
And stir, and look about thee, some other way to see,
As if thou couldst not trust Him to do the best for thee!
Thy heavenly Father knoweth thy need of all these things—
Canst thou not cease thy striving, and trust, beneath His wings?

Didst ever know a father, a loving father true,
Who would not for his children do aught that he could do?
Then how much more thy Father, who gave Himself for thee,
Shall freely give thee all things that for thy good shall be!
Thy heavenly Father knoweth thy need of all these things—
Protected by His presence, be still beneath His wings!

For He, thy Father, knoweth—yes, knoweth all thy needs—
The One who clothes the lily, whose hand the raven feeds,
Knows all thy little worries, each anxious wave of care,
Thy need of food and shelter, and raiment fit to wear;
Thy heavenly Father knoweth thy need of all these things—
Draw closer to His bosom, and rest beneath His wings!

Cast all thy care upon Him, for He doth care for thee,
And dear art thou unto Him—more dear thou couldst not be!
Fret not because He leadeth in ways thou canst not know;
The path He's trod before thee, and knows which way to go;
Thy heavenly Father knoweth thy need of all these things—
Then, trusting in His wisdom, rejoice beneath His wings!

—By E. Margaret Clarkson.

LETTERS TO THE EDITOR

Another "Floral Offering".

Mr. Editor:

I did not know you were about to have a birthday celebration, or I would have sent our floral offering ahead of time: as it is, please accept it now with our very best wishes for a long life and reasonable prosperity.

Without always being able to see eye to eye with the Southern Churchman: with the thought that Southern Churchmanship is in reality a more spacious and varied type than that represented by the paper: still I have long read it with pleasure and profit.

We still miss Mr. Williams, though; he was the most colorful and entertaining editor to disagree with who ever nailed his name to the mast-head. In spite of his thorough-going fundamentalism, we need more like him in the Church. Too many Episcopalians are sure that they have left their point of departure, and they are tolerably certain that they have not arrived, and they do not know just where they are in between. It is a trifle difficult to persuade people to join a procession when the marchers themselves seem a little uncertain where they are going or whether the goal is worth the struggle.

With best wishes,

H. D. Bull.

Georgetown, S. C.

THOUGHTS for the THOUGHTFUL

The chief tragedy of a man on this planet is not poverty or sickness or failure or death. The chief tragedy of a man is the inability to realize that he is a transient guest of God on this earth, that his real and permanent dwelling place is not here but elsewhere.—Selected.

There is no truth which has not its corresponding duty, and no duty that has not its corresponding truth. He who lives by the Word of God continually sees new truth, and accepts the duties that arise therefrom.—Phillips Brooks.

If a thing be beautiful, even the autumn of life is beautiful also.—**Plutarch.**

Detachment from the world must combine with a warm attachment to the men and women who live in it.—**Inge.**

Justice in judgment is a much-needed Christian virtue. A modest slowness in forming opinions denotes a really fine and strong character.—Exchange.

Victor Hugo said that the strongest force in the world is an idea that has come to its day. The day of Christian Stewardship is not yet fully here, but it is on its way.

They who seek the throne of grace
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.
—Oliver Holden.

Waiting upon God continually will abate your unnecessary cares, and sweeten your necessary ones.—John Mason.

The secret of the perseverance of the wise men is not hard to find. It sprang from this, that they were following a star. Had they been guided by anything less than that, they would have sunk down wearied long ago.

If the wish is wakened in our souls to be ever in His presence, let us go to Him, this moment, and ask Him what to do, and how to feel, believing that He is more ready to hear than we to pray.

"The foolish fears at what may happen,
I cast them all away.
Among the clover-scented grass,
Among the new mown hay.
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

"Who is a free man, who?
He who finds his chief delight
In keeping God's commands:
He who loves whate'er is right,
And hath to sin no bonds:
From every law but one set free—
The perfect law of liberty:
This man hath freedom true!"

A child likes to be in the presence of its earthly parents, even though they take no notice of it, and is happy simply because he is with them. How much more ought we to be joyous in our Heavenly Father's presence.—Andrew A. Bonar.

The mighty hills and mountains,
The ocean and the land
Are held within the hollow
Of His creative hand.
His strength has not abated,
His grace and love abound,
And none of all His promises
Has fallen to the ground.
—Selected.

* * *

The Postman's Confidence.

A postman was telling me what a sense of security he felt in his work of delivering the mail. "Why," said he, "all the resources of the government are pledged to support me in carrying on my work. If I have only one small post card in my bag, no man dares to molest me in its delivery. All the Federal police powers of the United States, including the army and navy, would be thrown into action if necessary to secure the safe delivery on that post card." And that led me to think how confidently you and I may set forth with our life, our personality, our equipment, such as it is, to deliver the flaming truth of the Gospel. The word of our Lord is just as much for us today as it was for the disciples, when He said: "All power is given unto me in heaven and in earth. Go . . . and, lo, I am with you alway, even unto the end."—The Sunday School Times.

* * *

A CAROL.

O Little Son of Mary,
Watched with a mother's love,
God's own sweet Gift and Offering
Sent from the Home above.

O Son of Man most lowly
Born in a rocky cave,
Sharing our joys and sorrows,
Tender, yet strong to save.

O Son of God most Holy,
Both human and Divine,
Make Thou a birthday present
Of this poor heart of mine.

O Little Son of Mary,
O Son of Man today,
O Son of God Almighty
Come in my heart to stay.
—A. Causton in Record (English).

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Southern Churchman

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., JANUARY 19, 1935. No. 3.

Baptism in the Modern World.

In England, Baptism is sometimes referred to as "the poor man's sacrament". This is because Baptism can be obtained at any hour that is convenient, while the average celebration of the Lord's Supper comes at hours not convenient to many workingmen. But Baptism is more than the poor man's sacrament, for it is the sacrament that even the sceptical cling to and bring their children to the Church at least for that one time.

Possibly, there is a paying of tribute to tradition in the universality of this custom, and maybe amongst the poor there is even a superstitious element that it is dangerous to risk death without Baptism. But the fact remains that in our Church we have the advantage of touching families at that time even in larger degree than at marriage. For many marriages are held by civil authorities and ministers of other churches, but children are always brought back to the mother church.

There is a danger that we take the Baptism too lightly. With many society people it is the occasion for a social gathering and nothing more. With others it is often a matter of routine. We cannot help but wonder if that is not so because our clergy are seldom heard in their sermons mentioning Baptism, let alone preaching a whole sermon on the subject.

Sometimes we are accused by our neighbors of being the perpetuators of the superstitions of the dark ages by continuing infant Baptism. If we do not ever make mention of the teaching of the Church, it may be because we are afraid of the subject, but that would call for an honest inquiry from every member of the Church. To most of us in this modern world who have thought upon the subject at all, Baptism represents endowing our children with a spiritual heritage just as we would try to endow them with the best physical heritage in our power. We still believe that the Christ is understood by little children better than by adults and we want our children to know that we give them the best that we have in religion as well as in physical things. It is as reasonable to ask children whether they wish to be educated as it is to ask them whether they care to be baptized.

But we do need more thought and teaching on the subject, and the Second Sunday after Epiphany might be a very good time for such a subject to be discussed.

The Use of Church Equipment.

It is a matter of common knowledge that during the years preceding the depression many churches overbuilt. Parish houses and even churches were erected at great cost and many of the churches have been suffering from having to pay for the inflated cost during the lean years that followed.

While most of us have learned the lesson of too much equipment, there remains the almost moral problem of whether or not we are using our equipment properly now that we have it. Its use will greatly determine whether or not church property will be taxed in the future.

For the average parish no program can possibly use a parish house all of the time, and since most of the reason given for the building of elaborate equipment was an argument for religious education, there will be many hours when this equipment will have no active use in the regular program of the parish. On the other hand many of the social agencies, both private and governmental, need equipment and need it badly. Surely this tax-free property of the Church could be volunteered for use for social service programs.

The well-equipped kitchens of many of our churches, used often only a few times a year, would be ideal for home demonstration agents and for those who wish to teach domestic science. We know of several parishes that have recruited many children who had no Sunday-school connection, by first attracting their attention through the domestic science teacher, who was glad to have the equipment of the parish. Training schools for leaders of Boy Scouts and Girl Scouts would be much better if they could utilize the facilities of a good parish house. There are literally hundreds of ways in which the parish house could be of community value.

But even beyond social service work, there is a use for the parish house in its idle hours. Community musical organizations are often confined to the limits of a private home and consequently their influence for culture and good is limited by lack of room. With the musical heritage of the Episcopal Church, the free-will offering of a place to meet would be a definite contri-

(Continued on page 8.)

Church and World Problems as Others See Them

The Fascist Attitude.

From "The Witness," January 10, 1935:

If there are those who may still have illusions about the attitude of the Fascist state toward religion they certainly ought to be put straight by the decision of a Nazi court sitting in Cologne on December 20, expelling from his professorship at the University of Bonn the most noted living Protestant theologian, Dr. Karl Barth. No action which the Fascist state has taken more vividly reveals its true attitude toward religion and the Church. By the testimony of the presiding judge, Dr. Barth's original refusal to swear an unequivocal oath to Adolf Hitler was not the chief reason for his dismissal. He had declared his willingness to reconsider the oath on the basis of an interpretation issued by the Brotherhood Council of the Confessional Church, which declared that every Christian in swearing by the name of God explicitly limits his obedience to acts which he can justify as a Christian. However, the prosecuting attorney informed the court that the interpretation of the oath by the Church is inadmissible, because German citizens are expected to recognize that in taking an oath to obey Adolf Hitler they do so regardless of any and all religious scruples, principles or teachings. This is the logical Facist neo-pagan viewpoint and agrees exactly with the prosecutor's contention that theological as well as other faculties are simply state institutions, entirely subject to the will of the state in all matters. Consideration of the oath being disregarded because of this ruling, the whole prosecution rested upon two other charges brought against the distinguished theologian. It was said that he omitted to use the Hitler salute before and after his classes, and second, that in a conversation last year in Berlin, Dr. Barth has stated that there could be a difference of opinion between equally good Christians on matters such as concentration camps and the cause of the Reichstag fire.

The defense which Dr. Barth made was that theological faculties had a special relationship to the Church and that the totalitarian demand of Herr Hitler for complete allegiance did not extend to the theological professor's functions as a teacher of the Christian religion. Quite obviously, the decision which was rendered, and the arguments which preceded it, reveal the fact that the earlier promises of Hitler to respect the independence of the Churches and the Christian religion are to be consistently disregarded. The Civil Servants' Act of 1932 will most certainly be invoked against others as it has been in this instance against Germany's leading theologian. The judgment is a boomerang in the eyes of discerning Christians everywhere. That which is unworthy of confidence is not Dr. Karl Barth, as the court declared, but the Fascist state.

Crime.

From "The Chronicle," December, 1934:

Recently the Attorney General of the United States called together in Washington a conference of all those agencies which by nature are interested in the detection and prosecution of crime. The step thus taken was of momentous import. It not only indicated on the part of the federal government a determination to arouse a public interest in the vital necessity of suppressing the tremendous amount of crime which has developed in this country, but also an equal determination to discover through common council of the most effective means for meeting the evil.

Crime is no longer purely sporadic and individual. As if taking their cue from successfully planned organization in legitimate business present day criminals in many cases have found it to their advantage to organize the execution of crime with the greatest of care and coordinated action. In this matter they have been helped by the development of fast automobiles and by the possession of machine guns. In many instances they have been better equipped with arms than the officers of the law who have pursued them.

Crime has become a business; whereas a generation ago banditry concerned itself with a few thousand dollars, now the figures frequently amount to hundreds of thousands, and the number of criminals has increased in each case almost proportionately.

Many factors have entered into the creation of the present great crime problem. Undoubtedly, the war with its social disruptions contributed its part to the breeding of a criminal class by the development of a spirit of recklessness and a contempt for law and order. Unquestionably, too, prohibition added its bit by offering alluring opportunities to the criminally minded in the manufacture and the sale of illicit liquor. But perhaps more basic than either of these contributing and possibly initial stimuli to crime has been the corruption of those who held offices of trust in the administration of our government, national, state and city. With the huge sums of money available from bootlegging it was easier than ever to buy that vicious thing called "protection." Crime was thus able to protect itself by purchasing immunity from police, and even the courts.

That the other major offenses, such as organized banditry and kidnapping should have developed partly as a result of the elimination of much of the profit of the bootlegger and the need of new means of acquiring great wealth with the minimum effort, is merely another way of saying that slipshod enforcement of the law was an outgrowth of the corruption which had eaten its way into our system of government.

Crime has now reached the point of being a national menace, and unless some drastic steps are taken to meet it, we shall find ourselves in the powerful clutches of a Frankenstein over which we have no control.

The situation calls for an immediate remedy. It demands that our police system shall be freed from political influence so that it may function without fear of let or hindrance. The police force by and large is as decent as any similar number of men elsewhere in society. Those members who are crooked should be expelled. Again, it should be so fixed that it would be especially unhealthy for any lawyer to engage in any practices which looked toward shielding the criminal and our courts should be so organized that judgments could not be made in favor of the criminal class.

Last but not least the criminal should be stripped of his romantic halo. Too many have in their hearts a sort of dime-novel worship for the criminal as one who bravely holds the world at bay. He is in a way a sort of revived Robin Hood.

This hero-worship and even worse than this, that messy sentimentalism which is ready to weep over the murdering thief as a wandering sheep lost from the fold should be absolutely wiped out and the American public brought to recognize that the criminal is a menace to the social order and should be exterminated as one would a poisonous reptile.

When we have come to see that our courts and our police force function dispassionately and without any taint of corruption and when we see to it that maudlin sentiment does not bend those in power toward over-tenderness toward the criminal class, then we shall be in a fair way toward solving the crime problems. Whatever other difficulties there are will prove to rest in the proper correlation of city, state and national agencies for the prosecution of crime.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Right of Eminent Domain in Relation to Religion

Our scientific friends and advisers seem to have a strong aversion to the term "supernatural" on the ground that so many events and circumstances, which were formerly attributed to the supernatural, are now susceptible of a natural explanation. This, however, does not cover the whole ground, as may be seen from what follows. To begin with ourselves, from a Christian point of view, human beings have a supernatural character by means of which they transcend the physical world in which they find themselves. Prayer, for instance, is a supernatural act, because by means of it we are enabled to draw near to God and to hold communion with Him. In the next place we believe that we have immortal souls, which so far from being destroyed by death, are set free to enter upon a higher life. Christianity is, therefore, a supernatural religion, because a Christian life cannot be carried on and exercised without transcending our natural environment.

The Right of Eminent Domain.

It has occurred to the writer that the law, or Right of Eminent Domain, can be applied to the religious life with advantage, as it seems to make more clear our relationship to Nature and also to God Himself. The Right of Eminent Domain is defined as an "incident of sovereignty," that is to say, that while a private individual is protected by law in the enjoyment of his property, the state, by virtue of its sovereign power, can do what no private person has the power to do, that is, take possession of property for some public use, provided that just compensation is granted. Thus the state's right of Eminent Domain seems to override the law of trespass, and the other rights which ordinarily pertain to the possession of private property. A striking illustration of this right may be seen in the removal of several hundred families in the Blue Ridge by the State of Virginia, in order to transfer the land formerly owned by these people to the Federal Government as a National Park.

Man's Dominion Over Nature.

Can we apply this principle to ourselves in our dealings with Nature? Man exercises a sovereignty over Nature by means of which he is able, to a certain extent, to control her operations and direct them to his own ends. He is able, as it were, by the right of Eminent Domain, to suspend Nature's laws and exert the law of his own will and intelligence to raise her to a level which she could not possibly attain to by herself, no matter how much time was allowed her to do so.

An Illustration.

At one time, and not so long ago, the idea of a machine, heavier than air, being made to rise above the earth and travel for hundreds of miles through the atmosphere, would have seemed as impossible as walking upon water. It would have semed at that time that in either case the law of gravitation was being abrogated. We have learned, however, that in the case of the airplane there is no breach of natural law, but simply the suspension of one law by the exercise of another, and it is possible that some time in the future, the law of gravitation may be suspended in order that we may be able to walk upon the water. What man's sovereign power has been enabled to accomplish in one case it may be able to do in the other.

The Supreme Prerogative of the Creator.

We now rise to the consideration of the supreme sovereignty of God over all Creation. If in the lower degrees of sovereignty, which we have already mentioned, the right and prerogative of Eminent Domain is seen to operate; to deny to God, Himself, the supreme Ruler, the same right and prerogative, would seem to be the height of unreason. To God, Himself, every order and degree of existence must be seen to be perfectly natural, that is according to its own nature, as endowed by Him. He must have reserved to Himself the right of Eminent Domain by which He can express His will and direct His creation towards the higher ends which constitute the divine purpose.

The Incarnation an Example of This Divine Prerogative.

Thus the coming of Christ into the world, and the whole redemptive work wrought by Him in His life and death was for the eternal good of His creatures, and therefore fully justified the exercise of His sovereign right of Eminent Domain. Without breaking them He brought the laws of nature, including those of human nature, into harmony with the supreme law of His own beneficent purpose.

God's Mighty Works Not Contrary to Nature.

The coming of the Son of God into the world was a miracle, because it was entirely outside the ordinary course of Nature. And this may be said, too, of His own mighty works, especially His Resurrection. But it did not necessarily follow that they were contrary to Nature, for just as man is, as we have seen, able to raise Nature above herself till she acts as his servant in the fulfilment of his own ends, so, too, God, as the Supreme Ruler of all things, can and has exercised the sovereign right of Eminent Domain in raising His creation to higher and more perfect ends, the ultimate destination of which we are unable to foresee at present.

* * *

HIS WILL AND OURS.

We can be what we will to be,
If it be God's will too;
We can be what we will to be,
And make this earth anew.

It is through us He works His will,
And seeks to bless mankind;
It is through us He works His will,
And shapes things to His mind.

So let us think His thoughts until
We see His plan divine:
So let us think His thoughts until
His will is yours and mine.

Frederick W. Neve.

Can We Follow General Lee?

By H. H. Smith

With a just pride Confederate soldiers boast that they "followed Lee." Can we follow him today? Can we follow Lee in his attitude to war? "War, of which he was so supreme a master, was to him abhorrent, only possible as a dire necessity, in defense of home and friends," says a writer. On Christmas Day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote to his wife: "But what a cruel thing is war, to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

In one of his letters during the war, Lee said: "The loss of our gallant officers and men throughout the army cause me to weep tears of blood, and cause me to wish that I could never hear the sound of a gun again."

Lee was a most humane commander, respecting the rights of non-combatants and "observant of the most advanced rules of civilized warfare." With respect to his treatment of his soldiers, what higher compliment could be paid him than this: "It was indeed always as a parent, not merely as a military superior, that Lee believed in controlling and disciplining his army." What was the result of this strange way of conducting the stern business of making war? Well, it worked—and caused the editor of the London Times to write: "Lee has never been surpassed in the art of winning the passionate love of his troops, and, as with all generals of a high order, his lieutenants looked up to him with perfect confidence, and saw in his commands a presage of victory."

Now, let us contrast this way of handling soldiers and conducting war with that of an Austrian officer, who, several years ago, said: " 'Live and let live' is no device tor an army. Contempt for one's own comrades, for the troops of the enemy, and, above all, fierce contempt for one's own person, are what war demands of every one. Far better is it for an army to be too savage, too cruel, too barbarous, than to possess too much sentimentality and human reasonableness. If the soldier is to be good for anything as a soldier, he must be exactly the opposite of a reasoning and thinking man. The measure of goodness in him is his possible use in war. War, and even peace, require of the soldier absolutely peculiar standards of morality. The recruit brings with him common moral notions, of which he must seek immediately to get rid. For him victory, success, must be everything. The most barbaric tendencies in men come to life again in war, and for war's uses they are incommensurably good."

These words were quoted by Professor William James, in one of his books, more than thirty years ago. If any one should contend that these brutally frank words do not apply to present-day methods of warfare, let him be reminded that it is certainly true today that "the most barbaric tendencies in men come to life again in war." With soldiers of the type just mentioned, there is no problem of moral evil connected with war; but the moral evil of war weighed heavily on the soul of Lee. As individuals, as a nation, can we follow Lee in his attitude to war?

Can we follow Lee in adversity? A Northern writer says: "Hardly anything in the man's character is grander than the way in which he instantly adapted himself to new circumstances and began to work as a loyal and devoted citizen, even when the United States still refused him the rights and privileges of citizenship."

After the war, when some one, talking with Lee, "wondered what was in store for 'us poor Virginians,' the General replied with an earnest, softened look: 'You can work for Virginia, to build her up again, to make her great again. You can teach your children to love and cherish her'."

Impressed by these noble words, no wonder the New York Herald said: "Displaying neither bitterness nor regret over the irrevocable past, he conquered us in misfortune by the grand manner in which he sustained himself, even as he dazzled us by his genius when the tramp of his soldiers resounded through the valleys of Virginia."

Can we follow Lee in his attitude toward the North? After the war, Lee counselled that all bitterness be put away, "advising old soldiers and others to submit to all authorities and become law-abiding citizens." When a lady cherished some bitterness toward the Government, he said: "Madam, don't bring up your sons to detest the United States Government. Recollect that we form one country now. Abandon all these local animosities and make your sons Americans."

Referring to these lofty ideals, Gamaliel Bradford, of Massachusetts, author of "Lee, the American," says: "Abandon all the local animosities and make your sons Americans! What finer sentence could be inscribed on the pedestal of Lee's statue than that? Americans! All the local animosities forgiven and forgotten, can we not say that he, too, though dying only five years after the terrible struggle, died a loyal, a confident, a hopeful American, and one of the very greatest?"

* * *

BISHOP VINCENT DIES.

Bishop Boyd Vincent died at 8:35 P. M., Monday, January 14, at his residence, 1603 East McMillan Street, Cincinnati. He passed away in his sleep, after being unconscious all day. Bishop Hobson was absent at Washington at the time, in the interest of the Forward Movement. Mrs. Hobson remained with Bishop Vincent for the last two days, and up to the moment of his death. The funeral was held at 2 P. M., Wednesday, January 16, in St. Paul's Cathedral, Cincinnati, where Bishop Vincent was consecrated forty-six years ago. Bishop Hobson was in charge and accompanied the body to Erie, Penn., Bishop Vincent's old home, where the interment took place. Bishop Vincent attained the age of eighty-six years and ten months.

Gilbert P. Symons.

* * *

HOPE.

Turmoil and strife, the din of day unending,
Rumors of war, and cries of discontent,
Hover like clouds of utter doom impending,
A sword of wrath above is imminent.
Fearful the hour, the tide of doubt is sweeping,
Encompassing the bulwarks of our faith,
We sense an evil apparition creeping,
That haunts our days like visions of a wraith.

Be not downcast! Let hope be ever constant,
Like mountains meet the tempest undismayed.
Your night is filled with friendly stars remonstrant,
Orion faces Taurus unafraid.
Let not the dread of storms oppress your mind,
For He who rules the calm controls the wind.

William Tyler Olcott.

Preaching---Today And Tomorrow

By Joseph M. Waterman, S. T. D.

PART I.

In the fall of 1933 a questionnaire was sent to one hundred professors of homiletics and leading preachers of all denominations.

The following questions were asked:

1. What is the trend of preaching?
2. What form seems to be the most effective?
3. Is any improved form in the process of development?
4. What are a few of the most important factors in effective preaching?
5. By what means may preaching be improved?

An explanation seems to be in order regarding the questions. After a number of years of copious reading and study, these questions appeared in the mind of the writer. Naturally one who asks questions has answers to propose. But would other men have the same answers?

The next difficult was to frame question in such a way that the answer was not indicated. Again a question may be asked for the purpose of obtaining information and not for confirmation of the questioner's ideas.

Since the whole field of preaching is under discussion, these five questions cover a wide range. As some men stated in their replies, it would take a volume or more to answer them fully.

In the field of medicine, for example, improved methods usually come from the research laboratories and the universities. The doctors in the making will practice in the future what they learn today.

Likewise in the ministry the first indications of new developments or improved methods of preaching should be looked for where men are in the process of being trained.

The writer has reserved his own comments on these questions to the last. The thoughtful and painstaking answers which have been received from busy men have been examined with pleasure, with profit, and with gratitude.

Replies were received from sixty-three clergymen of the following denominations:

Baptist, five; Congregational, four; Unitarian, one; Episcopal, twenty (ten bishops); Lutheran, three; Methodist, eight; Presbyterian, ten; United Brethren, one; Universalist, one; from professors in undenominational seminaries, eight.

Question one is a difficult question to answer. It is a general question and the answer is an opinion. It was asked for the purpose of information. There may or there may not be any trends of preaching. And this does not raise the question of whether these trends are improvements.

From a careful study of the answers, the following general opinions are noted:

1. While the contents of sermons has not changed, the emphasis of the subject matter seems to have changed from doctrinal to ethical. Sermons emphasize the practical side of religion, that is the problem of how to put Christian principles into practice. The emphasis on the social aspects of religion is pronounced.
2. Sermons tend to be shorter and more concise.
3. They are becoming more conversational in tone and more natural in presentation.
4. There is a definite trend toward extemporaneous preaching.
5. The formal and oratorical sermon is definitely in the discard.

II. What form seems to be the most effective?

The majority stated the expository form seemed to be the most effective.

III. Is any improved form in the process of development?

The majority answered **no.**

IV. What are a few of the most important factors in effective preaching?

1. The character, personality and life of the preacher was considered of most importance and sincerity was mentioned by practically all.
2. Knowledge of the needs of men especially through pastoral work.
3. Careful preparation.
4. Definite aim.
5. Simplicity.
6. Knowledge of psychology.

V. By what means may preaching be improved?

1. By consecration, meditation, prayer and study on the part of the preacher.

(a) Studies particularly mentioned were—

(1) Study of the Bible.
(2) Study of the needs of men.
(3) Study of literature.
(4) Study of model preachers.
(5) Study of psychology.

2. By hard work.
3. By improved training in the seminaries.
4. By improved knowledge and use of the voice.

There are a few observations which seem in order:

1. The sincere interest in the subject of preaching was manifest in all replies.
2. All replies welcomed any suggestion or information.
3. All replies mentioned at some place or other the personality of the preacher demanding that the preacher present to his hearers the Christian life in the flesh—his flesh.
4. Most replies emphasized extemporaneous praching, conversational in tone, direct and personal.
5. Most replies emphasized the need of a definite aim for all sermons.

PART II.

Since a number of those who made reply to these questions asked the writer to express his ideas, these are included as giving the general impression derived from observation, reading and study.

I. What are the trends of preaching?

1. Sermons are tending to become briefer and more concise.
2. The delivery is definitely extemporaneous.
3. The delivery is becoming more conversational in tone.
4. The emphasis of the subject matter is on the practical application of Christian principles to life.
5. The introductions have become shorter and more skillful.

II. What form of preaching is most effective?

1. Dr. Fosdick's plan of the project method.

III. Is any new form in the process of development?

1. Dr. Fosdick's plan.

IV. What are some of the most important factors in effective preaching?

1. The man behind the sermon—

(a) His sincerity.
(b) His enthusiasm.
(c) His conception of his task and opportunity.

(d) His idea of the needs of men.
(e) His experience of God.
(f) His ideals in preaching.
(g) His preparation of himself.
2. The definite object of the sermon.
3. The psychological approach to the hearers.
4. The ability of the preacher to organize his thoughts in orderly fashion.
5. The simplicity and clarity of expression.
6. The proper use of the voice.

V. By what means may preaching be improved?

1. By better training in the seminaries.

(a) The method of training needs to be entirely reorganized. There are some things which may be taught in class work, such as: structure, development, purpose, introduction, etc. Students need more individual practice under criticism.

(b) More courses in preaching are needed in the seminaries, such as—
(1) The sermon as a part of English literature.
(2) The principles of voice production.
(3) Drill in outline making.
(4) Psychology of preaching.
(5) The use of the Bible in preaching.
(6) The pastoral background of preaching.

2. By more opportunities to improve his preaching after he has finished his seminary courses.

(a) By summer schools, where he preaches under guidance.

(b) Analysis and criticism of sermons by correspondence.

3. By a clearer conception of the purpose of preaching and the ideals of good preaching.

4. By a more profound consecration to his task. By understanding that the man who preaches must—"practice what he preaches."

* * *

THE ODD 365TH DAY.

(From the Journal of Calendar Reform.)

There is a Chinese story about a farmer who at his death left eleven sheep to his three sons, with the following bequest: that to his eldest be given one-half the number of sheep, to the second son one quarter, and to the youngest two-thirds of the remainder.

This strange division greatly perplexed and distressed the sons, until a distinguished mathematician showed them a way of solving their problem. He told them to go to a neighbor and ask for the loan of one sheep. With this borrowed sheep the sons now had twelve animals, which they could distribute in accordance with the wish of their venerable father. The eldest son received one-half the number, or six sheep; the second son received one-quarter, or three sheep; the youngest received two-thirds of the remainder, or two sheep. When the borrowed animal had thus performed its duty, the sons returned it to their neighbor.

The Chinese story illustrates one of the problems that confronts calendar reformers. Their problem is: How can the calendar of 365 days be evenly divided into its various parts?

By a somewhat similar process to that used in the Chinese story, the odd 365th day is temporarily removed, so that the problem may be solved. The year now consists of 364 days, a number which is suitably divisible. The 364 days may be divided into equal quarters of 91 days and equal halves of 182 days. They may be divided into exactly 52 weeks of seven days each, giving 13 weeks to each quarter and 26 weeks to each half year. The 12 months, apportioned into quarters of 3 months, on a basis of 31, 30 and 30 days, provide months of exactly 26 weekdays throughout the year.

With the problem thus satisfactorily solved, the odd 365th day—like the borrowed sheep in the Chinese story—is returned to the calendar and placed at the end of the year, thus completing the perpetual and changeless calendar.

* * *

SECOND SUNDAY AFTER THE EPIPHANY.

The collect for today is taken from the Sarum Missal, 1549 (Sacramentary Gregory). The words "after the Epiphany" were added in 1552. In 1604 the word "Peace" was altered to "grace." The original was restored in 1662, and the words "Through Jesus Christ our Lord" were added in 1662. When we look at the opening words of this collect we must realize that we are acknowledging the Superior Authority of God ("Almighty and Everlasting God") and this acknowledgment is a supreme act of faith. Our acknowledgment of the superior authority of Almighty God inspires us in our prayers, for we know when we make our acknowledgment that it is the real justification of our prayers. Not only do we acknowledge His supremacy over all and His omnipotence, but through Jesus Christ we are entitled to call Him "Our Father." This brings with it a clear understanding that not only is He the One of power, but also the One of Love. A word which is also of great interest is that of "Govern" which carries with it, not only the idea of a Ruler of a multitude, but also, the thought of the family. The head of the family is presumably the ruler of the family (although at the present time the head of the family seems to have lost out) and, using a common expression in regard to the father, was to speak of him (not to his face) as the Governor. Going back to earliest times, we find amongst the Romans that, what we would now call the Tutor, was then known as the Governor, and that brings us to the term in daily use of "Governors"; these also being responsible for the training of those committed to their charge to carry through their school, college, and very often university days; in a rather strained sense we might also speak of the Governor as the protector. In this collect we appeal to Almighty God, and as our Governor we request Him to govern all things in heaven and earth, the hosts above and we who are alive on earth, to teach and to train us in our duty to Him as our Father and to assist and watch over us in our endeavors to fulfil our duties to our fellowmen. Notice also the words, "Grant us Thy peace." The desire of humanity is for peace and so we pray that peace may be vouchsafed to us. Peace can only come to us if we endeavor to do that which is right, the knowledge of our endeavors for good, helping us in attaining that peace which passeth all understanding.

William E. Callender.

* * *

EDITORIALS.

(Continued from page 3.)

bution to the cultural development of the community.

Our plea is simply not to wait for people to ask, but to volunteer that which we already have.

An Announcement.

It is a great pleasure to be able to announce that beginning February 1, 1935, the Rev. Samuel B. Chilton will serve this paper as Associate Editor. His particular work will be the selection of manuscript material and he may be addressed in care of the Southern Churchman.

Mr. Chilton was educated at the Virginia Polytechnic Institute, the University of Virginia, and the Theological Seminary in Virginia. He is rector of St. Paul's Parish, Hanover, Virginia, and is an examining chaplain of the Diocese of Virginia.

A Look At Our Statistics And A Fortcast

By Alexander B. Andrews

(Editor's Note: For many years Mr. Andrews, an attorney of Raleigh, N. C., has studied statistics in regard to our Church. His forecasts have always been interesting. The "Living Church Annual" editorially has urged our Church to have better statistics and we believe Mr. Andrews' work has in the past proved of interest to our readers.)

On December 17, 1934, I received the Living Church Annual for 1935, which, on pages 523, 529 and 533, gives the total statistics of the Episcopal Church as of October 1, 1934, which had been compiled from the official diocesan journals, whose reports closed as of December 31, 1933.

This showed 6,392 clergymen, 1,363,414 communicants, and 2,039,902 baptized persons and that the contributions were $30,576,429.30.

On pages 523 and 533 a comparison is made between the statistics of the current year 1934) and the preceding year (1933), which shows a gain of thirty-six clergymen, 21,609 communicants, and 25,057 baptized persons, and a decline in aggregate contributions of $3,465,190.61.

While it is entertaining to contrast the statistics and figures of one year with another, each of which are in the past, and speculate upon how it happened, yet it is more entertaining to take stock of the present and envisage the future in the terms of the year, or series of years, just past.

Would it be possible to forecast in advance the figures that are to be set forth in this annual compilation as of October 1, 1935, which would appear in the 1936 Living Church Annual?

Under date of January 4, 1934, I prepared and put in writing a review of the 1933 statistics, contrasting them with a prior forecast for that year, and made a forecast of the figures to be compiled as of October 1, 1934, and which would appear in the 1935 Living Church Annual, which is just out.

In the attached table, just immediately following, there is set forth in column one (A) the forecast made January 4, 1934, and in column two the actual statistics compiled as of October 1, 1934, and in column three how much the forecast was over or under. This table is as follows:

THE PROTESTANT EPISCOPAL CHURCH, U. S. A.

COMPARISON OF FORECAST AND STATISTICS AS OF OCTOVER 1, 1934.

FORECAST MADE JANUARY 4, 1934. COMPILED STATISTICS PUBLISHED DECEMBER 17, 1934.

	A Average Forecast Jan. 4, '34	B Actual Statistics Compiled Oct. 1, '34	C Forecast Over or Under
Clergy	6,314	6,392	— 78
Ordinations:			
Deacons	174	184	— 10
Priests	178	157	+ 21
Candidates	511	491	+ 20
Postulants	439	456	— 17
Lay Readers	4,119	4,054	+ 65
Parishes and Missions			
Baptisms:			
Infant	48,388	53,166	— 4,778
Adult	11,832	12,796	— 964
Not specified		193	
Total	61,324	66,155	— 4,831
Confirmations	70,898	72,562	— 1,664
Baptized Persons	1,973,011	2,039,902	—66,891
Baptized Persons (A)	2,020,813	2,039,902	—19,089
Communicants	1,315,501	1,363,414	—47,913
Communicants (A)	1,342,604	1,363,414	—20,810
Net gain	18,175	21,609	— 3,434
Marriages	14,013	21,650	— 7,637
Burials	49,620	50,493	— 873
Church Schools:			
Teachers	61,442	61,502	— 60
Scholars	506,826	510,309	— 3,483
Contributions	$28,553,792.61	$30,576,429.30	$2,022,626.69

Of the above figures, the worst out of line in the forecast in a percentage way is the number of marriages which was forecasted at 14,013 and were actually 21,650.

The aggregate contributions were missed by $2,022,626.69, which is about six and one-half per cent. The number of infant baptisms of 53,166 was underestimated by 4,778. The number of communicants was underestimated by 20,810, which is one and one-half per cent. The number of baptized persons was underestimated by 19,089, which was slightly under one per cent. The number of Sunday-school teachers was underestimated by 60, which is one-tenth of one per cent. The number of Sunday-school scholars was underestimated by 3,483, which is two-thirds of one per cent.

To properly contrast the figures for 1934 with those of prior years, they should be reduced to percentages or ratios, as was done in the monograph "Fifty Years of Statistics," in order to give the relativeness of the absolute figures of one year contrasted with another, when the membership of that year is considered. The drop in the total contributions to the Church from $46,005,492.52 in 1929 to $30,576,429 in 1934, can best be approximated by working out on a percentage basis, as the total number of communicants gained 96,398 from 1929 to 1934.

These per capita percentages (the contributions being divided by the number of communicants) work out for the past nine years as follows:

Total Contributions: Per Capita Basis 1926-1934.

Year.	Contributions.
1926	$36.396
1927	37.255
1928	37.680
1929	37.046
1930	36.183
1931	34.364
1932	30.594
1933	25.805
1934	22.787

Examining the above table it will be seen that in 1929 the contributions aggregated $37.046, and in 1934 only $22.787, which is a decline of $14.259.

What would be the forecast for the future? Is it possible now to forecast these figures, working them out by any rule, or does one merely have to guess, and, if so, what would be your guess?

By working out the figures, in the light of experience of the past three years, it is possible to give such a forecast, which is as follows:

FORECAST FOR OCTOBER 1, 1935. MADE DECEMBER 19, 1934.

	Clergy	Communicant	Average
Clergy		6,412	6,412
Increase			
Ordinations:			
Priests	139		139
Deacons	177		177
Candidates	475	464	469
Postulants	437	445	441
Lay Readers	4,046	4,027	4,036

(Continued on page 10.)

Messages Of Congratulation Continue to Come In

Many Articles Are Thought-Producers.

Dear Sir:

One of my earliest recollections was Mother's calling us in on Sunday afternoon to listen to the Children's Page of the Southern Churchman. It was a stand-by in our family for many years, and as we grew older, we came to appreciate the other sections, so that many articles that have stuck in my memory as thought-producers for ten, fifteen and twenty years come from your paper.

Today, when the Southern Churchman is coming back to its old form, "getting its stride", as we used to say on the athletic field, I seldom find an issue that I could miss without a real loss. Even if it is not read on time, its comments on events in the Church are always worth reading, while its main articles are without a peer.

I am probably prejudiced in its favor, but today I feel I could do without any magazine on my table with less loss than I would feel if the Southern Churchman were not there.

Randolph F. Blackford.

St. James' Church, Leesburg, Fla.

Visitor For 100 Years.

Dear Editor:

I have received and read through the centennial publication of the Southern Churchman. I read many of the congratulations which you received, all of them express my appreciation of the splendid good work that the paper has accomplished. I am writing this letter to state a fact—which I doubt whether there is any one now living who can vouch for, from actual observation, and even I cannot vouch for every statement I shall make, but I feel sure I shall not be far wrong. (Statement): The Southern Churchman has been a constant weekly visitor in my family for one hundred years. Should it please God to prolong my life to the twenty-second day of net month, February, I shall have reached my ninety-sixth birthday, and I feel sure the Churchman came into my family four years before I came into this world. My father, the Rev. John Cooke, was one of the first graduates of our Theological Seminary, when it was established and conducted in the town of Alexandria. After his graduation, he was sent to St. Martin's Parish, where he commenced his ministerial work, and I feel sure he must have subscribed to the first issue of the Southern Churchman, though I have no certain proof of that. My earliest recollection of the Churchman is that my mother used to read the children's stories to my younger brother and myself. I have been reading it ever since I could read intelligently, and, with the exception of the four years of the War Between the States, I have been a constant reader of this most exalted, uplifting and upbuilding publication. May it continue to live for many more centennials, and carry on the good work in which it is engaged.

Yours most sincerely,

J. Churchill Cooke.

Beaver Dam, Va., Jan. 7, 1935.

Useful to Bible Teacher.

I have a Bible class of young married women and business women. Like most Episcopalians, they do not read the Church papers, but fortunately their teacher does and couldn't get along without the Southern Churchman.

Miss A. H. Davis.

Lynchburg, Va.

"It Is Thrilling."

Mr. Editor:

If possible, please send me another copy of the anniversary number, it is thrilling. In my life of eighty-three years, it has been a weekly visitor to the Hunter family, and later to me, and I am glad to have the picture of Dr. Sprigg, who baptized me when rector of Trinity Church, Martinsburg.

Mary Lou Hunter Doll.

Chambersburg, Pa.

Has Been An Inspiration.

Dear **Southern Churchman:**

I congratulate you upon your one hundredth anniversary. It has been an inspiration to my wife and me for the last fifty-six years, ever since we married. We have had it in the hands of our children, grandchildren, and now a great-grandson, nine years old, will enjoy the clippings from it, as he does not live in Macon. May you continue many more years doing good in the world.

Sincerely,

Macon, Ga. **W. S. Payne.**

The Southern Churchman has come to this home for three generations. We could not well do without it. Dr. Neve's Editorials are worth the price.

Mary Randolph Lane.

Port Haywood, Va.

Proud Of It.

Dear **Southern Churchman:**

The anniversary number is beautiful. I am proud of it. I was in Ashland when Dr. Sprigg was editor. My mother was living in King George County, and took the paper when edited by the Rev. W. F. Lee. I have reared my boys on it, the eldest, now fifty-five years, no wonder I am eighty-four!

God bless the Southern Churchman.

Mrs. N. T. Hynson, Sr.

Washington, D. C.

* * *

FORECAST FOR OCTOBER, 1935.

(Continued from page 9.)

Parishes and Missions	8,062	8,010	8,036
Baptisms:			
Infant	54,413	54,259	54,336
Adult	13,762	13,029	13,395
Not specified			
Total	68,092	67,907	67,999
Confirmations	76,569	74,969	75,769
Baptized Persons	2,086,589	2,068,114	2,077,351
Communicants	1,397,485		1,397,385
Net gain			
Marriages	22,820	21,499	22,159
Burials	51,027	50,837	50,932
Church Schools:			
Teachers	62,394	62,222	62,308
Scholars	516,783	515,150	515,966
Contributions	$26,396,827.20	$26,119,721.24	$26,258,274.22

Frankly, the forecasting of the contributions at $26,258,274.22 for 1935, when in 1934 they were $30,576,429.30 looks ridiculous. Yet, as this method of forecasting is based upon the experience of one, two and three years, respectively, when the per capita amount of giving was steadily declining, it gives this result as the approximation, as shown by the trend of the three years' experience. It is probable that there are other figures in the forecast that should be revised upwards, and some of them downwards, especially in the light of the experience of the times in which these figures are written, between now and a year hence, when the new figures are released. However, it is thought that the figures regarding the personal statistics are reasonably approximate.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

WORD STUDIES IN THE OLD TESTAMENT: By B. A. M. Schapiro, Managing Director of the Hebrew-Christian Publication Society. Art Paper. Pp. 28. Published by the Author, 678 Bible House, New York City. Price, 50c.

A distinguishing feature of the conversion of well-informed Jews to the Christian faith is the readiness and whole-heartedness with which the Holy Scriptures are accepted as the verified Word of God. Moreover, the prophecies regarding our Lord Jesus are immediately embraced with zest and zeal.

Mr. Schapiro stands in this class. His education and culture in the Jewish religion became the groundwork of this noteworthy feature. His career as a Jewish Christian has been conspicuous for keenness of penetration; and unction in his presentation of the Word of God "which liveth and abideth forever." For this he has paid a heavy price; but the difficulties he has encountered are forgotten now in the honor with which God has crowned his labors and sacrifices.

In addition to the many books he has written in defense of the Christian faith, and which have been a tower of strength to myriads of believers, he has cherished for years the hope of issuing this series of Word Studies in the Old Testament. He defines it as including the careful translation and interpretation of the Hebrew; and no living man could be better capable of this work, for he has made that language the every-day speech and study of his entire life.

Those who read the original will find the text fully treated; those not versed therein, will have no difficulty in this challenging path of exegesis. Personally, I am disposed to regard the Introduction as more than worth the modest price he has set for this remarkable contribution to Biblical knowledge. Indeed, standing alone, it offers an education in the study of the Judaic mind; a clear exposition of the Jewish nature; a convincing answer to the Jewish problem. Any wide-awake servant of God can make a sermon from that portion of this commendable product of the author's brain and heart. His hearers will be interested, and I believe, thrilled.

Those who know Mr. Schapiro intimately are aware how frequently he is inclined to punctuate his remarks by pithy and pungent illustrations from the Talmud and other rabbinical writings. The reader may be prepared for a rich treat, in anticipation of this rare product of his prolific pen.

Mr. Schapiro has no wealthy supporters in this monumental undertaking. He longs to win the approval and sustaining interest of the many who may be minded to stand with him in this effort. If those who find it a wealthy of knowledge will encourage others to purchase this volume, the united effort will enable him to issue the coveted Volume II. His heart is burning to publish it; but he must have the support of interested friends. In the second volume, much that is necessarily informative regarding the opinions of numerous critics, who have examined and approved the work, will be excluded. Hence, more space will be available for the body of the study.

Send him the so-reasonable sum of fifty cents. Get the book; make it a subject of sincere investigation and devout appropriation. Whether you be clerical or lay, you will be illumined, inspired and quickened in your conviction of the truth of the glorious revelation of our God and Saviour Jesus Christ in the Old Testament Holy Scriptures.

Kenneth Mackenzie.

THE STORY OF CHRISTMAS: By R. J. Campbell, D. D. Published by The Macmillan Company, 60 Fifth Avenue, New York City. Pp. 288. Price $3.00.

This is the most comprehensive account of Christmas we have ever seen. It is composed by the able Canon of the Chichester Cathedral, England, with eight beautiful pictures from the best artists of the world. The author, whom we better call compiler, has drawn his materials from many sources, ancient and modern. He begins with "How the Story Began," with a fine exposition of the Gospel records of the Nativity. The chapter on "Non-Christian Christmas Customs" is a record of the old English and Teutonic customs of how those people celebrated certain festivals similar to the Christian Christmas and how Christianity borrowed from them, and transformed their customs into our present Christmas festival. Much of the material is borrowed from Frazer's Golden Bough.

The eighth chapter is a good text book for "Nativity Plays". The author gives the text of three plays, one short and the other two in full. The next chapter is the record of Christmas carols and songs taken from many sources and ages which makes the book an anthology of Christmas verse. The book is a history with its sources quoted of one of the most influential events in the history of mankind. It should be in every Christian home as a source of information of the birth of Him who has sanctified all other births.

Spathey.

* * *

News from the Front

They Now Own a Piano-Player.

On December 19 and 20, the Mexican Convocation was held at San Jose de Gracia, with the first native Bishop residing—Bishop Efrain Salinas y Velasco. All the clergy were present except two priests, too ill to attend. The chancel looked striking with green palms, lilies and baby's breath, and the grouped clergy in white with purple stoles.

Bishop Salinas y Velasco celebrated Holy Communion and was assisted by the two oldest priests in Mexico—the Rev. J. Carrion and the Rev. J. Perez. The sermon was delivered by the Rev. J. Roberdo from Quadalajaia. About four hundred people attended the convocation and services.

The Rev. Charles W. Hinton, from Long Island, New York, was presented as priest-in-charge of Christ Church, the only parish in Mexico City for the English-speaking people.

Alfonso Gomez, a student from St. Andrew's, Guadalajara, is now attending Divinity School in the Seminary of the Pacific, California.

The Church School, formerly known as Hooker School, is now divided into Colegio Duggs and Casa Hooker. The school will be under Srita. J. Romero, and the house under Srita H. Reyes. The school expects to reopen this month with a full curriclum for kindergarten, grammar and commercial high studies. The house, let us hope, will also be filled with boarding students.

The School of the Sacred Name, a former kindergarten and commercial night school, has had to be disbanded, due to lack of funds.

In all Mexican Churches, midnight services of thanksgiving were held on December 31. The offerings are to be devoted towards the mission quota of 1935.

While in the States I had the pleasure of preaching in several churches in and near Philadelphia, Penn., with the happy results of returning with sufficient money to purchase a used player-piano for my parish, San Pedro Marter. It was purchased, a player with fifty rolls and a rubberized cover, in time to celebrate the New Year. I wish you could have seen the faces of those Indians when we first played it! They just lit up with joy and smiles, while crude sandals seemed to itch to slide into a waltz. Aztec Indians, maybe, but their gratitude once earned will endure forever. At our fiesta on December 31, they danced to the piano and the children presented several short numbers. Just to think—a humble, adobe-brick village, waterless, dusty, ancient—to own a player piano! They trot, in groups, over to the parish hall and peep into the windows just to see if it is really there!

Wishing you a Happy New Year, I remain,

Yours sincerely,

Jose F. Gomez.

January 3, 1935,
Villa Obregon, D. F.,
Mexico.

THE WOMAN'S AUXILIARY

Missionary Institute of the Diocese of Virginia.

Among the outstanding leaders at the Missionary Institute of the Diocese of Virginia, January 22, 23 and 24, will be the Rev. Arthur M. Sherman, Mrs. J. H. Moore, Mrs. A. M. Chapman, and Mrs. J. H. Hill.

The Rev. Arthur M. Sherman, S. T. D., is one of the noted leaders of the Church, who has given life-long service in the mission fields of China, prior to his election in 1931 to the position in the National Organization of Secretary for Missionary Education in the Department of Religious Education, National Council. A native of New Jersey, following his graduation from Princeton in 1895, and three years later from the General Theological Seminary, he volunteered for missionary service in China. In the ensuing years he came in close contact with the great movements of modern China, frequently finding himself in the midst of successive wars and revolutions, which have wrecked the country during the past twenty years. After various experiences in charge of mission stations, he ultimately was made President of Boone College, Central China University, Wuchang, where he served until chaotic conditions forced the closing of his institu tion, among others. He then engaged in missionary work in Honolulu until 1931, when he was elected to above mentioned position. There are probably few men in the United States with a more intimate knowledge of the internal affairs of China than Dr. Sherman.

An important feature of the Institute will be the series of three lectures given by Dr. Sherman to men only at the Mayo Memorial House at 5:20 P. M. Tuesday, Wednesday and Thursday, January 22, 23 and 24.

The subject of these lectures will be "Understanding Japan." He will survey the religious, political, social, moral and educational conditions there today.

He will be glad to answer questions about Japan, which the men may raise and time will be allowed for such discussion.

Mrs. Alfred Madison Chapman was graduated from Dickinson College, Carlisle, Penn., A. B. Degree (majored in History and Social Science). Attended George Washington Law School, Washington, D. C., 1924-26; was graduated from the Dickinson School of Law, Carlisle, 1927; received LL. B. degree. Also received from Dickinson College M. A. degree.

She served as Mission Study Class leader for two years at the New Wilmington Missionary Conference of the United Presbyterian Church. Has attended Church conferences and interdenominational conferences at Northfield, Mass.

Was a member of the faculty of the Provincial Conference held at Orkney Springs, June, 1934.

Has been an active member of the Woman's Auxiliary of New York since 1928, serving in different capacities on the committee.

In 1932 was appointed by Miss Laura Boyer as Educational Secretary of Manhattan and the Bronx.

In 1933 was elected Vice-President in charge of Education; has direct supervision of the 1921 Parish Branches in that Diocese.

At present is an active member of the Japan Committee, also an associate of the Japanese Student Group, which provides an opportunity for Japanese students to have some social contacts with Christian homes in New York City.

From Bishop Cook's Letter in News Letter of Province of Washington.

Upon the election of Mrs. J. H. Moore, as Provincial President of Province 3:

"Church people of Delaware are greatly pleased that the Woman's Auxiliary elected Mrs. John Hamilton Moore to be Provincial President to succeed that loyal and efficient servant of the Church, Mrs. Pancoast. It is natural I should have deep personal interest in this election, for my friendship with Mrs. Moore goes back over the years to the time when, as rector of St. Mark's Church, San Antonio, Texas, I found her an active worker in that parish. Her services in the Church have given her a wide and varied experience. She is a Bible student of exceptional ability and has for years been interested in Religious Education. As a devoted Daughter of the King, she has long acquaintance with the spiritual activities required of the members of that organization. In West Texas, she has been the honored Diocesan President of the Woman's Auxiliary, and since coming to Delaware has been chosen National Chairman for Older Members of the Girls' Friendly Society. We, of Delaware, are proud of this new honor which has come to her, realizing, as we do, that as in the past she will use the opportunities of her office to serve the Church and promote its work."

Her early training included study in St. Mary's College, Dallas, under the late Bishop Garrett; also under Archdeacon Stuck, when he was dean of St. Matthew's Cathedral, Dallas, Texas. Has done educational work under Bishop Cook, Bishop Stevens, Bishop Huston, when they were rectors of St. Mark's Church, San Antonio, Texas.

Conducted classes at Peninsular Summer Conference and at Tappahannock and in Diocese of Texas. Was on one of the Field Department teams—that of Bishop Thomas of Brazil, visiting Dioceses of Pittsburgh and West Virginia.

Mrs. J. H. Hill is known throughout the National Church for her work in education; she has been a delegate to the Peace Conference in Geneva; she is now President of the Woman's Auxiliary of the Diocese of Pennsylvania, and is a recognized authority on the workings of Woman's Auxiliaries.

Woman's Auxiliary of Diocese of Delaware Hears Bishop Bentley.

The Diocesan Branch of the Woman's Auxiliary held its Epiphany meeting in Old Swedes Church, Wilmington, on January 10. The speaker was Bishop Bentley, Suffragan Bishop of Alaska, who told of the services of the many devoted women who had gone to that field. Mrs. Frederick Baker, Diocesan President, presided.

Woman's Auxiliary of the Washington Diocese Golden Anniversary Memorial Fund.

This fund was started at the fiftieth anniversary of the organization of the Woman's Auxiliary in the Washington Diocese. The purpose of it is to use the interest to educate a woman for the mission field, preferably one from our Diocese. It is a memorial to members of the Auxiliary who have passed to "Higher Service."

One branch of the Auxiliary has adopted the plan of sending a gift in memory of a member in place of sending flowers to the family. I am sure this will appeal to many of us.

The fund has reached the sum of 1,577.24. It is hoped that those wishing to make a memorial gift which will be a living, working one, will remember this fund.

Esther H. Harding,
Treasurer.

CHURCH INTELLIGENCE

ZIONISTS TO OBSERVE JANUARY 20 AS PALESTINE DAY.

Zionist Organization Calls on Men of All Faiths to Join Observance.

Men of all faiths have been urged to join in the observance on January 20 of the first annual Palestine Day, which will be observed throughout the country under the auspices of the Zionist Organization of America. The purpose of Palestine's Day is to "pay tribute to those ideals out of which arose the decision of statesmen of the world to approve the establishment of the Jewish National Home in Palestine, and also those ideals which led the Jewish pioneers to undertake the effort to restore their ancestral Homeland."

A statement by the Zionist Organization of America declares: "It is our earnest hope that Palestine Day, in view of its significance to Christians as well as Jews, will be observed by men of all faiths throughout the country."

Palestine Day will coincide with the convening of a National Conference on Palestine to be held in Washington, D. C., on January 20 and 21. These will be attended by representatives of Jewish organizations who will gather for the purpose of mobilizing American support for an accelerated rebuilding of Palestine. A request has been forwarded to Governors of various states asking their cooperation in the observance of Palestine Day by designating January 20 as Palestine Day within their State, and asking citizens of all faiths to mark the day with appropriate exercises touching on all phases of Palestinian life—ancient and modern.

* * *

FOR ALL CHURCH PURPOSES.

The sum of $30,417,501 was given by Episcopal Church members in the United States for all Church purposes, parochial, diocesan, and general, in 1933, according to the annual report of the United Stewardship Council, which summarizes the giving of twenty or more communions.

The distribution of this thirty million between the local parish, the diocese, and the general Church (i. e., its national and missionary work), may be considered from three points of view:

1. Totals. Of the thirty million, there was given:

For parish work	$26,835,133
For diocesan work	1,830,777
For the general Church	1,751,591

(The third item is exclusive of trust funds and legacies.)

2. On a per capita basis. The average per capita was $15.52. Each person gave:

For the local parish	$13.69
For the diocese	.93
For the general Church	.89

(Support of the episcopate is included in the first item.)

3. Each dollar given was divided as follows:

For the parish—88 cents.

For diocese and general Church, the diocese receiving a little over half—12 cents.

* * *

YOUNG CHINESE GENTLEMAN ENCLOSES CHEQUE FOR TEN THOUSAND DOLLARS.

The Rt. Rev. Frederick R. Graves, D. D., Missionary Bishop of Shanghai, tells the story of the gift of an Alumnus of Mahan School for a Memorial Fund for his beloved teacher, Dr. B. L. Ancell:

"One late October morning a young Chinese gentleman called upon me and handed me a cheque for ten thousand dollars and this letter:

" 'As a pupil and student of the late Dr. B. L. Ancell, I wish to establish an endowment of ten thousand dollars for the Mahan School in Yangchow to be known as the Benjamin L. Ancell Memorial Fund, and I hereby request you to be its sole trustee.

" 'The annual interest derived from the fund is to be placed at the disposal of the principal of the Mahan School provided that two hundred dollars of it be set aside to provide for four annual scholarships of fifty dollars each (or two of one hundred dollars each) to be known as the Benjamin L. Ancell Scholarships and to be awarded to the students of Mahan School. I leave it to the faculty of the Mahan School to decide as to how and when these scholarships should be awarded.

" 'In the event of the Mahan School being suspended for more than one calendar year (i. e., twelve months) or its being definitely closed, the annual interest from the memorial fund, at your discretion, may be devoted to other works in which the late Dr. Ancell was interested.

" 'I wish that my name as founder of this memorial fund be not announced during my lifetime without my consent. Both Mrs. Ancell and Mr. S. C. Kuo of Nanking know about this, but they have agreed to keep my name to themselves.

" 'I enclose herewith a cashier's cheque of the Continental Bank for ten thousands dollars.'

"The writer of this letter is one of the first boys Dr. Ancell educated when he opened Soochow Academy as missionary-in-charge of that station. The donor has wisely provided that in case of anything occurring to cause the closing of the Mahan School the fund will be at the disposal of the Diocese of Shanghai for any form of mission work. It is unnecessary to point out the confidence expressed in the Church and its work through naming the Bishop of the diocese as sole trustee."

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THE ABBEY MONUMENTS.

Once again the question of dealing with monuments in Westminster Abbey has cropped up. The Abbey is over-crowded already with statues, busts, and other monuments. There is little space for more monuments and none at all, I believe, for more burials. One reason for this is that two or three centuries ago, monuments and even burials were granted for persons of no great importance, even in the eyes of the contemporary public. Every one who wanders round the Abbey must have wondered how certain of the tablets and statues came to be where they are. There is one tablet in the cloisters which certainly cannot claim to be that of a distinguished person, and yet ought never to be removed, for it has touched the hearts of passers-by ever since it was erected. I refer to that which bears the simple inscription to "Jane Lister, deare childe." However, the congestion exists, and from time to time the public demands an Abbey burial or monument to some newly-deceased notable.

A solution discussed some years ago was that of erecting a separate chapel or other building on vacant land belonging to the Abbey and using it as a sort of national shrine of heroes; but it was objected that such a building would not be the Abbey itself. Now it seems to be proposed that the Abbey should be cleared of monuments to undistinguished persons, though it is not obvious what should be done with the discarded statutes and tablets. If this suggestion were adopted, the task of selection would be very invidious, and in particular cases would arouse heated controversy. I see no satisfactory method of solving the problem. Meanwhile, one means of checking further congestion of the space in the Abbey, and at the same time of securing permanent public approval of the selections for new monuments, would be to impose a regulation that in future no monument should be erected in the Abbey until the person commemorated had been dead at least ten years. Those ten years would give pause for reflection.—The Record (English).

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HISTORY OF BROTHERHOOD OF ST. ANDREW.

George H. Randall, long connected with the Brotherhood of St. Andrew, is engaged in writing the history of that important and well-known organization. It will be called "The Story of the Brotherhood" and already Mr. Randall has issued a preliminary edition.

Those interested in the complete book and those who have interesting details about the history of the Brotherhood are requested to write Mr. Randall at the national headquarters of the Brotherhood, 202 South Nineteenth Street, Philadelphia.

* * *

MOUNTAIN BOYS AND GIRLS DELIGHTED.

"Teacher! Teacher! I have read the little red book, and can repeat all those verses, too," said little Bessie, as she raised her hand in excitement, and was given permission to speak by the faithful teacher in one of the mountain schools of Eastern Kentucky.

Bessie was only one of the 89,848 boys and girls in the 3,100 mountain schools of the South and the Ozarks, who had received a copy of the Gospel of John (Horton's edition, with helps) sent to them by The Bible Institute Colportage Association of Chicago during the past four months. Of this large number, the teachers reported that 17,302 had read the Gospels and memorized nine selected verses, and to each of these was given a copy of the Pocket Treasury, consisting of thirty choice Chapter of the Bible, twenty-five familiar gospel songs, and other valuable material as a reward.

So many of these mountain teachers were delighted with the interest taken by their boys and girls in reading the Gospels and memorizing the verses in order to earn a Pocket Treasury, and wrote to the Association that their pupils were eager to memorize additional Bible verses, so they could secure a New Testament.

One of the teachers wrote: "I have never found anything which my pupils enjoyed more. They very quickly committed to memory the nine verses of Scripture, and read the Gospel clear through. . . . They are very anxious to receive the Testaments and are wondering what they must do to receive them. I do not think anything could be more helpful to our school, a rural school especially, than this type of work. . . . Please send the fifty Pocket Treasurys soon. We are anxiously awaiting them."

In order to secure a New Testament, it was required that the boys and girls commit to memory and repeat to their teachers twenty-eight important Bible verses printed in a Colportage tract, entitled, "Four Things That God Wants

You to Know." Since the beginning of the fall term, no less than 8,699 of these mountain boys and girls have memorized the required number of verses, and to each one a beautiful New Testament, bound in suede, has been sent by the Association and they are delighted with them.

* * *

THE NEW METROPOLITAN OF CANADA.

Bishop Richardson, of Fredericton, has been elected as Metropolitan of Canada in succession to the late Archbishop Worrell, who held that office before becoming also Primate of All Canada. In Bishop Richardson's new title the word Canada is used in its older sense. It embraces the provinces of Quebec, New Brunswick, Nova Scotia, and Prince Edward Island.

* * *

FORWARD!

This is the theme of a nationwide broadcast, Sunday, February 3, at 10 A. M., E. S. T., in the Episcopal Church of the Air of the Columbia Broadcasting System, when the spirit and purpose of our Church-wide Forward Movement will be defined by the Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, Chairman of the Joint Commission on a Forward Movement.

Hear this message over Station WKRC, Cincinnati; WABC, New York, and others of the Columbia Broadcasting System.

THE KING'S FAMILY.

There is no human bond so precious as that of the family. There was deep significance in the reiteration of the word "family" in the address of the King of England carried by international broadcast throughout the British Empire and the world on Christmas Day. This broadcast was unique in radio history as a two-way broadcast; in answer to the messages going out from London there came return messages from every part of the Empire—near by in England, Wales, and Scotland, and also from Canada, India, South Africa, Australia, and other "uttermost" points. King George spoke the closing word, and in far-off New Zealand the Duke of Gloucester, third son of the King, heard his father's voice. Noting that Christmas Day, "with its hallowed memories, is the festival of a family," the King expressed the hope that all who were listening to him, in whatever part of the world they might be, would remember that they "are bound to me and to one another by the spirit of one great family." He spoke of the "restless and troubled" world, and the still unsolved problems, then said: "I am convinced that if we meet them in the spirit of one family we shall overcome them." Christians who were listening could not but think of Paul's prayer in Ephesians 3, before the King ended his message; and their hearts rejoiced as they heard this Christian Monarch close with Paul's own words as he said: "I commend you to the Father of whom every family on earth is named. God bless you all."—Sunday School Times.

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NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

St. Bartholomew Celebrates Its One Hundredth Anniversary.

Of unusual interest to the people of New York as a whole, to the City's religious activities in general, and, to the Episcopal Church in America in particular, is the celebration of the one hundredth anniversary of St. Bartholomew's Parish, now under way, begun Sunday, January 13, and concluding with the services to be held on Sunday, January 20.

Starting in 1835, when the first church was erected at the corner of Great Jones Street and Lafayette Place, by "certain gentlemen living in the Bowerie—a congregation of faithful men," and where the parish worshipped for thirty-seven years; following through the years of 1872 to 1918, when the church moved to Madison Avenue and Forty-fourth Street; and, now housed in its third edifice, with its multiple Community House interests, in the magnificent, architectural group on Park Avenue and Fiftieth Street, St. Bartholomew's has been a most outstanding power in helping to direct the higher educational, humanitarian and spiritual welfare of the citizens of New York City and its environs. This celebration, therefore, is more than of interest to the Episcopalians of New York—it is an event that stands as a veritable monument in the city's history.

Starting Sunday, January 13, there was the usual early Holy Communion and Junior Congregation services, and at the eleven o'clock Morning Service the Rt. Rev. Bishop Manning of New York preached the sermon. At this service there were rendered the outstanding compositions of its former organists, Leopold Stokowski and Arthur Sewall Hyde, while an Anthem, composed for the occasion by Mrs. H. H. A. Beach, who composed the World's Fair Anthem, was also rendered.

Following the usual Evensong at four o'clock, there was a Tea in the Community House, and at 8 P. M., the usual Swedish service, followed by an informal hour in the auditorium.

On Monday afternoon, the Junior Woman's Auxiliary gave a tea in the Community House.

One of the high lights of the celebration was the parish reception, held on Tuesday night, January 15, an invitation affair, when the members of the parish were shown the entire activities of the Community House. The Sketch Club and the Clay Modeling Group were at their work, in the basement of the church, while their finished products were displayed in one of the many lounges of the Community House. The swimming pool was alive with bathers, while the instructor was showing the junior classes the proper method of life-saving tactics. Badminton was in full swing in the gymansium. The billiard tables were surrounded by the more skillful of the club's cueists. The devotees of bridge were seen engrossed in their faith of the value of small bits of cardboard in certain combinations. All in all, the members of the parish were amazed at the zeal with which the eight hundred club members enter into the spirit of what is available in this "House of Discovery", as one of the late rectors, Dr. Norwood, was happy to term the privileges that the Club offered to its members, whose average age is around thirty years.

On Wednesday, January 16, the St. Margaret's Society met, followed by a luncheon, while in the evening, the St. Elizabeth's Society held its service and informal gathering.

Of especial interest to many of the parishioners was the Holy Communion in the Chapel, Thursday at 10:30, following which there was the unveiling of the bust of Dr. Norwood, by Mrs. Elizabeth Randolph Gardner. In the afternoon there was held the Woman's Auxiliary Tea, at which was shown the moving picture, "A New World", which was shown at the General Convention.

Probably the most outstanding of all the weekly events was the presentation of the pageant, "The Vision of Bartholomew," a very colorful, musical dramatization staged in the chancel of the church, and played by two hundred of the young society members among the parishioners. The words of the pageant were written by Mr. Leonard Young, the dramatic instructor of the Community House, and the music by the present organist, Dr. David McK. Williams. The first presentation, on Friday night, was strictly an invitation affair, but the pageant will be repeated on Sunday afternoon, January 20, at 4 P. M., for the people of other churches and from out of town. The gorgeous costumes for this entire cast of two hundreds have all been made at the Community House, under the direction of Miss L. C. Field.

On Sunday, January 20, there will be the usual services, but at the 11 A. M. Morning Service, there will be a greeting from a former rector, Dr. Parks. A presentation of the "Book of Remembrances" and the Centennial Endowment Fund will follow. The preacher at this Morning Service will be the present, and St. Bartholomew's seventh rector, Dr. George Paull Torrence Sargent.

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Half-Hour Meditations.

On Tuesdays, from January 8, 15, 22 to 29, the half-hour meditations at Trinity Church, at Broadway and Rector Street, are being given by the Rev. Royden K. Yerkes, D. D., Professor in the Philadelphia Divinity School; and on Thursdays, January 10, 17, 24 and 31, by the Rev. Frank Gavin, Th. D., Professor in the General Theological Seminary. These meditations begin at 12:30, and conclude at one o'clock, and take place in the All Saints' Chapel of the Church. It is understood that these meditations will continue, with other leaders, until Holy Week.

Series of Lectures.

On Wednesday evenings in January, at the Church of Saint Mary the Virgin, a series of lectures by distinguished clergymen of the Church are being given. The subjects and lecturers are:

"Catholic Worship," by the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia.

"Catholic Action," by the Rev. Robert Scott Chalmers, rector of Grace and St. Peter's Church, Baltimore.

"Catholic Living," by the Rev. Spence Burton, Superior S. S. J. E., D. D., rector of the Church of St. John the Evangelist, Boston.

The Rev. Henry F. Kloman recently resigned as rector of Emmanuel Church, Cumberland, Maryland. He has been the special noon-day preacher at Grace Church, New York City, from January 8 through January 18.

Night Club For Young Men and Women.

The Church of the Transfiguration, "The Little Church Around the Corner," of which the Rev. Randolph Ray, D. D., is rector, is starting a Thursday Night Club for young men and young women. This Club meets every Thursday night, and is for young men and young women, whether members of the parish or not.

E. F. K.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Church Army Captain Ordained Deacon.

Sydney Ralph Peters, a former member of the American Church Army group, doing work in Rhode Island, was ordained to the diaconate by the Most Rev. James DeWolf Perry, D. D., Bishop of Rhode Island, Sunday, January 13, in St. John's Chapel, Ashton. Immed-

iately after the ordination, Mr. Peters asummed charge of the parish.

Mr. Peters was one of the English Church Army captains who came to this country to prepare the way for an American Army, which later conducted its training center in Providence in the Bishop McVicar House, loaned by the Diocese. The young Englishman was active in diocesan work. One summer, while the parish of Holy Trinity, Tiverton, was vacant, before the coming of the late Dr. Herbert B. Gwyn, he conducted services and assumed general charge of parochial affairs. He conducted missions in the diocese, notably with the Rev. William Pressey, rector emeritus of St. John's Chapel, Ashton, at Trinity Church, Pascoag.

After leaving Rhode Island with the Church Army, Captain Peters did rural work in New York State. He married Miss Eleanor Lee Woodcock of Pennsylvania, a teacher in St. Agnes' School for Girls in Albany. He remained in the United States doing Church Army work for three years. Transferred back to the charge of the Bishop of London, he has recently finished a four years' course in King's College, including his theological training. Returning to the jurisdiction of Bishop Perry and the Diocese of Rhode Island, Mr. Peters was presented by the Rev. Mr. Pressey, retiring rector of his new parish. The Rev. Irving A. Evans, rector of Christ Church, preached the sermon.

F. W. Jones.

Interpretations of "Hard Sayings".

When the Old Testament says that Elijah, fleeing to Cherith before the Jordan after he had prophesied against Ahab, was fed by the ravens, the meaning is, the old Hebrew prophet in exile was fed by a tribe of nomads called "the Ravens". This was one of several statements brand new to his audience that Dr. John Morris Evans, rector of the Church of the Messiah, Olneyville, a scholar and translator himself, made Monday night at the School of Christian Life, conducted by the Department of Christian Education in St. Martin's Parish House.

Some of Dr. Evans' interpretations of other "hard sayings" of the Bible, some of them the quoted translations of noted scholars, are: For, Be ye therefore perfect even as your Father which is in heaven is perfect—"Be ye therefore all inclusive even as your heavenly Father includes all."

For, "Lead us not into temptation," as the Lord's Prayer surprisingly expresses it, "May we not fail in the test."

For Christ's injunction in the Garden of Gethsemane, "Watch and pray that ye enter not into temptation"—"Awake and pray that ye may fail not in the approaching trial."

For those passages which picture Jesus "in anger" read now, "in distress of soul".

Dr. Evans, whose topic was, "Values in the Translations of the New Testament," waded into the thick of the battle, which is now raging between Professor Charles C. Torrey of Yale and Professor Donald W. Riddle of the University of Chicago about the original text of the Gospels.

In brief, the controversy, which if it should be decided in Dr. Torrey's favor will, according to The Christian Century, destroy centuries of progress in finding out just what was going on in Palestine nineteen centuries ago, is this:

Dr. Torrey, with the world of Biblical scholarship shaking its head and sometimes its fists, declares that the four Gospels were all written in Palestine, in the Aramaic language which Jesus spoke, within ten or, at most, twenty years after His death. Later they were translated, the Yale professor explains, into the Greek language and have come down to us in this form.

Dr. Riddle, on the other hand, argues that the account of what Christ and His disciples said and did was committed to memory and years later, when Christianity had ceased to be centered in Jerusalem, and was taking root in the Graeco-Roman world, it was put into the Greek language. Dr. Evans, who has completed a translation of the Gospels after working seventeen years on it, is also convinced that Dr. Riddle is right. And, by the way, the Rhode Island scholar announced, that now that the big controversy is on, he will not take his translation to the printers until he has had the benefit of the battle.

"During the last fifty years we have learned more about the early days of Christianity," the lecturer said, "than we have learned in all the centuries that have gone before." He spoke of the need of understanding it as more the product of the Graeco-Roman world than of Palestine, after the death of Christ. The sciences of geography, archaeology, and sociology, have greatly helped. "Form Criticism" is the latest word in Biblical criticism, putting "Higher Criticism out of date." Dr. Grant, dean of Seabury Theological Seminary, Dr. Evans declared, has done one of the finest pieces of work in this field. By making use of all these scientific aids, he has attempted to find out what was back of those stories, epigrams and statements that came into being before they took form in written language. Working in the idioms then of the two languages, Greek, which was written, and Aramaic, which was spoken, he and his contemporaries are making Christ and His disciples live again. It is a personality approach now, and it glows with the living presence of Jesus of Nazareth."

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Plan Chicago Centennial.

Plans are in the making for a great Centennial Celebration for the Diocese of Chicago in 1935. It is expected that within the next thirty days Bishop Stewart and the Centennial Committee will announce the plans. These are expected to embrace a plan for re-financing all of the obligations of the Diocese and the creation of a revolving fund of considerable proportions.

The Diocese of Illinois was founded in 1835. When the Dioceses of Quincy and Springfield were formed, the Bishop of Illinois selected the Diocese of Chicago, then formally erected, as his diocese.

The Centennial organization is now in process of formation. It is expected such will be semi-permanent in form and will embrace a program extending at least over a five year period. The whole plan will be submitted to the Diocesan Convention in February for approval.

Grace, Oak Park, Convention Center.

Grace Church, Oak Park, has been selected as the meeting place of the annual convention of the Diocese of Chicago, according to announcement by the Ven. Winfred H. Ziegler, chairman of the committee on arrangements. The dates are February 5 and 6, with the pre-convention dinner on February 4 in charge of The Church Club, and the Woman's Auxiliary meeting on February 7 at Grace Church.

The selection of a west-side parish for the convention is in line with the plan of holding the annual conventions in different parts of the city. Last year it was held at St. Paul's on the southside; previously at St. Luke's Pro-Cathedral, Evanston, and at St. James, centrally located.

Glorious Christmas in Chicago.

It was a glorious Christmas in the Diocese of Chicago, judging from reports from various parts of the diocese. Increased attendance, frequently increased offerings and generally increased devotion—these characterized the Christmas season in the city.

At the Cathedral Shelter, Canon David E. Gibson presented a class of forty-five for confirmation to Bishop Stewart on the fortieth anniversary of his connection with the Cathedral organization. Sumner Chapel was crowded to overflowing for the festival service. After the service, the Bishop and Canon Gibson greeted personally 1,056 men who had gathered in front of the Shelter and were given Christmas dinners. A total of 388 families, averaging five to a family, were provided with baskets for Christmas by the Shelter; 2,400 at the Bridwell were remembered, and 1,200 at the County Jail.

Reports from other institutions of the city were equally striking. The Midnight Services Christmas Eve proved more popular than usual, record congregations being recorded at St. Luke's Pro-Cathedral, Evanston, where the Bishop was the preacher and celebrant; at St. Chrysostom's, St. Paul's, and other parishes.

Indications pointed to more liberal givings also through the Diocese. In the business world in Chicago, virtually all of the large department stores reported marked increase in sales over last Christmas.

One of the unusual features in a civic way was the broadcasting of Christmas carols along Michigan Avenue from Tribune Tower by Radio Station WGN. Also carols were sung and Christmas messages given in a huge State Street demonstration the day before Christmas.

Leaders Express New Year Hope.

Church leaders in Chicago expressed a hopeful outlook for the year 1935 in the following terms:

Bishop George Craig Stewart: "There are plenty of reliable intimations that 1935 is going to mark a big stride forward to solid ground."

Mrs. Hazel Seabury Cotsworth, president, the Woman's Auxiliary: " 'The Light is shining on the road ahead.' It is easy to see the dullness of the road we travel; always we should look forward to some big opportunity of unusual service. Let us remember that we shall see light on the road today if we but look through the eyes of the Master. So shall we have a happy new year."

John D. Allen, president, the Church Club of Chicago: "The year 1935 should see a definite further rebound from the depression feeling. Whether business is good or bad, the year should bring added confidence. The bugaboo of fear has been conquered. The time for new ventures and added growth is at hand. The laymen of the Diocese of Chicago are going forward in 1935."

Paul T. Bruyere, president, Chicago Assembly, Brotherhood of St. Andrew: "Uncertainty and criticism appear but hopefulness and confidence abide. We enter 1935 convinced that the solution of the problems of our times is under way."

Mrs. Theodore W. Robinson, president, Chicago Church Mission of Help:

"It would take a remarkable intellect to fathom the changes which are taking place in society today, but as Church people we not only hope but firmly believe that we are in a state of progress with an upward trend. It takes faith, courage and strength to climb an uphill road, but let's not stand still and worry about it. The Church is full of glorious opportunities and 1935 should see some of these fulfilled."

Leigh H. Hunt, president, Gamma Kappa Delta: "The young people are ready to launch forward to new gains in 1935. We young people are far from discouraged. We are rather imbued with the thought of courage and advance. We would be up and doing. 'Forward with Gamma Kappa Delta' will be our motto for 1935."

J. E. Boyle.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Zion Church Activities.

Two presentations of the moving picture, "The New World," at Zion Parish House, Douglaston, L. I., took place Wednesday, January 9, at 6:30 P. M., for the children and young people; at 8:30 P. M. for the rest. There was no admission charge, an offering to cover expenses was received.

"A bit o' luggage we leave behind us —the Church!" laughingly shouted the British General Howe upon the evacuation of this New York territory during the American Revolution. Well, that bit o' luggage is our Church still, and a great story it has to tell from its first appearance with the Cabots in 1497, to its more permanent settling with John Smith at Jamestown, Virginia, in 1607, when it began its sturdy and steady work and developed a character of its own. Despite the Revolution, this Episcopal Church without "Episcopoi," or bishops, found in Washington and many other of the leading colonials, a laity to whom The Church was a treasured responsibility. So the Church gathered up the loose threads of its life and through the changes and chances of much of good and evil fortune comes to us today. And here we are! This moving picture is a delightful series of dramatic and colorful episodes, past and present, in its history.

1935 Programme.

Eight Friendly Wednesday Evenings at Zion Church, Douglaston, L. I., the Rev. Lester Leake Riley, rector. Before the hospitable blazing hearth of our Parish House Guild Room these neighbors come to chat with you—a conversazione—upon some topic of personal experience. Come and bring your friends.

January 9.

The New World—an eight reel motion picture, giving a visual interpretation of the history of the Protestant Episcopal Church in America, produced under the auspices of the Religious motion Picture Foundation in cooperation with the historical committee of the Diocese of New Jersey.

January 16.

Happenings in Mexico—by the Rt. Rev. Dr. Frank W. Creighton of Garden City, our Bishop-Suffragan, and one time missionary Bishop of Mexico.

January 23.

Helping People Out of Trouble—by Miss Dicy Dodd, the Little Neck-Douglaston secretary of the Queens Family Welfare Society.

January 30.

Friendly Wednesday Evening Parish Dinner at 7:30 P. M., in Parish House. $1.00 a plate. Make reservations now to the rector. Guest Speaker: "The Social Significance of Strikes," by Elinore Morehouse Herrick, Director, New York Regional Labor Board.

February 6.

Fountain Square to Times Square—Cincinnati Speaking! by Henry C. Wright of Douglaston, director, Queensboro Tuberculosis and Health Association.

February 13.

Doctor Johnson and His Circle—An Eighteenth Century Ramble—by Dr. Hamilton J. Smith of Port Washington, of the editorial staff of The Oxford Press.

February 20.

1935-1880—A Spotlight on my Generation—by Charles J. Post of Bayside, Commissioner of Conciliation, U. S. Department of Labor.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

Cathedral Fellowship Meeting.

At the regular monthly meeting of St. Paul's Cathedral Fellowship, Detroit, held a dinner on the evening of January 17, the speaker was Dr. Walter L. Finton of the Jackson Clinc. Dr. Finton's topic was "The Alaskan Peninsula and Its Giant Bears," and he told of an amazing 10,000 mile trip taken in the interest of science, on behalf of the University of Michigan, to secure specimens of mammals from that country. He showed the spellbound audience the only moving picture ever taken of a charging giant, grizzly bear, as well as many other intensely interesting moving pictures and stills.

The Cathedral Fellowship is open to all men and women, regardless of Church affiliation, and is rapidly gaining in popularity, according to the Very Rev. Kirk B. O'Ferrall, D. D., Dean of the Cathedral.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop

Social Legislation Considered.

The Central Committee on Christian Social Service of the Five Dioceses of the Episcopal Church in Pennsylvania, held a meeting at the Diocesan rooms in Harrisburg, on January 10, to consider social legislation to be presented at the 1935 State Legislature.

The Committee voted to work for the re-introduction of the "hasty marriage bill" (Laubach), which prohibits marriage with less than three days' notice of intention, and the "homestead mortgage bill" (Gartner), intended to protect the wife's interest in the family estate. It endorsed the plan of organizing public welfare work on a county basis under County Welfare Boards; urged the carrying out of a State building program that would include adequate construction at the State institutions; and recommended the maintenance of good school conditions, approving the plan of consolidation of small districts; also the maintenance of the present high level of administration in the State Library at Harrisburg. It urged adequate appropriation for old age pensions and for assistance to the blind.

Sub-committees were appointed to study and present recommendations regarding anti-lynching; workmen's compensation; unemployment insurance, and selective sterilization of mental defectives.

The officers of the Central Committee are the Rev. Canon Paul S. Atkins of York, chairman; Honorable Clinton Rogers Woodruff, Director of Public Welfare of the City of Philadelphia, advisor; Miss Ethel M. Springer, Dean of the Church Training School, Philadelphia, secretary.

The members are the Bishops of the five dioceses, ex-officio; also from the Diocese of Harrisburg, the Rev. Canon Hiram R. Bennett, Mrs. J. Heiges, the Rev. Squire B. Schofield and Canon Atkins; from the Diocese of Bethlehem, the Rev. E. A. Heim, the Rev. R. P. Kreitler, Hon. Wm. C. Freeman and Mrs. George M. Keiser; from the Diocese of Erie, the Rev. Philip C. Pearson, Mrs. Albert Rockwell, Mrs. Harriet Powell, the Rev. Frederick B. Atkinson; from Pittsburgh, Mr. John C. Sheriff, the Rev. M. S. Ashton, Mrs. Henry Braun; from Pennsylvania, the Rev. Stanley R. West, Mr. George R. Bedinger, Miss Ethel M. Springer, Hon. Clinton Rogers Woodruff.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Cincinnati in 1937.

Twenty-four years ago the Diocese of Southern Ohio was host to General Convention in Cincinnati. That convention was epoch making. References are constantly being made to the convention of 1910.

In the face of the huge crowds which made the Atlantic City Convention the largest gathering of churchmen on record and in the face of financial stringency, it was a daring thing for Bishop Hobson and our clerical and lay delegates to offer Cincinnati for 1937.

The offer was taken up enthusiastically. Cincinnati is one of the cities well placed to make a reasonable center of our National Church. When last we entertained General Convention we did it to the outspoken satisfaction of all.

We do not expect the vast throngs of visitors which made Atlantic City so memorable, but we believe we can take good care of all who come.

It will mean a tremendous amount of work merely to provide the facilities for entertainment and for the meetings of Bishops, Deputies, Woman's Auxiliary, and the various subsidiary interests attendant upon General Convention.

Every parish and mission in the Diocese must from now on become General Convention "minded." We can promise to each a Bishop, a missionary, and other notable visitors.

Our Bishop expects to call upon men, women, and youth for hard, disciplined work to prepare for the convention and see it through to the satisfaction of all comers. The physical task is an enormous one if all details are to be anticipated and all emergencies met.

But more important even than material preparations is the opportunity to make spiritual preparation. With God's help, we, in Southern Ohio, can, if we will, create such an atmosphere by a renewed discipleship to Christ as will make miracles possible at the convention of 1937. Let us set ourselves now to make that spiritual preparation. This requires a new and passionate devotion to the cause of Christ's Church. It means that members must move up from nominal to actual membership. Harmony must take the place of faction —wherever faction may be. We must study, pray and work together as never before.

Cross of Honor to Dr. Keller.

At the Grand Chapter of the Order

of the Sangreal recently concluded at St. Stephen's Church, Chicago, the Grand Cross of Honor for 1934 was awarded to Dr. Keller, Chairman of our Department of Social Service, and Director of the Cincinnati Summer School for Candidates, the citation reads:

"William S. Keller, physician of Cincinnati, Diocese of Southern Ohio; because for years he has devoted his home, his skill and his utmost energy to acquainting future clergy of the Church with the depths of human misery and need; unfolding to students of theology the reality and horror of evil, and therewith nerving their arms and steeling their courage to the struggle against evil, that they may bring the countless souls in extremity the healing compassion of the Christ."

The Cross of Honor will be presented to Dr. Keller at a special service by Bishop Hobson.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D,, Bishop.

"Nothing of the Driver or the Potentate About Him."

On Sunday, January 6, the Feast of the Epiphany, the Rt. Rev. Thomas C. Darst, D. D., celebrated the twentieth anniversary of his consecration as Bishop of East Carolina, by celebrating the Holy Communion and preaching in St. James' Church, Wilmington, N. C., the Rev. W. H. Milton, D. D., rector.

Using as his theme, "I thank God and take courage," Bishop Darst pointed with pride to the record of the Diocese and the support given him by its members, who, he added "have given the Bishop strength to go forward."

Bishop Darst, who was consecrated in St. James' Church, January 6, 1915, took occasion to pay tribute to the Rev. W. H. Milton, D. D., rector, to whom he said a large part of the splendid leadership of the Diocese is due. He also paid tribute to the late Robert Strange, his immediate predecessor, and to Bishop Watson, who was the first Bishop of the Diocese.

He stated that since his consecration he had confirmed 7,262 persons; ordained forty-two deacons and forty-two priests. He also stated that twenty-six new churches and parish houses have been built in the Diocese in the last twenty years and included in these are twelve places in which there was no church before.

The next morning the local paper, after reporting at some length his sermon, paid tribute to the Bishop in the following editorial:

"A Bishop Has An Anniversary."

"Yesterday marked the twentieth anniversary of the consecration of the Rt. Rev. Thomas C. Darst as Bishop of East Carolina, an event celebrated by a special sermon by the prelate at Saint James' Church.

"The Star-News, often critical, sometimes cynical and occasionally accused of radical views, takes this occasion to felicitate the Bishop and to add its own humble appraisal of his two decades' work in the vineyard of the Lord, with particular emphasis on that part of his anniversary sermon which declared that his prayer at consecration was to be kept "simple", in order that he might persuade and lead his flock rather than drive it.

"We admire that expression, particularly when coming from a high ranking Churchman, for it is our belief that such sentiment is indeed the fundamental of religion. Bishop Darst is outstanding as a leader of the Church, and one who is perhaps more loved than any clergyman in North Carolina. The reason is not hard to find. There is nothing of the driver or the potentate about him. In his ecclesiastical robes he is human and understanding. Without them he is a man of such lovable character as to command and hold the respect of all who come in his contact, and as such he does more to spread religion than scores of lesser lights who may dwell for hours on the threatened end to a sinful life.

"So, on this occasion, Bishop, we congratulate you and commend you as a gentleman who almost perfectly typifies what we consider an exemplification of a Christ-like life, and we wish for you many years more in the active service of a cause to which you have contributed so materially."

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

The Rev. H. F. Kloman Resigns: His Successor Not Chosen.

The Rev. Henry F. Kloman, rector of Emmanuel Church, Cumberland, announced yesterday that his resignation, tendered early in 1934, is now effective. When the resignation was offered, Dr. Kloman explained that it would take effect any time during the year.

He came here eight years ago, succeeding the Rev. Ambrose H. Beavin, who went to Florida. The Rev. Mr. Kloman said that he was not retiring and that he would spend several weeks' vacation in New York, hoping that some active parish work may develop elsewhere for him.

Before coming to this city, he held a pastorate at Salisbury, Md., and prior to that time was dean of the Cathedral at Fargo, South Dakota, for seven years. He is a graduate of the Virginia Theological Seminary and served eleven years as rector of St. Stephen's Church at Portland, Maine. Serving as chaplain in France with the A. E. F. during the World War, he participated in the engagements at Chateau Thierry and the Argonne, and rose to the post of chaplain of general headquarters at Chaumont. He is now a major in the Reserve Chaplain Corps.

No successor has been selected by the vestry of Emmanuel Church, but it was said at least seven clergymen are under consideration for a call. Judge Albert A. Doub is chairman of the board of vestry.

Services last Sunday were conducted by the Rev. Morgan Cilley, rector of St. Stephen's Church, Romney, W. Va. A regular pastor will not be called for at least six weeks, and in the meantime services will be conducted by the Rev. Mr. Cilley and by the Rev. L. H. Ewald, rector of Holy Cross Church in the South End.

Dr. Kloman has received an invitation to be the special preacher at the noon-day services to be held during the next two weeks at Grace Church in New York.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Memorial is Dedicated.

One of the finest and most beautiful stained glass windows in this part of the country was dedicated in St. John's Episcopal Church, Wilmington, on Sunday, January 6, to the memory of the late Bishop Leighton Coleman, for nineteen years Bishop of the Diocese of Delaware previous to his death in 1907.

Bishop Cook officiated at the dedication service. The window is the gift of Mrs. H. Belin du Pont of Ardmore, Penn., a member of St. John's Church, and a niece of Bishop Coleman.

Bishop Coleman's favorite text, "Steadfast, unmovable, always abounding in the work of the Lord," which friends say might have been written of him, forms a feature of the background part of the memorial window. Particularly interesting to the several hundred men, women and children who inspected the window after the services was the pilgrim hat and walking staff of St. Paul depicted in one section of the window, for Bishop Coleman was known throughout the Episcopal Church and to thousands of others whom he met in his rambles in the East and South. He "covered" the Diocese of Delaware a score of times in his nineteen years as Bishop, on foot, visiting intimately with farmers and others who "put him up" for the night.

Old Christmas Celebrated.

In St. George's Chapel, Indian River, a church in the midst of a rural section of Delaware, "Old Christmas" is celebrated each year. The Feast of the Epiphany brought a crowded church for the evening service in this parish almost two hundred years old, the Rev. Joseph Wood, rector of the Church of St. John the Baptist in Milton, Delaware, is also in charge of St. George's Chapel, and had written the pageant, "The Leading of the Star", which was given by members of the Church School.

There are no electric lights in the building, oil lamps being used, but on this occasion the church was lighted with candles.

Rowena Brown.

MASSACHUSETTS

Rt. Rev. Henry K. Sherrill, D. D., Bishop
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop

Confirmation Service.

Bishop Sherrill visited Grace Church, Everett, Mass., on the morning of the Feast of the Epiphany, preached to a congregation that filled the church, confirmed thirty-one children and adults, presented by the rector, the Rev. William H. Pettus, who has presented three hundred and twenty-eight persons for confirmation in six years. There were eighty persons in the two choirs at this service.

Wm. H. Pettus.

NEW HAMPSHIRE.

Rt. Rev. John T. Dallas, D. D., Bishop.
Rt. Rev. E. L. Parsons, D. D., Bishop.

The Liberal Evangelicals in New Hampshire held their third meeting of the season in St. Paul's Church, Concord, on December 11, the Rev. B. N. Lovegren, rector. The topic of discussion, as set forth in the hand-book, was, "Our Ministry in Confirmation," and was led by the Rev. E. B. Maynard, rector of Grace Church, Manchester. Discussion was free and helpful, and the meeting was a pronounced sucess. The next meeting is to be held at St. Paul's School with the Rev. Charles T. Webb acting as host, and the Rev. L. W. Hooder of Berlin leading the discussion on "Our Ministry in Marriage." The motion was carried unanimously that a joint meeting with the Catholic Club of New Hampshire be sought and Mr. Lovegren was empowered to make the necessary arrangements.

SOUTH CAROLINA

Rt. Rev. Albert S. Thomas, Bishop

Assistant in Rural Field.

Mr. Austin B. Mitchell, Jr., a candidate for Holy Orders from the Diocese of West Virginia and a student at DuBose School, Monteagle, Tennessee, is working for the three winter months in the rural field in Georgetown County, South Carolina, under the direction of the Rev. H. D. Bull. Mr. Mitchell is the seventh theological student in the past six years who has worked in this field, the others having been from DuBose, Sewanee, and the General Seminary. Of this number, four have since

(Continued on page 22.)

FAMILY DEPARTMENT

JANUARY.

1. Circumcision. (Tuesday.)
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Friday.)
27. Third Sunday after Epiphany.

* *

COLLECT FOR SECOND SUNDAY AFTER THE EPIPHANY.

Almighty and Everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

* * *

THE CONVERSION OF SAINT PAUL.
(January 25.)
The Collect.

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

* * *

FOR ST. PAUL'S DAY.
January 25.

To Thee, O God of all the earth,
Who lovest all the sons of men,
We offer thanks for those that served
Thy living truth with voice and pen.

We dwellers far from Israel's land
Whose sires of old ne'er heard the Word
Give thanks to Thee for all Thy saints
That brought the Glad News of the Lord.

In hunger, thirst, in perils oft,
From cruel men and savage beast,
On stormy seas, through deserts lone
For messengers that never ceased,

We thank Thee and for valiant Paul
Who, summoned by Thy dazzling grace,
Carried with joy the love he learned
To men of alien heart and race.

Long hushed that voice, long stilled that tongue
That led the Roman, taught the Greek,
But in the Scriptures men have found
Through Paul the Saviour whom they seek.

So help us, Lord, in Thy great train
To run the errands of Thy choice,
Our skill is naught, yet do Thou use
The witness of our pen and voice!

—E. A. D., in Canadian Churchman.

* * *

Long Ago.
M. F. G.

In preparing for the centennial number of the Southern Churchman, which appeared two weeks ago, we have found in old issues of the paper so many articles, poems and stories which awakened old memories, that we have decided to recall some of them to our readers, and also to sketch lightly the development of the Family and Children's Departments.

The Southern Churchman, for sixty years appeared on a sheet as large as the morning paper is today. The first number contained an announcement that "a small portion of the paper will be devoted to select advertisements." The first man to take advantage of this offer was James C. Walker, who "respectfully informs the public" that in his book shop on Main Street, "he is prepared to receive and execute orders for Prayer Books, Pamphlets, circulars, etc., on moderate terms." One of the next advertisers was a dentist, who gave as references the names of several ministers, doctors, and a member or two of the House of Delegates. Subsequently an advertisement appeared from the R. F. & P. Ry., announcing that trains would soon begin running on the new road, cutting the time necessary for reaching Washington from Richmond from twenty-four hours to eight or nine. Later still, there is the statement of the formation of a company intending to run steamboats between Liverpool and New York. The time necessary for the run would be about fourteen days. It is interesting to note that this trip has been little bettered for freighters in the past century.

While there was from the first, a column under various headings intended for "Domestic Reading," the Family and Children's Departments, as we know them, developed much later. There was general reading throughout the paper, and always one story or article which might be read to younger members of the family and the servants. One subject which was emphasized repeatedly was the responsibility of Christian people to give religious instruction to their servants, looking toward the ultimate freeing of that race. The work of the Colonization Society was constantly chronicled. The growth of the Church's work in its African mission was news eagerly sought and published. We wish it were possible to give in full the obituary of an old servant printed in 1835. As it is quite long, we can only give a bit of it. This slave died in the one hundred and ninth year of her age. "This old woman," says the writer, "was a remarkable instance of the propriety of the early instruction of children in the Church Catechism and such other things as she was capable of learning, which she retained to the day of her death, and she has often stated to the writer of this, that it was the only pleasure and consolation she had in being able to repeat what she had thus learned from her old mistress in her childhood—Having been taught while Virginia was a British Colony she always in her prayers remembered the king and royal family, seeming to consider that as part of her religious duties which she never could be induced to give up." The Communion was administered to her in her cabin a few days before her death, by the minister of the parish, who conducted the funeral services for her later.

Anecdotes of Queen Victoria as published in the English press were of great interest in Virginia, and soon appeared in the Southern Churchman, as they did, we suspect, in every paper in the land. The first one told of her distress when she was called upon for the first time to sign a death warrant, and her joy when she found she had the power to commute the sentence to deportation for life. The stories of the good queen continued to be published throughout her life-time. Another quotation from an early issue may be of peculiar interest at this time. It is the sentence passed on a kidnapper in Delaware, and is as follows: "Four hours in the pillory; sixty lashes on the bare back, four years' solitary confinement, and then to be sold into slavery for seven years, and fined $1,500." After that the criminal was freed.

The Family pages developed under various headings—"Family Reading, Family Circle, Family Page, Family Department," and the Children's likewise. The poetry was from the first issue a feature of the paper. The first "poem" published was entitled "The Breaking of the Sixth Seal, being a calm and melancholy picture of the mind of a Condemned Infidel." The first selections for children were more or less appropriate, generally less so, but they pointed a moral, or portrayed the results of wrong living, with force. The following examples of these "poems" may be interesting to our readers:

"Lord, how delightful 'tis to see
A whole assembly worship Thee;
At once they sing, at once they pray,
They hear of heaven and learn the way."

Sometimes the sterner note was struck; as in the verses beginning:

"I am but a little child,
Very sinful, very wild."

Or the voice of temperance was raised:

"When Rechab's sons refused the wine
Tho' tendered by a prophet's hand,
Admonished by a voice divine,
The seer addressed the abstemious band."

Again, we find a morbid tendency in the food meted out to young minds quite characteristic of the times. Some verses were entitled "Lines on the Death of an Infant Accidently Poisoned." Others began:

"Death has been here and borne away,
A sister from our side."

But the worst of these could not, we believe, have deceived any child:

"I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth had come around, and called him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night, he summoned his accustomed friends
And in this wise bestowed his last requests.

" 'Mother, I am dying now,
There's a deep suffocation on my breast,
As if some heavy hand on my bosom pressed,
And on my brow I feel the cold sweat stand,
Say, Mother, is this death?' "

But enough of the poetry, except to say that it so improved during the course of the century that we frequently see now poems by such a well-known writer of child-verse as Nancy Byrd Turner, and others, who understand psychology of young minds.

The serial was tried out soon after the war, and evidently proved popular, for it soon became a feature of the paper. These stories, like the poetry, were often morbid, as may be imagined from the titles, but they served a purpose. Many an elderly person in the church today can remember the thrill of listening Sunday afternoon to the weekly installment of these stories, the names will recall to them the dark attics, the lame little boys, the little girls

dying of tuberculosis, or an elder sister taking the place of both parents to her younger brothers and sisters, around which the stories developed. "Pilgrim Street," "Thoughts and Feelings of a Child," "Daddy's Boy," "True as Steel," "Peep Behind the Scenes," "Dickory Dock," "Stupid Cris," and many others. But containing much that we have learned to deplore today as reading for the young, three generations were raised on these tales which have not altogether been found wanting, and perhaps a little of the roughage of the past might not be a bad thing mixed with the balanced rations fed children today—but not the morbid.

As the Southern Churchman continues its journey towards a second centennial a new serial is starting. We hope that "Those Rectory Children" will prove vigorous, and will be followed by many other tales which will be read to the children and grandchildren of church families for yet another century. God bless the Southern Churchman.

* * *

An Unexpected House Guest.

Do you like surprises? I do, too. I had one of the biggest surprises last Saturday that I have had in a long time. And it was such an unexpected surprise, too, if I may be allowed to speak of it that way.

All week we hadn't been out to our little place in the country, but on Saturday a group of young people were going to have a steak supper. So we hurried out to have the house opened up and everything in readiness before the crowd arrived.

As we went into one of the rooms something fluttered over by the window—something quite large and brown. We had found wrens and jorees and other birds in the house several times before, but never had we seen a bird that large. I went over close to the window and it made a pitiful attempt to fly across to the other window and get out.

Then I realized that my uninvited visitor was an owl. I had never seen a regular woods owl that close up and I wanted to see it better. I realized that it could not fly very well in that room with the bright light, so I closed the door and in just a few more attempts I had caught it.

Have you ever tried to catch and hold an owl? I never had before and didn't know how hard it would be to handle. Before I knew it one of my fingers was held tight in its sharp bill and I had to work to get it out without leaving a piece. But the owl was more frightened than I was. I could feel its trembling body and could see the terrified look out of those great, big, yellow eyes.

As I held it in one hand I began stroking its head. I held it close up to me and petted it. And, would you believe it, in just a few minutes that owl was perfectly calm and its little heart ceased its poundings. Its great big eyes began to droop. I continued stroking its head and back gently, and then I realized that my new-found friend was apparently going fast asleep. It looks for all the world like our baby sister when mother holds her close and rocks her gently and her eye-lids flutter and then slowly close in sleep.

My first thought was that I should take it outside and turn it loose so that it might go back to its home. But I knew the young people would like to see it, so I put my new friend in a box on the back porch, put some water and grains of cereal inside and left it for awhile. I hadn't the slightest idea what to feed an owl, but I believed this one must be hungry and when we're hungry we will eat things that otherwise might not appeal to us. I remembered hearing somewhere that there was a barn owl that feasted on mice, but I didn't know whether my owl was a barn owl, and certainly I didn't have any mice for its diet. If it was a screech owl, I surely didn't know what to feed it.

When the young people arrived they were as excited as I over getting that closeup view of a wild, woods owl. I never realized that they were so pretty. This one was a beautiful soft shade of brown, with little touches of darker brown or black, and just a hint of gold in its feathers. With its big yellow eyes it was all dressed up in the real autumn shades.

Finally, when the party was over, we took the owl out to the front and put it down on the ground. For a moment it flopped around and when it realized that it was free, lifted its wings and rose from the ground. There in the moonlight we watched it soar in one graceful flight across the field and pause for a rest in a young walnut tree.

I do not know where my friend is now but the next time I hear a screech owl calling on a quiet evening I'll have a hard time trying not to believe that it is my owl. And I believe its song will be one of rejoicing because it made some new friends among that group of young people—young people who set it free to live once again in its home in the woods.—Mrs. A. B. Brown, in Christian Index.

* * *

The Kingdom Appointed.

One truth our Lord taught His disciples that they either would not or could not learn. They longed for an earthly, while He taught them again and again of a heavenly kingdom. So bent on being big in an earthly kingdom were they, that no sort of teaching could or did reveal to them that He was building, not a temporal, but an eternal, not a physical, but a spiritual kingdom.

After Jesus plainly told His disciples that He was going up to Jerusalem there to be bound, crucified, killed, James and John, two of his most intimate companions, disputed over who should occupy the highest place in the kingdom that they still believed He would establish. And then, after rebuking them and plainly revealing that His was a spiritual kingdom, they failed to comprehend. Nor was this all. He went to His death on the cross and came back a resurrected and glorified body, and still they failed to grasp the kind of kingdom that He would establish. So, one of the very first questions they asked Him, when gathered together after the resurrection, was: "Lord, wilt Thou at this time restore again the kingdom of Israel?" They were still looking for an earthly kingdom. Nor was this all. He had told them as plain as language could that His kingdom was not of this world, and that "He would appoint to them a kingdom". Again and again had He told them of the kind and character of that kingdom. His disciples did not, maybe they could not, grasp the teachings of their Lord in this one particular.

And even His disciples to this day, in a large measure, either cannot, or will not grasp the fact that His kingdom is not of this world, but is a heavenly, spiritual kingdom, a kingdom of humble, redeemed, righteous souls. We admit there is an "other worldliness' about this that many of us may not relish, but it is there all the same. Those who in the early church, and in the late church, have turned the world upside down, and right side up, have been those who have in their minds and hearts this feeling and spirit of "other worldliness." Peter and Paul, Huss and Luther, Calvin, Wesley, O'Kelly and Moody all lost out in terms of earthly kingdoms and rulership, and their lives mean little or nothing viewed in the light of worldly powers, pursuits and possessions. They, like Abraham of old, "went out, not knowing whither he went". By faith they, like he, "sojourned, looking for a city which hath foundations whose builder and maker is God. They were pilgrims here, but had their eyes fixed on an inheritance promised them, not of this world's goods, but of that world to come, of which they firmly believed that they themselves were a part.

They fought a good fight. It was the fight of faith, that, through conflict, trial and hardship, they might establish in the hearts and souls of men and women on earth the kingdom of heaven—a spiritual kingdom.

There are earthly tasks and there are heavenly. The heavenly task is spiritual, and has to do with the establishment of righteousness, and that rulership of righteousness, in the lives of men and women here on earth. Those who dwell in this spiritual kingdom may or may not wield great power in the world, may or may not have much of this world's goods, but theirs is the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The kingdom our Lord is establishing in the world is not an earthly, perishable kingdom. It is a heavenly, spiritual, imperishable kingdom.—Christian Sun.

* * *

A Story of Medical Missions.

A missionary physician in one of China's hospitals cured a man of cataract. A few weeks later forty-eight blind men from one of China's wilds, each holding on to a rope held in the hands of the man who was cured, came to him. Thus in a chain they had walked two hundred and fifty miles to the hospital, where nearly all were cured. What a pathetic procession those blind men must have made! Yet it is typical of the willingness of the world to come to a man who has something genuine to give them.—The Record of Christian Work.

* * *

The Bible in Bali.

The charming island of Bali has attracted attention both for its beauty and interest.

The first attempt to give the Bali people the Bible in their own language was recently completed by Missionary Vielhauer of the Basel Mission, who has published the New Testament, translated by him in spite of many difficulties. For example, they have no word for "river" and are compelled to say "water." They have no words for colors and can distinguish only three, white, red and black. They have no word for "light," although they have one for darkness. In John 8:12 Mr. Vielhauer was compelled to translate, "I am as the sun and enlighten the world." For the idea of God, he found only a word that has a disturbing connection with woods. The people of Bali think of divinity only as a forest spirit. As there was absolutely no word for "spirit" the translator was obliged to say "breath." These examples might be multiplied.—Watchman and Examiner.

* * *

"I am in the best service for the best of Masters and upon the best of terms."—John Williams.

FOR THE YOUNG PEOPLE

DIVINITY IN RETROSPECT.

From far to east came wise men to the king
Inquiring Him of whom the angels sang.
The king uneasy, planned the Babe to slay;
The sages, God-controlled, returned another way.

And Joseph from Judea, Spirit-led,
Took Jesus till His enemies were dead.
Returning then from far Egyptian scene,
The Christ child soon became the Nazarene.
His life obedient to His parents spent
Was yet directed by God's Spirit sent,
And passed through Jordan, tempting ground and grave,
And rose again, a sin-cursed world to save.

Today, with name of Jesus on our lips,
To lands in darkness speed a thousand ships;
Proclaim abroad the living Lord of earth,
Till every man through Him shall have new birth.

—L. P. Manis, in Western Recorder.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter 4.

Cedar-Picking.

M. L. G.

Winnie was sitting between Father and David, kept warm with a hood over her brown curls that made the sleigh bells sounds far away. A big robe was firmly tucked around them, and a lantern fixed to the sleigh in front of David lighted the way ahead. It was colder, the stars shone frostily. When they came to the pine-woods the trees on each side, Winnie thought, might have been two strips of black paper, cut in points at the top, between the dim white of the road and the dark, star-trimmed sky.

"Cold, little daughter?" Father asked.

"No, just my nose and cheeks. I like it!"

"It's a good thing the big boys cut enough cedar and gathered the running-pine before this snow," Father went on.

"Next year I'll be in the big boy's class and I can go with them to gather the greens," said David.

"I'm glad to be big enough to go to cedar-picking, I never was before!" and Winnie sighed with pleasure.

Many lights shone through the church yard trees from the windows of the Sunday-school room. Other horses welcomed Frank with little snickers. They stamped their hooves, making little soft noises.

"Run in, children," said Father, "I'll see to Frank."

Inside was warm as outside was cold. The air was spicy with the fragrance of cedar. Every lamp was lighted, making dazzling spots from their bright metal reflectors. The two big egg-shaped stoves shone redly. The talk and laughter came in a muffled roar through hood and curls to Winnie's ears, as she and David stood a little dazed, just inside the door. She pulled off her hood and heard suddenly above the noise,

"Those Rectory children. More bother than help. I myself always say—"

In an instant she had slipped outside the door. She ran down the walk, the snow squeaking under her feet. Father was just turning in from the driveway.

"What! Out again? And no head?"

"Oh, I forgot. Let me go in with you, Father."

This time it was better. She stayed close by Father as he went from group to group, seeing that all had enough cedar and helping the big boys—among whom was David, happy to be included in their group, and working as hard as any to bring in and cut the cedar. She grew gradually less timid and went contentedly about, with her arms filled with cedar. Some had little gray, blue berries on it. It tickled her cheeks and caught in her curls.

"Bring us some, Winnie, please."

"And we're next. We're almost out."

Winnie's eyes shone happily. She hurried to bring more. It was delightful to see the great ropes of cedar grow under the expert hands of the ladies. Quick fingers gathered the stems together, wrapped them with cord to the cedar-rope, reached for more. There were others to take the cedar Winnie brought and make the little bunches ready for the wrapper.

"You're the smallest person here," said kind Mrs. Pace, as she took an armful of cedar from Winnie, "But I declare you've worked as well as any!"

Winnie watched her flying fingers, smiling. The room seemed a haze of lights, pleasant talk, warmth and cedar fragrance. She leaned against a pillar, and her eyes closed.

"Come over here, child!"

Winnie started, wide-awake and with her heart beating uncomfortably. This was the voice that had sent her out of the door at the first. She made her way over to the tall lady who had called. This lady was wrapping, and keeping three others busy handing her little bunches. Her cedar-rope was the longest of all, beautifully round and full.

"If you come to cedar-picking you must work, not stand around doing nothing. I myself always say children can work if they've a mind to. Pick up that ball of cord. Now carry away those sticks, no cedar left on 'em."

Winnie fairly ran with her armful of sticks. This time she did not leave Father's side.

Soon the wreaths were all made, and the beautiful green star, as tall as Winnie herself. This was to have white narcissus woven into it. Miss Lydia and Miss Mary Hollingway had been tending their narcissus bulbs with care for several weeks, in the little parlor back of their millinery shop, that their blooms might be just ready to weave into the star.

"Father," said Winnie sleepily, as old Frank seemed to fly along the homeward road, through the pines, "Who is a tall lady, with a tall face?"

"Well, that might be Miss Parmenter. Why, honey?"

"She herself always says children can work if they've a mind to," answered Winnie soberly.

A queer, choking sound came from Father's direction.

"Yes, that was Miss Parmenter without doubt," he said, and choked again.

Winnie saw David, nodding by her side. The bright stars, the green Christmas star, Miss Parmenter, the lantern making a yellow light on the snow, Frank's hoof with snow flying from it, all mingled in her mind. She leaned her hooded head against Father and slept.

"Fair Weather and Foul."

"I haven't see your friend Emily since I've been here. The last time I visited you folks you and Emily were together so much, and I got much interested in her. She seemed to be putting up such a plucky fight against obstacles."

Anne Downing, successful reported, and life-long friend of Mildred's mother, had always been "Aunt Anne" to Mildred, a delightful person to whom one could talk freely, sure of sympathetic understanding.

"I don't see as much of Emily as I used to," Mildred replied, her face clouding. "The fact is, she has become a pretty important person up at school, and—" She paused not quite sure how to go on.

"Why, Emily didn't seem to me at all the sort of girl who would desert old friends for any such reason as that," said Miss Downing in surprise.

"Oh, Emily hasn't deserted me exactly, but she's busy. You know she's working part time at the library—mother helped to get her that job last year when she needed it so much—and then she's a hard student, and with outside activities, her time is all taken up. She doesn't need me the way she did when she was a stranger here, and having a hard pull to stay in high school at all."

A light dawned on Miss Downing as as she looked at Mildred's moody, downcast face. "What activities is Emily in?" she asked.

"Well, for one thing, she's secretary of The Story Club," said Mildred.

"Does she make a good secretary?"

"We've only had one meeting so far—the first one, yesterday afternoon—but the minutes were awfully clever, written in rhyme." Mildred smiled half-reluctantly.

"I suppose you were proud of her," said Miss Downing, in a matter-of-fact voice. "I remember how proud you were of her when she took two or three old dresses and made one smart new one out of them; how you helped her plan and sew, and how pleased you both were with the results, and how you contrived to ge her the school books she needed."

"She doesn't have to do these things now," said Mildred. "She makes enough at the library, so that she can buy the clothes and books and things she needs."

"But she still needs her friends," said Miss Downing quietly.

"Oh, she has plenty of friends. Everybody likes Emily."

There was a short silence, and then Miss Downing said slowly: "You often hear folks say, 'Oh, she's only a fair-weather friend!' meaning that she's the sort of friend who will stand by when things go smoothly, but deserts when trouble comes. But I've often noticed that just the reverse is quite as apt to be true. Folks will stand loyally by a friend who is having trouble—they will do everything they can to comfort and help; but it's a true friend indeed who is willing to share a friend's triumphs, as well as the troubles. Envy is so likely to come in and stir up discord."

Mildred looked up quickly. "I guess that's just what it is," she said honestly. "But how in the world would I go about sharing her triumphs, Aunt Anne? I haven't any right to them. I don't want to shine in reflected glory."

"Of course you don't," replied her friend. "But just now you told me Emily did a fine job on the minutes for the Story Club. Did you tell her you thought so?" Mildred shook her head somewhat shamefacedly, and Miss Downing went on, "Why don't you try that way of sharing? It will increase

her pleasure and make you happy, too. That's a good chance to see if my experiment won't work. Just try it and see."

"All right, I will. I'll call her right up," said Mildred impulsively.

She came back a few moments later, her expression a droll mixture of pleasure and surprise. "I'll say it worked," she said. "Emily was so pleased—and the funny part of it was that I began to be pleased, too, as I talked to her. And Emily said—what do you think—that she cared more about what I thought than what any of the other girls thought. She said—I'm almost ashamed to repeat this, but you wanted to know exactly how the experiment worked. 'Mildred, you stood by me through thick and thin when I was having trouble; and it means an awful lot to have you stand by now when things are going better. You need someone to stand by in bad times; but, oh, good times wouldn't amount to a thing if your best friend didn't stand by then, too.' I'm going down to study with her tonight," she added, her face so full of happiness that Miss Downing was glad she had suggested her simple and effective experiment.

"I think you and Emily are laying the foundation for a friendship that will last for you just as your mother's and mine has lasted for us," she said.

"Friends in fair weather and foul," nodded Mildred.—Girls' World.

* * *

GOOD-NIGHT PRAYER.

Our Father, you have given me
So much of love and joy today
That I am thinking joy and love
To other children far away.
Wherever they lie down to sleep,
Happy and tired with work and play,
Yellow and brown and black and white—
Our Father, bless us all tonight!

—Amelia Burr.

* * *

The Scarry Eyes.

This is a true story from Shug the Pup, a book written by Feza M. Reynolds. It shows how we are sometimes too easily frightened, especially in the dark.

Everybody was up early at the Brown home. Even Billy, who usually slept late, was wide-awake and up long before daylight. Aunt Hattie and Anna and Baby Junior were leaving for home on an early train, and mother had promised Ted and Billy they might go along to take them to the train.

Billy was all aglow with excitement. He rushed out to the kitchen and washed for breakfast without even having to be told to do so.

Just before they sat down to breakfast, father started out to the well to get a bucket of water. As he opened the door, he stepped back with an exclamation of surprise. The boys came running to the door, but father motioned for them not to come too near. He walked cautiously out across the porch.

Mother and Aunt Hattie and Uncle Bob all came to the door and looked out. In the darkness they could discern a shadow form of some horribly shaped animal, with two fiery eyes that fairly gleamed in the darkness. It moved slowly back and forth, at bay, as it seemed, but for the most part kept its eyes fixed on them.

It appeared to be about the size of a large dog, but it had the most hideous head imaginable. The children cuddled up against mother, and for a moment all were quiet.

"What on earth is it?" Uncle Bob asked.

"Bring my flashlight," father replied in a low voice. His eyes were becoming more accustomed to the darkness, but still he could not make out what it was. Mother soon returned with the flashlight. Father took it and walked out a little nearer the object, throwing the full force of the light upon it. After the first gasp there was silence for an instant, broken by a roaring laugh from Uncle Bob. The rest joined in, for there stood Jenkins, a big hound belonging to a neighbor, with the remains of Mrs. Brown's "meat grease keg" on his head. It was a wooden nail keg, that she kept out in the woodshed to put old scraps of meat in. The hound had found the woodshed door open and had pushed the lid off. He had managed to get his head caught fast in the keg, and in his effort to get away, he had broken out the bottom, so his eyes shown through.

After a good deal of coaxing, the men caught the dog and removed the keg. At once he bounded over the fence and started for home as fast as he could run.—Selected.

* * *

Sacajawea, the Shoshone Indian Girl.

Every school boy or girl knows the story of Pocahontas, but how few know the more heroic story of Sacajawea, the Shoshone Indian girl? Except for her service and devotion Lewis and Clark would have perished by the way, through the treachery of natives or have been lost or starved in the fastnesses of the great Rockies.

This orphaned girl, captured from her own tribe by the hostile Sioux people and carried far from home, compelled to marry a treacherous half-breed Frenchman, accompanied these pioneers from the Dakotas to the Pacific Ocean and back, carrying her baby on her back, and, by her knowledge of Indian traits, was able to save them alive from the attacks of suspicious savages, not once but many times. This journey, which saved to the United States the great Northwest was more thrilling and as dangerous to person as that of Livingstone through Africa, and without the aid of this marvelous young Indian woman, would, without doubt, have failed.—Exchange.

* * *

Practical Faith.

What mighty works might be accomplished by prayer if we all used the faith of the orphan girl, Kara, in India. Fearing slavery, she appealed to a missionary—a teacher from an adjoining village—to take her home with her. The teacher said, "We have no vacant room and no money to build more." Kara's sad look, although too proud to cry, appealed to the teacher, who said, "You pray to God to enable us to take you. I, too, will pray." On reaching home that night the missionary found a letter from America containing ten dollars. With this encouragement a messenger was sent early next morning for Kara. It was a long day's journey, but at noon he returned with Kara. The girl said simply: "Why we both prayed to God, so I thought I might as well start." She was half-way there when the messenger met her.—The Expositor.

* * *

There is a Chinese legend that says: "If you plan for a year, plant grain; if you plan for a century plant trees; if you plan for eternity, deal with souls."

follow this plan for better

CONTROL OF COLDS





For FEWER Colds
VICKS VA-TRO-NOL

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If a cold has already developed, apply Vicks VapoRub over throat and chest at bedtime. Mothers of two generations have learned to depend on its poultice-vapor action to help *shorten* a cold—and without the risks of "dosing."

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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A FOUNTAIN PEN AT A 1933 VALUE, with the Spencerian quality and smooth writing ease famous for seventy-five years. Guaranteed. Points fine and medium. Colors, gloss black, green and gold, Burgundy, blue and black, grey pearl. Price $2.00. Sold by a shut-in wheel chair invalid. Edward P. Broxton, R. F. D., Blythe, Ga.

HELP WANTED.

WANTED, MOTHER'S HELPER. YOUNG woman, pleasant, well-bred, intelligent, to help with work and care of child. to help with house work and care of child. Christian background, intelligent understanding of children essential. Write fully. Mrs. Howard Blake, 1527 44th Street, N. W., Washington, D. C.

DEATHS

MISS LELIA SINCLAIR BAIRD.

Fell asleep on the afternoon of December 29, 1934, MISS LELIA SINCLAIR BAIRD, daughter of the late Captain Edward R. and Virginia Barron Baird. She had suffered for the past year from a heart affection, but not once did her buoyant spirit fail. Her simple faith and high standard of Christianity carried her safely over all the rough places. It is hard to associate death with such a radiant personality. She was gifted with a rare magnetism, and her hosts of friends, both white and colored, will miss her joyous outlook on life. It was a very real help and inspiration to all around her. She took a keen interest in young people, always sympathizing with them in their hopes and aspirations.

She loved "God's great out-of-doors"—all animals and growing things. Her's was a heart of pure gold, and there was no one too lowly or insignificant for her to befriend or cheer on their way.

One might truly say, that she never did a wrong to anyone, and left this world "loving each, and loved by all."

She was tenderly laid to rest in the old cemetery at Epping Forest, where several generations of her people sleep.

V. B. B. B.

MARGARET WILMER MEADE.

Died, at the age of eighty, on January 5, 1934, at her home in Charlottesville, Va., MARGARET WILMER MEADE, daughter of the late Rev. Richard Kidder Meade, rector of Christ Church, Charlottesville, from 1837 to 1869; granddaughter of Bishop William Meade, of Virginia; and great-granddaughter of Colonel Richard Kidder Meade, Washington's aide-de-camp. The late Bishop William Cabell Brown was a first cousin.

Miss Meade's life work was teaching. A school long conducted by members of the Meade family, known as the Piedmont Academy, still lives in the hearts of the community through the Piedmont Alumnae Association. From her youth until her last illness she taught in the Sunday School of Christ Church. It would be impossible to overestimate her influence on the lives of the hundreds of girls who were her pupils and who learned from her the Christian virtues and a love of the Church.

Miss Minnie, as she was affectionately called, was active in every form of Church work, setting a high example in attendance and service. Her sweetness and gentleness and faithfulness were proverbial. She radiated love and was beloved by all in parish and community. She leaves a blessing that will endure.

CHURCH INTELLIGENCE.

(Continued from page 17.)

been ordained and are at work.

The activity of the student helper usually centers about two country churches north of Georgetown, Prince Frederick's, Pee Dee, and Saint Peter's Mission, Snow Mill. In each of these centers services are held frequently; they preach, assist with Sunday Schools and Young People's Service Leagues, and visit the people. There is a great deal of Christian social service work of one sort or another to be done. Also the student assists occasionally in the other two churches: Prince George Church, Winyah, Georgetown, and All Saints' Church, Waccamaw.

Under this plan, which has been worked very satisfactorily, the students gain a great deal of practical experience in Church work in the Southern rural field, and the churches benefit by having more frequent services, closer supervision, and more adequate pastoral care.

H. D. Bull.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Pittsburgh Council of Churches.

In connection with the Week of Prayer, planned by the Pittsburgh Council of Churches, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., was invited to give a radio message, Thursday morning, January 10, at eleven o'clock. His subject was, "The How of Prayer." The Station used was KDKA, Pittsburgh, short wave W8XK.

J. S. L.

OHIO.

Rt. Rev. W. L. Rogers, D. D., Bishop.

Parochial Mission.

The Rev. Franklyn Cole Sherman, rector, Grace Church, Cleveland, will conduct a ten days' parochial mission at Grace Church, Oak Park, Illinois, the Rev. Harold Holt, rector, beginning Sunday, January 20. There will be informal mission services every evening, followed by a conference, and daily celebrations of the Holy Communion and conferences in the mornings. A mission was conducted by the Rev. Mr. Sherman in this parish in January, 1934. The results were so beneficial that a second mission was planned at once.

CHILDREN'S DEPARTMENT.

(Continued from page 21.)

In Search of a King.

All is quiet in the little house in Bethlehem where Joseph and Mary have found shelter for themselves and the Holy Child. Perhaps it was the house of the village carpenter, some relative of Joseph, and from whom he himself had learned his trade in earlier years. All was quiet, for it was nighttime. The only sound was the soft breathing of the sleepers, and one of them is God Incarnate. Suddenly there is a loud knock on the outer door. Joseph hastens to open it a crack and look out. In the starlight he sees camels or other beasts of burden and a group of men. Joseph is a friend of God. He lives always with a feeling of the closeness of unseen things. He is not greatly surprised that these strangers know of the royal lineage of Mary's Son or that they should desire to see Him. He throws open the door and bids them enter the humble abode. He hastens to awaken Mary that she may bring forth her Child that these visitors may see Him. With all the natural dignity of the independent poor the Holy Family is in no way embarrassed by this visit from men of wealth and culture. You can see the same courtesy and hospitality in the remote places of our own land. Mary, in her simple habit, and the tiny Babe in His swaddling clothes, and Joseph, in his neat but rough, working dress, are a great contrast to the three kings in their gorgeous robes as they fall down on the rough earth floor, perhaps in the midst of straw and shavings, to offer their gifts. They, too, live with the sense of the closeness of a supernatural world. They are not put off at finding the little King in a cottage instead of a palace; wrapped in swaddling clothes instead of purple and fine linen; a weak Baby instead of a mighty king. How that little Child's eyes must have sparkled at the sight of the bright gold, for he was a real child. From the charcoal brazier, that gave a little warmth to the room, hot coals are taken and placed in the censer, and the sweet smoke of the incense sprinkled on goes up before the divine Infant. Mary is, no doubt, happy that her little Child should receive His due; but her happiness receives a check, for the third gift is a pot of myrrh. As the lid is removed the bitter odor brings to her the recollection of death and the funerals of friends whom she had helped to embalm with that same substance. What a strange gift to bring to her Child! Was this another warning like that which Simeon had given her? "A sword shall go through thine own soul on account of this Child."

We love the story with its touch of tragedy. Who can help loving a little child like the Holy Child that Mary bore? If this is God, then I can love Him. My poor heart is big enough to take in this little One, even though I cannot see how I am to love the Eternal, the Infinite, the Lord and Creator of all. This little Child is He. He makes Himself small so that I can comprehend Him. He makes Himself weak so that I may know that He needs me and my poor help to carry out His purposes.—Rev. R. F. Palmer, in Canadian Churchman.

* * *

What Milo Decided.

By Ina E. Lindsley.

Milo and Frank were making animal-books. They had a box of cut-out colored animals, ready to be pasted on the white sheets of their books.

"Oh, I want that one," cried Milo's little brother, Donnie, pointing to a big brown camel that wore a bright-blue saddle with gold fringes on it.

"No," said Milo sternly, while he grabbed the paper camel and put it back in the box with the rest of the pictures. "We will need all our animals to fill the books."

Little Donnie watched wistfully. He wanted to have an animal-book of his own, but Milo told him he was too little. "Why, you can't even cut out pictures right," the older boy said. "If

you tried to paste them, you would spoil the pages in the book. Run and play with your blocks."

A few minutes later the little boy came back. He looked at the big brown camel again. "Let me put him in my barn," he begged.

Milo shook his head. "You might spoil the brown camel," he said, "and then Frank and I couldn't put the picture in the book."

"Look!" cried Frank just then. "I have made one page of bears, and another of lions. Now I am going to put in this bif elephant."

"See this funny page," said Milo, pasting the last picture down. "That was a monkey in a bright red coat and cap."

Presently Milo and Frank became tired of pasting. They decided to go to Frank's house to play in the attic. "If Donnie sees us, he will want to go with us," suggested Milo. "And it is a bother to have to wait for the little fellow."

When Donnie wasn't looking, the boys slipped around the corner of the house and darted through the alley toward Frank's house. "It is easy to run away from Donnie," Milo panted. "I suppose he is beginning to call us now."

The boys played in the attic until they heard big drops of rain pattering on the roof above their heads. "I may as well stay now until it stops raining," Milo declared.

"It was a big rain," the boy thought on the way home a half an hour later. There were pools of water standing in the street.

Milo was opening the door at home, when he suddenly remembered the pictures and animal-books that he and Frank had left out in the yard. In hurrying to slip away from Donnie they had forgotten to take them in. "Oh, our animal-books!" the boy exclaimed. "They will be spoiled now."

"S-s-s-sh," warned his mother, lifting her hand. Pointing to the couch, where Donnie lay asleep, she added, "He brought your things in when it began to rain, and he slipped down with the big load and bumped his head."

Milo glanced at his little brother, with the red bump still showing on his forehead, and then at the books and the box of pictures that were safe and dry on a chair near-by.

"Donnie thinks his big brother is wonderful," mother said to Milo. "And because he loves you so, he would do anything to help you."

Milo listened soberly. He loved his little brother, too. But he was remembering now how often he forgot to help the little fellow.

The next minute he was opening the picture-box. He took out the big brown camel with the blue saddle, and placed it where his little brother would see it as soon as he woke up.

"He can have that camel," Milo said. "Donnie is too little to make an animal-book, but Frank and I can make one for him."—Story World.

Personal Notes

The Rev. Gardiner C. Tucker, of Mobile, Alabama, was guest of honor at a dinner given by his Churchmen. He is eighty-three years of age, and has been rector of St. John's Church since 1885. He still runs this large parish without an assistant. He has three sons in the ministry, Gardiner L. Tucker of Houma, La., Irwin St. John Tucker of Chicago, and Royal K. Tucker of Brunswick, Ga.

The Rev. Welles M. Partridge, "Father Partridge," itinerant missioner, was the preacher at St. Thomas' Church, Isle of Hope, Georgia, the Rev. Robert H. Daniell, vicar, on Epiphany Sunday. Father Partridge and his dog, Spot, have been spending several days in Savannah on their way to Florida.

Clerical Changes.

The Rev. Robert H. Gamble, in charge of Christ Church Parish Missions of Fairmont, West Virginia, will become priest-in-charge of Holy Trinity Mission, Logan, W. Va., of the Diocese of West Virginia, to become effective January 29, 1935. New address, Holy Trinity Mission, Logan, W. Va.

For the Church



An old Richmond landmark that has kept the pace. In the heart of that portion of the city most interesting to the traveler.

Write

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Ordinations.

The Rev. Edward R. A. Green, deacon, was ordained to the priesthood by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, in St. Peter's Church, Tecumseh, Michigan, on the morning of Thursday, January 17. A luncheon to which the clergy of the diocese had been invited was served in the parish house following the service. The sermon was preached by the Rev. C. L. Ramsay, rector of St. Paul's Church, Jackson, and the Candidate was presented by the Ven. Leonard P. Hagger, Archdeacon of the Diocese.

Mr. Green is a native of Michigan, having entered the ministry from St. Paul's Church, Lansing. He was educated at the Michigan State College and the Seabury-Western Theological Seminary at Evanston, Illinois. He was ordained to the Diaconate by Bishop Page last June, and assumed charge of St. Peter's Church, Tecumseh, on September 1.

* * *

Deaths.

The Rev. Ambrose D. Gringg, a retired clergyman of the Missionary District of Kyoto, Japan, died on December 19. After his graduation from Yale Divinity School in 1878, Mr. Gring went to Japan as a missionary of the Reformed Church in the United States. In 1891 he was ordained to the diaconate of the Episcopal Church, and in the following year to the priesthood by Bishop Rulison of the Diocese of Central Pennsylvania. During his preparation for the ministry of the Episcopal Church he was in charge of the church at Forrest City, Penn. In 1892 he returned to Japan and for several years served in Kyoto in connection with Holy Trinity Mission. As the work in the great central city of Kyoto developed, Mr. Gring moved forward to the West Coast and for the latter years of his service in Japan he did pioneer work in West Coast cities, such as Kanazawa, Miadsu, Kayo, Maizura and Obama.

In 1908 Mr. Gring retired to the United States, taking such occasional duty as his health permitted. All of the stations on the West Coast in which he served are now under the care of Japanese clergy, while Holy Trinity Church, Kyoto, has become the chapel for St. Agnes' School, the congregation which formerly used it having transferred to a new and more advantageous site elsewhere in the city.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., JANUARY 26, 1935. No. 4.



St. Thomas' Church, Bath, North Carolina.
Built 1734.

THIRD SUNDAY AFTER EPIPHANY.

ST. THOMAS' CHURCH.
Ada Satterthwaite Bragg.

The Old Church stands a monument
To the good men of the past,
Showing us the way of life
That is moving on so fast.

Many of us are trying
To move faster than we should,
With only time for moving,
And none for being good.

Once, as down through the ages
That seemed drifting by so slow,
This old church was deserted,
With never a man to go.

Inside its battered ruins,
And there was none to tell
Of the work of our forefathers,
Who had builded it so well.

So it sheltered the cattle
Of all the neighborhood
From the wintry winds, a trying
To do the world some good.

The bell had been all broken,
So that it wouldn't ring.
Death had silenced the voices
So that they couldn't sing.

God sent men to repair the Church,
His Kingdom to represent.
When fixed as it was builded,
We will then be content.

LETTERS TO THE EDITOR

"Fireproof."

Mr. Editor:

During summer vacation from the Virginia Seminary in 1911, I assisted the Ellis family in moving from Elkton, Va., to the Settlement House at Yancey, Va. Joe, Junior, and I operated a spring wagon in carrying loads to the new headquarters of the West Blue Ridge Mountain Mission. One load consisted of barrels, boxes and bales of old papers and magazines. Mrs. Ellis was averse to finding storage for these in the new house, so en route some fell by the wayside. Going over the same road next day we discovered that all the scattered magazines and papers had disappeared except the Southern Churchman.

Some time later I was calling on the late Bishop Gibson in Richmond and told him the above story. He laughed heartily and said: "I never knew before than the Southern Churchman was fireproof."

Thank you for sending me a copy of your anniversary number. I congratulate you on surviving all the struggles of the past century, and hope that in the century ahead you will always be "Fireproof" against all depressions, both financial and spiritual.

May your good motto: "Catholic for every truth of God; Protestant against every error of man" become the motto of the whole Church.

Rev. G. V. Bell,
Diocese of Maine.

* * *

"Carry to the friends of peace in America my greetings. We need to be reminded of our common baptism of one free faith at a time like the present when we are trying to unite in the essentially religious task of establishing, if possible on a permanent basis, the peace of Mankind throughout the world!"—Prime Minister Ramsey MacDonald.

Jesus was forever breaking fences down, that from the north and the south and the east and the west men might come into the Kingdom of God.

THOUGHTS for the THOUGHTFUL

"Jesus is the way; He is the only way; the way out, the way up and the way on."

"God hath kindled thy Light.
Let some bright beams fall on the world
Around thee, ere thou die."

No one is so little qualified to criticize as the habitual critic.

"He who has learned how to pray aright has discovered the secret of a holy life."

The facts of life confirm the hope,
That in a world of larger scope,
What here is faithfully begun
Will be completed, not undone.
—T. E. Ruth.

Thy eye can make the world dark or bright for thee; as thou look'st on it, it will weep or laugh.—Ruckert.

Any nobleness begins at once to refine a man's features; any meanness or sensuality, to imbrute them.—Thoreau.

"We shall see no great further advance in public righteousness without a great advance in personal holiness."

"Our business is not to defend the truth but to proclaim it."

"There are times in history when decisive and courageous action is the only safe course to pursue; when it is high time that what is said to be desirable should be done, and done without delay. —Why need we be patient if we believe that the Holy Spirit presses on the hearts of men?"—Rev. H. H. L. Shepard.

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EDITORIALS

Vol. 100. RICHMOND, VA., JANUARY 26, 1935. No. 4.

Social Security and The Church.

The Third Sunday after Epiphany has been chosen by the Church as a day in which to emphasize Social Service. Surely this is right, for any ideas of real social service have been born since Christ gave Himself to the world and in the actual serving of people we realize the practical in the Christian religion.

Ideas of service still are those which the saints of old recognized as coming from the Christ. Methods have changed with the changing years, but the inspiration to service remains the same. In fact, the only permanent thing in social work is the inspiration, and the only permanent good would seem to be that which comes from a religious sense generated by the Spirit of Christ.

To the average parish, social service often seems to be a hard part of the program to actually work out. Possibly this is because we think of social service as being only effective with a certain class of people, when in reality the whole race is in need of good social service. Maybe the rich man can pay for that which the poor man must accept from the endowments or charity of others, but such work as "family service" is certainly not limited to any group and many of our wealthiest people in America today need servicing as much as the poorest of our poor.

To the ordinary parish, with very limited means of support, there comes a question whether any actual servicing should be done at all. Inadequate means and artless service have often done more harm than good. But in every American community there comes the opportunity to cooperate and interpret the work of the agencies, either private or governmental, and in the work of cooperation and interpretation the Church can play a great role. Few families ever need servicing that do not need servicing along spiritual lines, while today many good people need teaching in the very funamentals of real living. Until the mass of Americans can feel real security of life, most of our evil problems of every kind will remain unsolved. Any very ordinary parish can do great work for the Master in this cooperation and interpretation.

Of course, the security of the client will never be realized until the security of the trained social worker is assured. If more sermons were preached on the need of trained workers and more sympathy expressed by Christian ministers for this great group, the security would be a fact—and in such work lies our greatest opportunity in the Church today.

Boyd Vincent.

The death of Bishop Vincent, our oldest bishop in point of consecration, reminds us of the great progress which this Church has made in the last fifty years, and which in many ways was the result of Bishop Vincent's leadership.

Coming from a family that has been notable in educational and religious leadership, Bishop Vincent has been called by some the first modern bishop. Possibly this was because he was one of the first to realize that the better business methods being introduced into America could be consecrated to the use of the Church as well, and certainly he was one of the first bishops to insist upon survey and inquiry rather than sentiment in the promotion of new work.

Bishop Vincent has been called a "broad" churchman, and in the true meaning of that word he could be so classified. For his broadness was of the type that with honest inquiry tried to find that which was best in all schools of thought. He was not narrow enough to discourage a sisterhood, but he never allowed such orders to be merely little domestic refuges for church millinery to be displayed.

It was Bishop Vincent who saw the change in city populations on the way long before most men realized the new era. He carefully saw to it that his leading downtown church in his largest city should assume a new leadership along lines of real development that would make it a force in the newer city's life, and it is not taking away from the wonderful ministry of Dr. Frank Nelson to say that much of his success was due to the influence and sympathy of Bishop Vincent.

The fine leadership being displayed at present in the Diocese of Southern Ohio had its first inspiration in the episcopate of Bishop Vincent. A real morale based upon fellowship and realization of a common task was ever present in the ministry of his diocese, and petty jealousies and quarrels amongst his clergy were conspicuous by absence. More and more it has been realized that such a spirit is the truer Christian spirit and that ministries of real meaning and accomplishment can be the result when true fellowship and service are always present. The Church owes much to Bishop Vincent for a demonstration of this reality.

Church and World Problems as Others See Them

The Naval Talks Adjourned.

From "The Record", December 28, 1934.

The "conversations" between representatives of Great Britain, the United States and Japan on the subject of the limitations of their respective navies have been adjourned indefinitely. The official view is merely that no decision has yet been reached, but the obvious crux is that Japan demands a parity of naval strength instead of her proportion of three to five of the other two. It must not be forgotten that the army and navy of Japan are directly responsible to the Emperor alone. In other words they are practically independent of the Japanese Cabinet. They are full of patriotic zeal, and have the memory of their defeat of Russia, and more recently of their having successfully flaunted the directions of the League of Nations in regard to Manchuria. That the present naval treaty will be denounced seems almost certain, but the consequent line of action is not clear. We ourselves must consult the Dominions, for we cannot now expect them to accept without consideration any line of foreign policy which affects them. It is to some extent reassuring to remember that the Four-Power Pact, under which Britain, Japan, France and Italy agreed to respect each other's insular possessions in the Pacific, still remains in force as does also the Briand-Kellogg Pact by which Japan, as well as the other signatories, agreed not to resort to war as a matter of policy.

A Great Day for Jesus Christ.

From "The Presbyterian Banner", January 17, 1935.

The recent meeting in Dayton, Ohio, of the Federal Council of Churches was unusually well attended and its deliberations and results were accounted of great importance. This united body of Protestantism supported by about thirty denominations speaks for Protestantism more representatively than any other body and its president for the time being speaks with a degree of authority above that of any other Protestant minister. The retiring president this year was President Albert W. Beavans, of the Colegate-Rochester Divinity School, and in his address he delivered a message that made a deep impression and set a goal to be kept in view in these changing times. A brief quotation will show its main theme: "This should be a great time for the Church of Jesus Christ. Other organizations may fear change and may plead for the status quo; the Church never can if it is true to its best. No institution should feel the thrill of a period of change as should the Church. Its golden age is in the morrow. It was taught by its Founder to abound in hope, continuously to struggle, believing that a better goal can be attained. A great block of Christians in any society ought to exert a terrific tension within that society, pulling it away from things as they are and in the direction of things as they ought to be. If that result is not achieved, it is pathetic; if it is attained, it is normal." He urged that the united churches should seize upon the plastic and changing situation in our civilization and swing it toward the purpose and the will of God. "The forces that are wrecking American civilization are not respecters of denominations. There is no method that will work to conquer them that should not be used by all."

The principle and ideal contained in this picture of the work and need of the church in this plastic and perilous time will be admitted all around, but the difficulty and the point of differences in our churches will be the concrete goals and methods of its application. Just what should the church do and how should it set about doing this thing that "will swing it toward the purpose and the will of God?" The difficulty starts with this ultimate goal, for who can tell us so that we shall all agree as to what is "the purpose and the will of God?" The danger that has always beset and divided the church is in determining and deciding this very point. The Roman Catholics say that the Pope will tell us this, and Protestantism has any number of popes that will kindly offer us the same service.

This difficulty, however, is not fatal but is one that attends human endeavor in all fields. Just now are we not perplexed and almost paralyzed with any number of discordant "plans" for leading us out of the depression? The church has far more harmony and unity in its field than has politics or sociology or psychology. The main thing for us as Christians is to unite and concentrate on the central objective of the church and not be drawn off and our forces divided and dissipated on side issues.

Dr. Beavens refers to the Founder of our faith and we look into the gospels to see what he was doing. He kept largely aloof from political and sociological affairs that were surging around him like a boiling sea and fixed his attention and teaching on the inner life of man more than upon his circumstances. The Sermon on the Mount was his platform and plan for his kingdom and the opening beatitudes embodied its essential elements. Over and over again He taught that His Kingdom was not of this world and was not meat and drink, work and wages, but is within us as a state of mind and heart.

The church should concentrate upon this spiritual goal and teaching and preach the gospel of repentance and obedience and righteousness and peace. As we read the topics of the sermons announced in our churches and the volumes of sermons issuing from the press and read the deliverances of many church assemblies we cannot but wonder whether the church is not drifting off from its main message and mission into subordinate fields where it does not speak with authority and where its voice is lost in a confusion of words. In its own field the church has a great opportunity to propagate and emphasize the fundamental spiritual principles that underlie and promote all human welfare.

Morals of the Movies.

From "The Living Church", January 19, 1935.

Walter Lippmann, that keen observer of the contemporary world, has hit the nail on the head in a recent article on the movies in his syndicated column, Today and Tomorrow. He points out that censorship, whether that of law or of public opinion, inevitably tends to concern itself with the minutiae of mechanical rules, and by its very nature is powerless in the indefinable but highly important realm of taste. "I would rest reform of the movies," he says, "on this basic principle: that audiences shall have a greater freedom to choose their pictures and that artists and producers shall have greater freedom to make pictures." Under the present system, with a few large producers controlling the industry and enforcing their dicta through the pernicious methods of block-booking and blind-sellings no such freedom of choice is possible. The Legion of Decency has already accomplished a good deal by making the public conscious of the menace of the movies, and by enforcing with some semblance of success a minimum standard of decency. If it is to consolidate these gains and make further progress, it must cut deeper and attack the very foundation of the present monopolistic status of the industry. It is another chapter in the old struggle between the overpowerful corporation and the long-suffering public.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE. D. D.

The Children of Light

An Interpretation.

I do believe Christ can bestow
Upon this earth a sunlit glow,
Which will make life a glorious thing,
And every child of God a king.

There is every reason to believe that if Christ, as the Light of the World, were allowed to fill it with His Light, the world would be a very much better and happier place than it is now. For Christ came into the world to manifest the Love of God, and the Love of God is the sunshine of the soul. If that sunshine were always present with us in such a way as to make us constantly conscious of its presence, our lives would be lifted to a much higher plane, and we should be far happier than we are now.

The Love of God Ever Present.

This should certainly be the case, for the light of God's Love is always shining, whether we are conscious of it or not. We know, for instance, that no matter how gloomy the day may be, the sun is still shining above the clouds, and that if we were above them there would be nothing to prevent us from seeing the sun and rejoicing in its light. And so it is with the Love of God as revealed to us in Jesus Christ. "Jesus Christ, the same yesterday and today and forever," is the eternal manifestation to us of the divine love, though clouds of doubt or despondency may hide the light of His Presence from us. We know that this is not due to the withdrawal of His Presence, but that we have allowed something to come in between Him and us, leaving us in the shadows and not in the light.

Why should we dwell 'midst clouds of fear
When glorious sunlight is so near;
Or in the gloom of doubt be found,
When love encircles us around?

Why indeed? The clouds which hide the rays of the sun from us are due to circumstances over which we have no control. Even though the Weather Bureau can predict for us what the weather is going to be, there is no power even there to prevent the clouds from forming, or to drive them away, so that we can see the sun. The clouds, however, which hide from us the Heavenly Light are of our own creation, and we are responsible for the fact that the glory of the divine love is obscured and no longer shines into our hearts. We may say that these clouds of doubt and despondency are, after all, due to circumstances which we have done nothing to bring about. But nevertheless we are responsible for allowing these circumstances to disturb and weaken our confidence in God, and our assurance of His constant love for us, no matter what our circumstances may be. The consciousness that love encircles us around should serve as a shield of faith, which should protect us from the doubts and discouragements which assail us.

Let us put on our armor bright,
And shine as children of the light;
The shadows soon will fade away,
As at the coming of the day.

If we refuse to allow our faith in Gods love to be dimmed and obscured, it serves as a shield to protect us from doubt and discouragement, and at the same time it will shine out and reflect the light of the divine Presence, and thus bear witness to the world that our religion is a reality which cannot be weakened by any discouragement which we may have to meet with.

For Christ has bidden us to shine,
And thus reveal His love divine,
That all the world may come to see
What life on earth can really be.

In this verse we come back to what was stated at the beginning. There is every assurance that Christ has the power to enable us to walk in the light of His Presence, which means in the consciousness of the Love of God as a perpetual experience. This being so, it is our duty as well as our wonderful privilege, to make manifest to the world what life can really be when lived in His Presence.

A Place in the Sun.

What the world needs more than anything else at the present time is more of the Heavenly Light of the Love of God, as reflected from the lives of Christ's followers. As Christ manifested it so may they, though of course in a lesser degree. So far as this spiritual sunshine is concerned, we are living now rather in the twilight than in the full light of day. What Christians have the power to give to the world is such a measure of the spiritual sunlight as will make this earth a very different place from what it is now. Life may be made a glorious thing, and Christians are the ones who must lead the way to this happier and more blessed experience. If they could manifest it to the world, there is no question but that the world will want to share it, just as the world turned to Christianity when it saw in it the possibility of a higher and more joyous and blessed life than its own.

THE OMNIPRESENCE OF LOVE.

If God is Love, then love is everywhere,
And sheds the glow of dawn on black despair,
Turning the night of gloom to daylight fair.

If God is Love, then love doth ever wait
Upon man's need; it is fair Eden's gate
Through which he flees and finds a happier state.

If God is Love, then sins that bar the way
To His own presence, soon must pass away
When man doth humbly turn to God and pray.

If God is Love, then love doth seek to share
The sorrow and the burden of man's care,
For Christ the King of Love, the cross did bear.

If God is Love, then death itself must be
Not foe, but kindly friend to set us free,
That man the blessedness of God may see.

Frederick W. Neve.

Two Hundredth Anniversary of St. Thomas' Church

Bath, North Carolina.

Historical Address Delivered September 20, 1934.

By the Rev. George MacLaren Brydon, D. D.

I feel very keenly a sense of privilege in speaking today on the two hundredth anniversary of this old building. Standing as it does removed from the throbbing centers of the life of today, small and severely plain as contrasted with the architecturally beautiful and elaborately furnished church buildings of modern erection, it shines with a spiritual beauty and glory which make it sacred and a thing apart. It is not merely a relic of by-gone days. In its aged and weathered appearance after the storms of two hundred years, in its grass covered church yard, where lie the bodies of men and women who lived and labored, who fought and died to establish and develop the abounding life which we have inherited; in the memories of the stirring events of war and calmer days of peace which became vocal through all the silences of its aged walls; it speaks in commanding voice of the things that are eternal—of the faith in which our forefathers lived, and which has been the lantern to our feet, the soul of the developing and growing civilization of our American people. One can indeed look back beyond the day when the foundations of this building were newly laid, back to the establishment of the parish, back to the first church at Jamestown, back to the little church building erected of logs on Roanoke Island, in which the first American-born English child was brought to its baptism into the Christian faith, and realize that they are all evidences of one great fundamental and abiding fact—the establishment in the life of the American branch of the English-speaking people of the Mother Church of the Anglo-Saxon race. St. Thomas' Church does not stand alone in bearing witness to that fact. Through the Tidewater Counties of all our Southern States from Maryland to Georgia stand the occasional church buildings of the colonial era and the many, many sites where stood the churches of the earlier days which served their generations and crumbled to their fall, all of them speaking to the passing generations of the Church which brought the Christian religion along with the first English settlers, the Church as it had been developed under the genious of the English race. We can with truth speak of it as the Mother Church of all the Southern Colonies. It was here in our American life from the beginning, in days when all the settlers acknowledged allegiance and looked to it for spiritual guidance and strength and learned from its formularies the eternal principles of justice and righteousness and truth. In the passing of the years, wave after wave of spiritual emigration have carried many of her children out from under her ministrations to form the newer and frequently more populous denominations and sects of our modern life. And while we can truly thank God for the work they have done in preaching the Christian faith and extending the Master's Kingdom among men, in helping to form the Christian character and ideals of our people, in holding up the Christ in fields in which it has not been permitted to us to labor; can we not look upon them as fellow-laborers today in one common field, sharing in one common task of bringing men to God? The task first given to the Mother Church alone—call it the Church of England—of the Colonial period, the Episcopal Church of our independent national existence, has been divided now among many workers: but the Mother Church still stands in our life with its renewed and growing strength, with its memories of past vicissitudes, failures, weaknesses, successes, with its old, old churches as evidences of its continuing existence, with its ages-old forms of prayer and praise, the expression of nineteen hundred years of Christian faith. The Old Church still has its work to do, and a constantly growing field in our own generation. It still has its contribution, and an essentially important one to make to the advancing Christian civilization. With its roots in all the racial Christian past it can, nay it must, look forward with faith and earnest prayer to ever greater and widening fields of usefulness and ministration to all people in the days to come.

It could not but happen in the case of two great adjoining sister states as Virginia and North Carolina formed of the same stock that there should be in the passing of the years many and varied lines of inter-relationship and mutual influence and reaction. It is interesting to note the number of these cases in the colonial period as indeed in later times to our own day where ministers of the Church spent part of their lives in the one Colony and part in the other. Such a one was John Garzia, the first minister who served in this old building. He came to Virginia in 1724, and became the minister of Elizabeth City Parish, Norfolk County. After serving in Virginia for ten years he came to this Parish of St. Thomas in 1734 and remained for ten years, serving for five years as incumbent of the parish and for the remaining five, adding the duties of an itinerant missionary of the Society for the Propagation of the Gospel. We know so little of his record. You have his chalice that he gave to this church, one of your most precious relics. We know that he died in 1744, as the result of a fall from his horse while visiting the sick. And that is all we know. He was of foreign birth and upbringing; his name would indicate that he was a Spaniard. The Rev. George Whitefield, writing to the Bishop of Oxford in 1741, after visiting churches in North Carolina, said: "Mr. Garzia can scarce speak English." We may think of him, therefore, as laboring during his twenty years' ministry in America under the handicap of a language which did not come easily to his tongue. He was not the only minister who suffered from that handicap. The Rev. Lewis Latane, the Huguenot priest of Essex County, graduate of Oxford though he was, suffered during a long and faithful ministry from the inability to speak English with fluency. And doubtless other Huguenot clergy who came to the charge of parishes in America had the same difficulty. There was in the ministry in Virginia another Spaniard, Anthony Gavin, a former Jesuit priest and noted for his missionary labors in the mountains of Virginia, who came about the time that John Garzia went to North Carolina. Perhaps John Garzia, also, like Anthony Gavin, had been in the priesthood of the Roman Catholic Church and had been converted to the Protestant faith. In spite, however, of their difficulty in using the English language our Church owes a debt of gratitude for the faithful labors of the foreigners who came into its ministry.

It is a noteworthy fact, and one from which we have suffered for many years, that the real history of the colonial period of our Church in the Southern States has never been written. My experience of over twenty years' work in searching out facts from original documents bearing on the record of the Colonial Church in Virginia has shown how sadly our history has been

misstated and how utterly at variance with the facts revealed by countless documents are the generally held opinions of conditions in the Colonial Church. The belief, for instance, generally accepted for the past hundred years that the vast majority of the clergy of the Church of England who came to Virginia and other Southern Colonies in which the Church was established were men of unworthy and sinful lives, and that vital religion was dead wherever the Established Church was predominant; whereas we have today abundant records to show how strong the Church was in the affections of the people, how widespread was its work and how comparatively few were the actually unworthy ministers. Because most of the clergy in parishes in the Northern Colonies were Tories during the American Revolution, it is commonly held that the clergy in the Southern Colonies were Tories also. A prominent writer on American history in a lecture delivered a few years ago stated boldly that "most of the clergy of the Church of England in the Northern Colonies were Tories, and while some of the clergy in the Southern Colonies sided with the American Cause, their characters were such and they were held in such low estimation that nobody cared especially which way they sided." (I quote from memory.) The actual facts as to Virginia, as shown by actual record, are that considerably over 80 per cent of the clergy in the new Commonwealth were loyal to the American Cause, and they were held in such high estimation and their influence and services were considered of so great value that in twenty of the sixty counties in the state the rector of a parish or some other minister living in the county was elected by the people a member of the County Committee of Safety. I wonder if what was true of Virginia was not true also in greater or less degree of the other Southern Colonies in which the Church was established.

These misconceptions have attained such widespread belief in part at least because of the partisan statements of historians of other religious bodies which have entered into the life of our Southern States. But in far greater measure they are due to the fact that our first Church historians, living in a period when our people were uninterested in the preservation or study of historical records, had comparatively few historical documents and records available from which to draw their inferences and conclusions as compared with the far greater amount which has been brought to light since their day. Bishop Meade did invaluable service in publishing data from the records which were available. And his earlier confrere, the Rev. Francis L. Hawks, did a service for which the whole Church should always be profoundly grateful in publishing histories of so many of our dioceses of Colonial origin. But beyond bare statements of facts drawn from the records available to these writers, all their deductions and inferences, the pictures which they drew of conditions could be formed only from the documents made available to them and to the traditions handed down from father to son which came to their ears. As far as Virginia is concerned, we now have available a very far greater mass of documentary record than what he could make use of and consequently can draw from these original sources a picture infinitely more creditable to the Colonial Church than the one that he and Dr. Hawks drew. I cannot but think that early documents and records brought to light in the past seventy-five years in the Carolinas and Georgia will, when carefully studied and digested by competent students, show the Colonial Church in fairer light and reveal a far worthier record than what is usually believed of it today.

We cannot rest content that this stigma of unworthiness and moral failure should rest forever upon the Colonial history of the Church in our Southern States. Every diocese in these states owes it to the reputation and honor of our Mother Church to raise up sons qualified as students to give the time to searching out all possible records in order that eventually her true history may be written.

The turning point in the life of the Church in America was the organization in 1701 of the first and greatest missionary society of the Anglican Church, the Society for the Propagation of the Gospel in Foreign Parts, commonly known as the S. P. G. Prior to that date, or rather from 1624, when the London Company was dissolved, until 1701, there was no organization in England interested in selecting and sending to America the best equipped ministers. No one in authority in England with whom a minister facing the problems of a missionary field, might correspond as of right. The England which is today the wisest and ablest administrator of Colonial dependencies among the nations, was then engaged in developing her first colonies and was making the mistakes both in civil and ecclesiastical administration which eventually lost to her her first thirteen colonies—and by which she learned a better way. The whole development of the Church was at first of the most haphazard kind. It was established by law in Virginia and parishes were formed by civil authority, but there was no directing hand in ecclesiastical affairs. There was usually a lack of ministers, because no individual or group in England had authority to select the best type of ministers or to arouse an interest in Church affairs in the colonies. The Church grew in Virginia, because the legislature established new parishes as population increased, but then left it to the individual parishes to secure ministers as best they could. One can easily understand that misfit ministers sometimes came to the colonies alongside of others of worthier character. And with equal clearness it can be perceived that the Vestries found it necessary to protect their parishes from unworthy ministers by refusing to induct but simply employing their parsons from year to year. Little by little the idea prevailed that parishes in America were under the ecclesiastical jurisdiction of the Bishop of London, but it was not until about 1685 that the Bishop of London appointed any one with powers of a commissary to look after Church affairs and attempt to administer ecclesiastical discipline in any colony in America. With the appointment of Commissaries, slender as their actual authority was at best, with the establishment of William and Mary College in 1693 for the education of ministers, and the organization of the Society for the Propagation of the Gospel in 1701, Church matters in America began to show great and continued improvement and parishes began to be established in practically every American Colony.

The S. P. G. never took any part in the support of parishes in Virginia, because there the Church was strongly established, but with the exception of that colony it has been the nursing mother of the Church throughout the rest of the colonies, and to her the Church in the United States owes the strength which enabled it to organize as a National Church after the Revolution.

(To be continued.)

* * *

SOLI DEO GLORIA.

There is no love so great, so pure,
As that which made my Lord endure
The agony of pain and grief
To give my cursed soul relief,
That made Him shoulder all the blame
Of my transgression, guilt and shame.
He—sinless—suffered in my stead
To raise again my humbled head.
To Him—whom angel hosts adore—
Be praise and glory—evermore.

—The Banner.

The Church And The New Leisure

By the Rev. Harry Watts, Chairman Social Service, Diocese of Colorado.

A paper read at the Episcopal Social Work Conference.

The easiest course would be to take a thoroughly pessimistic line. It would be easy to show that in the average city parish, while one-half of its people are suffering not only physical needs, but also the slow demoralization resulting from the unwanted leisure of what one writer calls "the spiritual prison of unemployment," the other half has probably only the vaguest idea of what is meant by "the new leisure." It would be easy to generalize on the Church's social conservatism, and her deadly fear of disturbing the status quo. It would be easy to assume that the Church is not using one-tenth of her resources, whether in man-power or in bricks and mortar, in the endeavor to meet this staggering problem of which we have been so suddenly made aware. In fact, when I wrote to some thirty or forty of the Diocesan Departments of Social Service in the endeavor to secure some helpful data for this paper, in a large majority of cases the replies which I received sounded just such a negative note. And yet, I think such a pessimism would be unwarranted and unfair, at least in part; for, when one considers the enormous size as well as the great complexity of the whole problem, when one sees how even the experts are pretty generally completely bewildered by it, one takes courage in the conviction that usually it is Church people who are most keenly aware of it, and who are in the front ranks of those who are trying to find a solution (si sic omnia!)

For, to say that the problem is difficult and complex is the most common of commonplaces. Consider briefly some of its aspects: In the first place, this "new leisure" is not really "new", after all. We have always had a certain percentage of the population—people who, as the result of unemployment, etc., had more leisure than they knew what to do with. It is merely that in the last hundred years or so this percentage has steadily increased, while in the last five years it has assumed such proportions that it could no longer possibly be ignored. Perhaps we in Colorado have been conscious of this fact a little longer than most other communities, because for twenty-five or thirty years our population has included a considerable number of health-seekers, unable to work, or able to work only part time, and we have had to discover methods of preventing or arresting the demoralization consequent on such enforced leisure. (In parenthesis, let me add that groups of our Church people have been working in this field for many years, and in some cases have rendered really distinctive service.)

Again, we shall no doubt agree that the "new leisure" is a menace to the more privileged classes, equally with those who are less privileged. It would be pleasant to believe that good homes and cultural surroundings would solve the problem. Actually, almost any priest of experience will tell you that children of good homes are the very ones who most of the time are to be found elsewhere—if they are to be found at all! He will also admit, I am sure, that very frequently the behavior problems in his Sunday School and other youth organizations are concerned more with those children who enjoy what are called "advantages" than with the very poor, and that in all probability a far greater number of the children of our "best families" would find themselves in the Juvenile Court, were it not for the social or political influence of parents and friends. What it amounts to is simply that they are able to virtually buy those types of demoralizing amusement which land their less fortunate neighbors in the Juvenile Court.

Third, as Maude Royden points out in a recent article, the problem of enforced leisure concerns two entirely different types of worker. She divides them roughly into "mechanics" and "artists", those whose normal work is mechanical or repetitive, and those for whom it is creative. For the former class, the problem is being constantly aggravated because, as Professor Jacks pointed out two years ago in the "Survey", "mechanization has reduced the area in which skill and creativeness are possible, while increasing leisure time." Obviously, then, the problem is entirely different for these two classes, since the one has an infinitely greater wealth of interior resource on which to draw in leisure hours than has the other. Thus, it is significant to read, for instance, in the "Forum" for May, from the pen of an artist, that the Public Works of Art Project financed by the CWA is not only giving employment to some 2,500 unemployed artists, but is also improving immensely the quality of the art which is being produced in America. Further, any well-rounded plan for meeting the "new leisure" must take into account, of course, the various age groups concerned—that, for instance, the problems and methods of adolescent education (if education is the real object of leisure-time activities) are quite different from those of adult education.

Fourth, the Church has to squarely and honestly face the fact that in the case of millions of people today any talk of the creative use of leisure is quite futile, even if it does not smack of hypocrisy, until their plain subsistence needs have been adequately met; in other words, the emotional security provided by properly-used leisure and recreation must go hand in hand with economic security.

Fifth, since it is only very recently that most people have been made acutely aware of the tremendous scope of the problem, as yet comparatively little has been done towards the development of an adequate and recognized technique for dealing with it.

Sixth, there is all the uncertainty as to the future extent of leisure, whether or not hours of labor will constantly shrink, whether we are to plan for a long period of widespread unemployment, or whether another boom is on the way to mitigate the secondary evil of enforced leisure.

Finally, where and how can the Church best utilize its resources? It seems probable that if those of her benefactors who lived fifty or one hundred years ago were living today, their benefactions would more frequently be for the building, equipping and staffing of fine parish houses, community centers, etc., rather than for hospitals and sanataria. And yet, who would venture to assert that twenty-five or fifty years hence, those same parish houses and community centers will not be obsolete from the standpoint of the most vital community needs and the Church's endeavor to meet them. As it is, I imagine that all over the country we are faced with the problem of parishes possessing more or less adequate parish houses, many of which are not paid for, and certainly most of which cannot possibly be operated on a full-time scale, simply because of lack of funds. In many cases, such parishes have actually had to restrict the uses of their parish houses, in order to keep the bricks and mortar paid for and to bring the operating cost within the limits of a

straitened budget. As the Chairman of the British National Council of Social Service said, "Finding things to do costs money."

I mention these factors in the problem of the new leisure not because they are not quite familiar, not to discourage or confuse, but merely to point out how complex a problem it is, and how large a job the Church faces if she really wishes to undertake it.

(b) What is the Church Doing?

Anything like a complete appraisal is impossible, because I for one cannot possibly know all the leisure-time projects in which the Church is engaged all over the country. Further, I take it that the purpose of this paper is not the presentation of a statistical report. However, certain general facts seem pertinent.

Rather generally, as emphasized by the National Department in its pamphlet issued this year for Social Service Sunday, efforts are being made to utilize more intelligently parish house facilities, etc., for clubs, classes, entertainments, etc. Where these facilities are sufficiently extensive, they are being used virtually as community centers. This is true notably in some of the stronger dioceses, e. g., New York, Philadelphia, etc. In many cases, our own neighborhood and settlement houses are caring for many more people than formerly. Most parishes are making more or less systematic efforts to provide useful, if only occasional, employment for as many people as possible. Greater efforts are being made to increase the scope and effectiveness of summer camps and conferences. Almost every congregation, of course, furnishes board members and volunteer workers for the various agencies and institutions in the community which are engaged in the promotion of leisure-time activities. Most important of all, however, one has the impression that the Church is really becoming wide awake to the extent and seriousness of the need, and to her own responsibility in meeting it. At least, there are many church people in every community who are unwilling to throw up their hands and say the job is too big and there is nothing the Church can do about it.

(c) The remainder of my paper has to do with some simple and perhaps obvious suggestions regarding the Church's place and opportunity in meeting the problem of the New Leisure:

1. It needs to be emphasized again that in this as in other fields of social service, the Church's greatest opportunity, as indeed her primary function, is a spiritual one. When all is said and done, her contribution to the making of Christian character by the worship of God is her own peculiar job, and ultimately will do more to solve the problems of society than anything else. To be specific, the resources, as well as the discipline and restraints, of Christian character, must surely be the best possible weapon with which the individual can meet the dangers of his leisure time, whether enforced or not. Not only so will he be inhibited from harmful and demoralizing pursuits, but he will almost certainly find his capacity for what is wholesome and creative far greater than that of the non-Christian.

Here, for instance, is a widower in his forties with several children. Increasing periods of unemployment since his wife's death have made him rather desperate and intolerably bored. What has he to restrain him from, or offer him any alternative to, companionships which are inevitably going to ruin him and his family, except the intellectual and spiritual resources of his faith? When in the first or second century, a Roman slave was brought by baptism into the fold of the Church, what was it that compensated him for the unrelieved monotony, drabness, and often demoralizing character of his daily occupation (for we know that work itself can be just as demoralizing as its lack!) Surely, it was the wealth of resource which he found within the Body of Christ.

Again, the Church's first concern, as well as her greatest pride, has always been the sanctity and integrity of the Christian family and home.

While what I said awhile ago about the failure of many homes today to meet the problem of leisure is perfectly true, yet surely that is because there is something fundamentally pagan or un-Christian in the attitudes and conduct of the individuals composing them. Can the Church then do anything more valuable in the cause of the constructive use of leisure than to increase her vigilance over the homes of her people, and her solicitude in the maintenance of the highest Christian ideals in family life? May it not be, indeed, that in many cases we need to concentrate on methods of keeping people at home, if they be Christian homes, rather than to multiply organizations for taking them elsewhere? I repeat, then, that the Church's first and greatest opportunity has to do with the creation and enrichment of Christian character, and I feel rather sure that her chance of success in what seem to be more tangible and concrete projects will rest ultimately upon her fidelity in this fundamental responsibility.

2. **The Church's opportunity in the use of the Parish House.** Granted that the traditional uses, while having many merits, are quite inadequate in the face of the enormously increased need for leisure-time activties that are creative and recreative, how shall we proceed?

Until very recently most of us have been content to use our parish-house facilities, rather sparingly, for the working out of leisure-time programs which were usually imposed from above on certain comparatively small and exclusive groups of people. Usually, again, these groups have been composed largely of Church people, with perhaps a minority of others who were well-disposed to the Church. Again, whether consciously or not, we have been inclined to exploit the opportunity thus offered, for the specific benefit of the Church and our parish records. Consequently, it is not surprising that the mass of people in the neighborhood have not flocked to our doors and that, as some of us are being made rather acutely aware, the Church is pretty generally suspected by them of having ulterior motives behind her philanthropy. I think we need to study rather carefully the results of recent questionnaires on such subjects as "How do people themselves prefer to spend their leisure?" It is surely rather significant that in the case of one such questionnaire not one person mentioned religion! I am convinced, after talking with unemployed people, social workers, etc., that if our parish-houses are to justify their existence in the eyes of the community, as well as the enormous expense of their maintenance, this whole method must be changed. I realize that in what I am about to suggest I am very apt to be misunderstood, and that I may seem to be contradicting what I have just said about the primary function of the Church being a spiritual one—the same sort of contradiction that many of us objected to so strongly in "Re-Thinking Missions". But it does seem to me that if we are to make any sort of contribution to the needs of the (perhaps) unchurched masses in the community through the medium of the parish-house on anything like a large scale, we shall have to make a quite sharp distinction between the function of the Church, qua Church, and the function of the parish-house. What I mean is that the Church building should represent, altogether, our worship, our convictions, and our witness to the Christian Faith, while the parish-house should represent, primarily, our free contribution to the social needs of the community, with no strings attached, and without any attempt or desire to exploit the misfortunes of those who come within its doors. I would have the parish-house, then, where it is humanly possible, open throughout the week as a recreational, educational and occupational center for voluntary groups of all ages—very much as the public school buildings are frequently used.

I am rather well acquainted with one church where this experiment has been tried with remarkable success, so remarkable, in fact, that within the last year it has been subsidized by Government funds as being indispensable. It happens to be a Methodist church, it is true, but the relation of the church building to the parish-house (or community buildings, or whatever you prefer to call them) is exactly what I have outlined. This community center is open to any group that cares to use it, and the only conditions are that its activities shall be constructive and cooperative, and properly supervised. The great variety of groups which are included is simply amazaing—clubs and classes in the arts and crafts, labor organizations, self-help groups, etc. In fact, it is really a community center. I have known personally of many instances of individuals being literally salvaged from a wrecked morale by its ministrations. For instance, just the other day I met in its office a man with every outward sign of self-respect and happiness. His story is characteristic: Two years ago he and his family were on the verge of starvation, and he himself was desperate, sullen and morose. By means of one of the self-help groups at Grace Community Center he learned a trade, and during these two years he has not only been able to keep his family off the rolls of public charity, but has also found himself and his happiness in a creative and congenial occupation.

And, as a matter of fact, when our Young People's organization in Denver, about a year ago, wished to volunteer for service of this character, I encouraged them to cooperate in this particular piece of work, rather to initiate a program of their own. As a result, a number of them have been giving a regular amount of time each week as leaders in clubs and game rooms, and as teachers in various classes, and the young woman who is in charge of our particular section of the whole enterprise has been placed on salary as a full-time worker.

All this, as you are well aware, is in line with the type of thing that is being attempted in the more-up-to-date community centers—those which operate, with certain modifications, of course, on the same pedagogic principle as the progressive school. This principle of substituting creative work for regimented activities and pre-digested amusements emphasized for many years by L. P. Jacks, is even more valid and I think can, therefore, be used with even greater freedom, in the case of adults than with children. Therefore, it ought to have a significant bearing on the use of the parish-house for purposes of adult education. And so, a very thoughtful article in the British "Contemporary Review" about a year ago makes the bald statement that "mere recreation and club rooms are almost worse than nothing"—and the writer goes on to point out that most people, after all, find their greatest satisfaction in their "unpaid work". Some of you may remember the tremendously significant words of Dr. Cutten in "The Threat of Leisure"—"the proper use of leisure has created every civilization which has ever existed; its improper use has killed each one in turn." Cannot the Church make her contribution, in a practical way, to the solution of the problem of the new leisure by such a use of her parish-houses and the leadership and volunteer service of her people? I repeat, I realize there are great difficulties. I realize that in organizing and aiding such voluntary groups and in initiating such a program of leisure time activities, we shall need all the wisdom and patience and tact and delicacy in the world. I realize that we shall have to face the discouragement and disillusionment which inevitably come when the first flush of enthusiasm is over, and when particular projects fail completely. I realize that many parishes having fine parish-houses are in localities where there seems to be no need for the kind of thing I have been speaking of. Above all, I realize that in most parishes we shall find ourselves face to face with the double problem (a) what Carlyle calls the most ignoble vice of mankind—inertia, if not active opposition, and (b) the difficulty of financing the plan. And yet, in regard to the latter, I believe we shall find many laymen sympathetic with the inclusion of an appropriation for such work in the parish budget. And after all, if the Church has made Social Service a part of the Church's Mission, then the social needs of the neighborhood have a claim on the alms and interests of our people, equal with that of all the other types of service represented in that Mission. Or is my reasoning heretical? Be it noted that I say "equal with" and not "superior to".

Quite deliberately, I have devoted much of this paper to the use of the parish-house, since that seemed to be what the Department (very rightly) wishes to emphasize. I must therefore state my remaining suggestions as briefly as possible:

3. I imagine that in most cities, with a large share of material relief now being administered by the Federal Government, the Community Chest is going to find it necessary to shift the emphasis more and more to character-building and leisure-time agencies. Here again, then, it seems to me that the Church has an opportunity to lead the way in the necessary job of interpreting the functions of the Chest and of helping to clear away the misunderstanding and prejudices which so commonly exist regarding those functions, of seeing to it that such character-building and leisure-time agencies are what they ought to be, and of giving them every possible cooperation. A recent article in "Recreation" states that, especially for the sixteen-twenty-one year old group, the facilities for wholesome recreation are all too limited, and generally all too meagerly equipped and staffed. What the Church may not be able to do directly, she can at least facilitate other agencies in doing.

4. I am sure it will help all of us greatly if every Diocese will undertake such a survey of parish-house facilities and their uses, and of what is actually being done already, as the Diocese of Southern Ohio and one or two others have already undertaken. I am sorry to say that this is one of the many things we have not yet done in Colorado, but I intend that it shall be done as soon as possible, so that we may have some sort of realistic picture of our needs, our accomplishments and our opportunities.

5. In conclusion, I venture to suggest that we badly need to seek the cooperation of the Department of Religious Education, particularly in the matter of revising and enlarging our understanding of the meaning and the full scope of Adult Education, along such lines as I have already indicated; and in making available for parishes practical suggestions which will help them in initiating progress for leisure-time activities that will be really constructive and creative.

* * *

EPIPHANY.

Lo, the star that led the way,
To the place where Christ was born,
Ushered in the eternal day—
Heralded the endless morn!
Morning star of gospel light
Of the day that knows no night!

Then appeared the beauteous dawn,
Dawn of faith for nations far;
Kneeling near the infant form
They who saw the wondrous star—
Lo, they greet the eternal light
Which doth break upon their sight!

Now, throughout the wakening years,
Hear the world's great morning song!
Lo, the Christ, the Sun appears—
In His light the nations throng!
Far and wide his spreading rays
Wake their great and endless praise!

A. C.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

NOTES ON MENTAL PRAYER: By F. P. Harton. Paper. Pp. 12. Published by The Macmillan Company, New York. Price, 15 cents.

This is not a pamphlet of ordinary caliber. Its size is not an index to its value. The author has a message. The fact that it has been thought worthy to reprint this from the well-known English publication, "Theology" is sufficient to command attention.

Was there ever a time when prayer has become a so-essential factor in life as now? On all hands, sincere people are asking, What next? Who can solve the perplexing problems pressing upon us? Where can rest be found? The author undesignedly, answers these pressing questions.

Prayer, not that ejaculatory petition which comes from the recognition of some imminent danger; not the perpetual saying of prayers; but the cultivation of the prayer-life is the aim of the writer. The directions are simple, the experience familiar with all who would "Walk with God to pray." Many well-seasoned Christians will respond to the suggestion that attitudes and special places, though helpful, are not necessary. But that prayer should be the sense of God as always near, to respond, to inspire, to guide, to comfort, to bless.

Kenneth Mackenzie.

REUNION: By the Rt. Rev. Frank E. Wilson, D. D. Paper. Pp. 14. Published by The Morehouse Publishing Company, Milwaukee, Wis. Price, 10 cents.

This is a reprint from The Living Church of April 14, 1934. If there could be in so small compass a solution of the perplexing problem of Church unity, we might expect a learned bishop of the Church to set it forth in this message. But Dr. Wilson is not expecting to do that. His treatise is a suggestion for thinking minds to settle. "Our unhappy divisions" are a distress to us who love our brethren of the other communions. The author thinks we should not be satisfied with unity, but look and work for uniformity. The Quadralateral of Lambeth half a century ago is treated in brief; and conclusions drawn therefrom which appear in a possibly new light.

Kenneth Mackenzie.

EPISCOPAL BISHOPS IN INDIANA. A Churchwoman's Retrospect: By Sarah S. Pratt. Art Paper. Pp. 83. Published by The Pratt Poster Company, Indianapolis, Indiana.

All who would have a treasurable memento of the Bishopric of the Diocese of Indiana will do well to apply for this treatise. It is informative, educational and inspirational.

Kenneth Mackenzie.

PELOUBET'S SELECT NOTES: By Wilbur M. Smith, D. D. 1935. Published by The W. A. Wilde Company, Boston, Massachusetts. Price, $2.

A beautifully bound volume, with colorful illustrations creates an interest in this book that increases after careful examination of its contents.

Especially useful to Sunday-school teachers and religious instructors, it can also be used to study and acquire a better knowledge of the Bible. Lessons are outlined and illustrated with pictures and maps to follow the course. The book is divided into four, three months' courses, namely, "Life and Letters of Peter." This teaches the life of Peter and his experiences in following Christ, bringing in history of that period. "Some Great Christian Teachings" is a course that proves the truth of God, the Divinity of Christ, and the beginning of sin and the way to overcome it. This is an important course to most people, as the doubts and conflicting ideas on the truth of the Bible are banished when convinced that there IS a God to whom we can look for comfort and aid, and there IS Christ who suffered for us and whose only compensation was the joy of welcoming those who turn unto Him with trust and hope and love in their hearts. How necessary it is to be sure of the faith which we profess to believe! And the best way to prove our belief in the truth of God and to become more firmly convinced of it, is to teach it to others who are walking in greater darkness than ourselves. To honestly desire to be a Christian is half the battle. To have a deep, whole-hearted yearning to teach others to be Christians is proof that we have progressed and see light ahead for our success and the salvation of man.

"Some Representative Men and Women of the Bible" and "Later Prophets and Leaders of Judah: From Isaiah to Malachi" are the last two courses. These deal mostly with the Old Testament and the reader will find much that can be applied to our present-day problems. God and His truth never change, and man's greatest work is to acquire this beautiful creed of love and usefulness which is the only road to eternal and perfect happiness.

L. L. C.

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News from the Front

Notes of the Fall Season, Christ Church Mission, Anvik, Alaska, Rev. Henry H. Chapman, in Charge.

About the middle of September, Miss Chandler and the children gathered in the vegetables from the mission garden. It took three or four days to harvest them all. At evening prayers on the last day we sang the "Harvest Home" hymn, and said the Collect for Thanksgiving Day. It seemed appropriate to express our gratitude then, rather than wait another two months until Thanksgiving Day.

We had vegetables to give away. We sent a sack of carrots to St. Mark's Mission, Nenana, and a sack of lettuce to the crew of the river steamer. Three neighbors also had boxes of vegetables. The rutabagas were huge. Mr. Chase said that if they had been left in the ground much longer we would have had to use the tractor to turn them over. We have plenty of food for the winter, and only twenty-nine children. Two of the girls are married, and another is with her people in Tanana. One has gone as nurse to the Government hospital at Tanana, and three are in the hospital there as patients. The only large boy of the mission has left, and I do not intend to take any more children in to the mission while the cut in our appropriation is in effect.

We paid a village man fifty dollars a month to haul wood and water, but he shot himself in the hand, and so is not now available for work. Two of the small boys split wood and carry it into the house, and empty the garbage.

We have taken the four boys into our own house. They do their own work, and are no trouble.

Shoes for the children were the most pressing need. Part of a check given to the mission was used to buy mooseskin for the children's moccasins, and part went to apply upon the fuel bill.

The first mail plane is due here on November 4. Sixteen communicants were present at the early service on All Saints' Day. After the service in the chapel, I gave the communion to patients in the sick room.

Last year our branch of the Woman's Auxiliary joined in observing Armistice Day as a day of prayer. This year, some of our girls asked, of their own accord, if they might observe Armistice Day of this year in the same way; so the chapel was open to them all day for this purpose.

The mail plane arrived at noon on the twelfth of November. Air mail service is expected every two weeks, depending for its regularity in arrival, upon favorable flying weather.

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Ward Hall, named for Miss Marian DeC. Ward of Boston, is the new dormitory for students of Boone Library School, Wuchang, China, replacing an old Chinese dwelling which was inconvenient and too small.

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Among the Columbia University Library School students this year is a young Chinese, Mr. V. L. Wong, librarian from the Low Library, St. John's University, Shanghai, studying in New York on a fellowship from the Rockefeller Foundation.

YOUNG PEOPLE'S SERVICE LEAGUE PAGE



The Rev. Randolph F. Blackford.

AN ANNOUNCEMENT.

A "Young People's Service League Program" page will begin in our issue of February 2. These programs, compiled by an able and experienced clergyman, after years of contact with young people, will appear weekly and may be used as source material or suggestive material for Young People's Service League meetings.

It is hoped that they may be of interest to others as well as fill a real need and prove of value to Service Leagues everywhere.

It is suggested that officers of the Leagues make a file of these for reference purposes. They will be on varied topics. Just as an example, it is intended that each month there shall be programs on History, on Social Service topics, on Missions, or Comparative Religions, and what we will call a "'Prize Program" or one selected as "their best" by a successful League. These last will be on a great variety of subjects.

The Editor of the page will be the Rev. Randolph Fairfax Blackford of Leesburg, Florida.

Br. Blackford is a Virginian by birth, being the son of the late Mr. Launcelot Minor Blackford, many years Headmaster of the Episcopal High School at Alexandria, Va., which school he attended. He received his B. A. degree from the University of Virginia, attended the Virginia Theological Seminary, was ordained deacon by Bishop Gibson of Virginia, and priest in 1916 by Bishop Tyler of North Dakota.

Mr. Blackford has had charges in the West, as well as in Charleston, S. C., and St. Peter-by-the-Sea, Navy Yard, North Carolina.

He served with distinction in the Medical Department, A. E. F., a member of the University of Virginia Base Hospital Unit.

All communications may be sent direct to Rev. Randolph F. Blackford, Leesburg, Florida.

THE WOMAN'S AUXILIARY

An Open Letter to the House of Bishops.

The recent Pastoral Letter of the House of Bishops of the Episcopal Church states the attitude of the Bishops pertaining to national and international war, as is set forth in the following quotation. It is with concern and astonishment one reads:

> "It (the Church) refuses to respond to that form of cheap patriotism that has as its slogan: 'In time of peace prepare for war'."

Considering, that after the bitter experience of the Revolution, this was the solemn advice of Washington to his countrymen, the words "cheap patriotism" have a shocking sound in connection with our most outstanding hero.

As a General, a Statesman and an Episcopalian, there was nothing "cheap" about Washington. Nor was "cheapness" a characteristic of the other Christian patriots who pledged to their country their lives, their fortunes and their sacred honor.

Such a pronouncement by the House of Bishops is deeply resented by many of the laity, and it serves to weaken their allegiance to the Church, for they are proud to remember that Washington was a prominent Episcopalian and they revere and cherish the memory of this wise and gallant Christian soldier.

We are told that if we would seek to understand nations, peaceful solutions could be made. Experience has taught us that the more we understand some people and some nations the less confidence we feel we can place in either.

History has shown that the security and stability of treaties are not convincing, moreover, nations have also been known to ignore or evade most sacred obligations, of which the war debts are a recent and glaring example. Nor, in order to see that the nations play fair, do we wish to be forced to furnish soldiers to help police the world. History further teaches that unpreparedness does not eliminate war—it invites war.

Can any one say to an enemy: "Our homes mean nothing to us. Come, take us; rule over us; and enslave us?" Or shall we take the advice of Washington to the end that whatever eventuality may come, we shall be prepared? Theodore Roosevelt said:

> "We stand for Peace, but only for the Peace that comes to the just man armed. Peace, like freedom is not a gift that tarries long in the hands of cowards, or of those too feeble or too short-sighted to deserve it, and we ask to be given the means to insure that honorable Peace which is alone worth having."

And the Prince of Peace said:

> "If the good man of the house had known what hour the thief would come, he would have watched, and not suffered his house to broken through. 'Be ye therefore ready'."

Elizabeth Snowden, President.
Mrs. C. E. Nicol, Secretary.
Woman's Auxiliary to the Board of Domestic and Foreign Missions.
Christ Church, Alexandria, Virginia.

Annual Meeting, Diocese of Bethlehem.

The Woman's Auxiliary held its annual meeting in Trinity Church, Carbondale, Pa., on January 15 and 16, the Rev. Clarke Trumbore, rector.

The reports were excellent. Over two thousand dollars more was given for all kinds of work during 1934 than in 1933. All obligations were met and there was a small balance in each account. They generously donated $200 to the Bishop and Council for the N.-W. C. fund.

The Rev. C. Rankin Barnes preached the annual sermon on the theme, "Social Uses of a Parish House," illustrating well what some churches are doing very effectively for the general welfare with their parish houses.

Only two new officers were elected. Mrs. Arthur B. Frick of Bethlehem was elected Vice-President in place of Miss Laura B. Ruddle of E. Mauch Chunk, who had served the Auxiliary for twenty-four years as President, and for the last few years as Vice-President. She felt that she had done her duty as an officer, but she said, "Nothing can drive me out of the Auxiliary." Mrs. E. R. Clarke of Grace Church, Kingston, was re-elected as the United Thank Offering Treasurer.

Book of Remembrance: The question has been asked: "What does it cost to have the name of a member of the Woman's Auxiliary inscribed in the 'Book of Remembrance'?" The answer is: "Absolutely nothing." Every woman member of any branch who has passed to higher service has by virtue of her membership and service here gained the right to have her name written in the book. The full maiden name, and if married, the full name of husband must be sent to Mrs. John Norris Harding, Secretary, 3206 Nineteenth Street, N. W., Washington, D. C.

THIRD SUNDAY AFTER THE EPIPHANY.

This Collect or short prayer is taken from the Sarum Missal, 1549 (Sacramentary Gregory.) The original title of this collect was simply "The Third Sunday"; in 1604 the words "after the Epiphany" were added. The chief variations in this collect from the original were the addition of "in all our dangers and necessities" and "Thy right hand" in place of "The right hand of Thy Majesty." It is interesting to turn to the collect for the Third Sunday in Lent, which is very similar to that for today. In the collect for the Third Sunday in Lent, we find "The right hand of Thy Majesty" is retained. In the opening words of the collect for today we find three of the attributes of the Ruler of the Universe, viz.: Almighty God, Everlasting God, God of Mercy, and we call upon Him because we accept these attributes, believing in His power, in His continual presence and in His mercy (He is a merciful God, full of compassion), and, therefore, we call upon Him to stretch out His right hand to help and defend us, not only in regard to our spiritual dangers, but also to look upon us in mercy when temporal and physical dangers beset us, laying before Him what we think are our necessities day by day. It is of interest to notice the words, "Stretch forth Thy right hand." When we turn to the Old Testament we find that the expression, "God's right hand" is used to express His power. We read that Jesus Christ "sitteth at the right hand of God; we see there that the right hand is not only the place of power, but also of honor; therefore, one of the principal thoughts of this collect is that of defense; in other words, we ask for the Championship of God in the hour of danger and for His assistance in the time of necessity. The entire collect may be summed up as a prayer for sympathy. The word sympathy is taken from a Greek word meaning "to feel with" and so Almighty God not only feels for us, but feels with us, and as only one who has suffered as Jesus Christ suffered can feel with us (tried in all points like as we are), and, therefore, can realize our trials, perplexities and necessities and knowing them we find in Him "a God near at hand and not afar off."

William E. Callender.

CHURCH INTELLIGENCE

BISHOP BARNWELL ELECTED BISHOP-COADJUTOR OF GEORGIA.

The Right Rev. Middleton Stuart Barnwell, Missionary Bishop of Idaho, was unanimously elected Bishop-Coadjutor of the Diocese of Georgia, after an all day session held in St. Paul's Church, Augusta, the Rev. John A. Wright, rector, on January 15.

Bishop Barnwell's election came after the convention becoming hopelessly deadlocked between the Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, and the Rev. Dr. Henry D. Phillips, rector of Trinity Church, Columbia, their names were eliminated. The convention opened with a celebration of the Holy Communion, Bishop Reese being the celebrant, assisted by the Rev. John A. Wright, rector of the parish, and the Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta. The attendance was splendid, all the parishes and practically all the missions being represented. Among the delegates present who had not been able to attend a convention in several years on account of ill health, was the Rev. Samuel J. French, retired. The convention stood in appreciation of his presence.

This convention being a continuation of the one hundred and twelfth annual convention held at Camp Reese, St. Simon's Island, in May, and the convention called in Waycross last May for the purpose of electing a Bishop-Coadjutor, and which adjourned when it became hopelessly deadlocked, did not nominate new candidates. The delegates took up the balloting just where they had left off in November and, as a result, became again deadlocked between the two favorite nominees. After this had continued through the fourth ballot, it was decided to have a joint committee of the clergy and laity, three of each, go into executive session and try to work out some plan to break the deadlock. The committee, after two hours' work, stated to the convention that it was believed that if the clergy would confine themselves to one of the nominees that it would show the laity where they stood and it might lead to a decisive vote. It had no effect and when the deadlock continued through the sixth ballot, a motion was made and unanimously carried, that the names of the Rev. Dr. Phillips and the Rev. Mr. Carpenter be eliminated and new nominations be made from the floor. Bishop Barnwell was among those nominated and was elected on the ninth ballot.

Notwithstanding the strong partisanship that existed, at no time was there any other feeling than that of good will exhibited. It was the Rev. Dr. James B. Lawrence, rector of Calvary Church, Americus, and himself one of the prominent nominees throughout the session, and particularly after the sixth ballot, who moved that Bishop Barnwell's election be made unanimous.

Julia St. Clair Moore.

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WORLD'S SUNDAY SCHOOL ASSOCIATION.

A REVIEW OF 1934.

Africa: The notable achievement of the World's Sunday School Association in 1934 was the sending of its General Secretary, Dr. Robert M. Hopkins, for a four months' visit in South and Central Africa. As a result of this visit the Sunday-school work has been organized in the Belgian Congo through the appointment by the Congo Protestant Council of a very representative Sunday-school committee, the Rev. Malcolm Guthrie serving as executive director. This is the first cooperative unit for Sunday-school work organized in the Heart of Africa. Its nearest neighbor to the south is the South African National Sunday School Association and to the north the Egypt and Sudan Sunday School Union. The funds requested of the World's Sunday School Association in the Belgian Congo have been assured for 1935. Additional funds are being sought to assist the work of Christian education in the neighboring Portuguese colony of Angola. Dr. Alexander H. Kemp of Quessa was named as Sunday-school secretary

for this province following the visit of Dr. Hopkins. Recent letters, both from Angola and from the Belgian Congo indicate a widespread awakening to the importance of the Sunday school, daily vacation Bible school, and other agencies for Christian education.

Greece: Greece has reported the outstanding increase in the work of religious education for 1934. The ZOE chatechetical schools, particularly in Athens, Piraeus and Salonica, are growing very rapidly. There are now 114 such schools in Athens as compared with eighty-nine in 1933. For all of Greece there are reported 662 schools enrolling more than fifty thousand students. The Rev. J. Riggs Brewster, who represents the World's Sunday School Association in Greece, has the finest fellowship with his Beatitude, the Archbishop of Greece, as well as Dr. P. N. Trembelas, the head of the ZOE movement within the Greek Orthodox Church.

England: Sir Harold Mackintosh— The many friends of Sir Harold Mackintosh, President of the World's Sunday School Association, will be pleased to learned that one of the few honors awarded by the King of England at the close of 1934, was one granted to Sir Harold Mackintosh. He was made a Baronet, and the announcement of his new honor specifically refers to the fact that he is President of the World's Sunday School Association with a constituency of more than forty million Sunday-school pupils around the world. Those who know Sir Harold are fully convinced that he is deserving of every recognition both by his king and country and by this globe encircling group which constitutes "the greatest voluntary movement in the world working for the spiritual education of the rising generation."

Balances Its Budget: Friends of the world-wide Sunday-school work will be gratified to learn that for the most difficult year of 1934, the World's Sunday School Association has balanced its budget. This was accomplished through the loyal support, and in many instances repeated gifts, on the part of a host of friends in many countries. Gifts were received during 1934 from thirty-six countries for the work of the World's Sunday School Association. We are faced with many untrue philosophies of life in these days. Perhaps one of the most misleading is to the effect that we can build a Christian society without the aid of a thorough-going, continuous program of Christian education. Fellowship with the World's Sunday School Association is helping to make possible an effective program of Christian education throughout the world.

A PREVIEW OF 1935.

Dean Weigle to Visit China: Looking out upon 1935 the World's Sunday School Association envisages as its most notable achievement the sending of Dr. Luther A. Weigle to China for six months of intensive service. The aim of Dr. Weigle's visit is to respond to the insistent invitation of the National Committee for Christian Religious Education, which is anxious to have made under his leadership a study of the problems of training for church leaders in China. "The theological schools are not the only places on which attention will be concentrated. Dr. Weigle will study all grades of training schools, Bible schools and methods of training voluntary workers. This will involve making himself familiar with Chinese conditons, the work that pastors and others have to do and the needs of the local church. Ample time will be allowed in his program for full and leisurely concentration not only with the institutions concerned but with church and mission administrators responsible for policy." Dr. Weigle is chairman of the World Council of the World's Sunday School Association, president of the Conference of Theological Seminaries of North America, chairman of the Educational Commission of the International Council of Religious Education, and Dean of Yale Divinity School. A conference called in New York City to confer with him prior to his visit was attended by forty representatives of the mission boards and other agencies concerned with this visit. Dr. Weigle will spend ten days in Japan en route to China, and he expects to return in August by way of Siberia and northern Europe, thus completing the circle of the globe.

Dr. Hopkins to Visit Puerto Rico: A very insistent invitation has come from Puerto Rico that the General Secretary of the World's Sunday School Association shall visit this island early in the spring of 1935 with a view of effecting some such program of Christian education for Puerto Rico as that which prevails in Mexico under the leadership of G. Baez Camargo.

New Appeals: Several very urgent appeals have been received by the World's Sunday School Association for assistance in opening Sunday-school work in important areas in 1935. The allocation to the World's Sunday School Association by the Presbyterian Church, U. S. A., of the Rev. Irven Paul of Chile as Director for Religious Education in Spanish-speaking South America makes it imperative that provision shall be included for opening up this long desired continental service. The strengthening of the newly-formed cooperating committees in the Belgian Congo and Portuguese Angola is also most important. It is hoped that the urgent appeals from Northern and Southern Rhodesia may be answered for a visit on the part of Karlton Johnson, Assistant Secretary of the South African National Sunday School Association. The Rev. R. T. McLaughlin of the Near East Committee of the World's Sunday School Association, with headquarters in Cairo, is earnestly requested to make his first visit to the Sudan and also to visit again Algeria where the work is in process of reorganization. It is hoped that conditions will make it possible for Mr. McLaughlin and the Rev. George H. Scherer of Beirut, Secretary of the Bible Lands Sunday School Union, to visit Persia for extended service there. It is most important that Mr. and Mrs. Levon N. Zenian shall return in 1935 to their work in the Near East within the Apostolic Church of Armenia to begin a new term of service of the Christian education within this ancient Eastern Church. Thus an ever increasing circle of activities opens up in the world-wide work in behalf of Christian education.

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ENGLISH BOY CHORISTERS VISITING THE UNITED STATES ON "GOOD-WILL" TOUR.

The English Boy Choristers are composed of twelve choir boys, chosen from the prominent churches in London, England—and each is a member of the London Choir School. Amongst this group are a selected number of soloists. They are under the direction of Carlton Borrow, A. R. C. O. A proficient schoolmaster accompanies these boys, while on tour, and they pursue a regular outlined course of study, as if they were at home, in the London Choir School.

The repertoire of the English Boy Choristers consists of both sacred and secular music. In both, its beauty of tone and deep devotion are equally apparent. They sing three and four-part anthems of composers, such as Schubert, Byrd, Handel, Brahms, and Hiller.

On their last tour through Canada, they were honored with an invitation to the Government House in Ottawa, by the Governor General and Lady Bessborough—and in Washington, to the White House, by an invitation from Mrs. Roosevelt.

This group sang in the Cathedrals and Churches in New York, Boston, Providence, Baltimore, Philadelphia and Washington. In many cases the choir had the privilege of joining with their own choirs in worship and praise to the one God of all our Churches.

It was a convincing proof that the age-old tradition of Anglican Choral Music, famous throughout the world, still charms, still delights and still holds the audience in the spell of its seraphic music.

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PLANS FOR VARIOUS YOUTH ORGANIZATIONS.

Further plans toward coordinating the Church's work among young people are now under consideration and will probably take some definite form next March 26, at a meeting of representatives of the various youth organizations. They are to report whether their respective societies favor the formation of a Council of Youth Organizations, which would be composed of representatives of the Brotherhood of St. Andrew, Girls' Friendly Society, Junior Daughters of the King, Knights of SS. John, the Orders of Sir Galahad and Fleur de Lis, Church Mission of Help, Young People's Fellowship, Young People's Service League, and the Church School, with certain members at large and, ex-officio, the National Council's executive secretary for religious education, secretary for college work and secretary for young people's work, the last, Miss Dorothy May Fischer, to be secretary of the new council if organized.

A conference representing most of the above groups, held in New York late in December, canvassed the subject in considerable detail and, feeling that such a council is much to be desired, determined to learn the feeling of their constituent societies between now and the end of March.

The possible functions of the council would be to promote a mutual acquaintance with activities and programs, to determine where there are gaps and overlappings, geographical and functional, and to cooperate in field work.

Among the questions discussed, which revealed the need of the projected Council, were: At what points do the various programs now overlap? What are some of the gaps in the combined programs? What kind of program should be developed so that there would be no overlapping? Or is overlapping desirable? How can the needs best be met of those young people not now allied with any young people's organization? What responsibility should be felt for the group between twenty-four and thirty-five years of age? At what point can cooperation in leadership-training and field work be most effective?

The tendency is increasing to think of young people primarily as young people and not as members of one or another organization. Several dioceses are experimenting with this end in view. Ohio has a new type of Young People's Convention. Georgia has a Young People's Division, part of a program calling also for a Children's Division and an Adult Division, all definitely part of the Church, with the local parish as the center of activities. California has a Youth Movement, initiated to coordinate young people's work.

Similar trends are noticeable outside the Church. One of the most far-reaching plans to unify young people's work is sponsored by the International Coun-

cil of Religious Education in a long-range program over several years under the theme of Christian Youth Building a New World, with a nation-wide series of conferences planned for the coming February and March.

Writing of the increasing cooperation among character-building agencies (in the Federal Council Bulletin for Januuary, 1935), J. Roberts Hargreaves says, "The aims of the Church, the synagogue, the public school, the juvenile court in many cities, and several independent groups, such as the Scouts and Camp Fire Girls, are so similar as far as character ideals are concerned, that there should be some recognized method of cooperation."

Present at the December conference of Church leaders were: The Rev. Ernest E. Piper, representing the Y. P. F. and Y. P. S. L.; Miss Harriet A. Dunn and Miss Frances Arnold, G. F. S.; Mr. Frank Lincoln, Order of Sir Galahad; Miss Ruth L. Littlefield, Order of the Fleur de Lis; Mr. Richard T. Viguers, Knights of SS. John; the Rev. Vernon McMaster, Church Schools; the Rev. Dr. T. O. Wedel, College Work; Miss Dorothy May Fischer, Young People's Work.

Other members of the Religious Education Department staff also attended. Mr. Leon C. Palmer, Brotherhood of St. Andrew, and Miss Martha Kimball, Junior Daughters of the King, were unable to come. This group was called by the Rev. Dr. McGregor at the definite request of a conference of youth leaders from all parts of the country, which met at the College of Preachers last September.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Bust of Dr. Norwood Unveiled at St. Bartholomew's.

"To the greater glory of God, and in loving memory of Robert Norwood, friend of his brother man, priest and doctor, sixth rector of this parish, we receive and dedicate this statue as an outward and visible sign of our gratitude to God for his life, prophetic ministry and example, and as a constant reminder that we joyously carry into the life about us, his radiant love and devotion to the Master whom he served."

Above is Dr. Sargent's eulogy, at the unveiling of the bust of Dr. Norwood, at St. Bartholomew's Church, Thursday morning, January 17, 1935.

The bronze rests upon a plinth of dark green imported marble veined with gold, which surmounts the stone pedestal-bracket built into the wall as an integral part of the Cloister, to the right of the door leading into the Community House in which Dr. Norwood did such pioneer work. The host of Dr. Norwood's friends who were present at the unveiling gladly recognized not only his ever-present spirit of loving kindness but his abounding vitality at the height of his energy and health.

His rectorship covered the period of from May 3, 1925, to his death on September 28, 1932.

The bust is the work of Mrs. Elizabeth Randolph Gardner.

Leadership Training School.

The Yonkers Leadership Training School for Religious Education will meet on ten Monday evenings, beginning January 28. This is the sixth year of the School which is held under the auspices of the Yonkers Committee on Leadership Training. Classes will be held in the Parish House of St. John's Church, of which the Rev. Oliver Shaw Newell is rector. George Arthur Smith is Dean of the School and Ida M. Bullock is Registrar. The classes will be given by Dr. F. Dean McClusky, Director of the Scarborough School; Professor Mary T. Whitley, Teachers' College, Columbia; Miss Augusta Kempe, Specialist in Religious Education; and the Rev. Lawrence B. Lawson of the Chapel of the Redeemer.

"The Little Theatre Group," consisting of professional actors and actresses of the Church of St. Mary the Virgin will present the play, "Mary Tudor," in St. Joseph's Hall Friday evening, January 25.

Dr. Adelaide Case of Columbia University spoke at the home of Mrs. Clement R. Ford, a member of St. James' Church, on Wednesday, January 16. The meeting was arranged by St. James' Church, of which the Rev. H. W. B. Donegan is rector, for parents of preschool age children.

The woman's branch of the New York City Mission Society held their one hundred and twelfth annual meeting on January 14, at the Fifth Avenue Presbyterian Church. Mrs. Dwight H. Day presided and addresses were made by the Rev. Donald B. Aldrich, D. D., the Rev. Robert W. Anthony, the Rev. Wm. R. Jeliffe, D. D., and Mrs. Horace Biglow.

The new Parish Hall of Trinity Church, located at Trinity Place, in the rear of the church, was dedicated on Wednesday evening, January 16.

E. F. K.

Speech by Lawson Purdy, Comptroller and Junior Warden at the Dedication of the Parish Hall of Trinity Church, January 16, 1935.

When we, citizens of the United States, read of religious intolerance in various parts of the world today it is hard for us to realize that such things can be. Perhaps it is even harder for us to realize that such things were in our own country not so very long ago. The statute of religious freedom in Virginia was one of the first declarations of freedom with respect to religious observance. Our Constitution is only one hundred and fifty years old which contains the guarantee that Congress shall not interfere with the free exercise of religion.

When New Amsterdam was under the control of the Dutch, there was perhaps no country in the world which had any modern conception of religious freedom. There was no such thing in our New England. Quakers were persecuted and found refuge in Rhode Island, and the atmosphere of New Amsterdam is shown by the opinion of the Dutch ministers who reported about 1657 that certain Quaker women had been sent to Rhode Island "where all kinds of scum dwell, for it is nothing else than a sink for New England." This was not a happy place for those who disagreed with the Dutch ministers, not that they were any worse than many others.

When the English came into control Charles II gave the entire management to his brother James, then Duke of York, and one of his first acts was to isue a proclamation directing that all should be so governed "that differences in opinion do not lessen their charity to each other, since charity is a fundamental in all religion." That was going very far for those days. Within thirty years Trinity was established. It was established on the basis of charity for all and opinions were to be free. I think it may be said fairly that Trinity has been guided by that early counsel.

The first church was erected on the site of the present church and the River came up to Greenwich Street or thereabouts. The Churchyard went down to the River. We were on the outskirts of the City.

Now in establishing this Parish Hall as a meeting place, we hope to be guided by the same spirit that was declared for the Colony of New York two hundred years ago. We hope this Hall may be so used that it shall be helpful to those associated with Trinity and its chapels and to many whose days are passed within our neighborhood.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Chicago's Ninety-eighth Annual Convention.

Plans for the ninety-eighth annual convention of the Diocese of Chicago, to be held at Grace Church, Oak Park, February 5, 6 and 7, are complete. Plans of far-reaching importance to the diocese, including the diocesan centennial program and proposals for refinancing the obligations of the entire diocese, will be submitted to convention.

The pre-convention dinner, sponsored by The Church Club, will be held Monday night, February 4, at the Hotel Sherman, at which time Bishop Stewart will make his annual awards of Crosses of Honor for distinguished service in the diocese. He will deliver his convention charge Tuesday morning, February 5. Tuesday night, Bishop Henry W. Hobson of Southern Ohio will be among the speakers at a mass meeting in Grace Church. Thursday, February 7, the annual meeting of the Diocesan Woman's Auxiliary will be held with the Bishop and Dr. Herbert W. Prince speaking. Archdeacon W. H. Ziegler is chairman of convention arrangements.

Laborer Tells Settlement Help.

A laborer's story of how the Church helps Chicago's great west side through her social service institutions was related by B. Hrdina, leader in a Workers' Committee of the area, before the annual meeting of Chase House board this week.

Hrdina told how his group had been offered facilities at Chase House for meeting purposes; how gradually he and his friends had become acquainted with the settlement until it became as a friend to them and finally termed the institution a "second home" to hundreds and thousands who are served by it. He related some of the personal services which staff members at Chase House render unfortunate families in time of illness, death, relief tangles or other emergencies.

Bishop Stewart presided at the annual business meeting of the house. Officers elected were: President, John D. Allen; vice-president, Mrs. L. J. Braddock; secretary, Miss Helen MacLean; treasurer, Mr. Carl A. Pfsu. The Bishop is honorary president of the corporation.

Chicago Organist Dies.

Mason Slade, well-known church organist and choir leader in Chicago, died suddenly of a heart attack, January 14. Mr. Slade had been for a number of years organist and choirmaster of St. Peter's and Christ Churches. He was the youngest official organist at the St. Louis World's Fair and came to Chicago shortly after the exposition, serving as organist at St. Andrew's on the west side; Christ Church, Woodlawn, for twenty years; St. Peter's; Grace Church, Hinsdale, and Emmanuel Church, LaGrange. He studied abroad for several years. Funeral services were from St. Peter's Church.

G. F. S. Elects.

Mrs. John R. King, of Emmanuel Church, LaGrange, was accorded an unusual honor when she was elected dioce-

san president of the Girls' Friendly Society for a fourth consecutive term. Other officers named were: Honorary president, Mrs. Robert B. Gregory; first vice-president, Mrs. Cleon E. Bigler, Western Springs; second vice-president, Mrs. Wm. McEvoy; secretary, Mrs. John Wren; treasurer, Mrs. Walter L. Belt.

Young People Make Award.

Gamma Kappa Delta, diocesan young people's society, awarded its honor shield for constructive work during the past year to St. Peter's, Chicago, chapter. The award was announced at the annual installation service at St. James' Community House, January 14, when newly elected officers took up their work. Leigh H. Hunt is president.

J. E. Boyle.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

The Triumphant Exit of a Good Soldier and Servant of Christ.

The funeral of the Rt. Rev. Boyd Vincent was held in St. Paul's Cathedral, Cincinnati, on Wednesday afternoon, January 16. The body of the beloved patriarch lay in state a day in his old Cathedral. While young clergy in Easter vestments stood guard, hundreds of friends came to pay their last respect. In spite of a heavy cold rain, the people packed the Cathedral to its capacity. Bishop Hobson had charge of the services. Dr. Frank H. Nelson of Christ Church read the sentences as the casket proceeded through an aisle of sixty vested priests. Bishop Gravatt of West Virginia read the Psalms and Bishop Francis of Indianapiis the Lesson. Other Bishops attending were Bishop Abbott of Lexington, Bishop Page of Michigan, and Bishop Paul Jones. The Rev. B. H. Rinheimer, D. D., represented the National Council.

The Cathedral choir was augmented by forty vested priests from the Diocese of Southern Ohio.

It was a joyful service, the triumphant exist of a good soldier and servant of Christ. Easter hymns, Easter flowers and Easter spirit lifted up all hearts. It was such a service as Bishop Vincent would have wished.

Cincinnati showed it had lost a great and veteran citizen. In only nine days more Bishop Vincent would have reached the forty-sixth anniversary of his consecration. Instead now his pall-covered casket took the place where so long ago he had been set aside for the duty he so greatly fulfilled. Bishop Hobson accompanied the body to Bishop Vincent's old home at Erie, Pa., where, with others Bishops, he read service at the grave on the following day.

The widow and daughter of the late Bishop Theodore Irving Reese came from Massachusetts for the funeral.

Bishop Boyd Vincent.

For half a century Boyd Vincent has been known as a pastor and apostle of the Church. When rector of Calvary Church, Pittsburgh, before 1889, his name was taken by the younger clergy and students in theology as a symbol of what the parish priesthood should be. From the time that he entered the Episcopate, the traditions of the Church in Southern Ohio gathered around him and Churchmen in all parts of the country turned to him as to a wise and courageous leader. Every good cause, especially in the movements toward Church Unity, had his support. Every new member of the House of Bishops received the benefit and blessing of his sympathetic friendship. The position to which he at last attained, as Senior Bishop in the Anglican Communion, carried more than the prestige of long experience and service. Through the later years of active episcopate and retirement, the judgment of his alert mind was sought, his unwavering voice was heard and his presence cherished. For the Christian household of faith he continued to the close of life, as he will never cease in our remembrance, to be a beloved Father-in-God.

James DeWolf Perry,
Presiding Bishop.

Bishop Lawrence's Tribute.

"The expression that I should use if asked to describe Bishop Vincent in two words would be a 'Knightly Saint.' He was in all points official and informal, virile: he was a man: strong and deep like his voice, with a richness of sentiment that was also felt in his speech. He was fully consecrated and never, so far as I know, thought of himself, his comfort or his promotion.

"I remember that when a Canon had been passed which enabled Bishop Jagger, who had been an invalid for years to resign, he immediately arose and presented his resignation of his See; at which Vincent, who as Bishop Coadjutor had done all the work for years, arose and in a most decided and affectionate voice protested; he would be happy to remain Coadjutor and do the work for the rest of Jaggar's life, but he was finally prevailed upon to accede.

"When the Prayer Book amendments were up a few years ago he and I worked together to get the formula of Baptism simplified, but we made up a small minority; as we left the House together he said: 'Lawrence, we have started something which will not rest until it has gone through.' Later, he presented as a first step an amendment which resulted in the second question in the Confirmation office.

As member and chairman of the Committee on Amendments to the Constitution, his thought and work were in the Constitution and foundation of the Church Order and Administration; a position of great importance but of little personal recognition. He was a man of doubtless courage, physical, intellectual and spirit. It never seemed to occur to him to falter or wince under opposition. He moved steadily on and took the blows as they fell with cheer and with humor.

"His was a tender heart, his affectionate care of the widow of his brother, Strong Vincent, who fell in the Civil War, beautiful. What a handsome face he had and how it lighted up among friends, and also, too, when indignation moved him.

"His service in the Episcopate has been a long one, during which one may safely say he had the respect and affection of every bishop in service during that period."

The above statement was made by the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, now retired, and a friend of Bishop Vincent's almost all of his life.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

Parish Organizations Join in Festival Service.

On Monday, January 7, at 5:15 in the afternoon, the organizations of St. Mark's Church, San Antonio, marched into the church behind the combined choirs of the parish, led by the vestry. The church was crowded to the doors with the members of the working organizations in the parish. The Rt. Rev. Clinton S. Quin, D. D., Bishop of Texas, was the preacher. After the service of rededication, the parishioners went into the parish house for the annual parish dinner and parish meeting. The rector, the Rev. Arthur R. McKinstry, reported that 172 members have been added to the parish during 1934, that the Church School enrollment was 800, and a total of 434 services were held during the year. St. Mark's Church has an elaborate plan for the commemoration of the sixtieth anniversary of the opening of the present church structure on Easter Day; this plan was outlined by the rector at the parish meeting.

VIRGINIA.

Rt. Rev. H. St. George Tucker, D. D., Bishop

Y. P. S. L. Conference.

Miss Dorothy Fischer, National Secretary for work among young people, visited Alexandria, Va., on Tuesday, January 15, and met the leaders of the Young People's Leagues of the city and neighboring counties, at a supper conference in St. Paul's Parish Hall. Thirty-five persons were present, including three rectors, and also several students from the Theological Seminary, where Miss Fischer spent the afternoon. Miss Fischer believes that a program, practical and challenging, calling for sacrifice, will find response among young people who are not attracted by a schedule vague and dilletante. A lively and prolonged discussion followed the address.

FLORIDA

Rt. Rev. Frank A. Juhan, D. D., Bishop

Rev. Alfred St. John Matthews Was Advanced to Priesthood by Bishop Juhan on Feast of the Epiphany.

Christ Church, Monticello, was filled to its capacity for the morning service on the Feast of the Epiphany, when the Rev. Alfred St. John Matthews, its rector since October, was advanced to the priesthood by Bishop Juhan.

This was the first ordination ever held at Christ Church, which this year commemorates its semi-centennial. Friends of Mr. Matthews came from points as far distant as Jacksonville and Saint Augustine to witness the impressive service. The morning service at St. John's, Tallahassee, was omitted in order that both its rector and congregation might attend the ordination. The choir of St. James, Perry, was present in a body to augment the singing.

The Rev. Thomas A. Schofield, Minister in charge of the Churches at Live Oak and Lake City, presented the Ordinand. The Litany and Gospel were read by the Rev. Wm. Jeffery Alfriend, rector of St. John's Parish, Tallahassee; and the Epistle was read by the Rev. Ambler M. Blackford, associate rector of St. John's Parish, Jacksonville.

The Bishop of the diocese preached a most inspiring and challenging sermon, taking his text from St. Paul's charge to Timothy, "Fulfill thy ministry," in which he emphasized the responsibility of the laity as well as the clergy in their respective ministries.

The Rev. Mr. Matthews was born in Jacksonville, but at an early age moved to Saint Augustine, where in his boyhood he was a member of Trinity Parish. He is the son of the late Mr. Frank B. Matthews and Mrs. Mary Wright Matthews. His schooling was received in the public schools of Saint Augustine and Jacksonville. For six years he was under the Rev. Mr. Blackford at Keystone, South Jacksonville, during which time he was a communicant of St. John's Parish. He took his collegeiate and theological training at the University of the South, Sewanee, Tennessee; from which institution he received both

a B. S. and a B. D. degree. He graduated at Sewanee in June, 1934, with highest honors. He was placed temporarily in charge of St. Mary's Church, Green Cove Springs, and in October last took charge of his present field which includes Christ Church, Monticello; St. James, Perry; St. Clement's, Lloyd, and St. Mary's, Madison.

Pre-Lenten Retreat for Diocesan Clergy.

An event of unusual importance and significance for the clergy of the diocese will be the Retreat and Conferences to be held February 13, 14 and 15, probably in Jacksonville. This Retreat is the major event of the program for the year of the Diocesan Commission on Evangelism.

The Rev. Basil M. Walton, Chairman of this committee, has been fortunate in securing the Rev. Malcolm S. Taylor, Field Secretary of the National Commission on Evangelism, to lead the Conferences and to conduct the Retreat.

All of the clergy in the diocese are expected to be present, and no doubt eagerly look forward to this gathering. For the clergy, this Retreat and Conference will be most timely, coming as it does shortly before the Lenten Season.

SOUTH FLORIDA.

Rt. Rev. J. D. Wing, D. D., Bishop
Bishop Coadjutor.

A Thousand Mile Tour on Bicycles.

Ralph P. Channon, of Providence, Rhode Island, and Arnold Charnock, of Sanford, Maine, received their commission as Captains in the Church Army from Bishop Wing during an impressive service in St. Luke's Cathedral, Orlando, Florida, on January 14. These young men completed their training for this commission before coming with the group from the Church Army under Captain Charles L. Conder for a four months' bicycle tour of this diocese.

Other members of this group are John Daley, of Scranton, Pa.; Joseph Entwistle of Pawtucket, R. I., and Fred Sudden, of New Bedford, Mass. Missions at Kissimmee and St. Cloud, under the Rev. Elred E. Simkins, were visited by this group prior to their coming to the Cathedral parish on January 12.

At the close of the special service in the Cathedral on January 14, Bishop Wing gave his solemn charge and blessing to these Church Army Cycling Troubadours from the steps of the Cathedral, then after singing one verse of "Onward Christian Soldiers," they started on their bicycles for Winter Park, the next stop in their journey of one thousand miles through this diocese.

Gradually working down the east coast and through the southern part of the diocese, they will continue along the west coast, thence to the northern part of South Florida and complete the trip by attendance at the diocesan convention, to be held May 7-9, in Daytona Beach.

C. Robinson.

BETHLEHEM

Rt. Rev. F. W. Sterrett, D. D., Bishop

An Old Joke Applied.

The Convocation of Scranton held its mid-winter session in Epiphany Church, Glen, on January 14 and 15, the Rev. Edward McCance, rector. The Rev. Dr. John Lewis, a Congregational minister of Scranton, spoke on "A Ministry For Today." He told the story of the child who fell out of bed. When her mother asked her how it happened, the child said, "I fell asleep too near to where I got in." Dr. Lewis thinks one trouble with some of the clergy at least in his denomination is that they fall asleep too soon after they get into the ministry. He wondered whether this was so in the Episcopal Church. Maybe!

The Annual Canvass.

It was a disappointment to many of us. We hoped for a substantial advance. Instead we have $1,128 less than for 1934.

Are times better? I was told that a certain car shop would only work three days for the month of January. This is the worst yet. Our big industries in the diocese are not around that elusive corner, as yet.

H. P. W.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

Christmas for the Seamen.

It may not have been Christmas Day, but it was really Christmas down at the Seamen's Church Institute, New Orleans, on Wednesday evening, December 26. It was then that the seamen were having their annual Christmas service and entertainment. And such a wonderful time it was.

Bishop Morris was there and conducted the service. The men seemed so eager to be taking part in the worship; they sang hymns and carols, they recited the Psalms, and you could have heard a pin drop as they listened attentively to the Bishop's words of cheer, hope and courage.

The refreshments were most plentiful and unique. Ice cream, mince pie, coffee, oranges, bananas and apples were served. Among the gifts were comfort bags, made and filled by Church School children throughout the country. Indiana and Ohio seemed to be the banner givers this year. So many of these little bags, filled with needed articles, were received this year that many seamen in the hospitals and those not at the party will be remembered.

It was just impossible to know how many were at the celebration. The building was crowded and so was the sidewalk. There must have been about 200 inside and 100 unable to get in. Board members were there; entertainers were there and everybody wore a smile. Great credit is due Mr. Harold A. Johnson, the superintendent, for the perfectly splendid record of the Institute during these "hard times." His report showed figures only; one must go to the Institue to get any idea of the real worth it is to these men of the sea.

Alma S. Hammond, Secretary,
Seamen's Church Institute.

CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

Anniversaries Celebrated.

The Rev. Harold E. Sawyer celebrated his eleventh anniversary as rector of Grace Church, Utica, on Januray. 13. During his incumbency the church has grown from 850 to 1,283 communicants. The church building has been repaired and redecorated, new organ installed and a $400,000 parish house was built and paid for.

The Rev. Arthur Breese Merriman, rector of the Church of the Saviour, Syracuse, celebrated the tenth anniversary of his ordination to the priesthood on January 6—Epiphany. The English Boy Choristers of the London Choir School assisted in the celebration. How those boys could sing! Beautiful tones, superb phrasing and artistry and, above all, their enunciation was excellent.

St. John's Church, Whitesboro, has recently received a bequest of $2,000 by the will of the late Ida M. Wagner.

Churches Repaired and Beautified.

The Parish Aid Society and the Circle Guild of Calvary Church, Utica, have had the wood work of the rectory renewed and the exterior painted. A considerable amount of repair work on the church building was done at the same time.

The windows in Grace Church, Union Springs have been completely reset in new lead and in modern double ventilated frames.

St. Paul's Church, Owego, recently received a bequest of $2,000 to be added for parish support.

The Church of the Redeemer, Watertown, has completed extensive repairs on the church building. The chancel has been re-roofed, the brick work repainted, the interior of the church redecorated and painted and the chancel and sanctuary given a new interior roofing.

The Rev. Henry Lee, white missionary-in-charge of St. Philip's (colored) Church, Syracuse. baptized forty-eight during the year of 1934. This mission has a communicant list of 167.

The Rev. Claude H. Leyfield has been appointed Dean of the Fourth District Convocation. The Very Rev. R. W. Bell has been reappointed Dean of the First District Convocation.

Winter Meeting of Woman's Auxiliary.

The Woman's Auxiliary of the Fourth District held its winter meeting in Grace Church, Syracuse, January 17, Mrs. Harry E. Clarke, presiding. Dr. H. B. Taylor, physician in charge of St. James' Hospital, Anking, China, addressed the meeting.

Dr. Taylor also addressed the Men's Club of St. Mark's Church, Syracuse, at a supper meeting, on January 17. He showed moving pictures of his work and of conditions in Anking, China.

Joseph R. Clair.

HARRISBURG.

Rt. Rev. Wyatt Brown, D D., Bishop

Three Generations Confirmed In the Same Class.

Here are two recent instances of the far-reaching influence of the Church's ministrations in hospitals and other institutions for the sick. In October, 1933, Archdeacon Hughes, who for more than nine years has been Chaplain at the State Sanatorium for the Treatment of Tuberculosis, located at Mont Alto, Pa., baptized an ex-service man and prepared him for confirmation. Due to his father's serious illness, this patient was obliged to leave the Sanatorium before the visitation of Bishop Brown, of Harrisburg, in whose diocese Mont Alto is located. The patient was subsequently confirmed in Pittsburgh by Bishop Mann. Returning to his home in Butler, Pa., he interested his relatives in the Episcopal Church. On the Feast of the Epiphany, 1935, Bishop Mann confirmed this man's mother, sister, brother-in-law, and their children in St. Peter's Church, Butler, where they were presented by the rector of the parish, the Rev. J. K. Brennan, Jr. To have three generations from one family confirmed in the same class is not a common occurrence.

Another case worthy of mention is that of a young girl whose mother has been a patient at the same sanatorium for several years. Several years ago Chaplain Hughes baptized the mother and prepared her for confirmation. He later baptized the daughter and she was confirmed also by the Bishop of Harrisburg. The daughter

(Continued on page 22.)

FAMILY DEPARTMENT

JANUARY.

1. Circumcision. (Tuesday.)
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Friday.)
27. Third Sunday after Epiphany.

* *

THE COLLECT.

Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

* * *

HOMES.

So long as there are homes where fires burn,
And there is bread;
So long as there are homes where lamps are lit,
And prayers said;
Although a people falter through the dark,
And natons grope,
With God Himself back of those little homes,
We have sure hope.

—Grace Noll Crowell.

* * *

The Christian Dynamic.

No one can read the New Testament, and particularly St. Paul's Epistles, without observing how in the Christian experience which is there portrayed there is a blended note of triumph and joy. The Christian has entered into a new world redolent with the freshness of a heavenly morning. Behind him lies a past life with which he has broken; before him stretches a future entirely different from the past, because it is full of the promise of moral victory and closer fellowship with God. There is a feeling of newness in the air. New visions open up before a personality which has been renewed; new sources of spiritual power await discovery. "Bliss was it in that dawn to be alive."

What was the secret of this sense of joyous emancipation and spiritual vigor? It is to be found in the Person of Jesus Christ. The Christian was an emancipated man because Christ had freed him from the tyranny of sinful habit, had taken him out from the narrow world of selfish desire and had set his feet "in a large room". As he looked into future with its unknown difficulties and temptations awaiting him, he saw that future dominated by a Figure, scarred in hands and side, yet victorious. That figure represented the purpose of God and the power of God to secure the ultimate fulfilment of the purpose. It was a Figure, not only of beauty, and of power available for distribution among men. "Nay in all these things we are more than conquerors through Him that loved us" is the triumphant conclusion of the piece of spiritual autobiography which St. Paul gives us in Romans 7 and 8. There had been for the apostle fierce struggle, ending in despairing failure. But that was in the days before he had learned the redeeming love of Christ. When he had learned it, all was changed. Into his life came a vast transformation. He experienced a complete moral renewal, which brought with it peace of soul and the knowledge that he was in the keeping of One who could be to him the constant Companion of his way.

In St. Paul's teaching, which was the transcript of his own experience, the secret of the Christian life is renewal from within. The Christian is called to a life of love and trust in which the fruit of the Spirit is manifest; but such a life is possible only if he is indwelt by Christ. "In Christ" is one of the apostle's favorite phrases. He meant by it such a close union with Christ that the life of the Master flowed into that of the disciple. There is a Spirit who indwells, and that Spirit is the Spirit of the Living Christ. We speak of this as mysticism; but note that the Pauline mysticism is no vague and nebulous doctrine of immanence. It is mysticism connected with a clearly defined Person, and it has a severely ethical content. The historical Jesus was real; the Living Christ was real; and the Spirit of Christ made Himself felt as indwelling Spirit in the human heart. Those who were "led by the Spirit" gave proof of the reality of His guidance by living a life of holiness and displaying a moral sensitiveness to the ideals and standards set up by Jesus Christ.

Christian experience remains in essence the same throughout the ages. It preserves its constituent features—the sense of alienation from God; restoration with the ensuing consciousness of wounds healed and fellowship renewed; and experience of power coming into the life from a higher source. That it remains thus true to type is proof that it is not the product of illusion. Jesus Christ is for every generation the Saviour and the Life-Giver. Is there any message more needed for the present time than this old yet ever nw message of power that can transform human character? "We have no power of ourselves to help ourselves" is the cry going up from many a soul which is conscious of its spiritual impotence in face of temptation, and is a prey to invading forces of evil. Yet the power is there, only the struggler does not know where to look for help. Canon Barry is surely right when he points out in The Relevance of Christianity that the problem for thousands today is not whether Christianity is true, but whether it has any bearing on life or is of any practical utility.

Christianity is a way of life. It has a dynamic of its own. Christian living is living sustained by the communicated power of Christ. That is the story revealed by the New Testament and confirmed by Christian experience down the centuries. Is it not sometimes the fact that those who fail to find the help they need, fail because they have not learned how to be receptive? There is in their lives too much fret and strain. They have not discovered the secret of becoming instruments of a higher power and of waiting upon God. Only he who is ready to make this act of self-committal to Christ can know the measure of His resources. A life thus united to the living Source of life must have in it the notes of joy and triumph, because it will be a life in which there will be the progressive achievement of victory.—Archdeacon V. F. Storr, in Church of England Newspaper.

* * *

"Jin."

"This must be remembered" (it is Kagawa, the great evangelist of Japan who is calling us of America and the world to remember that), "Shintoism, Buddhism and Confucianism all teach love to a certain degree. There is a vast difference, however, between the instinctive love of animals, the ethical love of human beings and the redemptive love which God revealed through Christ. Animal love is purely instinctive, and is not subject to the correction and control of reason. Human love, though more instinctive, attempts to become rationalized only within the bounds of human relations. Confucius called this 'jin', the way of benevolence. But the jin of Confucius is not rooted in God." And so Confucius called it jin—the way of benevolence. Many of us in a Christian land, and some in Christian churches, call it the way of benevolence, like Confucius did, and leave God out. We accept and make a poor attempt at the second great commandment and ignore the first and greatest commandment. "In Christ alone"—I am quoting Kagawa again, who says, "In Christ alone, and for the first time, was made known to mankind the love of the Cross which forgives enemies and saves sinners."

The way of benevolence, jin, is not enough. If so, Confucius is sufficient and we do not need Christ.—Rev. J. O. Atkinson.

* * *

For the Southern Churchman.

TO UNDERSTAND.

O. G. Strum.

I do not know or understand the feeling
in my heart,
The yearning that would set me far apart
From selfish impulse and from human greed.
I only know that Something stirs within,
A Something that declares my soul akin
To other lonely souls, so much in need
Of understanding, in the World's keen mart.

The loneliness of heart and soul!
One meets them everywhere.
One makes of sympathy a Dole—
A pressure of the hand—a whispered prayer—
A scant expression, one can only dare,
Of sympathy Divine that floods the soul.

To give of self, unstintingly to all
Who sadly need the understanding friend,
One's ear must be attuned to heed the call
Of that dear Friend, whose tender Hand
Alights a spark divine with the heart,
And speaks, with gentle love, this one command:
"To know and serve Me, you must understand."

Oh, Friend, who art so worthy and so understanding, too,
My heart goes out in adoration unto You!

* * *

An Ordinary Housewife.

It is significant, I think, that Jesus pictures for us an ordinary housewife. This is a parable of God's love, but Jesus does not think it necesary to make the leading character a princess or a queen, but just an every-day woman. Even though one's life does not include a large amount of domestic routine, it ought to be remembered that for Jesus the commonplace was full of grace and truth, and "if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger." The Anglo-Saxon word "lady" meant "loaf-giver," and we might call this the parable of the Lady in the House.

But it was primarily as a vehicle of spiritual truth that Jesus told the story, and certain things stand out. One is that the coin was lost right in the woman's own home. It did not slip from her hand when she was jostled in the market-place. No purse-snatcher got off with it. It was not lost when some banker invested it unwisely. It was within the four walls of home that it

disappeared. The insurance companies are always telling us how many accidents occur at home. The danger of falling in the bathtub or tripping on the parlor rug or tumbling headlong down the cellar stairs is greater than the danger of being struck by an automobile. This is due, I suppose to our feeling that home is a place of security, and we therefore cease to be on our guard.

Which is strangely like something in the spiritual world—namely, that times of relaxation are the most dangerous. When we are busy in the market-place, there are many things that will keep us from sinning. It is when we relax with our friends that we are apt to pass the harsh judgment, or do the popular thing or make the foolish promise. When in public, our conduct is regulated by our desire for social approval, but at home these restraints are off. Sometimes the most precious treasure we have in our home—our children—are neglected and slip away and finally are lost. Unless office-bearers are eternally vigilant, even in the Church there will be those to hide away in a dark corner and at last be numbered among the missing.

A second truth in our parable is the great value of the thing that has got away. It was only one coin in ten, and the careless housewife would have said, "Well, don't worry about it; it can't be far away." But not this housewife. That coin meant something to her. It may have been a part of the circlet that she wore across her forehead, and the loss of it meant that the perfection of her headdress was spoiled. Or perhaps it was money saved for the land lord, whose insistent knock was due to be heard. Or perhaps it represented the purchase price of some treasure for which she and her husband had long been saving. Even though the ten per cent could not have got out of the house, it wasn't enough that she had ninety per cent in hand. She wanted to see the entire amount.

Accordingly, with candle and broom she sought diligently until she found it. And this, says Jesus, is a picture of God's infinite love. The shepherd goes after the lost sheep "until he find it." and the lady in the house searches for the lost coin "until she find it." "Until she find it"—how much of divine persistence there is in that phrase! God had for so long been seeking for man. Nature and conscience had been the instruments of His search. Wisdom had cried aloud in the street seeking for her children. The voice of priest and prophet had not been silent in the land. But man had been deaf to it all, and still went blindly along the paths of his own self-will. Now a lamp is lighted—it is the lamp of Truth; and now a voice is heard—it is the voice of Him who came to seek and to save that which was lost, and so long as one of His own is missing He can have no rest until He find it.

Which leads us to that other element in the story: the great joy of discovery. In the small town every household sorrow is a village tragedy. Imagine the gloom that must have spread among this woman's friends when the knowledge went abroad that, in that land where money was so scarce, one drachma, one day's wages, one-tenth of all that she had, had disappeared. It is in the time of our sorrow that we discover how many friends we have—and it is perhaps some consolation to find out that we had more than we knew. But equally do we like to have our friends share our happiness with us, and when this woman's diligent search was rewarded her joy knew no bounds. She had to have someone with whom to share it. We can picture the frenzy of her excitement as "she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost."

"Likewise," says Jesus, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." It is a picture of the supreme importance of one human being. It was a hard saying then; it is even harder for us, who speak of human beings as "hands" in a factory and consider it no great tragedy if one should perish. But that is the estimate of an unregenerate human nature. The revelation of the Gospel is that one soul—every soul—is of infinite worth, and however it may have got lost divine love can have no rest until it find it.—Presbyterian Banner.

* * *

For the Southern Churchman.

RECOVERY.

Leslie Savage.

Lord. Thou hast healed my body's hurt,
That halted and dragged with pain,
Heal my pallid limping soul
That failed beneath the strain.
Cure it of crippling doubt and fear
That I may stride again,
Stalwart in faith and quick to help
Some faltering fellow men.

* * *

The Call From the Mission Field.

"Grieve not the Holy Spirit of God"—grieved, and deeply grieved, must that Comforter divine be also when He sees how small a section of the Christian Church takes any living sacrificial share in the work of world-evangelization; how few parents dedicate their children from their birth to this glorious enterprise; and how poor and almost shabby appear our money offerings for the task which is of all work the nearest to our Lord's heart, compared with what we spend on our own luxuries, not to mention what we imagine to be our necessities. When "the fruit of the Spirit which is love" glows in our hearts, missions will cease to be starved to withering-point in many fields, and the Holy Spirit's grief will be turned into joy over the Church's labor of love. Every man a missionary in his home, his business, his parish, and every man pulling his full strength to make our Lord's way known upon earth, His saving health among all nations—that is the ideal. How can the Spirit but be grieved when that Lord's first missionary command to pray the Lord of the harvest to send out laborers, and His last command to the laborers to go and make disciples, have so little weight with a great host of communicants of His Church? If when the Spirit once said, "Separate Me Barnabas and Saul," the Church had said, or they had themselves said, that they could not be spared, the history of the Church, and of the world, too, would have been very different even from what it is.—Canon R. C. Joynt.

* * *

A Strange Family.

The father has never missed church or Sunday School in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get up tired on Sunday morning?

Don't they belong to any lodges, where they get their religion, instead of at their Father's house, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social Gospel, or whatever it is that their minister preaches?

What's the matter with this family anyway, and why are they so happy and cheerful? We leave it to you to answer. —Rev. W. W. Wilke, Pana, Ill.

* * *

The Secret of Peace.

The great spirits of Christendom have often tried to tell us their secret. In the end their voice has brought us much the same message. Let the great soul of Cardinal Mercier of Belgium speak for them. "In view of my age, and that intimacy of heart which unites us, you may allow me to betray a secret. Like every one else I have known joy and I have known suffering, during the course of my life, but I have never been unhappy. Whether in the years of peace, or whether in the years of war, whether in poverty or in prosperity, whether in failure or in success, never have I ceased to feel deep in my heart a sense of tranquility, confidence and peace. I must tell you the secret. It lies in giving yourself confidently to the goodness of the Lord."—Rev. Dr. Louis Sherrill.

* * *

STAR OF MY HEART.

Star of my heart, I follow from afar,
Sweet Love on high, lead on where shepherds are,
Where Time is not, and only dreamers are.
Star from of old, Magi Kings are dead
And a foolish Saxon seeks the manger-bed.
O lead me to Jehovah's child
Across this dreamland lone and wild,
Then I will speak this prayer unsaid,
And kiss His little haloed head—
"My star and I, we love Thee, little Child."

Except the Christ be born again this night,
In dreams of all men, saints and sons of shame,
The world will never see His Kingdom bright.
Star of all hearts, lead onward through the night
Past death-black deserts, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within:
All hearts of earth shall find new birth
And wake, no more to sin.

—Vachel Lindsay.

* * *

For the Southern Churchman.

NEW LIGHT.

Minnie R. Dreesen.

Lord, give me light that I may see,
The wondrous things you've done for me.
Not just to ask for help and care—
But see your beauty everywhere.

FOR THE YOUNG PEOPLE

For the Southern Churchman.

NIGHT'S SPARKLING SEA.

Alice M. Spokes.

I gaze in gratitude of sight
Upon a sea of blue at night;
A sea of planets—glittering spars,
With crested waves of sparkling stars.

My eyes, in admiration, shine
For fear I lose a gem of Thine;
Imprisoning safe within their gaze
A vague and restless, twinkling maze.

And when I view such wonders—God,
Where human feet have never trod,
Upon this sea of blazing light,
I sail my soul to You this night!

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter 5.

The Missionary.

M. L. G.

It was a bright Sunday morning. Claire lay out in the sunshine on the porch that opened from the upstair's hall. A tall hemlock whose boughs she could almost touch through the railing was fast shedding its snow blanket. "Plop!" went a mass of soft whiteness to the ground. The bough sprang back, and Claire's face was sprayed with tiny drops.

The house was very quiet. All the other children had gone with Father to Sunday School. Mother came to the door, all dressed for church.

"Not crying, pet?" she cried anxiously.

Claire burst out laughing. "No Mother, it was the tree crying to lose its snow!"

"Cindy will come up to see you, while I'm gone," said Mother, wiping the drops from Claire's face with her handkerchief, that smelled a Sunday smell of "Florida water." "Get her to tell Uncle Danger to put you in if you get tired or cold. You wouldn't rather I'd stay?"

"I'll be all right, Mother. I jus' hope the missionary won't talk too long."

"Maybe you'll get a little nap out here in the sunshine." Mother put one arm around Claire to hold her while she arranged the pillows with the other. "Then, when we come back, you will feel so well you will enjoy Mr. Craig."

"A missionary is what I can never be," Claire said in a troubled voice, as Mother tucked the blankets more firmly around her.

"A blessing is what you can be, and are!" Mother kissed her forehead. She put Claire's favorite doll, Amy, just inside the covers. "The Grays are coming by for me. We'll all be back, before you know it!"

And so it was. Claire heard the Grays drive up, Mr. Gray's big voice and laughter, the horses' hoofs sounding more faintly. The sunshine was warm on her face, the hemlock stretched friendly arms into the blue, blue sky. Claire pulled Amy close. Amy looked very sleepy, with her waxen eyelids closed. Claire could not keep her own eyes open. Cindy came on tiptoe to the door.

"'Tain't no trouble lookin' after Miss Claire dis yuh mawnin'," she said with a chuckle, as she went back to the kitchen where Uncle Danger was leaning back in his cane chair, resting; "she done gone 'sleep same ez if twuz de middle of de night."

But Claire waked in time to hear the return. First Kent and Philip, dashing up the stairs and shouting:

"We stayed all through!"

"An' we were good." That was Kent.

"A lady fwowned at me," Philip put in, "an' I fwowned right out loud at her!"

"He on'y made a little noise, Claire," Kent explained.

"Like this," Philip cried, "oo-oo-oogh! But I was goin' to fwown some more, but Mother looked no."

Then Winnie and David were on the porch.

"O Claire, you'll like the missionary." Winnie said, "And he's goin' to write us Chinese names after dinner, to keep for always."

"He said the Lord's Prayer in Chinese for us, in Sunday School," David added. "It's good the Lord knows everything, 'cause that was the funniest lot of sounds! I wouldn't have known it meant a prayer."

"And this is our fine girl, Claire," a voice said from the door, and there were Mother, Father and the Missionary. Claire caught her breath in sudden fear, but the next minute the missionary had both her hands in one of his and Claire had to answer his friendly smile with her own timid one.

"I've heard of Claire," said Mr. Craig. "I think, Claire, I've wanted to see you more than you have me. Your Mother said I might just speak to you now. But I'm going to stay here all day, and I'll tell you later of a message from someone in China to you."

That Sunday always stayed in Claire's memory as a dream. She was moved back into Mother's room for her dinner, and while she ate she could hear the voices and laughter coming up from the dining-room. Kent's and Philip's rose to shouts. What a lot of funny stories the missionary must know about China! And who ever had heard of her, in China, and sent her a message?

This fascinating question was with her all afternoon. After dinner Mr. Craig and Father smoked their pipes in Father's study, and then they had a walk with the boys and Winnie. During this time Mother read to Claire and heard her Catechism. This being so strange a Sunday the others must wait until next week for their Sunday reading. But at last Father came in to carry her down to the study. Claire loved the study—Father's desk, the walls with their book-shelves and pictures, the smell of pipe-smoke, the "Open Franklin," giving out a rosy warmth when the blower was taken down.

Here were gathered Mr. Craig and the other children. Mother followed Claire with her little pillow and light coverlit. In Father's arms, with the pillow under the place where her back would hurt, and the little quilt thrown lightly over, Claire turned her bright eyes to Mr. Craig.

"You've waited patiently, little lass," he said smiling. "And so have I, indeed, for I promised before I left China to tell you this story."

(To be continued.)

* * *

The Law of Use.

"I am almost afraid to use this beautiful table," said the owner. The cabinetmaker ran his hand across the polished surface and felt the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can't wear out that table. Why, do you know nowadays they would make fifty veneered tables out of just the wood you've got in this one; but this—the more you use it, the better for it, madam. The only flaw there is on it now is this worm-hole, and that came, you say, when you had it stored away in the loft."

"You're too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another. "I can't be very good stuff to begin with, then," was the girl's retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid people would find her out."

There is one law for the solid people and the solid woods, and that is the law of constant, well-sunned, well-aired, cheery use. Only veneer is injured by the common, practical, wholesome duties of every day life.—Forward.

* * *

Behind-Time Sallie.

Sallie Cole was the jolliest little girl in the whole block. That is, she was most of the time, and every one liked to have her around. But she had one fault that tried her poor mother and made her brother really cross. She was never on time. Day after day it was the same.

"Wash the dishes quickly, dear," mother would say.

"Yes, mother!" But Sallie never did. She would stand with her hands in the dishpan, playing with a cup or a spoon, and dream for an hour.

"Sallie! What are you doing? Have you finished the dishes and swept the crumbs around the table?"

"No, mother. I'll get it done right away," was the answer every day, but it would be an hour before Sallie had the dishes washed and the crumbs swept.

And school days were worse.

"Breakfast is ready, Sallie."

"But, mother, I'm not dressed yet," and Sallie kept every one waiting while she put on her shoes and washed her hands and face.

It did not matter to Sallie, not even when big brother Jack promised to give her a nickel each morning that she was ready for breakfast when mother called.

"Now look here, little behind-timer sister, you will be late to school again," he scolded.

Sallie only laughed. "It really doesn't matter if I am late. Anyway, you wait to give me a ride, so I almost always get there when the bell rings."

But this morning Brother Jack did not wait to give Sallie a ride to school. He was so cross he hurried away to his office and left her to walk. She was late again, and Mr. Marks, the principal, was in the room when she came in.

"Why are you always late?" he asked sternly, and Sallie had to tell him in front of all the children and her teacher.

Now you would think Sallie would do better after that, but she did not. She still dreamed and loitered and took a long, long time to do things.

One morning, after the summer vacation, mother received a letter from Grandfather Cole. "I shall be there Tuesday afternoon at three o'clock to take Sallie to the farm with me," he had written.

Now grandfather's farm was the nicest place in the world. There was nothing Sallie liked better than to stay there in the summer time with grandfather and grandmother. And today was Tuesday.

Mother went into the kitchen where Sallie was supposed to be washing dishes. As usual, she was just dreaming, with her hands in the dishpan.

"Hurry, dear," mother said, "or you will not get through before—"

Mother did not finish what she

started to say. She turned quickly and went out on the porch to watch for grandfather. Soon he came. He talked with mother. Then he peeped into the kitchen.

"Why, why, grandmother! When did you come?" Sallie cried.

"I came just now, Salliekin, to take you back with me, but I see you haven't your work finished. And I can't wait," grandfather replied.

"Oh, please, please wait. Just a minute!" Sallie begged. "I'll be done right away, if you will wait. Please, grandfather!"

"Can't do it this time, Sallie. Why, it is three o'clock now, and I must get home," and grandfather went away in a great hurry.

Poor Sallie! She put her head down on the table by the dishpan and cried and cried. To think she could not go with grandfather all because the dishes were not washed. And grandfather had said quite loudly that it was three o'clock.

Then she stopped crying. Whose fault was it she could not go? Hadn't mother often said, "Get your work done, dear?" and hadn't brother Jack always called her "Little Behind-Time?" Well, they never would have another chance to say such things, she promised the cups and saucers as she finished the dishes, oh, very quickly.

She kept her promise and the next time grandfather came she was all through with her work and ready to go with him to the farm.

And when the school-bell rang in September she was there on time, ready to march in with all the other children. Not once all that year did Miss Lane have to say, "How is it you are late again, Sallie?"—Junior World.

* * *

GOD IS LIFE.

God is life and breath to me;
There can be no death for me;
God is life—a part of me;
Naught without Him I would be.
In His image I am made
I live in Him—am not afraid;
I see, I hear, I feel Him nigh;
Smiling when my best I try
To do each day that I may grow;
Ever reaping what I sow.
God is life and breath to me;
There can be no death for me.
—Magda Brandon, in Homiletic Review.

* * *

Icelandic Ponies.

For many years I have been interested in Iceland—misnamed because, comparatively speaking, but little ice is to be found there. Its life, which centers around its remarkable ponies, is especially attractive. Iceland has a climate similar to ours where traveling from place to place is dependent almost wholly upon ponies, although automobiles are growing in number as roadways are built.

This island, lying in the North Atlantic, some three hundred miles southeast of Greenland, with its extreme north just within the Arctic Circle, is comfortably warm much of the time because of the Gulf Stream which flows up the south coast and northward along the west coast. This stream does much in counteracting the polar currents and in softening the climate.

In these days, when horses are constantly being withdrawn from our traffic congested highways, it is a pleasure to know of these shaggy little ponies which are so much needed in their homeland.

Some one has said that the burdens of Iceland, are borne almost exclusively on the backs of its ponies. Everybody travels in the interior on ponies, which are raised in the country, because that is the best means of conveyance. For hundreds of years it has been the only means. Every man, woman and child of Iceland can ride. If there is a long distance to travel, extra ponies are taken along to relieve those being ridden every hour. This primitive mode of traveling from farm to farm is interesting, from all accounts, and much to be desired over an automobile when roads are merely tracks and the speed of necessity is not more than from five to ten miles an hour.

These Icelandic ponies are strong and very sure-footed, often going very fast over the stony ground and seldom stumbling, even when obliged to pick their way over the lava rocks and boulders which strew much of the ground in certain sections, or when going in single file along the shelving sides of rocks hundreds of feet up in the air. Bridges, like highways, are rarely to be found, so in crossing deep streams, which are not easily forded on foot, people rely on these little steeds who keep their feet in spite of rolling stones and swift currents.

Icelanders show great consideration for their ponies. The animals are always well fed and well cared for. They live by grazing in summer, and in the winter on small amounts of hay, supplemented by the heads of dried codfish.

The chief domestic animals of this country, besides the ponies, are cattle and sheep. Grass here is luxuriant in many valleys, and during the summer months it is mown for fodder. On the quantity of hay harvested depends the number of sheep and ponies and cattle which each farmer can keep over the long winter. With the exception of sheep and horse raising, haymaking is the only agricultural pursuit. Every farm has its small field, but most of the hay grows wild and is a kind of marsh grass found on the boggy moors. When carts cannot be used the ponies take the place of hay carts, great bundles being slung over their backs, one on each side.

The small sure-footed ponies are greatly in demand in other countries, many people liking the peculiar gait of some of them, which is half trot and half canter. When they get to Denmark and other countries that buy them, they are, of course taught not to fear motor cars, but in their native land they are very much frightened of them and they rear and plunge and run like wild creatures. In time this problem will be solved, but at present Icelandic ponies are not used to automobiles, as there are only about four hundred miles of roadway over which they may travel with comfort.—Our Dumb Animals.

* * *

The Beauty of the Lord . . . Be Upon Us."

A missionary in Tokio tells of a Japanese woman who came to speak to her about having her daughter received into the school for girls, which the teacher was conducting. She asked if only beautiful girls were admitted. "No," was the reply, "we take any girl who desires to come." "But," continued the woman, "all your girls I have seen are very beautiful." The teacher replied: "We tell them of Christ and seek to have them take Him into their hearts, and this makes their faces lovely." The woman answered: "Well, I do not want my daughter to become a Christian, but I am going to send her to your school to get that look in her face."

Matteson once said, "Nothing shines of its own light. The radiance of everything is borrowed." Jesus was beautiful. It was not a borrowed radiance. It was the most exalted form of beauty known to humankind. There is no higher, for we beheld "the glory of God in the face of Jesus Christ". It made Jesus the transcendent figure of all time. It was this beauty the Psalmist desired, when he said, "Let the beauty of the Lord our God be upon us". If we would have the highest known beauty, then let us remember we are beautiful in the degree that we reflect the divine: God's glory in our face.—Norman Elliott Lambly, in Lutheran Herald.

* * *

The Nearest Duty.

Moses spent long years in the desert in keeping watch over the flocks of his father-in-law. But he did well the common task and one day his great moment came when God appeared to him in the burning bush, and from then on his life was lived on the heights. The apostles were good fishermen before they were made fishers of men. What the world needs today is for every man and every woman to do the duty that lies nearest; to stick to the job in hand and not be a shirk; to regard all life, including their common task, as sacred in the sight of God.

* * *

HANGING ON.

It's hanging on that does it,
When others faint and tire;
To keep a-going onward
To climb a little higher.
Some folks are always weary;
They say it can't be done,
While others keep on trying,
And find in work their fun.

It's hanging on that does it,
It takes a lot of grit,
But the more of that you're spending
The more you have of it;
And soon it gets as easy
As singing an old, old song,
Forget that you are plugging,
And days just slide along.

It's hanging on that does it,
Folks see you standing pat,
They say you are a wonder,
A genius, and all that;
You laugh at their exclaiming,
"Superior brain or brawn",
And know that all the difference
Is just in hanging on.
—R. Walter Wright, in Boy's Friend.

* * *

Trusted Christ.

In a creed we believe about a person or circumstance; but in faith we repose our trust upon a person. We must not believe about Christ only, but in Him, as Livingstone did, when on one occasion he was opposed at nightfall by an army of infuriated savages, and was tempted to steal away in the dark; but his eye lit on the promise, "I will be with you all the days," and he wrote, "I went to sleep because I knew it was the perfect word of a perfect gentleman." Do not believe only about Christ, but in Him.—F. B. Meyer.

* * *

JESOUS AHATONHIA.

'Twas in the moon of wintertime,
When all the birds had fled,
That mighty Gitchi Manitou
Sent angel choirs instead;
Before their light the stars grew dim,
And wond'ring hunters heard the hymn
Jesus your King is born,
In excelsis gloria.

Within a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapp'd His beauty 'round;
But as the hunter braves drew nigh,
The angel song rang loud and high,
Jesus your King is born,
In excelsis gloria.
—Indian Words by Jean de Brebeuf (1642). Translated by J. E. Middleton.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.
Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $6.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to appy. Altar Guild Handbook, 50c.
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A FOUNTAIN PEN AT A 1933 VALUE, with the Spencerian quality and smooth writing ease famous for seventy-five years. Guaranteed. Points fine and medium. Colors, gloss black, green and gold, Burgundy, blue and black, grey pearl. Price $2.00. Sold by a shut-in wheel chair invalid. Edward P. Broxton, R. F. D., Blythe, Ga.

HELP WANTED.

DEATHS

WALTER JOSEPH SUTHON.

On September 21, 1934, at his home in New Orleans, Louisiana, WALTER JOSEPH SUTHON, beloved husband of Elizabeth Meredith Smith, passed from this life to Eternity. Two sons, Walter Joseph Suthon, Jr., and Archibald Magill Suthon, survive him, also ten grandchildren.

"I hope to see my Pilot face to face
When I have crossed the bar."

CHURCH INTELLIGENCE.

(Continued from page 17.)

is now president of the Young People's Fellowship in a New Jersey Parish.

Only American Churchman Present.

While visiting his native city, Aberdeen, Scotland, Gavin T. Binner, secretary of the vestry of Trinity Church, Chambersburg, Pa., was highly honored at a recent service commemorating the one hundred and fiftieth anniversary of the consecration of Bishop Seabury. At the time of the service it was learned that Mr. Binner was the only member of the American Church present. He was, therefore, invited to sit between the Bishop of Argyll and the Isles and Bishop Danson of Carlisle.

Perfect Attendance.

For the past eighteen weeks not a boy in Richard Baney's Sunday-school class of St. Johns Church, Bellefont, Pa., has been absent or late. One of the members comes seven miles to attend and another eight.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Diocesan Convention.

Rededication to missionary enterprise, and unshaken optimism, were the keynotes of the Diocesan Convention held this week. A laymen's dinner was held Tuesday evening at the Elks' Club, addressed by the Rev. Dr. H. P. Prince of Lake Forest, Ill., and Mr. Stewart A. Cushman of Chicago. Mr. Cushman outlined the work done by the Chicago Churchmens' Club in the forty-five years of its history. Dr. Prince, from the clergy side, saw the great value of the Men's Club work in the acceleration of all Church life by the organized impetus of the laity. Temporary officers elected some time ago in Lincoln were made permanent. Ed. K. Cochran of Omaha is the president. A greeting was given to Fr. Paul Markovich, Serbian Eastern Orthodox Priest of St. Nicholas Church, Omaha. A telegram was read from Governor R. L. Cochran regretting his inability to attend the gathering.

Wednesday morning the Convention proper assembled with the Bishop as celebrant for the Holy Communion service. Dr. Prince preached from the text, "Whose I am and whom I serve," stressing personal Christian life.

The Bishop in his annual message made considerable reference to the General Convention, and also to problems arising out of the necessary economy program. He urged earnest participation in the coming, "Forward Movement" for the promotion and development of greater spiritual life in the church. The following were elected to the Executive Council of the Diocese: The Rev. Messrs. F. Clayton, T. J. Walker, L. W. McMillin, G. Sibbald, A. G. Asboe, D. J. Gallagher; Messrs. F. Beck, Q. Joyner, G. Whitcomb, L. Hilton, R. D. Neeley and Ed. K. Cochran. The last two in each case being the appointees of the Bishop.

Deputies to the Provincial Synod at Fargo, N. D., are the Rev. Messrs. T. J. Walker, D. J. Gallagher, E. J. Secker, and Messrs. J. S. Hedelund, I. Joyner, A. C. Pancoast and S. Mutz. Bradley Malkeson was reappointed treasurer and Miss M. Knight, Secretary. Rural Deans named by the Bishop were the Rev. A. G. Asboe (Southern), Dean McGinley (Omaha), the Rev. William J. H. Petter (Southeastern), L. Granley (Northern).

Young People Active.

Young People of St. Mary's, Blair, have redecorated the parish house and furnished drapes for the windows and have also pledged $5 a month toward the general fund of the church.

Uses Rectory as Church.

In the absence of a building, the Rev. L. Gramley of Wayne is using his own house for services and ministering to the largest teachers' college in the state.

Wm. J. H. Petter.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.

Regional Seminary Dinner.

The annual mid-winter Seminary Alumni Dinner took place at the Westmoreland Club, Richmond, Monday night, January 21, with forty-six Alumni present from the three dioceses.

Bishop Goodwin acted as toastmaster. The representative, who came to speak from the Seminary, was the Rev. Alexander C. Zabriskie, S. T. D. Other speakers were: the Rev. Tayor Willis, representing the Diocese of Southern Virginia, and the Rev. Carlton Barnwell, representing Southwestern Virginia. Bishop Bently of Alaska, visiting in Virginia, was also a speaker.

Another feature of the banquet was a gift to the Rev. Charles W. Sheerin from the Richmond Clericus, of Mr. Douglas Freeman's book, "Robert E. Lee," as a farewell present. Testimonial and presentation was made by the Rev. Mr. Ossman of Monumental Church, President of the Richmond Clericus. The Rev. B. B. C. Lisle was Chairman of Arrangements of the Supper.

Make Plans for New Building at Ruins of Old.

Grace Church, Millers Tavern, was burned to the ground on Saturday evening, a total loss of the building, and the building behind the church, which was used for the lower classes of the John Moncure High School. The loss was estimated at nearly $2,500. It is the oldest Episcopal congregation for Negroes in Essex County; also the John Moncure High School is the only High School for Negro youths owned and operated by the Episcopal Church in the Diocese of Virginia. No lives were lost. The congregation had a meeting Sunday morning around the ruins of the church and started plans for rebuilding, and they hope to build a brick building. A considerable amount of timber has already been promised by the negroes themselves from their own farms to be used for flooring and roofing in the new building, and also for the erection of a new building for the John Moncure High School.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Rev. Mr. Dudley Resigns Charge at Good Shepherd.

The Rev. Thomas E. Dudney, who became rector of the Church of the Good Shepherd, Jacksonville, Florida, a little more than a year ago, has been compelled to resign and give up the work in this great parish, following an illness of several months. Due to an extremely nervous condition which began last summer, Mr. Dudney has been unable to discharge his duties regularly, and in November last, went to Richmond for medical treatment, which we are thankful to say has been responsible for considerable improvement. However, the doctors have ordered that he must have a period of indefinite rest before complete recovery may be made.

The Rev. Mr. Dudney, with Mrs. Dudney and their two young daughters, are at present at Ormond Beach at the home of Mrs. Dudney's parents, and his many friends in the Church of the Good Shepherd and throughout the Diocese, both clergy and laity will be gratified to know of his improvement and will pray for a complete restoration.

The vestry of the Church of the Good Shepherd at its December meeting, regretfully accepted the resignation of Mr. Dudney, which took effect December 31. Mr. Dudney expects to remain in the Diocese of Florida and to resume his ministry in this diocese as soon as he is permitted to do so by his physicians.

Since January 1, the Rev. Richard Allen Hatch, formerly Canon of St. Luke's Church, Altoona, Pennsylvania, has been acting as Locum Tenens at the Church of the Good Shepherd.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Friendly Wednesday Evening Parish Dinner, January 30, at Zion Church, Douglaston.

Mrs. Elinore Morehouse Herrick, Director of the New York Regional Labor Board, the guest speaker, topic: "The Social Significance of Strikes."

A Word About Our Guest Speaker.

It is enough to say that Mrs. Herrick brings to her present post with its import of human welfare and responsibility, great gifts of personality. In addition to the sound judgment and social sympathy needed, she brings the culture and the charm of a lady, and at the present moment her position marks her as one of the most distinctive women of the country. Moreover, she is a loyal and devoted Churchwoman, who finds religion a real factor in everyday affairs, and her own career is the truest commentary here, for Life has not touched her lightly. Bereft a young widow with two small boys, she chose to become a factory worker, and from that job advanced to production manager; then on to Antioch College for a bachelor's degree, and service as secretary to its distinguished president, Dr. Arthur E. Morgan, and then on to the national secretaryship of the Consumer's League, and from there to her present post. But, always, be it noted, the choice of vocation fell in the field that promised fair play to the workers. So I say, it is a great privilege accorded Zion Church people and their friends of Little Neck and Douglaston that we are privileged to meet and hear one who knows so intimately the two great sides of the social and economic order so realistically and sympathetically as Elinor Morehouse Herrick.

Lester Lake Riley.

Personal Notes

The Rev. Edward B. Gary, Trinity Church, Pinapolis, S. C., has accepted a call of rectorship at South Farnham Parish, in Essex County, Virginia, and will take charge February 1. Mr. Gary also becomes Chaplain of Saint Margaret's School. His postoffice address will be Tappahannock.

Dean of Virginia Seminary Visits in Jacksonville.

The Rev. Wallace E. Rollins, D. D., dean of the Virginia Theological Seminary, at Alexandria, was the guest of the Rev. and Mrs. Ambler M. Blackford, at Keystone, South Jacksonville, Florida, for a week of his Christmas vacation.

On Sunday morning, December 30, Dean Rollins preached at St. John's Church on the reaction of the life and message of Christ upon Christians of the first century.

The following day the Bishop and local clergy were invited to meet Dr. Rollins at a luncheon, given by the Rev. Mr. Blackford at the George Washington Hotel. An informal address of welcome to the Diocese was made by the Bishop, and a response given by Dr. Rollins in which he told something of the problems facing the seminaries of the Church in the present day.

Dr. Rollins is a graduate of the Yale Divinity School and, before coming to the Virginia Seminary as profesor of Ecclesiastical History in 1913, he had for several years been professor of Bible and Ethics at Sweetbriar College. Three years ago he succeeded the Rev. Dr. Berryman Green as Dean of the Seminary. The Rev. Wm. Jeffery Alfriend, of Tallahassee and the Rev. Mesrs. Ambler M. and Randolph F. Blackford (the latter now of Leesburg, Florida), together with the late Rev. Messrs. Menard Doswell and C. Gregg Richardson, were all in the class which entered the Virginia Seminary the year of Dr. Rollins' arrival there. The Dean is the only surviving member of the faculty of that year.

A pleasant feature of Dr. Rollins' visit was the cordial reception given him by the Sweetbriar Alumnae of St. John's Parish, who had been in his classes in this famous Virginia institution.

Deaths.

The Rev. Robert Coles, retired minister of the Diocese of Virginia, died at his home in Charlottesville on January 17. Mr. Coles was born at his father's home, Estouteville, in Albemarle County, on June 29, 1862. He took his college course at the University of Pennsylvania, and later graduated at the Philadelphia Divinity School, and was ordained deacon in 1885, by Bishop Whipple, and priest by Bishop Whitaker in 1888. He was rector of the Church of Our Saviour in Jenkins, Pa., from 1898 to 1910, and St. Paul's Church, Hamilton, Va., 1910-1914. Rector of Slaughter's Parish, Rapidan, Va., 1914 to 1916. Rector of Christiana Hundreds, Del., 1916-1919. He served other parishes until his retirement from active work in 1927. His funeral was held in Christ Church, Charlottesville, January 19, 1935, and was conducted by the Rt. Rev. Bishop Goodwin, Bishop Coadjutor of Virginia, and Dr. Gibson, rector of Christ Church. The interment was in the family cemetery at his old colonial home place, Enniscarthy, Albemarle County. Mr. Coles married in 1908 Miss Mary M. Minor. She, two sons and several brothers survive him.

Population Increasing.

Born, a son to the Rev. and Mrs. A. E. Koch, St. Peter's Parish, Hazleton, Pa.; born, a son to the Rev. and Mrs. Fred W. Trumbore, St. Clement's Church, Wilkes-Barre, Pa.; born, a daughter to the Rev. and Mrs. Glen B. Walter, Church of the Redeemer, Sayre, Pa.

The Rev. Herbert M. Clarke, Ph. D., of Syracuse, N. Y., is recovering from a serious operation. Dr. Clarke will be eighty years old in July.

The Rev. Harry Benjamin Meyer, missionary at Calvary Church, Homer, N. Y., St. John's Church, Marathon, and Zion Church, McLean, has resigned, due to ill health. The Rev. Herbert G. Coddington, D. D., rector emeritus of Grace Church, Syracuse, has assumed temporary charge of the work.

The Rev. John E. Kinney, priest-in-charge of St. Paul's Church, Endicott, N. Y., and of St. Michael and All Angels, West Endicott, has resigned to accept an army chaplaincy. The Rev. Sidney Winter is the supply pastor.

The Rev. F. C. Smith has resigned the secretaryship of the various Boards of Trustees, as well as the position of Secretary of the Diocese of Central New York. Mr. Smith is seriously ill at his home in Utica. The Ven. A. A. Joynes has been appointed Secretary pro-tem.

The Rev. A. D. Caslor, priest-in-charge of the work at Willard and Trumansburg, has been added to the list of clergymen in the Diocese of Central New York, who have been incapacitated by illness.

The Rev. John Buckman Walthour, formerly rector of Grace Church, Waycross, Ga., accepted a call to become rector of St. Andrew's Parish, Tampa, Fla., and was instituted in charge of the latter parish by Bishop Wing on Epiphany Day. Mr. Walthour accompanied Bishop Remington as one of the speakers sent from the National Field Department to visit points in South

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Florida last November, and his coming to succeed the late Rev. Francis S. White, in charge of one of the largest parishes in this diocese is gladly welcomed.

The Rev. Edward B. Guerry of Charleston, S. C., has definitely accepted the call to become minister of St. John's Episcopal Church in Tappahannock, Virginia, and St. Paul's Church, Millers Tavern, Virginia, it was announced by the vestry of South Farnham Parish.

The Rev. Mr. Guerry is expected to preach his first sermon at Tappahannock on the morning of February 3, and following this will preach in the evening at Millers Tavern. He succeeds the Rev. J. Haller Gibboney, who had to resign from his charge because of ill health. Besides the two churches, Mr. Guerry will also have the instruction of Bible classes at St. Margaret's School.

Mr. Guerry is the son of the late Bishop Guerry of South Carolina and is a graduate of the University of the South at Sewanee, Tenn., and also of the law school of the University of Pennsylvania. He practiced law for a year before deciding to enter the ministry.

The Rev. Tucker Watkins Tayloe, rector of Newton Parish, Front Royal, Virginia, Diocese of Virginia, has accepted the call extended to him to become rector of St. Mark's Church, Palatka, Florida. Mr. Tayloe succeeds the Rev. Francis B. Wakefield, Jr., who took charge of Holy Trinity Church, Gainesville, Florida, on January 1.

It is understood that the Rev. Mr. Tayloe will assume charge of St. Mark's about March 1.

Mr. Tayloe is a graduate, with a B. S. degree, from Hampden-Sidney College and also of the Virginia Theological Seminary, where he received a B. D. degree in 1925. He was born in Danville, Virginia.

Correct Address.

The Rev. Alvin P. Knell is not a resident of Orlando, Fla., as listed in the Living Church Annual; his correct address is 11 High Street, Springfield, Mass.

* * *

Ordinations.

Deacon.

The Rev. Robert Lee Gordon, for the past several months deacon in charge of St. Michael's and All Angel's at Tallahassee, was ordained to the priesthood by Bishop Juhan on the first Sunday after Epiphany, January 13.

The Rev. W. J. Alfriend, rector of St. John's Church, Tallahassee, presented the ordinand; and the sermon was preached by the Bishop.

* * *

Deaths.

The Rev. Francis C. Huber, priest of the Diocese of Bethlehem, retired for a number of years on account of ill health, died in Norristown on December 13, 1934.

The Rev. Benjamin R. Phelps died Sunday, December 23, of penumonia, at the Long Branch Memorial Hospital, Long Branch, N. J. Mr. Phelps was the son of the late Elizabeth Cowdrey and Benjamin R. Phelps, and was born in Cincinnati May 6, 1842. His ancestors came to this country from their ancestral home, Cowdrey Castle, Midhurst, England, in 1634, and settled in Lynn, Mass. Mr. Phelps was a Civil War veteran. He was ordained to the ministry about 1868, and had a number of charges: St. Mark's Church, Newark, N. J.; St. James' Church, Downingtown, Pa., one in Texas, St. Louis, and Orange.

The burial took place in Downingtown, Pa., December 27.

Mr. Phelps will be greatly missed by all who knew him. He was greatly beloved; a true Christian, always ready to help anyone and everyone in trouble.

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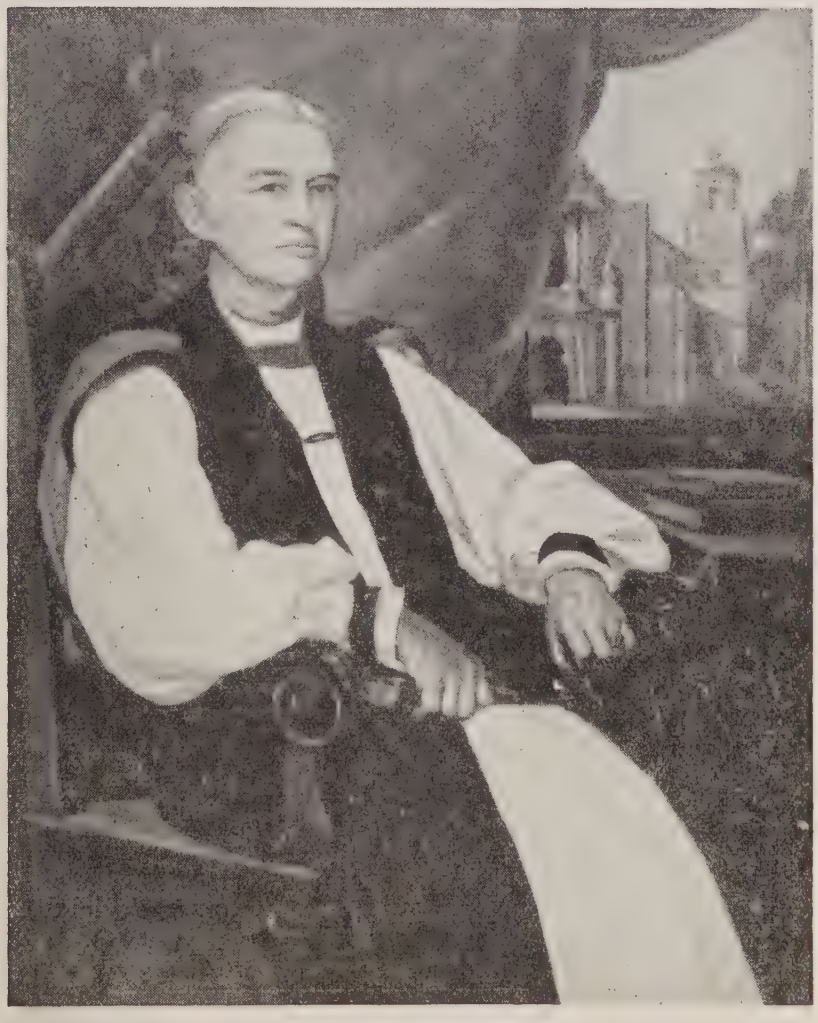
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Vol. 100. RICHMOND, VA., FEBRUARY 2, 1935. No. 5.



THE RT. REV. HIRAM RICHARD HULSE, D. D.

The Twentieth Anniversary of Bishop Hulse's Consecration was Celebrated by the Missionary Diocese of Cuba on Sunday, January 13, 1935.

FOURTH SUNDAY AFTER EPIPHANY.

LETTERS TO THE EDITOR

A Real Achievement.

It is fitting that our Southern Churchman should come back to us with its enlarged publication and beautiful cover, at Christmas! Congratulations to those strong arms who have weathered it through its turbulent waters the past few years. I look confidently to the great help the Southern Churchman will render to the Church in our Forward Movement.

The Southern Churchman has been read by my great aunts, aunts and grandmother for a hundred years, and I have been a subscriber ever since I have been in Middlesex County, forty years.

Faithfully yours,
Mrs. W. C. Segar.

Stormont, Va.

Personal Notes

The Most Rev. James De Wolf Perry, D. D., Bishop of Rhode Island and Presiding Bishop of the Church in the United States, on a recent visit to Oklahoma, was the guest of honor at a public reception in Trinity Parish, Tulsa, Okla. Some four hundred people, most of them Church people and members of Trinity Parish, had the pleasure of meeting the Presiding Bishop.

Bishop Wyatt Brown and **Mr. Richard M. H. Wharton,** treasurer of the Diocese of Harrisburg, Pennsylvania, sailed for Bermuda, January 26. They expect to return February 8.

Bishop Woodcock of Kentucky has had to cancel all engagements until April 1, because of illness.

Bishop Goodwin in Auto Accident: The Rt. Rev. F. D. Goodwin, Bishop Coadjutor of the Diocese of Virginia was painfully bruised, but not seriously hurt, when his automobile skidded off the Washington highway and turned completely over on Tuesday afternoon while he was on his way to the Episcopal Theological Seminary at Alexandria. The accident occurred about five miles north of Richmond. The Bishop sustained painful bruises to his leg and back. He is now at his home in Westhampton, where he probably will be confined for a week or more.

Bishop Keeler Visits Old Parish.

The Rt. Rev. Stephen E. Keeler Bishop Coadjutor of Minnesota, visited his former parish, St. Chrysostom's in Chicago on January 26 and 27. He preached at the morning service, January 27, and was the guest at a reception in his honor that afternoon. It was while rector of St. Chrysostom's that Dr. Keeler was elected to the Episcopate.

Bishop Jett on Vacation.

The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese, left Roanoke on January 21, for approximately a month's holiday in Florida. It is much more convenient for him to be away from the diocese in the winter than in the summer, and he usually follows this practice. He leaves all his diocesan routine behind him and receives very little correspondence, even from the office.

Resignations.

The Rev. Walter S. Pond, rector of St. Barnabas' Church, Chicago, since 1921, and former dean of the Cathedral of SS. Peter and Paul, announced his resignation at the annual parish meeting this week. Fr. Pond was superintendent of Chicago City Missions, while at the Cathedral, and formerly was in charge of St. Jude's Church, South Chicago; St. Philip's Church, Holy Trinity Church, and was superintendent of Chase House for a time.

The Rev. Howard B. Ziegler, priest-in-charge of St. Paul's Church, Savanna, Illinois, for the past three years, has resigned because of ill health. He expects to take an extended rest before resuming his active priestly duties. Fr. Ziegler built up the work of the Church among boys in Savanna to an unusual degree. He is a brother of the Ven. W. H. Ziegler, Archdeacon of Chicago.

The Rev. Walter B. Williamson, for the past five years missionary-in-charge of St. Andrew's, Flint, Michigan, with the supervision also of St. John's, Otter Lake, and Grace Church, Lapeer, resigned to assume charge, on February 1, of Grace Parish, Bay City, with the supervision of St. John's Mission. Mr. Williamson has served in many churches in Michigan, from Detroit to the Far North. He has been canonically resident in the diocese since 1916.

Change of Address.

The Rev. Frank J. Mallett, retired priest of the Diocese of Indianapolis, who has been living in Brooklyn, and has occasionally assisted the clergy of St. Paul's, Flatbush, has changed his address to 66 Church Street, White Plains, New York.

The address of **Rev. D. R. Covell,** 1611 Spruce, So. Pasadena, Calif., has been changed to 223 West Seventh Street, Cincinnati, Ohio.

The address of the **Rev. Frederick A. McNeil,** of 2117 W. Jefferson St., Phoenix, Arizona, has been changed to Good Shepherd Mission, Defiance, Arizona.

Ordinations.

The Rev. Charles O. V. Covell was ordained to the Priesthood at Vawter's Church, St. Anne's Parish, Essex County, on January 25, St. Paul's Day, by the Rev. H. St. George Tucker, Bishop of Virginia. The Rev. Clifford L. Stanley of Virginia Theological Seminary, conducted the ordination ceremony and presented the candidate. The Rev. B. B. Comer Lile of Richmond and the Rev. W. B. Lee Milton of Lancaster County took part in the service. Mr. Covell will become rector of St. Ann's Parish. P. O. address is Loretto, Va.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

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Using the Forward Movement.

Plans are being formulated to make real and active use of the Forward Movement. The main theme would seem to be Discipleship and, as was predicted in this paper some time ago, this will be approached at present through the regular organizations of the Church.

The great weakness of many fine movements of the past has been some loss of vision and energy somewhere between those who had the making of the plans and their actual execution. We are so prone to take things for granted in the Church that we forget that only as individuals are effected will there be effectiveness in any movement. If the Forward Movement leaders can see that a tremendous energy will have to be used to overcome this natural resistance that has been built up through the years, they may be able to make a real contribution, not only through their own movement, but in all future endeavors.

We might as well face the fact that the great majority of our people are "hard boiled", to use the real language of the day. They are not ready to follow voluntarily anything just because it is announced in the chancel on Sunday morning. As a matter of fact, the opposite is primarily the truth. Half of this behavior is because in the past they have been urged to devote all loyalty to things that were not really of great importance, and with many men and women there is a suspicion that the clergy are only interested in secondary matters at best.

To overcome this natural reaction, it will be necessary to enlist the whole-hearted efforts of the clergy themselves. In our individualistic traditions, in which we believe fundamentally, we have the weakness of allowing clergy to remain individualists in their promotion of churchly movements. Clergy today, however, must be aware that unless a real discipleship is taught and practiced, we will actually face an empty Church that has been emptied even of the Spirit—for the Spirit will seek other channels.

The world today is a hungry world. It does not know "the comfortable Gospel" of Christ. It would rejoice to have reality in the leadership that would come from the Church if the present Forward Movement is taken seriously. From the indifferently read services to the lack of breadth of vision, our Church, like all Christian bodies, needs a real reformation, and the approach to a troubled world can best be made when we realize that this Forward Movement must be taken seriously by all.

Dangers.

One of the smug attitudes of the present day is found in comments we hear from time to time about the phraseology of the Book of Common Prayer. It is true that the language is the beautiful language of an olden time, but when we hear moderns talking as though the problems about which the prayers were written are no longer with us, it causes a smile.

A typical manner is brought to mind from the collect for the Fourth Sunday after the Epiphany. It speaks of dangers, and we recently heard a smooth spirit saying that such a phrase was placed there in primitive days when man was very superstitious, and that to the modern there is no such sense of danger.

If physical dangers are meant by such smugness, we still wonder. It is easy to smile when we hear the prayers for those at sea and remind ourselves that some good member of the congregation is having a winter's cruise, but disasters, such as the Morro Castle, and more recent tragedies, bring back to us the fact that man is not yet so clever that he is above the dangers which beset our ancestors at least not entirely.

Possibly there is more danger from being indifferent to danger than any other thing. Indifference can easily replace care, and certainly an indifferent manner in regard to the regulations of seamanship and a complete trust in "modern equipment" has been proved to be dangerous, for the human factor remains and it is the human factor that has been proved weakest when real danger arose.

Of course, there is a difference between realizing danger and realizing fear. It is the wise man and the brave who senses danger, and the foolish who fears. Our Lord knew the danger of entering Jerusalem, while His disciples had fear. In facing the world of morality, every wise man knows and recognizes danger, but only the fool fears. There is only one thing more dangerous than fear and that is complete self-assurance that blindly stumbles along with no course of life planned.

Wise men see the danger of lack of cooperation in government, while foolish men merely fear and blinded by fear help bring a country into chaos. Wise men plan and study what dangers might arise and how to avoid them. Fearful men see the danger and plunge into reactionary policies.

We are not yet at the point where we can eliminate the old collects and we still need to be taught to avoid dangers—even in a modern world.

Church and World Problems as Others See Them

A Chat With the Editor.

The Canadian Churchman, January 24, 1935.

The challenge, "Canada for Christ," is an arresting one and fires the imagination. It is not enough to merely say it, we must implement it. Anyone who would bring Canada to Christ must first look within himself and see that his own consecration to Christ is entire, that no area of his life is outside the rule of Christ. Then he must see that his religion is contagious, that it is winsome and attractive and leads others to fulness of consecration.

It is encouraging to know that steps are being taken to bring Canada more completely to Christ. For some time an interdenominational committee for the evangelization of Canadian life has been working and it is hoped that a nation-wide effort will be made this spring to bring our nation to Christ. The call has already gone forth to the leaders of each communion and our Primate has sent it to each bishop of our Church. It is entitled, "A Mission of Renewal".

Last week the first gun in the campaign was fired in Montreal. A great "Service of Witness" was held in the Forum and Montreal's largest hall was packed. It was promoted by the Bishop of Montreal. All the city ministers met in the morning and Bishop Farthing spoke at the Forum in the evening. During the coming weeks until Lent every pulpit in that great city will ring with the message of evangelism, the great Christian duty of witnessing to the faith that is in one. This vital principle will be applied to the whole gamut of our lives. Its searchlight will be turned on the home, the educational institutions, industry, recreation, and the state. Montreal has indeed given us a great lead.

Witnessing is a personal thing which no one can do for anyone else. In a court of law the witness can tell only what he knows himself. Witnessing is the great outstanding mark of the early Christians. They no sooner found Christ than they told the great good news to some one else. "That which we have heard and seen with our eyes, that which we beheld and our hands have handled of the Word of Life, declare we unto you." As we speak of our Saviour, does our voice ring with the knowledge that He has saved and is saving us? Can we speak of the Gospel as the power of God unto salvation because we have experienced that power? Does forgiveness of sin on our lips mean that Ghrist has delivered us from sin and its power and from the fears that destroy our peace of mind and mar our lives?

Every man, woman and child in Canada is called to win Canada for Christ. Let each one who reads this see that he or she is Christ's absolutely and then spread the good news by example and witness in all the circles of his life.

Canadian Felicitations.

Hearty congratulations to the Southern Churchman on its century of continuous publication. In the Old Country that would not be exceptional, for The Record, their oldest Church paper, has entered the last decade of its second century. But here in America a century of anything is most noteworthy. It began as the Church Family Newspaper and in the year of its appearance the Protestant Episcopal Church sent forth its first missionary bishop.

The Southern Churchman all through the years has stood for evangelical truth, an aspect of truth most assuredly held forth in the formularies of our Church. Its editors during that long term include many distinguished and scholarly men. The paper has had its ups and downs financially and, with most religious papers at the present time, is likely having one of its downs.

The centennial issue is filled with good wishes from many bishops as well as others. The Editor of The Living Church closed his words of congratulation and felicitation with the prayer, "May the Southern Churchman have many more years of devoted service to our Lord and His Church." I regret that no Canadian felicitation appears in the issue.

The New Fallen Snow.

The Canadian winter has more influence on our national character than many think. It is a part of our national heritage. It is touching to see the joyous surprise of those from the sunny South who see snow for the first time in their lives. The Winter makes our climate one of great contrast and thus widens our outlook. A land with no contrasts tends to narrowness and smallness of outlook. So the winter makes its contribution to our inner spirit and helps form the national character. "Dark and true and tender is the North."

There is a stillness about the winter that stimulates thought. The short days and long evenings give us more time to read. The other night a bank manager remarked this to me. In the winter he got so much more reading done than in the summer, although he had holidays in the summer. The winter thus affects in some degree all our life—family, church and social life. We feel more like reading, writing and thinking in the winter and thus our soul is deepened and made richer.

Another influence winter brings to bear on us is its whiteness. The new fallen snow is of surpassing beauty. Its wondrous curves and crystal whiteness we long to perpetuate with a camera but, alas, the photograph falls far below the original. "Though your sins be as scarlet they shall be as white as snow," says Isaiah. "Wash me and I shall be whiter than snow," cried David. They had never seen snow on the ground or in the air as we have. They had seen it far off on the mountain tops, but David states the blessed truth that the God-cleansed heart is purer, whiter than snow. All of us can have the experience through Christ. "The blood of Jesus Christ cleanseth us from all sin."

Will Mr. Baldwin Be That Statesman?

The Church of England Newspaper, January 11, 1935.

Writing in our issue of December 21, we said: "The British statesman who will come out boldly with a policy which could truthfully be described as Christian would ultimately sweep the country."

Is Mr. Stanley Baldwin going to prove himself to be the man raised up for this hour? We do not know, but we think it is possible. On various occasions Mr. Baldwin has struck a clear spiritual note and he is acclaimed the world over as a man of high character. In his New Year message to the Junior Imperial League, he points out that "around us we see examples of countries where liberty has been overwhelmed by the law of might . . . where Christian ideals are giving way to paganism and atheism. In the concluding passage Mr. Baldwin calls upon the League "to foster a true spirit of service to our country and to our fellow-citizens, and above all, to maintain those spiritual ideals which alone can inspire and elevate human activity and government."

For such a courageous witness to the things that matter Britain and the Empire have reason to thank God.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D.D.

Our Place In The Sun

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Twilight Christianity will never conquer the world. It is only Sunlight Christians who will ever be able to win the world for Christ. Twilight Christians do, it is true, give a certain amount of light, but it is not enough to brighten the world and draw men to them as having something, much to be desired, and which they themselves lack.

Christ's Revelation of the Love of God.

Christ came into the world to let men know that God is Love and He revealed this, not merely by word of mouth, but by His life, and more especially by His death upon the Cross. It was because men saw in Him the Love of God made manifest that He became to them the Light of the World. Not like the world, a natural light, but the Light from Heaven. The Love of God is the sunshine of the soul, that is of the inner life of man and we can, if we will, live in the enjoyment of this sunshine all the time. We cannot change the outward climate of the particular region in which we live, but we can change the climate of our inner life by seeing to it that we dwell in the sunlight of God's Presence and of His love to us. This is our right and part of our Christian inheritance and we can, therefore, claim it as our own.

The Shadows Which Hide the Light.

It may be said that this constant consciousness of the Love of God is an impossibility, because there are so many things which enter into our experience, and seem to raise doubts in our minds as to whether God really does love us. We must, however, learn to train ourselves to believe in God's Love towards us, no matter how difficult it may seem to be. We must not allow anything or anyone to rob us of our Place in the Sun. This sunlight of the Love of God, is not only necessary to our happiness, but it also gives us the power to reflect the heavenly light which enables men to see that we are really the Children of God, or in other words, the Children of Light.

An Illustration.

The German Kaiser plunged his own country, and almost the whole world, into the most terrible war of all history, in order that he might procure for himself and his people a larger place in the sun. His ambition was to exercise World Dominion; to occupy as large a place in the sun as he could conquer. The Christian ideal is not to take anything away from others, but to give to others a share in the heavenly sunlight which we ourselves possess, or have the right to call our own. One of the greatest results of our dwelling in the sunlight of God's love is that we are able to bring others to the knowledge of it.

The Universality of the Love of God.

For the Love of God is world embracing, so that all mankind may share in it. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is something so wonderful that we cannot but desire that others should know it and rejoice in it. This is why it must spread and spread until it covers the whole earth. And this is why, too, it will be sought for as a precious possession, which will add vastly to the value of life as a rich treasure which is a foretaste of the heavenly life, the life of the angels of God. All Christians have a place in the sun, if they choose to claim it and take possession of it, and thus dwell in a spiritual climate which brings out the best that is in them, just as a mild and genial climate renders the earth capable of producing its finest flowers and fruits.

The Return of the Sun Awakens the Earth to Life.

The earth, during the winter, shows no sign of life and vegetation, remains dormant and apparently incapable of growth, but as soon as the spring comes, we see life manifesting itself on every side. It is the power of the sun's light and heat which awakens the seeds and hidden life beneath the soil, and enables them to appear above the surface and manifest the mystery of life in all its manifold forms. And it will be the same with human nature, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." Isaiah 61:11.

Twilight and Sunlight Christians.

Twilight Christians do not know that they have a right to a place in the sun and that it is the most priceless possession to which they are entitled as the sons of God. Sunlight Christians are the true children of light, because they dwell in the light, that is, in the consciousness of the Love of God. It is, as St. John says in his First Epistle (4:16), "We have known and believed the love which God hath to us. God is Love: and he that dwelleth in love, dwelleth in God and God in him." Christianity has vastly more in it than we are conscious of at present, but the way to find out the full measure of our Christian inheritance here on earth, is to seek for and find our place in the sun. And what is more, we shall have plenty of followers, because they will know that Christianity is not what they had supposed, a tame and commonplace variation of their own way of living, but the fulfilment of what Christ promised should be the portion of those who would truly follow Him. "I am come that they might have life, and that they might have it more abundantly."

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FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart that I might not sin against Thee." (Ps. 119:11.)

Mrs. R. S. Stant:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9.

A Missionary Anniversary Sermon

By the Rt. Rev. Hiram Richard Hulse, D. D., Bishop of the Missionary District of Cuba.

(Abstract of sermon preached by Bishop Hulse on January 13, at the service in commemoration of the twentieth anniversary of his consecration, at Holy Trinity Cathedral, Habana, Cuba.)

1 Cor. 2:2—"I determined not to know anything among you, save Jesus Christ, and Him crucified."

It was not without a struggle twenty years ago that I was persuaded that my duty was to accept the new work which had been offered to me in Cuba.

It meant the study of a new language, and I had no gift for languages; it meant leaving the city where I had lived for a generation and parting company with old friends; it meant giving up work with which I was familiar and in which I was happy. I had had some measure of success in that work, and I had grave doubts of my ability to carry on the work here.

On the other hand, was the fact that I had been selected for this field by the whole body of the Church acting through the House of Bishops; and that it was a field in which I had always been interested. Naturally, I was complimented by the election. After a period of consideration, I decided that my doubts must be set aside and that I must go to the new field.

When I did that I did it with the thought that as I had been elected by the whole body of the Church, I must be the representative of the whole Church and not of any section.

In my life here I have tried to be fair to all the different schools of thought in the Church, not only in action, but in my interior judgment. I have done my best to get the point of view of others, and to understand how it was that men came to entertain their differing ideas.

I had and I still have my own beliefs about ecclesiastical affairs, and I am glad when I can persuade others of the truth of what I believe, but I have no desire to force my own opinions upon others through the power of my position. I realize perfectly that each school of thought in the Church has something to contribute to our common life.

I rejoice that different types of thought and worship are represented here, and that, therefore, the whole Church is represented.

At the same time I have tried to repress extravagances, and to see that the differences are not so great that members moving from one place to another feel that they are not at home in the new church. There is a great deal of liberty to be found within the pages of the Prayer Book; we can each of us give full expression to our religious feeling and at the same time remain faithful to the form of worship we find there.

When I decided to come here my thoughts went beyond the limits of the Episcopal Church. I wanted, so far as possible, to be the Bishop of the unchurched, to gather in those who belonged nowhere and not to spend my time persuading those who were already Christians to change their ecclesiastical home. I have not turned over my hand during the time I have been here to persuade Methodist or Roman Catholics or Christians of any other name to come to us.

Of course we welcome people from everywhere, and when those who have been brought up in some other Church find that their religious life can be sustained better with us than elsewhere, we are glad to have them join us. Such people sometimes make a large contribution to our life; they enrich the common life with methods and experiences obtained elsewhere.

But I cannot feel that the kingdom gains much when we go out of our way to persuade good Christian people who are at home in some other Church to cast off their allegiance and join with us.

There are many unchurched people around us. Men and women who are uncertain of themselves, and who need the consolation and inspiration of religion, and who have no church home. These are the ones on whom we must concentrate. I feel that the success of our ministry is to be judged by the way in which we bring home these wandering sheep rather than by the way in which we fill up our ranks with the members of other churches.

I was anxious when I came here to have friendly relations with other Christian ministers. So far as I have had time and opportunity I have cultivated such relations. I have been glad to welcome them in the Cathedral, and to join with them in united services. And I try to meet them on the level of equality. I am a firm believer in the life and worship and ministry of the Protestant Episcopal Church, but I do not, therefore, read out of the Christian ministry those who are not in our historical lineage. We need all the force and strength we can have to keep the influence of Christ alive and growing in this modern world, so I welcome to the ranks of the ministry all devoted workers, whether they call themselves Roman Catholic or Greek or Baptist or Presbyterian.

I am convinced of the truth of the preface to the Ordinal in the Prayer Book. But that is a statement of historic fact and not a dogma. We must be careful how we put outside the life of the great Church of Christ those who are doing the work of the Church in converting sinners and building up the kingdom. So when I find men doing the work of the ministry in ways which are foreign and distasteful to me, I am glad to find Christ preached, though in ways with which I am not familiar.

As I have tried to understand and be on friendly terms with those both in and out of our communion who might differ with me, I have found that it was necessary to emphasize those truths in which we all agree; that part of the Christian message which exalts the Christ.

There were a great many true and necessary and useful things which St. Paul might have taught the people in Corinth, but he determined to preach only what he regarded as absolutely essential. Christ and Him crucified. Surely, that is the most essential part of the Christian message.

In the interior life of the Church it is important that our members and especially our children should be trained in our household ways; that they should be familiar with the customs which give our part of Christianity its familiar character. We believe that our liturgical worship, our historic ministry, and our disciplined and ordered liberty are important elements which we must preserve for the good of all, the contribution which presently we may make to a united Christianity. So our members ought to be trained in these things which give us our distinctive character.

But while these are important they are only secondary. The important thing is our allegiance to Christ, which we share with the rest of Christendom. This is what we must make manifest in our exterior life, in our intercourse with the indifferent or with other Christian people.

The great body of the indifferent need to be won to Christ and to accept and follow His way of life; apart from this, there is no salvation for humanity. They can only be won as Christ is held up before them, and not some particular way of worship.

We have a contribution to make to the life and worship of Christian people outside our particular fold, but they will not pay much attention to us until they realize that we attach more importance to following Christ than to any particular form of worship.

It becomes important then that in the exterior life of the Church we hold up those things which we have in common with all Christian people.

It is equally important for our inner life of devotion. Unless we put Christ first our prayers are thin. The purpose of all our worship is to make us more aware of His presence and more willing to do His will.

I have tried, therefore, during these twenty years to put first things first. I am not blind to the need for orderliness in worship and discipline in thought; the way to attain these things is to keep the end of worship in our mind.

They have been happy and busy years. The friends I had I have not lost, I still keep in touch with them. In addition, I have gained other friends, who have taught me many valuable things and enriched my life with their friendship. I want to thank those, especially of this congregation, who have been such a source of help to me all these years.

You have given me of your experience to help me meet the problems of a new field; you have given me of your money to help me meet the financial difficulties we confront; you have given me of your friendship to sustain me as I went about my work.

You have made allowances for my shortcomings and I assure you that, but for your help, they would have been much more evident. Your generous reception of me twenty years ago warmed my heart and gave me fresh courage. As I look back over the twenty years I do not think that any Bishop ever had greater help from his Cathedral.

And when I think of the three Deans who have been here during the twenty years, my heart swells with gratitude to God for giving me such congenial workers.

George Myers, with his scholarly habits and philosophic mind, was a constant inspiration to study and clear thinking. Harry Beal, with his business-like efficiency, his devotion to people and his disciplined mind, was a great help, not only in the Cathedral, but in the management of the District. And what shall I say of Hugo Blankingship, whose interest in and love for the people are constantly being manifest before us? We have been greatly blessed, you and I, in the character and attainments of those who have been at the head of the Cathedral Congregation during the past twenty years.

Due to their leadership and your intelligent and devoted activity the Cathedral has been able to make several notable advances.

Fifteen years ago I preached here, outlining some of the things I hoped the Cathedral might do in a material way. I then asked you to clear away the debt from the Cathedral, to install more seemly furniture, to acquire an organ and finally to secure a residence for the Dean.

Many of these things you have accomplished. You paid off the debt on the Cathedral and it was consecrated in March, 1924, Bishop Knight preaching the sermon. The beautiful altar was put in place before. The altar rail and sanctuary wainscoting and furniture was installed as a memorial, to Verno Myers, whose memory we cherish still. The lectern and chancel barrier were erected in memory of Mrs. Cathcart. The pulpit is now here a constant reminder of the good deeds of Mr. Brownson, who gave it. The organ has been installed and paid for and has been a great source of enjoyment and inspiration for years. And now we have our Deanery, not yet paid for; but in spite of the depression only a few thousand dollars remain due.

These are some of your material achievements of the past twenty years.

Spiritual influences are more difficult to appraise. Who can say how much comfort and inspiration has come to people in trouble and difficulty, from the services here and the ministrations of the Dean?

This I can say. We have been enriching the life of the Church all along the Atlantic Seaboard from Miami to Portland, Maine. Most of those who have been confirmed at this altar rail have left us and are now to be found among the ranks of church members in the North. This contribution of young life which we are constantly making to the Church in the United States is a great drain on our resources. But it is a splendid thing for the parishes which get the communicants trained here and it is a manifestation of the unity of the Church.

As we think of the past and what God has helped us to do, we thank God and take fresh courage for the future. We pray that He will help us make this Cathedral Church a lighthouse for Christ in the midst of this shifting multitude of people who surround us; that we proclaim nothing but Christ and Him crucified as the only hope for a warring and weary world.

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FOURTH SUNDAY AFTER THE EPIPHANY.

This collect or short prayer is taken from the Sarum Missal, 1549, with slight variations. The 1549 collect was an improvement upon the original which merely asked for physical and mental strength. It, however, retained the ambiguity of the phrase which being translated is "the things which we suffer for our sins". The English word "for" being as ambiguous as the Latin word "pro" and is susceptible of the idea that our suffering atones for our sins. The use of "sin" for "sins" (as of 1549), did not sufficiently remove a misunderstanding, so the prayer was recast in 1662, and is that which we today use. The first thought in this collect appears to be that we are appealing to One to whom we are no strangers, "O God, who knoweth us." In this we are following the example of David, who appeals to Jehovah as "the One who knoweth our sittings and uprisings and who understandeth our thoughts afar off," and then, on the other hand, we confess our weakness, "that by the frailty of our nature we cannot stand upright." How true is the fact of our common liability to weakness, both in its physical and in its moral aspects. When we turn to Holy Scripture we find that we are not alone in our failures. Take the case of Moses speaking unadvisedly; of the evil instance of David and Bathsheba; of Mary Magdalene; of Saint Peter; of the penitent thief. The accounts in Holy Scripture do not gloss over the faults of any of its great characters, but gives the various illustrations to us in order that we may take notice of their failures and realize that as they sought and found forgiveness, so may we also go to the fountain of all Goodness and confessing our sins "to Him who is faithful and just to forgive and to cleanse from all unrighteousness." We realize that of ourselves we are unable to stand upright and, therefore knowing our weakness we go to Him, the Father of Love and of mercy and in the words of the collect pray from our hearts that He will "grant to us such strength and protection as may support us in all dangers and carry us through all temptations" in order that we may "stand upright" before our God and before our fellow men.

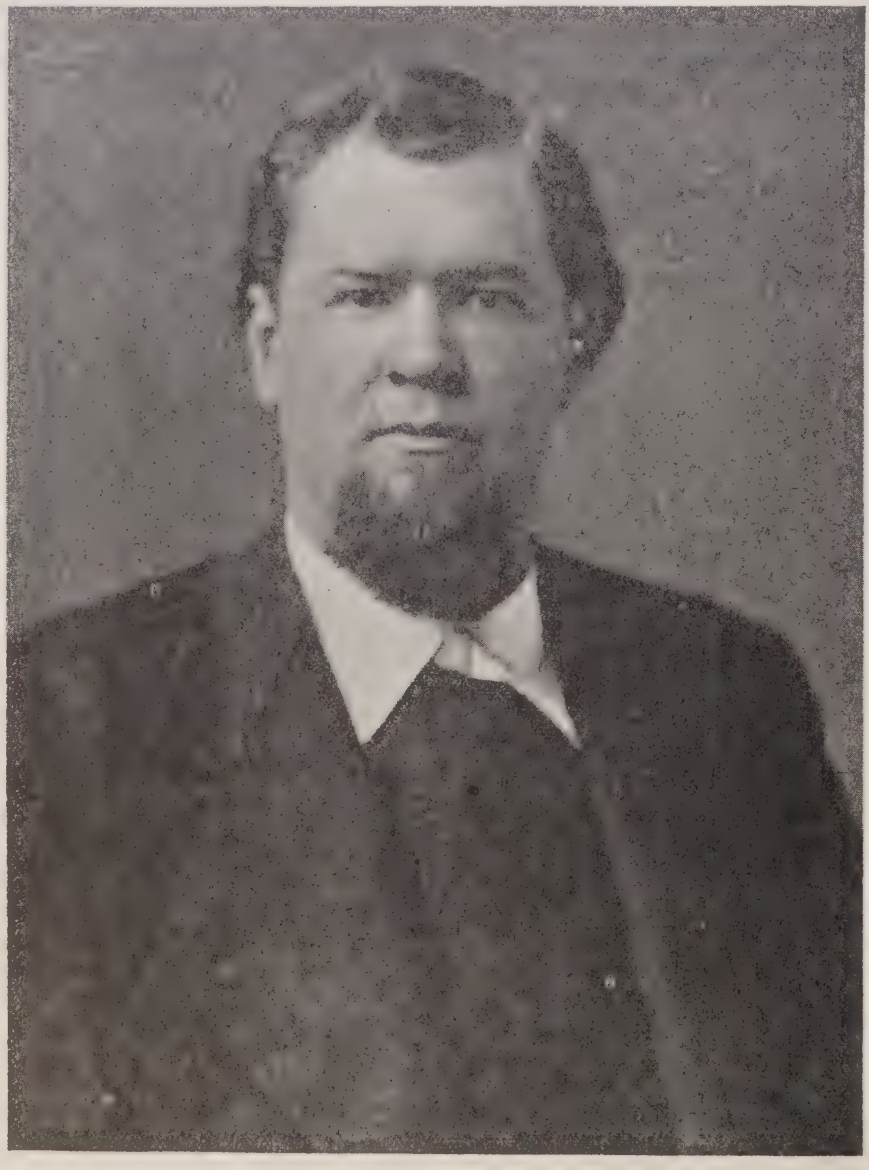
William E. Callender.

Weddell Memorial

Address by the Rev. Hugh W. Sublett, D. D., at the Opening Service of the New Church.

I planted, Apollos watered, but God gave the increase.—1 Cor. 3:16.

I understand that I am to speak mostly of Dr. Weddell, to whom our church, which today is reopened, is a memorial. It must suffice then to say that Weddell Memorial Chapel was completed and open for service the first time November 20, 1881. Mr. William S. Blankingship, father Very Rev. Hugo Blankingship, Dean of Holy Trinity Cathedral, Havana, Cuba, was the first Sunday-school Superintendent. This was while our own dearly beloved Bishop Burton was rector of St. John's. Retired Bishop of Lexington, he is still in constant correspondence with us, greetings being constantly exchanged. I have marveled at his perfect Christian courtesy and absolute devotion to the minutiae of all that is fitting and right. I have felt that he was so holy as to remind me of my conception of St. John, the beloved Apostle. That this conception is not unwarranted may be apparent from a remark of the old colored sexton on the evening of the Sunday when he preached for us, "That the doctor favored John," when he knew nothing of my own thoughts about the Bishop.



THE REV. ALEXANDER WATSON WEDDELL D. D.

It is very important for those who now know Weddell Memorial that they may have the inspiration of some knowledge of him for whom it is named. It is more difficult for me to talk about Dr. Weddell than about Weddell Memorial. This I have been more or less intimate with for a longer period than it takes for a boy to grow up into a full-grown man.

Dr. Weddell laid down his work, himself only a little over forty with only some short ten years in the active ministry, when I was but three years old. I scarcely remember my father who died two years later. Even if I had been associated with Dr. Weddell, I could not have remembered him. But others have remembered him so vividly that I am always surprised when I recall how long ago he left us. Fifty years and longer have gone by since he went in and out among us. Yet, how clearly he is kept in mind. When I first came to St. John's his name was generally a household word. But since, one by one, those who knew him and loved him have gone to rejoin him and their voices gradually stilled, not as many echoes of his life are now sounding as were then.

An outstanding conception I have had of him from those who told me of him, independent of the epi-

taph, through all these one and twenty years—a big mind and a big heart in a big body. It was said of him: "Nature cast him in a heroic mould, not only physical, but endowed him mentally with those graceful virtues, calculated to win human hearts, and enshrined his soul in those lovely traits of character that endeared him to all who knew him."

It was further said of him that he was "liberal, broad-minded, free from cant and hypocrisy. Plain, simple and unaffected, devoid of slang and free from technical terms. He formed opinions not in the academic school, but from practical experience from actual contact with men. His horizon of thought was bounded by no narrow limits; he thoroughly understood human nature. He did not look down upon humanity from a lofty pedestal. He took mankind as he found it, not as he thought it should be. He had familiarized himself with man's nature in the tented field, as a Confederate soldier; he knew its capacities, its aspirations, its fallibilities. He exercised patience, temperance and moderation in treating its limitations. He was never pessimistic in his religious views or dogmatic in his discourses or self-conceited in his opinions. A beautiful optimism pervaded his thoughts and breathed in his utterances. A wonderful patience and submission during his lingering illness pervaded his conversation, and governed his actions. Many a time has the writer on his way to his home taken him 'up the hill' in his buggy when scarcely able to walk, yet still trying to perform his appointed duties." (History of Henrico Parish and old St. John's Church. J. S. Moore.)

At his death a "pall was cast not only over the Church he had so faithfully served and loved so well, but over the entire community; yet we are consoled with the reflections":

"They never quite leave us, the friends who have passed
Through the shadows of death to the sunlight above;
A thousand sweet memories are holding them fast,
To the places they blessed with their presence and love."

The Rev. Alexander Watson Weddell, D. D., came to St. John's as rector, beginning his work there the second Sunday in September, 1875, succeeding the Rev. Dr. Henry Wall. He had previously studied law and had planned to run for Congress.



St. John's Church, Richmond, Va.
Built 1741.

The very next year the "Frame Sunday School Building" was erected to house his own school that he himself had gathered and formed. There was not in the Church of that day the interest in the Church School that we know today. This is one of the finest tributes we can render Dr. Weddell. Nor was this all. In 1880, the year the church was extensively remodeled and new chancel furniture placed, two new Sunday schools were started, one known as Calvary Mission, the other a colored Sunday school long known as Good Shepherd, and in recent years under the control of St. Philip's as St. Peter's. Dr. Weddell was an enthusiastic Mason and doubtless through his influence the Calvary Mission met at first in the old Masonic Hall. I am told that the colored Sunday school assembled first in the "Brick Schoolhouse". Afterwards and still continuing the colored school was and is on Twenty-eighth Street. We might say it was a strate-

gic act to appoint a policeman as superintendent of the Calvary Mission. For this was wisely done, and the brass buttons in that locality were especially instruments of good and respect for right. The man chosen was B. F. Howard, afterwards Chief of Police. Perhaps his advancement was largely due to his faithfulness in his duties there.

The Council Reports of 1881 show that St. John's had three hundred communicants and an aggregate Sunday-school enrollment of 423. This was the result of Dr. Weddell's indefatigable labors and splendid gifts. Shortly after this his health began to fail. Assistants were secured for him. His congregation did all that love could render. They sent him South and also to our own mountains. But it was God's will to take him to Himself. December 6, 1883, he departed to be with Jesus. He rests within the churchyard of old St. John's, where most fittingly he should lie, where the morning shadows of the church he loved and so faithfully served fall across his grave. His monument, erected by his congregation, bears these words by his friend, Mr. John L. Williams:

"To the Glory of God.
In memory of Rev. A. W. Weddell, D. D., Pastor of this Church for Eight Years. Born May 20, 1841; Died December 6, 1883.
'Asleep in Jesus'."

It is related that when this faithful pastor, "so strong, so brave, so true and forceful in speech, so boldly aggressive, and perseveringly energetic in action," began to fail in health, that the whole machinery of the Church began to falter with the slackened pulsations of that heart which had been for years the tireless motive power in it all.

Can there be a stronger comment on a rector's responsibilities? Well may he tremble at the thought, and pray for divine strength to do his work.

During the eight years of Dr. Weddell's ministry at St. John's, 243 persons were presented for confirmation and the communicant list grew to over 500 souls. The development was so phenomenal that it may be called a replanting, a restoration, almost a resurrection of old St. John's. This was due to his earnest zeal, his affability and his sincere piety. He planted, or at least replanted, others have watered.



**THE RT. REV. LEWIS WILLIAM BURTON, D. D.,
Bishop of Lexington, Retired. Former Rector of St. John's, Church, Richmond.**

He could have been followed by none more gifted or more consecrated and faithful than Bishop Burton, whom we still know and love, and Dr. Robert A. Goodwin, whom "we have loved and lost awhile"—these three. What a glorious triumvirate! He was, to return to the old history,

"Large hearted
Large minded
Devoted to God.
A lover of the truth and of manhood;
Bold, untiring, faithful in the service of the Master;
Tender, watchful, and unceasing in the care of his flock;
His people loved and revered him."

A tablet to his memory rests upon the wall on the Epistle side of the chancel bearing this inscription, with a cross in a crown:

"A happy, cheerful, loyal man,
Built upon the God-like plan;
Always doing something good
For his humble brotherhood.
Memory, with her magic spell
O'er the years, shall fondly tell
How his glorious active mind
Lived and wrought for all mankind."

(Continued on page 14.)

Two Hundredth Anniversary of St. Thomas' Church

Bath, North Carolina.

Historical Address Delivered September 20, 1934.

By the Rev. George MacLaren Brydon, D. D.

PART TWO.

The history of the growth of the Church of England in the American Colonies followed two distinct lines of development. Into the New England Colonies the Church of England entered as purely missionary field and parishes were established amongst a population which was predominantly of another and a hostile religious type. Consequently the Church had to fight for its existence and to win its way to strength and numbers in the face of frequently bitter opposition. In the Southern Colonies on the other hand, the Church was established and, under the protection of the Civil Government, salaries were provided and churches erected by taxation, and the Church, except in those localities where the bulk of population was either Presbyterian or Quaker, held the allegiance of the majority of the population. In this fact lies at least one of the reasons, if not the greatest, why the Church in New England showed so much more vigor after the Revolution than was shown in the Southern States. It can easily be seen that the very difficulties and opposition which the missionaries and their congregations faced in Puritan New England tended to draw them together. In their very fighting for existence and growth they gained a strength and power to resist and the ability to organize and manage their own congregational affairs which stood them in good stead after America had won its independence, even though the ministers and congregations of New England had suffered under the great handicap during the Revolution of being predominantly Tory and opposed to the cause of American independence.

In the Southern Colonies, on the other hand, the establishment of the Church had meant that the power of self-government and self-support had been taken away from clergy and congregations. The Colonial legislatures, legislated for the Church, erecting parishes, providing taxes for their support; the clergy had no authority to legislate, and little or no opportunity was given to congregations for giving to support the Church.

There were more than twice as many ministers and far more than twice as many adherents of the Church at the outbreak of the Revolution in the Southern Colonies than in New England, but at the end of the Revolution, when the Church was disestablished and all taxes for its support in these Southern States simply collapsed. It had been pauperized in manpower and in the ability to give by its connection with the State. It is true that the Church in Virginia organized its Diocese in 1785, and elected a Bishop in 1786. But Virginia, with its hundred parishes, could not raise in three years a sufficient sum to pay the expenses of their Bishop-elect to go to England for consecration. Another Bishop was elected in 1790 and consecrated, but the history of that Diocese was one of growing weakness until in 1811 the Church seemed to be sleeping the sleep of death. The revival and the modern life did not begin till 1814. North Carolina attempted to organize, and elected a Bishop on 1794, but he was never consecrated. There was not sufficient strength to organize the Diocese until 1817, and the first Bishop was consecrated in 1823.

South Carolina was organized in 1785. Its first Bishop was consecrated in 1795 and died in 1801, and the Diocese was then without a Bishop at all for eleven years, until 1812. Georgia was organized in 1823, forty years after the independence of the American Colonies was acknowledged by Great Britain. Within that period came the desolate years when the Church in the Southern States, unable, on account of the conditions of her former existence, to withstand the new forces brought into being in the new national life and seemingly impotent to face and conquer them fell from weakness to weakness and passed in so many cases into the lethargy of hopeless defeat. The revival when it came found the majority of the old churches gone—abandoned, destroyed or turned to other religious bodies. So that in each Diocese organized life had to begin anew and the Church was compelled through long years to fight its way against antagonism, opposition, and distrust into the place which it holds today.

What a desperate hurt it was to the spiritual life of our Southern States that the Church was thus pressed down into uselessness for so many years. It was inevitable that after seven years of Revolution, in which men's souls were keyed to the highest degree of tension there should come years of moral drifting—when spiritually the world was more out of course than it was after the release of tension of our own World War. The drift away from faith must have been greater then than in our own day. We can read in the histories of the times how in gratitude to France for its aid in the Revolution, in widespread sympathy with the French Revolution and adoption of French modes of thought, current in France, spread far and wide among our people—so far and wide indeed that Bishop Meade stated that in the early years of his ministry, beginning in 1812, whenever he met an educated man he expected to find an atheist or an infidel. And in these years of bitter need to uphold and stress the principles of true Christian faith, the Church, to which, perhaps, the majority of people of education had belonged, was sinking into the sleep of death—useless in the face of her people's need.

Surely we must believe that in the Church's experience of going down into desolation and rising again into newness of life the Lord of the Kingdom was working out His own plans for greater usefulness of the Church in years to come. Did He see that the fires of adversity and the years of desolation were necessary in order that the old weaknesses, misconceptions and attitudes might be burned out before the Church would be able to do its best work in the new and developing national life? The insistent message of the old prophet in the darkest days of Israel's history that a remnant shall return and restore the nation was fulfilled again in the remnant who, through all the darkest days of the Church's desolation, remained true to the ancient faith and made possible the revival of new life. The tree whose boughs were lopped with terror did once again send new roots downward and boughs upward to bear new fruit and we of today in profound thankfulness for the large and constantly growing room in which our feet are placed —do we not earnestly pray that He, our Master and Saviour, may lead us through all the days to come into ever greater usefulness in the extension of His Kingdom among men, that His Church may grow into ever richer life through fuller fellowship of Service?

There is so much—if these venerable walls could speak—that they might tell us of the development of spiritual life in our land during the past two hundred years—and the experiences through which our

(Continued on page 14.)

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

JESUS AND HUMAN PERSONALITY: By Albert Edward Day. Being The Lyman Beecher Lectures, delivered at Yale University, 1934. Pp. 269. Price, $2. Published by The Abingdon Press, New York City.

We welcome this fine group of lectures as a distinct contribution to the art of preaching for this day and age. The author propounds the subject that Jesus Christ is personality-centered, a new presentation of an old universal truth. A fine description of present conditions and the effects they exert on human personality we have in Chapter Two, "Personality and Society." The writer makes this striking statement: "Security is something we all crave, but it would be little less than a calamity if from us were removed all demand to live dangerously," page 31. Progress, he states, depends on the adjustment of personality, page 37. To change society, we must grow sturdy personalities.

The author passes sympathetic and candid criticism on the failure of the Church and ministry and offers stimulating suggestions to better both the Church and preaching, stating that, "It takes preachers to pass sound criticism on preaching." The chapter on "The Ideal Person" is a fine presentation of true idealism as revealed in Jesus Christ. This idealism can be appropriated by anyone of us to the making of our own personality. Salvation is the perfection of human personality. It is interesting to note the relation of Jesus' death to human personality according to the author's view. "If Jesus died for them (human beings), there must have been something in them worth dying for," page 90. His protest with regard to the pulpit's unwillingness to admit limitations as to "The Figure presented in the sources, that is, the Gospels, is sincere and sound. He calls for mental honesty (page 100). No preacher can afford missing the inspiring message of these lectures. They are refreshing and informing.

Spathey.

FROM A DIARY: By F. W. Barrett. Cloth. Pp. 103. Published by Fred. W. Barrett, Springfield, Ohio. Price, $1.

The simple story of a man whose heart was ever Godward and whose longing for the good of his fellows was ever strong. It is recommended as a gift from an employer to his employees.

That the Eighteenth Amendment and the document "Re-Thinking Missions" should come into view, as well as the doctrine of evolution and bit of business philosophy, insures the prospective reader a more than individual record. Its sincerity and faith in the essentials of the belief of the historic Christian Church are a witness to the value of parental education on religious lines.

HOW TO CONDUCT A CHILDREN'S MISSION: By James C. Jatho. With Introduction by Bishop Herman Page, D. D. Pp. 31. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price 25 Cents.

A well worth-while publication, in view of the fact that children's missions are becoming a necessity. In the first place, children appreciate a mission designed especially for themselves; they appropriate it as their own and throw into it their whole-souled cooperation. And the value of the undertaking lies in the acknowledged failure of the ordinary Church School to garner a rich harvest from the limited time afforded by the Sunday sessions. While weekday religious education has to be more general than should be with the desire for decision and dedication. The Children's Mission meets the lack. So, to know how to make such a mission a permanent success is a desideratum. Let all who have this burden upon their hearts glean from this author the result of his own experience.

Kenneth Mackenzie.

THE WORLD-WIDE CHURCH. Paper. Pp. 130. Published at The Church House, Westminster, S. W. London. One shilling (60 cents).

This is the second unified statement of the missionary work of the Church of England throughout the British Empire. It presents an array of statistics and challenging portrayals of work being accomplished. As well there is well-defined policy of action, based upon the problems which attach to missionary endeavor. The chapter on Opportunity, which succeeds the interesting mass of figures and delineations of mission accomplishments, is well worth reading by all interested lovers of the evangelism of the unsaved.

Kenenth Mackenzie.

THE REVEREND THOMAS BRAY: By the Rev. Edgar Legare Pennington. Art Paper. Pp. 46. Published by The Church Historical Society, Philadelphia.

An entrancing portraiture of life in the Southern colonies in the light of the endeavor of the Church of England to plant a ministry there. We have in brief: The Church of England as known to the early settlers; Dr. Bray's enthusiastic purpose to culture the missionaries with the service of libraries; the work of the S. P. C. K. and the S. P. G., and the history of the early days of the colony in Maryland. A truly stimulating record.

Kenneth Mackenzie.

* * *

News from the Front

A Letter From China.

The work in Nanchang was more interesting than I have known it to be. Nanchang has come into prominence since General Chiang has made it his headquarters. Bus lines radiate to all the main cities in a number of other provinces. Rural reconstruction has been undertaken with really encouraging results, especially at the Lichwan center. I am trying to get a minute to write it up and the soul-stirring visit from Dr. Sherwood Eddy and his brother, Dr. Brewer Eddy. Two thousand and five hundred came daily to the meetings in Nanchang. This is a day of marvelous opportunity. Testimony comes from every hand of open doors and questioning hearts. It is wonderful to be in the midst of it to see the lepers home; the college young people willing to work for less than a soldier's wage in order to help the country people; to have a group of boys from a Government University about your own dining table studying the Bible nights and saying, "We can come anytime you have time." A soldier talked to me of his interest in the church and in helping his country, most of the six hours' trip from Nanchang to Kuikiang. We had the forlornist little traveling show troupe with us on our opposite bench. We all ate pears and talked and got so friendly, we were sorry when the trip was over. There was no boat out the next day. Fortunately, I had a cosy room at the Methodist Mission, and was able to get in a good visit to our work in Kuikiang. We had a small, slow boat to Anking. A very magnificent and impatient Italian airman paced the deck and consumed prodigious quantities of port to help ease up the delay. He seemed a bit disturbed at my getting off into the howling mob, which always meets a boat; but wished me a happy year in very quaint English as our faithful hospital servant piloted me off. Home looked so good and welcoming. One of the family was waiting with cocoa and sandwiches. My little Persian kitty sat up and licked my hand. Home letters were banked on my table. My cousin, Mrs. Allen of Pittsburgh, had gone to sleep in church, just before service and never wakened. Such a beautiful ending to a useful, loving life. The family letters were most understanding. I read till three A. M. The small cat was cold and curled up close to me. It didn't seem long before we heard this early rising family at breakfast. They sent mine up. So I had a rest before the neighbors heard I was home and came to welcome me.

It's a pretty nice place. You'd better come see it for yourself some time. We would take very good care of you.

Margaret Monteiro.

American Church Mission,
Anking, China, December 10, 1934.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford, D. D.

HILDA? PRINCESS OF THE CHURCH.

I. Her Times.

When speaking of high dignitaries of the Church, one often calls them Princes of the Church. This evening our subject is a lady who in her time was probably the most influential person, man or woman, in all of England, if not in all of Europe. So when we call her a Princess of the Church it is more than an idle expression.

But, before we can understand her life, we should get a view of the times in which she lived. It was in the seventh century. England, as the South-Eastern part of the Island of Britain, was beginning to be called, had been conquered by the English for about a hundred years. But the English were not united. Instead they were divided into seven kingdoms.

In the extreme Southeast there was the kingdom of Kent, and in the extreme Northeast there was the kingdom of North-Umbria. This got its name from the fact that it was territory north of the Umber River.

A short time before Hilda was born, St. Augustine had come as a missionary to Kent. He was a Roman monk, who had been sent by Gregory, Bishop of Rome, to the English, all of whom were heathen at this time. Augustine, by the time our story opens, had had such success that he decided to send a missionary to Northumbria on the first occasion that presented itself. This came when the daughter of the king of Kent went to marry the king of Northumbria. Augustine sent Bishop Paulinus to be her chaplain.

In course of time Paulinus had great success. Then a heathen king came to the throne of Northumbria and Paulinus was driven out. But a young prince who had been driven out also by the heathen king took refuge among the missionaries of the Scottish Church, who had their headquarters at Iona. He later came to the throne, and invited the Scottish missionaries to come and preach to his people. This they did, led by Bishop Aidan, and eventually won back the Country for Christ.

Now the Scottish Church had come originally from Ireland. The Irish Church had been converted by St. Patrick, a Briton, and the British were the people from whom the English had conquered the country. But the British-Scottish-Irish Church had been separated so long from the Christians on the continent of Europe that they had many strange customs, as we shall see later.

The seven English kingdoms one would have thought would at least be at peace with one another. But they were not. Rather were they constantly fighting. Hilda's father had been a king of one of them. But he had been first exalted, and then poisoned by his enemies. Hilda's mother had then taken the child to the court of her great uncle, the king of North-umbria. There they were given protection, and there Bishop Paulinus found her.

II. Her Life.

Paulinus was much discouraged. The Queen and he were almost the only Christians in the kingdom, and all others seemed deaf to his message. But there was one little girl who seemed to never miss a service, and to drink in all he said of God the Loving Father, and the Heavenly Home. He asked who she was.

"That," he was told, "is Hilda, the King's great-niece. She is an orphan princess banished from her own land. No wonder she likes to hear of a Heavenly Father, and a Heavenly Home." Then they told him her story. The Bishop became much interested immediately, and often talked with her.

Soon he heard another story about her. When her mother was in exile she had a strange dream. She was out of doors on a very dark night searching for her husband. Suddenly her cloak became unfastened, and she became conscious that she was wearing a necklace of very precious stones. As she watched, these stones began to shine so brightly that the whole countryside was lit up by them. Shortly after this Hilda was born. Her mother thought that the dream meant that she was to do some great thing in the world.

Paulinus had been at the Court of Northumbria for about a year when the king had a narrow escape from death. The same night a beautiful princess was born. The King was very happy, of course, and started to give orders for a great feast according to the heathen manner. But Paulinus came to him and said that he had long been praying for both the king and the queen. The king was much surprised and said that, if Christ had answered Paulinus' prayers so wonderfully, he would show his thankfulness by giving the princess to Holy Baptism. So they waited until Whitsunday and then the baby princess was baptized and with her twelve other members of the royal household. Among these was Hilda.

Years passed and Hilda grew into a woman. She wished to become a nun. But the heathen king who had come to the throne would not let her. But after she was grown, the prince, of whom we have spoken as having become a Christian at Iona, became king. He allowed Hilda to start at the age of thirty-three for France to become a nun in a monastery there. But Bishop Aidan heard of it and stopped her as she was about to get on a boat. He persuaded her to start a nunnery in England. He got her some land on the river Wear, and there Hilda came with three or four companions, and lived for a year.

Bishop Aidan had kept in touch with her and knew of her prayers and fine work among the poor, so after the year was up, he got her to come to a much larger work. This time it was a monastery at Hartlepool. Here she reigned for several years, and became well-known as a great Bible student and for her wisdom. She was always telling the people who came to her to study the Bible carefully so as to know God's will for them.

Time passed and Hilda was again called to a larger work. This was the monastery at Whitby. Here she spent the rest of her life. She died at the age of sixty-six. But her work at Whitby deserves a paper by itself.

III. Her Life at Whitby.

We have already said that the Scottish-Irish-British Church was very different from the Church on the Continent of Europe. Strange to say, our own Church today is much more like the Church on the Continent than it is like the Church of St. Hilda, that had the Scottish customs.

At Whitby, as an example of the Scottish, they had bishops, priests and deacons as we have. But the Bishops seem mostly to have ordained and advised, and done very little ruling. They lived in the communities or monasteries and were under the heads of the communities, Hilda in this case. Bishop Aidan was sent to England by Columba, who was not a bishop, but only the head of the community. These

communities also had men and women in them and were like a school. Either a man or woman might head the community. Whitby was probably the most famous of these communities, and it was headed by a woman. This was very different from the custom in other parts of Europe, where men were in monasteries and women in convents and they never mixed.

Not only was Hilda the head of this monastery and convent at Whitby, but she was also the friend and advisor of many high nobles and kings. For these came to her from all over England for spiritual and other advice. And not only this, for her reputation extended to the Continent, and she was frequently asked to advise by letter nobles and kings in France, Germany and other countries.

When they wanted to have a kind of General Convention of the English Church to decide whether to adopt the Irish customs or the Roman, they had it at Whitby, where they might have the benefit of her advice.

Thus, we see that Hilda was a great teacher, and head of a monastery in Early England. She is said to have had many kings and five bishops attend her school. She is regarded as one of the greatest women that ever lived.

* * *

TWO HUNDREDTH ANNIVERSARY OF ST. THOMAS' CHURCH.

(Continued from page 11.)

people have passed. They were new built when John and Charles Wesley began the movement which vitally affected the religious conceptions of the whole English race and which came with mighty power and far-reaching results into the life of our Southern States. They have heard the prayers offered for the King in Colonial days, and hither fathers and mothers came during the days of Revolution to pray for boys in Washington's army. As again through four later years of patriotic devotion and sacrifice, the prayers of her people were offered for the boys in the army of Lee. They have seen the fall and rising again of the old church—the times of its prosperity and the days of its desolation. They have seen the new life take root and grow. What memories cluster around the old building and press upon the mind of one who knows anything of the history of the State. But it must not and cannot be merely a place of memories of the past. Its supreme message is a call to us to go forward into the future. It speaks of the long history and the permanence of the Mother Church in the life of the Anglo-Saxon race. It can point to the denials of the faith in the old deistic days of the eighteenth century and the drift away from religion in years of laxity after the Revolution and bid us not to lose heart in the face of denials of faith and drift away from religion in this or any future day. It bids us remember that, because this is the Mother Church of the race with a history reaching back into the earliest days—beyond the Reformation—beyond the Norman Conquest—to the very beginnings of the Christian religion in the island of Britain, ours is the duty of holding up always the light of the ancient faith and of seeking to extend our ministration and service as widely as possible among a people whose forefathers learned of God at the Church's knees. It bids us to go forward unafraid into our future, seeking only to know the Master's will and to learn more fully of His Truth; praying only for adequate wisdom, strength and zeal to enter the doors which He opens to us to spend ourselves in the service of his children.

* * *

THE BIBLE.

The Bible is a book of religion. Its purpose is to reveal God and to bring man into a right attitude toward God and so into a right attitude toward his fellows. The Bible is thus a means to an end. It may be little more than a 'bone of contention''. That was true of the Old Testament in Jesus' day. He said in substance, ''Ye search the Scriptures'' but fail to use them for their purpose. The Scriptures constitute a key by which to open the door into eternal life, but you discuss the details of their structure instead of using them to open the door. Therefore, you fail to find that life—abundant life, eternal life—which you seek.—Selected.

* * *

WEDDELL MEMORIAL.

(Continued from page 10.)

Opening Service at the New Weddell Memorial Church.

Weddell Memorial Church, in Fulton, has been torn down and the material used to erect a new building on Montrose Heights, at the corner of National and Kemp Streets. The new church is a Gothic structure with a Sunday-school room in the rear. A few years ago, at the suggestion of the Rev. S. S. Spathey, then rector of the church, Mr. Alexander W. Weddell gave to the church the three beautiful lots on which the new church now stands. Owing to the removal of members from Fulton and the number of former Weddell Memorial members living on Montrose Heights, the vestry felt that the time had come to move. With the consent and approval of the Bishop and with the aid of the Diocesan Missionary Society and the splendid support of the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's Church, the present building has been erected. A loyal group of workers at the old Weddell Memorial Church, together with a male quartette that has rendered most faithful service, will form the nucleus of the new congregation. Sunday, January 27, the opening service was held. The Rev. S. S. Spathey preached the sermon, and there was a brief historical sketch by the Rev. Hugh W. Sublett, D. D., rector of St. John's Church.

The Honorable Alexander W. Weddell, Ambassador to the Argentine, the distinguished son of the Rev. Alexander W. Weddell, to whom the church is a memorial, was present, and addressed the congregation. There was special music by the quartette and St. Paul's choir.

LETTER FROM BISHOP BURTON.

It was pleasant to have you associate me with the Weddell Memorial Mission and Chapel, though it is so many years ago that that association was vital.

The Weddell Memorial Mission was started because Fulton was an isolated portion of the City of Richmond, and also because our St. John's communicants living in that region had an inconvenient and distant access to the Mother Church.

The Mission was begun with a Sunday School in a hall over a grocery store in Fulton. My recollection is that a vehicle, furnished by Captain Cyrus Boissieux, Junior Warden of St. John's Church, was used to transport the Sunday-school workers from Church Hill to Fulton.

Bishop Whittle preached, on a Sunday afternoon, the opening sermon of Weddell Memorial Chapel. That Sunday morning the Episcopal Church had been attacked by one of the local pastors. It proved to be a useful advertisement of our Missionary Enterprise.

For a time the Rev. Dr. Pike Powers, rector of St. Andrew's Church in Richmond, was my assistant, with special charge of Weddell Memorial Mission.

The Mission was meant, not only to serve the interests of Church Extension, but also to perpetuate to Godly Memory of my devoted predecessor in the rectorship of St. John's, who was the very personalification of Church Extension and City Missions.

If any of my fellow workers in Weddell Memorial Mission survive, I thank them from my heart for their co-operation, without which the enterprise would have been impossible.

I beg the rich and plentiful blessing of the Divine Head of the Church on Weddell Memorial Mission, under its new auspices and in its new environment.

Faithfully yours,

Lewis W. Burton.
Retired Bishop.

Lexington, Ky.

CHURCH INTELLIGENCE

FINANCE REPORT.
Missionary Outlook for 1935.

General Convention adopted for 1935 an Emergency Schedule of appropriations to the amount of		$2,313,115
It is estimated that further savings in operations (lapsed balances) can be effected to the extent of		60,000
Leaving estimated expenditures in 1935 under the Emergency Schedule of		$2,253,115
The estimated total to be received from the Dioceses in 1935 is	$1,352,000	
The estimate of income from other sources such as interest on Trust Funds, United Thank Offering, etc., is	727,325	
Additional resources not included in above estimate	30,000	
Total resources in sight		$2,109,325
Indicated deficiency		$ 143,790
Toward this deficiency the Council has in hand three individual gifts of $20,000 each, conditional upon a fourth such gift being secured. If this is obtained the total from this source will be		80,000
Leaving a balance to be raised or pledged prior to February 12 of		$ 63,796

TWENTIETH ANNIVERSARY.

On Sunday, January 13, special services were held in all of the churches of the Diocese of Cuba, marking the twentieth anniversary of Bishop Hulse's consecration as Bishop of Cuba. Bishop Hulse was the celebrant at the Cathedral service and preached the sermon, reviewing the work in Cuba during his twenty years of Episcopate and telling of some of his plans for the future. He was assisted in the service by the Dean, Canon Barrios, Archdeacon Lopez-Guillen and the Rev. Mr. Serapion.

A portrait of the Bishop, painted by a Cuban artist, which will be presented to him by the clergy of the diocese at the coming Convocation, was shown to the congregation after the service.

On Monday night Bishop Hulse was the guest of honor with the Cathedral Chapter at dinner at the Deanery. At this time the Chapter presented to the Bishop a handsome pair of candlesticks as a token of their high esteem and appreciation of his effective administration.

The Cathedral congregation had planned a reception for Bishop and Mrs. Hulse, but this had to be postponed because of the illness of Mrs. Hulse, who had been seriously sick since her return to Cuba with Bishop Hulse.

Hugo B. Blankingship.

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CONFERENCE FOR CHURCH WORK, 1935.

Wellesley College will again be the scene of the Conference for Church Work in 1935. The thirty-first annual session of this great national summer school will be held from June 24 through July 5, in the same building as for the past eighteen years. The Rt. Rev. Stephen E. Keeler, D. D., Bishop Coadjutor of Minnesota, who directed the conference last year, will be in charge again, and the Rev. Leicester C. Lewis, Ph. D., rector of St. Martin's-in-the-Fields, Chestnut Hill, Pa., is to be the chaplain. Those wishing information should address the conference secretary, Miss Marian DeC. Ward, 150 Commonwealth Avenue, Boston, Mass.

Marjorie M. Raymond.

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THE FIELD DEPARTMENT.

By Rev. Bartel H. Reinheimer, D. D.,
Executive Secretary.

In the November 1934, reductions at Church Missions House the appropriation for the Field Department for 1935 was cut $25,727. In several ways this is the most drastic cut in any of the general Church agencies.

The first measure applied was a reduction in the staff. The resignation of the Rev. Robert W. Patton as Field Director was accepted. A word about the work of this great leader is given below. The year 1935 finds him giving his full time to the preservation of the American Church Institute for Negroes which has been jeopardized by the decreased appropriation from the general Church.

Two of the four General Secretaries have been released, the Rev. R. W. Trapnell and the Rev. David R. Covell. Dr. Trapnell was appointed in October, 1931, resigning the rectorship of the Church of the Good Shepherd, Norfolk, Virginia, to join the Department. His field work has been largely in Provinces 3, 4, 7.

Mr. Covell was appointed a General Secretary in November, 1929. The five preceding years he was Executive Secretary in the Diocese of Los Angeles. Mr. Covell was the senior in years of service with the National Council of the six members of the Department's staff. His work has been largely in the Fourth and Eighth Provinces. In the former he played an important part in the Teaching Mission on the Great Commission.

Mrs. Bernardine Boyd, a Speaker's Bureau stenographer since 1928, was also released. With her departure three stenographers have been eliminated from the Department's office in two years.

A second measure of reduction resulted from the abolishing of children's allowances to all workers at Church Missions House. To two officers of the Department this meant a reduction in salary at $960 and of $640 to the other two.

The foregoing salary reductions and eliminations carried also a fifty per cent reduction in the items for Pension Premiums and travel allowance.

The final measure of reduction consisted in decreasing the appropriation for printing and publications from $7,000 to $3,000. On such an appropriation it will hardly be possible to offer again for free distribution a leaflet like "The Log Book of 1934," for which nearly half a million copies, were asked.

This adjustment downward in the appropriation for field work comes at the end of a year in which the Department achieved a record-breaking promotional coverage of the Church.

The year opened with the Presiding Bishop's Call. The six members of the staff were employed as couriers and in the two weeks, January 9-22, presented the Message in person to eighty of the Bishops. Subsequently the office force of the Department assisted the Presiding Bishop's Office in the handling of nearly a million pieces of literature for the Church-Wide Endeavor, involving separate shipments to 1,200 parishes and missions.

Following the February meeting of the National Council, the Department undertook the promotion of the 1934 Supplementary Appeal, cooperating with the dioceses and with the National Committee on the Everyman's Offering. The contributions to this Supplementary Appeal promise to exceed $280,000.

Connected with the promotion of this Appeal was the organization and handling of the nine regional conferences held in April at Boston, Philadelphia, Birmingham, Raleigh, Chicago, Omaha, Portland, Fresno, and Dallas.

During the year, eighty-five rectors of parishes responded to a call for enlistment as Field Department Aides to supplement the work of the six full-time members of the staff. This corps of volunteers replaced the Associate Secretaries of the preceding triennium and demonstrated their effectiveness in the November Missionary Itinerary.

This November, 1934, Missionary Itinerary utilized the Missionary Bishops present at General Convention. Twenty-one teams of three members were organized by the Department by associating a representative of the Woman's Auxiliary and a Field Department secretary or aide with each of the missionaries.

There were 413 cities and towns visited in eighty-one dioceses and missionary districts. The teams addressed 1,250 meetings of various kinds, at which the aggregate attendance was well over 125,000 people. This would seem to indicate that more members of the Church received a personalized presentation of the Church's missionary work than ever before in the preparation for an Every Member Canvass.

It is a satisfaction to have had such a year of field work before the reductions became effective. The Department moves into 1935 partially dismantled.

It is interesting to recall that the Field Department's lineage dates back to the very organization of the Domestic and Foreign Missionary Society. As early as 1823 Ephraim Bacon, George Boyd, and John Davis were appointed domestic or visiting agents to create interest and collect means. Thereafter and continuously through more than a century that has ensued, the Church has relied upon visiting agents of one kind or another to create interest and collect means.

A notable point in this record was reached in 1905 when the Church was divided into eight regional Departments for missionary cultivation. The following year brought the appointment in connection with this scheme of the greatest of our Church's promotion secretaries, the Rev. Robert W. Patton. During the following ten years he originated a message and methods which revolutionized the promotion of parochial as well as missionary giving within our Church, and won the General Convention of 1919 to the inauguration of the Nation-Wide Campaign.

The success of the movement convinced the Church of the need of a permanent and adequate promotional organization. The Nation-Wide Campaign Department succeeded the joint commission of the same name in the set-up of the National Council in 1920. Later it was renamed Field Department. Its work was constructively developed under the leadership of its Executive Secretaries, the Rev. William H. Mil-

ton, the Rev. R. Bland Mitchell, and the Rev. C. E. Snowden.

This interesting paragraph is found in the report of the National Council for 1925:

"The Council, at its May meeting, decided that it was asking the Field Department to attempt the impossible by allowing it only four full-time Field Secretaries for reaching the whole Church. With so limited a staff the Department had to confine itself to extensive or 'broadcasting' field service to the neglect of intensive and follow-up work. It was felt that the time had come, if the Church is to be won to a clear vision of its responsibility and opportunity, to inaugurate a more continuous and intensive and educational and training policy. To this end permission was granted to secure five additional Field Secretaries in order that the Department might be able to put its services at the disposal of the dioceses in a more sustained manner."

This enlarged staff authorized by the National in 1925 was never realized, but the roster of the Department has averaged eight officers in the fifteen years just ended. The Emergency Schedule of 1935 permits two headquarters secretaries and two field secretaries instead of the four headquarters and nine general or field secretaries contemplated in 1925. This is a smaller force than was being maintained in the era of provincial secretaries which preceded the organization of the National Council.

It is necessary to go back thirty years to come to a time when the Church was undertaking to promote the knowledge and support of its missionary work with a smaller force of visiting agents than is provided for by the Emergency Schedule of 1935.

* * *

GOOD NEWS.

Seventy-Nine Have Paid 100 Per Cent of Expectations.

The revival of missionary zeal throughout the Church is evidenced by the record of payments made by the dioceses on their missionary objectives for the year 1934.

On December 1 there was still due on the Expectations the sum of $428,718. When the books of the national treasurer closed for the year on January 21, there had been paid since December 1, $414,338, leaving a shortage of only $14,380. The collections for the entire year amounted to $1,255,452, or 98.8 per cent of the Expectations. Out of the ninety-nine dioceses and districts, at home and overseas, seventy-nine have paid 100 per cent or more of their Expectations. The total of the shortages was $33,142, but the total overpayments were $18,762, leaving a net shortage of $14,380.

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EPISCOPAL "CHURCH OF THE AIR". Order of Service of Broadcast, 10 A. M., Sunday, February 3, 1935.

Opening announcement.

Anthem: Psalm 65:1 and 2.—

"Thou, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem.

"Thou that hearest the prayer, unto thee shall all flesh come."

Anthem written by Charles MacPherson. Published by Novello.

Sentences.

Prayers.

Hymn 117, Episcopal Hymnal—"He Who Would Vallant Be—" Words by John Bunyan, 1628-1688. Tune, "St. Dunstan's", written by Winfred Douglas, 1917.

Address: "Forward."—The Rt. Rev. Henry W. Hobson, D. D., Bishop of Southern Ohio, Chairman of the Forward Movement Commission of the Episcopal Church.

Hymn 535, Episcopal Hymnal—"Go Forward, Christian Soldier"—Words written by Laurence Tuttiett, 1861. Tune, "Lancashire," written by Henry Smart, 1836.

Prayers and benediction.

Closing announcement.

The service will be conducted by Bishop Hobson. The organist and director of the choir will be Mr. Parvin Titus of Christ Church, Cincinnati. The choir will also be from Christ Church.

Over WKRC, Cincinnati, with a nation-wide Columbia hook-up over WABC.

* * *

WOMEN TRUSTEES.

Church Army has elected two women to its Board of Trustees, one from the Diocese of New York, Miss Florence S. Sullivan, the other from Long Island, Miss Lucy Kent.

* * *

MEXICO.

The vestry of Christ Church, Mexico City, has elected the Rev. Charles W. Hinton as rector to succeed the Rev. F. W. Golden-Howes. The Mexican Government has granted a permiso to Mr. Hinton to serve for a period of six years, during which time he is expected to train his successor, who must be a Mexican by birth. Mr. Hinton has already entered upon his duties.

OKLAHOMA.

Rt. Rev. Thomas Casady S. T. D. Bishop.

The Presiding Bishop Preaches in a Presbyterian Church.

The forty-first annual convocation of the Missionary District of Oklahoma was held in the Church of the Redeemer, Okmulgee, January 15 to 17. Or rather, some of the convocation was held there. The Church of the Redeemer is beautiful, but not large, and proved to be altogether inadequate for the unprecedented attendance.

When, on the evening of January 15, Bishop Casady read his annual address in the Church of the Redeemer, many were unable to gain admittence to the church.

The pastor and people of the First Presbyterian Church, Okmulgee, graciously offered the use of their church edifice for the purposes of the convocation. An altar was improvised, with office lights and other accustomed furnishings, and on January 16, at the service of Morning Prayer, Bishop Perry preached there before a congregation of approximately a thousand people.

Again in the evening the Presbyterian church was filled for a missionary meeting, at which four of the younger missionary clergy of the district spoke of their work, and Bishop Perry presented a world-view of the Church's Mission.

The Presiding Bishop also conducted a Quiet Hour for women. Bishop Casaday, in his annual address, emphasized the value of the Forward Movement, soon to be launched in the Church, and urged the need for an adequate Endowment Fund, in order that this Missionary District might soon become a self-supporting diocese.

All the officers of the district were continued in their respective offices.

The following were elected as delegates to the Provincial Synod: The Rev. E. H. Eckel, Jr., the Rev. Eric Montizambert, the Rev. Samuel U. J. Peard; the Hon. L. W. Pratt, Mr. A. D. Cochran, Mr. O. A. Jennings.

James Mills.

Knights of the Order of St. Martin.

The Most Rev. James De Wolf Perry, D. D., Presiding Bishop, and the Rt. Rev. Thomas Casady, Bishop of Oklahoma, have consented to serve as patrons of the Order of St. Martin, a fraternal Order for Churchmen, headquarters of which are located in Trinity Parish, Tulsa, Okla.

Both the Presiding Bishop and Bishop Casady have been declared Knights of the Order by the Inner Council, which constitutes the governing body.

Chapters of this Order are now located in Trinity Church, Tulsa, Okla., and in St. Thomas' Church, Pawhuska, Okla. Letters of inquiry regarding its organization and work may be directed to the rector of Trinity Church, Tulsa, the Rev. E. H. Eckel, Jr.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

School Activities.

The third annual Epiphany party for Margaret Hall, Versailles, was held at the school on January 11. The advisory board of women, composed of Woman's Auxiliary members from the various parishes in the diocese, sponsor the affair. Gifts of money and provisions were presented to the Sisters of St. Anne. Members of the lower school presented an Epiphany play, composed, staged, and costumed by the pupils themselves. Over 150 persons attended, representing many parishes.

The Diocesan Normal School at Lexington began its fourth year on January 7. For ten Monday evenings, courses leading to N. A. L. A. credits will be given in the parish house of Christ Church. Four subjects are being taught. The number of persons having credits and diplomas in N. A. L. A. has increased greatly as a result of the school sessions.

Weaving.

The weaving of rugs, coverlets and bags is becoming a parish industry in St. Thomas' Mission, Beattyville, oldest mountain mission in Kentucky. The women are unable to keep up with orders, the demand for their work is so great. Three looms are in almost constant use. The Rev. Frederick Drew, priest-in-charge, says: "We wish all the industries of the country were doing as well in proportion." This work is the only contribution some of the workers are able to make to the Church's program.

At Eager, a preaching station associated with this mission, contributions to diocesan and general Church work are made possible through the sale of quilts, for which there are many orders.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

One Hundred and Seventh Annual Convention.

The Diocese of Kentucky held its one hundred and seventh annual convention January 23 and 24 at Christ Church Cathedral, beginning with celebration of the Holy Communion at 9:30 o'clock. The opening session was held in the Bishop Dudley Memorial Hall.

Members of the Laity League of the diocese, the Brotherhood of St. Andrew and the Young People's Service League met together at eight o'clock Wednesday night in the Cathedral House.

A celebration of the Holy Communion took place at 7:30 o'clock Thursday with the Rev. Custis Fletcher, rector of Grace Church, Paducah, celebrant, assisted by the Rev. William Banks, of St. Paul's Church, Henderson.

Mission is Topic.

The Thursday afternoon session was devoted to a discussion of missions. Speakers included the Rev. J. Luther Martin, priest-in-charge of St. George's Mission, Louisville; the Rev. Charles F. Wulf, rector of St. Paul's Church,

Hickman, and the Rev. Walter C. Whitaker, rector of Christ Church, Bowling Green.

Bishop Woodcock Celebrates Thirtieth Anniversary.

The thirtieth anniversary of the consecration of the Rt. Rev. Charles E. Woodcock, as the third bishop of Kentucky, was observed with the celebration of the Feast of the Conversion of St. Paul Friday morning. All clergy of the diocese took part in the service.

Woman's Auxiliary Hold Convention.

The convention of the Woman's Auxiliary was held Tuesday at Christ Church Cathedral with Mrs. Starling Fagin, president, in charge.

Speakers on the program included Sister Ignatia, O. S. A., of Margaret Hall, Versailles; Mrs. Proctor Smith, Mrs. S. M. Russell and Mrs. William H. Langley, Jr.

Delegates from Hickman, Paducah, Columbus, Henderson and Hopkinsville were present.

NORTH CAROLINA.

Rt. Rev. E. A. Penick, D. D., Bishop.

Clergymen Come From Many Points to Honor Dr. Rollins.

Episcopal clergymen from many points in North Carolina gathered in Raleigh on January 21 to honor Dr. Wallace E. Rollins, Dean of the Episcopal Theological Seminary at Alexandria, Va.

They met in the parish house of the Church of the Good Shepherd at a beautifully appointed dinner, with Bishop Thomas C. Darst, of East Carolina, as toastmaster. The Bishop of North Carolina, Dr. Edwin E. Penick, welcomed the distinguished guest.

Most of those at the dinner had been students at the Seminary under Dr. Rollins. In addition to the honor guest, those present were: Bishop Thomas C. Darst, Wilmington; Bishop Edwin A. Penick, Raleigh; Rev. Edwin Bethea, Rockingham; Rev. Frank Dean, Wilson; Rev. D. Parker Moore, Weldon; Rev. Joseph N. Bynum, Roanoke Rapids; Rev. George S. Gresham, Goldsboro; Rev. E. W. Halleck, Wilmington; Rev. William M. Latta, Lumberton; Rev. Daniel W. Allen, Lexington; Rev. Daniel W. Allen, Lexington; Rev. Ernest Winborne, Mt. Airy; Rev. Thomas Clarkson, Smithfield; Rev. Howard Hartzell, High Point; Rev. Stephen Gardner, Washington; Rev. Sidney Matthews, Plymouth; Rev. Andrew Milstead, Statesville; Rev. David W. Yates, Tarboro; Rev. A. E. Sanderson, Oxford; Rev. Theodore Partrick, Raleigh, the host, and A. B. Andrews, Raleigh, chancellor of the diocese.

Contralto solos were sung by Mrs. Louis V. Sutton, and Herbert Byrd rendered violin selections. The piano accompanist was Mrs. Frederick W. Staudt.

Dr. Rollins has been the guest of Mr. Partrick over the week-end. He occupied the pulpit of the Good Shepherd on Sunday.

In an informal speech, he told the dinner guests last evening that the intellectual equipment of students at the Seminary today is much higher than it was fifteen years ago. Where few entered with college degrees then, Dr. Rollins stated, about eighty or eighty-five per cent enter today with degrees. He pictured qualifications essential for the ministry today, and said the Seminary is seeking a higher type of man, better fitted to cope with the situations confronting the world.

Dr. Rollins, at Good Shepherd, Says God is Living Ceature to Followers.

God becomes not some distant being but a living creature to His followers, declared Dr. Wallace E. Rollins, Dean of the Episcopal Theological Seminary at Alexandria, Va., in his sermon as guest preacher at the Church of the Good Shepherd.

"For those who became the followers of Christ in His day, life was opened Godward; God became a reality. It was an epoch then and it is an epoch today when men and women become alive to the presence of God and feel that God is adequate for every need."

Dr. Rollins took his theme from a verse in Corinthians: "If any man be in Christ, he is a new creation; the old has gone; the new has come."

"It is certainly a fact that Christ brought a new quality into life and did change men and women into something else. They became imbued with new motives and a new sense of values. They were given a new power and they became conscious of a new liberty," declared Dr. Rollins.

"We need today just the things that Christ brought. We need to feel the need of God and to awake to the realization that He is sufficient for every need. How much we need the spirit of kindliness, the spirit of fellowship, the spirit of liberty and joy. May we give ourselves to Him anew, and may these same results come to us in the year 1935."

NEW JERSEY

Rt. Rev. Paul Matthews, D. D. Bishop
Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor.
Rt. Rev. R. E. Urban, Suffragan Bishop.

Institution of Rector at Grace Church, Merchantville.

The Ven. John de B. Saunderson, Ph. D., was instituted as rector of Grace Church, Merchantville, N. J., on Sunday, January 20, by the Rt. Rev. Albion Knight, D. D., Coadjutor Bishop of New Jersey, this being the first service of its kind in the past twenty-eight years. Dr. Saunderson succeeds the Rev. Harold Morse, who retired on December 31, 1934. Clergy from the surrounding districts were present, and an old and valued friend of the rector was also present in the person of the Rev. Charles H. Arndt, D. D., rector-emeritus of Christ Church and St. Michael's, Germantown, Philadelphia, who at the request of the Bishop said some suitable prayers. Dr. Saunderson was escorted to the chancel rail by the wardens, John Page and Arthur Truscott, who presented him with the keys of the church. The new rector hails from the Diocese of Maine, where he was rector of Old Town, Maine, Archdeacon of the Penobscot, and Chaplain to the University of Maine. Before going to Maine in 1927, Dr. Saunderson served as rector of Christ Church, Brownsville, Diocese of Pittsburgh. A reception of the wardens and vestry and their wives was given in the rectory after the service, and was attended by the Bishop and other visiting clergy.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D., Bishop.

Annual Council.

The fifty-third annual Council of the Diocese of Southern Virginia, which met at St. Paul's, Newport News, January 22 and 23, was quiet and cheering. In his address to Council, Bishop Thomson expressed his gratitude for the loyalty and devotion of the clergy and their people during the past year, which has been a time of difficulty and much distress and for that reason a time of testing. "Out of a situation," said the Bishop, "which at the time of the last Council seemed almost desperate, we have won our way by God's help and goodness, to a place from which the outlook is more encouraging than it has been for several years." The Bishop stated that the most significant change in the parish alignment in the diocese was the merger whereby Christ Church, St. Luke's and St. Andrew's in the City of Norfolk, have combined in one parochial organization to be known as Christ and St. Luke's Church, effective June 1. He commended the members of these three congregations for the subordination of deep personal preferences and long established loyalties to a consideration of what appeared to be the permanent good of the church.

The Bishop commented on the commission on the Forward Movement as appointed by General Convention, which he described as a call to companionship with Christ. The Bishop closed his address by reminding Council that the meaning of the reports, parliamentary procedure and business detail was really companionship with Christ in His ministry to mankind.

Under official matters, the Bishop reported four postulants, four candidates and 59' confirmations.

Council passed a resolution approving the merger of the three Norfolk churches and felicitating the rectors, trustees, vestries and congregations on the outcome of their deliberations.

A resolution was adopted looking towards the cooperation of the diocese with the Laymen's League Movement.

The constitutional amendment giving the colored clergy equal representation with the white clergy in Council passed its final reading. Heretofore, the colored Convocation was represented in Council by only two of the colored clergy. Their amendment admits all the thirteen colored clergy to the full privilege of Council.

Council adopted a re-written and revised Canon on the Election of Vestries. Th most significant change was the changing of the age limit of qualified voters at congregational meetings from twenty-one to eighteen years.

The officers elected for 1935 are:

Secretary, the Rev. Wm. A. Brown, D. D.

Treasurer, the Rev. Norman E. Taylor.

Chancellor, Col. James Mann.

Historiographer, Miss Mary F. Goodwin.

Delegates elected to the Provincial Synod:

The Rev. N. E. Wicker, Danville, Va.

The Rev. M. E. Travers, Kempsville, Va.

The Rev. Charles H. Holmead, Portsmouth, Va.

The Rev. George P. Gunn, Norfolk, Va.

Mr. W. B. Ferguson, Suffolk, Va.

Mr. E. B. Hodges, Norfolk, Va.

Mr. Ivor A. Page, Norfolk, Va.

Mr. George B. Townsend, Petersburg, Va.

Before adjourning the Council chose the Rev. Theodore S. Will of Hampon and C. G. Milhan of Williamsburg, as trustees of Stuart Hall at Saunton, and heard reports by Mrs. L. D. Pilcher, of Petersburg, on the Woman's Auxiliary and by Captain Frank W. Darling on the Boys' Home at Covington.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Dr. Bowie Urges Adherence to the World Court.

Dr. W. Russell Bowie, rector of Grace Church in New York City, speaking before the Kiwanis Club at the Hotel McAlpin on Wednesday, January 23, denounced modern war as "dirty, barbaric slaughter," and urged that the United States enter the World Court.

"Modern war is neither romantic, glamorous, chivalrous nor heroic," said

(Continued on page 21.)

FAMILY DEPARTMENT

FEBRUARY.

2. Presentation of Christ. (Saturday.)
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima.
24. Sexagesima.
25. St. Matthias.* (Monday.)

* * *

COLLECT FOR THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF SAINT MARY THE VIRGIN.

(February 2.)

Almighty and ever living God, we humbly beseech Thy Majesty, that as Thy only begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

* * *

FOURTH SUNDAY AFTER THE EPIPHANY.

O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers and carry us through all temptations; through Jesus Christ our Lord. Amen.

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NAPOLEON'S RELIEF PROGRAM.

(From Ludwig's "Napoleon.")

"If the cold should be sharp, as it was in 1789, you must have fires kept alight in the churches and marketplaces, so that as many people as possible can warm themselves."—"The winter is very severe, meat is dear, we must have several homes of refuge in with the cutting of the Ourcq canal, with the construction of the Quai Desaix, with the paving of the back streets."—"The law directs that all beggars shall be laid by the heels. Were we to do something more than this, our conduct would be barbarous and absurd, arrest them, certainly, that you may give them work and food. We must have several home of refuge in every department."—"There are a great many out-of-work shoemakers, hatters, tailors and saddlers. See to it that five hundred pairs of shoes are made every day." He writes to the Minister for War saying that special orders for supplies for the artillery are to be issued. To the minister for Home Affairs: "We must provide work, especially this month before the holidays. Issue an order that in May and June two thousand of Saint Antoine workmen are to supply chairs, chests of drawers, armchairs, etc. . . . Send me your proposals tomorrow, so that a beginning may be made promptly."

He reads a by-law that no one wearing a workman's blouse is to walk through the Tuileries garden. Instantly he has the regulation cancelled, and gives express permission for such people to go through. He learns of a proposal to close the public reading-rooms: "I won't allow anything of the kind. I have not forgotten my own experience, how useful it was to know of a well-warmed room where I could read the newspapers and recent pamphlets. I will not allow others who are as poor as I was then to be robbed of these comforts." In the Theatre Francais, the stalls are to be very cheap on Sundays, "so that the people may enjoy the performance." There are to be no gambling hells in France: "They bring families to ruin, and I should set a bad example were I to tolerate them."

By his new education law, he establishes public elementary schools, middle schools, lycees, and technical colleges, throughout the country. There are to be six thousand free scholarships, and a third of these are to be reserved for the sons of specially deserving persons. Within three years, there are 4,500 elementary schools, 750 middle schools and 45 lycees. He honours the Institute by choosing a third of his first senators from among its members. The Ministry for Home Affairs is instructed to draw up lists "of the ten best painters, sculptors, composers, musicians, architects, and other artists whose talents make them worthy of support." He orders great frescoes to be painted, which shall depict striking incidents in his battles. He gives his reasons for this State Regulation of art, saying: "People complain that we have no literature. That is the fault of the Minister for Home Affairs!"—Public Welfare.

* * *

For the Southern Churchman.

COMMUNITY VALUES.

I.

The Home.

Upton H. Gibbs.

In every community there are three institutions that are fundamental to its welfare and development. These are the Home, the School and the Church.

The home is put first because it stands for the family. Before the nation or state, the home was established, and out of it they originated.

Scriptural account gives the origin of the human race to a single pair. This has neither been proven nor disproved scientifically. But it makes no difference, whether the family is the source of nation and state. It follows that whatever powers the nation or state possesses and exercises, these are inherent in the family. The heads of the family, the parents, have authority over the children to which the latter must submit and obey. The children on the other hand, are entitled to the loving care and protection of their parents.

The home, then, which is the family domain, is the foundation on which the superstructure of the state is erected. Permanency and strength should be its characteristics. Anything which is destructive to the permanency and strength of the home, will prove also destructive to the state. For its permanency, the home must be kept secure and intact. There must be children to insure its continuity, and parents and guardians for the children's training, and the management of the home. Marriage, of which the home is the outcome, ideally considered, is indissoluble. In its institution divorce was not contemplated, for that is disruptive. Death, which is inevitable, interrupts, but does not dissever family relationships, as does divorce.

The permanency and sanctity of the home, then, should be guarded and preserved at all costs. This duty and this responsibility are incumbent on the state for its own preservation and good, for if the foundation on which the state rests, is insecure, it means its ultimate undoing. This justifies laws against gambling and the liquor traffic, for both, in experience, have proved most dstructive to the peace and security of the home. And it is with the same justification that divorce will be prohibited or restricted.

Those who come thus to be joined should have some sense and realization of the responsibilities and duties involved, especially in regard to parenthood. Mrs. Gene Stratton-Porter, the author of The Girl of the Limberlost," and other popular stories, paid the following tribute to her father:

"He believed that no man had the right to bring a child into the world unless he intended to make himself responsible, so far as lay in his power, for its physical growth, for its mental culture, and for its loving and careful rearing."

And no matter how busy he was he always had time to give loving and careful instruction, both moral and educational, to his children.

Schools and churches cannot entirely take the place of the home training of the young. Unless these have the cooperation of the parents their efforts will be nullified to a great extent.

The ancient Romans regarded the home as sacred; its altar was typified by the hearth fire, that stood for the hospitality and spirit of the home. The incoming guest was told: "For thee the hearthfire glows."

Let us see to it, then, that the home fires be kept burning brightly and warmly for God and country.

* * *

For the Southern Churchman.

WE LIFT OUR HEARTS

Mabel C. Gorrell.

We lift our hearts to Him in earnest prayer,
Not understanding half the words we say;
With eager lips we plead to do our share,
Not dreaming all must come in His own way.

We beg of Him a firm, unwavering belief—
A courage that will never be denied,
We ask a hundred joys for every grief
Nor think that there are storms to be defied;

We plead for more of Love, that is Divine,
And tell to Him the things of our desire;
But never think to pattern our design
To shun the paths that lead through dust and mire;

Yet He will never fail to guide our feet,
As through some valley we would push our way,
He lifts to heights where joy becomes complete;
We learn the blessing that it is to pray.

* * *

The Poetry of Hymns.

There is the closest kinship between religion and poetry. Theology has its canons of thought, its laws of discussion, its rules for arriving at conclusions. Religion is not a matter of syllogisms; it is a question of surrender to the spirit of worship and spiritual fellowship, a way of feeling about God and ultimate Reality. Poetry is this precisely. Emerson wrote: "When the poet sings, the world listens with the assurance that now a secret of God is to be spoken." What finer and truer thing can be said of the prophet! In worship and fellowship one finds truth; that truth is best expressed by him who sees deeply into its eternal meanings. Poet and hymn writer alike are born of the same emotional response.

Poetry is closely associated with a sense of the beautiful. Why should not hymns be thus closely associated? When truth is emotionally realized it is invested with the glory of the Ideal, and the Ideal is always beautiful. Just as a rich emotional experience tends to rhythmic expression, so it tends to impress with a sense of pleasure. To one the beauty of poetic form may appeal most strongly, to another the beauty of content, or thought. The Christian poet or hymn writer finds in God, and in the divine Presence, however it be revealed, the ultimate truth

that is most beautiful and satisfying. This expresses itself in the old hymn, "How tedious and tasteless the hours." There is something of the sentimental about this. The movement is spritely rather than stately. There is a diffuseness, a lack of concentration in details that robs the stanzas of the best effect. But the conception of the writer is essentially poetic, even though the technique be faulty. Far better is the poise and concentration of the Crusaders Hymn,

"Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring."

This is a genuine poetic touch. Here is the warm, growing smell of the spring time. Here is the suggestion of the life that carpets the meadows with the lush grass, and pushes the buds of the woodland into fragrant gladness. There is no power of nature so rare, so fascinating as this. Surely the transition of this beautiful power to the more beautiful and marvelous power of the Christ who in the night of woe puts songs into the hearts of men, is most natural and forceful! The beauty of spring is nature's beauty; the beauty of Jesus is more than natural. It requires a genuine poet to give the church such hymns.—The Christian Review.

* * *

For the Southern Churchman.

RECOMPENSE

Blossom Bennett.

Only the heart that has suffered can know
All the joy of release from his pain;
Only to those who were burdened with losses
Can come the glad fullness of gain.

Prisons that shackle the body or mind
Make one's freedom more precious and dear;
The loneliest life is most blessed by a friend,
And the saddest by courage and cheer.

Springtime is sweetest to those who have known
Bitter hardships of winter's fierce blast;
Only the man who has tasted of death
Can find heaven his home at the last.

* * *

Legitimate Outlet for Imagination.

Mr. Simpson paused and laid down his fork. The evening meal apparently held no further interest for him. His entire attention was focused on his son, Wilbur, who had launched on one of the most outlandish, inconsistent tales I had ever heard. To my surprise, Mr. Simpson's interest was not that of an amused parent. Rather, his manner was like one listening respectfully to an adult recital. Wilbur proceeded with his story; feeling the parental interest, he doubled his efforts, killing a few more bears and chasing a few more lions off the trail.

Surely, I thought, Mrs. Simpson would soon stop such nonsense. However, she too had struck an attitude of respectful silence. How long, I wondered, must I endure this. I could see nothing either amusing or interesting in such absurd stories.

Wilbur finally desisted because of shortage of breath, or a consuming hunger. No sooner had the narrative stopped than his younger brother, age five, clamored for attention. "Mamma," he pleaded, "may I tell one now?"

"No, Richard," replied the mother, "not now. You may tell one after dinner. Between courses you can outline your story so you'll know just what you are going to tell."

Until now I had not suspected that there might be method back of this madness. When Mrs. Simpson encouraged the younger boy to outline his story, however, and promised him the next chance, I began to wake up.

The boys ate silently during the remainder of the meal. They entered the conversation only when skillfully drawn into it by Father or Mother. It was easily seen, though, that Richard had his tale quite ready before the dessert appeared, and no sooner was it eaten than he exclaimed, "Now, Mamma, may I tell a story?"

"Yes, dear," said Mrs. Simpson, and settled herself to listen. Taking my cue from the parents, I did likewise.

Richard's story was even more thrilling. It, too, related to animal life, and he tried hard to encounter one of each species. Of course each was duly conquered by Richard and the companion whom he had allowed to accompany him on this perilous adventure. The story finished, both boys seemed in good spirits and ran off to play by themselves. Turning to Mrs. Simpson, I waited expectantly.

"You are wondering why I encourage it?" she asked.

"Yes."

"Well, I believe it encourages truthfulness." She explained further: "You see, by giving them a legitimate outlet for their active imaginations they are not tempted to tell falsehoods. When they feel the urge, they tell a 'big story' for just what it is. They do not try to pass it off as truth."

"How long have you been using this method?" I asked.

"More than a year," replied Mrs. Simpson, "ever since the day Wilbur told me about seeing a bear in the back yard. When pinned down, he admitted that perhaps he only thought it was a bear. Instead of punishing him, I simply taught him the meaning of fiction and then helped the children to outline stories. Both boys get much pleasure from it, and they each have a strict regard for truth; the practice has taught them to discern truth from fiction very quickly."

Mrs. Simpson's method is not a "cure-all" and may not be practical in all cases, but it has certainly been helpful to her. Her boys are far above the average with regard to truthfulness.—Mrs. D. W. Hinds, in National Kindergarten Asso. Release.

* * *

Upland Saints.

We ought not to rest content in the mists of the valley when the summit of Tabor awaits us. How pure are the dews of the hills, how fresh is the mountain air, how rich the fare of the dwellers aloft, whose windows look into the New Jerusalem! Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces when they might anoint them with celestial oils. Satisfied I am that many a believer pines in a dungeon when he might walk on the palace roof, and view the goodly land and Lebanon. Rouse thee, O believer, from thy low condition! Çast away thy sloth, thy lethargy, thy coldness, or whatever interferes with thy chaste and pure love to Christ. Make Him the source, the center and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy dwarfish attainments. Aspire to a higher, a nobler, a fuller life. Upward to heaven! Nearer to God!—Spurgeon.

* * *

Striving for Perfection.

Like all life's lessons, the personal significance of the resurrection is one which we increasingly apprehend. At no point can we say, "I have fully understood or atttained." Our reach is always greater than our grasp, and there is continued fresh light glowing from the risen Christ to guide us in our upward search. "Excelsior" is the descriptive life-motto of the man who realizes himself as one "risen with Christ"; and while he is never aught but fully satisfied with the perfections of his great Ideal, he never for one moment pauses to be satisfied in himself. Such pause, indeed, would be fatal to his true progress, and would defeat the God-formed purpose of his life. There is in a little churchyard in Switzerland a simple inscription on the tomb of one who perished in an Alpine accident, which has always appealed to me with singular force: "He died climbing." He had heard the call of the mountains, and lost his life in endeavoring to respond. We have heard the call of the risen Christ, but, unlike the climber, we gain our lives in our sustained attempt to respond worthily. "Seek those things that are above" is a call to enjoy the largest possible life, for the very struggle develops latent possibilities and capacities, and each step upward is into fuller liberty and more perfect manhood.—J. Stuart Holden.

* * *

For the Southern Churchman.

PRAYER.

Leslie Savage.

I fear no sudden death, O Lord!
I would move swiftly toward the sun,
Aflame with throbbing joy and life
Before my hour-glass is run.
I dread a lingering creeping death
To feel my spirit age and fail.
I crave a meteor flight through space
From world to world—"Farewell!" and "Hail!"

* * *

Ideal.

The ideal layman:
Will have a vital religious experience.
Will have a sure faith in God.
Will have faith in his fellow-men.
Will believe in the Church.
Will know the history of the Church.
Will be enthusiastically committed to the work of the Church.
Will be a regular attendant upon the services of the Church.
Will invest himself in the program of Christian education.
Will give systematic and adequate financial support to the Church.
Will give loyal support to his pastor.
Will translate his religion into terms of service through his daily task.
Will be possessed of a world-vision.
—G. L. Morelock, in Arkansas Methodist.

* * *

The Greatest Discovery.

One asked the great Sir James Simpson, who discovered chloroform, what was the greatest discovery he ever made. "What was the greatest discovery I ever made?" he answered. "It was the discovery that I had a Saviour." And so it was that this brave and triumphant spirit, in spite of honors that came thick and fast, was satisfied to rest his feet upon the Rock of Ages. How much finer our poor old planet would be if multitudes of our richest and smartest men were not practically agnostic, but sincere believers in the Saviour of men.—Southern Christian Advocate.

* * *

To be a servant of Christ demands an initial act of surrender, the soul thrown upon the saving grace of God in Christ Jesus, accepting Him as Redeemer and Lord. But for the sanctifying power of the Holy Spirit, which immediately follows to do its work within the soul, there must be response on the human side taking the form of bringing into captivity every thought to the obedience of Christ.—Record (English).

FOR THE CHILDREN

For the Southern Churchman.

I AM GLAD

Minnie Roberts Dreesen.

I am glad stars shine
When day is done.
When sparkling sands for the hour have run,
When shadows follow setting sun,
When darker hours the heart would shun,
When daily tasks of life are done—
I am glad stars shine.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter VI.

Seng-Tai.

M. L. G.

"There was a village in China," began Mr. Craig, "where the bad habit of opium smoking had so great a hold on the people that twenty or thirty families, almost all in the village, had become addicted to it. They lost energy, they got down—oh, very low, and they seemed almost a lost people. A few families had remained clear of the general curse, and these, with some Christians, who were kin to the poor opium-smokers, came to the misionaries nearest them. They were not of our Church, but of the great China Inland Mission—to ask their aid in rescuing their friends. These good native Christian neighbors gave to the missionaries money for medicine and supplies. The missionaries did their work well. The poor people were helped to break off their evil habit, and all but one family are said to have done so. They put away their idols, and in one idol's temple they made a Christian chapel."

"How did the idol like that?" Philip asked, his eyes round with interest.

"He made no more objection than Claire's doll, there. You see, he was of stone! Well, in the one family in which the missionaries had not been able to turn anyone from their bad habit, there was a little girl, about nine years old. She had been unwanted, as many little girls are in China. Her life in the miserable hovel that was her home had been worse than you could picture if I tried to tell you—neglect, dirt, hunger and disease made up most of it. Her parents were not cruel to her, only bound by their opium-smoking to their strange world of dreams. When she was rescued by the Chinese Christians she seemed a hopeless little bundle of rags and dirt and fear. Our mission hospital being the nearest place where she could have the medical and nursing care she needed, she was brought there by the missionary. But even when she was cleaned up, fed and warmed—for it was winter when they found her—she would not speak, but cower back from nurses and doctor as if in terror. At last our good Doctor Brown asked me to come talk to her, and I did—no answer, only eyes following every move I made. I had in the nurse, thinking she might better understand her own country-woman, but things were no better. Then I thought of a little picture of you, Claire, which my cousin Alice Trent had sent me. I had it in my pocket, for the letter had just come that enclosed it. I put it on the coverlet, and was rejoiced to see the little bony hand reach out for it. Do you remember it, Claire? My cousin said she took it one day last summer, when you all spent the day with them."

"Oh, yes, sir, I do," said Claire. "I wish it had been Winnie's, more fat and well-looking."

"Winnie's face would be a cheerful sight indeed," said Mr. Craig, smiling as he looked from Winnie's rosy face, with the bright brown eyes, like her mother's, and tangle of brown curls to Claire's, framed in pale gold, with a look of suffering in the gray eyes and delicate mouth, yet of patience and content. "But yours, little Claire, did the work. Little Seng-Tai clutched it in her two hands, she looked and looked. We had the pleasure of seeing a smile come on her own face, and when I left I made her understand that the picture was hers to keep."

"I'm glad!" said Claire, and she looked so.

"Did she have to go back to the mis'able home?" Winnie asked.

"No, indeed. Her parents were glad to give her up; she was too weak to work, even if they had had a well-ordered household, instead of a smoky den. There were weeks of care at the hospital before we could be sure she would live and be strong and well. But just before I left I took and developed a picture of her. David, my boy, bring me my bag from the hall."

"Yes, sir!" David was out and back in an instant.

"Let me see. I put it in this pocket," He drew out a thin brown envelope, "Ah, here it is. Seng-Tai sent this to you, Claire."

"Oh, my!" cried Claire softly. Her fingers trembled. "You open it for me, Father."

Father drew out the picture. A shy-ly-smiling little Chinese face, short black hair, long jacket and trousers, feet encased in slippers.

"She hasn't those funny Chinese feet," said Winnie, as the children crowded to see.

"No, that's where she was lucky. The neglect that almost cost her life saved her from having them bound. We had to shave her head, and it had grown out only a little way when this was taken."

"I don't think that's a pretty little dirl," Philip announced, staring hard.

"O Phil, yes, she is!" Claire answered, hurt.

"Prettiness is different over there, I reckon," Winnie added.

"That's it exactly!" Mr. Craig said. "When you see only these Chinese faces day after day you become so accustomed to them that it gets to be one's own face and the few other foreigners' that seem strange. Little Seng-Tai is going to be a nice looking girl when her hair comes back and she gets less thin."

"Tell her, thank you!" said Claire suddenly. "An' tell her I do think she's pretty."

"Claire," Mother said when all had looked at Seng-Tai, "would you like to send her a little present, if Mr. Craig will carry it to her?"

"O Mother, yes!"

"You remember the two dolls that came on your birthday? They were from different aunts," she added, turning to Mr. Craig, "but so alike that we put one away, for Claire finds one enough at a time, since she cannot play actively."

"I would rather than anything!" Claire said.

So when Mr. Craig left he carried a little box in which lay a doll that might have been a sister to Claire's precious Amy. And Claire went to sleep that night with Seng Tai's picture on her pillow.

Note: While the story of Seng-Tai is a fabrication, the incident of the opium village, its disease and its cure, is given substantially as reported in the China Centenary Missionary Conference Record, p. 567.

* * *

For the Southern Churchman.

Chinook.

William Allen Ward.

Chinook was a big Alaskan bear who dearly loved the broad, sweeping valley of his native Alaska—the towering, rock-ribbed shoulders of Mount McKinley and the singing river that cut through the forest on its way to the sea.

To Chinook, life was very happy, for it was summer, and there were many ripe berries to eat and out in the cool waters on an unknown river which flowed into the big Yukon were salmon which Chinook ate when he was hungry. Chinook was not worried about men, for he had never seen a man in all his life. He was a wild child of the Alaskan wilderness. The smell of a gun had no meaning to him. Chinook had never seen anything of which he was afraid. The big white polar bear lived further north, the snorting bull moose, that liked the lake country, was not a fighter and Chinook was as strong as the biggest timber wolf. So he lived a life of ease, until one day he spied from the river where he had gone to catch a salmon, two strange creatures who were hiding in the bush.

The creatures were men and they had come with traps and ropes to take Chinook, or some other bear just like him, back to Seattle, where he would be sold to the circus. Before Chinook knew what was taking place a strong rope fell about his neck and another around his body. Then he was dragged to a strong cage and put on a truck. Down to Sitka the men went, taking with them the beautiful bear which they were planning to sell into a life of captivity.

Chinook was bewildered. He could not imagine what was taking place. But he knew that he already was homesick for his brother and sister. Also his old father and mother. Chinook longed for the Alaskan wilderness when night came, where he might hide away in a cave, and watch the silent stars as they looked down from the brilliant night. sky. Weeks passed and Chinook was sold to a circus. The show toured the United States, finally reaching an obscure point in Texas. Chinook had no idea where he was—he only knew he was tired of people glaring at him and saying: "My, what a big bear! He's from Alaska, far away Alaska."

As a matter of fact, Chinook did not know what Alaska meant. He merely knew that he was away from home and wanted to go back. One night, a keeper left the cage door unlocked just for a moment. Chinook took advantage of the opportunity and escaped. But there were many strange adventures waiting for Chinook.

Instead of returning immediately to his wilderness home, as he thought, Chinook walked right into a big city. The lights blinded him and he was amazed at the way the people acted. Somehow they had never been frightened by him before, but now they raced down the street screaming in fear as he drew near. Poor Chinook. He did not know what to do. He saw a man dressed in blue approaching. Chinook had seen blue-coated men before and understood their duties.

There was an open car standing by the curb. Chinook leaped inside because he was afraid. The driver came and, not noticing the bear crouched in the rear, started driving into the country. Chinook was homesick for the mountains and the barren hills of Southwest Texas, caused him to rouse from the warm back seat and stick his

nose out the open window. The driver saw the bear and was terrified. An instant later the driver leaped from the car and raced at full speed into the woods.

That night Chinook crept into the woodland. He saw another bear, but this Texas creature was unlike Chinook The Alaskan bear started toward the little brown bear and the Texas species raced away in fright.

"I'll tell you what is wrong," said the big gander that had recently flown to Texas from far-away Alaska. "You are a long, long way from home—the people here never saw your kind and they are scared of you."

"But how can I get back to Alaska?" asked Chinook. "I am so homesick!"

"Keep an eye on the pole star and travel only at night," the wise old gander said. "It is a long way, but you will get back to Alaska, if you keep walking."

Chinook took the gander at his word. For months and months he traveled, ever watching the pole star and journeying only at night. Finally Chinook came to some tall mountains—the Rockies of Colorado.

"Surely, I am at home," he thought.

"You are far away," a grizzly replied. "But watch the pole star and keep walking north—you will get home before long."

It was spring. The fir were beautiful. The stream sang a happy song. Chinook wandered into the peaceful valley. He laid down beneath a fir and went to sleep—he saw a bear, but determined not to ask him about home, for Chinook was afraid the bear would say: "Chinook, watch the pole star and keep walking north—"

Chinook was awakened by a bear rubbing his nose.

"Wake up, Chinook, wake up, "the bear was saying. "I'm your brother! And mother and sister and your father want to see you—you have come home!"

In the year that followed Chinook was glad to stay at home. He did not have much to say and always wondered why his brothers and sisters would say: "Chinook, tell us another story—you are so interesting—you have been to so many places! We wish we could see things as you have!"

* * *

When Ahmed Killed the Cobra.

(Founded on Fact.)

Nellie Milton was sitting alone in her Indian bungalow trying to study, now that the sun had set and it was getting cooler. Her companion had been obliged to go to the hills on sick leave, but Nellie could not get away just yet. It was wonderfully peaceful in the compound; her trusty old man-servant Ali had been called away for a short time, so Nellie was alone, but his young son Ahmed was over in the cook-house.

"Oh, dear, it is nice to be quiet at last," thought Nellie, "there's been such a lot of coming and going all day." Soon after she heard a slight rustling noise like a mat being dragged over the bare wooden floor. "Oh, I suppose that must be Ali come back. Well. he's been very quick; I expect Ahmed is asleep. The boy has been very different lately; I feel sure that he is secretly a believer, but he fears to confess because of his father."

Suddenly Nellie felt very sleepy, but she had learned in India to keep her ears alert even though her eyes were closed. No sound, however, broke the evening stillness, and strange to say no loud snores came from the compound where her old servant slept. Suddenly sensing danger, she sat up and looked round her. To her horror she saw a large, black snake not more than three feet away from where she was, a deadly cobra ready to attack. Most of his length was coiled on the floor, but his front part and head were held straight up, with hood open ready for battle. Nellie sprang lightly into the middle of the room, and believing that Ali had returned, she called him loudly. Alas! there was no reply, and the girl realized that the scraping sound she had heard on the mat had not been Ali at all, but the snake crawling over the floor.

"Oh, for a good stout stick!" thought Nellie, though she shivered with fear, for she never was able to kill anything. She knew that in the far corner of the verandah there were lots of thick bamboo canes, but if she left the room for a second the snake would disappear, and there was no telling where he would hide. Still, as the creature never moved she thought she might risk darting out for a stick. Quietly she backed to the door, her eyes bravely fixed on the snake, and springing across the verandah she seized a stout cane. But at that moment Ali entered the compound gate. She called him softly, and immediately, with Ahmed all excitement, they started looking everywhere for the lost snake.

At last Ali drew in his breath softly, and then they saw that the cobra had pushed himself up between the folding leaves of a glass door, though there seemed no room between them. If there had been time for him to look over the whole house he could not have found a better hiding place.

"Missy, I know their ways too well to let them escape me," Ali whispered. Oh, what a thrilling moment it was when he first saw the snake, and letting the leaves of the door go, he sprang quickly away. But Ali himself would not kill it, as he belonged to a certain class of Hindus who worship snakes. He would only have carried it away a short distance and let it go to attack some one else.

The cobra tried to escape through the open door, but Ahmed, seizing the cane, suddenly struck it a blow that stunned it. Then he struck it heavily till it lay motionless on the floor, with its head crushed, for until this is done, no one can be sure the snake is dead.

The boy's father was struck dumb with horror! He angrily demanded why his son had dared to kill the snake.

Ahmed's face was very pale, but suddenly with a swift look upwards he replied:

"Because I believe in Jesus, Missy's Saviour-God. I've been asking Him to give me courage in some way to confess Him, and this is my chance. My Father, I fear no evil, it is God who has saved our lives." But Ahmed's father was furious, and would not listen to Nellie's earnest pleading that he would not punish his son.

"The boy is cursed for ever. He has brought evil upon my house. Henceforth I have no son." And Ahmed's father kept his word in spite of all Nellie could say.

His father after beating him terribly flung him bruised and bleeding out of the compound gate, and next morning Ali himself had gone before Nellie was awake. But she resolved to keep praying for them both, that Ali and his son might love one another again.

Months passed, and then one day Nellie heard that Ali was sick in a mission hospital. He said he would like to see her, for he had hopes that she could tell him something about Ahmed.

"I have repented," he said. "I could never forget my boy's brave action in killing the cobra—it showed me as nothing else could do the difference in our faith. I refused for a long time to believe, but now I want my boy back. I can never be happy without him."

So a search began in every direction, but it was a year before Ahmed was found. He had boarded a freight train, and reached a distant coast town, fearing that his father might kill him if he dared to return. He looked for work there, and God indeed watched over him, for he had come across a Christian merchant who found him a job.

Joyfully he returned home, and his father has often said since:

"Thank God for the cobra's visit and Ahmed's confession, which He blessed to me also."—A. O. Stott, in S. S. Times.

* * *

For the Southern Churchman.

GOD'S LOVE.

Magda Brandon.

God cares for you every day;
In your work—in your play;
And His angels always stand
Close to you in slumberland.

His love for you He plainly shows
In all the food that for you grows;
It speaks through loving parents, too,
Who takes such thoughtful care of you.

His love shines in the birds and flowers;
In all your many happy hours;
In the days—every one—
The night, its rest, when day is done.

God's goodness is smiling through
This world that He has made for you;
It tells us plainly, you and me,
That goodness God loves to see.

* * *

The Legend of Eliab.

In the Holy Land lived a man called Eliab, whom God had blessed with earthly goods. He was also cunning in all the wisdom of the East. But all this could not bring peace to his heart; he was often full of sorrow and wished to die. Then a man of God came to him, and showed him an herb possessed of wonderful powers of healing, but Eliab said: "What is that to me? My body lacks not health; my soul is diseased. It were better for me to die." "The herb will do thy heart good," said the man of God. "Take it, and heal seven sick men, and then thou mayest die if thou wilt." Eliab did as he was asked, and sought out misery in its abiding places. He healed seven sick people, and succored the poor with his riches. Then the man of God came again to him and said: "Here is an herb of death; now thou mayest die." But Eliab cried: "God forbid! My soul longeth no more for death, for now I comprehend the meaning and use of life."—F. W. Krummacher.

* * *

Love and Forethought.

A little waif was asked, "What is love?" and answered, "Going errands." When in Samoa, Stevenson had left his small hut and removed into a large house. Stevenson felt sad and weary, and had also forgotten to bespeak his nightly coffee. While he was thinking the door quietly opened, and the native boy entered carrying the tray with that on it for which he longed. Stevenson said in the native tongue, "Great is your forethought." The boy corrected him, and said, "Great is the love."—Christian Endeavour World.

* * *

For the Southern Churchman.

AT WORK.

Martha Young.

Now that I work without a thought
Of compensation, gain,
My work goes to the goal it sought
Without a stroke in vain:

At work with God! Leave Him result
And He will give increase;
No labor can be difficult
When selfish aims shall cease.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

A TRIBUTE

To Rev. Thomas Semmes, Retired Rector of St. Luke's Church, by the Richmond Clericus at Luncheon, January 28, 1935.

In the old Book of God, a dire calamity was pictured in the graphic terms of war by saying, "It shall be as when a standard-bearer fainteth." We hasten to limit the figure in the present application by saying that our beloved brother, for whom we are here to testify our love and esteem, has not fainted, nor is he dead, thank God. But we do feel that when a vigorous, stalwart standard-bearer leaves the ranks of parochial clergy it brings a rather sad sense of regret, while at the same time we rejoice in the record of achievement in the service of God.

Thomas Semmes is more than a name in Richmond—his dynamic personality that has endeared him to so many and his untiring zeal in the Master's service has marked an era in the religious life of our city. Under his inspiring leadership, St. Andrew's Church was built and its splendid activities inaugurated; Holy Comforter Church established, and now the beautiful St. Luke's on the Southside. But not simply in a material way has he left this monument in Richmond—his devotion to and knowledge of the Scriptures brought into existence the St. Andrew's men's Bible class, the largest in the Episcopal Church in America. Perhaps few men have such a wide circle of friends in all the churches of all denominations. He has been a recognized leader in the Ministerial Union and is truly a brother beloved by all.

Amidst a busy ministry, he has found time to render a sacrificial service to philanthropy and other lines of work for the welfare of the community. His sound judgment commended itself to the people of means and he became their almoner and has dispensed to the poor in a way that few realize. His work in Bethany Home is a ministry in itself. Few men's influence has been so felt in the State. An effective missioner, his services have been in demand and still are. With a faith unchanged, amid the present revolutionary thinking, he has preached the Word in season and out of season.

But not to dwell on his splendid preaching ability, that for over forty years has so blessed our city and the sealed fruits of which are manifest, we would record our love for him as a friend and brother. Years do not seem to have abated his natural force or weakened his genial spirit, his keen interest in life, his crisp concise appraisal of events and books and his perennial humor. It is said that a man once mixed up Litany and prayer that the Lord would illuminate the bishops, priests and deacons that in due time we may enjoy them. We do not have to pray this prayer for Thomas Semmes—we enjoy him—we want to continue to enjoy him—we love him and we thank God for his rich, fruitful ministry amongst us and pray God to spare him to us for many years to come.

P. W. REED,
Chairman of Committee.

This tribute was adopted unanimously by the Clericus and instructed its secretary to make further publicity of same in the daily papers and church magazines, also to spread it on the minutes of the meeting.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

Dr. Bowie. "It is the killing of women and children by long-range guns, the bombing of defenseless towns by Zeppelins, the slow starving of children. War today is a dirty, barbaric slaughter, and will be more so in the years to come. In eighteen months of war $37,000,000,000 was blown away by America, and the net gain of the war was zero. We destroyed the regime of the Kaiser and got the regime of Hitler, Goebbels and Goering."

America's adherence to the World Court is one way of insuring international peace, according to Dr. Bowie. "The world situation today is like that which faced the individual states at the time of the organization of the Union," he stated. "Adoption of the Federal Constitution, establishment of the Supreme Court and elimination of interstate tariff barriers ended the same sort of jealousies, rivalries and near-conflicts we find in the world today."

New York News Notes.

Following a hundred-year-old tradition, the gates of St. Paul's Chapel, Broadway and Fulton Street, New York City, were closed for forty-eight hours prior to the eve of St. Paul's Day. The tradition goes back to an old law ordering that the property be thus protected from "The proscriptive right neighbors may have." After the forty-eight hours passed on Thursday, the gates opened at sundown and the ceremony was presided over by the Rev. Joseph Patton McComas, D. D., Vicar of the Chapel, which is one of the many belonging to Trinity Parish.

The Rev. W. Brooke Stabler, Chaplain of the University of Pennsylvania, was the preacher at All Angels' Church, Sunday morning, January 27.

The local alumni of Kenyon College and the members of the congregation of the Church of the Ascension, joined in a service Sunday evening, January 27, commemorating the life of the Rt. Rev. Gregory Thurston Bedell, for sixteen years rector of the Church of the Ascension, and later for thirty years Bishop of Ohio. Through Dr. Bedell, Ascension Memorial Hall and the Chapel of the Holy Spirit, were built for the students at Gambier. The preacher at this service was the Rev. William Foster Peirce, D. D., the present President of Kenyon College.

The annual service of re-dedication of the New York Church Mission of Help was held at St. Thomas' Church,

January Selection of the Religious Book Club . .

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Sunday afternoon, January 27, at 4 P. M. The speakers at this service were the Rev. Shirly C. Hughson, O. H. C., and Mr. Charles Burlingham, President of the Welfare Council of New York City.

E. F. K.

* * *

PERSONAL NOTES.

(Continued from page 2.)

A Seminary Wedding.

Miss Helen Tighe, niece and secretary to the Dean, and the Rev. Clifford L. Stanley, of the Seminary Faculty, surprised the whole Hill by being married early on December 23, in the Chapel, in the presence of their immediate families only.

Mrs. Stanley was born at Asheville, N. C. She graduated from the North Carolina College for Women, taught for two years at Leaksville, N. C., and came to the Hill as hostess and secretary for Dr. Rollins when he became Dean. During her years here she has made for herself a very distinctive place in the community. We cannot welcome her as a new comer, but the whole Seminary body greets her most warmly in a new capacity.

Mr. Stanley, a native of Williamsport, Pa., after attending Bucknell for two years, completed his undergraduate work and took his M. A. at the University of Virginia. On the completion of his Seminary course he took a charge in Tyrone, Pa., where he remained for three years, at the end of which time he was called back to Alexandria as instructor in the History and Philosophy of Religions. He is now in his fourth year as a member of the Faculty, and has been promoted to an Associate Professorship.

The Stanleys will live in an apartment that has been arranged for them on the ground floor of Bohlen Hall.

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The mind is the seed plot of deeds.—Storr.

The true prayer is not an attempt to change God's will—it is rather an attempt to order ourselves in accordance with His will.

"If we are our brother's keeper, we must of necessity fight for him and strive desperately to save him."

When we discover the needs of the Kingdom, when we feel a special desire to serve, it is God's calling and His Spirit leading.—Rev. E. Marmura.

"The father in the Parable of the Prodigal Son went out to meet with pardon his repentant son. The Cross is that parable enacted in history."

"Let our offering be what it may, if only it be what we can."

"Enough we know—on good our hearts are bent,
But, Lord, Thou knowest all our bitter need.
Help us to build above the deep intent
The Deed—the Deed!"

As long as ever you have confidence in yourselves, you are like a man who keeps his anchor on board his boat, and you will never come to a resting-place. Over with your faith into the great deeps of eternal love and power, and trust in the infinitely faithful One. —Charles Spurgeon.

"The glory of faith lies in its being fit for every-day wear."

Always the chief argument in support of the truth of religion will be the personal religious experience of the believer. "The far God becomes a near God by an act of grace."

It is wholly impossible to live according to divine order, and to make a proper application of heavenly principles, as long as the necessary duties which each day brings seem only like a burden grievous to be borne.

Our Master is not a dead Christ. He is not simply an historic character. He is alive with power as no other on this earth is alive. We may learn from Him face to face what He would have us do.—Bishop Slattery.

Two Christian travellers were visiting the mission stations in China. From time to time one of them would ask the Chinese converts, what in their opinion was the greatest barrier to the spread of Christianity. Almost invariably the answer was, "Ourselves."—C. of E. Newspaper.

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Southern Churchman

1835 DOMINUS NISI FRUSTRA

Vol. 100. RICHMOND, VA., FEBRUARY 9, 1935. No. 6.

PRAYER FOR THE NATIONAL COUNCIL

Meeting February 12-14

Almighty God Whose wisdom has enlightened and Whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name, through Jesus Christ our Lord. Amen.

LETTERS TO THE EDITOR

A Friend Through Thick and Thin.

Mr. Editor:

I am seventy-seven years old. I have read the Southern Churchman since I was a boy in my grandfather's, the late Edward C. Marshall, and my father's home. If there has ever been a break in my use of the paper, I do not remember it. Through thick and thin, I have subscribed regularly. I also subscribed for my two sons. I am delighted with the present outlook of the paper, and the service it is rendering the Church. The last number was particularly fine, and I take the greatest pleasure in the manifest improvement of the paper. I have just re-subscribed for my sons and when I go back home in the spring, I will be glad to seek subscriptions among my former parishioners.

Sincerely,
Rev. N. F. Marshall.

January 30, 1935.

Present-Day Preaching.

Mr. Editor:

I have read in your issue of January 12 the "Philosophy of Phillips Brooks." In passing, is it not significant that he is not spoken of as Dr. or Bishop Brooks. And why?

While the entire article is worthy of preservation, the writer is specially impressed by the citation from the eulogy of Dr. Samuel Elliot. "He would anticipate eternity, so to speak; he would bring it into time, and make it dominant. . . . This was his message of messages, his service of services, that he knit the life of earth with the life of heaven."

I can recall nothing more pertinent to today's needs of the Church. The writer hears and reads sermons attentively, and finds them lacking in inspiration and instruction in the Word of God.

To be more specific—the preaching is narrow. This may seem an unwarranted statement. The thought in the writer's mind is that the present-day preaching does not "declare all the counsel of God." Should not every minister of the Gospel be able to say with St. Paul: "I have not shunned to declared unto you all the counsel of God?"

There are some of the teachings of Christ which are ignored too commonly; and which minimize the value of the sermon. Often the criticism is heard; the sermon lacks spirituality.

1. The failure to associate the life that now is with the complete life that follows death. This is in contrast with the teaching of Christ—the "teacher come from God": and not in keeping with that of the Apostles. Christ said (St. John 14:2, 3), "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also." Again (St. John 17:24), "Father, I will that they also, whom Thou hast given me, may be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovedst me before the foundation of the world."

These, and other like assurance by the Saviour of the children of men, have given to God's children courage to carry them triumphantly through all the vicissitudes of life, and to give them confidence as they face the veiled future, and serenity as they pass into a life in which they "shall see Him as He is, and know even as we are known," and be "satisfied."

What does Christ think of the ambassadors who withhold such truths? Contrast this with the preaching of the peerless Phillips Brooks, who "knit the life of earth with the life of Heaven." And his great Church was thronged with people, who came to be strengthened, to be fed. And for the same purpose men read these words.

An educated man said lately to the writer, and with pathetic earnestness, that he was losing his faith; and had nothing to put in its place. He wanted help; and was not getting it when he went to church.

And do we hear, as before, of the account which every man, according to the teaching of the Christ, must render? St. Matthew 16:27, "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his work."

Again. Is repentance stressed by the pulpit now as it was by Christ? and by our church in its liturgy, and doctrinal instructions? Several years ago a minister in our Church announced his text: "Repent ye." He then said, "Christ and John the Baptist began their ministry with the call to repentance. But that is out of date now." God forbid! Devoutly I thank God for our liturgy.

As the writer reflects on the subject, the situation is this: The gospel of social service has supplanted the gospel of redemption. Whereas social service should be the fruit of the gospel of redemption. The preaching of a symmetrical gospel will furnish a vigorous appeal for social service. And will, I believe, bring back to our churches many, who rarely enter.

May God add His blessing to this appeal.

J. W. Ware.

Orange, Va.

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EDITORIALS

Vol. 100. RICHMOND, VA., FEBRUARY 9, 1935. No. 6.

New Attitudes.

Just as social work has pointed to us in the Church new ways of approach to human problems, so the leaders of education are demonstrating new attitudes towards human personality. The interesting thing to Christians should be the fact that in both social and educational work the newer ways and attitudes are nearer to the ways of the Master.

When most of us were young men and women, colleges seemed only interested in making us conform to their demands. In other words, if passing grades were not determined upon by the pupil himself, he was forthwith expelled from the institution. Whether he was psychologically fitted for such courses never seemed to matter, for the college had a curriculum built up by profound minds and a student could take it—or take his leave.

Today progressive educators are finding that a college owes something more to the student. In the first place it needs to know him as he really is with his background, training and psychological make-up. If he fails in a course the college assumes at least half the blame, and as one famous dean has said, a black mark should go on the records for each student expelled, for it is really the college that has failed. Likewise the curriculum is the result of the students' needs and not just a program made up by wise minds with no thought of the boys and girls that will study.

We wonder whether the Church cannot learn a great deal from the educators? Our programs are often not even thought up by would-be profound minds and our methods of approach are archaic. Parsons have long refused to keep case records and have used "sanctity of confidence" as an excuse for what really amounted to laziness. Individuals have been told what they ought to do, but seldom have been carefully analyzed to see why they don't do what is right.

All educators know that their pupils come to college to acquire learning, and recently have found that such a goal cannot be reached by hard and fast methods, but by a flexible curriculum that touches life interest. If parsons and vestries could learn such a lesson there would be much greater and more interesting variety of services and much more attention to individual needs. We believe there would be much greater attendance at church services.

A few "indifferent" young people called together by the rector could reveal in real frankness some of the things that keep them away from church. We are always ready to criticize them for their misbehavior, but have we really studied them? Are not most young people (and not all of them are indifferent) who stay away really failures in religious approach because of our indifference rather than theirs? It's worth thinking about, anyway.

The World Outlook.

If any of us in the Church feel that we are not making the influence of our long heritage of as much use in the modern world as it should be, we cannot help but wonder whether the waning interest in missionary work is not responsible for this lack of interest. The real tragedy of the depression years is found in the increasing nationalism that has resulted in every country in some selfish way, and even good church members are heard to express doubt in rgard to Christian missions.

Of all of The Christ's teaching, almost the clearest thing read by disciples from His mind was, "Go ye into all the world." In history we find periods of missionary activity, the greatest periods of Christian nations and bad economic conditions were often solved when a nation's religious impulse was quickened. The lack of missionary interest today is a real sign of weakness.

Of course it is also a sign that gratitude is lacking in Christian people. When we say we don't believe in foreign missions, we practically assert that we don't believe in our own best inheritance, for certainly our civilization is the result of a foreign mission on the part of civilized and better races than our own. It is sometimes a good thing to remember that our own ancestors were considered by educated Latins as drunken savage sots and very probably there were many protests against sending men and money to such benighted heathen.

The present weakness of a lack of missionary interest is often attributed by the clergy to the indifference of vestries in general. We all know that average vestries left to themselves are apt to think only in parochial terms, but after all can they be blamed entirely? Only too many parishes fail to even hear a missionary sermon or address, because the rector failed to invite a real live missionary to present his appeal. In the economic struggle for exsitence many rectors and vestries have been afraid of the missionary appeal, for they feared a lack of giving to current expenses. A great part of the blame for lack of interest belong not only on the indifference of the vestries, but the clergy as well.

But the missionaries themselves are to blame for

(Continued on page 5.)

Church and World Problems as Others See Them

Wise Old Rome!

The Christian Century, January 16, 1935.

Protestant Churches might profitably ponder two bits of news which come from the Vatican during the same week. The pope has appointed a new archbishop of Toronto, and a new auxiliary bishop for the Diocese of Brooklyn, which is exceeded in size in the United States only by the Archdioceses of New York and Chicago. The new archbishop of Toronto is forty (he has been an archbishop since he was thirty-six, having previously presided over the Archdiocese of Regina); the new bishop of Brooklyn is thirty-two. Christopher Morley once protested, in what most readers interpreted as a whimsical vein, that Protestantism has its idea of clerical promotion turned just backward. It appoints its young clergy as vicars, and to similar posts where intimate pastoral service is required of a sort which should rightly command the mellowed experience of years. For its executive positions it chooses men who have already exhausted their energies and should, if things were properly run, be settling back for calm contemplation and reflective counsel. The system should be turned about, Morley insisted. Let young men be ordained as bishops and gradually advanced, as they proved their wisdom, to the vicarate and the pastorate! Perhaps someone in Rome read Morley's essay; at least the wise old Church seems to have grasped the truth which underlay it.

Training the Parents.

The Christian Century, January 16, 1935.

Perhaps our first consideration in putting religious education upon a Protestant basis should be the question: Who, after all, is to be educated? Ultimately, the child, we agree. But in this day of scientific illumination, indirect lighting has proved most satisfactory.

The emphasis upon the religious training of the child may need to be shifted to, or divided with, the parent. Probably our best beginning is with the nearest approach to a fact which we have derived from the data accumulated in our experience of "educating" children for character, that is, the high correlation between the ethical standards of parents and their children. Factors outside the home may make a contribution to the child's sense of values; factors inside the home do determine his values. Thus parent education in a very real sense precedes child education. In secular education the Dutch government is now experimenting with this procedure in teaching the pre-school child; instead of taking the child to the nursery school, kindergarten attitudes and techniques are brought into the home by experts. For the mother, given genuine understanding, has ten chances to the teacher's one to touch the life of her child. In religious education the same principle holds: the parent who has what we may term the religious attitude toward life has opportunity for setting the attitudes of the child which the teacher can never know.

Perhaps the greatest source of latent power in the church today lies in this group of uncertain parents who fear to teach their children the tenets they have had to unlearn for themselves and yet are reluctant to let their children grow up without the undergirding of religion. Up-to-date in other lines of thinking, modern in their approach, they had let go of religion at the point of their first adolescent disillusionment. In many cases they have themselves ceased to attend church services; half-heartedly they send their children to Sunday school. They are the ones who (as an editor of a leading parents' magazine remarked to the writer) send earnest, intelligent, poignant requests for articles on ethics and social problems "to take the place of religion"—and request that their names be not quoted!

Liberal Protestantism has not been sufficiently evangelical in bringing this large group of parents back into the Church. A high percentage of them understand the vocabularies of modern psychology and the social sciences; they are accustomed to the new approaches in education. But—perhaps through diffidence, perhaps through inadequate training on his own part—the average preacher fails to lay upon them the burden of proof for their own religious incompetence. They might well be the first consideration of Protestant religious education if such education were a community enterprise legitimately motivated and adequated staffed.

Need For Church Unity.

The Church of England Newspaper, January 18, 1935.

We at home, accustomed to our divisions in the Church, often fail to realize the disintegrating effect which those divisions, reproduced as they are in the mision field, have upon the work of evangelization. Where strength and a united front are desperately needed, they bring weakness and hesitancy. The call to unity has come most loudly from the Church overseas, and it is in the mission field that reunion is most likely to be first achieved. It is impossible to emphasize too strongly the need for unity in face of the world-situation today, when Christianity is confronted with rival forces claiming to control the lives of individuals and nations, forces which in many cases are frankly secularist in color. The state of the world presents a grave challenge to the Christian Church, and that challenge can be met only if, both at home and abroad, the different sections of Christendom cease to be rivals and make themselves partners in a common enterprise.

An important factor in the cooperative effort for evangelism is greater readiness to give responsibility to the younger churches overseas. Theirs, after all, is the task of evangelizing their own peoples, and in many districts they are showing that they recognize their responsibility and are eager to fulfil it. The mission is but a preparatory stage; the goal is the establishment of an independent, self-supporting Native Church. It is satisfactory to know that the policy of the Home Missionary Societies is moving along these lines. We sometimes forget that the very genius of the Christian religion is such that it naturally lends itself to differing expressions. It is possible to impose upon the East a Western Christianity in which it is not at home. Was it not Bishop Westcott who said that we should never understand St. John's Gospel until an Indian commentary upon it had been written? The nations, we are told, are to walk in the light of the Kingdom, each bringing its contribution to the richness of the whole.

We need today a big vision of the work of the Church overseas. Ideas of plan and method have to be revised. The ideal of unity must be kept in the forefront of our thinking. Unity cannot be forced, it is true. But when the need of it is felt the Holy Spirit, who is the Spirit of Unity, will, if we are responsive to His leading, show us how to overcome our divisions.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Microscope And The Telescope

In an address delivered by the Rev. Dr. Major, Principal of Ripon Hall, Oxford, before the twenty-first Conference of Modern Churchmen last summer, on Christ and Criticism, he made the following statement:—"A modern scholar who has contributed three volumes to the subject asserts that the total output of books about Jesus during the past five years 'would fill several five-foot shelves'. If we extend our retrospect to the last thirty years the product is truly enormous." This enormous output of literature on the subject of Jesus Christ, Founder of the Christian religion, is a remarkable fact and one which shows that the dominant issue with regard to Christianity has come to be, not so much the spiritual truth which He taught, as a documentary evidence with regard to His place in human history and the truth or otherwise of the facts recorded in the New Testament.

A Similar Situation in the Time of Christ.

The Gospels, which serve as the most important chronicles of Christ's life and teaching, have been subjected for many years to the most searching cross-examination which the world has ever seen. We seem to have reached a period somewhat similar to that which Christ found Himself in at the time of His ministry. The scribes and rabbis of His time were busily engaged in carrying on a microscopic study of the law of Moses and of the traditions which had been handed down from the past. Christ said of them, "Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought to have done, and not to leave the other undone." St. Matt. 23:23. Our Lord evidently regarded the work of the scribes not as wrong in itself, but as placing the principal and dominant emphasis upon the less important factors of their religion.

The Spirit and the Letter.

The great issue which separated Him from the religious leaders of His time, and which ultimately led to His death at their investigation, was the emphasis which He placed upon the Spirit rather than the letter. His saying:—"The words that I speak unto you they are spirit and they are life," implied that the truth, which lay beneath and behind His words, was of far greater importance than the words themselves which might and have often become mere empty symbols.

A New Departure.

It is high time that the emphasis should be laid where Christ Himself placed it, since ample time and an extraordinary amount of effort has been devoted to the microscopic examination of that eventful period which corresponded with our Lord's ministry and its culmination in His Death, Resurrection and Ascension. The materials have been gone over such a multitude of times and by so many competent scholars, that it would seem as if there were no longer any excuse for the Church to go out of her way, as it were, to scrutinize her credentials, as if she were still not satisfied as to their validity. It must seem to the outside world that the Church is not sure of her credentials, since her scholars are continually investigating the foundations.

The Major Emphasis.

Christ, however, had no doubts on the subject of His divine authority. What He was principally concerned about, and placed a supreme emphasis on, was the establishment of a spiritual Kingdom on earth and the great and mighty truths which it represented. If the Church is not sure of herself, or of the message which she has been commissioned to deliver to the world, it is impossible for her to make any headway, for men will lose confidence in her and are already doing so, because she does not seem to have confidence in herself.

Natural Science and the Telescope.

Natural Science in its study of Nature, not only uses the microscope in its investigations, but also the telescope, and by this means it has revealed to us, not only the marvels of the infinitely little, but also the marvels of the infinitely great, thus showing the vast extent of the physical universe and the mighty worlds which lie on every side of us. How small and insignificant our knowledge of Nature would have been if Natural Science had not utilized the telescope and failed to discover the majesty and greatness of the universe!

The Greater Things of Our Religion.

It would seem as if Christianity in these days of ours, while paying assiduous attention to the use of the microscope in carrying out a meticulous examination of the minutiae of our religion has forgotten, for the time being, that there are immensities in the truths revealed to us by Christ, which might very well and profitably be explored. At present there seems to be an entire lack of perspective in our presentation of religion to the world. By far the major emphasis has been placed on what is, after all, a minor issue, with the result that men generally have no conception of the real grandeur and mighty splendor of Christianity. We have been over-working the microscope and seem to have entirely forgotten that Christianity cannot be seen in all its true magnificence without the use of the spiritual telescope.

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EDITORIALS.

(Continued from page 3.)

much indifference. In their missionary work and missionary talks they have too often left the impression that they were concerned with secondary things rather than first things. The modern man of modern outlook is not interested in making Westerners out of Easterners. He is not interested in minor details of civilization, such as clothing, and yet missionaries have seemed to be interested in such minor problems. When a missionary bishop says that we had better send missionaries or the heathen nations will turn into communists, the modern young people are frankly not interested, for to them Christ is either greater and bigger than an economic form, or He would not be The Christ.

We need Christ in the world today not merely to battle political groups with which we do not agree, but primarily because His Spirit is the only Spirit that breathes peace on earth and good will to men. Whether we live in a monarchy, a republic or a soviet governed country, we still need the Christ, and it is the task of Christians to take Him to all the world. Until as Christians we realize that, we will continue to have a weakened influence

The Day's Work

An Ordination Sermon.

By the Rev. Clifford L. Stanley, of the Virginia Theological Seminary.

John 9:4. "I must work the works of Him that sent me while it is yet day, for the night comes in which no man works."

There is a certain wistful note, a rare thing which comes into life because there is such a thing as time. Because life is the kind of thing which comes, pauses in the brilliance of its day for a moment like a butterfly on a flower and goes on, there is something elusive and transcendent in it, so that we cannot grasp it completely either in ourselves or others. Because of time our life is ours—and it is not ours. In the moment of completest possession it is most assuredly not ours. We cannot nestle in life, settle down; we cannot say, "Soul take thine ease," without hearing a voice "Thou foolish one 'this night they are asking for thy soul'." Further, because of time we cannot possess others utterly. Bar fast the door we may but no door can stop the tread of years and finally death takes even the closest. So time presides over all our living and doubtless always will. And it will be always giving to life that rare and haunting quality—always putting a catch in the throat, always making us treasure our joys the more, always forcing enough detachment to keep us human and personal. Why is the sunset with its tenderness, its living splendor out there on the world's edge, the best beloved time of the day to most people? Is it not that the fleeting character of life is then most felt, most poignant? In that hour the procession which time is, because as the day pauses a moment in its flight it is most in evidence, makes our joys more dear and our sorrows ache the more. In that hour we see how subject human life is to time. Perhaps in that sunset hour God reminds us daily and beautifully of the nature of our humanity. For time is but a way of saying that man has opportunities which may be accepted or rejected. But in either case they must be acted upon one way or the other, for they both present themselves and are withdrawn, and both the presenting and the withdrawing are beyond the control of man. At all events each sunset is a fresh persuasion of the grace of God to be about our life's business.

Let us approach the work of the ministry then from the angle of the time element in life. In the normal course of things a person our age can look forward to thirty to forty years of labor. So that the next thirty to forty years are "day" for us and our contemporaries. After that the "night cometh" and then we do no work as far as this world is concerned. By the time we shall have made the last stroke of pen or blow of hammer. All that this world is to receive from us it must have received by then. All the dividends of character which come from high usefulness must be ours by then. All the improvements and transformations which we are to enjoy must be worked by then. "How So-and-So would have appreciated this," we often say when upon entering some improvement or good fortune we think of one who has passed beyond. Yes, "How So-and-So would have enjoyed it." But So-and-So went on with back bent and hands horny for lack of this new labor-saving device, and out there somewhere God has to straighten that back and I wonder if He knows how to soften hard hands? So it is with us. If some injustice is devouring the tissue of our souls, if some ancient iniquity is stealing life itself from us, we must deal it the death blow in these thirty to forty years or out into the unknown we go, our souls still smarting. And on the other hand if some great improvement is visioned by us, some blessed order where life walks free and men have their chance, then these are the years when we have our opportunity to strike the blow and the only ones in which we can enter into the enjoyment of such improvements. That then is "day" for us, but what are the "works of Him that sent" us?

Limited Improvements.

Before we try to state these appointed "works" in any concrete fashion there is a preliminary question to be answered. Are the possible improvements to life limited or unlimited in number and quality? Let us first assume that there is a limited possibility and that only so much can be done during these available years. Only so many can be converted and only to such an extent can they be changed. Only so many improvements can be made to education. Only so much can be done toward the fundamental redemption of government and politics, only so much improvement of the economic "standard of living" of the average man. On this view, and it is a common one, there is a sort of "ceiling" to our achievement. We will assume that this view is true and that we could not by any amount of taking thought add a cubit to the stature of this possibility.

There are several implications of the truth that the possible improvement to life is limited. One we have noted, namely, that it cannot be exceeded. But there is a positive side of this truth, and it is the important one, namely, that so much can be done. This proffer of betterment places the gravest responsibility upon us. For we make reality and such part of this limited possibility as we do not do remains undone and reality itself is impoverished to that degree. The ultimate tragedy of sin lies at this point, that great values which might have been, never saw the light of day, childhood laughter never heard, smiles that never shown on some face, songs deep in the heart that never were. Things happen in this world. Good is lost and evil is truly wrought. Life can drop through, and like the boy's penny which drops through the boards of the sidewalk, and is lost, it too can drop down into the bottomless pit of human refusal and be lost. The very possibility that things may happen is purchased by the other possibility that they may not. If gain is real, loss is equally real. All the water in the world will not cleanse Lady Macbeth's hands; in vain David cries, "Absalom, Absalom, my son, Absalom." There are mouths today which might be filled and are not; there are pinched bodies which might be clothed and are not. This day there are bitter hearts which might be sunny. There are men whom the institution of private wealth has spoiled and damned. There are people whose lives are unravelled and scattered abroad like the chaff which the wind driveth away by the soul-disintegrating force of secularity. Such things ought not to be, but they can be and, indeed, they are. For the measure of reality is committed to us, and in our hands are the keys of two great portals, one marked "Gain", the other "Loss". "O Jerusalem, Jerusalem, how oft would I have gathered your children together . . . and ye would not. Behold, your city is left unto you desolate."

Thus failure to achieve the limited but possible improvement to life means loss, ultimate and bitter. It

is evident that we do not actualize the extended potentialities. The reasons are many. There is plain deliberate refusal. "He went away sorrowful." There is indolence of the spirit. "A little slumber and a little sleep, a little folding of the hands to sleep, so cometh poverty." That holds for economic and other kinds of poverty. In any case such amount as we do not do remains undone.

In addition to failures in executing what we do see there are limitations in our insight. Our best dreamings will fall short of the possibility, be it never so limited. Our imaginations are earth-bound and dull. We have not trusted them, we have not developed them by use. So the matter comes to this: We do not carry out all that we see; our seeing is limited. So it becomes plain that there is little danger of aiming too high and striving too hard. We are not apt to surpass the allotted amount of the "works of him that sent" us. We may fall short of it and that means the death and murder of offered life.

Unlimited Improvements.

But perhaps the amount of possible improvement is not limited. Instead it may be completely undetermined. This is my own understanding of the matter. When I recall the sayings of Christ about faith, for instance, this seems to be the case. "According to your faith be it unto you," He would say. "When ye pray, pray believing, and behold ye have your desire." And again, "If ye had faith as a grain of mustard seed ye would say to this mountain, be thou picked up and cast into the sea and it would be done." Putting these and other things together it looks as if both the fact that anything is done and the degree of it depend upon our faith, as if faith is limitless in power, as if the smallness of our achievement is witness to the littleness of our faith and not to the weakness of faith as a method.

The reason for the limitless power of faith is twofold. First, the power of God is without limit. Speaking of entrance into the Kingdom, Jesus once said, "How hard is it to enter into the Kingdom of God." "Who then can be saved!" exclaimed the disciples. "With men it is impossible but not with God, for all things are possible with God." He who created the world, He who made so amazing a thing as human life, "He who spared not His own son, how shall He not also with Him freely give us all things?" We are weak because we come at our problems wrong end first. We come at the problem first and then look around for energies to solve the problem. There is another way to come at things, God first, strong in the consciousness of available power. Then we approach our problems with a mind of victory. Our weakness is due not to the greatness of our problem but to the littleness of our faith. We affirm that God is omnipotent, but to watch us in our life and work you would never suspect that we thought so.

But the power of God, however limitless in itself, is at least in the higher ranges of its working conditioned by human consent. Such consent we call faith. But here again the amount of faith is not fixed and limited; faith is not rationed out like the rations of a relief station or an army mess, so much to a man. You can have as much as you want. If you think God will save one man through you, one it will be. If you put the number at ten then the power of God—able on its part to save a world, but only through men—will get at ten men through you. Faith is dependent upon imagination. Imagination is not fixed. Likewise faith is dependent upon reason. There is no limit on thought. The more we think, the more we can think, and the more our thinking grows in depth, breadth and nicety. The human personality is gifted with an elasticity which is without limit. A rubber band can be stretched so far; then it breaks. The human soul's stretch is never done. At whatever point you see a man stop know then that he wanted to stop there or was willing to or thought he must. Do not think he had to. The things omnipotent God might be doing through these infinitely expansible souls of ours beggars belief. How can we let our souls off as easily as we do? The sin Jesus condemned with greatest persistence and fury was self-righteousness. And the deadliest part of self-righteousness is that it is an attitude which says we have done enough, that no more need nor can be done. So it puts a limit upon an enterprise which, because of its nature, has no proper limit. "When ye have done all," said Jesus—all—"that was commanded, you say, We are unprofitable servants." How can we let our souls off as we do?

Problems of the Machine.

Whether its possibility be limited or unlimited, there is work to be done for Him that sent us. Can we be any more specific as to the nature of that work? We hold that the problem of our generation heads up and comes to its critical climax around the problem of the machine. Ours is a machine civilization and the salvation of our twentieth-century soul depends upon the solution of the problem of the machine. Other problems there are, the perennial problems of human life, but they are all inter-related, they form a sort of moral hierarchy at the head of which stands the problem of the machine and upon the solution depends the solution of the others. In a peculiar fashion, therefore, the solution of the technological problem is the "work of Him that sent" us and it is this that we must "work while it is day."

The solution of this problem means two things, speaking broadly. First, it means that the fruits of the machine, the finished products of agriculture and industry, must be distributed in a manner roughly if not precisely equal. Second, the labor involved maintaining the necessary economic basis of life must be distributed in a manner roughly if not precisely equal so that all men have some work and no men have unceasing work. In their own order physical goods are real and desirable, and physical evils are regrettable. But the physical also conditions the mental. Culture is dependent ultimately upon security and leisure and the first requirement of universal culture is a universal distribution of these things. In its order, culture is an end in itself and has value in its own right. But the mental conditions, the spiritual and the highest religion is dependent upon a measurable degree of culture. So religion itself is dependent in its well-being upon the solution of this problem. Apart from this it is the business of religion to see that the supremely critical problem of our age be solved.

For if it is not solved within a certain term of years the poisons and diseases generated by this unsolved problem will kill our civilization. Jesus' contemporaries had thirty-seven years of grace after His predictions of doom. "Behold the days come when thine enemies shall compass thee about . . ." Thirty-seven years later Titus came upon the city like a whirlwind, so that forty thousand were slain, blood flowed knee-deep in the streets, and the survviors were cast to the four winds, where they are to this day. I don't know how many years of grace we have for the solution of our major problem, but except we repent we shall likewise perish.

Now any moral battle that can be lost can also be won, and it can be won—so far, at least, as the principle of the matter is concerned—in the same time that it can be lost. For if there is no genuine alternative there is no morality. You cannot do evil unless you can do also an alternative good. So if we can fail, using the word in any intelligible sense, in the great problem of our time it is true also that we can succeed. Otherwise it is not a moral issue at all, and we need not worry about it. But let us think soberly before adopting a solution which makes humanity the creature and plaything of mechanical and sub-personal

forces forever beyond his control. Such a solution is a judgment levelled against God. For it says that this is not a moral universe. And that is a pretty expensive excuse for our failure to solve the problem of the machine.

Also a Spiritual Problem.

Actually the problem is not one of machinery but of human nature, not of making the machine behave but of doing things to the men who run and control the machine. Now this makes our problem both easier and harder. It is harder because a mechanical force is all that is required to move a machine. But it takes spiritual, personal, moral forces to move men. Now we have hardly enough of these to energize our own lives, let alone any surplus with which to improve other lives. Which means that if we have any serious intention of dealing with the problem of the machine we must have dealings with God on a new level of intensity and continuity. The diffused, mildly benevolent brand of religion which has been going the rounds does not begin to concentrate in us enough of the divine energies to solve so mighty a problem as this. The solutionl of this problem requires us to receive God in such a degree that it will burn away our sin, drive forth our weakness and make us great, so strong that we will fear the flint of our own wills.

But if harder then easier, also is a problem which centers in the human will, for it means that a solution is possible. For the very nature of a will is that alternative and open roads lie before it. Will is but a name for the fact that the human organism may choose and whoso may say "No" may also say "Yes". And the distinction of Jesus lay precisely at this point, that He always answered "Yes" to the "motions" or suggestions of God when He might have said "No". So He is called in Scripture the "Everlasting Yea of God". To say that perfect Jesus is true man is to say that all wills like His may in principle respond with "Yes" to the overture of God. Therefore, the day which presents a problem to the will of man, the day in which it becomes a genuine issue, the day in which it may be lost, in that day the victory may be won. Between us and the new world in God lies—and this alone lies between—the human will. Meanwhile God has asked, as in the old times, "Whom shall we send, and who will go for us?" To this challenge our age has hitherto not returned the ancient answer, "Here am I, send me."

This, then, is the work of God for our time; this is the work which must be done while it is yet day, for the night cometh—not slow, not swiftly, but steadily—when no man works.

* * *

FIFTH SUNDAY AFTER EPIPHANY.

This collect is taken from the Sarum Missal, 1549, it being very freely translated from the original Latin. This collect is very similar to the collect for the Twenty-Second Sunday after Trinity, to which it would be very well to turn. It is of special interest to note that practically the same words used in the collect for today, "Thy Church and Household", and in the collect for the Twenty-Second Sunday after Trinity, "Thy Household the Church". The idea of the household brings before us very plainly the great thought that all true believers are members of Christ and Christ being the Chief Cornerstone of the Church, then we being members of Christ, we are members of the Church; here the Church Militant—then the Church Expectant, and finally, the Church Triumphant. The thought of the Church as a household is one that should be more stressed than is the case. There is too often in mind the idea that the building is the church, and all we have to do is to go there to sing, praise and pray; so many being satisfied when they have attended worship, forgetting that it is not the building in which

(Continued on page 9.)

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

THE ROMAN FEVER; a Little Handbook of Facts for Churchmen. Paper. Pp. 47. Published by George W. Jacobs & Company, Philadelphia, Pennsylvania. Price, 25 Cents.

The name of the author is not given. He is simply a priest of the Diocese of Pennsylvania. This is a detriment; since any treatise on a so-important theme demands that the reader should know whose voice is sounding.

That, however, need not detract from the value of the contribution; for the writer has a clear vision and a strong grip. He diognoses the patient afflicted with the Roman Fever as being uneasy as to the pure doctrine of the Episcopal Church; questioning the happenings at the reformation in England; the weaknesses of the Book of Common Prayer; our historical order, etc. We are more or less familiar with these symptoms as discerned in the experience through which they have gone, who either recovered or passed out into the Roman communion.

The author shows a commendable knowledge of the authorities to whom we must look for information on this theme. His textual grasp of the New Testament; his familiarity with the classics and especially of Church History, qualify him with discernment and acumen for his task. And he has, in this small compass, done justice to his endeavor.

He enlightens the lay-mind with the explanation of the origin of the Roman claim, which all theological students are expected to acquire. The fact that Rome was the capital of the Roman Empire, gave to the metropolitan the itching desire to appropriate authoritative sway over his fellow bishops. And, of course, we all know that the forged decretals of Isador of Seville, purporting to supply the list of the Bishops of Rome from Peter down, are now conceded by the scholars of the Roman cultus to have been a shrewd device to establish, dogmatically, what had been received circumstantially.

The author not only traverses the old paths, but beats a few of his own, which add charm to the discussion. The book has an intriguing appeal. Strong Churchmen will be interested and educated by this brochure. And they will have something to put into the hands of those in whom the early symptoms of the Roman Fever have not yet reached the point of being bed-ridden.

Get the book. The publishers have aimed to make it possible for the ordinary man to possess it.

Kenneth Mackenzie.

THE LIVING CHURCH ANNUAL FOR 1935: The Year Book of The Episcopal Church. Pp. 684. Price, $1.75. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin.

This almanac has all information necessary for Churchmen who like to know how many churches and chapels make up the Episcopal Church in the United States and in foreign lands, the clergy, institutions and organizations, the church calendar with lessons for each festival and every day use. A real source of valuable information.

Spathey.

THE JOURNAL OF THE GENERAL CONVENTION of The Church Held in Atlantic City, New Jersey, last October.

This Journal contains the official acts of the Convention together with The Constitution and Canons of the General Church at the end of the volume. All the reports of the various committees and discussions. A real source of information for all who wish to know what the Convention did during its entire session.

It is published exclusively for the General Convention and may be procured by writing to the National Council of the Church at New York.

Spathey.

WINGS OF HEALING. Pp. 153. Published by Grace Cathedral Mission of Healing, San Francisco. Price, 75 cents.

This is a collection of poetical verses containing a spiritual message arranged for every-day use by Dean Gresham of the Cathedral, who has a note on the opposite page on each poem. The note is illuminating. The book is a source of comfort to anyone who uses it.

Spathey.

A Dream Reality

By the Rev. Davis Johnson,
Rector Christ Church, Towanda, Pa.

A few nights ago I had a most interesting dream, and worth repeating it seems to me.

In my dream, I stood at the lectern reading one of the lessons appointed for the Morning Prayer of that day. In the midst of the lesson, there came to my ears from the sacristy, the rumbling sound of angry voices. With some difficulty I went on with the service, but as I did so, a man entered the chancel from the sacristy, and approaching me said: "There is a man out there who wants to see you, and says that he will not go away until you come."

With some embarrassment, and no explanation to my congregation, I left the chancel, and entered the sacristy, where I was confronted by a man of rather coarse habit whom I had never seen before, but because of what is to come, will be called "Every-man Without A Job"

A conversation something like this followed. The Rector said, "Don't you know that I am trying to have a service out there, and that you are interrupting it?" The answer of the man was, "I want a job, I want work." "But," continued the rector, "why come here at this hour? It is important that I continue my service, and you have no right to interrupt me." The man's answer was: "Your having your service is not as important, as that I have a job, and I want it. You promised it to me."

In my dream I pictured myself as going back into the chancel, rather humbly, and immediately dismissing the congregation, who by this time showed much uneasiness, with the Benediction.

This dream has haunted me ever since, and my conclusion of the matter is this. The Church is paying too much attention to things, and not enough to lives. There is no question as to the value of Sacraments, but how about the Sacramental Living of Christian priest and layman, so well defined in the words of the prophecy of Isaiah first and then in the words of Jesus Christ, recounted in the Holy Gospel of St. Luke. "The Spirit of the Lord is upon me, because he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

The failure of the Church today comes from its lack of ability to be all things to all men, it seems to me, and if the Church does not become more practical in her good works, She will die, and a post-mortem will introduce evidence to show, that She committed suicide.

Pious men and women, Monastic Orders, psalm singing, prayers for the poor, will not be enough to save Christianity. "This do in remembrance of Me," means vastly more than the receiving of the Rite of Holy Baptism or the making of a good communion. These only make up the good earth from which Christian Character ought to flower in good works.

If Holy Orders and Sacraments alone can save the Church, what about the "Holy Bride" in such countries as Spain and Mexico, not forgetting such vast areas as Germany and Russia? In all these places there has been a plentitude of all that go to make up the pure mechanics of formal religious worship. But with the poor getting poorer (if a man who has nothing to begin with, can be said to be still further reduced in his estate), and the rich getting richer, and all of us realize that to some extent at least, that has taken place, the people of these States have destroyed their governments, both secular and spiritual, and seem bound to build up a new social order, whose very preamble leaves out God and the Christian Faith.

I am opposed to the economic doctrine called Socialism. I believe that the social plan of Karl Marx is as false as hell, and namely, because he does not take into consideration the fact that you cannot legislate brains into a man's skull, and because of that fact, all men are not, and never have been created free and equal. But I do believe with all my heart, in the socializing of society in general, and the Church of the Living Christ in particular. But I insist upon defining the word socialize, at least for the purpose of this moment.

To socialize the Church means, to bring into friendly relationship, each with his brother, so that when a Christian meets any person, he will say to himself: "Here is an opportunity to be of service, I shall make the most of it." That when stern Winter is upon us and we sit comfortably by our warming fires, after having dined well, that we shall be stirred to think of our neighbor, and to make inquiry of his shelter, and his food. To not be content to think of giving our lesser favored neighbor our other cloak, but that we shall promptly carry it to him ourselves.

Socializing the Church would further mean, the arousing of all those who call themselves Christians, to interest in the welfare of all conditions of men, to make Christians understand, that the words, "Our Own" mean just the same today as they did in the days of Jesus of Nazareth, and include all flesh, naked, cold, sick, hungry and forgotten.

Christianity is fast becoming, with some of us at least, a theory rather than a practice. Our churches are sometimes charnel-houses rather than power-houses. There is too much of the garden and secluded spot in Christian lives, and not enough of the parade-ground, and the battle-field. The soft voice of the lute has taken the place of the stern voice of the trumpet. There is far too much of ease in Zion.

Now the saddest part of this diatribe is that Every-man who reads it will say: "Well, that certainly does not apply to my parish." Thus we make an end to the matter, or does it end it, and not without sure and certain hope that the battle is not yet against us, and that by earnest thought and endeavor, things may yet be made right.

* * *

THE FIFTH SUNDAY AFTER EPIPHANY.

(Continued from page 8.)

they worship, but instead of the building, it is the Household of Christ meeting together in their Father's house to render a service of love and of devotion, losing sight altogether that we are indeed "Workers together with God, the Head of the Household". The Lutheran of January 31, 1935, has a splendid short article on "How About the Individual", from which I take the liberty of quoting, "Christians are members who by coordination with each other form the Body of Christ. Neither as individuals nor in separated activities can the work committed to us by our Lord for performance be completely and satisfactorily done. It is of the nature of faith in Christ that believers become members one of another, not isolated, self-centered, independent units in the Kingdom of God" In other words members of the Household of God. How essential it is that if we claim to be members of the Household of God we should pray that we may be kept by the Divine power and that we should lean upon the power of Divine Grace in order that we may walk worthy of our membership, realizing also that our defense is only to be found in Him who in deed and in truth is "A Refuge in the time of storm."

William E. Callender.

THE WOMAN'S AUXILIARY

Work With College Students in the Far South, Auxiliary Women of New Orleans Fill Need in Lives of Young Women at Newcomb College of Tulane University.

By Edith Vaudry Smith, E. S. W.

The young people of America today are starting life in a social order which is crushing personality, worshipping material profit, denying a chance at life, and confronting them with bitter prejudice and tragic fears. They look out upon hatred between races and economic classes; they see the breaking up of old systems and bitter controversies about building new ones. But they do not themselves realize, nor do we older people fully appreciate, how hard it is, under these conditions, for them to grasp clearly the meaning of vital Christian faith and experience. Youth leaders representing ten million young people in the churches and Christian agencies of North America, at a conference held in March, 1934, reached this conclusion, and decided that something must be done. The answer of the Auxiliary women of New Orleans to this ultimatum has been an increased effort in their work with college students through their Episcopal Student Center on the campus of Newcomb, the College for Women of Tulane University.

Under the direction of the Rev. Theodore O. Wedel, Ph. D., Secretary for Student Work to the National Council, our church is maintaining "Student Centers" on the campuses of many of the country's leading universities, many of which doubtless exceed in accomplishment the work done here in New Orleans, but we believe that the consecrated efforts of the group whose work we are considering in this article are indicative of what is being done along these lines by Church men and women all over the United States in an effort to help the young people of the Church over an exceedingly difficult period, not only in their own lives, but in the history of the world.

The Episcopal Student Center at Newcomb was organized in 1930, when a group of Woman's Auxiliary members saw the need for student work and organized the center, which is maintained entirely by their support and that of Auxiliary members of the Diocese of Louisiana. They secured some rooms near the campus, enlisted the aid of the clergy of New Orleans, and set about to fulfil their aim of "giving to the Episcopal girls at Newcomb an opportunity for positive Christian growth and fellowship within their own Church." Because Newcomb College is in a large city, one of the first duties of the members of the committee is to acquaint the girls with the various Episcopal churches and clergymen in the city. All of the work has been with out-of-town girls, and most of the invitations to the various activities have been made by personal calls by members of the committee.

The general plan of activity has been to have one of the large parish churches of the city to take charge of the work for one month of each school year. It is the duty of the church in charge to arrange for the corporate communion of the students which is held the third Sunday morning of each month, to supply the breakfast which always follows; and to be the hostess at the monthly tea with address, at which the rector of the church in charge talks to the girls at the student center. During Lent study groups are held, and especially at this season of the Christian year are the girls urged to make use of the student center library, which contains books of interest to young people of the Church.

This year the field of activity at the center has been widened, and more of the work taken over by students themselves. A part-time student worker has been secured, the girls' club has been reorganized, U. T. O. Boxes have been distributed to all students, and definite assistance by way of gifts and service is being rendered by the girls to the Episcopal Children's Home in New Orleans, and to the city mission. Since October of this year the center has been located in a most attractive bungalow, just a stone's throw from the college library. In December we were honored by a visit from Dr. Wedel, whose help by way of suggestion and encouragement was invaluable. Several times the Rt. Rev. James Craik Morris, Bishop of Louisiana, has visited the center and talked to the students. At all times we are assured of his hearty support of the work.

We do feel that the center is filling a definite need in the lives of the girls, who come from all sections of the United States and from the Latin-American countries south of us. Few of these girls come from great cities, the majority of them coming from small towns, farms, and mountain regions. New Orleans is a most cosmopolitan city. The students meet in their dormitories girls of all creeds, financial conditions, and social position. Outside the dormitories the material things are ever before them in delightful array. The university holds before them always ideals of scholastic excellence. The Student Center is trying in these troublous times to bring the young people nearer to God, and by so doing to bring them to a finer way of life that will ultimately be transforming power in the world.

Annual Institute.

The Twelfth Annual Diocesan Missionary Institute sponsored by the Woman's Auxiliary of the Diocese of Virginia, held in St. James' Church, and in the Mayo Memorial Church House, Richmond, closed its three days' session Thursday, January 24. In spite of the exceedingly bad weather, the daily attendance averaged about 275 people.

There were four separate classes on the study of Japan held each day by such outstanding leaders as the Rev. Arthur M. Sherman, D. D., a recognized authority on the Orient, and now in charge of Missionary Education for the National Council of the Episcopal Church in this country; Mrs. A. M. Chapman, in charge of Missionary Education in the Diocese of New York, and Mrs. J. H. Moore, our new President of the Woman's Auxiliary in the Province of Washington. One delegate said, that from the standpoint of the cultivation of an international viewpoint and the promotion of better understanding of other races these classes were invaluable. Those attending came away with a sympathetic understanding and appreciation of Japan and her culture.

The Japanese woman scholar, Dr. Shio Sankinishi, in her address on Tuesday afternoon, also stressed these points. Her speech was the very essence of friendliness and good will.

The Conferences on the Woman's Auxiliary work led by Mrs. J. H. Hill of Philadelphia, were of inestimable value. Every woman went back to her parish with unforgettable impressions of Mrs. Hill's simple analysis of the organization, its aims, and purposes, and its varied work.

The talks by Bishop Tucker on Diocesan Work, and by the mountain workers, impressed us with the importance of building up the Diocesan work, whereby the whole Church will prosper.

The general conclusion of all the delegates was that a new breath of missionary interest was moving over the diocese, and that the Institute was a vital force in the life of the Church today.

M. E. O.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford, D. D.

Foreword: The following program on the subject of Child Labor was written for a Florida League, but it is equally important for twenty-eight other states that have not ratified the amendment on Child Labor. So that it is urged that it be used in the states where the amendment has not passed the Legislature, simply changing the name of Florida to that state's name, and in states where it has passed that that section be omitted.

One of the Least of These.

We who live in a Christian country are so accustomed to the term "the rights of the individual", that we seldom stop to think that in history it is comparatively very recenly that such an idea has come into people's minds. In ancient times people thought of "the rights of the Kings", the rights of nobles, the rights of business, or the rights of a country. But no one ever thought that a person had any rights just because they were human beings.

People considered that if a King were killed it was a great crime. So also was it a crime to kill a noble. If an ordinary person was killed such as a poor man or a slave, if the person to whom he belonged, or for whom he worked, wished to make a protest something might be done about it. Otherwise not. The money value was highest for a grown man, less for a woman, and very little indeed for a child. In ancient times the crime of murder was only a matter of robbing the owner of the work of a slave, or subject. So, if a man were free and committed suicide it made no difference. Thus Cato, a great Roman, was said by his fellow Romans to have been a very brave man and one to be imitated because when he got in trouble he committed suicide as the easiest way out.

In comparatively modern times in Russia the value of a woman's life was so small that when two court ladies became jealous of one another the one who got the ear of the Czar persuaded him to give her rival into her hands. She then pronounced her doom to have the skin stripped from her back, her tongue torn out by its roots, her eyes put out and then to be sent away to Siberia to work in the mines. So we see that they had no idea of the rights of the individual.

When we come to the rights of children, the civilized world was even slower to consider that they had any rights at all. We remember that as late as 1600 hundreds of children were "exposed" on the streets of Paris to die because their parents did not have funds to rear them. St. Vincent Paul built the first foundling hospital for them.

About a hundred and fifty years ago, Robert Raikes, an Episcopal clergyman in England, considered it a shame that the poor children should grow up with absolution no education. So he started a Sunday School for them. to teach them to read and write. They had to work six days in the week in industry, factories and mills and mines. From this work of his began the idea of public schools, where even the poorest might have an education. Before that time people had not even thought children should have a right to an education, unless their parents could give it to them. For a long time, up to within the past year, this has applied only to those whose parents could afford to send children to the schools, that is, did not need them at home.

Little by little the laws for compulsory education came into being, but they have been much neglected for many reasons. This year we are told that there are 100,000 more children in school than there were before last year, as the NRA has released them in this country from work in mills, factories, etc., for the first time. Those who have read Dickens' novels, especially Oliver Twist, will remember what a hard time children had in England as late as the middle of the last century. Dickens' writings aroused the whole English-speaking world to the necessity of helping the poor children.

In the late nineties small children six and seven years old used to have to work in the mines and in mills and factories. Not only to work, but often long hours, and all night long. We naturally ask, "How could they stand it?" The answer is that they did not. Their health broke down and only the strongest lived to grow up. Others died from overwork. Little by little the conscience of America was aroused and laws were made at first not letting them work at night, then not for more than twelve hours a day. Before that they sometimes worked fourteen. Now in many states no children under a certain age may work in industry. In industry home chores and jobs, and farm work is not included. But laws are by no means the same all over the country.

People may ask what kind of jobs small children can do. They can do such things as drive horses and mules in mines, tend some kinds of machines, and hand tools to workers. The great reason for using children is that they will work for less than grown people, and usually are easier to handle. That is to say they will not complain.

The reason children should not be worked are many. Just to mention a few:

1. Children are easily overworked and cannot thus grow up healthy.
2. Children in industry cannot go to school. They thus fall more easily into crime.
3. Children take places of grown people in industry and at this time when so many men and women with families to support need jobs, this ought not to be allowed.
4. Children need time to play and should have it, if they are to grow up healthy-minded.

There has been for a number of years an Amendment to the Constitution of the United States that will give Congress power to regulate child labor. In order to become a law it must be ratified by thirty-six states. It has already been ratified by twenty of them. Next year it is to come before the Florida Legislature. In the past it has been defeated in Florida by the vote from the rural counties. They fear that it will mean that they may not have the farmers work their children on the farm. This is not correct. For it only says that Congress shall have power to regulate child labor in industry. If the Amendment is not passed by 1936, it will mean that the 100,000 children released from industry will have to go back to work in mills and factories in 1937. So we should try to stir up interest in it all over the state to be sure that our legislature is one of those who pass it next year.

Young People's Service Leagues have usually a good deal of trouble with their programs, especially in smaller places. As was stated in the advance notice of this page, each month we plan to reproduce, at least, one "Prize Program". It is hoped that these

may come from different sections, and that Leagues will feel free to send in comments on these programs that are produced and also programs that they may consider among the best they have produced, in order that we may have many to choose from. We want this page to be not only "For the Leagues", but "by" them as well. Credit in each case will be given to the League sending in the program and the author. So that it is asked that the Programs sent in be typewritten, marked with name of League and author.—The Editor.

* * *

News from the Front

Glade Cross Mission, Everglades, Diocese of South Florida.

Christmas, 1934, was a most joyous occasion among the Seminole Indians in South Florida. In 1933 they came to the Mission in a suspicious manner, but they all enjoyed the feast and listened very attentively to the Story of Jesus' Birth. When we asked them if they had a good time, some of the young men said, "Next time more come."

This year, long before Christmas, the Indians began asking, "How long Christmas?" And several days before the celebration, they began to gather in Everglades. At last the Day came. The men put up the Tree, and the children had great fun throwing the tinsel over the branches. Then the gifts provided by Church friends were piled under the Tree. The women did the cooking on an open fire. We had beef, macaroni and tomatoes, rice, coffee, bread. Mr. Copeland, in charge of the Collier interests in Collier County, donated oranges, and the Woman's Club of Everglades and friends provided the candy.

At two o'clock all was ready. The celebration opened with a service conducted by the Rev. Harold F. Bache of Fort Lauderdale. One hundred and thirty men, women and children gathered around the Tree. They were all very quiet and reverent and listened to the Christmas Story, interpreted by Cory Osceola. Deaconess Bedell was assisted by Mrs. Copeland, and immediately after the service, the mothers with babies were asked to come forward. It was such a pretty sight as each one received two blankets; then the little children formed a very attractive group and received toys; the women and girls were next, receiving pretty bags containing miscellaneous articles that they liked; the men and boys received kerchiefs with pretty buckles for fastening around the neck. The candy was distributed to the children and all received oranges, and in a short time they were gathered in groups for the feast. In leaving I asked, "Every one had a good time?" "Yes, everybody," they enthusiastically replied.

I wish all who helped to make our Christmas such a joyous one could realize what their partnership means to us. I am welcome in all the villages now and never have any difficulty in assembling them together for prayer and the Gospel Story. I expect soon to have the girls live with me—two, for two weeks at a time—as I did in Oklahoma and Alaska.

Two families—father and mother and two children in one and parents and three children in the other—are being prepared for baptism: separated families have been reunited; and we hope and pray that they all, too, may have the means of Grace that God grants through His Church to live the life that He wants us to live.

May we have your continued interest and prayers?

Harriet M. Bedell,
Deaconess-in-Charge.

CHURCH INTELLIGENCE

THE NATIONAL COUNCIL

Conducts the General Work of the Church Between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society.

Presence of Women Members for First Time.

The National Council, meeting for the first time since General Convention, will assemble at Church Missions House, New York, on Tuesday, February 12, and continue through February 14 for the consideration of a wide range of missionary problems vital to the progress of this great cause at home and abroad.

The Council will greet and be greeted by the Presiding Bishop, who will as usual preside throughout its sessions, this time however as chairman of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and not as president. This latter office, formerly held by the Presiding Bishop, committing him to a vast volume of administrative detail, is now held by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, a former member of the National Council, and for years active in connection with its Departments of Missions and of Religious Education. Elected by General Convention in his absence, Bishop Cook, after careful consideration of this new responsibility both from the standpoint of the national Church and of his own diocese, accepted and already has made his presence felt in the world headquarters of the missions of the Church.

In the ranks of the National Council itself numerous changes are to be recorded. There will be cordial welcome for a number of newcomers who take up the exacting tasks which fall to the National Council itself and to the Departments to which each is assigned.

There will be a completely new method for transacting the business of National Council. Heretofore the first day has been given over to meetings of the various Departments. On the second and third days the Executive Secretaries of each Department and of the Woman's Auxiliary reported in turn to the National Council itself. Each Department was made up of members assigned from the National Council. To these were added additional members, laymen and women, often nationally recognized experts in the various fields of work represented by the Departments. Economy primarily has suggested a radical change. Additional members will no longer be named. Departmental appointments will be made as heretofore, but the Departments will meet only to consider matters referred to them from the floor of National Council.

Under the new plan, tried at one session in 1934, the National Council as a whole will sit as each Department in turn and the reports of Executive Secretaries will be made directly to the whole body. It is felt that this plan by which all the members of National Council are continuously cognizant of the work of all the Departments will be far superior to the abandoned plan by which the detail was presented only to the small departmental group.

To indicate the particular care with which the agenda of the sessions of National Council is prepared with respect to time schedule, we present the agenda for the forthcoming meeting:

Tuesday, February 12.

9:00 A. M.—Holy Communion.

9:45 A. M.—Council called to order. Report of Chairman of Board. Report of President. Report of Vice-President. Communications. Report of Treasurer. Report of Committee on Trust Funds.

11:00 A. M.—Presentation of Field Department.

Noon—Prayers for Missions.

12:15 P. M.—Presentation of Department of Publicity.

1:00 P. M.—Recess for Luncheon.

2:30 P. M.—Presentation of Department of Foreign Missions.

5:00 P. M.—Adjournment.

6:30 P. M.—Meeting of Department of Finance.

Wednesday, February 13.

9:00 A. M.—Holy Communion.

9:45 A. M.—Council called to order. Presentation of Department of Domestic Missions.

11:30 A. M.—Report of Woman's Auxiliary.

11:45 A. M.—Report of American Church Institute for Negroes.

Noon—Prayers for Missions.

12:15 P. M.—Presentation of Department of Christian Social Service.

1:00 P. M.—Recess for Luncheon.

2:30 P. M.—Presentation of Department of Religious Education.

3:30 P. M.—Report of Commission on Ecclesiastical Relations.

3:45 P. M.—Reports of Sub-Committees and Cooperating Agencies.

4:15 P. M.—Miscellaneous Business.

5:00 P. M.—Adjournment.

6:30 P. M.—Meeting of Department of Finance.

8:00 P. M.—Meetings of Departments to which matters have been referred by the Council.

Thursday, February 14.

9:00 A. M.—Holy Communion.

9:45 A. M.—Council called to order. Report of Department of Finance.

11:00 A. M.—Report of other Departments on matters referred to them.

11:30 A. M.—Miscellaneous Business.

1:00 P. M.—Adjournment.

The matter of greatest interest as National Council is called to order will be the presence of women members for the first time. They were elected by General Convention upon nomination by the Triennial of the Woman's Auxiliary, as follows: Miss Elizabeth Matthews of Southern Ohio, Miss Eva D. Corey of Massachusetts, Miss Rebekah L. Hibbard, and Mrs. James R. Cain of Upper South Carolina. National Council will extend cordial greeting to these added members, who all, it need hardly be said, long have been distinguished voices in the missionary life of the Church.

The National Council therefore is made up as follows:

To serve until December 31, 1940: The Rt. Rev. Henry S. George Tucker (Virginia), the Rt. Rev. Warren L. Rogers (Ohio), the Rev. William H. Milton (East Carolina), the Rev. Paul Roberts (Colorado), Mr. Philip S. Parker (Massachusetts), Mr. William H. Peterkin (West Virginia), Mr. Thomas J. Fleming, Jr. (Los Angeles), and Mr. Ralph W. Hollenbeck (Southern Ohio).

To serve until December 31, 1937: The Rt. Rev. Ernest M. Stires (Long Island), the Rt. Rev. George Craig Stewart (Chicago), the Rev. Karl M. Block (Missouri), the Rev. G. P. T. Sargent (New York), Mr. Harper Sibley (Rochester), Mr. Z. C. Patten (Tennessee), Mr. John S. Newbold (Pennsylvania), the Hon. William R. Castle, Jr. (Washington, D. C.), Miss Elizabeth Matthews (Southern Ohio), Miss Eva D. Corey (Massachusetts), Miss Rebekah L. Hibbard (Los Angeles), and Mrs. James R. Cain (Upper South Carolina).

Elected from the Provinces: I. The Rt. Rev. Henry K. Sherrill (Massachusetts), II. Mr. Walter Kiddie (Newark), III. The Rt. Rev. Francis M. Taitt (Pennsylvania), IV. The Rt. Rev. Edwin A. Penick (North Carolina), V. The Rt. Rev. Herman Page (Michigan), VI. The Rev. Addison E. Knickerbocker (Minnesota), VII. The Rev. Claude W. Sprouse (West Missouri), and VIII. The Rt. Rev. W. Bertrand Stevens (Los Angeles).

Fiscal problems naturally will come highest in administrative legislation. In accordance with action taken at General Convention the National Council has agreed with each diocese as to the "Objective" which the dioceses should assume for 1935. The total of these "Objectives" with a very moderate margin of safety is only enough to meet the Emergency Schedule of $2,313,-115 adopted by General Convention and does not touch "The Challenge" of $386,885 which represents the difference between the Budget of $2,700,-000 and the Emergency Schedule. Following General Convention each diocese completed efforts to insure payment of amounts agreed upon as above and has reported to the Finance Department of National Council success or failure in this respect. General Convention has required that upon this ultimate basis the actual budget for 1935 must be built. In event of failure, as tragic as such a result will be, there must be further reductions in missionary grants as these are now allotted. No graver problem than this ever has confronted National Council.

If on the fiscal side there are circumstances which challenge courage there is in the spiritual outlook as it will come to the attention of National Council a tremendously reassuring factor. General Convention created a Joint Commission on a Forward Movement, "for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." This joint commission headed by the Bishop of Southern Ohio, Bishop Hobson, already has developed significant activities and the National Council will hear with gratitude not only of these but what its part is to be in what it is prayerfully hoped will prove to be one of the greatest cooperative activities for venturesome advance that has been known in the life of the Church.

The Financial emergency of the Church and the range of problems which have been committed to National Council are all missionary problems. They concern the record of the Church with respect to its obedience to Christ's Great Commission. We invoke the earnest intercession of our people that the Holy Spirit truly may guide this world leadership into courageous and effective handling of problems however grave, and rally to the support of so holy a cause the last man and the last woman in a unity of renewed consecration.

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THE GENERAL THEOLOGICAL SEMINARY.

Annual Meeting of Trustees.

At the Annual Meeting of the Board of Trustees of the General Theological Seminary on Wednesday, January 16, the Rt. Rev. Thomas F. Davies, D. D., Bishop of Western Massachusetts, G. T. S. '97, presided. It was the most largely attended meeting for many years, of the six new members five being present, the Rt. Rev. Frederick G. Budlong, S. T. D., G. T. S., '07, Bishop of Connecticut; the Rev. Roelif H. Brooks, D. D., former student G. T. S., '03, rector of St. Thomas' Church, New York; the Rev. William Way, D. D., former student G. T. S. '01, rector of Grace Church, Charleston, S. C.; the Very Rev. Kirk B. O'Ferrall, D. D., Bexley Hall '13, Dean of St. Paul's Cathedral, Detroit, and Mr. Alden D. Stanton, of Trinity Parish, New York.

The Rev. Paul Matthews, D. D., Bishop of New Jersey, a Trustee since 1914 except in 1920 and 1921, and Chairman of the Board since 1926, having declined re-election as Chairman, a decision to which the Board of Trustees acceded with regret, the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D. D., S. T. D., LL. D., was unanimously elected Chairman. The Presiding Bishop has accepted his election.

To fill a trustee vacancy in the Episcopal Order, the Board unanimously elected the Rt. Rev. George Ashton Oldham, D. D., S. T. D., Bishop of Albany, G. T. S. '05.

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INTERRACIAL COOPERATION.

The conditions of Negro public education in the South challenge both justice and enlightened self-interest, according to a sixteen-page report on this subject just published by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta. Quoting a mass of facts and figures from the records of the several Southern state departments of education, the report alleges that the following conditions are almost universal:

1. Glaring discrimination against Negro children in the expenditure of public funds, the inequality running in some states as high as six and eight to one, and in many counties as high as ten, twenty, and thirty to one.

2. Diversion to white schools of vast sums of state funds sent down to the several counties for the education of Negro children. The total so diverted, according to the statement, runs into millions of dollars a year.

3. Hopeless inferiority of Negro school buildings and equipment, which average less than one-tenth as adequate as those provided for white children.

4. Shorter terms, poorly paid teachers, lack of consolidated schools, and absence of effort to compel attendance.

5. Many Negro children get no education at all, multitudes never get beyond the second or third grade, and in certain states only one in five hundred finishes high school.

These conditions, the report holds, are not only unfair to Negro children, but short-sighted as well, since society necessarily suffers from the resulting ignorance and inefficiency. Religious leaders and other public-spirited citizens are urged to look into the conditions in their respective communities, with a view to their improvement if needed. The Commission offers to send a copy of the report without charge to any one requesting it.

* * *

BISHOP BARNWELL ACCEPTS.

Bishop Middleton Stuart Barnwell, Missionary Bishop of Idaho, who was elected Bishop Coadjutor of Georgia on January 16, at the Diocesan Convention held in St. Paul's Church, Augusta, has accepted the election.

* * *

MISSIONARY AVAILABLE.

The Headmaster of Kuling School, Mr. Roy Allgood, is now in the United States and will be available during March, April and May to speak on its work. He has lantern slides showing the life and activities of the children. He would especially welcome opportunities to make report to the friends at home who have so loyally supported the enterprise.

Requests for appointments should go directly to Mr. Allgood at 38 Alexander Street, Princeton, New Jersey.

Kuling School is for the children of missionaries in China and is considered by some to be one of the most important adjuncts to the work of the Church in that field.

* * *

CONGRATULATIONS.

The revival of missionary zeal throughout the Church is evidenced by the record of payments made by the dioceses on their missionary objectives for the year 1934.

On December 1 there was still due on the Expectations the sum of $428,-718. When the books of the National Treasurer closed for the year on January 21, there had been paid since December 1, $414,564, leaving a shortage of only $14,154. The collections for the entire year amounted to $1,-225,678, or 98.8 per cent of the Expectations. Out of ninety-nine dioceses and districts at home and overseas, eighty have paid one hundred per cent or more of their Expectations. The total of the shortages was $32,916, and the total overpayment $18,762, leaving a net shortage of $14,154.

The dioceses are also credited with $280,398.17 on account of gifts to the "1934 Supplementary Offering" and "Everyman's Offering". The total received in these two offerings up to the close of the year was $298,627.64. The expenses charged to these offerings were $23,671.95.

It is too early to report as to the final outcome of the year 1934. Last February the National Council made an estimate that the deficit for the

year would $500,623. In some of the mission fields expenditures were higher than the estimate, because of unfavorable foreign exchange developments, and in other fields exchange was favorable. The more than $$275,000 net received from the two special offerings mentioned above will help very materially in reducing this deficit.

With sincere thanks to all who have aided in making possible these encouraging results, I am

Faithfully yours,
Lewis B. Franklin,
Treasurer.

VIRGINIA.

Rt. Rev. H. St. George Tucker, D. D., Bishop

The Monumental Church, Richmond, Virginia.

To all the Clergy and to all Branches of the Woman's Auxiliary of Richmond and Vicinity:

Greetings:

On Sunday, February 10, at 4 P. M. at the Monumental Church, 1226 East Broad Street, there will be a special Memorial Service for Dr. Rudolf B. Teusler, Founder and Director of St. Luke's International Medical Center, Tokyo, Japan, who died last August. Before going to Japan, Dr. Teusler was a resident of Richmond and a member of the Monumental Church. It is, therefore, fitting that some appropriate recognition of his life and work be made in this city and in the church where he worshipped. This memorial service is for all the Richmond congregations, and it would be appreciated if special notice be given at the Auxiliary meetings and at the church services on Sunday morning. The speakers will be Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions of our Church, and Bishop Tucker.

The clergy are requested to be present and take part. Bring your vestments and white stole. Bishop Tucker joins with me in hoping that as many of the members of your congregation as possible will be present at this service.

Faithfully yours,
George Ossman.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Anniversary Week.

The Forty-eighth Annual Dinner of the Church Club of New York was held in the Grand Ball-room of the Hotel Waldorf-Astoria on Tuesday evening, January 29. This dinner is given each year in honor of the Bishop of the diocese. This is the one hundred and fiftieth anniversary of the Diocese of New York and the dinner emphasized that important event. The guests of honor and speakers were: Bishop Manning, Bishop Budlong of Connecticut, and Dr. Francis Parkman, Headmaster of St. Mark's School, Southborough, Mass. Mr. Edward K. Warren, President of the Club, presided. Colonel George W. Burleigh was Chairman of the Dinner Committee, which was composed of 125 members.

The Rev. John F. Steen, D. D., rector-emeritus of Ascension Memorial Church, New York City, is the oldest living clergyman in years of service in the Diocese of New York. On January 6, Dr. Steen celebrated his ninetieth birthday. He was ordained deacon on June 9, 1867; and advanced to the priesthood on February 7, 1869. He was in charge of Ascension Memorial Chapel from 1870 to 1895, at which time the Chapel became Ascension Memorial Church, with Dr. Steen as its first rector. He continued as rector until 1923, when he resigned and became rector-emeritus.

St. James' Parish, New York City, celebrated its one hundred and twenty-fifth anniversary on Sunday, January 27. The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, was preacher at the eleven o'clock service. At the eight o'clock evening service, which was attended by the combined congregations of St. James and the Church of the Holy Trinity, the preacher was the Rev. ZeBarney T. Phillips, D. D., rector of Epiphany Church, Washington, and Chaplain of the U. S. Senate. At the evening service the guilds of the parish marched in procession, led by the four choirs. The Rev. Horace W. B. Donegan, rector of St. James' Church was instituted as rector on May 21, 1933.

Another outstanding event of the Anniversary Week was the great parish dinner held at the Hotel Pierre on the evening of January 31, at which the Bishop of the Diocese was the guest of honor. Among the speakers at the dinner were the Bishop and the Hon. George W. Wickersham.

The Diocesan Bulletin of New York for January, carries the news that the diocese has accepted $200,000 as its goal for the National Council during 1935. An equal amount is also needed for the Diocesan Budget for 1935. The goal was adopted at a representative gathering of clergy and laymen for all over the diocese, at the Synod Hall on December 10. This meeting was called by the Bishop of the diocese to consider the goal the diocese would set for itself.

The Laymen's Club of the Cathedral of St. John the Divine has entered the journalistic field with the publication of "News Items". The Publications Committee of the Laymen's Club is responsible for this new paper. Mr. Eric Wilder is Chairman of the Publications Committee. The circulation of "News Items" is limited to the Laymen's Club membership.

D. E. K.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Fortieth Annual Convention.

The fortieth annual convention of the diocese was opened in the Church of the Good Shepherd, Lexington, the evening of January 29, with a sermon by the Rev. Frank Nelson, D. D., of Cincinnati. The most important item in Bishop Abbott's annual address delivered after the celebration of the Holy Communion, was the section entitled, "Possible Consolidation of Dioceses," "I am jealous that the Diocese of Lexington should give the lead to the Church in this much mooted movement, if at all possible, and if it be in accordance with the wish and will of this convention," Bishop Abbott said. He had been in correspondence with Bishop Woodcock of Kentucky, who has appointed a committee in his diocese to meet with a committee from Lexington, which was appointed later in the convention. These committees are instructed to consider the possible consolidation of the two dioceses in Kentucky, and to report to their respective diocesan conventions in 1936. Bishop Abbott concluded, "The cause is so worthwhile, that the two bishops have been willing to make in anticipation their unselfish contribution towards its successful prosecution," which is their expressed intention of resigning when and if consolidation is approved, that a new diocesan may be elected by such a merged diocese.

The Rev. Herman Page, of St. Paul's Church, Dayton, Ohio, was the special speaker at luncheon on the thirtieth and thirty-first, and his addresses constituted the chief inspirational feature of the convention. He spoke on the question, "Are we Christians, merely by inheritance, or Disciples of Christ, in the most active sense of the phrase?"

Members of the Standing Committee were re-elected, including the Rev. E. W. Baxter, who had been elected earlier to complete the unexpired term of the Rev. R. J. Murphy, who has left the diocese.

Provisions for reviving The Diocesan News, monthly diocesan paper, were made. A special committee to consider the future of the Mary K. Williams Home, diocesan orphanage, was appointed with power to act.

The most important business of the convention was the passage of a complete set of revised canons for the diocese. Obscurities and redundancies were clarified and eliminated. Most striking of all is the additional authority conferred upon the bishop, especially the power of absolute veto in the selection of rectors henceforth.

Richard C. Patton was ordered deacon before the business session on the thirty-first. He will reside in Corbin, Ky., assisting Archdeacon Catlin.

Financially, the diocese is in a more hopeful condition than during the past three years.

G. R. Madson.

WYOMING

Rt. Rev. Elmer N. Schmuck, D. D., Bishop

The New Dean of St. Matthew's Cathedral.

Bishop Schmuck of Wyoming announces that the Rev. Goodrich R. Fenner has been chosen as Dean of St. Matthew's Cathedral, Laramie. Until recently Dean Fenner was Secretary of Rural Work of the Department of Christian Social Service of the National Council. Dean Fenner was born in Beeville, Texas, and graduated from Texas A. & M. College with B. S. degree, and from the General Theological Seminary in 1916. He was made Deacon by Bishop Lloyd in that year and Priest by Bishop Capers in 1916. He spent his parochial ministry in Texas, being rector of St. Philip's Church, Uvalde from 1916 to 1924, and later rector of Christ Church, Dallas, from 1924 to 1932. He was a member of the Standing Committee of the Diocese of Dallas as well as on other important boards and was a deputy to the General Convention from that diocese in 1919, 1928 and 1931. In 1918 he served as first lieutenant and captain in the U. S. army. He was active in community affairs in the City of Dallas, and was member of the Board of City Welfare of that city. In February, 1932, he was elected Secretary of Rural Work of the National Council. In 1930 he was married to Miss Julia Hogan of Dallas.

Dean Fenner had a notable ministry in Texas and made an outstanding contribution to the National Church as Secretary in the Social Service Department. He brings a rich experience not only to the Cathedral in Laramie, but to the work of the Missionary District of Wyoming. His previous contact in school and college work admirably fits in connection with the Cathedral Schools, as well as the University of Wyoming, which is located at Laramie. As Dean of the Cathedral he will also be the Church's Student Pastor among the unversity students, at which institution Church students are in the largest proportion of probably any state university in the country. Dean Fenner began his ministry at the Cathedral

on Sunday, January 13. He is the author of a forthcoming book entitled "The Episcopal Church in Town and Country," to be published by the Social Service Department of the National Council.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Upturn in Long Island.

The Diocesan Council of Long Island, in its financial report for 1934, shows a slight upward turn in contributions after a decided downward trend for five preceding years. In 1934, the gifts of our congregations applicable to the quota amounted to $115,232; in 1933, to $113,292. Though the increase over last year is small, yet it is encouraging to find an increase after five years of steady decline. The peak was in 1928, when the contributions were $195,110.

The contribution of Long Island to the National Council in 1934 was $51,003.48, which was a thousand dollars above our promise of $50,000. The amount of our gifts for the Church's general program has, of course, fallen off since 1928; but we ardently hope that the figure for 1934 represenes the low point of the curve, and that 1935 and succeeding years will show improvement.

C. H. Webb.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Convocation—Reunion.

The Archdeaconry of New Haven met at St. Thomas' Parish House Tuesday, January 22. Archdeacon F. S. Kenyon was re-elected and interesting reports of the Departments were received. The unfinished Immanuel Church, Ansonia, was discussed, and a strong committee appointed to secure its immediate completion. After lunch, the Convocation assembled, and the Rev. J. F. Sexton was elected Dean.

The Mid-Winter Berkeley Reunion was held January 23, the Rev. Humphrey Beevor of Oriel College, Oxford, delivered the Page Lectures on, "Love the Creator, the Redeemer, the Unifier and the End of Life." Among other speakers were the Bishop of Connecticut, who gave the opening Meditation, and Prof. F. C. S. Northrop, who called attention to the Philosophical and Scientific tendency to return to the idea of unity in nature as in pre-modern days. The presence of Bishop Brewster through the entire session was a source of great inspiration.

The Rev. Floyd Appleton of Woodbury, addressed the student body of Berkeley on January 30, on the Interdependence of Church and State as equally derived from the aboriginal institution of the family.

The Rev. Humphrey Beevor, Librarian of Pusey House, Oxford, preached the annual sermon before the acolytes of the diocese at Christ Church, New Haven, January 22 (St. Vincent's Day). The church was filled.

Floyd Appleton.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Bishop Moreland Assisting Bishop Taitt.

The Rt. Rev. William Hall Moreland, retired Bishop of Sacramento, will assist Bishop Taitt in taking confirmation appointments during the month of February, according to an official announcement. February 3, Bishop Moreland administered the rite in historic old Trinity Church, Oxford, Philadelphia, at 10:30 A. M., and in St. Gabriel's, Roosevelt Boulevard, Philadelphia, at 8 P. M. On Wednesday night, Bishop Mooreland confirmed at St. Mark's, Frankford, and on Thursday night, at the Church of the Resurrection, Mayfair, Philadelphia.

Lieutenant-Colonel Louis B. Runk, Lay Canon of the Cathedral Chapter and Vestryman of St. Peter's Church, Germantown, conducted the eleven o'clock morning service, February 3, at St. Mary's Chapel of the Protestant Episcopal Cathedral Church of Christ, Upper Roxborough.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

The Rev. Paul L. Powles, rector of Trinity Church, Martinsburg, W. Va., was elected president of the Standing Committee of the Diocese of West Virginia, at Charlestown on January 24, to succeed the Rev. C. A. Mitchell, who will retire from the presidency and active ministry March 1.

The Rev. John W. Gunmere, rector of Zion Church, Charleston, was elected to fill the vacancy caused by Mr. Mitchell's retirement.

R. H. G.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Annual Convention.

Owing to the serious illness and enforced absence of the Rt. Rev. Charles E. Woodcock, D. D., the one hundred and seventh annual Convention of the Diocese of Kentucky, meeting in Louisville, on January 23 and 24, elected the Rev. Dr. Henry L. Durrant, rector of St. Paul's Church, as President of the Convention.

The Rev. Dr. Durrant and the Rev. Arthur H. Austin, rector of Grace Church, were elected to the Standing Committee in lieu of the Very Rev. Dean McCready and the Rev. John S. Douglas, rector of St. Andrew's Church.

A new Canon presented by the Dean asking the Convention to give Women the right to serve on Vestries was referred back to the Committee on Canons.

BETHLEHEM

Rt. Rev. F. W. Sterrett, D. D., Bishop

Reading Convocation.

The Convocation of Reading had its winter session at Trinity Church, Pottsville, on Monday and Tuesday, January 28 and 29. The Rev. Lyman P. Powell of New York City spoke of his recent visit to Russia, illustrated by several movie reels. Prof. Percy Hughes, Head of Department of Philosophy at Lehigh University, spoke on Religion and its place in modern life, contrasting the views of John Dewey on the one hand and Pro. Whitehead and Mr. Bridges on the other.

Parish House at St. John's, Palmerton, Dedicated.

On January 20, Dean Howard W. Diller of Trinity Church, Pottsville, was the guest preacher at the afternoon service when St. John's new parish house was appropriately dedicated. The Friday evening before, the congregation had its annual dinner meeting and party with an attendance of over 250 people.

The Parish House was made by extending a room, which, when the church was built in 1906, was meant to house the Sunday School and which prior to the new Parish House was used for the kindergarten. The cost of the extension was approximately $5,500. The interior and exterior are along the same lines as the original church. The parish hall, which is the principal room in the addition, will accommodate 200 people at dinner. A dumb waiter connects this room with the basement, where there is a well-equipped kitchen, including an electric range. Another large room in the basement will be used for club meetings, classes and dinners and will accommodate seventy-five people.

Union Sunday School.

Hazard is a suburb of Palmerton. There is no church or Sunday school in the place. The Revs. George McKinley of St. John's Church and Mr. Wetstone of the Reformed Church, Palmerton, saw an opportunity for doing a service to this community. They have secured the basement of the Hazard High School and have organized a Sunday School with a regular attendance of more than 200.

The teachers come from the churches of Palmerton, Episcopal, Reformed, Lutheran, Methodist and Evangelical.

There is a fine cooperating spirit among them and an increase in church attendance is one of the results in all the churches of Palmerton. The International Lesson Leaves are used.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Over Paid.

The Diocese of Rhode Island closed the year 1934 in a very satisfactory condition, it was announced at headquarters this week. Fifty-one parishes or missions equalled or over-paid their expectation to the amount of over $3,000. The whole amount contributed was $64,679. Of this amount $38,807 was sent to the National Council, which was $439 more than was promised; $25,872 was retained for disbursement in the diocese—$294 more than was expected. Additional contributions for the deficit were received amounting to $7,209, making a grand total of $71,886.

The result of the canvass for 1935 shows a total contribution at the present time of $61,881. This is about $2,100 less than last year. It is hoped that the latter sum may be secured. Sixty per cent of the whole amount, $37,129, will be sent to the National Council for the general missionary work of the Church, and $24,752 retained for the missionary work of Rhode Island. While the results thus far obtained do not reach the amount hoped for at the beginning of the canvass, still, diocesan officials say, it represents many instances of real sacrifice on the part of parishes. One parish in particular, which lost over thirty families, due to industrial conditions, exceeded slightly its contribution of a year ago. One small parish added fifty per cent to its contribution. Four or more added twenty-five per cent. Others made small increases. Twenty-five at least gave more than in 1934.

F. W. Jones.

MASSACHUSETTS

Rt. Rev. Henry K. Sherrill, D. D., Bishop
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop

Junior Altar Guild of All Saints' Church, Belmont, Mass.

Much interest is centered in the study and work of the Junior Altar Guild of All Saints' Church in Belmont, Mass. The organizing and instruction are in charge of Mrs. Ira D. Potts, the directress.

The Guild has twenty-two members. They are making a thorough study of the church, exterior and interior,

and of the clergy vestments, furniture, seasons, symbolisms, the sanctuary and the sacristy. At an impressive service a few weeks ago, the girls were formally admitted into the Junior Altar Guild and had a Corporate Communion. They have given a demonstration in the church of the care of the Sanctuary for the church service. They explained the symbolism and prepared the altar for the celebration of the Holy Communion. They then demonstrated the preparation for the period between services.

Mr. Grosvenor Betts has made and presented to the Juniors for his daughters, Mary and Linda Betts, a miniature sanctuary. The members of the Guild will make complete sets of hangings and linens for the vesting of the miniature altar. This small sanctuary will be valuable in the instruction for altar service.

The Juniors will take care of the work in the sanctuary under the supervision of the Senior Altar Guild members.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Training Course for Counsellors.

Miss Dorothy May Fischer, National Young People's Secretary, conducted a week's training course for Counsellors of the Young People's Service League of the Diocese of Atlanta, the week of January 28. The classes were held at All Saints' Parish House, Atlanta, Ga.

Representatives from the City Union Service Leagues met Miss Fischer Tuesday afternoon for a conference, at which the young people presented their problems.

Young people from the entire Diocese of Atlanta gathered at All Saints' Church Sunday evening, February 3, for a joint meeting at which time Miss Fischer spoke.

This is the first Counsellors' Training Course to be sponsored by the diocesan officers, Robert M. Bandy, the president, announced.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

The One Hundred and Eighth Annual Council.

The One Hundred and Eighth Annual Council convened in St. Paul's Church, Meridian, on the evening of January 22. Unusual for Mississippi, the delegates went to the Council in the midst of one of the biggest snows we have had in a long time. However, the warm hospitality of the rector, vestry and congregation of St. Paul's made all forget the weather conditions.

At the opening service addresses were made by the Rt. Rev. Theo. DuBose Bratton, D. D., LL. D., and the Rt. Rev. Wm. Mercer Green, D. D. The Rev. Val. H. Sessions, D. D., was re-elected as Secretary of the diocese; the Rev. R. E. MacBlain was elected Assistant Secretary; Mr. C. W. Wachenfeld, Treasurer of the Council.

The Corporate Communion of Council was held on the morning of January 23. The Rt. Rev. Theo. DuBose Bratton was the celebrant, the Rt. Rev. Wm. Mercer Green read the Ante-Communion Office. The Rev. W. G. Christian the Epistle, and the Rev. Val H. Sessions the Gospel.

The Council, from the standpoint of numbers, was one of the smallest ever held, on account of the weather conditions, and sickness on the part of many. But the fellowship, cooperation, unity—such expressions gives a picture of one of the outstanding Councils held.

The reports from all departments of the work were encouraging. The name of the Field Department was changed to "The Department of Field and Evangelism."

A very outstanding resolution was passed concerning the Negro work:

"Resolved, That this Council notes and approves the relatively large part which our Colored congregations have had in the Every Man's Offering, and hails it as an earnest effort of further progress toward the goal of self-support, which goal must be kept always in mind for our Colored congregations."

On the second evening of Council, interesting and timely addresses were made by the following: Miss Mary L. Newton, "All Saints' College, Vicksburg"; the Rev. Duncan M. Gray, "The Relations of the Church to the College Student"; the Rev. John L. Sutton, "Mississippi Children's Society"; the Rev. Joseph Kuehnle, "The Spiritual Objective of the Department of Field and Evangelism."

Another encouraging resolution passed:

"That this Council give its approval and pledge its cooperation to the plan and objectives of the Forward Movement of the Church; and that the Secretary of the Council be instructed to advise the Presiding Bishop and National Council of this action; and that the Field Department be requested to assume the leadership of this Forward Movement in the Diocese of Mississippi."

The Council also approved of the petition from Prof. Strange in charge of Okolona Industrial School, our school for Colored youth, which was for cooperation in their efforts, including the raising of funds to build a new dormitory.

The 1936 Council will meet in St. Andrew's Church, Jackson.

Val. H. Sessions.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Pi Alpha Fraternity Institutes New Chapters.

On Thursday, January 24, the Supreme Council of the Pi Alpha Fraternity instituted at the Maryland Alpha Chapter House, St. Mary's Church, Baltimore, of which the Rev. W. Owings Stone is rector, two new chapters for St. Michael and All Angels' Church, Baltimore, and one each for Trinity Church, Elkton, Md., and St. Mark's Church, Aikin, Md. The last two chapters are in the Diocese of Easton, makinf this the fifth diocese in which the fraternity is represented. The other four are Harrisburg, West Virginia, Central New York, and Maryland. Fifty-two men in all were initiated, including the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels', and his assistant, the Rev. Albert H. Frost, and Dr. J. Warren Albinson, who is in charge of the work at Elkton and Aikin.

The instituting officer was the Rev. Arthur G. W. Pfaffko, founder of the Fraternity. There were close to one hundred members of the Fraternity present at the small banquet which was served after the institution.

A. A. Hughes.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J M. Maxon. D. D., Coadjutor

Annual Convention.

The one hundred and third annual Convention of the Diocese met in St. Paul's Church, Chattanooga, January 23 and 24, and the annual Convention of the Woman's Auxiliary and the Daughters of the King were held in connection with this convention. The afternoon and night preceding the Convention was given over to the Diocesan Department of Religious Education under the Chairmanship of the Rev. Alfred Loaring-Clark. His talk stressed the need in our churches of a well-thought-out program of religious education, and mentioned the need of a diocesan secretary of Religious Education. He outlined some of the resources and opportunities of the Church Schools and for the benefit of leaders in Religious Education in the parishes sketched in brief outline the ideal setup for the parish, indicating the emphases necessary in the various age groups. Following his talk, Miss Annie Morton Stout, the Provincial Secretary for Religious Education, presented some ideas on the necessity of trained leaders. She mentioned a resolution which the Young People had passed in their Provincial Convention the past summer, asking for trained counsellors. She hailed this as an encouraging sign, counsellors, having hitherto been taken on sufferance. Mrs. Nicolson, Diocesan Counselor for Y. P. S. L., and the Director of Camp Gailor Maxon, presented the whole idea of the Diocesan Camp and its place in the religious development of the individuals of our churches and of the schools fostered by those churches.

At 8 P. M. of that same day the Department of Religious Education presented the moving picture, "The New World," by which so many were given a new conception of the work of the Church, when it was shown in General Convention.

After routine business elections were held with the following results:

New members of the Bishop and Council: Clerical—the Rev. Lyle G. Kilvington, Cleveland, Representative from East Tennessee; the Rev. Henry Bell Hodgkins, Columbia, Representative from Middle Tennessee; the Rev. Dr. W. J. Loaring-Clark, Jackson, Representative from West Tennessee. Lay—J. B. French, Chattanooga, Representative from East Tennessee; Geo. T. Finegan, of Nashville, Middle Tennessee; McClelland Joy, Memphis, Representative from West Tennessee. Negro Representative, the Rev. Hugh F. Merrill, of Columbia. The three directors of the Episcopal Endowment Corporation, whose terms expired this year, were re-elected: Charles Nelson of Nashville, Russell C. Gregg of Memphis, and William Whaley of Knoxville. Z. C. Patten, President of the Commercial National Bank of Chattanooga, is President of the Corporation.

The Bishop's Address.

In his opening address Bishop Gailor was outspoken in criticism of the old economic order, to which some highly privileged people look back with longing, and challenge his people to set before themselves the goal of a more nearly Christian social order. His utterance was of sufficient importance to be written up in the magazine, "Time".

Discipleship.

The Rev. Charles Clingman, D. D., addressed the Convention Wednesday evening on "Discipleship"—the keynote of the Forward Movement. His

hearers went away not feeling more comfortable, but more determined to make their discipleship real.

Reports from the parishes and missions on the Every Member Canvass were not encouraging. The quotas accepted fell far short of the minimum amount needed to carry on the work of the Diocese of Tennessee's share of the work of the National Council. The Bishop and Council was ordered to make a special effort to meet this situation. Consequently the Department of Program has planned a series of regional conferences to be held in Memphis, Jackson, Sewanee, Nashville, Knoxville, Johnson City, and Chattanooga, between now and February 20. The Bishop and Council is to meet again on March 4, to receive returns from these conferences and to make plans accordingly.

Plans are being made for the wide use in the Diocese of the Forward Movement's Lenten folder on "Discipleship."

E. P. Dandridge.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Christian Organization.

Dr. Fred Clayton, rector of All Saints, Omaha, subjected a recent speaker at a Forum at the Y. W. C. A. to criticism in a sermon last Sunday. Quoting from a newspaper report of a lecture, Dr. Clayton said he felt he should make a slight protest. The reference said, "We must start with human needs, not with God, not with revelation, but with human experience." Dr. Clayton added, "We cannot throw everything overboard and start all over again. We cannot have religion without God." He criticized the speaker for this utterance in an institution which is maintained by the people of Omaha as a Christian organization, established to keep alive the spirit of God.

The Rev. George St. George Tyner has begun publication of an attractive parish bulletin, which is mimeographed. The cover design is a picture of St. Paul's Church, and the first page is a fine picture of the cross on the gable of the church, with rays of light shining upon it and two doves flying down in the rays. The other two pages are devoted to parish news.

W. J. H. Petter.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Award Crosses of Honor.

For the first time an award of Cross of Honor goes to a layman. He is Angus S. Hibbard, prominent Chicagoan, and leader in numerous Church affairs. His selection is announced by Bishop George Craig Stewart, along with four other awards made in connection with the ninety-eighth annual convention of the diocese, February 4, 5 and 6.

In making the award to Mr. Hibbard, Bishop Stewart's citation declared his "buoyancy, vitality and boundless energy are witness to his perennial youth," and further termed him a "creator of new ideas to meet old problems; constructive builder of the Kingdom of God in business, in club life and in the church."

Mr. Hibbard is chairman of the Department of Publicity of the Diocese; member of the Diocesan Council, past president and director of the Church Club, member of the Cathedral Chapter, trustee of Seabury Western Seminary; chairman of the diocesan endowment fund and of the Bishop's Pence Committee.

Others to receive the Cross of Honor award are: the Rev. Dr. George H. Thomas, rector of St. Paul's Church; the Rev. William B. Stoskopf, rector Church of the Ascension; the Rev. Gowan C. Williams, rector, St. Mark's Church, Glen Ellyn; the Rev. Quinter Kephart, priest-in-charge, St. Paul's Church, LaSalle.

Each year five crosses are made by the awards committee for distinguished service to the Church in the Diocese of Chicago. Until this year the awards have been limited to the clergy.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

Parish Institute.

A Parish Institute on Religious Education was held recently in St. Mary's Church, Detroit, beginning on Thursday, January 24, and concluding with Choral Evensong at five on Sunday, the twenty-seventh. The leaders included the Rev. R. E. Charles, rector of Epiphany Church, Detroit; the Rev. C. C. Jatho, rector of St. John's, Royal Oak; Miss Elizabeth S. Thomas, Diocesan Director of Religious Education; Miss Beatrice Bennett; the Rev. L. H. Cone, rector of the parish; and the Rt. Rev. Herman Page, D. D., Bishop of the diocese. Ten sessions were conducted in the four days; rather intensive, but an excellent method of arousing the interest of the entire parish.

"Michigan Day."

Special observance was made, in a number of the parishes and missions in the State of Michigan, on Sunday, January 27, of the National Cathedral, which signalized that day as "Michigan Day" in their services. Special prayers were offered at the National Cathedral for the State of Michigan and its three dioceses; the political representatives, at Washington, from the State were invited to attend the services; and the Michigan flag was carried in the procession. In Michigan, prayers were offered for the Cathedral and its work. The State of Michigan is the first to sponsor a Sunday in the National Cathedral under a program that will eventually include all the States of the Union.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

Annual Session of Council.

The ninety-seventh session of the Council of the Diocese of Louisiana convened in Christ Church Cathedral, New Orleans, from January 22 to 24, inclusive. Preliminary meetings were held, with committee meetings in the morning and afternoon. An inspirational hour was held at night, the Ven. G. L. Tucker, D. D., delivering an address on "Louisiana's Part in the Sewanee Vision", followed by a pageant entitled, "The Holy Grail". The Council opened on January 23, with a celebration of the Holy Communion, the sermon was preached by the Rev. Chas. E. Shaw, rector of Christ Church, Covington. At this service the Junior Choirs of the city churches, consisting of about 125 persons, rendered the musical portion. Business session was held at ten o'clock A. M., the Rev. S. L. Vail, rector of the Church of the Annunciation, being re-elected Secretary, which was followed by appointment of committees and reports of various boards.

The Finance Committee presented its report at the afternoon session, showing all expenses of the diocese paid for the year 1934; $1,500 paid on loans, and a balance brought forward. Of sixty-nine parishes and missions, forty paid their assessments in full. The budget and assessment as submitted by that committee were adopted. The Bishop read his annual address at the night session, which was an able and most interesting report, showing the diocese to be recovering from the depression and the outlook very promising. Due to the efforts of the Bishop's committee of laymen the indebtedness of the diocese was reduced by slightly over $4,300. Following the Bishop's address, elections took place resulting in the Standing Committee being re-elected, composed of the Rev. Matthew Brewster, D. D., Rev. S. L. Vail, Rev. W. S. Black, D. D., Dr. Warren Kearny, W. B. Machado and A. Giffen Levy. Delegates to the Provincial Synod elected were the Ven. G. L. Tucker, D. D., Rev. W. S. Young, Very Rev. Wm. H. Nes, M. W. Lockhart, D. D., Rev. James M. Owens, D. D., Rev. S. L. Vail, Dr. Warren Kearny, George H. Terriberry, C. V. Porter, J. H. Percy, R. Leverich and Henry Palfrey.

At the sessions of January 24, report was read by the Board of Missions; reports from the Archdeacons and report of Committee on the Church's Program. Archie M. Smith was re-elected Treasurer; Rev. S. L. Vail, Registrar, and H. E. Grice, Custodian of Trust Funds. The election of the Board of Missions and Board of Religious Education followed.

At the night and final session, the Bishop read the appointments he had made on the various other boards and committees. The meeting closed with devotional exercises and a quiet hour of prayer and meditation conducted by the Rev. W. Tate Young, rector of Grace Memorial Church, Hammond, which was most inspiring. The Church of the Good Shepherd, Lake Charles, invited the Diocesan Council to meet in that city in 1936, which was unanimously accepted. The Council invited the Provincial Synod of the Fourth Province to meet in New Orleans in 1936. This was a most harmonious Council, a spirit of loyalty and cooperation being evident throughout the sessions.

F. H. G. F.

MISSIONARY DISTRICT OF SALINA.

Rt. Rev. Robert H. Mize, D. D., Missionary Bishop.

Bishop Mize consecrated St. Andrew's Church in the Silverdale rural community near Hays, January 13. The stone church, built by the men of the congregation, was crowded to capacity, with many persons unable to get in it. The church is in charge of the General Seminary's Associate Mission at Hays.

The report of the complete payment of last year's quota of $2,000, and the undertaking of a similar quota for this year, were high marks of the Diocesan Convocation held at Hutchinson, January 21-23. Plans were made for teams composed of a visiting priest and layman visiting all parishes and missions in the interests of the "quota", February 6-13. All clergy of the district agreed to take part in this interchange of missionary meetings. The Very Rev. John W. Day of Grace Cathedral, Topeka, addressed the Convocation at an evening service.

R. H. M., Jr.

(Continued on page 22.)

FAMILY DEPARTMENT

FEBRUARY.

2. Presentation of Christ. (Saturday.)
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima.
24. Sexagesima.
25. St. Matthias.* (Monday.)

* * *

COLLECT FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

GIVING THANKS.

We read that Christ gave thanks at His own table,
So meekly spread and served by Hands divine—
Thanks for the Covenant, new, and great, and stable,
Sealed with His blood, and symbolized by wine.

Oft had He given thanks in desert places
Where crowds, at rest on soft green grass, were fed;
His tender voice thrilled through the open spaces.
In blessing God for love-provided bread.

Now, in that upper chamber quietly sitting
Again He praiseth God with fervent zest;
Ah! surely it had been, for once, more fitting
If Peter, James, or John, the thanks expressed:

For Christ was giving thanks as One who shareth
The boons and benefits which must accrue
From that dark Cross; and not as One who beareth
An awful burden and a judgment due.

But, yet we know those thanks were deep and glowing,
Because a way was found His world to save;
That He—the Sacrifice, with grace o'erflowing,
Should taste for us the lonely Cross and grave.

—Winifred A. Iverson, in the Christian (English).

The Comfort of the Gospel.

There is a strangeness in life bound up with its changing character, a strangeness ready to pass in our experience into a sense of loneliness, a sense that in our life here we are never quite at home. Again and again this feeling is echoed in some verse of the Bible. In the Old Testament and in the New the note is often struck which sounds in David's thanksgiving, when he had seen the preparation made for the building of the Temple "We are strangers before Thee and sojourners as were all our fathers: our days on earth are as a shadow, and there is none abiding."

This voice of the Bible is the voice of humanity. It speaks within us as the verdict on the unhappiness and losses and calamities which we experience. It speaks through the poets and mystics who have known so well the insecurity, the instability, the essential transitoriness of life. Even the man who plays a winning game in all else over all other foes, is playing a losing game against time. And time makes the world sadder.

It is such a world, such a life, which each century, each generation, each person faces. Among all differences that remain constant, it is not that the world or life is in essence bad, but that we do not fit. That is the meaning of the protests against life to which some give voice, and which all of us at times feel; that is the meaning of the attempt to make man and his environment tally more exactly. Widely do such efforts vary from one another, while they range from the theories of sociologists and the labors of statesmen to that pursuit of pleasure which suggests that some believe that life's sting can be drawn if life be charged to the brim with whatever may satisfy a desire and excite a thrill.

But it cannot be done—not in this way. The sting of life as of death can be drawn only if we can bring into it something which gives us security and victory in the face of it and over it. It is this power which men have sought in religion, and it is this which in some way or other religion has claimed to do.

The answer of true religion to the victory of time and change in the world is through a victory which has overcome the world, the victory of faith. And in the Gospel wherein we stand that answer rises to a high level of joyful thankfulness. We rest on the friendliness of the Gospel, on its power to give us a home. It is this good news which makes the twenty-third Psalm the best-known and best-loved portion of the Old Testament. It is good news which receives its full interpretation in the last nine verses of the eighth chapter of Romans. The comfort of religion is not something to be despised. Such comfort must not become to our spirits as a drug or an opiate.

There is always the note of challenge. But it is inhuman to overlook the vast need in so many lives for a Gospel of consolation. And into the depths of human needs, with their message of a boundless because divine, consolation, come such words as these:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Doubtless we must beware of too emotional a religion. Piety of feeling must go hand in hand with sincerity of mind and resoluteness of will. But you cannot cut feeling out of life. A true Gospel must come home to people's feelings as well as to their minds and wills. Sentimentality in religion is a bad thing, but it is the corruption of something that is good. The Bible is not a sentimental book, but its power is not to be understood unless you remember what men and women have felt in reading or hearing it. The Word of God in the Bible has been to them a true word of consolation. Not on one page only have they entered into the experience of those who knew that God was their refuge.

That divine comfort is in those pages an experience of the present, not simply a promise for the future. There is that promise: "Sorrow and sighing shall flee away." . . . "God shall wipe away all tears from their eyes"; but that is only part of the truth. The fullness of the truth includes the assurance of God's Presence and never-failing providence in the midst of all that can befall us. God is our God, not because He keeps us in them. Man after man in the Bible story learned that lesson and passed on what he had learnt.—Rev. J. K. Mozley, D. D., in Guardian (English).

* * *

For the Southern Churchman.

COMMUNITY VALUES.

2. The School.

Upton H. Gibbs.

When a man with a young family is thinking about a change in location, one of the first matters he inquires about, is the school facilities in the neighborhood to which he contemplates moving. His children's education is a concern of paramount importance to him, and often the school situation will be the determining factor in his ultimate choice. The value of good schools to a community is a substantial asset. A community which shows an interest in its schools, by building and equipping them as they should be, shows that it is progressive and alive to its true welfare, and thus draws to itself, the better classes of people. The schools are an index to the quality of its citizens.

Culture and Character Centers.

The community value of the schools is shown in their being centers for culture and character building. Raw material in the shape of young children, is taken in hand, and their bodies and minds are trained and developed. Education in the true sense of the word, is not stuffing a child's mind with facts, but drawing out all the powers of his mind. Not only are his mental faculties developed, but he is also trained in their right use. Thus along with knowledge his character is formed. The principle of truth, honesty and obedience are emphasized, good habits inculcated and bad ones suppressed. The elementary rules of courtesy are also taught him, and respect for authority, for his elders and betters, as "manners maketh man."

Centers of Social Contacts.

The community value of the schools is shown in their being exceptional centers for social contacts. Here the children of all classes meet on a common level. When the late Theodore Roosevelt was President, he sent his boys to the public schools for this very reason. As a democratiizing influence, the school is unrivalled.

But not only for the children, do the schools serve in this respect, but also for the parents, through the Parent-Teacher Associations. At their meetings, "the Colonel's lady and Judith O'Grady" find themselves sitting side by side, and occupied in discussing mutual interests. Outside of the school room they may not meet, nor recognize each other, but while debating school management and curriculum for children, they discover that they have mutual ideas, and are "Sisters under their skins."

Centers of Altruism.

Again the schools are great centers in a community, especially rural ones, for altrustic work. The tax-payers expend large sums on their maintenance, the chief beneficiaries being often the children of non-taxpayers. The question of financial profit does not enter at all or is even considered. The schools exist for the benefit of the children and the community in general, and not for any one group of individuals. They are also made the base for various relief projects in which the children's services are enlisted.

Centers for Americanism.

But the ultimate object of the schools is to produce American citizens of the right type. The schools have been well termed the melting pot into which children of all nationalities and antecedents are poured. Here as in a crucible the foreign elements are separated and the residue is formed into American character, pure and simple. The biography of the Russian Jewish girl, Mary Antin, affords a striking illustration of this fact.

Truly then the welfare of our country depends largely on the efficiency of the public schools. Their maintenance and excellence must be kept up at all costs, or without them America will cease to be a democracy.

* * *

For the Southern Churchman.

PATTERNS.

Anne Reiley Nesom.

We live in a patterned world
From the depths of the infinite hurled
And set speeding, silently whirled
Along the appointed invisible track.
As out of chaos each object sprang,
Resisting dumbly what held it back,
The chorus of nature joyously rang
In praise of its patterned form,
Each element true to a norm:
The lichen, the leaf, the crystal of snow,
The heart of a bud, the worm aglow,
The minerals hidden from sight
Till quarried and brought to light,
And treasures revealed by the lens in time,
All styled to patterns of space and clime
To serve some use or rite.

The latest pattern maker is man;
He fashions and alters as privileged heir;
Assembling parts and choosing a plan,
Constructing here, destroying there,
Till exhausted like children at play
Who drop their balls or clay
To chase a shadow, to idle, or sleep;
The man who pauses to look must weep
At the havoc around him; disasters untold!
While before him are still fine patterns of old;
Will he gather the bits of priceless things
And merit the triumph devotion brings?

Happy Sally, the Little Scotch Woman.

Had I been to see Happy Sally? Well—no, I hadn't. A new minister can't be expected to call upon everybody in the first fortnight!

I was puzzled by the trustee's impatience. This was the third time of asking! Surely he could not have known much about the weary business of unpacking boxes and finding new places for everything.

"Forgive me!" he said, "if I am a bit of a nuisance. I'm keen that you should see her, that's all."

I asked why.

"Well," he said, "new ministers are usually a bit pensive and sore. They tell us about the friends left behind, and the difficulty of readjusting—that's the word isn't it? Now, a visit to Happy Sally will cure all that sort of thing in five minutes!"

And then, with rare delicacy and feeling, he told me things about Happy Sally that made me eager to verify for myself his striking description of an old woman's character.

Happy Sally, he said, was a poor, decrepit old body, who for nearly fifty years had kept a jovial countenance under conditions of extra-ordinary strain. Home life had been unspeakably hard by the drunken habits of her husband. He was a decent young fellow when she married him, but swiftly degenerated under the baneful influence of workmates. He became a common brawler, behaved like a maniac, and for weeks at a stretch made her life one long martyrdom of mental distress. And yet she never uttered a word against him, beyond an occasional expression such as "Puir fellow; he's his own worst enemy, and mae frien' a naebody!"

She had to cope also with physical ailments, which got worse as she got older. In fact she was just a bundle of infirmities. Yet her indomitable spirit never gave in. She had been known to chuckle with a sort of derisive delight when the doctor discovered some fresh malady!

"And now," said my friend as he finished his story, "take Philip's advice to Nathaniel, go and see!"

I went without a moment's delay.

As the door opened to my knock the old lady met me with a radiant face, though her figure was nearly bent double with rheumatism. I had heard the shuffling of feet along the passage, and in the ordinary way should have expected to see a face dull with anxiety and pain. I gave an involuntary gasp before a countenance wreathed with smile, as when one gets a mouthful of frosty air after leaving an effete atmosphere.

"The new meenister?" she asked. Without waiting for an answer, she took my hand in her shriveled fingers and said: "It's real kind o' ye to call so soon. Why, ye must surely have allowed yersel' time to unpack your belongin's. But come in, there's naebody to interrup'; an' we can have a bit crack by the fire."

She led the way to the kitchen, pulled an old armchair round by the fireplace for my use, and, seating herself in a rocking chair, looked me full in the face and said: "Now, meenister, ye'll likely be wantin' to hear my experience, seein' as I'm one o' your new flock."

"Indeed I do," I replied, "but first let me inquire concerning your health."

"Well," she said, "I'm noan varra weel, ye know. I hobble aboot the hoose as weel as I can, but that's naething to boast ower. Ye see, I've got housemaid's knee, and the rheumatics in my shoulder, and the damp doesna' seem to agree wi' me. But, bless the dear Lord, He knows, and I'm not laid up in bed wi' it, like some puir folk. Eh, meenister, but we live in a warold o' marcies!"

Before I could sympathize with her housemaid's knee, she was off again.

"An' then, ye just hear for yourself that my chest is a bit wheezy. Bronchitis is noan such a cheerfu' thing, and the cold winds tuch the spot. But, heart alive! What's bronchitis, so long as it doesna' interfere wi' me eatin' an' sleepin'? Sometimes I'll admit it does, and then I put a wee fire in my bedroom, and watchin' the flicker on the walls helps the lang nights to pass finely."

The old soul was wheezy, and I felt great pity for her, but could not get a word in edgeways to tell her so.

"An' then," she continued, "the doctor says my heart is shaky—in fact, full o' disease—an' will stop short one o' these days without much warning. But what if it does? Old Sally will be in gloryland in a twinkle!"

There was an unmistakable chuckle in her throat as she said excitedly: "Meenister, isn't it gran' to have the prospec's o' a Christian?"

I could not suppress a smile. Indeed, her hilarity was contagious, in spite of the pain she was in.

"My experience, meenister," she said, "is just bright wi' promise. My heart is full o' Christ, as the hymn book says, an' langs its glorious Master to declare. I mind the days o' revival when I was brought in."

"But you've not had it all smooth sailing?" I managed to say.

"Na, na! I've had it verra rough." She lowered her voice as she said: "Ye see, my man's niver taken to religion. He's a puir slave to drink, an' at times he raves an' says things he wadna' say an' do if he were in his right mind. Ye would think he had not heart of a human, but just the heart of a de'il! I'll no deny my lot has been bitter an' lonesome, but then, meenister—"

Happy Sally's eyes filled with tears.

"But, meenister shall I tell you where I've made my habitation through these lang years o' trouble?"

It needed no telling, but I was in no mood for checking the old lady's speech. Truly, her lips were dropping honey.

"Tell me!" I said with emphasis.

"The Most High!" she answered. "Ye ken the Word, Because thou hast made thy habitation; there shall not evil befall thee, neither shall any plague come nigh thy dwellin'. It's a gran' Psalm to reside in, is the ninety-first, meenister!

"Ower forty years ago I was just a young wife, an' my man's drinkin' habits were a sair trial to me. One day, when matters were awful bad, I knelt doon before the Buik, and my eyes just fell on that Psalm. Sin' then I've read it every day. I'm no scholar, but many's the crumb o' comfort I've picked up from the table prepared for me by the Lord in the presence o' my soul's enemy. The mornin's blackness has fled before the Lord's brightness. Ower and ower again I've felt the trickle o' rapture in my heart, like water runnin' down my face and on a hot summer's day so cool and refreshin'. I've experienced so much o' the dear Lord's presence that like them of old, I've just had to laugh outright. Ye ken the Buik says: Then was our mouth filled wi' laughter an' our tongue wi' singin'.

"It comes on—the laughter, I mean—maistly when the trouble wad lie heavy on my heart, and the pain o' my body wad afflict me. I shulda' be varra surprised, meenister, if the Lord ca's me home for it, wad I now?"

This is exactly what did happen to Happy Sally three months later. The iast sound she was heard to make on arrival at the gate of the city was a joyful little gurgle. As it died away in her throat the gates opened, and the old saint went through!

Need I say, I felt the house invigorated? It had been demonstrated to me, beyond question, that grace can triumph, not only over physical affliction, but also over incessant, nerve-racking anxiety.

Years have gone by, but oftentimes, even yet, I seem to catch sight of Happy Sally standing on the portals of the new world, her heart dissolved in laughter, and her tongue rejoicing in gladness.—The Reaper.

* * *

The Gauge of Love for God.

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube, which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask, How do I know I love God? I believe I love Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God.—The Sunday School Chronicle.

* * *

What ought to be done can be done.
—Matt.

FOR THE CHILDREN

WHY NOT?

The pets we have about the place
All come and look into my face,
Eat from my hand, and every way
Show the good-will they cannot say.
They have no fear of me at all.
However weak, however small,
They seem to know they can depend
On one who shows himself a friend.

I wish that all the world today
Would operate the self-same way.
If animals and men could know,
Each, that the other would but show
Love and good-will, how it would bless
Earth everywhere with happiness!
This is what I would like to know:
Why have we never made it so?

—Girls' World.

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter VII.

Christmas Eve.

M. L. G.

Christmas Eve morning was a busy one at the Rectory. Winnie was helping Cindy with a "makin'" of tea-cakes. She had a pleasant part, the cutting of the thin dough into shapes with the bright tin cutters.

"Where's our little man-cutter, Aunt Cindy?" she asked.

"Dem chillen done tuk de man outen in de ya'd. Philip he promus' ter bring um back; he say he jes' want to make a mud man."

"Oh, he shouldn't make a mud man with our nice cutter!" cried Winnie, provoked. She ran to the back porch. "Philip! Bring back the man-cutter! You oughtn't to play in mud, anyway."

"We're havin' fun!!" Philip called back, but did not stir. He and Kent were over by the horse trough, busy in the mud where water had splashed out.

"Oh, Phil, please bring it back!"

"Will you make me an' Kent special mans?" Philip answered, turning around and waving the cutter.

"Oh, I reckon so, but hurry!"

"With raisin eyes?"

Kent came running up, Philip waiting to press the cutter into the mud once more.

"You needn't make us special mans, Winnie," said Kent, looking up into her flushed face, his own troubled in sympathy.

"I don't mind, Kent, there'll be lots. But I jus' don't like a muddy man-cutter."

"I'll wash him in the horse-trough!" Kent cried, eagerly.

"No, here's Aunt Cindy. She can clean him."

"Put um on de railin' dar," said Cindy as Philip at last gave up the cutter, "I'll jes' splosh um off, den I gwine scrub um twel he shine lak new." She poured a cup of water over the cutter, and disappeared with it into the kitchen, Winnie following.

"Le's go in, Phil," Kent said; "it's cold to play in mud."

"I know, but—oh, there's Aunt Ann Cross! Have you come to get your Christmus, Aunt Ann?"

"An' is that your little boy, Aunt Ann?" added Kent, as the old colored woman was followed from around the corner of the house by a small grinning boy.

"Yas, yas, chillun, he my gran'chil'," answered Aunt Ann Cross. "Lemme git inter de kitchen. I ain' goin' tek no clo'es out ter wash dis day, hit Chris'-mus." She went puffing up the steps, "Come on yuh, Atanner."

"What you call him?" asked Philip.

"He got a Bible name, "Ann Cross replied, taking her pipe from her mouth and putting it into her big apron pocket, for she knew she must not smoke inside.

"I didn't ever hear that name in the Bible," Kent protested.

"He name Simon a Tanner," answered Aunt Ann, "but dat too long; we calls him jus' Atanner."

"Oh, won't you let Atanner play with us?" cried the little boys. "Come on, Atanner, look at our mud men!"

Atanner followed them, silent but grinning more broadly. Aunt Ann turned to the kitchen door.

"Howdy, Sis Cindy! Howdy, Miss Winnie!"

"Howdy, Sis Ann! Tek yo'self a cheer," answered Cindy, waving a floury arm.

"I'll tell Mother you're here. I know she's been fixing Christmas all morning. Just wait a minute." And Winnie finished the row of tea-cake-men, put in hasty raisin' eyes, and ran upstairs to her mother's room.

"Mother, Aunt Ann Cross has come for her Christmas."

Mother looked up. She was kneeling on the floor where eight or ten big baskets were ranged, bulging with good things.

"Her's is almost ready, honey. Just let me put in this pair of gloves—"

"Are these for her, Mother? They look so big."

"You see, they're lined warmly, and that makes them bigger. They're only cotton, but they'll keep her warm driving through the woods. Now the grandchildren's candy. Here's rock candy—"

"That's pretty, too pretty to eat," Claire said, watching with great interest from her sofa.

"And here's horehound, and a candy cane apiece. That finishes Ann's. I'm going in the carriage to take these others, later on. You and David can come with me, Winnie. Uncle Danger can drive us and Father will be home then to stay with Claire."

"I'll like that!" said Winnie, running down to tell Ann Cross her "Chris'-mus" was ready.

Winnie and Mother were well packed in the carriage that afternoon, with so many baskets that they had to sit close together. David sat in front with Uncle Danger. There would be gates to open and shut, so David mustn't be packed in as Mother and Winnie were.

"To Uncle Jake's first, then to the Haverty's," Mother said.

"Yas'm, yas'm," answered Uncle Danger; "git up dar, Frank!"

"Aren't we pretty rich, Mother, to give so many folks baskets?" asked David.

"Well, the Trent ladies helped, and Aunt Mollie sent me five dollars, so they are good baskets this year."

"You sound glad, Mother."

"There's not a child that won't get something nice," Mother answered smiling.

Winnie snuggled closer. "I do like you, Mother!" she said.

At last the baskets were all taken, but the one for Phineas, the sexton. "He will be at the church," said Mother; "we'll go there; he lives so near he can carry it when he goes home."

"This is my last gate; I think I've opened forty!" David said as Uncle Danger stopped at the churchyard.

"It'll be warm in the church; smoke is coming from the chimneys."

"It was warm at the Haverty's," David said, jumping out. He opened the gate, waited for Uncle Danger to drive through, shut it and came running back. "But the air seemed so thick—tobacco and onions—whew!"

Inside the church the Havertys' cottage and its air was forgotten. Here cedar scented the dim aisles, festooning the walls from window to window. The beautiful star, green and white, hung high, above the chancel arch. Phineas was sweeping the last bits of cedar, running-pine and string into his big dust-pan.

"Good evening, Phineas. Uncle Danger has a Christmas basket at the door for you. How lovely you have made the church!"

"Thanky ma'am, thanky ma'am," answered Phineas, for the basket and the praise together. He was a tall, thin old colored man, quite lame, with white woolly head and beard. "Me an' dem Ladies' Aid fix um up. Hit ain't look han'somer, not in my time." He leaned on his broom, looking around, his face wrinkled with pleasure. "Fitten fer de Lawd Jesus ter come ter," he ended.

"Mother," said Winnie, as they drove homeward, "I think if St. John had been a colored man, he might have looked like Uncle Phineas."

"I think He might," Mother said; "there's something of the same look on the faces of all who've been near to Christ for many years. Phineas has been sexton forty years, and since we've been here—I'm sure ever since he's been here—he has made his work more than just work—an offering to Someone he loves."

"Dat so, dat so," Uncle Danger mumbled, so that only David heard, "Brer-Phineas a sanctified man, yessuh!"

They found Claire fast asleep in the big study chair while Father wrote on his sermon.

"Oh, I'm glad she's asleep!" The little anxious look that Mother always had until she saw Claire again melted away.

"Um—I smell supper!" whispered David.

"Run call the little boys, David. We mustn't be late, with the stockings to hang, and the tree to decorate!" Mother said. "Did the sermon get on well, dear?" She went over to kiss Father.

"First-class; it was quiet, and Claire still as a mouse. Three pages done. I won't make it long; Christmas tells its own story," Father said, helping her off with her coat.

David ran out, sent the little boys in and turned to the stable. "Need help, Uncle Danger?"

"Jes' lemme down a armful uh hay fum de lof', will yuh, please?" came Uncle Danger's voice from within.

David climbed the ladder, threw down the hay and stood leaning for a moment on the sill of the loft window. The air felt soft and still. It was quite dark but for stray gleams of the lantern below. A few flakes touched his face.

"Snow for Christmas!" he thought. "Christmas is the best time! What was that Mother had said about Uncle Phineas? An offering!

"I wish I could make that of my work all my life—an offering, like Uncle Phineas, like Father and Mr. Craig." David's head went down on the rough sill. "You would be welcome!" he said in a whisper, and did not know it was a prayer.

"All right up yander?" Uncle Danger swung the lantern up the ladder.

"Comin' right down. Oh, Uncle Danger, aren't you glad its Christmas!"

For the Southern Churchman.

PRIMROSES.

Lelia Kate Poynor.

Sweet little frolicking primroses,
How gaily you play in the wind,
Nodding and bowing and swaying,
Friend giving greeting to friend.

You make me think of fairies,
With happy hearts and free,
Bright and dainty and loving,
Bringing sweet treasures to me.

Always I've loved you, primroses;
Your faces bring a feeling of peace,
Of a joy which is deep and abiding,
And a friendship that never will cease.

If everyone knew your language
So simple and plain to me,
Friends you would claim without number;
Of enemies none would you see.

Beginnings of Old Colleges and Universities.

The University of Moscow was founded in 1755 by the Empress Elizabeth, and the University of St. Petersburg in 1819 by Czar Alexander I.

Trinity College, Dublin, was incorporated by royal charter in 1591.

The University of Edinburgh was founded in 1582 by a charter granted by King James VI of Scotland.

The University of Leyden, in the Netherlands, was founded by Prince William (the Silent) of Orange in 1575. Grotius, "father of international law," is one of its famous scholars.

The University of Copenhagen, Denmark, was founded in 1479.

The University of Jagielle, of Cracow, Poland, where Copernicus received his education, was founded in 1364 by the Polish King Kazimiers the Great, and endowed by Jagielle in 1400.

The first University in the German Empire was at Prague Bohemia, 1348.

The first college of the University of Cambridge was founded by Hugo, Bishop of Ely, in 1257.

The oldest Spanish University is that of Salamanca, founded in 1240.

The University of Paris was founded by King Philip II. about 1200.

The University of Oxford is said to have been founded by King Alfred in 872.

The University of Pavia, Italy, was founded by Lothaire, grandson of Charlemagne, in 825, and celebrated its eleventh centenary on May 5, 1925. —Baptist Observer.

* * *

Grandma's Spice Cupboard.

"My!" exclaimed Doris to Donald, one Saturday morning, "it is starting to rain. Feel that big drop!"

"I don't want to go indoors to play!!" said Donald. "It's not half the fun."

Doris started toward the back door, for the big drops were coming thicker and faster. Then as she got half-way to the kitchen she smelled something spicy. "Grandma's making gingerbread!" she called. "I don't care if it does rain!"

Donald skipped right after her then, and pell-mell into the kitchen. Sure enough, Grandma had her sleeves rolled up and was greasing a tin. But something very fragrant seemed to be already baking, judging by the closed oven door.

Doris sniffed. "Spice cakes, Grandma?"

Grandma nodded, smiled, and asked, "How can you tell?"

"By the good smell," said Donald.

"That's the spices," Grandma explained. "They are aromatic."

"What spices are they?" asked Donald, looking curiously into Grandma's cupboard.

"Oh, there are cinnamon, cloves, and nutmeg in those little cakes. I shall put ginger into the gingerbread, the way I do in gingersnaps." And Grandma commenced mixing a batter. When she put the ginger into the flour it began to look yellow.

"Tell us a story," begged Doris. "It's raining so we can't play outdoors."

"It will have to be a short story, I'm so busy. I'll tell you about the spices I am using. Guess where the ginger comes from!"

Donald began to think about geography. He had heard about the spice islands down in the South Seas near India. But that was as near as he could guess.

Grandma explained, "Ginger was first found high up in the Himalaya Mountains of northern India growing in places four thousand feet high. But now it is grown in the West Indies. You have heard of Jamaica ginger, haven't you?"

Doris said, "I know where the West Indies are—right down south of our own United States."

"The ginger root is thick like my finger," Grandma said as she gave Donald the molasses spoon to lick. "And they gather it when the stalks or stems of the plant wither. Then they grind it up, after first washing and drying it. It is the oil in it that makes it taste peppery."

Grandma put the gingerbread in the oven and took out a dozen little spice cakes.

"Tell us about the spices in those," teased Donald.

"Well, cinnamon is such a nice spice that I use it in apple pie, too," answered Grandma. "But instead of a root, it is the bark of a tree. You have read about it in the Bible, haven't you? They brought it by caravan from India. They call it the 'merchandise of Babylon'."

"What kind of tree is it?" asked Doris.

"It grows twenty to thirty feet high and sometimes a foot and a half through the trunk. Outside, the bark is grayish brown, and inside yellowish red. There are two crops of cinnamon bark. But the spring crop gathered in April is best. It is carefully cut off branches three to five years old. First the branches are skinned. After the bark is ripped off, it is sunned. It curls up in quills, which are stuck into each other like cornucopias. Then all are tied up into bundles as heavy as eighty-eight pounds each, and taken to market."

"My! I'd never think it was powdered bark from a tree to look at that spice box," exclaimed Donald, watching Grandma now sprinkling nutmeg as well as cinnamon on her apple pie. "Where does nutmeg come from?"

"That's the nut-middle or kernel of a fruit that is found in the tropics. It grows now in the West Indies. But at first it was grown mostly in Asia, Brazil, and Madagascar. The tree is twenty-five feet high."

"I'd like a nutmeg tree in our yard," said Doris.

"Oh, the fruit is hard," said Grandma. "You wouldn't enjoy eating it—even if it does look like a golden pear. Mace is another spice that comes out of the same fruit."

"Two spices from one fruit?"

"Yes, mace is the fleshy envelope inside the fruit that holds the nut kernel or nutmeg. It has a flavor much like nutmeg. Besides drying, it they flatten it. When ground into spice it looks like this—"

Doris peeped into the spice box, off which Grandma had taken the cover. Mace was yellow orange. "I'd never dream it came from a tree," said Doris.

"Citron really is a fruit," said Grandma, and she gave Donald and Doris each a little spice cake with a strip of gummy sweet citron on it. "Although the citron tree is grown in Southern Europe and is called 'cedrate' in Germany, it grew first in the forests of northern India. The fruit is shaped like a lemon. But some of the longest are nine inches. It is the rind, dried, that you children are eating."

"What are these little 'nails'?" inquired Donald, discovering something in his spice cake.

"A clove. The French named the clove from the word 'clou' or nail. But cloves are the flower-buds of a twenty-foot tree. They come from Sumatra and also from the West Indies."—Marion Brownfield, in Richmond Christian Advocate.

* * *

One of Nature's Musicians.

Twilight has come. The chickens have gone to roost. The lights in the house have been turned on. But—the radio is silent.

Through the open window one of Nature's artists is sending notes as pure and sweet as can be made. A mocking-bird, somewhere in the shrubbery, is reveling in the beauty of its own notes.

Have you ever been awakened in the dead hours of the night, when everything else was quiet and still, and heard the beautiful notes of some mocking-birds outside your window? Or did you know that you were listening to mocking-birds?

Long before radio artists acquired fame, the mocking-bird was recognized as a musician throughout most of the world. His notes range the scale. One moment the notes may be high and shrill, then soft and low, then a note of sadness may arise, suddenly replaced by one of joy, as, with a burst of music, he leaps into the air, then settles back to his perch.

Unless you know the mocking-bird when you hear him, you might be fooled into thinking that you were listening to another bird, for he can imitate many other birds. It is understood that a mocking-bird has been known to imitate over thirty different birds in ten minutes.

If you want to see a real display of courage, just watch anyone or anything approach the nest containing some young ones. A sudden burst of scolding fury will be after the intruder. The mother and daddy birds love their little ones, and do not hesitate to defend them. If we could just understand bird talk, there is no telling what we would hear at a time like that.

These nests may be found at various places in the shrubbery, trees, woodpiles, or fences, and at other places. Judging from the way the nest is made, I wonder if the birds do not have a knowledge of the medicinal or insecticide traits of various herbs and woods.

Do not kill these birds. When you see boys shooting at them with air rifles and bean shooters, tell them that the mocking-birds destroy many insects that might do harm to crops and fruits and vegetables. What little of these things the birds eat, they deserve for the good they do.

And, too, their singing in the trees and shrubbery about the house is so musical, so freely given, so care-free and joyous, who is there who would not wish to protect them and make them feel at home in the yard?

Someone has stated that one of the sweetest songs ever heard was that of a mocking-bird, singing, while the wind blew a gale, and the ocean rolled upon the wreck-strewn sand. In a time like that, who would not appreciate a bird with the courage and enthusiasm to sing in the face of danger?—Our Dumb Animals.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

THE REVEREND ROBERTS COLES

Entered into the rest that remaineth for the people of God, on January 17, 1935, in the seventy-third year of his age, ROBERTS COLES, fourth son of Peyton Skipwith and Julia Isaetta Coles, of Estouteville Albemarle county, Va.

Born during the stirring scenes of the War Between the States and named for his young kinsman, Roberts Coles, of Philadelphia, whose heroic life was sacriced at Roanoke Island, he seemed marked from his birth for a life of more consecrated service than that of those who had preceded him in the long line of Skipwith and Coles.

From his earliest years he was markedly truthful, conscientious and dependable, and as he grew to maturity the impression that he was born for his Master's service deepened into conviction, and he gave himself freely and unreservedly to the ministry of the Episcopal Church in which he wrought faithfully in many parishes for nearly forty-seven years, the first and longest being twenty-two years at Jenkintown, Pennsylvania, where he greatly endeared himself to the people by his cheerful and loving service.

Even as a youth, he felt the urgent need of more laborers in the Master's vineyard, and with his young cousin, Robert Carter, of Redlands, devoted his vacations to ministering to the spiritual needs of the neglected people of the Ragged Mountains.

He lived to be his mother's vaunted "Tower of Strength", his family's refuge in time of stress and sorrow, the comfort of the aged and distressed, and through his joyous sympathy, a welcome companion of youth. In passing to his reward he has left his sons the goodly heritage of a spotless name and his widow a cherished memory of loyalty and devotion.

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Personal Notes

Mission at Grace Church.

During the week of January 20-27, the Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, held a most successful Mission at Grace Church, Charleston, S. C., which attracted a great deal of interest. Bishop Johnson is considered one of the ablest and most original preachers in the American Church.

Rector Injured.

The Rev. Robert Crawford, rector of St. Barnabas, Omaha, fell on the icy sidewalk in front of his home last week and is receiving treatment for an injured knee at Clarkson Memorial Hospital. The Rev. G. St.G. Tyner conducted service at St. Barnabas Sunday in his place.

Priest in Hospital.

The Rev. Cleon E. Bigler, rector, All Saints' Church, Western Springs, Ill., underwent a major operation at St. Luke's Hospital, Chicago, January 28. He is reported as on the way to recovery.

The Rev. George Ralph Madson, Paris, Ky., has accepted the chaplaincy of Margaret Hall School, of the Order of St. Anne, Versailles, Ky. This is in addition to his present parochial work. For the past few months he has been acting chaplain.

The Rev. Morton C. Stone, formerly Chaplain of the City Mission Society at Wiltwyck, West Park, is now assistant minister at Christ Church, Bronxville, N. Y.

The Rev. Albert J. Hambret, Jr., assumed his new duties as rector of Grace Church, West Farms, N. Y., on January 1.

Two Clergymen Instituted by Bishop Taitt.

The Rev. Frank Cox, called to the rectorship of the Church of the Redemption, West Philadelphia, as successor to the late Rev. Robert J. McFetridge, was instituted Wednesday night, February 6. On February 8 **the Rev. Edmund Bacon Wood** was instituted as rector of St. Timothy's Church, Roxborough, where he succeeds the Rev. G. Herbert Dennison, who resigned last October. Bishop Taitt officiated at both institution services, respectively.

Mr. Cox is a native of Philadelphia, and was educated at the Episcopal Academy in that city, the University of Virginia, and the Virginia Theological Seminary. He was assistant at Calvary Church, Germantown, before accepting the call to the West Philadelphia Parish, and had also served as rector in Bromfield Parish, Virginia, and as rector of the Memorial Church of the Ascension, New York City. Mr. Clement S. Lowber, rector's warden of the Redemption, presented the keys to Mr. Cox at the service.

Mr. Wood was born in Staten Island, New York, and was educated at the old DeLancey School in Philadelphia, since merged with the Episcopal Academy; St. Stephen's College, New York, and the General Theological Seminary. In becoming rector of St. Timothy's Church, he returns to the parish in which he first served as an assistant, following his ordination by the late Bishop Garland. Prior to his call to St. Timothy's, Mr. Wood was rector of St. Mark's Church, Clark Mills, New York. Mr. Edgar F. Massey, rector's warden to the Roxborough Parish, presented the keys to the rector at the service.

Calls Accepted.

Canon Hiram R. Bennett, rector of Christ Church, Williamsport, Pa., Diocese of Harrisburg, has accepted a call to be rector of St. John's Church, Wilmington, Delaware. He will go May 1, 1935. The Rev. Mr. Bennett is an honorary canon of St. Stephen's Cathedral, Harrisburg, Pa., a member of the Executive Council of the Diocese, and Chairman of the Committee on Canons. He has been rector of Christ Church since 1923.

The Rev. Francis D. Daley, rector of St. Paul's Church, Lock Haven, Pa., Diocese of Harrisburg, has accepted a call to be rector of St. Luke's Church, Altoona, Pa. (Harrisburg). He will go March 1, 1935. Mr. Daley has been rector of St. Paul's, Lock Haven, since June 3, 1934, and was formerly rector of the Church of the Epiphany, Baltimore.

CONFIRMATION PAPERS

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ORDINATIONS.

Priest.

The Rev. Harvey Daniel Butterfield was advanced to the priesthood, February 3, 1935, in the Church of the Good Shepherd, Rosemont, Penn. Bishop Taitt, acting for the Bishop of Vermont, officiated at the special service of Ordination. Br. Butterfield will at once enter upon his duties as assistant to the Rev. W. P. S. Lander, rector of the Good Shepherd, Paris. Mr. Butterfield, who is a native of Burlington, Vermont, and is a graduate of the General Theological Seminary, was ordained to the diaconate by Bishop Booth of Vermont, in May of last year, and before being called to the Rosemont Parish, was Vicar of St. Mary's Chapel, Carle Place, Long Island, a parochial chapel of the Church of the Advent, Westbury, Long Island.

The Rev. Edward R. A. Green, deacon, was ordained to the priesthood by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, in St. Peter's Church, Tecumseh, Michigan, on the morning of Thursday, January 17. A luncheon to which the clergy of the diocese had been invited was served in the Parish House following the service. The sermon was preached by the Rev. C. L. Ramsay, rector of St. Paul's Church, Jackson, and the candidate was presented by the Ven. Leonard P. Hagger, Archdeacon of the Diocese.

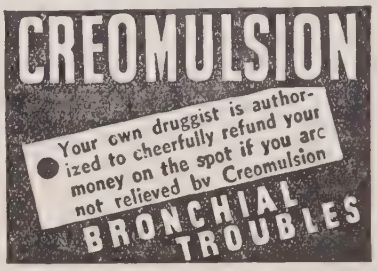
Mr. Green is a native of Michigan, having entered the ministry from St. Paul's Church, Lansing. He was educated at the Michigan State College and the Seabury-Western Theological Seminary at Evanston, Illinois. He was ordained to the Diaconate by Bishop Page last June, and assumed charge of St. Peter's Church, Tecumseh, on September 1.

Richard C. Patton was ordained to the diaconate by the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington, January 31, 1935, at the Church of the Good Shepherd, Lexington, Kentucky, during Diocesan Convention. He was presented by the Ven. Gerald H. Catlin, whom he will assist, and reside at Corbin, Ky. The sermon was preached by the Rev. J. Wilson Hunter.

The Rev. Winfred Pipes Jones, graduate of the University of Mississippi, and the Virginia Theological Seminary, was ordained deacon by the Rt. Rev. Theo. DuBose Bratton on January 8, 1935, in St. Paul's Church, Woodville, Miss. At ten o'clock John Ackland Jones, a son of the newly-ordained deacon was baptized by the Bishop. At 10:30 the Ordination service began. Mr. Roger Jones, a brother of the candidate, was the organist; the Rev. Joseph Kuehnle, rector of Trinity Church, Natchez, preached the sermon; another brother, the Rev. Giraul M. Jones, read the Litany; the Rev. T. B. Clifford, rector of the Church at Woodville, presented the candidate; the Rev. Cecil B. Jones, another brother of the candidate, administered the chalice to the new deacon. Immediately after the service, all the visitors were entertained at dinner in the home of the deacon's parents in Woodville. The Rev. Mr. Jones took charge of the Winona Field the first of February.

Deaths.

The Rev. William Francis Parsons died on Wednesday, January 23, 1935. Services were held in the Chapel of St. John the Baptist, Rose Hill, Portland, Connecticut, Friday, January 25, at 11 A. M.





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THOUGHTS for the THOUGHTFUL

"Nothing so dishonors the cause of God as self-righteousness."

"Trust your heavenly hunger rather than your earthly logic."

Immeasurable is the highest! Who but knows it?
And yet a human heart can perfectly enclose it.
—Richard Whitwell.

In the last analyss, directly or indirectly, the world has to trace nearly all of its great ethical and spiritual achievements to the Church.

We must sell all that we have, we must part with the last rags of our belief in our own goodness before we can enter into the Kingdom of Heaven. —Exchange.

"The streams that turn the machinery of the world rise in solitary places."

Our task is not to be imprisoned by things, nor to escape from them, but to consecrate and use them as what they are, the sacraments of God.—Raven.

The argument that the deepest needs of human nature have their satisfaction in reality may rest on faith. It does. But it is not unreasonable. It is the faith that the world has a meaning, that man is not a freak of nature. —Selected.

Turn the noblest end or ideal that you can see into action, and at its highest level. So will the life change and grow; what is cloudy will become clear; what is hesitating will become convinced; what is unredeemed will become purposeful; what is weak strong; what is little large; what is old new—looking unto Jesus, the Author and Perfector of our faith.—Rev. E. M. White.

All effort for humanity comes of the golden rule. The essence of the golden rule is the Gospel of Jesus of Nazareth. —J. N. Figgis.

Whatever the Lord wants His people to know and believe the pastor ought to know and believe. Whatever the Lord wants His people to do the pastor ought to do.—Mackey.

The Gospel to me is true: I am content to perish if it be not true. I risk my soul's eternal fate upon the truth of the Gospel, and I know no risk in it.—Spurgeon.

There is no doubt whatsoever that we all of us should consider far more seriously than we do whether we are giving in due proportion to the service of Christ. How many Christian people are prepared to sell out for the missionary cause, or for building churches in the new centres of population? The stewardship of money should enter far more into our calculations than it does at present.

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Southern Churchman

IN DOMINUS FRUSTRA 1835

Vol. 100. RICHMOND, VA., FEBRUARY 16, 1935. No. 7.



RT. REV. PHILIP COOK, D. D., LL. D.,

Bishop of Delaware,
President of the National Council.

SEPTUAGESIMA.

LETTERS TO THE EDITOR

Word Studies.

Mr. Editor:

In your valued paper of January 19, 1935, appeared a review by Kenneth Mackenzie of "Word Studies in the Old Testament," by B. A. M. Schapiro, 678 Bible House, New York City. (Fifty-cent edition.)

A copy (Vol. No. 1) of this remarkable work came into my hands a few weeks ago. I have read it with intense interest. The depth of meaning in a familiar sentence that we have read over hundreds of times, never dreaming of its hidden value, until Mr. Schapiro throws the searchlight of his knowledge of Hebrew on it, is truly wonderful, thrilling and awe inspiring.

For example Gen. 1:1. "In the beginning." Those words contain a declaration of the Trinity, Father, Son and Holy Spirit, in just that order. Each Hebrew letter has a deep meaning aside from its contribution in forming a word, and under Mr. Schapiro's skillful touch, the Scripture begins to reveal added majesty and authority. It was not Moses speaking, but "the Lord spake unto Moses saying." Eighty-two times it is recorded "The Lord spake unto Moses" (not to mention all the other Prophets).

In these days when the Verbal Inspiration of the Scripture is so vociferously derided, this startling revelation of the new depth of hidden meaning of every word, reveals the Mind and Hand of God, as "Holy Men of Old Spake as they were moved by the Holy Spirit." It is awe inspiring.

Hidden from us all these centuries, because no Hebrew scholar has taken the trouble to search out and set these things in order before us. Truly we can say, "But unto us God revealed them, through the Spirit, for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10.

Important as are the findings of the archaeologists to confirm the "Word", nothing can compare with these new revelations of the hidden meaning of the text. Verily, "Thou hast magnified Thy word above all Thy name." Ps. 138:2.

This series of "Word Studies" should be in the hands of every Bible believer. "The things that are revealed belong unto us and to our children." Deut. 29: 29.

"I have yet many things to say unto you." John 16:12. Surely our Blessed Lord the Jehovah of the Old Testament is speaking a last word, in this uncovering of His own Word for our edfiication and comfort in these days of apostasy, doubt and unbelief.

An appreciation from a layman,

J. A. Werner.

Charlottesville, Va.

Usury.

Mr. Editor:

One great mistake which is now crippling the Church is the prevailing opinion that civilization can be saved by religious individualism. We should have learned, by this time, that in attacking social problems, individualism, whether economic or religious, is as impotent as a rope of sand.

The disastrous consequence of this heresy is three-fold: the Church has lost moral leadership; our well-meaning President Roosevelt is allowed to grope deeper into the dark jungle of depression; and 25,000,000 American citizens are being shamefully pauperized.

In the midst of this cruel chaos, intensified by innumerable nostrums hawked from every side, "the one thing needful" is unheeded. A voice, sad but gracious, is pleading as it did nineteen hundred years ago: "Ye will not come to Me, that ye might have life."

Our Blessed Lord suffered cruicfixion for teaching a social Gospel. And one of the major tenets of that Gospel was the denunciation of usury at any percentage. From Moses to Christ and on for the first one thousand years of Church history, usury was stigmatized as the enemy of humanity. Indeed the Hebrew language has pilloried usury as a venomous crime by employing the same word nashak for both usury and the bite of a serpent. Hence, the significance of the term employed by both John the Baptist and Christ, in condemning a moneyed aristocracy: "Ye serpents, ye generation of vipers."

But can we afford to abolish usury and thus knock the bottom out of our whole banking system? Can the Church disentangle herself from modern capitalism?

"Yes," is the answer of saints, apostles, prophets, martyrs. Some temporary inconvenience may ensue, but it will be followed by the realization that the yoke of Christ is infinitely lighter than the present insufferable yoke of mammon.

James L. Smiley.

Annapolis, Maryland.

Southern Churchman

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EDITORIALS

Vol. 100. RICHMOND, VA., FEBRUARY 16, 1935. No. 7.

Courage in The Church.

The Septuagesima Season gives us the note of courage for our studies and our behavior. Courage has been the quality most needed for the last five years, for it has certainly been true, as the President said, that the worst thing to fear is Fear.

In the Church we do need courage always, but in a world that is not altogether Christian we have to use, in a time of crisis, more courage than is usually evident. We must, for instance, be courageous enough to point out unchristian treatment of labor and yet not allow ourselves to merely echo economic gospel that happens to be the mere catchword of the moment. It is always easy to denounce, and sometimes it is popular to denounce, but the Christian will always weigh evidence and, following the method of The Master, he will save his denunciations for real injustice.

But there are other ways in which the Christian can use and should use courage. Have we, for instance, the courage to face the type of Christianity that is mere sentiment? That is often the hardest thing for laymen or clergymen to do. In every diocese there is work that has been going on for years that actually no longer has a place in a modern world. It might have had every reason to have been placed in existence fifty or sixty years ago, but the original reasons have disappeared and only sentiment keeps it alive today. Courage is needed to face realities, and if an orphanage, a church, or even a ministry has outlived its usefulness, it is better Christianity in the long run to abolish it rather than use the loyalty of the church people to support that which is not constructive.

The hardest place for the modern Christian to use his courage is in his social life. It is not popular, not smart, to be a devoted Christian. We may have left the age when physical persecution was feared, but we have certainly an intellectual persecution. The young men at college and in business who believe in the Church have often to be most courageous, and for those who are, we have the greatest admiration, for they are not always backed up by sane or helpful behavior on the part of church leaders. But when the world is overcome through a lack of standards and ideals, we need those courageous enough to live as they know a Christian should live.

Dean Gates of New York recently pointed out some of the modern folly. He will undoubtedly be denounced as a Puritan and out of date, but, unless we have a few willing to be courageous even when names are called, we will not have a Church with courage enough to lead the people out of darkness into light.

The Church and Liberalism.

There is a good bit of silly talk about liberalism. In the Church a number of people are either afraid of the term or feel that it implies all that is against their dearest traditions. As a matter of fact, Christ was the most liberalizing force that ever came into the world, and those who follow in His footsteps are bound, in some sense of the word, to be liberals.

On the other hand, there are those who delight to use the term liberal as applying to themselves and seem to feel that all who do not agree in every way must of necessity be back numbers. While unquestionably such serve a good purpose in at least challenging positions and making people think, they often serve to stir up strife and discord.

To every Christian there is the question as to how he should use that right kind of liberalism that is his by reason of his being a Christian. He will always find himself in a community that has certain standards and among those standards will be many that will not be in agreement with Christian principles. If a cheap liberal, he will, without studying the question, allow himself to make denunciations and actually hurt real liberal thought. As someone has said, the most dangerous enemy that real liberalism has is the liberal himself.

But a more constructive way to be a liberal is to try and understand his community and then to try and lead without, as it has been said of the late Theodore Roosevelt, getting out of sight himself. Leadership requires understanding. The modern Christian will have to understand the wild radical as well as the wild and pagan capitalist, and probably he will, in the long run, have a harder time with the latter than with the former.

As an example of bad liberalism, we have the example of one of our rectors who found a plant owned and controlled by his own people, where a system of patronage had been installed that at least paid fair wages and guaranteed proper health surroundings to the workers. But our good parson was not content with less than the ideal at once, and without trying to understand the owners or talk the problem over, he denounced them publicly and then thought his friends unsympathetic when he found himself unpopular.

On the other hand, those parsons who countenance evil conditions without even daring to face the owners and trying to persuade them of wrong and evil, have forgotten their role as prophets of the Church of God. But generally such admonition should be given with the understanding heart of love and real liberalism, such as Christ demands of men.

Church and World Problems as Others See Them

Newspaper Blood Money.

The Christian Century, February 6, 1935.

Mr. Elisha Hanson, counsel for the American Newspaper Publishers' Association, has tried to defend the publishers' opposition to all control of child labor by declaring that "the financial end of it does not concern us for one minute." Who believes him? Certainly not the editor of the New York Daily News, who says, "When our fellow-publishers talk of freedom of the press they mean freedom to hire children to deliver newspapers before light on winter mornings, because children are cheaper." And certainly not the editor of the trade weekly, Editor and Publisher, who writes of "that mean business of little ragged girls peddling papers in restaurants, gin mills and streets at midnight, and of tiny newsboys sleeping on bundles of papers at Brooklyn bridge entrance and similar city hot spots. Don't tell me—I've seen that spectacle for years! I hope never to witness it again, following the year of grace 1935."

Yet, it is to preserve their privilege to make money in such ways as this that the majority of the newspaper publishers of the United States are today fighting to block the necessary sixteen ratifications of the child labor amendment in the state legislatures now sitting! To the publishers who seek wealth on such terms we would say: Gentlemen, you have great control over the minds of our people. You may so muddle those minds as to win this immediate battle. But, gentlemen, this is blood money for which you are grasping. The blood is the blood of children. And if you succeed, be assured that the day will come when it will be required at your hands.

A Gallant Pioneer.

The Churchman, February 1, 1935.

On February 15 will occur the one hundred and fifteenth anniversary of the birth of Susan B. Anthony, the great pioneer of woman's rights who has been described by her biographer as "the woman who changed the mind of a nation". Women long ago won the right to vote in America, as they have in many other countries. Now, with suffrage a reality in so many countries and with the other collateral issues for which Miss Anthony fought making such rapid strides, her birthday is assuming a sacred and historical significance among those who are carrying on her work. This year they are planning a nation-wide observance of the day by radio, public gatherings, observance in schools and even in many cases in the pulpit. Miss Anthony's present day followers, who are the beneficiaries of the rights which her leadership secured but which she never enjoyed, do not forget the long, courageous, uncompromising battle that she waged. Though it is not remembered by the present generation, Miss Anthony was the chief figure in one of the most historic trials in America, a trial where she stood criminally charged in Rochester, New York, with the heinous crime of voting. This trial which occurred within the lifetime of many persons now living is referred to by her followers as "the Dred Scott case" in women's struggle for the ballot and her defiant justification of her act in a speech she made to the court is a veritable declaration of independence for women as citizens.

Unity in Convocation.

The Guardian, January 25. 1935.

The Convocations of Canterbury and York have had before them this week proposals for closer unity between the Church of England and other bodies of Christians as important as any that have ever been discussed. The proposals, in differing degrees, arouse alarm among some, but hope among more. Action must be cautious, but the opposition of anti-Christian forces is so powerful that there is no room for timidity in Christendom. The Archbishop of York went to the root of the matter in his trenchant answer to the criticisms of the Scottish scheme in the Church Union report. The idea that "men are either full members of the historic and visible Church and therefore entitled to communion, as of right, on all occasions, or they are not, and therefore not entitled to communion on any occasion" is an admirable example of the logical fallacy that has done so much to obscure the true meaning of Catholicism in Western Europe. The best Latin teaching of an earlier day would repudiate it. It is quite unacceptable to the spirit of Orthodoxy or of Anglicanism. As the archbishop said, "the crude dichotomy of a logical dilemma can never do justice to the intricate delicacy of spiritual realities." There are large bodies of Christians who have been estranged from Catholic order by this repellent attitude. They can be won; but only by a presentation more in keeping with the spirit of the New Testament.

The End of the Slums.

The Guardian, January 25. 1935.

The provisions of the new Housing Bill for England and Wales, and of the separate Measure for Scotland, were published last week. For the first time overcrowding is legally defined. It is laid down that the number of occupants of a house must be small enough to allow of separation of the sexes, except in the case of husband and wife and children under ten years of age. Two persons will be permitted to live in one room, three in two, five in three, seven and a half (a child under ten will be reckoned as a half person) in four. In a house of five rooms ten persons will be allowed, with two more for each additional room. Anything in excess of this scale will be statutory "overcrowding," though the size of rooms will be taken into account, and in rooms below normal size the permitted number of occupants will be reduced. Local authorities must survey the housing in their area, and after submitting proposals to the Ministry of Health will be obliged to carry them into effect. Whole areas may need to be redeveloped in districts where workers will have to be re-housed near their work, and where necessary land may be acquired compulsorily at market value. The scheme will be financed with the aid of a subsidy from the State and from the local authority, and particular attention is to be given to rural areas. All existing subsidies are to be consolidated at their present figure and paid into one housing revenue account of the local authority, which may adjust rents with the help of the pool.

The Visit of MM. Flandin and Laval.

The Record, January 25, 1935.

The visit of the French Premier and his Foreign Minister to London may be expected to turn largely upon the Rome Pact, and the support which they wish it to receive from the British Government. That our Government wish the independence of Austria to be maintained may be taken for granted, but the question of our joining an Eastern Pact, including the Little Entente—Czecho-slovakia, Roumania and Yugo-slavia—is quite another matter. It is understood that the Balkan Entente—Turkey, Greece, Roumania and Yugoslavia are wholly in favour of the Rome Pact. The whole problem of security and of European peace would be solved if Germany would agree to the Rome Pact, but she is not likely to do this unless specifically granted equality of armaments, and indeed her back may now have been stiffened by her success in the Saar.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Some Greater Aspects of Christanity

Part I.

It is of the utmost importance to preserve a just and true proportion between the minor and the larger aspects of Christianity. There has been a tendency of late years to overlook, or to fail to emphasize, the greater truths and to spend most of our time and effort in dealing with the minor issues involved.

The Incarnation.

To begin with, the Incarnation, or the coming of Christ into the world, should be given a larger and more important place in human thought. For it is so far above any other event that has ever happened in human history, that it is impossible to exaggerate its importance. That Almighty God, the Creator of all things, should have condescended to enter this world in the Person of His Son, for the redemption of the human race, is so transcendent an event that the mind of man is incapable of comprehending its full significance.

The Relation of Astronomy to the Incarnation.

But the magnitude of this even has been far more greatly enlarged through the discoveries of Modern Astronomy. We now know that the Universe is vastly greater than it was supposed to be in the early days of the Church. And this vast extension of our knowledge of creation necessarily gives us a much larger conception of the greatness and power and majesty of the Creator. This being so, our ideas of the Incarnation and its importance must be correspondingly enlarged, just in the same way as our knowledge of nature has been adjusted to the discoveries which astronomy has made known to us. It does not seem, however, that such an adjustment to modern knowledge has been made with regard to the Incarnation. So far from its importance having been magnified, the tendency has been rather the other way. And in many cases it has been regarded as a merely natural event.

Christ's Human Nature Fully Sage-guarded.

The human nature of our Lord is amply safe-guarded by the record given us in the Gospels of His human life upon this earth, which will be read and studied by Christians down to the end of time. But His divinity cannot be minimized or kept in the background without entirely losing the true proportions of the Christian faith. And what is more, the human life of Jesus Christ and more especially His death, derive their eternal significance from a due and proper estimate of the greatness of the Incarnation. It was because He was the Son of God that we recognize His voice as speaking with divine authority; otherwise His proclamation that "God is Love," and that He Himself was the Saviour of the world, would have no more claim upon our assured acceptance than a saying of Buddha or Confucius.

The Church Impregnable and Invincible.

Christ referring to the confession of St. Peter, as to His Divinity, said:—"Upon this rock I will build my Church and the gates of hell shall not prevail against it." St. Matt. 16:18. This implies that belief in His divine nature gives to His Church an impregnable position, standing upon which she can never be defeated. St. John, the beloved disciple, in his first Epistle (4: 4-5) says:—"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Here we have an invincible weapon provided for His Church and for all her members, whereby victory is assured.

The Height of Foolishness.

To venture from the foundation which Christ Himself has laid as an impregnable fortress, which is proof against any and every attack of her enemies, would be foolish indeed, and to lay aside the invincible weapon which gives complete assurance of victory would be as foolish as the other. Those who would seek to weaken our faith in Jesus Christ as the Son of God are not to be trusted with our eternal destiny.

Human reason seems to resent the fact that it cannot set limits and boundaries to the thoughts of God. It ever seeks to bring them down to the lower level of the human mind; and so instead of attempting to rise to the contemplation of the great and mighty Mystery of the Incarnation, we find men reducing it to the human level and making it just as simple and as easily understood as any purely human event. Whereas the Mystery of the Incarnation is just as great and incomprehensible to the human reason as the Mystery of the Divine Nature, because the Divine Nature is involved. "It is well to remember that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . That no flesh should glory in His presence." 1 Cor. 1:27, 29.

A Correction.

The issue of February 9, 1935, third paragraph, third line, should read, "And which ultimately led to His death at their instigation (not investigation).

* * *

SEPTUAGESIMA.

Today we enter upon what is termed the Pre-Lenten Season. The original title given was simply "The Sunday called Septuagesima", the sub-title, or "The Third Sunday before Lent" was added in 1662. Septuagesima and the two following Sundays form the second stage of the Ecclesiastical year. It is the preparatory stage for Lent, the second stage closes with Easter Even, the third stage running from Easter Day to the Sunday after Ascension Day, and the fourth and last being Whitsuntide. The Collect for today is taken from the Sarum Missal, 1549, with the addition of the words "by Thy goodness" and the ascription at the end of the collect. This prayer is one of preparation for the season of Lent and expresses the distinctive notes of the Lenten Season; Confession of sin and a desire for deliverance from the "bonds of sin". In this short prayer we desire Almighty God to favorably hear our prayers, then we acknowledge our shortcomings and pray that we may "mercifully be delivered by Thy goodness." There are three important thoughts connected with this prayer: First, there are certain things which we must observe if we would have the Divine Power favourably to receive our petitions. If we turn to the Epistle of Saint John, we there find Saint John makes the statement, "I ask and receive because I keep His commandments and do those things which are pleasing in His sight." From this we learn that our prayers must be those of sincerity, combined with an earnest endeavour to do that which is right both in regard to Almighty God and also our fellow man. If we please the Father of Love then we will be led to be of help to our fellow man. The second thought is "That all have sinned and come short", therefore we acknowledge a just punishment for our offenses, and confessing our sins, we turn to Him "who is faithful and just to forgive us our sins, and to cleanse us from

(Continued on page 9.)

Baptism and the Christian Life

By the Rev. George F. Cameron, Rector, St. Mark's Church, Beaumont, Texas.

"I will give him unto the Lord all the days of his life." 1 Samuel 1:11.

Nothing has injured the Church more than the conception that Infant Baptist is a magical formula that works spells and charms over the young child, making him a dutiful citizen of the Kingdom whether anyone does anything about it or not. Somehow or other, parents have the idea that Baptism, within itself, is quite sufficient; and, in some peculiar way, makes the child a religious being for the rest of his life. That idea may be a partial explanation of why parents bring their children to Baptism, and straightway forget what manner of service they have witnessed. To their minds it is a kind of spiritual prophylactic that makes the young child forever immune to evil; and has its parallel in the physical realm where one successful vaccination makes the patient safe for life against the ravages of some contagious disease. The sacrament being completed, why worry the mind about it further? It is not necessary to remember it, for it works regardless of whether we pay any attention to it.

Later on in life, when anxious parents have found that Infant Baptism was not a magical formula, releasing them from all personal responsibility; that it did not work as easily as they expected, they make an indictment against the whole Church. They say they have tried religion and that it simply does not work; and they allege, in fact, a person can be as good outside the Church as inside. And they continue with illustrations of other parents who, having never submitted their children to the spiritual formula of Baptism, have offspring at least no worse than their own.

The Beginning of a Process.

The Book of Common Prayer nowhere implies that the sacrament of Baptism is efficacious to the extent that, within itself, it will make a person immune to evil, or that of itself it will subdue an unruly child. It says in so many words that it is "an outward and visible sign of an inward and spiritual grace," meaning that there is begun in the child a process of which Water is the sign. It is a means, not an end, whereby the child is to receive the spiritual grace. If it is not an act of worship, complete within itself, of what value is it? and how can it mean anything to the Church or to the child? What is the process that goes on in the life of the child?

In the first place, we notice the process is begun, not ended, with Baptism. It is both the hope and the intention of the Church that a process of training is begun in the young child's life and continues unto his life's end. And there is nothing mysterious about this spiritual educational process; it is as natural as any other influence that enters the child's life. But, if this development takes place, the child must be kept in contact with the Church. "The things belonging to the Spirit" will not live and grow in him unless there is a congenial soil and a sympathetic environment. He cannot "die to sin and rise to newness of life," unless he has an opportunity to mortify the sinful affections and a home atmosphere conducive to the growth of the spirit. In the baptismal service, the infant does not immediately become "dead to sin," nor does he straightway ascend to a plane of absolute righteousness. The teaching is that the service marks the beginning of a process of "becoming." But the process does not even begin, unless the road that lies ahead is open. The windows of his soul must be opened and kept opened.

The Process Is Natural.

Now, I say the process is as natural as any other in the child's life. The child grows physically because his parents supply him with wholesome food and other physical necessities. He grows to physical manhood, which state can be understood only in the light of the physical nurture which all his life he has received. So with a man's character. It does not just happen. It grows in accordance with the inexorable laws of life. But whether it grows to be a warped and twisted thing, or whether it grows to be a thing of beauty, depends upon the "process," the training and environment through which it has gone. A thorough student of anthropology can classify men, placing them in their respective racial groups, using as his guide the maner and substance of speech, the habits of dress, the social ideas, and the traits of character.

So with a "member of the church." It can easily be seen whether his parents thought of Baptism as the "ending" or the "beginning" of the child's religious life.

Bringing Ourselves to Baptism.

How can that process be "begun?" What are its practical aspects? and how can we put it into practice? Parents and sponsors who bring young children to Baptism must remember that they bring also themselves. The bringing of ourselves is a vital part of the service. (Were that understood, no parent would ever ask the minister if an unbaptized friend or relative could stand as sponsor at the child's baptism.) It is practically useless to bring a child to Baptism and straightway take him back into an environment that forbids religious teaching. For a child to be brought up in a home environment, created by parents who seldom, if ever, go to Church, is bound to be fatal to the process of growing in God's grace. Psychoanalysts invariably want to know the past of a patient's life. What has happened to him? What slight has he suffered? What disappointment has he endured? What has run at cross purposes with his life? Literally, what is the background of his complexes? All these things affect a person's life. Nothing just happens. There is a cause. And nothing can just happen at Baptism. What happens to the child is determined to a major degree by what happens to the parents and sponsors at the baptismal service. They are the ones who must help him "lead the rest of his life according to this beginning." He is "grafted into the body of Christ's Church"; but he cannot become a spiritual body, he cannot stand upon his own feet, unless he is given an opportunity through the environment and training of his home life.

Two Examples.

Two classic examples from Holy Scripture will suffice. How do we account for the prophetic leadership of Samuel, his spiritual courage, the people's esteem? His kindness and his justness were the fruits of a lifelong process, and we must go beyond them to find the cause of his greatness as one of the makers of his nation. The real cause lies in one of his earliest experiences, all unconscious to him. That event was born of a devoted and consecrated motherhood. Months before his birth he was given to the Lord by a mother in whose bosom the fires of the spirit burned brightly. Out of her heart, before ever Samuel was born, came this prayer: "O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the

(Continued on page 9.)

The Practice of the Presence of God

By the Rev. A. C. Zabriskie, S. T. D.

An Address to the Students of The Virginia Theological Seminary.

The first function of a Seminary is to be a place where the Christian life is lived, where the main effort of people is to love God and their neighbours.

This distinguishes it from other graduate schools—Law, Medicine, &c.—whose primary function is to teach certain professional knowledge and skills. The Seminary must teach, must exact hard and sustained work, must even try to make men realize the pleasure of grappling with Anselm's ontological argument or the intricacies of Old Testament documentary theories. To serve God in this place manifestly includes making every possible effort to understand His revelations. But for one who is to be a Christian minister no amount of intellectual accomplishment can be a substitute for a life Christian to the core, and, therefore, no amount of mental training is as important as practice in Christian living.

Our chief responsibility here is to act toward each other, to think and speak of each other, as Jesus would do in our place. For me to say this is to confess my own failure at my main job. We read that when the Word was made flesh, the chief characteristics of His glory noted by men were grace and truth, which I take it mean love and reality, genuine concern for others and utter honesty. Ours it is to manifest those same qualities in our attitudes and dealings with all we meet, especially those with whom we are thrown most. In proportion as we do so speak and act and think, we shall be revealers of God and agents of His purpose.

Christian experience has shown that there are a good many practices which help us greatly in the effort so to live. It is of one of these that I wish to speak tonight, The Practice of the Presence of God.

One cannot use this phrase without referring to the man with whom it is usually connected. Brother Lawrence, whose real name was Nicholas Herman, lived in seventeenth century France. Of lowly birth, he served as a soldier and footman in one of the great houses; was converted quite dramatically when about twenty, and some thirty years later was admitted as a lay-brother into a Carmelite monastery. Never ordained, most of his service in the order was as cook or servant in the butlery. Yet, he became a great spiritual director, sought out by nobles and bishops. He wrote some letters which, together with reports of some of his conversations, form one of the spiritual classics. They are published under the title, "The Practice of the Presence of God." That title, which is the burthen of all his letters, reveals the secret of his life and his power. All the time and during every occupation, working, playing, reading, cleaning pots, suffering, he kept himself aware of God's presence. Every act he undertook he performed as in the sight of God, as an offering to God, out of love for God. Things that could not be done in this spirit he did not do. Every word was spoken similarly. Even when in Burgundy, buying wine for his house and clambering all over boats inspecting the casks, which was very distasteful to him, because he had no turn for business, and because his lameness made it necessary for him to roll himself over the barrels, he did it consciously as an act of service to God. Read his book some day.

Value of the Practice.

The values of this practice are as evident as they are numerous. Let us mention five:

1. It brings objectivity, than which I know nothing more important for a Christian life. Has it ever struck you that this matter of the outward-turned eye is one of the principal threads running through the Beatitudes? The blessed are "poor in spirt" because their mind is centred on something so wholly great; "mourners" because they have entered into the suffering and sin of the world; "pure in heart" because their whole attention is directed God-wards, undefiled by self-reference; "hungering and thirsting after righteousness", "peace-makers"—all these betoken an attitude the opposite of self-centred. Mrs. Herrmann has a great phrase, "Self-regard is the slum of the soul." Slums are centres whence spread disease and crime. Subjectivity is the breeding-ground of sin, nervous and mental diseases, instability, futility, wretchedness. It is a chief cause of lack of vision and accomplishment in the ministry. The practice of the presence of God is the world's best slum-clearance project. If your mind is turned toward Him you can't remain self-centred.

2. It enables you to express your religious insights, to externalize your emotions, if you prefer that barbarous phrase. One of the primary laws of child psychology, my wife informs me, is not to arouse emotions that can't be expressed; and for us who are still in our spiritual childhood it is equally true. A great emotional excitement about which we do nothing is positively bad; it weakens us spiritually and morally. We need emotion in our religion, lots of it, else we remain complacent and sterile; but we must translate that emotion into action.

The practice of the presence of God helps us here in three ways. It is the strongest incentive I know to moral effort; it prevents us from taking out our religion in emotion alone; it drives us to give ourselves, in cooperation with God's creative will. Again, it helps us see what we ought to do; by providing us with a steady centre of reference for the decisions we have to make it keeps us judging of the possibilities open to us from God's standpoint; it is the secret of a God-guided life and thereby frees us from that "human regard", as the old writers used to call it, which so paralyzes Christian aspiration. And, thirdly, it helps us see that every activity can be made an expression of deepest religious emotion, that the most humdrum tasks can be fit ways of putting into actions our profoundest insights, if they are the things God wills. It shows us that we don't have to wait for some great cause in order to express our discipleship, but that the duty at hand can be made an offering of love to our Father and a sacrifice for our brother's sake. It saves us from the delusion of so-called activism and delivers us from the wastage of emotionalism by directing our energies into immediate tasks.

These two things together mean that the practice saves us from that unreality which outsiders sometimes feel in ministers, and also from that romanticizing sentimentality which withers away when brought into contact with the more difficult tragedies of life.

3. The practice of the presence of God gives us courage, comfort, staying power; and in the last analysis, what are love and life but spiritual staying-power? Isn't the chief difference between love and its counterfeits spiritual permanence? If you are aware that God is with you, that He is deeply concerned for your work, and that it is His work which you have undertaken, then you can carry on quietly, despite obstacles, disappointments, apparent failures, betrayals. You are delivered from interior unquietness, from the fretfulness of incompleted tasks—and how many tasks we cannot complete—from the despair and the impatience which are equally destructive of Christian spirit and Christian accomplishment. You can carry on with serenity, with that controlled energy which is the hallmark of deep souls, with that carelessness about your

popularity or prestige or comfort, which is the emancipation most of us need pretty desperately. All of which is to say that the practice of the presence of God brings interior peace, poise, perspective, the long-range view which underlie any constructive work for God's Kingdom. How badly they are needed in fevered days like these!

Seeing as God Sees.

This discipline compels one to that careful, candid self-examination, at regular and not too frequent intervals, which is necessary for growth in Christian living. This is something completely different from introspection. We need to take stock of ourselves periodically, to survey our actions and words, our motives and attitudes, from God's point of view that we may know wherein we are falling away from that quite definite standard toward which we ought to be progressing. The examination ought to be detailed and concrete, it ought to be made with reference to a definite pattern. This delivers it from the largely emotional self-depreciation which results from a vague general repentance and which is spiritually deadly because usually untrue. If you are aware of God's presence you can't help trying to look out at the world through His eyes, and that includes yourself occasionally—not too often but inevitably at regular intervals. If you look at yourself from His perspective you will see yourself truly. You will see much that is humiliating, for your sins will be very clear and also much that uplifts you, for you will see your possibilities and your worth to God.

Lastly, this awareness of God enables you to see other people more as God does. One looks at them realistically; one sees their faults and weaknesses, their powers and potentialities, their value to God. Obviously, this will mean a truer sympathy and a greater capacity to help, because the love will not be blinded by sentimentality. You will learn to understand both what they are and what they can become, and you will try to bridge the gap. Bishop Gore once said that for years in his early ministry it was impossible for him really to love many people when he first met them, or even to like them. Only after he had brought his attitude toward any given person into line with God's by praying for him and considering him sub specie aeternitatis could he overcome natural prejudices. That is true of lots of us, though we usually are not so candid about admitting it. The consciousness of God's presence is as a shield and buckler, when it comes to fulfilling the Second Great Commandment.

The Need of Discipline.

The practice of the presence of God means the effort to keep aware all the time of God's presence and to do everything one does for His sake. Prebendary Carlile was talking to a young friend once who asked him about his devotional habits. Said the grand old man, "Well, really I haven't any habits. You see it's a love-affair between us all the time." That represents a degree of spiritual maturity immeasurably beyond ours, but it also is a perfect example of the thing I am talking about.

How does one get that way? How does one attain to living constantly in His presence? For almost all us mortals it involves daily discipline over many years. I know no way of attaining it, or spiritual maturity in any of its other manifestations, except unfailingly steady discipline for years and years—even as I know of no way of attaining high mental growth or artistic skill other than by long, steady discipline. No greater mistake can be made than that of thinking that the spiritual life can be unregulated or that one can rely on pure spontaneity. That mistake is the principal reason why so many Christians, often ones who are conspicuously accomplished in other spheres, remain babes spiritually. If we would reach the stage where awareness of God forms the background of our whole life, where we converse with Him easily and frequently, where spontaneously we act and think in Christly fashion, most of us have got to work for it every day from now on. The reason why those of us who are older than you have made so pitifully little progress along this line is that we have not worked at it with sufficient intensity of purpose.

The first essential, I think, is to begin every day with an adequate period of meditation and prayer. You cannot be consciously thinking of God all the time. You have no moral right to do so, because if you are to do properly the jobs you undertake—be they studying, writing sermons, pastoral work—your whole attention has got to be concentrated on those jobs, and part of our moral obligation is to do the jobs we undertake as well as we possibly can. That means that the awareness of God has got to be, in Bishop Brent's phrase, "the canvas on which our whole life is painted", it has to be in the background of your mind rather than in the foreground most of the time. If this is to happen, you must immerse yourself in the realization of His presence so vividly at the start that its effect will last all the day long. To change the figure, God's presence has got to be so deeply impressed upon you at the outset that nothing can rub the impress out—even as a coin which has been subjected to the die in the mint retains the figure then stamped upon it through all sorts of vicissitudes. Nothing that I know of so allows God to put His impress upon you as waiting upon Him in silence, thinking profoundly and leisurely about Him, talking to Him—in other words, listening, meditation and prayer.

Such a period early in the day usually needs to be supplemented by a couple of others, similar in nature though briefer, somewhere about midday and in the evening. Most of us, because of our immaturity, cannot safely dispense with such subsequent times of quiet recollection.

Between these periods we need to turn our minds God-ward as often as we can; to offer to Him the things we are doing; to readjust our attitudes to His; to be inwardly still in His presence. It matters not where we are or what we are doing, whether in class-room or playing field or dining-room or movie, we can detach our minds momentarily from our surroundings and fix them upon God, we can reconsecrate ourselves to Him and return to our occupations for His sake, we can try to gain His perspective and ask His help, we can immerse ourselves in His influence and love and submit ourselves to His power and inspiration. It is a motion of the mind and imagination, a focussing of the attentian, a redirecting of the will and the affections. A wise old man once called it "ambulatory prayer". It is like the brief glances or words exchanged between intimate friends who are hard at work together. The glances or conversations last but an instant each, yet taken all together, they bring great refreshment, delight, inspiration.

If one observes without fail such regular stated periods of meditation and prayer, and if one constantly through the day goes forth to God briefly, then in time one may reach the height where one is steadily aware of Him as the great saints were (allowing always for those periods of desolation that try even the greatest) and spontaneously incarnate God's attitude as they did.

Singleness of Purpose.

Nobody will do this who has not a single-hearted desire to know and serve God. Singleness of purpose is the most important prerequisite to growth in prayer, as it is in character or anything else. "Though he slay me yet will I worship Him" is the text. Part of such singleness is sincerity, the refusal to fool yourself, the resolute effort to see and speak the truth and as many sides thereof as possible. Part of it is humility, the realization of one's own insufficiency and of the better thing that can be attained. Armed with these prerequisites any of you can so practice His presence that

He will become the glowing factor in your life, the source of peace and joy, of power and accomplishment. He will be able to make of you a revelation of Himself and an agent for the accomplishment of His purposes, one of the innumerable points at which His upbuilding grace comes to bear upon the history of mankind.

Charles F. Andrews.

I began by saying of the practice of the presence of God that it was a help to Christian living. I close by speaking of it as an end in itself.

Four or five years ago a long-bearded man sat on this platform as our speaker. He never once moved a muscle of his body or spoke above a tone, so quiet that those in the back of the room had to listen closely. Yet, for two hours he held everyone, students and faculty, in such fascinated attention as a light holds a moth. When he stopped no one stirred till Dr. Green asked him to continue. He spoke for more than an hour longer. In all my time here I have never experienced anything like it. The Passion Play at Oberammergau must exert a similar effect. The man's name was Charles F. Andrews. He spoke somewhat of India and of Gandhi, but chiefly of what it had meant to him under the utmost variety of conditions in England, Africa, India, America, Europe, to live consciously in the presence of God. What gave him his power over us was that as he spoke, intimately yet modestly, we knew that we were listening to a man for whom God was the most intimate and constant companion in the world. It was that that made him a medium throughout whom the spirit of God could shine and could play directly upon us, even as the sunlight can shine directly through a clear window-pane. Long years practicing the presence of Christ made him what he is, and if you read his book, "What I Owe to Christ," you will discover what a change has been wrought. A similar change can be wrought in us.

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BAPTISM AND THE CHRISTIAN LIFE.

(Continued from page 6.)

days of his life." But the process of consecration did not end there. After the birth of Samuel, the wise mother took him to the Lord, and the prayer continued: "For this child I prayed; and the Lord hath given me my petition which I asked of him . . . . . and as long as he liveth he shall be lent unto the Lord." And Samuel worshipped the Lord there. So, Samuel's life is not explained altogether by its ending. Understanding comes when we know also its beginning. The spiritual environment of his birth and the religious training of his home life—these powerful influences explain the greatness of the man Samuel.

Next, there is the spiritual inheritance of Timothy. Paul loved Timothy and often thought of him in a prayerful relationship. One day, when Paul was writing to his young friend, he remembered especially the unfeigned faith that was in him. To what did he ascribe it? What was the source of Timothy's beauty of character, his lovable nature, and his sound mind? Paul makes them, in part at least, a spiritual inheritance. To his mind there was no mystery. "Look!" says he, "the unfeigned faith first dwelt in Timothy's grandmother Lois, and next in his mother Eunice. First, a religious home—next, a beautiful character. That's the secret.

The Christian Home.

It would be extremely difficult to explain to everyone's satisfaction in just what way the "consecration" of parents and the "dedication" of a child foreshadow the success and happiness of the man. Experts in the study of the mind tell us that we are actually conscious of very few happenings in our life; in fact, we are never aware of certain formative processes that go on all the time. To the average mind an incident is speedily forgotten. However, in reality, the personality does not forget it. Each incident is indelibly stamped upon the flexible clay of our being; and together they give the various hues and colors to our life. We are like a virgin photographic plate which, when exposed to the chain of life's events, registers all that it sees, whether we are conscious of it or not. These memory-pictures, whether victories or defeats, remain our life-long possessions and ever portray the being that we are. A child literally walks in the footsteps of his parents and other associations. All he knows is learned from his world of associations. The outside world is continuously becoming a part of him. And the process never stops. It goes on and on.

May we parents who bring our young children to Christ and His Church, bring also ourselves, that in a holy environment they may grow to have a prophetic leadership like that of Samuel's and a gracious nature like that of Timothy's. There should be a blessed trinity in every child's life: the Love of God, the Consecration of parents, and the Dedication of the child. May our homes have the benediction of that priceless trinity!

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BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

GOD AND THE SOCIAL PROCESS: A Study in Hebrew History: By Louis Wallis. 1935. University of Chicago Press. Pp. xv and 311, with Appendices and Index. Price, $2.

Research into the nature of the Old Testament documents seems to have reached a stage where the important conclusions have been arrived at, and now what remains is to re-read the history and theology of the Hebrews in the new light that has been shed upon them. In the next stage of Biblical study this book will play an important introductory part. It is refreshing to read and stimulating to further study. One feels, however, that upon first reading only a suspended judgment can be given.

The author begins his consideration of Hebrew history; he claims that of necessity he must so begin it, with the invasion and conquest of the central Canaanite highlands, which was consummated in the fall of Shechem. The Deuteronomic version which depicts a complete conquest of the whole land, he says, is based upon this partial conquest, complete as far as it went. The establishment of Hebrew clans in this section brought about a tension between the resident commercialistic ideas of land-holding in a society of landlords or baalim, and a more primitive desert society consisting of an aristocracy with a lower strata of alien slaves based upon a non-commercialistic land tenure guaranteed by a god who required mishpat or social justice.

Mr. Wallis endeavours to show that the various phases of this struggle led to the rise of a series of prophets and scribes who attempted to establish the principles of mishpat, by their preaching, respectively, and their construction of a mythology which professed to interpret the origin of their people in Egypt and the desert. As a consequence of their activity resulting in the temporary success of Josiah's reformation, the desert religion of the Hebrews became an ethical monotheism.

In the introduction, Mr. Wallis confirms the precedence of the prophets over the Law and explains that his purpose is to show that the rise of monotheism can be accounted for on a cause-and-effect basis, the crux of which was the struggle within the social process. His argument merits decidedly careful attention, but judgment upon its final worth will have to wait new study of the material in the originals. His book is lacking in thorough exposition of crucial points and seems to reiterate a few points to the exclusion of other considerations. There are difficulties which are passed over somewhat too easily and a great deal of material which one cannot help feeling has been ignored. The book contains no detailed examination of sources and very few references even of a secondary character. That it is a valuable contribution to the study of Hebrew history, however, cannot be denied, and it is certain that the struggle with the accompanying effects which he so clearly outlines must in any future reading of the Old Testament be given a prominent place, though it cannot be said to be the only consideration. It is to be hoped that many students of the Old Testament will read this book and pursue the investigation further and correlate it with other approaches.

Charles W. F. Smith.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

WHY RURAL MISSIONS,
or.
Why Help Support Churches in Small Towns or Open Country That Are So Weak They Need Help to Keep Going.

A Play to be Produced by Young People
(founded on facts)
Cast of Characters.

Rev. Mr. Winchester, Rector of a large city parish.
Rev. Mr. Johnson, the Country Parson.
Mr. Smith, a poor countryman.
Bob Forsythe, a crippled boy.
Mrs. Morrison, President of the P. T. A.
Mrs. Knox, President of the School Board.
Mary Jones, a poorly dressed little girl.

(This may be used either as a play or as a basis for a program.)

Scene I.

(Time, 3:30 P. M. City Rector's study, Rector at table with phone, seated.)

Rector (at phone): Hello. Yes, Mr. Jamison. That is splendid. I am delighted. That will just about pay for a new carpet for the church. Thank you very much for letting me know. Goodbye. (Hangs up phone.) Isn't that splendid when your Senior Warden calls up to tell you of an unencumbered gift to the church, given to be used where it will do the most good? (Knock on door.) Come in. (Enter Country Parson.) Come in, Mr. Johnson. I have not seen you for some time. (They shake hands.)

Parson: Mr. Winchester, I have come to see if you could not in some way help us in our mission church. You know our people are all pretty poor.

Rector: Yes, I know money is tight, and the truth is, I do not quite know that I can make an appeal for your work. We need so much ourselves. We need a new carpet, we need a new organ, and many other things. You see, if we compare our congregations, you have fifty communicants, I have five hundred, you see. Perhaps twenty-five new people come to your church in a year, and I have that many each week. I will tell you what to do. You sell your work to me, and I will do all I can help to help you.

Parson: Mr. Winchester, you don't understand that what I want help for, is so that I can reach more people. I need a new car, one that won't break down every time I go out. But I'll tell you what, give me twenty-four hours of your time and I'll show you whether the country church is worth-while or not. Drive me home and stay in my parish till noon tomorrow.

Rector: All right, I'll do that. It's twenty miles out to your rectory. We'll be there within an hour.

Parson: I will ask you to stop for a few calls with me on the way out. But let's go. (They both go out.)

Scene II.

(Time, 10:30 P. M. the same day. Parson's study. Phone on table in back of room.)

(Two ministers enter.)

Rector: My, but it is cold. Do you keep going rain and snow over these awful roads, regardless of the weather?

Parson: I can't change the weather, and I must visit my people. But sit down; let's rest a few minutes before going to bed. (Knock at door.) Come in. (Enter Mr. Smith.)

(Rector to background.)

Mr. Smith: I am certainly glad to see you. I have been everywhere.

Parson: What is the matter?

Mr. Smith: My sister, Mrs. Robinson, has just been taken sick. The Doctor says it is appendicitis, and she must be operated on immediately, or she will die. I have been to everyone I know, but they can't help us. You see, it's this way: Neither of us has any money, and it will cost a lot to have the operation. What shall I do?

Parson: I don't know, but I know who does. Let us pray to Him. (They kneel and pray silently.)

All: Amen.

Parson: Who is your Doctor?

Mr. Smith: Dr. Pringle.

Parson: Mr. Winchester, I want you to meet Mr. Smith. You two talk, while I phone.

(They shake hands and talk while Parson goes to phone.)

Rector: I am glad to meet one of my friend's members.

Mr. Smith: But I am not one of his members. I am not a member of any church, but I think I will join Mr. Johnson's church. He sure is a fine man. Did he tell you what he did for me?

Rector: No, what was it?

Mr. Smith: Last year I was awful sick and did not have any money. But he found out I had been in the Army during the war and got our American Legion Post here to get me to the Veterans' Hospital, and what's more, he got the Legion to take care of my wife and family while I was there, too.

Parson (returning from telephone): Well, I think I have gotten it fixed. I called up the Welfare and they suggested the Masons. I called up the Masons and they promised to help, and then I called up Dr. Pringle and he said he would operate and wait for his money. Then I got the hospital in the city and they said they will take your note secured by a mortgage on that land of yours near them, Mr. Smith, so all is set. Mr. Winchester, you know where your room is. You will excuse me, I know. I will have to help Mr. Smith with his sister. Good night. (They go out.)

Scene III.

(10 A. M. next morning. The Parson's study. Two ministers come in and take seats.)

Rector: Aren't you worn out being up all night like that?

Parson: Oh, no. I got in much sooner than I thought I would. You see, we had to go ten miles into the next county to get Mrs. Robinson. But we got her and took her to the hospital, and she was operated on and was resting nicely when we left. Mr. Robinson was right much cut up over it, as you may imagine. But we got home and were in bed by 4 A. M. (Knock on door.) Come in. (Enter Bob Forsythe, a cripple. Parson goes to him and shakes hands and introduces him.) Mr. Winchester, this is Bob Forsythe. Bob, I want you to tell Mr. Winchester about that mission you and the Scouts started.

Bob: All right, Mr. Johnson, in a minute. But I wondered if you thought there was any way I could work my way through college this year. You know I graduated from the high school last year, and have been studying stenography all this summer.

Parson: I don't know, but you two talk while I see what I can do. (Retires to phone and phones in dumb show while they talk.)

Rector: What was all this about your starting a mission?

Bob: Oh, that is just Mr. Johnson's way of putting it. You see, it was like this. It was about ten years ago, and Mr. Johnson had the boys off on a Brother-

hood of St. Andrew camp. I was the mascot, but all the fellows were just fine to me on account of my being on crutches.

Sunday came and we were going to have service out of doors, but it looked like rain, so I suggested that we go to a farmhouse nearby and ask if we could have church there. The people were very poor, but were delighted. They said they were not members of any church, but they all came and brought a number of their neighbors. Mr. Johnson did not wear his vestments and they did not know what kind of a service it was. But they liked it and got us to come back again and again, after we came home, and now we have a nice little chapel out there, five miles from a railroad, or even a postoffice, and the best of it all is that a hundred young people have been baptized and confirmed in the mission. Wasn't that fine? Those farmers may be poor. Not one of them even owns his farm, but they are some of the finest people you ever saw. All the boys are so proud we helped. Mr. Johnson calls it my mission in particular, because my father is the lay reader in charge.

Parson (coming back): Well, Bob, I think I have got things fixed up for you. I first phoned the chairman of the underprivileged child committee of the Kiwanis, and he got busy and got a friend of his looking for a job for you at the University. But it will take a little money for you to start on, so I phoned the U. D. C.'s and the D. A. R.'s and they can lend you some money that you can pay back when you get through college. Then I phoned the State Rehabilitation Board at the State Capitol and, because you are a cripple, they will pay your fees and for your books. Now, how about your clothes? Can your people furnish them?

Bob: Yes, my father has always done that and says he will continue to do so. I certainly thank you, Mr. Johnson. I knew you were the man to come to, if you want to get anything done properly. But I must be going. I will write you from the University. (Exit.)

Parson: It is a wonderful satisfaction to be able to help a boy like that. (Knock.) Come in. (Enter Mrs. Morrison.) Good morning, Mrs. Morrison. May I present Mr. Winchester from the city?

Mrs. Morrison: So glad to meet you, Mr. Winchester. I just stopped in to remind Mr. Johnson not to forget that we are counting on him to speak to the Woman's Club this afternoon in behalf of the Milk Fund for those poor little half-starved children in the graded schools. You know, Mr. Winchester, we have lots of poor people in the country, and it is surely a wonderful thing to be able to give the ones that need it milk in the school. You just ought to see how their eyes sparkle when they come in to get it. But you won't forget, Mr. Johnson, will you? Goodbye. (Exit.)

Parson: Mrs. Morrison is the President of our Parent-Teachers' Association, and is a great worker.

Rector: Is she a member of the church?

Parson: Oh, no; she is one of the pillars of the Methodist Church here. (Knock.) Come in. (Enter Mrs. Knox.) Good morning, Mrs. Knox. Meet the Rev. Mr. Winchester from the city. They shake hands.)

Mrs. Knox: I am so glad to meet Mr. Winchester. I have heard a great deal of you and your church. Mr. Johnson, did you wish to see me about something?

Parson: Yes, I did. You see, Mr. Winchester, that Mrs. Knox is the chairman of our School Board. Some of the colored ministers came to me recently, saying that they heard their school would have to close at the end of next month.

Mrs. Knox: I greatly regret to say that is the case. You see, we are running behind this year and we don't believe in borrowing, so we must close either the colored or the white schools, and as the whites pay most of the taxes, it is only just the colored schools should close. We deeply regret it, but it must be done.

Parson: The ministers went on to say that they, the colored people, last year continued the school at their expense, the teachers volunteering to teach for whatever could be raised, and one taught for as low as $7 a month, the colored people giving her board. And this year they are willing to try and raise any amount you say, but hope the school board can help also.

Mrs. Knox: Well, if they are that anxious, it does look as if we ought to do something.

Parson: Furthermore, they pointed out that it means spending money now for schooling, or later a larger amount for bigger jails, as the school helps to make their people law-abiding.

Mrs. Knox: That is true. Mr. Johnson, you may tell them that if they will raise $100, the school board will borrow the other $700 to keep their school going the other two months. I am glad to have met you, Mr. Winchester. Good morning, Mr. Johnson. (Exit.)

Parson: I consider that one of the best pieces of work I ever did. The colored people are often so helpless. (Knock.) Come in. (Enter Mary Jones, excitedly.) Why, what is the matter, Mary?

Mary: Please come quick, Mr. Johnson, Mother and Father are having a terrible quarrel. I don't know what is going to happen.

Parson: All right, Mary. I'll come right away. Mr. Winchester, it seems you will have to go back alone to the city. It is now noon, so I can not keep you any longer. I appreciate your coming.

Rector: I have enjoyed being with you a great deal. Come and see me when you can.

(Exeunt.)

Scene IV.

(City Rector's study, several days later. Knock on door.)

Rector: Come in.

Parson (entering): Well, Mr. Winchester, how did you like your taste of a country parson's life?

Rector: I see why they call you the "Parson," all right. Parson means "The Person", and you seem to be the Person of that whole community. It looks like everything goes through you, whether of your own church or not. But what happened to that man and his wife who were quarreling so when I left you?

Parson: Oh, I got them reconciled, and more than that. Yesterday I baptized Mary, the little girl that came for me, and her baby brother, and Mr. and Mrs. Jones have promised to be in my confirmation class.

Rector: I congratulate you.

Parson: But did I convince you we need to keep our country churches open?

Rector: Your work is decidedly different from mine.

Parson: Yes, and we need men to be especially trained for it, as well as equipped.

Rector: Yes, you have convinced me. Just before you come in the other day a rich parishioner gave us $1,000 to go where it would do the most good. We had intended to use it for a new carpet, but last night we had a vestry meeting and I told them of your work, and they decided it should go to buy you a new car and to take care of it. So here you are. (Hands check.)

Parson: This is delightful, Mr. Winchester. I do hope you will convey my thanks to your vestry, and I appreciate your part in it more than I can say.

Rector: Not at all, Mr. Johnson. Your work needs all we can do for it.

Curtain.

* * *

SEPTUAGESIMA.

(Continued from page 5.)

all unrighteousness," therefore we pray "that we may be mercifully delivered by Thy goodness." Notice here, that it is not by our goodness, if there be such, but by His mercy, and by His goodness we may be freed from "those sins which so easily beset us." In closing this collect how appropriate it is that we should offer our ascription of praise to Him who hath made intercession for us.

William E. Callender.

CHURCH INTELLIGENCE

INVITATION ACCEPTED.

The Archbishop of York has accepted the Presiding Bishop's invitation to spend the month of December, 1935, in the United States, participating in a series of notable events. The Archbishop's first appearance will be in the Cathedral of SS. Peter and Paul, Washington, D. C., with the Presiding Bishop and the Bishop of Washington. Later Archbishop Temple will visit other Cathedral centers and a limited list of American universities. He will take part in the semi-centennial celebration of the Student Volunteer Movement, to be held in Cleveland, Ohio.

The Archbishop, now in his fifty-fourth year, is among the foremost intellectual leaders of the Anglican Communion, and many of his books have been widely read in the United States, "Christ the Truth," is, perhaps, the best known; his latest is "Nature, Man and God." A brief biography in The Churchman's Handbook lists his recreation as "walking."

It will be remembered that Archbishop Temple's predecessor, Dr. Lang, visited the United States during the World War. The late Archbishop of Canterbury, Dr. Davidson, attended General Convention in 1904 in Boston.

* * *

PLANS FOR REORGANIZATION OF PHILADELPHIA DIVINITY SCHOOL.

Plans were adopted by the Joint Boards of Trustees and Overseers of the Philadelphia Divinity School at their Mid-Winter meeting, for a reorganization of the school on the basis of the program considered by these same boards at its special meeting in December.

Under the plans as adopted by the Joint Boards, which will first necessitate some changes in the Constitution of the school, the present Board of Trustees will be increased from nine to twelve; all of them laymen as required by the laws of the State of Pennsylvania. The Board of Overseers will comprise twelve clergymen, a reduction of eighteen as compared with the existing number. Hereafter there will be no laymen members of the Board of Overseers.

Rules governing the school provide that no changes in the Constitution can be effected without sixty days' notice. Consequently, before the new plans can be put into actual execution, it will be necessary to hold another meeting of the Joint Boards. This has been fixed for March 26. In the interim the way will be paved for all the present members of Joint Boards to tender their resignations so as to prepare the way for the smaller boards to take over the joint management.

Notwithstanding the school has assets amounting to approximately $1,000,000, economic conditions of the past few years caused the school to suffer reduction in its income from investments. Last April the school term, which normally ends in June, was shortened about one month and various economies were effected. Realizing there had to be a change in theological education, a special committee of experts, none of whom was connected with the school officially, except one, was requested to submit a program.

This committee, comprised of the Rev. Dr. John H. Mockridge, co-rector of St. James' Church, Philadelphia, as chairman; the Rev. Dr. D. A. McGregor, Executive Secretary of the National Department of Missions; Dr. H. Flander Dunbar, of New York, a widely known and distinguished psychiatrist and head of the Association for Clinical Training of Theological Students, the membership of which is composed of physicians and theologians, and the Rev. Dr. W. Arthur Warner, Secretary of the Philadelphia Divinity School and of wide experience in Christian Social Service.

In an interview, following the meeting of the Joint Boards on January 22, when the plans were adopted providing for the suggested program being put into operation, Dr. Warner said:

"When the program was first submitted to the Joint Boards those bodies named a committee of their own members to evolve a plan. This committee comprised of the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem, as chairman; the Rev. Dr. E. M. Jefferys, rector of St. Peter's Church, Philadelphia, president of the Standing Committee of the Diocese of Pennsylvania; the Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, Penn., who is President of the Associate Alumni; and Messrs. Parker S. Williams, Charles S. Cheston and Dr. Charles E. Beury, all of them prominent laymen, Dr. Beury being President of Temple University. Before they reported on the plan, the members of this committee held a number of meetings and received the cooperation of the committee of which Dr. Mockridge was Chairman.

"As adopted the plan provides that everything shall be centered in training in pastoral theology so that the school may develop a ministry that will be able to meet human needs in our own day, and that the student body may have real human contacts, each student to receive at least nine months' clinical training during his course. There is no intention to minimize educational training.

"It provides that six members of the Board of Overseers shall be men who are known for their pastoral ability and who will actually serve. There will be a Dean and, in addition, a new office of Warden is to be created. The Rev. Dr. George G. Bartlett, the present Dean, who is in full sympathy with the new plan, will resign as Dean, and it is understood he will be elected as Warden, as the Joint Boards believe the duties of that office will require a man with the practical qualifications of Dr. Bartlett.

"No resignations of the present faculty have been asked, nor will they be asked to resign. Eventually there will be a faculty of four professors, one of whom will be the Dean. No steps have as yet been taken in selecting the new Dean. Under the new plan the faculty will give their entire time to the school. Other professors will be called in from time to time in connection with special subjects.

"A very important part of the program and of the plan as adopted is the matter of re-financing. There is a feeling of confidence that this will not be difficult. Between now and the meeting on March 26, an organization will be initiated for re-financing the school for a period of three years."

S. H. Warnock.

* * *

CONFERENCE ON STUDENT PROBLEMS.

Fifteen of the college clergy in the Fifth Province conferred at Brent House, Chicago, January 3 to 5, on student problems in religion and ethics, and on the relation of college work to present-day conditions. The Rev. Dr. T. O. Wedel, National Council Secretary for College Work, led the discussions, Bishop Stewart spoke informally; Bishop Jones, student pastor at Antioch College, led a meditation, and the group also learned something first-hand of the work of Brent House among Oriental students. The conference was called by the Rev. Alden D. Kelley of Madison, chairman of the Provincial Commission on College Work.

* * *

MISS MOORE ACCEPTED BY THE NATIONAL DEPARTMENT OF MISSIONS.

Announcement was made yesterday that Miss Florence Moore, one of the leaders in young people's work of the Church in Philadelphia, has been accepted by the National Department of Missions as a missionary teacher in China, and has left for San Francisco to embark for the Orient. Miss Moore is the daughter of Mr. and Mrs. Oliver Moore, West Philadelphia, and she is going as the representative of the Girls' Friendly Society, which is undertaking her support in the missionary field as its special missionary object.

Miss Moore, who is a graduate of the 1934 Class of Temple University, where she was active in various organizations and in athletics, has been assigned to St. Faith's School in Yangchow, where she will be assistant to Miss M. Althea Bremer, the head worker of the school. This noted school was founded about twenty years ago and in the troubles of 1927, when Yangchow was overrun by soldiers and the Church compound was occupied by no less than twenty-six different detachments of troops, the school went to smash. Until recently the school was closed.

For a number of years, ever since she was a little girl, Miss Moore said she had wanted to be a missionary, and when one talks with her one knows she has a mind.

"I have always wanted to go to China," she said. "No—none of my family have ever been there, so I can't claim an ancestral urge, like Nora Waln. I have always just wanted to. I made up my mind when I was a little girl."

Miss Moore is a member of Epiphany Church in West Philadelphia, where she has always been active in parish work, teaching in the Sunday School, leading in a Girl Scout troop and working in the Young People's Fellowship. Until she received notice of her acceptance for missionary service in China, she was Chairman of the Diocesan Service Committee of the Fellowship. She became a member of the Girls' Friendly Society about eight years ago.

"I have always been interested in religious education," said Miss Moore, "and to teach in a girls' school. So I inquired around and found that Temple University in Philadelphia, which, of course, is my home, gave just the courses I needed. I also enrolled for some courses at the Church Training School, because I wanted to know more and more about the Church and its work.

"And now I am going to do just what I wanted to do and what I prepared myself for. No, I have no illusions about adventure in a romantic land of pagodas, chrysanthemums and Chinese lanterns. I know there will be plenty of hard work and that lots of things will not be easy. I want to serve and have tried to prepare myself for service, and that's the whole story, except that I can't tell how grateful I am to the Girls' Friendly Society for sending me."

INNITZER COMMITTEE ON RUSSIA CONVENES AT VIENNA.

Cabled despatches from London indicate that the joint Committee on Russia recently formed under the chairmanship of Cardinal Innitzer of Austria met in Vienna on February 4. The Committee represents the Roman Catholic, Protestant, Orthodox and Jewish organizations and churches who are interested in helping religious groups in Soviet Russia. Rabbi Feuchtwang of Vienna is the leader of the Jewish Section, Dr. Henry L. Henriod (Geneva) represents the Universal Christian Council for Life and Work, and Dr. Adolf Keller, also of Geneva, represents the Central Bureau for Relief of European Evangelical Churches.

In a preliminary joint statement the Committee records its conviction that large parts of the Russian people are on the verge of starvation because of the drought. What harvest there was does not benefit the "non-privileged" classes, among whom are all persons who persist in attending religious services or in exercising the religious profession in any creed. Shortage of food products over wide areas of the Soviet Union is confirmed by the decree of December 26, 1934, which admits that the drought did considerable damage to crops.

The statement stresses the humanitarian aspect of the situation and it is expected that a resolution based on the data contained in it will be formally tendered to the Soviet Government through its Vienna representative, together with a request for uncensored information and a plea for permission to aid the stricken people.

(Note: The Soviet Government has always obstinately refused to admit the presence of famine anywhere in Soviet Russia or to allow relief agencies to come to the aid of the sufferers. William Henry Chamberlin in his new book, "Russia's Iron Age", based on fourteen years' residence in Russia, makes the statement that millions died in the famine of 1932-1933, because the government blockaded the affected areas against relief agencies and exercised the strictest censorship of the news from these districts which included the Caucasus, the Ukraine, and Chernigov Province.)

* * *

PRESIDENT ROOSEVELT ENDORSES OBSERVANCE OF BROTHERHOOD DAY.

"I am pleased to note that Brotherhood Day, instituted last year by the National Conference of Jews and Christians, was very widely celebrated," the President wrote. "Its observance this year on February 24 offers an opportunity to mobilize the forces of goodwill across the country and to promote common effort on the part of religious groups in all that makes for human welfare and good citizenship. Its association with the birthday of our first President will remind our people of his broad and tolerant spirit and his consistent support of the principles of religious liberty and freedom of conscience."

Brotherhood Day will be observed in hundreds of communities in every state of the union this year under the national chairmanship of Dr. John H. Finley, educator and publicist. A statement outlining the purposes of the observance issued by the National Conference declares: "Brotherhood Day aims not only to wipe out all discords that may still derive from religious differences, but also to emphasize the great constructive tasks which all Americans of every faith have in common. It aims to mobilize the goodwill of people, and their natural friendliness and cooperativeness against the fomentors of group hatreds. Especially in these times, when distressing economic conditions break down the normal resistance of good folk to pernicious propaganda, Brotherhood Day is a call to arms for members of every faith to stand by their belief in human fellowship."

* * *

A NEW GOSPEL.

It is thrilling news that among the fragments of Greek papyri from Egypt recently acquired by the British Museum there are two imperfect leaves and a small scrap which may "fairly claim to be the earliest bit of Christian writing at present known to be extant." The date is not later than the middle of the second century. Mr. H. Idris Bell, the Keeper of the Manuscripts, described the contents of these precious fragments on Wednesday in The Times, and all his readers will await with anxious expectation the book on the subject, which is promised by the Museum. One passage in the imperfect leaves seems to refer to the famous question about the lawfulness of paying tribute to Caesar. Another seems to be a version of the healing of the leper, and it contains a new detail. There are also "striking agreements" between this new Gospel and St. John; three passages which are separate in St. John are here put into a sequence. Mr. Bell only hints at important conclusions which may be based on the discovery when he says that at last we may have been brought into touch with a source used by St. John. —The Guardian.

* * *

LENTEN READING.

A new book for Lenten reading, entitled "The Revealing Christ," is to be **issued under the direction of the Pre**siding Bishop, written by a number of distinguished Churchmen, compiled and edited by the Rev. Canon Bernard Iddings Bell with the assistance of the Rev. Drs. Frederic S. Fleming and Karl Morgan Block, published by Harper and Brothers.

The contents are arranged in ten sections, the first four being brief meditations intended for reading on Ash Wednesday and the Thursday, Friday, and Saturday of that week; the remaining six chapters are intended for the six weeks of Lent, with sections indicated for each week-day. The book may thus be read as a whole or as a series of daily meditations throughout Lent. Titles and authors are as follows:

The Lenten Call, by the Presiding Bishop.

Prayer, the Rev. Dr. Frederic Sydney Fleming.

Fasting, the Rev. Dr. Bernard Iddings Bell.

Almsgiving, the Rev. Dr. Karl Morgan Block.

The Need of the Revealing Christ, the Rev. Dr. Howard Chandler Robbins.

The Foreshadowing of the Revealing Christ, the Very Rev. Dr. Philemon Fowler Sturges.

The Character of the Revealing Christ, the Rt. Rev. Dr. Robert Edward Lee Strider.

The Message of the Revealing Christ, the Rev. Dr. Joseph Fort Newton.

The Kingdom of the Revealing Christ, the Rt. Rev. Dr. George Craig Stewart.

The Passion and Triumph of the Revealing Christ, the Rt. Rev. Dr. Philip Mercer Rhinelander.

For many years past the Bishop of London has focused the attention of his diocese on some one small book for Lenten reading. While no one's reading in that season is limited to one volume, there is much value, it is felt, in centering attention on one book with a vital subject presented from many points of view.

"The purpose of God to reveal Himself precedes every attempt to seek Him," writes the Presiding Bishop in the meditation which opens the book. "The souls of men find comfort and assurance in the presence of a Saviour who goes before them into life. . . . The knowledge of God, made possible for us through His entrance into the world that He has made, is the substance of one's experience with Christ in Lent. In that knowledge is the only satisfaction for the deepest human need."

VIRGINIA.

Rt. Rev. H. St. George Tucker, D. D., Bishop
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Theological Seminary Notes.

A more optimistic feeling regarding the financial outlook of the Church and a refreshened interest in the missionary enterprise were reported by Dr. Lewis Franklin, vice-president and treasurer of the National Council, when he visited the Virginia Seminary recently.

Dr. Franklin attributes the new interest in missions and brighter prospects for the Church's meeting her future financial obligations not so much to recovery in business conditions as to a new spirit among Church members which developed at the General Convention. Delegates gathered at Atlantic City full of discouragement and lacking hope, but as they got into the stride of working out the manifold problems a grim determination sprang up, a resolve that the Church must hold her line and not further retreat or retrench.

The National Council at its meeting February 12 has considered the budget for 1935, now set at $2,313,000. Dr. Franklin feels confident that the Church will be able to meet this budget and hold it without further cuts.

The Church has issued orders that the missionary budget for 1935 must be balanced and no further debt incurred.

The reawakened and wider interest in missions arose at Atlantic City, and Dr. Franklin felt the visits of thirty teams of three persons each, which visited 400 cities in the month following General Convention, considerably aided in the revival of mission interest.

Dr. Franklin views the missionary enterprise "as the sweeping power of God through the years." We are to judge the mission venture in terms of contrast, he suggested; and to note how marvellously Christianity has won its way in Japan and China within recent years from the most insignificant beginnings. Dr. Franklin said he had never found any man opposed to missions once he had been informed of the true nature of the enterprise.

Valuable Lectures.

The winter term at the Virginia Seminary has been conspicuous for a series of valuable extra-curricular lectures by persons prominent in the Church's life.

The Rev. John W. Suter, Jr., D. D., of New York, lectured in January and also Professor James Thayer Addison, of the Cambridge Seminary; Dr. Lewis Franklin, treasurer of National Council, and Miss Grace A. Lindley, Executive Secretary of Woman's Auxiliary.

The Rt. Rev. William Remington, Missionary Bishop of Eastern Oregon, was among the January visitors to the Seminary Hill.

Theological Seminary Notes.

Christianity, in spite of its relatively small number of adherents, exerts in present-day China an influence far out

of proportion to its numerical strength, Professor James Thayer Addison of the Episcopal Theological School, Cambridge, Mass., told Virginia Seminarians January 26, in the last of three special lectures on China.

The great influence of the Christian movement in China is attributed to its work in educating the younger Chinese, now taking foremost parts in the rise of the new nation, and in its consistent interest and leadership in all efforts toward social reform.

Dr. Addison emphasized the vitality of the Christian movement in China today, and the fact that young Chinese look to Christianity for guidance and information in solving their manifold problems. Of all religions only Christianity has met and helped the Chinese to overcome their problems.

Christianity suffered a decided setback during the Nationalist Movement of 1925-1928, the lecturer said, but really benefited by the trials of those years. A winnowing of weaker and half-hearted members took place and the great majority who remained loyal were strengthened in their faith. The nationalist movement served to accelerate a movement towards further placing of responsibility for the Chinese Church upon native shoulders and towards developing a truly indigenous Christianity. The other salient feature in history of Christianity in China during the last ten years has been the efforts towards union among missionary bodies. One-third of the total number of Protestant communicants belong to the Church of Christ in China, a merged body of Congregationalists and Presbyterians.

There are four distinct attitudes apparent on the part of the Chinese towards Christianity in China. The prevailing attitude of the vast bulk of four hundred and twenty millions of Chinese is complete indifference. Among the more educated classes, however, especially those who are ardently nationalistic, Christianity is viewed as a foreign importation, as an alien cultural invasion. The extreme form of this nationalistic antipathy is the Communistic attitude which declares Christianity to be a form of economic imperialism and which condemns it as it does all religion as a deadly drug on the people. Communism is especially virulent in its attacks on Christianity, because it is the one religion of all in China which is demonstrating real vitality and ability to spread. Taoism, Confucianism, Buddhism and Mohammedanism are steadily waning in influence, Dr. Addison reported.

The typical attitude of the young Chinese today is that of the agnostic or secularist. The missionary problem today in China and in other foreign lands is not to try to persuade devotees of a native religion to turn to Christianity, but to make religion of any kind at all appealing to skeptical youth. The situation abroad as at home is that of an irreligious rising generation. The people who are leading the way in the new China of today are secularists.

Dr. Addison estimated that there are today about 2,500,000 Roman Catholics in China, and between 600,000 and 700,000 Protestants.

F. W. Kates.

Sons. at the Episcopal High School.

The following boys attending the Episcopal High School this session are sons of graduates of the Seminary:

Alfred Rives Berkeley, Jr.,
Edward Ryant Dyer, Jr.,
Edward Howard Goodwin (son of the Rev. W. A. R. Goodwin, D. D.),
John Gravatt Goodwin (son of the Rev. Robert A. Goodwin),
William Arthur Rutherford Goodwin, Jr.
Julian Jacquelin Mason (son of the Rev. W. Roy Mason),
Bruce Kinlock Nelson (son of the Rev. Robert B. Nelson),
Robert Edward Lee Strider, II,
Beverley Dandridge Tucker, Jr.,
Joseph MacNaughton Waterman, Jr.,
John Armistead Welbourn, Jr.,
Theodore St. Clair Will, Jr.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Dr. Frances Wei, President of Central China College, Wuchang, China, will conduct a Quiet Day for the clergy of the Diocese of Atlanta on Wednesday, February 20, in the Church of the Holy Trinity, Decatur, just outside of Atlanta, Georgia.

There will be a celebration of Holy Communion at ten o'clock, which will be followed by prayers, a meditation and addresses by Dr. Wei. Luncheon will be served at one o'clock.

The women of the city will be privileged to hear Dr. Wei speak for one hour from two to three o'clock. Following this, Dr. Wei will again address the men and the meeting will close about five o'clock.

Dr. Wei, who is traveling about the country, speaking in interest of the Forward Movement of the Church, was one of the most interesting speakers at the General Convention. Bishop H. J. Mikell and the clergy of the diocese are looking eagerly to having Dr. Wei with them.

A. B. Gray.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Grace Chapel Commemorates Thirty-ninth Anniversary.

Grace Chapel in the Parish of Grace Church, New York, commemorated the thirty-ninth anniversary of its present building at 410 East Fourteenth Street, with a special service Sunday afternoon, February 10, at four o'clock. Dr. W. Russell Bowie, rector of Grace Church, preached the sermon. Attending were the Rt. Rev. Benjamin M. Washburn, D. D., of Newark; the Rev. Horace E. Clute, rector of St. George's Episcopal Church of Brooklyn; the Rev. Sidney T. Cooke and the Rev. Eliot White, who were all formerly associated with the chapel. A processional of representatives of the various groups and departments of the chapel was a feature of the service.

The Rev. E. Felix Kloman of Grace Church will act as vicar of the chapel during the next three months in the absence of the Rev. Francis A. Sanborn, who is ill. Grace Chapel serves as a neighborhood settlement center. The present building is the fourth it has occupied. The first chapel was built in 1849 at Madison Avenue and Twenty-third Street, which later became the Church of the Incarnation. The second was erected in 1860, on Fourteenth Street near Fourth Avenue, and when this was burned in 1872, another was built on the same site four years later. The present structure was consecrated on February 12, 1896.

Grace Chapel provides a varied recreational, educational and social program for children and adults in the district. This includes gymnastics and athletic games for men and boys, girls' crafts, such as pottery, weaving, etc.; boys' crafts, such as metal and wood work; a sewing class, a language class and a music school. A primary children's group meets daily from Tuesday through Saturday, and social groups of different ages have their meetings here. Services are held Sundays at 11 A. M. and 8 P. M. The chapel staff consists of the Rev. Frederick W. Leech, Miss Lois F. Tilley, assistant for Social Service; Mr. Sam F. Schneider, director of Boys' Work; Mrs. Chester O. Root, director of Girls' Work; Mr. L. Clinton Eley, organist, and Mrs. Eley, leader of the choir and instructor in the Music School. The Church Army recently established its headquarters in the building next to the chapel.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

The annual corporate communion of the men and boys of the Potomac Assembly of the Brotherhood of St. Andrew will be held at Epiphany Church February 22, the birthday anniversary of George Washington, at 8 A. M. Bishop James E. Freeman will be the celebrant.

A fellowship breakfast will follow with Bishop Freeman and Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, from Philadelphia, as speakers.

The Conference on Interracial Relations, which has been in session in Washington, held an open meeting on Tuesday, February 12, at New York Avenue Presbyterian Church at eight o'clock in the evening. Canon Anson Phelps Stokes of Washington Cathedral, was the leader in the discussion of this meeting.

The motion picture, "The New World," which received such enthusiastic praise at the Convention in Atlantic City this past fall, will be shown at the Willard Hotel on Monday evening, February 18, at 8 P. M., for the Woman's Auxiliary of the diocese.

An important event in the music life of the diocese will take place on Passion Sunday afternoon in the Great Choir of Washington Cathedral, when the combined choirs of St. Paul's Church, Baltimore, and Washington Cathedral, will sing the Crucifixion, by Sir John Stainer. Both of these choirs are recognized leaders in the field of all male choirs and much may be expected from such an arrangement.

The D. C. Chapter, American Guild of Organists, is meeting at the several churches each month and, so far, this year has visited three of the Episcopal churches: In November, the meeting was at Epiphany Church, when the Rev. F. Bland Tucker gave a delightful address on the subject of Hymnology. The December meeting was held at St. Alban's, following an annual Guild service of Evening Prayer, conducted by the Rev. Charles T. Warner, D. D., and sung by St. Alban's Choir under the direction of its organist and choirmaster, Walter H. Nash, F. A. G. O.

St. Stephen's was the scene of the February meeting, when the organist and assistant rector, the Rev. John Robinson, and his assistant organist, Miss Claudine Ferguson, were hosts to the Guild.

M. M. W.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Alumni of Philadelphia Divinity School Meet.

Bishops and other clergy of the Church from various dioceses will attend the Annual Mid-Winter Meeting of the Associate Alumni of the Philadelphia Divinty School, which will be held in the Christian Association of the University of Pennsylvania, Thirty-sixth and Locust Streets. The Rev. Canon

Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, will be the special preacher at the Alumni service to be held in St. Andrew's Collegiate Chapel of the School, at 5:30 P. M. The Rev. William B. Spofford, of New York, editor of "The Witness", will be the special speaker at the Alumni Dinner in the Christian Association building at 6:30 P. M.

Galilee Mission.

Leaders in public relief and community social service work, including officials of the Welfare Federation, and prominent clergy and laymen of the Church took part last Monday in commemoration of the thirty-eighth anniversary of the widely known Galilee Mission, a rescue work for men, which also includes in its operation a Boys' Home, recently organized to care for and restore to their families scores of boys who have "taken to the road" as a result of economic conditions.

The commemoration was held in the central headquarters of the Mission in Vine Street, and also included a tribute to its Director, George W. Wilkins, who, in addition to heading the social rehabilitation work at Galilee, has been prominently identified with the Citizens Public Relief Work, and is the organizer and director of the City Shelter for Homeless Men.

The program included addresses by the following widely known clergy of the Church, among the institutions of which the Galilee Mission is one: the Revs. Charles E. Tuke, D. D., C. E. Snowden, D. D., John Craig Roak and N. Herbert Caley. William A. Lippincott, Jr., representing the University of Pennsylvania Christian Association, also made an address.

On Sunday night Mr. Wilkins was in charge of the program. Speakers included the heads of virtually all the recognized organizations in the city conducting a similar type of work as Galilee Mission.

The Rt. Rev. Francis M. Taitt presided and made the principal address at the meeting on Monday night. Other clergy of the Episcopal communion who were among the speakers were the Revs. Edward H. Bonsall, Jr., C. Herbert Reese, George H. Toop, D. D., and Louis C. Washburn, S. T. D.

The choirs of St. Alban's Church, Olney, and of St. Matthew's Church, Philadelphia, rendered a musical program.

New Members of Normal School Faculty.

The Rev. William H. Pickford, head of the faculty of the Church Normal School of the Episcopal Church, which specializes in teacher-training for the Sunday Schools of all parishes of that communion in this diocese, yesterday announced the appointment of new members of the faculty, who will be added to the teaching staff when the school re-opens for its second semester on Thursday next.

One of the new members of the faculty is the Rev. Dr. Daniel A. MacGregor, head of the Department of Religious Education of the National Council and widely known as a Bible authority. Dr. MacGregor is one of the committee of experts, which at the request of the Trustees and Overseers of the Philadelphia Divinity School, recommended the recent program that resulted in the adoption last Tuesday by the Joint Boards of the plans for reorganization of the Divinity School. Dr. MacGregor will conduct a special course on the Bible in the Normal School.

Another addition to the Normal School Faculty is the Rev. Dr. Franklin Joiner, rector of St. Clement's Church, Philadelphia, who will conduct a special course on "Personal Religion". The Rev. Dr. George Cadwalader Foley, retired professor of Systematic Divinity at the Philadelphia Divinity School, recognized as one of the foremost theologians in the United States, will conduct a special course in Theology.

S. H. Warnock.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

Annual Convention.

Nearly seven hundred persons, including clergy, laymen and women, gathered in Detroit January 30 and 31, for the One Hundred and Second Annual Convention of the Diocese and the concurrent Convention of Women. The members of the two Conventions came from the 125 parishes and missions in the diocese, which comprises the eastern half of the lower peninsula. Before the session of Convention, on January 29, the Rt. Rev. Herman Page, D. D., Bishop of the diocese, requested the clergy to attend a meeting at St. Paul's Cathedral, Detroit, at which a number of matters to come before the Convention the next day were discussed.

The Convention opened at St. Paul's Cathedral on Wednesday, January 30, with a joint service of Holy Communion. Bishop Page delivered his annual address.

Following the service, the Diocesan Convention organized in the Cathedral House, and the Convention of Women adjourned to the Central Branch of the Y. W. C. A., where the remainder of its sessions were conducted. Officers of the Diocesan Convention included Bishop Page, President; Charles O. Ford, Secretary; Frank J. Weber, Treasurer, and the Rev. F. B. Creamer, rector of Christ Church, Detroit, Chairman of the Committee on Dispatch of Business. Mrs. Walter C. Chaffee, Diocesan President of the Woman's Auxiliary, and Mrs. James H. McDonald, Chairman of the 1935 Convention, were in charge of the Convention of Women. At both Conventions, officers and committees were elected, reports received, and plans made for the current year. A visitor to the Convention of Women was Mrs. Robert G. Happ, of South Bend, Indiana, a member of the National Board of the Woman's Auxiliary, who addressed the Convention on the subject, "Know Your Church."

The Executive Council, the Trustees of the Centennial Fund and the Trustees of the Diocese, all entrusted with the handling of large sums of money in trust for the Diocese, reported conditions slightly improved in 1934 over those of 1933, and spoke encouragingly of the outlook for 1935. The Diocese stayed within its income for 1934, and overpaid its pledge to the General Church.

A number of changes were made in the Diocesan Canons, chiefly with a view to modernizing and simplying lengthy Canons so changed and amended over a period of years that the original intent had been somewhat clouded. The revised Canons more accurately interpret actual procedure and in some instances place responsibility upon small elective groups. Among the Canons amended were those on Lay Delegates, Parish Meetings, Trustees of the Diocese (in which the Bishop is made a member of the body instead of acting purely in an ex-officio capacity), the Church Pension Fund, the Annual Diocesan Budget, the spreading of which over the parishes is now left entirely to the discretion of the Council by any method it may choose, the Executive Council, and the Ecclesiastical Court in Marital Relations. This latter Canon has been re-named "Of the Separate Jurisdiction of the Bishop and of the Ecclesiastical Court in Marital Relations", and, as the new name implies, now gives the Bishop equal power with the Court in deciding cases of application for annulment or for communicant status and the right to apply for Baptism or Confirmation, in case the applicant elects to apply to him.

The Convention of Women of the Diocese, following the joint session at the opening service in St. Paul's Cathedral on Wednesday morning, at which Bishop Page made his annual address, adjourned to the Central Y. W. C. A., where the remainder of its sessions were held. An unusually large Convention attended the meetings, nearly 500 women, including delegates and visitors. The guest speaker was Mrs. R. G. Happ of South Bend, Indiana, a member of the National Board of the Woman's Auxiliary, on the subject, "Know Your Church."

At the Annual Convention dinner on Wednesday evening, 850 persons heard the address of Dr. Francis C. M. Wei, of Central China College, Wuchang. The Rt. Rev. Herman Page, D. D., Bishop of the Diocese, acted as Toastmaster. One of the features of the Convention was the singing, both at the opening service and at the Convention Dinner, of the twelve English boy choristers of the London (England) Choir School, who are making a "good-will tour" of the United States with Carlton Borrow, A. R. C. O., their director. They sang unaccompanied and undirected.

St. John's Church Votes to Remain in Present Location.

The congregation of St. John's Church, Detroit, at its seventy-sixth parish meeting, voted unanimously to maintain the church in its present location. Thus ended a long period of indecision and anxiety for this historic old parish, founded over seventy-five years ago and still operating on its original site. The widening of Woodward Avenue, Detroit's principal north-and-south thoroughfare, has been going on for some months, and while it has been possible for the city planners to avoid most of the churches along the street, it has been apparent that St. John's, now almost downtown, but once "out in the country", would somehow be affected. The decision to remain on the present site will permit the making of plans for the preservation of as much as possible of the present fabric of the buildings, including the many beautiful memorials presented to the church since its founding. One of the most notable of these is a super-reredos in Venetian Mosaic, presented to the Church by members of the family of the late Governor Henry P. Baldwin of Michigan, one of the founders of the parish. It is considered one of the finest examples of Venetian Mosaic to be found in the United States.

Under the leadership of the Rev. Irwin C. Johnson, rector of St. John's, the parish is launching an enlarged program of service to the down-town community, hoping particularly to reach the young men and women living near the church.

Hostel for Boys of Teen-Age.

A new feature of the work at St. John's is the opening of a hostel for teen-age boys, known as "Faber House", a memorial to the late Rt. Rev. W. F. Faber of Montana, a former rector of St. John's, who died last summer. The hostel will be housed in the old rectory, next to the church; the building has been renovated, largely through the work of unemployed boys and men, and remodeled to provide living quarters for twenty-five young men and a supervis-

ory staff. Game and reading rooms will be provided, and the gymnasium and athletic equipment in the Parish House will be made available for their use. Faber House will be conducted under the supervision of the rector, and will be used for employed young men under twenty years of age, who will be given living quarters at a nominal cost. The new project has been made possible by members of the parish and other interested friends.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Merging the Diocese of Kentucky and the Diocese of Lexington.

At the recent session of the Convention of the Diocese of Kentucky a motion was made and carried that a committee be appointed to confer with a like committee from the Diocese of Lexington, having in mind the consolidation of the two dioceses.

The Convention of Lexington met a week later and also appointed a similar committee. These committees expect to have a joint conference shortly.

There seems to be a feeling that the Church would prosper with only one diocese in the state, as it was forty years ago. The apparent reason for agitating the consolidation, at the bottom, is lack of money. Both dioceses are largely missionary and the hard times and depression of the last few years have almost prohibited any extension in the rural work of either diocese.

The Diocese of Lexington was created in 1895, its territory being taken entirely from the mother diocese. Its first Bishop was the Rt. Rev. Lewis W. Burton, D. D., who was rector of St. Andrew's Church, Louisville, at the time of his election. The See City of Lexington has a population of 45,000 and two churches, old Christ Church and the Church of the Good Shepherd. The Rev. Christopher P. Sparling, D. D., rector of Christ Church, was at one time in charge of St. John's Church, Louisville. Both Newport and Covington are larger than Lexington, but they are on the edge of the diocese, across from Cincinnati. The mountains of Eastern Kentucky are in the Lexington diocese, and the greater part of the work is missionary and under present depressed conditions, most discouraging.

The Diocese of Kentucky takes in Louisville with a population of 350,000, and all the western part of the state. There has been talk of merging three of the largest churches in Louisville, but it is hoped nothing will come of the agitation. Should a calamity like that happen, the diocese could not support itself, nor pay the salary of a Bishop. There is much missionary work needed to be done both in and out of Louisville, handicapped for lack of funds—cancelling the overhead of one diocese would leave more money for missionary effort.

All this is, of course, tentative. Nothing can be done finally, until the merger is approved by the General Convention meeting in Cincinnati in 1937. In the meantime may prayers be offered, that those persons to whom is entrusted this important investigation and decision may be guided by the Holy Spirit and a way found for the further upbuilding and growth of God's Kingdom upon earth.

John J. Saunders,
Diocesan Chairman,
Committee on Publicity.

Memorial Service—Mrs. Sarah Pringle McCraven.

St. Paul's Parish in Henderson, Ky., has sustained a grievous loss in the sudden and unexpected passing into life eternal of Mrs. Sarah Pringle McCraven. A daughter of a former rector of St. Paul's Church, the Rev. J. Maxwell Pringle (1868-1880); she was most faithful and loyal to the Church she loved; her life was a quiet service given with her whole heart to those in need. She was a shining example of unassuming saintliness, rare and beautiful.

The meeting of the Woman's Auxiliary, held in the rectory on February 4, opened with a memorial service to all the members who have passed into the greater life of service and growth. The service was held in the St. Thomas' Chapel in the rectory, and was led by the Branch President, Mrs. Susan G. Weever. Mrs. Juliet Alves Johnstone read the following tribute, which she had written to Mrs. McCraven:

". . . The room is more than mute,
It holds the stillness of an altar,
The light of days' deep flowering;
And from her submissive form
With gently folded hands
It passes, leaving her earth-home
Serene—She who heeded
Our heart-cryings, our fragile dreams
Of tarnished baubles, a child's
Naked hands held out for bread—
It passes in full-blossomed grace,
Bequeathing this flower-hushed Amen!
—Juliet Alves Johnstone."

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

N. A. L. A. Course.

A most helpful Mission on the Bible was recently held in Montgomery by the Rev. Gardiner L. Tucker, Executive Secretary of the Department of Religious Education in the Province of Sewanee. He came at the invitation of the three parishes of the city and gave two courses of lectures, one at the Church of the Ascension and the other at a local hotel.

The theme was "The Eternal Covenant," which was a presentation of the Bible in dramatic form. It proved very popular. The attendance was most gratifying, being made up of representatives from the three parishes and also many others. This is one of the N. A. L. A. courses and many expressed a desire to stand the examination and to get credit for the course.

Twenty-fifth Anniversary.

The twenty-fifth anniversary of the laying of the cornerstone of the Church of the Ascension, Montgomery, was celebrated on January 25. At this service there was an address by Algernon Blair, senior warden of the parish and one of the original founders of the church. The present rector, the Rev. P. N. McDonald, has been in charge of this parish since 1919.

A conference of the clergy of the diocese has been called by Bishop W. G. McDowell to meet in St. Paul's Church Selma, February 19-21. At that time Bishop Maxon of Tennessee will be leader, and the subject will be "Our Discipleship."

OREGON.

Annual Convention—Bishop Sumner Honored.

The forty-sixth Annual Convention of the Diocese of Oregon was held in St. Stephen's Cathedral, Portland, on Wednesday, January 30, and was distinguished by many features of exceeding interest to Churchmen in the Diocese.

In the first place, this convention marked the twentieth anniversary of the Episcopacy of Bishop Sumner, who came to Oregon from the Cathedral, Chicago, Illinois, in January, 1915, who, in his Convention Address, detailed the progress of the diocese since that time. The Bishop was honored by the clergy and laity of the diocese at the Annual Convention dinner with a gift of over one thousand dollars, which, at his request, will be used in the missionary work of the diocese.

Another feature which made this Convention memorable, was in the large number of delegates who attended and shared in the business of the Convention. It was estimated that over twenty-five per cent more members and delegates were present than in the last two or three years, and interest in Convention proceedings was high.

The presence of the Rt. Rev. Thomas Jenkins, Bishop of the Missionary District of Nevada, gave to the Convention a happy, personal note, especially to Bishop Sumner, for, as Bishop Sumner announced, Bishop Jenkins was the first priest called by Bishop Sumner to the diocese after the latter's arrival, and it seemed only fitting that he should be with us at this time. Bishop Jenkins, during his visit, had consecrated the new church of St. Hilda's Mission, Monmouth, which he had founded while rector of St. Barnabas' Parish, McMinnville. He had also addressed the Diocesan Woman's Auxiliary at their annual service in St. David's Church, Portland, and was to be the special speaker at the diocesan dinner. His many friends were glad to welcome him back to his old home.

The Rev. A. J. Mockford, rector of St. Paul's Parish, Oregon City, was elected Secretary of the Convention, and the Rev. Richard F. Ayres, vicar of St. Michael and All Saints' Church, Portland, assistant secretary. The Rev. Messrs. Oswald W. Taylor, R. A'Court Simmonds and the Ven. H. D. Chambers were elected clerical members of the Standing Committee of the Diocese.

Francis H. Ball.

NORTH TEXAS

Rt. Rev. E. C. Seaman, D. D., Missionary Bishop.

Bishop Seaman's Tenth Anniversary.

In the Missionary District of North Texas the tenth anniversary of Bishop Seaman's Consecration was observed on January 18, with a service of Holy Communion, following a quiet hour in Creighton Chapel of Seaman Hall, Episcopal Student Center of Texas Technological College in Lubbock. The Bishop conducted a meditation, basing it upon the Consecration vows, and was also the celebrant, assisted by the Rev. Lyle S. Barnett of Lubbock, who arranged the observance; the Rev. Alex B. Hanson, of Colorado, and the Rev. W. H. Martin, of Stamford.

Luncheon was served afterward by Mrs. M. V. Gray, house mother of the Hall.

The Bishop's wife and children are spending the winter in Tucson, Arizona, where a daughter is under treatment for acute arthritis and responding to it.

Twenty-fifth Annual Convocation.

At the twenty-fifth Annual Convocation of the Missionary District of North Texas in St. Andrew's Parish, Amarillo, the Rev. F. A. Foster, rector, January 20 and 21, attendance was unusually good, although a sudden "norther" brought zero weather the first night.

The Rev. Willis P. Gerhart of Abilene was the preacher and Bishop Seaman the celebrant at the Corporate Communion of the District on Sunday morning.

At a joint session of Convocation and the District Branch of the Woman's Auxiliary, Mrs. Benjamin S. Brown of Kansas City, President of the Woman's Auxiliary in the Province of the Southwest, was the first speaker. Her address was followed by the first annual address of Mrs. Thomas Fendol West of Lubbock, District President of the Woman's Auxiliary, and Bishop Seaman's annual address, which reviewed the progress of twenty-five years, of which Bishop Seaman has served in the District for nineteen years as General Missionary, Parish Priest and Bishop. The address dealt also with the Forward Movement, asking the District's whole-hearted cooperation. The Bishop proposed the creation of a Cathedral Parish modeled in part after that of St. Paul's, Boston, and in part after that of Gethsemane, Fargo, N. D. Convocation next day voted approval of the proposed plan.

St. Mary's Mission, Big Spring, was admitted to the status of a Parish, the first such development in the District. The Rev. P. Walter Henckell, formerly of Dalhart in North Texas, became the first rector on February 1.

Fancher Upshaw, District Treasurer of the Church Program, reported that, including the Every Man's Offering, the District had raised the full amount of its 1934 National Council quota acceptance, although it is not known that the special offering will count on the quota.

The District Branch of the Woman's Auxiliary undertook definite responsibility for a share of the 1935 quota, and Convocation approved the objective assumed by District representatives at General Convention.

The Convention Assessment, C. J. E. Lowndes, Treasurer, for this year, includes an item of $180, to apply on next Convocation's expenses. Emmanuel Parish, San Angelo, by rotation, is the place for the 1936 meeting. St. Luke's Mission, Stamford, has also invited it.

The Bishop announced the transfer of the Rev. Newton C. Smith from the pastoral care of the Pampa field to the Clarendon-Childress-Quanah field, his residence continuing in Amarillo for the present.

NORTH CAROLINA.

Rt. Rev. E. A. Penick, D. D., Bishop.

Theodore Partrick, Jr.

Editorial from The Raleigh News and Observer:

Never a quieter gentleman came to Raleigh as a minister than Theodore Partrick, Jr., who took not the world for his parish but his parish for his whole world. The city would never have known him if it had waited to feel his presence in any lash of words from his pulpit. But the city—a city that extended from Hayes Barton to the penitentiary, from the proudest Episcopalians, born to pews as to the purple, to the most churchless boy lost in crime—did know him and love him, not as a man in a pulpit, but as a man close at hand in trouble, gentle and simple and kind, who made it his ministry to bless men in their suffering and not to terrify them in their sins.

He was not a great scholar though he had a scholar's love for the tradition of his Church and of his country and of the English past, which lay behind them both. Last summer in a belated vacation from a crowded ministry he found at last the time and the money to indulge his old enthusiasm and his intelligent curiosity about the past of the traditions in which he stood. He came back content and strengthened to the work of his heart.

He was not a great preacher. He often said so himself, sometimes unduly depreciating his ability. He had no ambition to be a great preacher. He wished rather to speak in direct helpfulness to individual men and women who needed to be helped. His distinction and Raleigh's loss is to be found in the fact that he had, as few men Raleigh has known have had, that genius for goodness which is the greatest art of all.

Raw-boned in his clericals and almost laconic in his language, he was a man without the least pretentions to priestliness. There was no oil of unction on his tongue. There was not the least solemnity about him. He laughed briefly but heartily and often. He saw life with both sympathy and humor.

His dying somehow makes heaven simpler, certainer, more credible. In the obviousness of his goodness and his faith, immortality is no more than a man opening a door, certain of welcome. So as we miss him in his death, also from his death we may take heart. As he followed in so much gentleness and humility and faith One greater than himself, so we may follow him and hope for welcome, too.

Poem.

To Rev. Theodore Partrick, Jr.

We place your body in the tomb,
To wait a distant day;
But down the years we'll often meet
The things you gave away:
Good fellowship, a helping hand—
Encouragement and prayer—
A firmer faith in God and man—
And eagerness to share—
Friendship and unselfish love,
The best you had to give;
And on the hills and down the years
This part of you will live.

Alex C. D. Noe.

Ayden, N. C.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Mrs. Sibley Rebukes Father Coughlin.

In a thinly veiled referenec to Father Coughlin, Mrs. Harper Sibley of Rochester, N. Y., speaking on Missions in Grace Church, Providence, rebuked the fiery broadcaster for his share in the defeat of the World Court measure. With the same intimate and moving appeal that has won her high leadership among the women of the Church, Mrs. Sibley has performed a fine service in this city and state for the twin causes of missions and international understanding. The impression she has left is profound.

As the only woman on the interdenominational commission of fifteen which appraised the Christian missions of the Orient and wrote the provocative "Rethinking Missions", she described the peoples of India, China and Japan as she saw and knew them. It was a sympathetic point of view she took in each of her three broadcasts, in her address at the annual parish meeting of Grace Church and in the extended interview she gave to The Providence Journal. Coming so soon after the shock of the unexpected defeat of the World Court treaty, her interpretation of the Orientals, especially the Japanese, in terms of brotherhood, comforted thousands of church folk in despair over the prospect of national isolation.

Social Workers Stirred Up.

Our social workers, just as they were getting ready for Social Service Sunday, the Third Sunday after Epiphany, were all stirred up this week and put on the defensive by the lecture Canon Bernard Iddings Bell gave last Monday night at "The School of Christian Life", conducted by the Diocesan Department of Religious Education at St. Martin's Church, Providence.

The first statement to which they disagreed was, "I can see no difference between the Church League for Industrial Democracy and the League for Industrial Democracy. They have pretty much the same program and they use pretty much the same methods to carry it out."

His second was:

"There is really no such thing as progress. A social order comes up, flourishes, declines and disintegrates, or is destroyed. But a remnant of the righteous is saved and that remnant brings in a new order, which breeds its own evils, sometimes worse than those they supercede. The idea that sacrifice and suffering today can be endured or even rejoiced in because as a result the day after tomorrow the Millennium will be ushered in, is all bosh. There is neither history nor religion in it. Sacrifice and suffering are religious because through them we attain spiritual truth." Then he added for good measure that he was looking for the collapse of our present Capitalistic order.

Along came a meeting of the Rhode Island Chapter of the Church League for Industrial Democracy on Wednesday night in the same parish house, with Dr. Norman B. Nash, professor of Christian Ethics in the Episcopal Theological Seminary at Cambridge, as guest speaker.

He made an interesting address on what the General Convention did for Social Service, but before he could begin CLID spent half an hour shooting at the Canon, and when Dr. Nash came to question period the shooting was resumed.

The gravaman of the Canon's offense is that he labeled as a bit of Rousseauvian fallacy the very first tenet of the social worker: Society contains within it the power to reform itself.

The Rev. Russell S. Hubbard, rector of the church and chairman of the Rhode Island CLID Chapter, in the end said the word that best disposed of the imbroglio for a lot of us. And that was: "It's a fine thing to have the Canon in the Diocese. He deliberately stirs us up so as to make us think. But it won't do to take all his teachings straight. As a gadfly, though, he is an unqualified success."

F. W. J.

MISSOURI

Rt. Rev. F. F. Johnson, D. D., Bishop
Rt. Rev. Henry K. Sherrill, Bishop

Annual Convention.

The ninety-sixth Annual Convention of the Diocese of Missouri, held January 22, in the Bishop Tuttle Memorial, St. Louis, was honored by the presence of the Rt. Rev. James De Wolf Perry, D. D., Presiding Bishop, who spoke to the Convention on "Church Unity," and of the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, who spoke on the Forward Movement of the Episcopal Church.

The Convention opened with a service of the Holy Communion in Christ Church Cathedral. In his annual address to the Convention following the service, Bishop Scarlett urged the support of two national issues now before the country: The President's plan for social security, and his proposal that the United States enter the World Court.

The annual diocesan service of dedication was held in the Cathedral Tuesday evening. The choirs of several churches, vestries and members of

(Continued on Page 22.)

FAMILY DEPARTMENT

FEBRUARY.

2. Presentation of Christ. (Saturday.)
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima.
24. Sexagesima.
25. St. Matthias.* (Monday.)

* * *

COLLECT FOR SEPTUAGESIMA SUNDAY.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

THE GIFT OF WILL.

Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This Will of mine—a thing that seemeth small,
And only Thou, sweet Lord, canst understand
How, when I yield Thee this, I yield mine all!
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with signs,
Clenched in my grasp, till beauty it hath none.
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth, may Thy will be done.
Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it Thine.

—Selected.

For the Southern Churchman.

COMMUNITY VALUES.

III.

The Church.

Upton H. Gibbs.

The third institution which is necessary to every community in order to express itself is the Church.

There are some who regard this as non-essential, though beneficial. Schools they acknowledge are necessary, but a community can dispense with a church. But experience tells another story. It was Mr. Barnum, the prince of showmen, who said that he had traveled extensively throughout the length and breadth of the land, and that whenever he came across a village or town without a church, it was invariably in a decayed and dilapidated condition.

A community represents a composite body, made up of individual human units, each of whom contributes his quota to the corporate communal life. The preponderating influences furnished by these units determine the character of this communal life, for good or evil. "Righteousness exalteth a nation, but sin is a reproach to any people," is the verdict of history as well as that of the wise king. Moral decadence is the beginning of the end for any nation, no matter how powerful. The church is that institution which stands for righteousness, that is, obedience to God's will and commands. Its specific function is to make known God's will and commands. The church, then, is vitally necessary to any community.

We are told that life consists in correspondence with environment, and that the larger the scope of the environment, the greater the extent of the life. Our human constitution is such, that it is intended to reach out to the most extended environment, from the lowest to the highest; in short, from earth to heaven.

The higher a man reaches out, the higher in the scale of being he attains, and this is manifested in his life and influence. So the character of the communal life will be affected by him. Those like him will prove the salt of the earth.

In the city of New York a mammoth cathedral is in process of construction, as "a house of prayer for all people." It will cost about thirty millions of dollars when completed.

The justification for this enormous expenditure is the preservation of the soul of that city. New York, with its skyscrapers, palatial commercial and residential buildings, and immense bank deposits, stands as a citadel of mammon, or materialism. The feeling has grown that it must be known as standing for things higher, and that this cathedral will give decided witness that the city is not given up entirely to gross materialism, but has a spiritual consciousness. Situated on a high eminence, it will testify to all beholders that Almighty God is supreme.

The home, the school and the church form a trinity of values without which a community is poor indeed. It cannot hope to enjoy and conserve an expanding life, but must perforce shrink into itself and commit communal suicide.

* * *

Transformed Lives.

In our Lord's spirited protest against the evils fostered by a formal and powerful religion, decidedly His most daring and provocative action was the cleansing of the Temple. Each of the four Evangelists includes in his account of the life of Jesus this scene within the sacred precincts, in which the stern young Prophet of Galilee is seen forcibly ejecting the money-changers and drovers and putting a summary end, for one day at least, to the activities of the Temple market. According to the synoptists, Matthew, Mark and Luke, the cleansing took place near the end of our Lord's ministry, at the commencement of Holy Week, and was the direct occasion for the plot by the priests and scribes to destroy Him. So long as Jesus confined His protest to the spoken word, His enemies were resentful but inactive; once, however, He took definite steps to end a highly lucrative business, those who profited by it determined to put an end to Him.

The account of the cleansing in the Gospels according to St. Matthew and St. Luke follows directly upon the story of the triumphal entry into Jerusalem on the day known to us as Palm Sunday, and, apparently, the two events took place upon the one day. Entering the Temple, Jesus beheld the wild confusion of buying and selling, arguing and disputing, and, aflame with a righteous zeal for the honour of God's house heatedly purged the outer court of its nefarious trafficking. It was an action based upon passion, a holy passion which discerned an obvious wrong and proceeded forthwith to protest against it. St. Mark, though, gives a different account of the incident. Jesus, he says, on Palm Sunday went into the Temple, and, "when He had looked round about upon all things, went out unto Bethany; and, on the morrow, He went into the Temple and began to cast out them that sold and bought." This recommends itself to us as the truer and more significant version of our Lord's action. First Jesus entered the Temple and took careful note of everything there; He was made heartsick over the sordid scene of petty gain and petty pilfering within a few yards of the Holy of Holies; with great effort He restrained His passionate desire to expel the intruders and forced Himself to retire to Bethany, where He could pray and reflect upon the situation; then, next morning, with mind fully made up, He returned and acted in accordance with a fixed determination. Mark then, suggests that the cleansing of the Temple was based upon reason and conscience. Jesus was not carried away with a flood of emotion: He took time to deliberate, even to sleep upon the matter, and thus, when He acted, His deed meant infinitely more than if it were motivated by a hasty, passionate protest.

This story of the cleansing may be of aid to us in that several considerations regarding our own life arise from it. We note, first, that the Temple-market had been in existence for some time, possibly many years, and, because it was established by long usage and had received the sanction of the religious authorities, no one, save Jesus, raised any objection to it. Undoubtedly serious-minded and devout people regarded it as regrettable, and piously hoped that something might be done at some time to put an end to this abuse. But because people had become thoroughly accustomed to the market in the Temple, it was simpler and much more expedient to keep one's opinions to one's self and, publicly, view the traffic with a tolerant eye. Jesus, then, was the first person to be roused to indignant and active protest. Had He been more conventional in His conduct, He would have taken constitutional means to register His dissent from the practice, tolerated by all others. The proper procedure would entail a written statement to the High Priest setting forth His views and the request that a commission might be appointed to enquire into the matter. In due course, the Sanhedrin would be acquainted with the petition, a certain amount of discussion would follow, and, because the market was so profitable to the Temple authorities, ingenious reasons would be found for its continuance, and, in the end, the troublesome Prophet of Galilee would be told that "at the present time it is inadvisable to take any action in the matter." But Jesus had neither the time nor the patience to bring the question before the church courts. The whole business was wrong, and because it was wrong, He acted upon His own authority and took drastic measures to put the wrong right.

As we review our lives in the light of Christ's standard of conduct, we may discover a number of habits, practices and opinions which have long been accepted by us as part of our normal mode of living, but which cannot bear the scrutiny of our Lord. Our soul's health benefits by a periodic cleansing, when these undesirable and unchristian ways of life are resolutely discarded. Any attempt to break the habit or give up

the cherished practice by gradually modifying it is fore-doomed to failure; when we pause to argue the matter with ourselves, then we seek to rationalize our conduct, to find ways and means for justifying it, and the result is a more complete enslavement. Self-reformation comes by revolution, not by evolution. As a prominent American novelist confessed with respect to his addiction to the drink-habit: "For ten years, I have tried to give up drink by saying, 'I will take less tomorrow than today', and 'Someday I hope I may be free', but it was only when I said quite definitely, 'I have quit', that all argument was over, and since that day I have not touched one drop."

The next point to be noticed is that when Jesus cleansed the Temple, He was not content with half-measures. He made a clean sweep of the whole market. Luke says: "He cast out all them that sold and bought." There was no attempt to discriminate, to play favorites, to eject some while allowing others to carry on business. All were in the wrong and all must go. In our effort to effect a similar cleansing of the self, under the guidance and with the power of God, it is perilously easy to make certain concessions on condition that we retain certain much-loved indulgences. By giving up something, we think we can with an easy conscience keep some other thing much dearer to our heart. Thus, for example, Mrs. Pontifex, the worthy rector's wife in Samuel Butler's story gave up puddings containing blood, in order to conform to the requirements laid down in the Council of Jerusalem (Acts 15), but retained her petty meannesses and little duplicities so cordially detested by her son, Ernest. One writer has stated the problem quite succinctly: "Man is a tragic being, for the very reason that he cannot be said either to have turned from God or to have turned to Him with all his heart." Augustine, as unconverted, offered mankind's typical prayer when he said: "O God, make me good, only not yet!"

We miss the whole point of the meditation, however, if we conclude with the resolution to cleanse our lives of all that is un-Christlike. As a result of the cleansing of the Temple, the Gentiles, who were admitted only to the outer court, were able to enjoy proper and uninterrupted worship of God. By driving out the intruders, Jesus restored this section of the Temple to its appointed use. Similarly, by purging our lives of all undesirable qualities, we make them fit mediums for the proper service of God. In a word, religion is not negative; it is positive; it consists not so much of giving up things, as of taking on things. Unless we make it our business to fill the gap left by the expulsion of the un-Christlike, we leave ourselves open to the attack of evil in some other form. Jesus, ever a profound psychologist, never spake so truly of our human nature as when He said: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house whence I came out . . . and they enter in and dwell there; and the last state of that man is worse than the first." An inactive Christian runs the danger of losing both his Christianity and his manhood.

When Christ enters a man's life, and that man is prepared to receive Him, first comes cleansing, then consecration finally witness in word and in deed. In such manner did Isaiah, through his vision, learn to serve God, and such also was the experience of St. Paul. Paul's words, therefore, the outcome of a rich experience, set the norm for our lives: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."—Rev. H. R. Hunt, in Canadian Churchman.

* * *

Our Robins' Nest.

Down under our study window stands a tree that we have watched grow from a planted stripling until now it is as high as the house and has become a familiar friend, bidding us good morning and good night with every rising and setting sun. Late this spring two robins were noticed flitting in and out of its dense greenery and their work was apparent as they carried slender twigs and bits of straw and cotton: a nest was growing somewhere inside and strange yearnings and hopes were stirring in their little red breasts. At length one stayed on the nest and kept the eggs warm, while the other fed her at intervals and thus the mates served together impelled by their common instinct.

In due time they were carrying food to the little inmates which had been released from their tiny shells and woke up to the fact that they were hungry. If any thing can be more greedy with a more voracious appetite and a greater digestive capacity than bird babies, we have not seen it, for they open their mouths clear back through their anatomy and appear to be all mouth and stomach. The mother bird would put her day in making repeated visits to the nest and we could see her thrusting her bill down the throats of her babies and disgorging the food she had gathered and prepared for them. The storm beat upon that tree and swayed it violently in the wind, but parents and children in that rocking nest feared it not but persevered in their patient work.

Finally it was noticed that the nest was visited no more and was left empty. When the young robins were thrust out by the parents had not been noted, and doubtless the parents seemed to the little creatures somewhat rough about it as they were pushed out and told to look out for themselves. But this was best for the birdies and thus they found their wings and the wide freedom of the sky.

The whole incident is full of theology and is a revelation of God. The love of those robins was only a drop out of His infinite heart with which He saturates the whole creation and puts some drops of it in our hearts. If at times He roughens the nest and pushes us out, we should know that this too is an exercise of His wisdom and care. "He guides me and the birds."—Presbyterian Banner.

* * *

How Children Give.

I once called at a friends house a little before Christmas when all the children and their mother were busy arranging their Christmas gifts. I enjoyed hearing them talk, for the children had the true Christmas spirit. As they prepared their little gifts, wrapping them in pretty paper and fastening on address tags with the words, "Do not open until Christmas," I could see that they took as much pleasure in giving as they would in receiving.

Then Laura, the eldest girl, said, "Don't put, 'Do not open until Christmas' on Mrs. Robinson's present, because she is having a hard time to get along and may need her sweater right away. We must see that she gets it in time to save her from buying another."

The little ones agreed with this. They had all been carefully brought up, and unconsciously put themselves in the place of each recipient. It is delightful when children do this, but it is largely a matter of teaching. I well remember once overhearing a child say,

"I won't give anything to Myrtle, because she didn't give anything to me last year."

It was unpleasant to hear such a remark from a young child, but she had evidently heard her parents or her elder sisters or brothers say something quite similar. Under such conditions it is difficult to teach a child to give graciously and kindly without looking for a return. When young children make certain disagreeable remarks it is hardly fair to scold or punish them. We should find out how they learned to think and talk as they are doing. A child may be imitating someone. Of course, it is by imitation that children learn to talk. For this reason we should be very careful of our conversation in their presence, above all at Christmas time. We do not want them to copy our faults in case we are unfortunate enough to have some, do we?

In order that our children may understand that "It is more blessed to give than to receive," we should be happy in our giving. We should speak very kindly about the people to whom we decide to give present, and let the children see that we do not give with the thought of receiving in return.

Children should love giving. It is a natural attitude. I think my little girl has always loved to give. I cannot remember a time when she did not do so. However, you can spoil this pleasure for a child by ungraciousness in accepting such little gifts as wild flowers, pretty stones or shells. When a child rushes into the house thrilled with the joy of some gift for Mother, and the parent says crossly, "Take away that rubbish," the child is not encouraged in the art of giving. It is the mother's fault if a little later the child does not like to give.

Children especially enjoy giving what they have made with their own hands, so the wise mother helps them to make gifts instead of giving them a great deal of pocket money to spend, and then, of course, she shows her appreciation of the special gift they have made for her. Father, too, should learn to take the children's gifts in the spirit in which they are offered. If he and Mother talk these matters over together beforehand, he is not likely ever to say, "I do not need this," even if that is the actual truth. And in later years, how we all treasure these home-made gifts! —Mrs. Nestor Noel, in National Kindergarten.

* * *

For the Southern Churchman.

WEAVERS.

Maude Forrest Mumma.

Countless weavers in the night
Spun their webs of crystals bright;
Everywhere their trace is seen
On bush and tree and mosses green.

The grapevine with its silv'ry skeins,
The fence a web of crystal veins;
The ivy drips its spangles too,
The henhouse is agleam with dew.

The berry bushes tangled lie
Within the mesh and humbly vie
In witchery and tracery fine,
With every glistening tree and vine.

The fields, like pools of shining glass,
Reflect the sunbeams as they pass;
And lend to all this brilliant sight
A dazzling dream of fairy light.

FOR THE CHILDREN

For the Southern Churchman.

A NOTION.

F. J. Earl.

Some are looking
Back, I know,
Some too far ahead.

Some see only
Black and white,
Some see only red.

Some are looking
Down, some up
For another's sin.

I've a notion
We should see
God is looking in.

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter VIII.

M. L. G.

The happy Christmas day came and went so quickly that it seemed to have wings. There were the stockings to be examined in Mother's room, and presents to enjoy and exclaim over. Kent and Philip had their shoes off and their boots on in two minutes, Winnie was happy with a new drawing-set and a lovely box of paints. She had a clever hand with a pencil, and had longed to try to work with real "oils". Though she would leave the paints to exclaim about her boots, the muff and "tippet" the Trent ladies had sent and the many pretty things, her own and the other childrens', she would come back to finger lovingly the fat little shining tubes, each with it sown mysterious name, "sepia," "ultramarine," "carmine," "jade." David was trying in turn each of the tools in his new box, and Claire lay in utter content with Aunt Mollie's present, a fine brown-and-black spaniel climbing in delighted freedom over her sofa, for he had had three days of prison life in a stall in the stable, far enough away for Claire not to hear his plaintive whines. He seemed to know from the first that he was Claire's property, and after a lively frolic with the boys, he settled down on the foot of her sofa for a nap.

"What you goin' name him, Claire?" asked Kent, patting the dog with a sticky hand.

"I can't name him 'Aunt Mollie'," Claire said, wrinkling her forehead in perplexity, "nor Rover, because I don't want him to run so far as Roy does."

"Name him Chris'mus," suggested Philip, "Chris'mus sounds sort of jolly."

"I know!" David cried, "call him Noel. We learned a little Christmas verse in French class, and Christmas was Noel'."

"I b'lieve I'd like that. Don't you think Noel would do for him, Mother?"

"Splendidly. But here's Uncle Danger with your breakfast."

"Christmas gift, Uncle Danger!" cried Claire.

"Chris'mus gif', Miss Claire, Chris'mus gif'! Dese yuther chillens, dey don' tol' ole Danger Chris'mus gif' so loud his years mos' ache!" He set the tray carefully on the low table and pushed it, with David's help, up to the sofa. "Ain' dis a Chris'mus, sho! Looky dar, saw an' hammer an' all—"

"An' see our boots, an' the little horse an' wagon!"

"Is I evah seed de like!" Uncle Danger exclaimed. "Marse Santy Claus done treat us good dis year, yassuh! Howsumevah," he went on, "Cindy gwine ring de breakfus' bell 'fore you can say scat. Co'nbread ready, bacon sizzlin'—" he went out smiling and mumbling to himself.

Father, Mother, David and Winnie went to church, through the flying snow. They left two happy boys and two excited dogs, running around the "circle" made by the driveway in front of the house, the new boots making fine deep tracks. Claire was contentedly dressing Amy in the little new dresses, capes and bonnets that Mother had been making for many hours when Claire was asleep.

The Duncan children had for several weeks been practicing the Christmas hymns, singing one each evening at prayers. It was pleasant to know them all and to join in with all the vigor they liked, for in this little church all sang. The wheezy little organ, at which Mrs. Pace worked valiantly, almost rocked with her effort. The little choir—Mother was the only alto—led, but all followed, to "Shout the glad tidings, exultingly sing."

"If Mrs. Pace huffs and puffs much more she'll puff the church down," whispered David. Winnie giggled. Mrs. Pace was so far from being a threatening wolf, Mother caught her eye, but only smiled. After all, it was Christmas! Winnie's thoughts were a delicious maze of music, the cedar ropes, her pretty round muff, a copy of "Little Women" that she had just peeped into before starting, and the fat tubes of paint. But when sermon time came and Father's deep voice told of angels in the night, shepherds stumbling in haste to a stable, the young Mother with her white-wrapped Baby, who was so wonderfully God Himself loving His way into human life—David and Winnie, not understanding all, were yet carried beyond the thought of presents, beyond the warm church with snow swirling outside the square-paned windows, into that cave whose manger held the Brother of us all.

After the service the people lingered, exchanging greetings, planning gatherings, laughing as they packed themselves into sleighs.

"Don't forget that day you're to spend with us at Ivanhoe," said Miss Alice Trent, to Winnie. "All of you."

"Yes, ma'am, if Claire's well enough." Winnie replied with shining eyes, for a day at Ivanhoe was a great treat.

"Sarah can show you something about your paints—she used to do china-painting."

"Oh, thank you, Miss Alice!"

"I can't reach your Mother, so many are around her—will you tell her for me?"

"Yes, ma'am, I will!" Winnie was overjoyed at the idea of having help in her painting, yet a little fearful of tall, dignified Miss Sarah.

The rest of the day passed in play, reading and, at twilight, the gathering around the fire for coral-singing. Each child had a favorite, and they sang them in turn down to Claire's little carol:

"Cold, cold, cold the night,
The night was starry bright,
When shepherds heard the angel note,
The angel note from Heaven afloat
That told to earth the story!"

"Mother," said Claire, when she was tucked in bed that night, and the lamp was out, leaving only the dancing firelight, "I know it won't be long before I have to go to the hospital. But I don't mind it so much now. Things like Christmas seem so true—I don't know how to say it—"

"It is so true," Mother answered, "perhaps you mean that you feel Jesus will be with you and make it easier. Is that it?"

"Yes, that's it!" Claire smiled. "An', Mother, will you see if Noel's real happy, and tell him he can come back in the morning?"

"Yes, I'll see to him. Now I must go, dear. I think Kent's crying."

"Phil bwoke my china kity," Kent was sobbing, as Mother opened the door across the hall.

"I wanted a Puss-in-Boots, like in my book," Philip explained. He was on the floor, picking up the shattered pink china cat. "I got her in tight—she was funny, Mother, sticking out—but she over-toppled my boot. I'm sorry as—as a elephun, Kent." Tears were in his eyes.

"Thas all wight," Kent said, his sobs growing less, "I got a lot of new toys, anyway, today. But—I did like my china kitty."

"She didn't know how to purr, Kent," Philip said, trying to comfort him.

"I tell you what," said Mother, seeing both little boys so distressed, "Uncle Phil sent me ten dollars to buy whatever I liked, and the first thing I'd like is a china kitty. Aunt Mollie can get it for fifty cents. We'll have it here by New Year!"

* * *

Theft or Salesmanship.

Great Aunt Alice had died leaving her oldtime cottage with its quaint furnishing to Dotty's mother, and the family had taken possession almost immediately.

"The house is old," Dotty's mother said, "but better than many modern bungalows. By finishing the attic we can have a very comfortable home."

Things which had accumulated during many years were moved from the attic to the barn awaiting the day when thoughtful consideration could be given each article. Tommy Trousdale watched the moving from the roof of his father's garage next door.

"That is a lot of junk you have," he told Dotty. "Dad says the whole outfit is not worth five cents."

Dotty's parents did not share this view. Everything was put inside the barn and the doors securely fastened—that is, everything but an old sewing machine. Dotty's father had said he could easily convert that into a little table just the size and shape needed for the kitchen. This sewing machine was left under the shed of the barn.

For a while Dotty watched proceedings indoors, then she went to the yard where Tommy again told her of the low value of the family hoardings. Presently the junkman came through the alley, and Tommy sold him a bundle of old newspapers, magazines, bottles and old iron that he had collected. How proud he was of the three pennies received for his labor! He exhibited them triumphantly to the watchful Dotty.

The junkman drove to Dotty's back gate. "Anything to sell?" he asked the child.

Dotty shook her head, remembering that Tommy had said her whole barn full of things was not worth a nickel. How discouraging this was; Tommy had received three cents for much less than the barn held.

The junkman spied the old machine. "I'll give you a nickel for that," he offered, pointing to it.

"Oh!" Tommy gasped from his side of the fence. Dotty knew he was impressed by so grand an offer.

"Will you sell it?" the junkman asked.

Dotty must have nodded. Anyway

the man came in, got the machine and gave her a shining new nickel which she held up for Tommy to see before running into the house.

It was noon; her father had just come home for lunch. "Look," Dotty cried, holding up the coin.

"Where did you get it?" her mother asked.

"I sold the old sewing machine to the junkman," Dotty declared proudly.

"When?" asked her father.

"Just now."

Her father disappeared by the back door and presently returned announcing he had traded the junkman out of the machine.

Dotty's parents had heard Tommy give his father's appraisal of the value of the things in the barn. They knew the junkman had taken advantage of the child. Dotty was fortunate in having parents who tried to see things from her viewpoint. They knew that to the child the sale upheld family pride and was a matter of good salesmanship. With these two virtues in mind they made their explanations as to why it was best to get the old machine back.

A few days later Dotty's mother overheard her tell Tommy: "That machine I sold for a nickel was worth more, so Father went after the junkman and got it back. Everything in the barn is worth something and I am not going to sell anytihng else without first asking Father or Mother."—Minerva Hunter, in Reformed Church Messenger.

* * *

Jumper Runs Away.

There were three children in the family—Jumper, Fluffy, and Feather-tail, and, oh, what perfectly delightful times they did have in their own big oak tree! To be sure, there was not very much room to play inside the little squirrels' nest, but there was plenty of room outside, and it was safe enough, too, so long as they stayed in that particular tree. Mother Squirrel was very cross indeed, if they broke the bounds and swung over into the limbs of a big tree near by, and she worked herself into a real temper if they ran down the tree trunk onto the smooth lawn, then up into the maple at the edg of the park.

One day in the late autumn, Mother Squirrel started on one of her trips to a certain far-away chestnut. She was working very hard, laying in the winter's supply of nuts. Jumper, Fluffy, and Feather-tail were, of course, quite large enough to help, but the grass in the park was kept very short and smooth, with so few pieces in it where young and inquisitive little squirrels could hide, so it was really far safer for them to remain at home, daytimes at least.

"Now, remember," cautioned Mother Squirrel for the tenth time that day, "you are not to play outside your own tree, especially while I am gone."

"We will remember," promised Feather-tail.

"If you don't, something dreadful will surely happen to you," warned Mother Squirrel, as she scooted out of her storehouse and down the tree. The day was nearly over and she still had a great deal to do.

"She's always saying that," grumbled Jumper. "Nothing ever does happen."

"Well, it might," declared little sister Fluffy. "Mother knows."

For a while all three played tag happily together as usual, then Jumper grew tired of the big oak tree. "I want to go over to the maple, where you see up and down the street," he decided, "and I'm going, too! Are you coming with me?"

"No, we're not!" cried Feather-tail, crossly, and you better mind what Mother says, Jumper Squirrel!"

But Jumper flirted his big tail and whisked down the tree. He was over the lawn and into the maple before you could say, "Jack Robinson!"

My, what a tree to play in! And the view!—why, you could see whole blocks up and down the street, and far over the roofs of the house on the other side! Jumper looked and looked.

Suddenly a terrible "ding-dong! ding-dong!" sounded out from the big house just across the street. Jumper knew it was the schoolhouse bell, but never before had it sounded so close, so almost on top of him. It made him afraid—oh, very much afraid! And when a moment later, a great crowd of noisy boys and girls poured out of the big doors, the little squirrel was really too frightened to move. So he sat very still on the big limb that hung right out over the sidewalk.

A number of children passed beneath without seeing him and he began to wonder if after all he wasn't going to escape notice. And then—the very noisest, biggest boy of all looked up into the maple, straight at Jumper.

"Hey!" he shouted, "look there, will you! There's a young squirrel!"

"Oh, let's make him run!" cried another boy.

"Sure, I'll make him!" And the biggest boy picked up a stick and threw it into the tree.

Poor Jumper never knew how it was that he was able to fly down that tree, over the lawn, and up his own familiar oak, for all those noisy, terrifying humans were right at his heels, it seemed. But he reached the home nest at last, but half dead with weariness and fear. Mother Squirrel was there now, but she was too frightened herself to say a word to him.

"Say, I know they've got a lot of nuts laid up there!" cried the biggest boy whose name was Jack.

"Let's shin up the tree and get 'em," suggested another.

"Not in these clothes," said Jack. "We'll wait till tomorrow. It's Saturday, and we can have a lot of fun getting the nuts and squirrels, both."

The others agreed to this, and presently the whole crowd of them trooped away.

Mother Squirrel sighed with relief, but her face was very sad. "I must get busy at once," she said, "and find us a new home in this park. Daddy will come and help me hunt, and after we have found some place that will do, you children may help carry the nuts into it. But until then don't any of you so much as show the tip of his tail out the door here."

In a moment she was gone, and the three little squirrels huddled fearfully together in the little home nest that must soon be given up. Jumper was wishing, oh, so hard, that he had been good and obedient. But wishes didn't help a bit—it was too late for them now.

Nearly all that night Mother and Daddy Squirrel searched, and at last, just before dawn, they found a very small place in an old pine tree away on the other side of the park. And then what a hurrying and scurrying there was, for as many as possible of the winter store of nuts must be moved into the new home without delay. Each of the five squirrels filled his pockets full and made as many trips as he could. (Of course you know that a squirrel's pockets are in his cheeks.) But even though they worked very hard and fast, when the sun arose in the morning, there were a great many nuts left in the old home.

The boys came soon, dressed now for tree climbing. Up went Jack, and all the others with him, for the oak was a large one, and could hold a dozen boys and never feel it. They came to the squirrel hole, and one of them reached in a cautious hand. But no squirrel was there.

"They've left," said the boy disgustedly.

"But there's a bushel or two of nuts in here," said Jack. "Let's go and get buckets or something to put 'em in."

This they did, and before noon had come, the boys had stolen all the store of nuts that the squirrels had taken days and weeks to gather.

Now Jack had at home a little sister named Gracie, and Gracie owned two very nice things—a tender, loving heart and a brand new red purse with a whole handful of pennies in it. She heard, of course, about the robbing of the squirrels' nest, and she felt so sorry about it. When she had told Daddy and Mother, they felt sorry, too.

"I tell you what we'll do, Graciekins," said Daddy: "You and I will go down to Peter's store and buy new nuts for the squirrels. You have quite a lot of money in that red purse, haven't you?"

"Oh, yes, I have!" replied Gracie, her eyes dancing with delight. "Can we go right off?"

"Yes, come on," said Daddy.

"Here," cried Jack, who had been listening with a dreadful shamed feeling in his heart, "here, Punkin, I'll give you some of my pennies, too—all of them, and you can get the squirrels a lot of nuts. I'm sorry we took theirs all away."

"Thank you, Son," said Daddy gravely, as he took the offered money.

Mr. Peters was a very understanding person. When he heard about the squirrels, he declared he would give some nuts on his own account, for hadn't his boy Tom been one of the number who robbed the poor squirrels?

So bag after bag was filled, with walnuts and butternuts, hickory nuts and chestnuts, and hazelnuts, too. There were more, oh, a great many more than Gracie's little red purse and its fourteen pennies could have paid for. Then on top of all that, good Mr. Peters put into a special bag a half dozen very large nuts—can you guess what kind they were? Yes, doughnuts! "For dessert," he said, with a twinkle in his eye.

That evening, Gracie and her father put all the nuts into an old half bushel basket, with the doughnuts on top, and together they went to the park. It was very dark and still there. Daddy did not go near the oak that was so close to the schoolhouse road, but made straight for the other side of the park. There, after a little looking around, he spied a broken-off limb high up on an old pine tree, and on that they hung the basket.

Now, it happened that this was the very pine where the new squirrel home was being arranged. And when, an hour or so later, Mother Squirrel crept cautiously down the tree, she saw the strange but wonderfully good-smelling thing that hung there.

Was it—yes, it was—nuts! Every kind and all kinds—even doughnuts! My, wasn't the heavenly Father good to send them such a surprise? Just when they needed it so much, too!

"Jumper, Fluffy, and Feather-tail!" she called, "come down here quickly! Some one has brought us a feast! If you will each work very hard tonight carrying these nuts up to the storehouse, you shall have a whole suguary doughnut apiece as a reward!"

And at the doughnut party, Jumper told them solemnly that never, never again would he leave the home tree until Mother said it was quite right and safe to do so.—S. S. Times.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

REV. CHARLES W. SHEERIN.

Memorial adopted by vestry of Grace and Holy Trinity Church on January 2, 1935, and ratified and approved by the congregation at its annual meeting on January 16, 1935.

"We, the members of this vestry, are unwilling to permit the severance of Mr. Sheerin's relations with this church as its rector to take place without entering upon its records a brief memorial of our esteem for him as a man, our affection for him as a pastor, and our high opinion of him as a preacher of God's Word.

"Five years ago, in response to our call he came to us, a stranger to most of our congregation, but his earnestness and intelligence in the promotion of every parish activity, his sympathetic and generous nature, his lofty Christian character, and his zeal as a priest of the Church soon not only won for him the deep admiration and warm affection of his new parishioners, but also inspired them under his leadership with his own eagerness for greater accomplishment.

"The entire period of our beloved rector's ministry with us has been one of pronounced financial depression, which has involved many of our own people in great suffering and want and created unprecedented demands upon our social service department. How well it has functioned under his administration is known to all in the community. His broad human sympathy, kindly understanding, untiring patience and cheerful disposition have combined to fit him admirably for leadership in this work.

"No sketch, however brief, on Mr. Sheerin's career as our rector would be complete without emphasizing his work in attracting young people to the services of the church and in maintaining their interest. In this, recognized as one of the most difficult problems confronting the church today, his success has been extraordinary.

"And yet, with all these labors, we are proud to say that Mr. Sheerin has found time to contribute in no small measure to the work of the Diocese, with the result that he occupies today a most prominent position among its clergy.

"In the departure of Mr. Sheerin, not only Grace and Holy Trinity Church, but this entire community and the Diocese of Virginia, suffer a loss which it will be difficult to repair. For his continued growth and success in his new field the prayers of his congregation and of us, its vestry, are offered."

A true copy—Teste:
C. P. MOFFATT, Register.

A Memphis, Tenn., physician, hunting big game in Africa, went to the leper mission colony at Elat, Cameroun, and this is what he says:

"Those of you who are a little cool in your belief regarding foreign missions should visit a foreign mission field. . . . I wish you could see the little brown, sleek bodies of the children who are doomed (to leprosy) if we over here do not do something about it. Dr. Weber tells me that it takes only about three years to cure one of these cases and it costs approximately $30. A good many of us have spent more than thirty dollars foolishly for luxuries and entertainments within the past year. Practically any of us would pay more than thirty dollars to be relieved of a bodily discomfort, and yet think what thirty dollars would mean to a leper: health again, the thankfulness that comes for a life, and in all probability a soul saved."

NOTICE.

The Christmas appeal was most successful, and I have thanked all the good friends far and near, not only in Richmond and Virginia, but many other States.

The total amount was $245.70.

For the year 1934 (a grand total, which includes Pete Banks, under Mrs. Robert Harrison and the Juniors, with Miss Allison in charge), $1,647.20.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

other organizations were in the great processional. Bishop Perry preached the sermon and the service was conducted by Bishop Scarlett, Dean Sidney E. Sweet, Dr. Karl Morgan Block and the Rev. Stephen Bayne.

The convention closed with the annual meeting of the Woman's Auxiliary on Thursday.

IN THE GARDEN.

When I lie upon my face
And look down to the ground,
I see the funny little things
That creep and crawl around!

When I lie upon my side
And look out either way,
I see the things that stand on legs,
And walk or run all day!

When I lie upon my back
And look away up high,
I see the things with lovely wings
That fly up to the sky—

—Irene Brock McElheran, in The New Outlook.

The good deeds shining white-robes saints have wrought
Make sharp contrast with sinners' evil part;
And yet, with both the lives of men are fraught.
So only God can judge the inmost heart.

—Blossom Bennett.

Snow.

We had plenty of snow this winter, but few realize its service to nature. R. Collyer in "Nature and Life," tells us that "under a drift of snow two feet deep the temperature was twenty-seven degrees above zero when the thermometer registered thirteen below, showing that the soil beneath the snow beds was from thirty-two to forty degrees higher than the temperature of the air. The value of this fact in preserving the life and vigor of plants is at once apparent." For this reason snowdrops and other small plants are not infrequently found in full flower under two or three feet of snow. Is not this the mission of hardship and suffering for the human heart? To suffer in the Spirit of Jesus is to learn sympathy. The Christian life grows stronger and faith more sure. This is true also in the experience of a nation that has the heart to understand.—Selected.

Personal Notes

Bishop E. V. Shayler of Nebraska suffered a heart attack last Tuesday while attending a meeting at Brownell Hall, Omaha. He is slowly recovering, and it is hoped will be able to resume work in a few days.

Clerical Changes.

The Rev. Paul Micou has announced his resignation at Easter-time of the rectorship of St. Mark's Church, Fall River, Mass., where he has served six years, in order to become rector of Nelson Parish and St. John's Church, Rippon, Jefferson County, West Virginia, with residence in Charles Town.

Mr. Micou was for eight years the College Secretary of the National Council. Between that post and the Fall River rectorship he was for four years rector of the Memorial Church of St. Luke the Beloved Physician, Philadelphia, Pa.

He is the son of Professor Richard W. Micou, who was Professor of Theology in both the Philadelphia Divinity School and the Virginia Theological Seminary. He took his M. A. at the University of Virginia, and his B. D., at the Virginia Seminary.

CONFIRMATION PAPERS

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The Rev. Benjamin Russell Priest, assistant at Christ Church and St. Michael's, Philadelphia, and in charge of that parish since the death last summer of the Rev. Dr. Gilbert E. Pember, has accepted a call to the rectorship of the Church of the Advent, Cape May, N. J.

The Rev. Carl L. Appelberg, rector of St. Martin's Church, Marcus Hook, Pa., has resigned that parish to devote his entire attention to the work of the Marcus Hook Branch of the Seamen's Church Institute.

The Rev. Francis B. Barnett, rector of St. Andrew's Church, Yardley, Pa., has resigned that parish to become Chaplain of Christ Church Hospital, Philadelphia. All the resignations go into effect beginning March 1.

Ordinations.

The Rev. Henry Ridgway Fell was ordained to the priesthood in All Saints' Chapel, Trenton, New Jersey.

The Rt. Rev. Albion W. Knight, Bishop Coadjutor of the Diocese of New Jersey, was the officiating bishop. The Rev. Milton A. Craft, rector of Grace Church, presented Mr. Fell for ordination, and the Rev. Dr. John W. Foster, of Sewaren, preached the sermon. The Rt. Rev. Ralph E. Urban, Suffragan Bishop of the diocese, assisted.

Visiting clergymen included the Rev. Edward R. Hardy, Ph. D., of the General Theological Seminary, New York; the Rev. Charles P. Otis and Brother Morley, S. S. J. E., of New York; the Rev. John Leatherbuly, of Sparrows Point, Md. Canon Samuel G. Wells and the Rev. Robert B. Gribbin, both of this city, attended the service.

Mr. Fell was admitted to the diaconate last June in Trinity Cathedral, when Bishop Paul Matthews officiated. Since then he has had charge of St. Mary's, Keyport, and the Mission of St. Mark's, Keansburg.

The Rev. Mr. Fell, well known in Trenton, the son of Mr. and Mrs. J. Henry Fell of Trenton, has also Southern connections, being the grandson of Major and Mrs. Henry Armand London, for so many years devoted communicants of old St. Bartholomew's Church, Pittsboro, North Carolina. He graduated in 1927 from the Woodberry Forest School at Orange, Va. From there he went to Rutgers, graduating in 1931, and then continued his theological studies at General Theological Seminary, New York City, graduating in May, last.

Deaths.
Rev. Theodore Partrick, Jr.

The Rev. Theodore Partrick, Jr., beloved rector of the Church of the Good Shepherd, Raleigh, N. C., died February 4, 1935, at Rex Hospital, after a desperate forty-eight-hour battle to overcome the fatal grip of influenza-pneumonia.

The funeral was held at 3:30 o'clock Wednesday afternoon, February 6, at the Church of the Good Shepherd. It was conducted by the Rt. Rev. Edwin A. Penick, Bishop of the Diocese of North Carolina, assisted by Dr. Milton A. Barber, rector of Christ Church, and the Rev. Joseph F. Fletcher, Chaplain of St. Mary's School.

No tragedy in the long history of the Church of the Good Shepherd, one of the foremost parishes in the Diocese of North Carolina, struck with such unexpected and shocking force as the death of Mr. Partrick.

Mr. Partrick came to Raleigh four years ago last October, resigning from his charge at Scotland Neck to fill the vacancy caused by the resignation of the Rev. Henry G. Lane, now rector of St. Mark's at Richmond.

Prior to his acceptance of the call to The Good Shepherd, he had attracted attention in the Diocese of North Carolina by his wise counsel, and also by his able editorial direction of The Carolina Churchman, the official diocesan organ.

Also he was known and admired throughout the state because of his association with the North Carolina National Guard as Captain and Chaplain of the One Hundred and Twentieth Infantry.

Mr. Partrick was born June 2, 1889, at Clinton, N. C., and would have been forty-six years old next summer. His parents were Theodore and the late Mary Anna Hall Partrick. Mr. Partrick was married to Miss Watson Kasey, of Halifax, Virginia on June 12, 1918. He attended the University of North Carolina from 1907 to 1909, and then from 1911 to 1914. During the interim between 1909 and 1911 he served as a teacher.

After leaving the university, Mr. Partrick entered the newspaper field, and in 1912 he assumed the editorship of the Sampson Democrat at Clinton. He continued with the Sampson Democrat until 1917, when he decided to study for orders in the Protestant Episcopal Church. He studied at the Virginia Theological Seminary, meantime being ordained deacon in 1918. He graduated and in 1920 was ordained to the priesthood. His first charge was at Southport, and next he served at Lumberton and Plymouth. From Plymouth he went to Scotland Neck, where he was rector until he accepted the call to the Church of the Good Shepherd, October 1, 1930.

On three occasions he was chosen as one of the diocesan delegates to the Triennial Conventions of the National Church. He served as a delegate last fall, when he attended the General Convention at Atlantic City, N. J. The other Conventions were in 1925 and 1931.

Mr. Partrick was a trustee of St. Augustine's College.

He is survived by his widow and two children, Louise and Hall; his father, Theodore Partrick, Sr., of Clinton; two sisters, Mrs. W. R. Noe, of Wilmington, and Mrs. Ferd B. Johnson, of Clinton; and two brothers, Edward and Frank Partrick, of Clinton.


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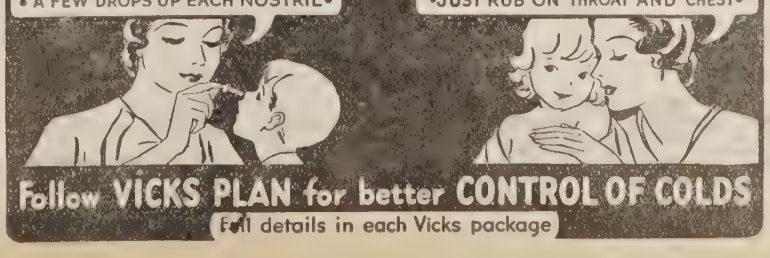

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THOUGHTS for the THOUGHTFUL

"This world is the small end of life."

Successive victories, however small, mean complete conquest in the end.—Selected.

Nothing stays good unless we try to make it better.

Woe to the person who always expects to be the center of affairs, who wants everyone to think about him. Such a one starts life on the thorny road of hurt feelings.

Your situation is always new to God. He can and will always begin over again to deal with you and give you another chance.—Rev. S. M. Shoemaker.

"Church history proves that Christianity advances best in face of opposition."

In those communities where Christ's teachings are most studied and applied, one is reminded of nature in spring time. "Everything shall live whereso-ever this river runneth."

Our prayers are just that "saying please" without which the will of God for our betterment can never advance to fruition.—Figgis.

"Not by Eastern windows only
When daylight comes, comes in the light,
In front the sun climbs, oh! how slowly!
But westward look, the land is bright!

"Who never ate his bread in sorrow,
Who never spent the midnight hours
Weeping and watching for the morrow,
He knows ye not, ye unseen powers."

The apprehending of Christ as Lord, the energizing of the will to heed His Voice to go the way of His Cross in bringing His principles to bear on all facts of human life constitute from beginning to end a superhuman undertaking.—John R. Mott.

Service is the visible proof of fellowship with Jesus and the protecting badge of discipleship. Just as the strong muscle develops through use, so the sincere Christian grows in strength and beauty as his spiritual muscles are employed in unselfish service to God and man.

The little duty neglected, the little sin allowed, the little self-denial refused, the little trial met with impatience and rebellion—these sap the strength of the soul, and undermine the finest foundations of character.—E. L. G.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., FEBRUARY 23, 1935. No. 8.

O GOD OF GOD! O LIGHT OF LIGHT!

O God of God! O Light of Light!
Thou Prince of Peace, Thou King of kings,
To Thee, where angels know no night,
The song of praise forever rings:
To Him Who sits upon the throne,
The Lamb once slain for sinful men,
Be honor, might; all by Him won;
Glory and praise! Amen, Amen.

Nations afar, in ignorance deep;
Isles of the sea, where darkness lay;
These hear His voice, they wake from sleep,
And throng with joy the upward way.
They cry with us, "Send forth Thy light,"
O Lamb, once slain for sinful men;
Burst Satan's bonds, O God of might;
Set all men free! Amen, Amen!

Sing to the Lord a glorious song.
Sing to His Name, His love forth tell;
Sing on, heaven's hosts, His praise prolong;
Sing, ye who now on earth do dwell;
Worthy the Lamb, for sinners slain,
From angels, praise; and thanks from men;
Worthy the Lamb, enthroned to reign,
Glory and power! Amen, Amen!

LETTERS TO THE EDITOR

The Church's Mission and Founder.

Mr. Editor:

I was deeply shocked to find your valued paper advocating the miscalled Child Labour Amendment, which thirty-six states rejected in the years from 1924 to 1927.

When the clergy turn from the cure of souls to matters of government, the consequences throughout history have been bad, almost without exception. I do not mean, of course, that the Church has no concern with secular life —on the contrary—but the Church forgets its mission and its Founder, when it seeks to promote the views of its clergy by law and by force. There is no child labour evil in this country, as the Census demonstrates. The alleged "100,000 children in industry" are practically all fourteen or over, and employed only when not required to be in school, and possessed of licenses under laws imposing suitable regulations on the hours and conditions of their work. But even if this were not so, it could be no argument for overturning the Constitution and the Declaration of Independence and enacting that the liberties and livelihood of one-third of our population be held only on sufferance of a remote, irresponsible body of politicians, each intent only on catching votes, and which has many times defied reason and passed tyrannical and absurd laws, as the South more than any other section should know.

Thos. F. Cadwalader.

Baltimore, Md.,
February 12, 1935.

Newspapers and Young Children.

Mr. Editor:

I enclose a flier entitled, "Why the Newspapers Oppose the Federal Child Labor Amendment." The opposition of most newspapers to the Federal Child Labor Amendment has been so bitter, and their discussions of the Amendment have been so misleading, that it was deemed necessary to let the public know what prompts this opposition, namely, the fear that if the Amendment were ratified a federal law might interfere with the use of young children for sales and delivery of newspapers.

The present opposition arose after an attempt was made to secure reasonable child labor provisions in the newspaper code, and more than sixty newspapers throughout the country which supported the Child Labor Amendment in 1933 have attacked it editorially since the question of code regulation arose.

Gertrude Folks Zimand.

New York, Feb. 9, 1935.

* * *

Born and Bred on Southern Churchman.

Mr. Editor:

I am delighted with the fine new dress the Churchman has put on, as well as the improved contents, so send my hearty congratulations. I may add that I was virtually "born and bred" on the Southern Churchman; it's children's page was read to me until I could read it myself. My father subscribed to it from the early thirties until his death in 1899, and from then on I have subscribed; often denying myself luxuries to do so, as home would seem empty without its weekly visit. The first editor I can remember was Dr. Sprigg. With all good wishes for your success in the New Year.

Ellen Meade Cosby.

Halifax, Va.

Preventive Religion.

February 8, 1935.

Mr. Editor:

The Rev. T. H. Prince, D. D., of Halifax, N. C., said in a sermon he preached in St. Stephen's Episcopal Church, New York, August 5, 1934: "The great religious mortality of the present time comes about because religious institutions are largely in the control of those who place greater emphasis upon rescue measures of salvation than upon preventive measures."

Surely the most intelligent method of dealing with this recognized "religious mortality" of today, is to use preventive measures. The Roman Catholic Church adheres to the wise statement of the Jesuits regarding the value of the first ten years of a child's spiritual life and instructs them at that age.

The Church is losing its children—because of the multitude of those whose parents have little or nothing to give them of the Christ—and the small proportion of those who get to a Sunday School, and who, most likely, will there acquire little that will help them in after years. Until the clergy give of themselves to this vital task of instructing the very young—until they teach them reverence and give them reason to love the Church, and love their rector—the terrible loss in the Church's ranks must continue!

May not this subject be considered of sufficient importance to arrest the attention of those who can, through the Power of God, remedy this condition—the clergy!

Mary Addison Ingle.

Washington, D. C.

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EDITORIALS

Vol. 100. RICHMOND, VA., FEBRUARY 23, 1935. No. 8.

Brotherhood Day.

"Have we not all one Father?" is the motto put out by The National Conference of Jews and Christians for Brotherhood Day scheduled for February 24.

We have sympathy for those who claim that almost every Sunday is asked for as a special celebration by some organization or other. Of course, the wise rector or church will discriminate, and while probably all the days are important, there will be some that will stand out in their importance and just cannot be ignored.

Such a day, to our mind, is Brotherhood Day, and the reasons are many for its importance. For one thing, there obviously is a lack of brotherhood in our modern world. Germany is full of bitterness on racial questions, while Jews in other lands are threatened with persecution. There is the constant menace in America of "shirts" of one hue or another that may revive all the horrors and foolishness of the nineteen-twenties and the Ku Klux Klan. In many places there is an unwarranted feeling against Roman Catholics.

If we are really Christian in our belief, we cannot be sharers in feelings of intolerance. The situation in Mexico, from which we have refrained in editorial comment by reason of lack of proper information, reminds us that when Christianity is weakened and persecution sets in, it is often the persecutor which suffers most.

Certainly in the spirit of George Washington we find that it is not of the true American spirit to practice intolerance in religion. In the Spirit of Christ we can find no place for bigotry.

In all of our churches we can find place for prayer to encourage our people to be understanding in spirit towards others. Mass meetings arranged with Jews and Romanists should find Episcopalians ready to cooperate. Lists of social service and civic projects which are dependent upon all races and religions could be mentioned, either during the service or during the announcements to show the interdependence of the various groups for real achievement.

There is a foolish theory that our great Church is above observing any of these "days". But today we are all weak enough to need Brotherhood Day, and can we boastful enough to say that Brotherhood Day needs us?

The Theme of Discipleship.

Our Forward Movement under Bishop Hobson's leadership is urging us to make as our real theme for Lent the whole subject of Discipleship. To many it will seem that this is mere carrying of coals to Newcastle, for doesn't our Book of Common Prayer remind us in every service that our task is found in this great theme?

That is just the trouble. We have grown so accustomed to being called disciples that we have taken it for granted that we were in fact. In fact we have not been real disciples at all, and it is probably from the indifference of our discipleship that most of the ills of our world can be traced.

When we look at the original disciples of Our Lord, we can see that they did not actually become full disciples until after the Resurrection of Our Lord. Fear filled their hearts on that first Good Friday, and it was not until forty days later that we find men like Peter really exercising in a truly brave and Christian way, the discipleship that gave them strength and purpose in life.

True discipleship means that we have cast out Fear. True discipleship means having a purpose in life. And in our fearful and anxious modern life we are often comparable to caged animals walking about in endless search for happiness that never comes. We have revealed in our lack of purpose the lack of discipleship.

If we are willing to try and restore some of the "lost radiance of the Christian religion" and to make our worship a reality in our lives, we will probably discover the secret of true living. But it cannot be restored by, nor can we find it only in, the ethical discourses of the modern pulpit, nor in the negligent prayer life practiced too often by our people, both clerical and lay.

We hope that the suggestions of the Forward Movement will not be discarded in the waste-baskets of our church officials. The themes they suggest are not new, but they are neglected, and if they are neglected they eventually will mean the lack of usefulness of our branch of Christ's Church.

Our Young People's Page.

Ever since we have been editor of this old paper, we have had many requests for a page for young people and their work in their fellowships and service leagues. We are glad that such a page has been added, and we hope that our readers will tell their friends interested in this important part of the Church's work of our new feature.

The Rev. Randolph F. Blackford is well qualified to edit such a page. He comes from a family that in a most wonderful way guided an important part of the

(Continued on page 5.)

Church and World Problems as Others See Them

Capital Punishment in North Carolina.

Nell Battle Lewis, in the Raleigh News and Observer.

I have carefully read all the stories of the twenty electrocutions of 1934 as published in The News and Observer. Any one who does that will be impressed by the thing that was so forcefully brought out in the study of capital punishment in North Carolina published several years ago by the State Board of Charities and Public Welfare. The reader will find, in the main, the pitiful stories of the ignorant, the friendless, the underprivileged, in very strong probability, if not certainty, the mentally defective and the psychopathic dying in North Carolina's electric chair. The people we kill are the people who can't save themselves, the ones who haven't money or influence; the ones, in general, who have come from the poorest sort of environment and who have the poorest sort of heredity.

Capital punishment is wrong. Basically, it is wrong for a very simple reason: it is founded on the idea of retribution, of revenge, and carries this idea to the most extreme degree possible. Revenge itself is against the highest law, the law by which the older teachings of vengeance were superseded and in which, as Christians, we at least profess to believe. The prevalence of the idea of revenge is what makes so much of our criminal "justice" unsatisfactory and ineffective. In the long run vengeance doesn't work, that's all. It just doesn't work. "Ye have heard that it hath been said by them of old time . . . but I say unto you . . ." That "but" is the crux of the one unanswerable argument against capital punishment. Some time the world is going to find out that Jesus, first of all, was practical and that what we now call idealism is in the end the only practical way of carrying on the affairs of men.

Even if we don't feel equal to practicing the Christian principles which we have professed for so many centuries, at least we could go about the infliction of capital punishment more intelligently. It is extremely doubtful whether, if we knew all the circumstances preceding the crime, the play of hereditary and environmental forces on the criminal, we would ever find a case in which the death penalty was just. At least we could try to learn more about those forces in each case of the condemned. That is, first of all, we should shift the emphasis in punishment from the crime to the criminal.

One of the most obvious ways in which we could do this would be by giving, if not to the accused, then certainly to the condemned, a thorough mental examination. Despite all the confusing and conflicting testimony of opposing psychiatrists in numerous criminal trials that has befuddled and disgusted the public, there is not the slightest question that mental abnormality of some sort, deficiency or aberrancy, is a factor of far greater importance in the criminal make-up than is now recognized, either legally or generally. The studies of the twenty-six men sentenced to death in this state which the Board of Public Welfare made proved this beyond argument.

Preparation for Confirmation.

The Guardian, February 1, 1935.

How far is preparation for confirmation effective? Obviously about half of those confirmed fall away, at any rate from the regular practice of communion, if Easter numbers are a sure guide. The Bishop of Lichfield has drawn attention to certain weaknesses which may account—at any rate in part—for this leakage. Candidates are presented who are not really ready for so great a step as conscious full membership of the Church. He asks, What is the aim of preparation? Is it to produce "well-instructed Churchpeople" or "soundly converted Christians"? Some will say, rightly, that both should be aimed at. But if the latter aim is lacking the former will not be of much permanent avail. The trouble is, of course, that children are now often so ignortant of the rudiments of religion that neither aim is accomplished. Nor can there be a success unless more time is devoted to preparation. The bishop confesses that when he looks at his old notes he finds "too much of self and not enough of 'God' in them." It is a defect all too common. In this respect a wholesome change might be made in the character of many episcopal utterances at the time of confirmation. Too often they are merely moral exhortations, or else the whole Catholic faith packed into half an hour. In either case they do not conduce to the surrender that confirmation demands.

Peace in the Pacific.

Editorial, Federal Council Bulletin, February, 1935.

The maintenance of peace in the Pacific is a matter of the profoundest concern to the Churches of Christ. Now is the time to effect a reconciliation of conflicting policies. A policy of drift would be inimical to peace. Japan has denounced the Washington and London naval treaties of 1921 and 1930 and has announced that with the termination of these treaties on December 31, 1936, she will no longer be a party to them. Japan demands parity of naval strength with the United States and Great Britain and they have refused to accede to this demand. Talk of a naval race fills the air.

The churches do not pretend to know a great deal about tonnages, gun calibre, or naval ratios. They can make no contribution to a solution of the technicalities of naval negotiations. This fact, however, does not preclude them from having very clear convictions regarding the possible effect of naval policy upon the peace of the world. The churches are certain that a naval race between the United States and Japan can only result in disaster for both countries.

The request of the Japanese government for naval parity must be viewed in the light of Ambassador Saito's suggestion (not yet, however, officially made by the Japanese government) of greatly reduced tonnages and the total abolition of capital ships. If Japan were granted parity, and if, simultaneously, the naval tonnages of the United States, Great Britain and Japan were reduced by fifty per cent and battleships and aircraft carriers were abolished altogether, the peace of the Pacific would more certainly follow than if these three countries were to enter upon a mad race for naval supremacy. Does any serious-minded student of world affairs doubt that a trans-Pacific war would be well nigh impossible were the United States, Great Britain, and Japan to abolish all offensive craft, and at the same time reduce by half the tonnage of all vessels in other categories?

The Washington and London treaties will not elapse for nearly two years. During this time churchmen have a priceless opportunity to urge that a basis for further and continued agreement be reached between the naval powers upon which the peace of the Pacific depends. As an immediate measure in the interest of a better understanding between the United States and Japan they may well urge that the silly naval maneuvers scheduled for next summer in the Pacific be speedily abandoned.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Some Greater Aspects of Christanity

Part Two.

There are two very important questions relating to Christianity which deserve attention. One is as to what Christ was when He was here on earth in the First Century, and the other what He is now at the present time. The first is receiving plenty of attention and has always done so, but the latter has, somehow or other, been left entirely in the background, except on certain special occasions, when some season of the Church Year, such as The Ascension, necessitates some reference to it.

Christ Needed Now.

And yet the needs of the immediate present would seem to bring clearly before us the question as to the help which Christ can give to us in meeting the great and threatening problems which confront us now. Christianity teaches us that Christ is the Saviour of the world, and, if that be so, we need His saving power to be exercised on our behalf, not merely in a strictly spiritual sense, as in the forgiveness of our sins, but also with regard to the actual conduct of world affairs which man, with all his many gifts, such as that of reason, has not shown himself able to control. One of the great truths which was revealed to the world when Christ was here on earth, was that God is on our side in furthering our best and highest interests and that He was even willing to send His Son into the world to die upon the Cross, in order that our eternal salvation might be secured. Christ made it clear that God is Love, and that His own loving devotion to even the lowest and poorest of mankind was a manifestation of His Father's feeling and disposition towards us. For He said to His disciples on the night before His death, when Philip asked that they might be shown the Father:—"Have I been so long time with you and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then shew us the Father?"

Christ's Love Always the Same.

The Epistle to the Hebrews says:—"Jesus Christ the same yesterday and today and forever." This gives to His daily acts of loving service to suffering humanity, an eternal significance and we can, therefore, apply them to the present situation. We believe that Jesus Christ has the same love for men now as when He died for them upon the Cross, and that in the supreme place of sovereignty over all creation to which He was raised by the Father, at His Ascension, Love is the governing motive. We may be sure, no matter how dark things may appear to be, that He is making "all things work together for good to them that love God." It may be said, of course, that things do not look that way at the present time, but it would seem that God's purpose has always been to train men to work in fellowship with Him and in harmony with His divine will. He does not do for men what they can do for themselves, with His help, save in such exceptional circumstances as the coming of Christ into the world and the redemptive work wrought out by Him.

Love and Service.

Christ made it absolutely clear that love is the central law of the universe and that service is the way in which love most perfectly expresses itself. He, Himself, said of Himself, "I am among you as He that serveth." And He showed that human greatness must be measured by the extent and quality of the service rendered by us to our fellowman. When the law of service becomes fully recognized as the central law of our civilization, the troubles, economic and otherwise, will pass away, because everyone will desire to promote the interest of others as well as his own. Christ, as He was when He was here on earth, and Christ, as He is now, as the supreme Ruler of the universe, under His Father, are one and the same Person. We believe that the same law which governed His life and actions then is the same law which rules the universe, and by throwing in our lot with Him and seeking to do His will here on earth as it is done in heaven, we may bring heaven and earth nearer and nearer together all the time.

The Universal Good.

The Kingdom of God on earth is not necessarily a long way off, it may be brought to pass very soon, if we will make the law which rules the heavenly places the law which binds men together in a unity of purpose which means the universal good. The law of service is not something alien to human nature, but rather the fulfilment of the purpose for which it was created. We can make this law our own whenever we will, and as soon as we do so we shall find that we have gained a sense of freedom which will be an inspiration to us and make us realize that we have never understood the real and truest meaning of life till then.

The Isolation of Our Lord's Life on Earth.

If we isolate the earthly life of our Lord and consider it apart from the Eternity out of which He came and the Eternity into which He passed, we gain only such a partial view of it as to lose in a great measure its eternal significance. The law by which He lived then is the law by which He lives now and that is the law of love manifesting itself in service. The glory of God was revealed then in Him, for St. John says:—"We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth," and we shall behold His glory once again upon this earth when we have learned that the true glory of man, as well as the glory of God, will be revealed, when mankind, as a whole, has come to live a life of service as He did.

* * *

EDITORIALS.

(Continued from page 3.)

youth of our Church through many years of great service, and he has that quality that cannot be defined, but which means an interest in that which pertains to the youthful mind.

But he cannot run such a page alone. He needs the help of those faithful counsellors and leaders of young people's work, and we hope that he will have the support of all such.

Profitable Leisure

By the Rt. Rev. James E. Freeman, D. D., LL. D., D. C. L., Bishop of Washington.



Bishop Freeman.

There is a fine passage that comes to us from the Apostle Paul that may well be weighed and considered today, namely: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." It is a challenge to be wise and to be reflective: "Think on these things."

A young and highly intelligent young man has just left my office and as he went he said: "Our greatest trouble today is, we are not thinking." I have heard such an observation more frequently of late from the young than from those of mature years. Is it that we are drifting, satisfied to let each day and each recurring incident take its place without respect to the reasonableness and logic of events and their inevitable consequences? Take our so-called periods of leisure, periods where we indulge in recreations or amusements, or indeed in reading and social intercourse, how much of it is with design, for mental, cultural and spiritual enrichment, how much of it calls into exercise our finer tastes and faculties? The ever-present radio with its noisy programs, consisting mostly of cheap clatter and discordant sounds with only now and again something fine, informing and elevating; the stage and notably the screen, with much that is common and appealing only to the baser things of our nature; our literature, often erratic and sensational; all this and more is hardly conducive to reflection, nor is it designed to elevate and refine the tastes of young and old alike. Obviously, there must be periods for play, for complete relaxation and surrender to those things that are entertaining and diverting. This we all need, possibly more so in these trying days than ever before, but if it means excessive indulgence, if it consists in filling all the leisure hours with things that give no fresh impulse to thought, no refreshment to the mind, no stimulus to the imagination, we wonder what must ultimately become of our finer faculties and sensibilities. Unexercised they atrophy and decay. There are occupations, recreations and indulgences that are wholesome and refreshing. Life without them would be gray and colorless. Each day, rightly apportioned, demands some form of diversion. Is it not possible that there are diversions that have in themselves the kind of stimulation we need and that are in consonance with St. Paul's admonition; that are true, and honest, and just, and pure, and lovely and of good report? Yes, and may they not be quite as appealing and attractive as the highly colored, highly spiced pabulum purveyed by cheap and tawdry entertainments?

It does not require a highly cultivated taste to enjoy the more wholesome, more profitable things that may be had and had at the lowest cost. A brilliant author speaks of the crowds on ocean liners so occupied with light and frivolous pastimes that they have no time to gaze upon the changing wonders of the mighty seas over which they sail; so much occupied that "they cannot gaze upon wonder." Along with this cheap appraisal of the ever-unfolding miracle of nature, what treasures reside in our libraries, our galleries, our conservatories of music; yes, and what unused and sometimes unrecognized riches are at hand even in modest homes! Kinship and friendship, what treasures, what revealing and refreshing hours they yield. Again, what satisfaction of those deeper, finer qualities in our nature is found in periods of reflection and quiet contemplation when spirit communes with spirit and God seems near and the larger plan of life unfolds itself; when as in a mirror we behold our real selves, and catch fore-glintings of that larger, fuller life towards which we are hastening on.

Some time for work, some time for play, and some time for serious thought upon life's choicer, more enduring values, this means a rounded, symmetrical, well-balanced life, a life that grows richer with the multiplying years and comes at length to the haven of its own choosing. I saw a fine legend carved upon an ancient sun dial in a churchyard in Scotland that was suggestive:

"I am a shadow, so art thou;
I mark time, do'st thou?"

To mark time is to know and love the best, the things that are "of good report."

* * *

SEXAGESIMA.

Today is known as Sexagesima, or the Second Sunday before Lent, the sub-title being added in 1662. The Collect is taken from the Sarum Missal, 1549 (Sacramentary Gregory), with some alterations. The original Collect prayed for "defense" by the protection by the teacher of the Gentiles (Saint Paul). This was excised and justly so by the Reformers, and prayer for defense by God's power substituted. A few remarks concerning Septuagesima and Sexagesima, although I believe I referred to them some time ago, may prove of interest. The week before Septuagesima is in the East called "Exhortatory Week," because the faithful are then exhorted to prepare themselves for the Great Fast. The Nestorians term it the "Ninevites Week," on account of a Fast which they observed in the Commemoration of the repentance of Nineveh. The Armenians name it the "Artziburion." Septuagesima almost everywhere retains its Latin name. In the Eastern Church it is called the Sunday of the "Prodigal Son," that being their Gospel for the Day. The week that succeeds it is in the East termed "Apocreos," because from Septuagesima Sunday meat is forbidden. The week following is in the East termed "Cheese Week," and in Russia until the revolution, "Butter Week", because, until the close of the following Sunday, cheese and butter are allowed to be eaten. The Friday of Septuagesima, in the North of Germany, was known as the "Kindfest" or "Kind-tag," being by a peculiar rite kept as "The Festival of the finding of the Child Jesus in the Temple." In the Tyrol, the Thursday before Quinquagesima was called "Mad Thursday," because kept as a special Carnival. In the Collect for today it is well to notice the acknowledgment made "that we do not put our trust in any thing that we do, that our power for good is not of ourselves, but that by Thy Power we may be defended against all adversities (both of body and of soul). Our strength comes not by our own weak wills, however strong we may imagine them to be, and it is well in this connection to bring to remembrance the

(Continued on page 7.)

The Tie That Binds

Mary F. Goodwin.

It is generally conceded today that the peace of the world, and perhaps the fate of our Western civilization rests upon the friendship between England and America. There is no better way by which these peoples can learn to know and understand each other than through a knowledge of the work of their respective churches. It is the privilege and responsibility of every member of the church who may have an opportunity to travel abroad to learn more of this "tie that binds."

In many cities in England one finds in the churches names that are familiar, families whose scions sought their fortunes in the new world when America was still under the rule of Great Britain, but nowhere is this contact so close as in the great city of London. There one is amazed at the richness of historical confacts and associations. Only a few can be mentioned here, the visitor finds them out for himself.

During the eighteenth century, the old Church of St. Bartholomew fell on evil times. Although it is the oldest church standing in London, its situation in Smithfield was at that time most unfortunate. Parts of the once handsome Priory Church were used for secular purposes, and in the now finely restored Lady's Chapel, Benjamin learned the art of printing. Nearby is the Church of St. Sepulcher, part of which withstood the great fire of 1666; in here we find the tomb of Captain John Smith, "Sometime governor of Virginia and Admiral of New England," as his epitaph, written by himself, tells us. This building is near Newgate, and until 1890 the church bell was tolled as men were executed in that grim prison. In still earlier days, when executions took place at Tyburn, a handbell, which is still preserved, was rung the midnight before under the window of the condemned man's cell. As the prisoners were led past the church the next morning, sitting in the hangman's cart, a small bunch of flowers was handed to each man by some member of this church, a touching service rendered for many years. Only God knows what these little posies meant to the men going to their death. Some of them may have been rudely thrown away, some dropped forgotten in the cart; others, we imagine, were handed to friends as farewell gifts, and some may have been grasped in the hands of the criminal as he met his death, a token of his hope for better things to come.

Time and space forbid a detailed enumeration or description of the close ties which Americans find in the various churches in the city; a few of these, however, must be mentioned. In the city proper one finds in old All Hallows the font in which William Penn was baptized; nearby is the Church of St. Nicholas Cole, on a tablet on the wall is the name of a late rector, the Rev. Fitzgerald Keith Stribling Marshall, and what Virginian will not feel at home on reading that? Across the river, in the beautiful Cathedral of St. Saviour is the tomb of a brother of John Harvard; higher up the river, on the same side is the Palace of Lambeth, the city residence of the Archbishop of Canterbury, in the chapel of which were consecrated our two Bishops White and Provoost; so through the many churches we find our roots in the names of the men who were the connecting links between the Mother Church and her daughter in America.

Westminster Abbey is, of course, one of the first places in London visited by the traveler. Almost immediately in front of the western doors of this edifice is the entrance into the Dean's yard, on which faces the ancient Westminster School for Boys. Crossing the yard, and leaving through a quaint gateway known as the Dean's Gate, one enters Tufton Street, on which a hundred yards away faces the headquarters of the "Society for the Propagation of the Gospel in Foreign Parts"—the "281" of the Church of England. Visitors are always welcome here, the attendants are glad to show them the various committee and conference rooms, many of which are furnished in memory of the heroes of mission fields. Americans are usually shown a small picture which hangs in the entrance hall, of the first church built under the auspices of the Society in a "foreign" land—it is of the Goose Creek Church near Charleston, South Carolina. This little building was erected in 1702 and is still standing. It is, I believe, the only church in the United States which still has the royal arms of Great Britain hanging over its pulpit.

There is a room in which our countrymen take personal pride. The great Board Room, adjoining the Chapel, was panelled in black walnut and furnished by our Church in America in commemoration of the three hundredth anniversary of the planting of the Church of England in America in 1607. This room is so arranged that, by opening the folding doors, it becomes a part of the chapel. In this chapel, as in our own Missions House in New York, noon-day prayers are held daily for the spread of the Kingdom of God.

In the old days missionaries sent frequent reports of their work back to headquarters. If one finds favor with the secretary who has them in charge, one may see them. It is the hope of the authorities to establish a library with adequate facilities for making such papers and other historical material available to the student, but the time has not come when this may be done.

In this building one is apt to meet bishops and other missionaries from the four corners of the world, and one grasps as never before the immensity of the missionary work of the Church of England in foreign lands. It was the privilege of the writer to attend a few years ago, the annual meeting of the Society in Albert Hall. There were about three thousand people present. Representatives came from every part of the world—India, China, Japan, Canada, Australia, and the Island Possessions in both the old and new worlds. We listened to reports and addresses which held the large audience spell-bound. One felt overcome by the magnitude of the work and the significance of that gathering. The desire to share in it was partly satisfied by joining in the great missionary hymns one sings at home, such as "O God Our Help in Ages Past," a hymn which is always used at such gatherings in England.

Certainly a good American Churchman can find no place in London which stirs him more than the headquarters of the "Society for the Propagation of the Gospel in Foreign Parts."

* * *

SEXAGESIMA.

(Continued from page 6.)

words, "Let him that thinketh he standeth take heed lest he fall." How many examples we find both in sacred history and also secular, proving the truth of this. The really strong man of God relies not on his own strength, but on that aid which comes to us by prayer. Read the Collect for today and also the Epistle, taken from Second Corinthians, eleventh chapter and nineteenth verse. You will see how wonderfully they are interwoven, St. Paul not relying upon his sufferings or works, his glory not in them but in the Cross of Jesus Christ our Lord.

William E. Callender.

The Forward Movement

By the Rt. Rev. Henry Wise Hobson, D. D.

This Address Was Broadcast in Episcopal "Church of the Air" Series, February 3, 1935.

"Forward, March" is the command which has sounded to the members of the Episcopal Church. It is a command which has ever stirred the minds and hearts of loyal soldiers who are eager to go into action in behalf of a cause which they hold dear. We are called to share in a Forward Movement in our Church. That "we" includes not only those members of the Episcopal Church who are sharing in this broadcast, but all of the clergy, laymen and women, young people, and boys and girls, who are included in the two million who make up our Church's baptized membership.

A resolution was adopted by unanimous action of the House of Bishops and the House of Deputies at the General Convention meeting in October, which provided for the appointment of a commission of five Bishops, five Presbyters, and ten Laymen who should "prepare and carry out definite plans in collaboration with the National Council, for an organized effort to reinvigorate the life of the Church and to rehabilitate its General, Diocesan and Parochial work." Those appointed as members of this Commission are fully conscious of the magnitude of our Commission and of our own inadequacy to meet it. Yet, we have begun our work with faith and courage. Our spirit is not the result of any confidence in self, but is based first upon the firm conviction that it is God's purpose that in our day the Episcopal Church, as well as others of the great Communion of Christendom, shall exert a new power in the life of the world; and second, upon the knowledge that we can depend upon the loyalty and cooperation of the Bishops, other clergy and many devoted members of the Church. In other words, we have faith in God's eagerness to perform the miracle which our times demand; and in the readiness of the leaders and people of the Episcopal Church to unite in preparing and carrying out plans for a Forward Movement. We have no expectation of telling the Church what this program must be or how it is to be fulfilled, but we know that there are many who stand ready to give to the Church their vision, their courage, their service and their faith as we unite in facing the present emergency.

For this is an emergency—and a serious one. This call to a Forward Movement, which found expression in the resolution of General Convention, is really a cry from the agonized hearts of those who are deeply concerned about the fact that our Church has not simply been standing still, but actually in retreat. There's no use trying to fool ourselves with any blind optimism about certain conditions which are amply proven by every honest investigation.

The Present Situation.

It is not my intention to be a prophet of gloom by spending much time painting the dark side of our picture. But there are still too many ostriches in the Church who refuse to look truth in the face. Let's be honest and admit that the work of our Church which made steady progress in many parts of the world through a century of missionary advance, is today crippled for want of adequate support. Work which heroes have established through years of struggle and sacrifice is threatened and, if the present retreat continues, will have to be abandoned. Honesty not only forces us to see what is happening in the advance posts of the Church's work, but also reveals that the shrinkage of material support, which has caused such a financial emergency, is really a symptom of a far more deep seated sickness in the life of the Church.

Other symptoms are evident when we open our eyes. We see, for instance, that the great majority of our Church members are woefully ignorant so far as any real knowledge of the Christian religion or the Church is concerned. They know little about the life or teaching of Him whom they have promised to follow. They have only the haziest understanding of the history or fundamental teachings of the Church. They have little or no understanding of how Christian principles might be brought to bear on the solution of the problems of our day. We have a Church in which the majority of our members, when judged by any standard to determine their Christian intelligence, are in the moron class.

We can see further that considerably less than half of our Church members are awake to the fact that regular attendance at corporate worship is an essential for spiritual well-being. That in spite of the fact that many thousands of men, women, and young people stand before the altar each year and solemnly say "I do" in answer to the question, "Do you promise to follow Jesus Christ as your Lord and Saviour?" they also slip away by the thousands and join the "lost communicant" army of slackers.

We must admit also that the Church has not been successful in the enlistment of the youth of our day. They deserve a program which will arouse their enthusiasm and offer them a way of life appealing to their spirit of adventure and their readiness to make heroic sacrifice in a great cause.

While admitting that frequently the Church receives no credit for what it has done and is doing, we must face the fact that the Church is not exerting any very great influence on social, economic, political, national, or international life today. It was said of the first disciples when they came to Thessalonica: "These that have turned the world upside down are come hither also." Millions of those who call themselves Disciples today are not doing much to turn upside down those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Jesus. We've compromised again and again and again until the average Church member is a complacent individual who has pretty well accepted the standards of the world. You look at him and see no difference between him and a person without Church affiliation, and as a rule it's a surprising thought to him that he ought to be different.

The Demands of Jesus.

These, and other symptoms, can all be traced back to one fundamental sickness in the Church—a failure on the part of the majority of our members to live up to the demands of Discipleship. Jesus of Nazareth called certain men to be His followers. He made great demands of them. He had no use for them unless they were ready to meet these demands. That same Jesus—the living Christ—calls us today to be His followers. He is making just as great demands of us as He made of those first disciples. He has no use for us unless we are ready to meet these demands. And the Church is in retreat because in its ranks are a vast number of people who call themselves followers of the Master who have never faced the question of what it means to be a follower of Jesus, or have found the demands too strenuous and have thought it possible to water them down and still hold their places in the ranks of the Disciples of Christ. It couldn't be done nineteen hundred years ago, and it can't be done now.

The Church will stop its retreat and begin an advance when its members seriously face the demands which Christ makes of them and become His loyal Disciples.

What does the Forward Movement expect to do in this situation? In answering this question it should first of all be made clear that the Forward Movement is not to be a whirlwind campaign to raise money. God knows how great the need is for more adequate support of the Church's work. The tragic condition in many parishes and dioceses as well as in the mission fields, cries out, "Help or we perish!" In the very near future, more money must be given to the Church or irreparable harm will be done to its work. It must not be said that the Forward Movement is a "spiritual" effort not concerned with the problem of finance. Such a statement assumes a dualism which is a lie. Vital spiritual life expresses itself in an eagerness to give of all that we have, money included, for the fulfillment of Christ's demand that His Gospel be made known to all the world. Therefore, the Forward Movement must have as part of its objective, the development of a truer sense of responsibility on the part of every member of the Church for the support of the whole program of the Church.

However, the financial emergency must not blind us to the fact that no adequate solution of our problems will come from the mere use of campaign methods to raise money. It might be possible through a well organized approach, to extract a million or more additional dollars from the pockets of Church members during the coming year, but unless those who give are changed in spirit the relief would be but temporary, and financial stringency would soon set in again. The Forward Movement, therefore, must go deeper, and intends to go deeper. It will present a long time program of education and enlistment.

The educational phase of the program includes first of all a thorough study and understanding of the present needs and opportunities of the Church. To this end members of the Commission have been going throughout the Church holding conferences with Bishops and other leaders, meeting with clergy and lay people, and seeking in every possible way to gather the true picture of the present situation. The primary purpose of these conferences is not to enlist the support of those to whom we have gone, for we are confident that their backing is already assured. We have gone to them because we depend so fully upon their counsel, and realize that the Forward Movement program must be built not by us, but out of the minds and hearts of many who are so richly equipped to lead in this venture. These visits have given us both a unique opportunity to gather suggestions for our program, and the privilege of entering into a closer fellowship with many loyal members throughout the Church who are ready to share in the advance which must be made.

Second, the educational program will present to the Church through every possible channel, vivid and arousing information pertaining to the needs and opportunities which confront us. The Commission is convinced that an ignorant Church is always a retreating Church, and that an informed membership must be one of the first steps in any advance.

The enlistment program makes no new appeal. It is not concerned with the organization of any special groups. It will not use any unique formula. It presents a call which is as old as the Gospel itself—the same call which Jesus gave to Peter and James and John—"Follow Me." It will issue this call not through a new organization but through the Church as already organized. The goal is the enlistment of men and women, young people, boys and girls, in a program which will demand of them that they live as true Disciples of Christ and loyal members of His Church. In other words, they shall do the essential things which our Lord and the Church has always demanded of those who dare to call themselves Christians.

What are some of these things?

Our Discipleship.

First of all, there must be an honest recognition of our individual failures, and of the fact that, because we have failed, this retreat of which I have spoken, has set in. We must face our frequent lapses, our disloyalty, our hypocrisy, and have a sincere feeling of sorrow for our past neglect. It's the first and necessary step of repentance—an about face. The Disciple must turn—turn from his present state to God. Turn not once, but as he begins each day, and again and again during the day, as some temptation would lead him astray, or some selfishness would cause him to wander. A Forward Movement requires that men today shall face anew the demands of John the Baptist.

Second, we members of the Church, or those who would become members, must make a definite decision that our pledge to follow Christ shall be the supreme end and purpose of our lives. Half-way following must cease; compromise must end; spasmodic loyalty must go. The Disciple must realize that to take the Master's way means to follow Him in all things; to be ready to have Him order and control every area of his life. For He asks us, as He asked James and John, "Can ye drink of the cup that I drink of?" The Disciple who does not follow is a deserter.

The third step essential to a Forward Movement is one which I have touched on already—the development of an informed and intelligent Church membership. It is fairly easy to stir up enthusiasm by the use of various well-known methods, but we must keep constantly in mind that enthusiasm which has no foundation in knowledge is a dangerous state. The Disciple must learn—learn about Christ, His life, His teachings; learn about the Church, its history and its work; learn about His fellows, their problems, their suffering and their rights; learn about the world, and how the relations of races and nations can advance or impede the fulfillment of God's purpose. The Church has been trying to educate its members, but we've done a poor job of it. We must face the task anew and through special literature, the Church press, classes, conferences, sermons, addresses, individual study, seek to shed an ever fuller light to dispel the darkness of our minds.

Fourth, we must learn to pray. I dare not start on this subject in this address, except to say that we have done much talking about the importance of prayer, but have taught very few how to pray. It's a hard but essential task. Without prayer the individual and the Church are helpless. When the first Disciples saw the results of prayer in the Master's life, they asked, "Teach us to pray." He had a hard time doing it, but at last, when they had learned the secret, they received the power of the Holy Spirit. It is this power that the Church needs today, and it will come only as its members learn to pray.

The fifth requirement which the Forward Movement presents as essential for the Disciple can be well expressed in Jesus' words to His followers: "He who would be first among you shall be servant of all." The Christian must make service the motive of all life. The Davenport pastoral of the House of Bishops called us to place the service motive in business and industry ahead of the profit motive. I have heard people say: "That's just foolish idealism." Not unless Christ was a fool. He rejected the idea of broken-up compartments. Life was all one to Him. When He demanded that His followers be servants of all, He meant all. It must be made clear today that we can't be Christians unless our first motive is service—service in the Church; service in our communities; service in professional life, in business and industry; service in poli-

tics; service in nation and the world. The Disciple must learn to serve—yes, to be a servant of all.

A sixth point in our program for Discipleship must be the re-establishment of regular corporate worship as an essential for those who count themselves members of the Church. I have already spoken of the neglect which surrounds us. It is not going to be easy to overcome this habit of neglect, but overcome it we can. The Church always moved forward when there was present in the hearts of its members a love for God, which made them eager to join each other in the corporate acts of praise, thanksgiving, prayer and fellowship combined in common worship.

Seventh, it must be made clear that there's a vast difference between the giving that most Church members indulge in and the sharing that Christ demands of His Disciples. Most of us have given of our leftovers, while the Master calls us to share our all. It will hurt. It hurt Him. It will cost. It cost Him His life. Only as we learn to share our time, our money, our minds, our strength, our love, shall we open our lives so that God's power can flow through us to bring about a Forward Movement in the life of the Church.

Ideals to Be Made Clear.

You may say that these several phases of the enlistment program are just vague ideals. Ideals, yes, but the Forward Movement must see to it that the demands of Discipleship are no longer vague. They must be presented without compromise or watering down. We must not be afraid of making great demands. Christ called men to an adventurous life of daring in which misunderstanding, persecution, sacrifice, and even death took their toll. It is time that the Church called in the same spirit. It means we are launched on a long-time program to convert and enlist, to educate the clergy and people of our Church. Among the first definite steps in this program is the publication of a Lenten pamphlet on Discipleship which will be distributed throughout the Church. Already four hundred thousand copies of these pamphlets have been ordered, and it is hoped that the great majority of the individuals and families in the Church will make use of it for daily Bible reading and prayer during Lent. They will probably be distributed in your parish. When you receive your copy, I ask that you use it faithfully. I also ask that you pray for the Forward Movement, and that you take your full part in the fulfillment of its program. You are not asked to do something new or different, but to do better the very things that we, as Christians, have already promised to do. We are called to take our religion just as seriously as the first Disciples took the religion which Christ called on them to accept. He proclaimed a Gospel not as something we can take or leave—or something we can dabble with—but as an essential for every one of us. And being an essential for us, it is essential for all men, and we must give it to others. That Missionary spirit is the very life blood of the Gospel, and, unless we share in that spirit, we are not followers of the Master.

Jesus says to us again today: "He would come after me, let him deny himself and take up his cross daily, and follow me." He calls us to be His companions and to travel His way—an adventurous way counting no cost too heavy and no sacrifice too great.

Thank God for those who through the centuries of the Church's life have dared to answer His call, and for the many loyal followers of the Master who are members of the Church today. It is because we know that there are many who are daily following the way of Christ that we dare to go forth on this venture. We are certain that the spirit which is in them can become contagious; that what we see in them can be caught by others; that through the loyalty and devotion of faithful Christians throughout the Church a new spirit can be fanned into flame and pass from man to man, from parish to parish, from diocese to diocese, until the Church is united in a victorious body which will march forward as Disciples of Christ, proclaiming to a struggling, yearning, suffering world the healing power of His Gospel.

The Evangelicalism of the Liberal Evangelicals

By the Rt. Rev. R. E. L. Strider, D. D.

A careful scrutiny of the wording of the title by which this group is known is necessary if one would fully appreciate the importance of that for which its members stand. If one may judge from what one hears, it might be supposed that the most distinctive principle of the Liberal Evangelicals is their liberalism. But that, I believe, is not altogether true. The group does, of course, stand irrevocably for the freedom of the human mind and spirit, and it will tolerate their enslavement in no respect whatsoever. That is a necessary aspect of our emphasis, but it is not the primary aspect. The noun in our title is "evangelical" "Liberal" is an adjective. And even as the strength of a man's literary style inheres in his nouns, not in his adjectives, so it may be that, while liberalism must be given its necessary place—and assuredly it has its necessary place—the abiding contribution made by our group to the life and thought of the Church will grow out of our loyalty to the evangelical tradition. Without, then, minimizing our liberalism, I would suggest that we lay the heavier emphasis upon our evangelicalism.

But what do we mean by evangelicalism? There have been evangelicals in the Church from the time of the Apostles, and as I read Church history it is they who on the whole have been striking the truest notes in the not invariably harmonious symphony of Christendom. The early British Church, which we recognize as the spiritual Mother of us all, was a strongly evangelical Church. While most of the Western World was becoming increasingly fascinated by the purely ecclesiastical and legal aspects of Christianity, the British Church was laying heavy emphasis, indeed almost exclusive emphasis, upon personal piety, evangelical fervor, and missionary zeal. From those early days the evangelical strain has persisted in English Christianity. The Wesleyan movement centered in a revival of evangelicalism, but though the Wesleyans finally left the Church, the evangelical note did not. It continued, it became the rallying cry of a distinguished and influential group, it has survived into our modern day, and to it many of us trace the most vital elements in our Church's life.

The essence of evangelicalism resolves itself into two basic and inclusive convictions. First, the conviction of the immovable centrality of the Person of Jesus Christ. The human mind, by virtue of its very constitution, demands a reality which is changeless, which forever remains fixed and stable amid the shifting scenes of earthly existence. That reality is not to be found in the physical universe. Neither the stars, which the poets speak of as the "constant" stars, nor the so-called "everlasting" hills, nor the solid earth which seems so firm beneath our feet, nor any material phenomenon whatever, can be thought unchanging. Nor are the ideas of the human mind unchang-

ing. Times, fashions, views of truth change, and we change with them. There is but one Pole Star which never wavers, but one fixed point in all the feverish gamut of human life and thought, and that is the flaming, living personality of Jesus. Not the written records about Jesus, for they have come to us through men and, therefore, cannot always be inerrant; not His words, for them likewise we are not always sure; nor the creeds, and not the Church He founded, for these, too, are growing, living things and must forever change; but He alone, the supreme and matchless One, Jesus Christ the same yesterday, today, and forever. Evangelicalism stands or falls with faith in that deathless and stupendous fact.

The second foundation stone of evangelicalism is the conviction that Jesus Christ must somehow find reflection in the personal lives of men and women. The evangelical believes that no religion can be true which is not demonstrated to be true in the fields of human experience. The evangelical knows that Christianity is not a cult, nor a philosophy, nor as some believe, an iridescent dream, but a life. If it is not lived, it is not real. It is not enough for you and me to preach the Christ, if we be evangelicals we shall in some degree exemplify Him. It is not enough that modern men, women, and young people be baptized, confirmed, admitted to the Holy Communion, and enrolled as members of the Church. They must also go forth into the busy, hectic ways of modern life, so to think, to serve, to live, that men will know they have been near to Jesus. Apart from Him our world is lost. And Christ's points of contact with our world must be the consecrated lives of those who are baptized into His Spirit.

Thus, Mr. Chairman and friends, not only is the evangelical the heir of the centuries that are gone, he is also the prophet of a new and better day, because he knows that there is no wisdom wise enough to solve the problems of the race, and no force mighty enough to overcome the evil of the world save the wisdom and power generated in the life which dares to hide itself with Christ in God. To the high privilege and the solemn responsibility of such a life our evangelicalism calls you and me today.

* * *

COMMUNION.

Who walks within the cloisters of the night,
And views on high the maze of whirling spheres,
Stands in the presence of a holy light
That sanctifies the moments of his years.
He drinks the juice immortal suns have pressed
From clusters of the vintages of space
He eats the bread the centuries have blessed,
And given unto brothers of the race.

The night stands as a venerable priest
Before an altar rich in candle blaze,
And he who kneels in sacramental feast
Is he who finds the centre of the maze.
When men with stars commune they understand
In part, the great creation of His hand.

William Tyler Olcott.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

THE CHURCH MUST DECIDE: By Spencer Miller, Jr. Paper. Pp. 11. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 10 Cents.

This is volume thirteen of the New Tracts for the Times and well deserves a place in that worthy undertaking. It is the address given by Mr. Miller at the General Convention of the past autumn. So far as it was able, we believe the Church did decide, in its publicized position, regarding the issues Mr. Miller sets forth. But the Church can only decide. It has no power to enforce the decrees of justice and good-will which it whole-heartedly longs to bring to pass. It can deal persuasively with its members who are directors of large corporations; it can breathe its sorrows over non-employment and reach down for relief, visiting the sick and exhausting itself in social rectification. But protesting against prevalent injustice has not seemed to arouse the cupidity of non-church people to any sense of criminal motivation.

So do all it can, the masses think the Church to be an institution for religion; and they have no serious regard for the voice of the Church in any outspoken cry for reform. Little by little, the Church may "dig in" and get a foothold, which is what our author believes it should do. And so we all wish it might. But not until the Church herself is clear of doubtful ways and devious practices, not until her members are torch-bearers of the "true Light that lighteth every man that cometh into the world," can a lasting impress be made. God help us to respond to Mr. Miller's appeal.

Kenneth Mackenzie.

THE CENTENNIAL HISTORY OF ST. BARTHOLOMEW'S CHURCH IN THE CITY OF NEW YORK, 1835-1935. By the Rev. E. Clowes Chorley, D. D., L. H. D. Pp. 435. Privately printed. Price, $3.

This is an exceedingly interesting account of one of the outstanding churches of New York, written by a profound student of the history of the Protestant Episcopal Church. The volume is not merely the story of one congregation by itself, but Dr. Chorley has shown the background of the wider life of the Church in 1835, into which the new congregation was born, and has linked up its life with the development and growth, and great movements of thought in the Church since that day. For that reason the book will be of great and permanent value to all who are interested in the life story of the Episcopal Church.

St. Bartholomew's Church, in its ministry to the poor and needy, the unchurched and the forgotten, has rendered a great service to its city, and has been a leader and an inspiration to many another congregation and minister seeking to serve community needs more widely. To this reviewer's mind the author's account of St. Bartholomew's work on the East Side and at its Community House, its regular services conducted at times in six different languages in order to minister to foreign groups, is the high point of the book—a thrilling story of opportunities grasped and work accomplished.

G. M. B.

INTOLERANCE: By Winfred Ernest Garrison. Pp. 270. Price, $2.50. Published by The Round Table Press, Inc., 354 Fourth Avenue, New York.

Dr. Garrison is one of the editors of The Christian Century, and an Associate Professor of Church History in the University of Chicago. He has rendered a real valuable service to the student of history in that he has compiled into one volume the best and most thorough analysis of Intolerance, one of the most interesting—we may say the most damaging state of mind of the human race.

The author's treatment of his subject is informative and scholarly. As far as the reviewer can remember, no other book of this nature has ever been written to treat exclusively the subject of Intolerance. His definition is "Intolerance is the quality of mind closed to influences from those who differ and disposed to limit their liberty or to visit them with the token of displeasure." Introduction p. xi. Dr. Garrison traces Intolerance through history, religious, political and cultural. This makes the reading of the book very informative and interesting. In chapter five he traces, very ably "The Roots of Western Culture." Here he gives a brief but illuminating outline of Greek classical culture and its contribution to our Western Civilization. He thinks that the Greeks were very tolerant in comparison with the Hebrews, only the poisoning of Socrates by the Athenians. The author ends with a fine but limited outlook of "The New Morality" and the new Intolerance, saying that "The root of much bitterness that has marred the history of mankind and that has constituted the history of Intolerance has been eagerness for economic advantage, or for power or prestige, masquerading as loyalty to lofty ideals or to the nation or to the will of God." And this exhortation—"Exorcise fear and hatred, cease to judge men by classes, recognize self-interest and group-interest for what they are and keep them in their right place. . ."

Spathey.

THE WOMAN'S AUXILIARY

Woman's Auxiliary Executive Board, February 8-11.

The Executive Board of the Woman's Auxiliary, the sixth to assemble since the national organization took that form in 1919, met on February 8, with all the re-elected members present and seven of the eight new members. The board has new officers for the year, and a new list of standing committees for experimental use. Officers and committee chairmen are:

Mrs. James R. Cain, Columbia, S. C., chairman; Mrs. Edward M. Cross, Spokane, Wash., vice-chairman; Mrs. Paul H. Barbour, Mission, S. D., recording secretary. Clearing Committee, Mrs. J. F. Morrison, Indianapolis, Ind.; Christian Citizenship, Mrs. Cross; Finance, Mrs. Julius E. Kinney, Denver, Col.; United Thank Offering, Miss Sallie C. Deane, Richmond, Va., with Mrs. Paul H. Barbour special correspondent with Diocesan U. T. O. Custodian; Personnel, Mrs. Henry Hill Pierce, New York City; Program, Miss Mary E. Johnston, Glendale, Ohio.

Both because the board had many new members and because the present situation is complex and critical, more time than usual was given to obtaining as complete a picture as possible of the Church's national work. The Presiding Bishop, the National Council President, and the executive secretary of every department but one whose executive was out of town, outlined the present situation, especially in relation to the work of the Woman's Auxiliary. The points emphasized by these addresses, matters which are fundamental in the Church's work of this new triennium, are communicated to the diocesan presidents by the eight provincial members on the board, and the diocesan presidents pass them on to parish presidents, a process which also is applied to all the work of the executive board, reports of the staff and action of committees.

The Forward Movement and its relation to the Auxiliary was presented by Bishop Hobson, chairman of General Convention's Commission on a Forward Movement. The Bishop emphasized the fact that the Forward Movement is no new venture, but rather a movement to reinvigorate the life of the Church and rehabilitate its work through the long-established agencies of parish and diocese, especially by the education and enlistment of every Church member. It is this desire to reach individuals which makes the Woman's Auxiliary methods of marked value in assisting the Forward Movement, since the Auxiliary is equipped to reach the women and has already for many years emphasized the need and value of religious and missionary education.

It is the desire of the Forward Movement to coordinate plans and programs, so that the whole Church through its Bishops and other clergy may have a united program in prosecuting its work at home and abroad. In this week of coordination the Woman's Auxiliary is also of value as it has long worked with that aim in view in its own programs. The provincial representatives on the executive board are reporting further to the women of their provinces on Bishop Hobson's address. He said that the Auxiliary's program for 1935-37, outlined by the triennial meeting under the theme, "If we be His disciples," is in closest harmony with the spirit and aim of the Forward Movement.

The educational secretary, Miss Margaret I. Marston, is to visit a number of mission fields in the Orient, starting late in the summer. The executive board voted, and the National Council later approved the action, to use income from legacies at the disposal of the Auxiliary to meet the cost of this visit.

As there had been no meeting of the board in December, time was given at this meeting to discuss a number of matters referred from the triennial convention. It will be remembered that the triennial left to the board the appropriation of the last $2,000 (plus interest) remaining from the building fund of former United Thank Offerings. After hearing from the secretaries of the domestic and foreign missions departments, the board voted $1,000 toward a combined parish hall and chapel at Yerrington, Nevada, the center of a wide agricultural area of apparently permanent settlement, and the remainder toward the amount urgently needed for reconstruction in Kyoto and Osaka since the typhoon of last September.

The board's committee on finance brought in its customary statement showing the balances of Woman's Auxiliary funds and legacies. A few appropriations were made from the Emery fund and the expense fund.

Three of the four women members of the National Council were entertained at dinner by the executive board, the vice-chairman, Mrs. Cross, presiding, as the chairman is one of the Council members. Miss Hibbard was unable to be present.

The board attended a tea given by the New York Diocesan Woman's Auxiliary for the women members of the Council.

Miss Nannie Hite Winston of Louisville, Kentucky, a former member of the board, was asked to continue to serve as a representative on the Commission on Interracial Relations in Atlanta.

More than 3,000 copies have been ordered of each of three addresses given at the triennial, Missions in This Age, Christian Citizenship, and the Life of the Spirit.

An Explanation of the Book of Remembrance of the Diocese of Washington.

The "Book of Remembrance" was purchased by a number of devoted women in our diocese and presented in memory of loved members of the Woman's Auxiliary, who had passed to higher service.

Every parish in the Diocese of Washington has a page or more with the name of the parish in beautifully illuminated lettering. Names of members of the Woman's Auxiliary are memorialized by being inscribed in the book under the name of their parish.

The Secretary for the book has received several letters from Virginia and North Carolina asking for information as to what steps should be taken for having names inscribed therein.

It would not be fitting or possible for us to inscribe names from other dioceses in our book. But the custom we have inaugurated is a beautiful one and well worthy of being copied by other dioceses.

Esther H. Harding,
Secretary, Diocese of Washington.

ANNUAL MEETING OF THE WOMAN'S AUXILIARY.

Nebraska: Striking new trends in missionary work were mentioned by Dr. H. Prince of Lake Forest, Ill., in his address to the Woman's Auxiliary annual meeting. These are the humanitarian emphasis as expressed by the great modern hospitals and the turning over in increasing volume of work to the native clergy. Only 6 out of 98 ordained missionaries in one area in Japan are American, the others are all native Japanese. Bishop Shayler also delivered an inspirationad address.

Mrs. W. W. Hoagland, Omaha, was elected President for the fifth time. Mrs. T. Beeson, Fremont, Vice-President.

Mrs. A. J. Ford of Hastings revisited the diocese, speaking on "Better Church Schools". A summer Conference at Doane College, beginning on June 17, was announced.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

"Prize Program."

This program is designed to be presented to the League the Sunday prior to the annual Every Member Canvass. It is for the purpose of instructing the communicant members of the League in the financial side of the Church and to see that each communicant does their part in its support, no matter what the amount may be. The direct result of this program in Trinity Church, Miami, and St. Andrew's Church, Tampa, was that nearly one hundred per cent of the members responded and did their part in the support of the Church, both at home and abroad.

After the usual devotionals and business of the League, the leader of the program announces the Canvass and explains what the Canvass is for. After a short talk on the responsibility of each communicant to do their part in the support of the Church Program (rector should assist in this), she states that in order for each person to understand what is done with the money they give to the Church, a descriptive talk on the budget is to be presented. (Note: the same procedure is done for the Diocesan budget and General Church.)

The leader obtains the budgets from the Parish Treasurer and Diocesan Office. Then, on a large sheet of paper, perhaps three by nine, the budgets are listed by percentage with the proper spacing for same; they are marked on paper with the item of each percentage given. The leader, or a person for each item, explains each one of these. After each has been explained, another person with a large pair of grass sheers cuts off that part that has been explained. In this way, the budget items are clearly understood and the budget explained.

The Treasurer of the Parish follows with a short talk on the way the finances of the Church are conducted and ends his talk with a request that all the communicant members do their part when the canvass is made the following Sunday.

This program can be enlarged and made a fine program for presentation to the entire parish with illustrations and other materials. Or, it can be made very simple for a very small League of only five or more members.

The average young person knows little or nothing of how a Parish or Mission operates and their responsibility in its upkeep. This program, if earnestly presented, will do much to educate our young people.—St. Andrew's League, Tampa, Fla.

The Program of the National Church.

(For this program two charts are prepared by pasting pieces of paper together until they are one hundred inches long. These are held up by two members of the League in turn, while the leader talks. The first has divisions marked as follows: Foreign Missions, at 50 inches; Continental Missionary Districts, 18 inches farther on; Aided Dioceses, 6 inches farther; Overhead, 15 inches farther, and Sundries, 10 inches farther. The last inch is marked in red and called Debt. The second chart is marked as follows: 1934 Expectations from Dioceses, 46 inches; Estimated Increase in giving at 12 inches farther; Interest from Trust Funds, at 16 inches farther; Estimated Miscellaneous Income, at 3 inches further; United Thank Offering, at 9 inches farther, and Challenge, at 14 inches farther. If desired, the actual amounts of each may be put in the space appropriate to it. The first chart is to be cut and the second to be unfolded.)

Leader: I suppose that every one of us at times has liked to take things apart, or at least to look into great machines, just to see the wheels go round. When we put our money into the red side of the envelope, people often think that it goes to a vague kind of thing called Missions, by which we mean that it is sent far away to distant lands.

But while some of it does go to far-away places, we believe it is worthwhile to stop and see just where each bit of it goes. In this Diocese, about ——* of it stays right here in the diocese. So that of every ——— dollars given only ——— goes to New York. The dollar that does go there is divided like the strip of paper in this chart. (Two assistants open first chart to full length.) Fifty cents of it goes outside of the United States. Some of this goes to China and some to Japan, about fifteen cents to each. Then two or three cents each go to a half dozen other foreign countries, like Liberia in Africa, or Brazil. I will now ask one of my assistants to cut off the fifty cents that goes to the foreign field. (First assistant does so with scissors.)

Now, what becomes of the other fifty cents? Of it, eighteen cents goes to what we call the Continental Missionary Districts. These are territories that are either so sparsely populated, or so poor that they can not pay their own bills. For instance, Alaska is one of them and Arizona is another. In the East, South Florida has only been a diocese for twelve years. This eighteen cents helps them pay their Bishops and other things. (Assistant cuts off this eighteen inches.)

We next come to a section that is marked Aided Dioceses. Six cents of the dollar goes here. But you may well ask what this is. We reply that almost half of the dioceses get back some money from the central fund to help them with work in their own dioceses. Some get very little, but some get back more than they send. I will ask that that part be now cut off. (Assistant cuts off this six inches.)

We now come to fifteen cents of the dollar that is marked Overhead. We have grouped this together, so as to cover all office expenses, and also the work of the Departments of Social Service, Publicity, Finance and Religious Education. These Departments have their office in New York, but are constantly helping both dioceses and parishes all over the country. (Assistant cuts off this fifteen inches.)

We are near the end now, for there seems but one more. It is ten cents for Sundries. This covers all sorts of little items, like the Seaman's Church Institute, and the American Church Institute for Negroes, with its many schools for that race. (Assistant cuts off this fifteen inches and holds up the one-inch colored red.)

Assistant: What is this red inch about?

Leader: That is a sad story. This year, or rather in 1934, the Church went deeply into debt. That cent out of every dollar that goes to the National Church is set aside to pay on that debt. (Assistant puts it down.)

Assistant: We hate to be in the red, but if we are, I suppose we have to pay our debts, and also see that we do not go in the red again. And what provision has been made to keep the Church from going in the red again. It must take millions to run the Church.

Leader: It does, indeed. It will cost two million, seven hundred thousand dollars to do the work of the National Church after every cut has been made without permanent injury to the work.

Assistant: How in the world can they expect to raise that amount in this time of depression?

Leader: That was the problem that faced General Convention that met last October. For, as you well see, they did not think they could count on people giving much more in 1935 than in 1934, and that was only forty-six per cent of the total. (Assistants hold up the second chart, so folded that only the forty-six inches show.) So they called in each Bishop and asked how much he thought his diocese could raise in 1935, and when this was added up it was twenty-five per cent more than in 1934. (Assistant adds the twelve per cent to the chart by unfolding.) But this was only twelve per cent of the total to be added. So they did some more figuring and some one remembered some trust funds they had that bore interest, and this added sixteen per cent more. (Assistant adds the sixteen per cent by unfolding chart.) But even this only made it up to seventy-four per cent of the total.

Then someone remembered that there where a lot of little funds that came in from various sources, like people dying and leaving money to the Church, so that added three per cent more. (Assistant adds the three per cent by unfolding chart.)

Then the Woman's Auxiliary said that they would devote the United Thank Offering for 1935 to this cause. This is an amount raised in what is known as the "little Blue Boxes" as a special thank offering by the women of the Church. This amounted to nine per cent more. (Assistant adds the nine per cent by unfolding chart.)

And that was all and it lacked fourteen per cent of the total, or nearly $400,000, which would mean that a great deal of work would have to be abandoned. So they drew up another budget, showing how they would work if they did not get this amount. Then someone suggested that they give the original budget and leave that fourteen per cent with the hope that the Church would met it as a Challenge, and that the givings of the Church would not be twenty-five per cent more than in 1934. But that in 1935 the Church would give fifty-five per cent more than last year. It was an act of faith that we must all pray and work will not be in vain. (Assistant unfolds Challenge.) So there we have it, the Church's work crippled, unless we do far more than last year.

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*Proportion should be secured from rector and inserted here.

CHURCH INTELLIGENCE

NATIONAL COUNCIL MEETING, FEBRUARY 12, 13, 14.

The Emergency Schedule of $2,313,-115 is balanced. For the first time in four years the Church is free from the immediate necessity of further cuts. In explanation of this gratifying achievement, the Treasurer of the National Council, Dr. Lewis B. Franklin, made the following statement:

The National Council presented to General Convention a proposed Budget in support of the Missionary Program of the Church for the year 1935 in the sum of $2,700,000. General Convention approved this Budget, but because the gifts of the Church in 1934, plus income from other sources were so far below the total needed to finance such a Budget, the Convention also adopted an Emergency Schedule of $2,313,115, the difference between these two figures, $386,885, being designated as the "Challenge."

The Convention also issued specific instructions to the National Council that its appropriations for 1935 must be brought within the limits of the probable income with a margin of safety.

General Convention also changed the entire method of apportioning responsibility for meeting the Missionary Budget. Heretofore each diocese had been assigned a quota based upon the current expenses of its parishes and missions. The new method provided that the National Council should agree with each diocese as to the "Objective" which it would assume as its share of the Budget.

The "Objectives" agreed upon with the dioceses reached a total large enough to meet the "Emergency Schedule" only. The National Council was, therefore, compelled to take from a budget already reduced thirty-six per cent from the figure of a few years ago, a further amount of $386,885.

After the completion of the Every Member Canvass each diocese reported to the National Council the total of its "Expectation" for 1935. In many cases this equalled the "Objective" agreed upon, but the total was $190,000 below. After counting upon every available resource in sight the officers of the Council estimated that there would be a shortage in the amount necessary to reach even the Emergency Schedule to the extent of $143,790, and late in January announced this fact.

Within a few days of this announcement a member of the Church offered to give $20,000 if four other individuals could be found to give in like amount. When the Council met on February 12, these five gifts of $20,-000 each were in hand. The printed statement issued by the Council about January 25, stated that the Council had in hand three individual gifts of $20,000, each conditioned upon a fourth such gift being secured. The reason why this statement referred to the fact that four gifts instead of five were needed, was that prior to the publication of this statement, a member of the Church had pledged more than $20,-000 for a much-needed building in the mission field, and the one who had made the conditional offer agreed to accept this gift for a building as one of the additional four gifts needed, even though it did not help to balance the Budget. When the Council met, this gift for a building had been replaced by a gift of $20,000 applicable to the Budget. Not all of these special gifts of $20,000 each come direct to the National Council, one of them applying in full to help in meeting the large "Expectation" of the diocese in which it originated, and one-half of another gift also applying to the diocesan "Expectation." The National Council will, therefore, receive direct from these five gifts of $20,000 each the sum of $70,-000 and a designated mission field will receive a new building in addition.

The officers of the National Council appealed to the Deputies of General Convention and to a limited number of individuals throughout the Church for help in raising the balance needed after the securing of the gifts heretofore mentioned. At the time the appeal was made, the balance needed was estimated at $63,780. The response to the appeal was immediate and generous and when the National Council met on February 12, the Emergency Schedule was insured and the missionary fields were relieved of a threatened further reduction.

Appreciation of the gifts received from individual donors was formally expressed by the adoption of the following:

Resolved: That the National Council expresses its heartfelt thanks to those who have so generously responded to the appeal for supplementary gifts and have thus made possible the maintenance of the Emergency Schedule of 1935.

To convey some part of the National Council's gratification and encouragement over the present situation, the Council requested the Presiding Bishop and the President of the Council to issue a messages, which follows:

Message to the Church.

From the Presiding Bishop and the President of the National Council:

What seemed impossible a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the Emergency Schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these as to many dioceses and parishes grateful acknowledgment is made.

The financial report in detail is set forth in the statement issued by the Treasurer.

The first fruits of this successful result was to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut and hurriedly planning a supplementary appeal, the members of the Council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

The important work of restoration still lies ahead. The Council recognizes the fact that the Emergency Schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

It is the desire of the Council to share this encouraging news with the whole Church. Its officers makes the announcement with the joy of those who bring good tidings. "The night is far spent: the day is at hand."

Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people, as a Church. Let us thank God and take courage.

James DeWolf Perry.
Philip Cook.

Personnel of Meeting.

Every one of the thirty-two Council members had indicated the intention to be present at the February meeting, but the death of Miss Rebekah Hibbard's father later prevented her coming. All the other members attended, including the three newly-elected women, Mrs. James R. Cain, Miss Eva D. Corey and Miss Elizabeth Matthews.

Three new Council members elected to fill vacancies were present for the first time, as the Council had omitted its December meeting: the Rev. Dr. Paul Roberts succeeding Dean Dagwell, Mr. Ralph W. Hollenbeck succeeding the late Col. Proctor, and the Rev. Dr. G. P. T. Sargent succeeding the late Dr. Silver.

The Rev. Dr. William H. Milton presented his resignation, but the Council declined to accept it.

This was the first meeting of the Council since Bishop Francis had resigned from it, Bishop Page of Michigan succeeding him as the member elected by Province V. Bishop Stevens is the new member, representing Province VIII., succeeding Bishop Sanford.

The Secretary of the Council was re-elected, the Rev. Franklin J. Clark. By direction of General Convention, the President of the Council appoints the vice-president; Bishop Cook re-appointed Dr. Lewis B. Franklin. The triennial convention of the Woman's Auxiliary nominates and the Presiding Bishop appoints the Executive Secretary of the Auxiliary; Miss Grace Lindley was so nominated in Atlantic City and the Presiding Bishop reported her appointment to the Council. The Executive Board of the Auxiliary nominates the other secretaries, for the Presiding Bishop's appointment, which was also reported.

Mr. James E. Whitney, whose appointment as assistant treasurer, to succeed the late Charles A. Tompkins, was officially confirmed in that office and introduced to the Council.

The Committee on Trust Funds was re-elected: Messrs. Kidde, Newbold and Sibley; the National Council president and treasurer are members ex-officio.

Among the offices discontinued by the limitations of the Emergency Schedule is that of counselor for the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, and the resignation of the present counselor, the Rev. Dr. Robert F. Lau, was announced. Dr. Lau will shortly join the staff of the Cathedral of St. John the Divine, New York, and will thereafter give one day a week to assistance in the work of the Commission.

Mr. Spencer Miller, Jr., part-time consultant on industrial relations for the Social Service Department, is to be released from that office for two months in the early summer to attend the conference under the auspices of the International Labor Office in Geneva; some sixty-two member-nations of this Office represent ninety-eight per cent of the world's population.

The Council listened with interest to a presentation of the progress and aims of General Convention's Commission on a Forward Movement, made by the Rt.

Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, and Chairman of the Commission.

Mr. Samuel Thorne spoke to the Council on current activity of St. Luke's International Medical Center, Tokyo, and more especially of proposed plans to make some worthy recognition of the life and work of the founder, Dr. Rudolf B. Teusler.

Among a number of missionaries and other distinguished visitors at the Council meeting was Dr. Francis C. M. Wei, President of Hua Chung College, Wuchang, China.

Miss Olive Meacham, brought home by the closing of the Julia C. Emery Hall, a school for girls at Bromley, Liberia, by the recent budget reductions, told the Council and also the Executive Board of the Woman's Auxiliary something of the work of Emery Hall. The Executive Board is to consider the subject at its April meeting, and the Council asked its officers also to give further attention to the matter.

Bishop Roots, Bishop Roberts, Bishop Maxon, Miss Winifred Moore, and Miss Henrietta Barlow of Liberia, Miss Helen K. Shipps and Miss Sarah G. White of St. Luke's, Tokyo, were among the visitors at the Council or Executive Board meetings.

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LENTEN MANUAL.

"Discipleship," the Forward Movement Lenten Manual, is commending itself to the Church at large. By February 10, half a million copies had been distributed on orders from nearly all of the continental dioceses and districts at the nominal charge of $1 per hundred, carriage paid.

The Forward Movement Commission is re-issuing the six-page folder, "The Episcopal Church," which was given away at the Century of Progress, Chicago. This pamphlet and the reprint of Bishop Hobson's nation-wide radio address can be obtained from the Forward Movement free of charge.

The headquarters of the Forward Movement are at 223 West Seventh Street, Cincinnati, Ohio. From here, the literature is distributed, and here the Forward Movement Commission will meet again during the last two days of February. The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, is chairman of the Commission.

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AMERICAN WOMAN TO FILL FOREIGN POST.

Miss Ruth F. Woodsmall, who has been a member of various commissions studying social conditions and problems of the Near East and Oriental countries and who for a number of years has been identified with the work of the Young Women's Christian Association, has just received word by cablegram of her election as general secretary of the World's Council of the Y. W. C. A.

Miss Woodsmall will assume her new duties on September 1, in Geneva, Switzerland, headquarters of the international organization. As chief executive she will be in close touch with the work in fifty countries.

For many years Miss Woodsmall has been associated with the National Board of the Y. W. C. A. in New York, particularly with its foreign program, having conducted the American-sponsored work in Turkey and Syria for eight years shortly after the World War.

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ANGLICAN SOCIETY HOLDS MEETING.

The annual meeting of the Anglican Society was held in the Parish House of Trinity Chapel, New York, on February 14. In spite of stormy weather, the attendance broke all records, with people coming from as far as Cleveland, Boston, Atlantic City, Philadelphia, and Albany, in order to be present. The Secretary reported an increase in membership during the past year from 117 to 173. Ten Bishops now belong to the Society. The following officers were re-elected for 1935: Bishop Oldham, President; the Very Rev. Milo Gates, Vice-President; the Rev. J. Wilson Sutton, Treasurer, and the Rev. Charles E. Hill, Secretary. The following committees were reappointed: Executive, Literature, Lectionary. A new committee on Extension was appointed. In the evening a meeting open to the general public was held. The speakers were Bishop Oldham and Professor Gummey of Philadelphia. The former outlined a fourfold positive program for the Society: First, to make the Lord's Service the primary service on the Lord's Day; second, to promote a reverent and intelligent Anglican ceremonial; third, to inspire a greater loyalty to the Catholic Faith as this Church hath received the same in the Book of Common Prayer; fourth, to make the Society better known and extend its influence more widely throughout the Church by means of publicity, literature, meetings, etc. Dr. Gummey made a spirited and scholarly address on the liturgical principles and work of the Society.

Literature explaining the aims of the Anglican Society may be had free by writing to the Secretary: the Rev. Charles E. Hill, Ballston Spa, N. Y

VIRGINIA.

Rt Rev. H. St. George Tucker, D. D., Bishop
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Memorial Service to Dr. Teusler.

A large congregation from the several churches in the city gathered in Monumental Church, February 10, to honor the memory of Dr. Rudolph Bolling Teusler, the founder and builder of St. Luke's International Medical Center of Tokyo.

In addition to both of the Bishops of the diocese, there were many clergy of the city in the chancel. The Rev. George Ossman, rector of the church, conducted the service, assisted by the Rev. E. L. Woodward, brother-in-law to Dr. Teusler. Before introducing the speakers, Mr. Ossman spoke of Dr. Teusler's connection with Monumental Church during the four years of his residence in Richmond. He was followed by Dr. Wm. T. Sanger, president of the Medical College of Virginia, the Alama Mater of Dr. Teusler.

Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions, made the principal address. He spoke of the long years through which Dr. Teusler had conducted his poorly-equipped hospital in Tokyo, while he was formulating and carrying out his scheme for greater things which finally culminated in the plant as it stands today in Tokyo, the greatest medical center in the East, and a lasting monument to the friendship of the Church in America for the Japanese people. It has been said that a government decree in Tokyo forbids any edifice to be built higher than the palace of the emperor. An exception was made in the case of St. Luke's, and now the cross on that building towers over every structure in the city. Dr. Teusler died in Tokyo last August, shortly after the formal opening and dedication of the hospital.

Bishop Tucker, who had been closely associated with Dr. Teusler in Tokyo, made the concluding address, in which he said Dr. Teusler was one of the four greatest missionaries who had worked in Japan. He, as had the other speakers, paid tribute to his singleness of purpose, his courage and selflessness in his labors.

Dr. Wood Pleads for Continued Interest.

Dr. John W. Wood, of the National Council, spoke in Grace and Holy Trinity Church last Sunday morning, and at night he preached at St. Andrew's. Dr. Wood did not make a plea for funds, but for continued interest in the work of the Church. He also told the congregations something of the work in foreign lands, reporting to them, as he explained, what their representatives were doing in their various fields of service. Dr. Wood has been associated with the missionary work of the Church for thirty-five years, and there is no one who is more conversant with the details of the general mission fields. He speaks of many of them from his personal observation, as he has visited many of them several times.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

A Valuable Layman Leaves the Diocese.

His many friends in Southwestern Virginia hear with deep regret of the acceptance by Colonel George Lloyd Barton, Jr., of his appointment as headmaster of DeVeaux School at Niagara Falls, New York. Colonel Barton has been for a number of years at the head of the History Department at Virginia Military Institute, Lexington, Virginia. The placing in a Church paper of this notice about his leaving Virginia is prompted by the fact that he is one of the most loyal and devoted churchmen in the Diocese of Southwestern Virginia. As a vestryman of R. E. Lee Memorial Church, Lexington, as Missions Treasurer in his parish, as lay reader and in other ways, he has performed notable service for the Church for many years. Any part of the Church can ill afford to lose so valuable a member, and Colonel Barton will be greatly missed in this diocese.

Council May 14 and 15.

Preparations are going forward for the Council of the diocese, which will be held in Grace Memorial Church, Lynchburg, the Rev. Richard H. Lee, rector, on Tuesday and Wednesday, May 14 and 15. Not all of the details have yet been arranged, but the announcement is made with much pleasure that the Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, and Chairman of the Commission on the Forward Movement in the Church, will address the Council on Tuesday evening.

Another interesting feature will be the official presentation by Bishop Jett of the emblem of the Order of the Sangreal, which has been awarded to the Rev. Frank Mezick, for his devoted and faithful service as a country pastor and as rector of the churches at Arrington, Massie's Mill and Norwood in Nelson County since 1902. Few clergymen have ever so endeared themselves to the people in a whole county, both in and outside of his own congregation, as Mr. Mezick has done in these thirty-three years, and few have more fully deserved such an honor as is now being bestowed upon him.

As usual there will be a laymen's mass meeting on Monday evening, preceding the Council, the details of which are being arranged by Mr. M. A. Smythe of Roanoke, President of the Laymen's League.

Big News From Abingdon.

On February 4, a second son, Hugh Penn Wellford, was born to the Rev. and Mrs. John Simmons Wellford of Abingdon, Virginia, where Mr. Well-

ford is the rector of St. Thomas' Church.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D., Bishop.

Galilee Church, Virginia Beach.

The Rev. Reginald W. Eastman, rector of Galilee Church, Virginia Beach, completed five years as rector of that church last month. He will observe his fifth anniversary as rector of historic Eastern Shore Chapel, Oceana, on the first Sunday in March.

A native of the State of New Hampshire, he graduated at Middlebury College, class of 1925 with B. A. degree, and from Philadelphia Divinity School, class of 1928. He was ordained deacon by the Rt. Rev. John T. Dallas, D. D., of New Hampshire, in 1928, and priest by the Rt. Rev. Thomas C. Darst, D. D., of East Carolina.

Galilee Church School has an enrollment of over 130, including a Men's Bible Class of twenty-five. This is a growth from forty in 1930. Women's Auxiliary of forty members. Y. P. Fellowship with fifteen members. During the past five years over fifty have been presented for confirmation, including eleven adults.

The history of Galilee Church goes back to 1887. The men who founded it were the Rt. Rev. B. D. Tucker, D. D. (then rector of St. Paul's, Norfolk), Barton Myers, Sr., Robert Hughes, Sr., Frederick Taylor of Norfolk.

The first church is now used as a parish house. The new church was completed in 1926. At the entrance to the church, on the left hand side, is a tablet bearing this inscription:

"This building is erected in loving recognition of the services and godly leadership of our beloved Bishop, the Rt. Rev. Beverley Dandridge Tucker, D. D., LL. D., 1926."

On completion of payment of the church debt, Galilee will be consecrated as a memorial to the late Bishop Tucker.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Boy Scouts Celebrate Twenty-fifth Anniversary.

On February 10, the Bishop of Washington conducted a special service in celebration of the twenty-fifth anniversary of the organization of the Boy Scouts of America, in Washington Cathedral. He spoke on Christian Citizenship. A host of Scout leaders and Scouts from the city were present. The occasion also was related to Lincoln's anniversary.

Memorial Service.

A memorial service honoring those who fell in battle, from the 360th U. S. Cavalry, was held on Sunday, February 10, at St. John's Church, Lafayette Square. Dr. Oliver Hart, rector of St. John's, is chaplain of the 360th Cavalry, with the rank of Captain. This regiment was observing its seventeenth anniversary. Bishop James E. Freeman was the speaker. Governor Harry W. Nice, newly-inaugurated executive of Maryland, was present.

New Chairman of Red Cross.

Rear Admiral Cary T. Grayson, well-known Washington Churchman, private physician to the late President Wilson, and distinguished citizen, has been appointed by President Roosevelt as Chairman of the American Red Cross, succeeding the late Judge John Barton Payne, whose funeral was recently held at St. John's Church, Washington.

Efforts in Behalf of Dr. Arthur Kraus.

Dr. Arthur Kraus, termed "one of the unhappiest men in the world," spent some days in Washington recently and conferred with Bishop Freeman and others in the interest of his citizenship in America. Dr. Kraus' story has appeared in full in the Church press. He was abruptly dismissed from City College of New York some months ago, following a demonstration which he instituted in protest against alleged cruelty and injustice in academic circles in Poland, whence he emigrated to this country. Efforts are being made by numerous friends of the clergy and also in academic circles to get him re-established in his profession, the chair of philosophy.

Bishop James De Wolf Perry and a group of bishops from the several Provinces held a conference at the College of Preachers, February 5 to 7, on the "Work of the Episcopal Church in the United States."

T. F. O.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt. D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Lay Mission.

Dr. Glazebrook of the Commission on Evangelism recently completed a Mission at Christ Church, Point Pleasant, W. Va., which was very successful. It proved decidedly that the congregation is very desirous of one who has sat in the pews for some thirty years, and Dr. Glazebrook was able to reach them with many Bible truths that pulpit orators cannot do.

Dr. Glazebrook has a very charming personality; and is very much at home in the families of the rich, as well as of the poor. He is also very acceptable in the homes of those who are sick. His familiar way of talking with God and saying prayers on various occasions is unique and striking; and Christ Church Parish was thoroughly aroused and responded splendidly to his appeal. On the closing week night of his Mission, forty-six men gathered in the Parish House Friday night to a supper provided by the Guild, and were very enthusiastic over him as a missioner.

The Church has made a real forward movement in putting Dr. Glazebrook into the field; and it looks as if his work with a few other laymen will add greatly to the prestige of the Church.

From Point Pleasant he went to Baltimore, and after his Mission in Baltimore, he is going to spend four weeks in the South.

F. T. Cady.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Annual Inspirational Service—Y. P. F.

Members of upwards of sixty Young People's Fellowships from Episcopal Church parishes throughout the city and other parts of the Diocese of Pennsylvania, united in their Annual Inspirational Day Service, February 17, in the Chapel of the Mediator, Philadelphia. The Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, was the special preacher. The Very Rev. Granville Taylor, Dean of the West Philadelphia Convocation, was in charge of the services, assisted by the Rev. B. Janney Rudderow, Vicar of Holy Trinity Memorial Chapel, and the Rev. Robert C. Hubbs, of St. Ambrose, Kensington.

The Fellowships comprise one of the most active youth organizations of the Episcopal communion, numbering about 2,500 young men and women between the ages of sixteen and twenty-five, engaged in various forms of Christian social service in their respective parishes and in hospitals and other institutions of the city. The music was rendered by a combined choir representing the participating Fellowships.

Mr. E. M. Hackney, Chief Probation Officer of the Criminal Courts of Philadelphia, on February 17, addressed the Clerical Brotherhood of the Episcopal Church in the Church House, on "The Probation Department as an Adjunct of the Criminal Court."

Mr. Samuel F. Houston, Senior Lay Canon of the Cathedral Chapter, officiated at the 11 A. M. service Sunday in St. Mary's Chapel of the Cathedral Church of Christ, Upper Roxborough.

S. H. Warnock.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Ninetieth Anniversary.

St. Paul's Church, Newport, celebrated its ninetieth anniversary Sunday, February 10. The Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington, preached to a large congregation at the festival service.

The first Bishop of Alabama, Dr. N. H. Cobbs, while a priest, conducted the first services of the church in Newport in 1844. The parish was organized February 10, 1845, and admitted into union with the diocese in April of the same year. Well-known former rectors include Bishop Harris, Dr. Estell, Dr. Charles Clingman, Rev. Robert Nelson. The history of the parish was the subject of the rector's sermon on February 17.

The celebration of the anniversary began Friday, February 8, with a parish banquet, presided over by the rector, the Rev. Beniah H. Crewe. The Rev. Herman Page, rector of St. Paul's Church, Dayton, Ohio, made the principal address. Clergy from neighboring parishes attended, as well as city officials. The birthday cake was cut by the Mayor of Newport, and two of the oldest members of the congregation, Mrs. Josephine Casner and Mrs. Edmund Thompson.

The first church building was purchased from the Methodists. The present one was built in 1870-73, is of stone, with a very tall stone steeple. The parish house, one of the best in the Diocese of Lexington, was built in 1928, during the rectorship of the Rev. Frank E. Cooley, at a cost of $45,000.

The Rev. Beniah H. Crewe has been rector since December 22, 1931.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan

Social Service Observance in Christ Church, Little Rock; Bishop William Scarlett of Missouri, Preacher.

On Sunday, February 3, a special community service in behalf of social welfare was held in Christ Church, Little Rock, the Rev. W. P. Witsell, D. D., rector. The church was completely filled, even in the gallery, chairs being used in the aisles and still some standing throughout the service.

The rector had arranged a special order of service for the occasion consisting of appropriate hymns, Scripture lesson and prayers, including a social service litany, which was joined in by the congregation in general. All relief agencies at work in the community, both governmental and local, were largely represented in the audience.

Bishop Scarlett of Missouri delivered a stirring message, which was enthusiastically received by the large congregation.

In the sermon Bishop Scarlett de-

clared the United States will never become as great a democracy as it should be if its object is to make the individual primarily a larger consumer of economic goods and if "the present maldistribution of wealth" continues so that "in a land of plenty millions face insecurity."

"There has been a decided turnover in the last few years," he said. "It is to a more spiritual interpretation of the universe that we are turning today. And without pressing this too far, without generalizing unduly, without placing into the mouths of scientists conceptions which they may not be willing as yet to accept, one is content in passing, merely to call attention to the fact that the picture is changing today and that the path intellectually is being opened once more for the spiritual aspirations of mankind.

"And if, my friends, there is an objective reality behind all spiritual experience, if there is a deeper spirit in the universe which answers to the spiritual needs of the spirit of man, coming to him when he is bewildered, as a light, when he is in terror, as a strength, when he is in joy, as a glory; if it is possible for the spirit of man to make contact with the holy spirit of God whereby 'one's world becomes radiant and one's life a high romance,' it is a vast pity to miss it.

"We need this absolute background against which to test the relative problems of our day. We need such an absolute standard against which to judge our own relative standards. We need such an absolute ideal in order to achieve inner freedom from slavery to lower values and to lesser loyalties in order to win that freedom of those men of old, who, when faced by a king with the threat of death, could say, 'If you take away my goods, you only take away my Prayer Book, and I have committed that to memory; if you take away my life, you only usher me the sooner into the presence of my Maker.'

"Only in God are the lesser loyalties of men fully transcended. Social workers particularly need this inner vision in order to become highly energized in the pursuit of their ideals."

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Rev. Humphrey Beevor, Speaker.

The intellectuals in England are turning to religion in large numbers. The Roman Church and the Anglo-Catholics are the chief beneficiaries of the movement. An alliance between groups of devout Evangelicals and Anglo-Catholics, which is taking the place of the old entente cordiale between the moderates of both parties, is making rapid headway, and is the hope of the Church. The "Oxford Groups" are not now and never have been strong among the youths of Oxford.

All this and more of interest and edification the Rev. Humphry Beevor, librarian of Pusey House, Oxford, and a writer of standing in the religious and literary world, told a group of clergy gathered this week to hear him at the parish house of St. Stephen's Church, Providence.

For an hour and a half he talked, analyzing with clear insight and in simple terms the current of religious though in Great Britain.

"The young men of old Church families, whose parents lost all touch with religion, are," he declared, "eagerly looking into the teachings of Christianity at Oxford these days. But they have to be taught the rudiments. At home they received no training or instruction.

"What the Church needs most of all is an output of books on her history and teachings written in a popular way that will appeal to the intellectuals who are not interested in theological niceties. The Roman Church is turning out such books, and they are being read far and wide. To them is due in considerable part the turn toward that faith.

"The disestablishment of the Church in Wales has been a great gain. So long as it was, in their opinion, forced upon them, the Welsh took pains to spurn it. But now that it is making an appeal on its own merits, there is a strong movement to enter it. Indeed, so many evangelical clergy are seeking Orders that many have had to be rejected, because of lack of training and education.

"In England disestablishment would mean an increase in numbers, but it would make it impossible for the Church to maintain its great historic shrines like Westminster Abbey and Lincoln Cathedral."

W. W. Jones.

VERMONT.

Rt. Rev. S. B. Booth, D. D., Bishop.

Growth of Parish.

Bishop Dallas of New Hampshire visited the Church of the Good Shepherd, Barre, Vermont, and confirmed a class of thirty-seven, fourteen of whom were adults and twenty-three children. This parish has grown from eighty-six communicants in 1931 to over 250 communicants in 1935, although there has been no increase in the city's population. In addition, the parish in sponsoring an advanced social service program, with a fresh air camp for boys in summer. Last year over 400 boys applied for admittance to this camp, which was able to receive only 160. The largest boys' club and the largest boy choir in the state have been organized and have had three successful years. The rector, the Rev. Albert Clayton Baker, B. D., completed the third year of his rectorate in January. In addition to the growth in church organization, the church has been completely renovated and all bills have been paid. It has met its quota in full. It has a vestry of fourteen men—two more than the canons allow—and has had practically a 100 per cent attendance at all vestry meetings for two years.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Reaction—Look Forward With Hopefulness.

A reaction against "attractions of society and the social life, amusements and self-pleasures," which tend to draw laymen away from the Church, is seen by the Commission on State of the Church in the Diocese of Chicago in its annual report. The Rev. Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, is chairman of the commission.

"We believe the last few years have witnessed a very serious decline in loyalty to the Church on the part of hundreds, perhaps thousands, of our laymen," says the report. "Even those who are regarded as the best laymen we have. We believe the snare of the 'world, the flesh and the devil' is a real snare, which has caught and withdrawn large numbers of our people from a whole-hearted attachment to Christ and His Church. We believe the attractions of society and the social life, amusements and self-pleasure, have eaten deeply into the life of the Church. It is one of the effects of a protracted period where fear has loosened the hold of faith.

"It is the realization of this widely spread situation that makes this committee all the more conscious of the beginnings of change. Man after man tells us it is high time to use strenuous efforts to make the Church real to men and her task a task of first order, not second, third, fourth, but first. There seems to be a gathering courage to tackle the task. As laymen express it, they are ready 'to get down to brass tacks'."

The commission pays special tribute to Bishop Stewart for the five years of his leadership which are termed "probably the most difficult, certainly the most complicated and precarious, five years in the whole century of our history. It is impossible properly to estimate what his leadership has actually done for us and the diocese. It is beyond dispute that under ordinary leadership the diocese may easily have been overwhelmed during this five-year period. Instead, he has preserved the diocese inviolate and given us reason to look forward with hopefulness."

Call Laymen's Congress.

Call for a national congress of young men interested in the missionary cause, to meet in Chicago May 2-5, was issued at a meeting of 200 leading laymen of various denominations held at the Union League Club, February 16. Bishop Stewart participated in the meeting and Mr. John R. Mott, missionary leader, was the principal speaker.

Modern world tides and the influence which religion does or should have upon such will be the general theme of the congress. Among the speakers will be: Bishop Stewart, Dr. Robert E. Speer, New York; Dr. Ralph E. Diffendorfer, New York; Cleland B. McAfee, New York; Bishop E. L. Waldorf, Chicago, Methodist Church.

"The problems attending the present chaotic condition of the world are not merely economic and physical and not merely national and local, but spiritual and universal," declares the call. "A purely economic program for the solution of such problems leaves many factors untouched. A purely political program has proved provincial. A purely social service program has proved superficial. A spiritual program, dealing with and permeating all the factors, is indispensable. Our present chief problem is to make Christ known to the world."

The congress is under the sponsorship of the Laymen's Missionary Movement of which Dr. John C. Acheson, president of Macalester College, St. Paul, Minn., is chairman. Mr. F. J. C. Borwell, churchman, is one of the vice-chairmen.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

First Meeting in New Pro-Cathedral.

The Diocese of Atlanta in its twenty-eighth annual session, met for the first time in the new Pro-Cathedral of St. Philip in Atlanta, on Wednesday, January 23 and 24, and was largely attended. The historic significance of the meeting was the emphasis thus placed upon making the new Cathedral, which is contemplated, the diocesan centre for many of its activities.

Further history was made in the approval by Council of the action of the Executice Board in accepting the proposal of the National Church to take over the entire support of its colored work and thus become an entirely independent diocese. Hitherto the National Church has to a large extent maintained this work in the diocese, but on account of lack of funds has had to decrease its appropriations from year to year, until it was necessary to request the diocese to become entirely responsible for the work.

The following officers were elected:

(Continued on page 22.)

FAMILY DEPARTMENT

FEBRUARY.

2. Presentation of Christ. (Saturday.)
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima.
24. Sexagesima.
25. St. Matthias.* (Monday.)

* * *

COLLECT FOR SEXAGESIMA.

O Lord, Who seest that we put not our trust in anything that we do; Mercfully grant that by Thy power we may be defended aganst all adversity; through Jesus Christ our Lord. Amen.

* * *

STILL A STRANGER.

A Stranger came to Galilee
To teach the truth quite openly
Some listened well to what He said,
While others scorned the Heavenly bread
But He spoke out heroically
In spite of them.

The Stranger lived in Galilee
With gracious service, constantly,
He helped the poor and heavy-laden
He healed the sick and conscience-stricken
And bore His Cross to Calvary
In saving them.

And still He walks through Galilee
Where'er the haunts of men may be,
No Stranger now, but Lord of Light
And Love and Mercy, Truth and Right—
But Stranger still, if hopelessly
We follow Him.

—Herbert Beecher Hudnut.

* * *

The Irony of History.

The Gospel of Christ is rooted in history. It is not a vague, mythical religion that grows out of the shadows of the past. Christianity has a birthday. It has a relation to the calendar. It is embedded in history and you can put your finger on the day and say, There, that is After Christ and that is Before Christ. It is a religion based on fact and not on theory. This was the reason for writing into the creed, "Crucified under Pontius Pilate." Christianity is part of the warp and woof of history.

But the irony of history is that Christ came unto His own and His own received Him not. Students are often disturbed because they find the Bible so full of Christ and the literature of that day so empty of Him. It is even disputed whether the name of Jesus occurs in the history of Josephus and young people wonder why it is that Christ, who figures so much in the history of the New Testament, is not given a paragraph in the secular history of His day. Well, He came and went and the world of His day took no notice of Him.

That is what is meant by the irony of history. It is nothing unusual. It is common. We are doing the same thing today. Look at the last newspaper you have read. Do you imagine for a moment that the flaming headlines of yesterday or today will mean much to the people a thousand years from today? Do you imagine that the things that the editor thinks are important and which he puts in red or black type will be carried down in red or black type when history is written a thousand years from today, or two thousand years? That is what St. Luke was thinking about when he began his history of the Christian movement. He was a capable and trustworthy historian and every discovery made among the rubbish heaps and monuments of the past have confirmed his accuracy. Let us look at what he wrote: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of the region of Ituraea and of Trachonitis, and Lysanias tetrarch of Abilene in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness."

Now that is a strange way of writing history. The important thing, he says, is not Herod, or Caesar, or Caiaphas, but this man John who came out of the unknown, out of the wilderness, with the Word of God. See what a sweeping view he gives of history. He wants to be accurate and so he checks and double checks the year when all this happened. It checks with the calendar of the Church and with that of politics, for it had something to do with both. He said it was the year when Annas and Caiaphas were high priests of the Church. It was in the fifteenth year of the reign of Tiberius Caesar, the dictator of the Roman Empire who held the world in his grasp. It was when Herod was governor of Galilee where he held sway for forty years. It was in the days when one by the name of Pontius Pilate was governor of Judaea—somewhere between the years 25 and 36 A. D. It was during the reign of Philip who was a dictator of Ituraea and Trachonitis, the wild area to the north of the Sea of Galilee among the mountains; and when Lysanias the unknown was king of Abilene, the small obscure kingdom under Mount Lebanon. That was the historical and ecclesiastical background. It is all recorded here and after these great names of Caesar and Herod and Pilate and Caiaphas—who were the Hitlers and Mussolinis and Stalins and King Georges and Roosevelts of that age—have been set down, Luke proclaimed the fact that the name of the greatest of historical influences was an unheralded man by the name of John to whom the Word of God came in the wilderness. It sounds like an afterthought, a postscript, a footnote. It reads like an anti-climax, but it is the way God writes history. The important thing about that age was not Caesar or Herod or Pilate, but the coming of a man of God out of the wilderness with a message. And the things that you and I are exalting and proclaiming as important and big, may be small in comparison with some obscure event which is under the very eye of God this moment. The things that count when the centuries have gone are always the inner things, the things of the spirit. It was so then and it is so now.

Let us not misunderstand what has been called the irony of history. The Word of God came to John, but it might have come also to Caesar and to Pilate and to Caiaphas. Indeed it did come to them. It came to Pilate and he knew quite well that it did come to him. It came to him in the conviction of the innocency of Jesus when he said, "I find no fault in Him." It came to him in the message of his wife. It came to him in his own conscience. The Word of the Lord came also to Herod. Herod heard the Word of God in the message of the great forerunner of Jesus who brought him face to face with his sin and his God. The Word of God came to the high priest and he knew that he was face to face with judgment, but there was no response and the way was blocked.

Let us make no mistake about it. The Word of God is an open Word. It is like lightning illuminating the entire heavens for all to see, but people can be blind, they can be too busy. The bushes may be all on fire with the presence of the glory of God, but only Moses has eye to see. The voices may be echoing through the temple for everyone to hear, but only Isaiah has ears to hear the song, "Holy, Holy, Holy is the Lord God Almighty."—Rev. H. T. Kerr, in Presbyterian Banner.

* * *

Fo rthe Southern Churchman.

NIGHT'S RELEASE.

Alice Maude Spokes.

In early prayers, when dawn still clings,
And night has caressed me in folded wings,
While courting death from hour to hour
In shadowy bonds of mysterious power,
I bless Thee, Lord, for night's release,
And rejoice in freedom of morning's peace.

* * *

The Sacrament of Words.

How many people there are who say that they could never talk with anyone about their experience of God! It seems to them that only specially called people could possibly do that! I remember hearing a good church woman say of a much younger woman, "She seems to have this power with people"—as if it were an astonishing thing that one person could help another to find God! Well, some day God is going to do with you what He has done with many of us, put you next to a dire human problem, and make you know that either He can get through you to that person, or He cannot help them. Set your little fears and your respectable timidities and your conventional reserve over against a spirit in danger or agony, look up and tell God how much it goes against your grain to do this kind of thing—and then ask Him whether He wants you to nurse your temperamental inhibitions, or to say something honest and loving and hopeful and personal to that other person! And if God is a reality to you, if He has done things in your life that you recognize as His handiwork, you will be astonished, not the difficulty, but at the naturalness and ease with which you step out of the great silent majority of Christians who have never got their mouths open for Christ, and become witnesses for Him. He does not want you to thunder a sermon or a creed at them, just a personal experience with some reference to their own need. I was never more astonished in my life than to find that the first time I did that, a person's life was changed. God took the sacrament of simple, honest words, and worked through it.—From a Sermon by Rev. S. M. Shoemaker.

* * *

What We Carry Out.

When the end of life's journey is reached, we take with us none of our possessions, but we carry out what we have become by the exercise, right or wrong, of the powers that belonged to our original equipment. What we have gained of knowledge and wisdom goes with us. The moral strength that was slowly added to us by long and strenuous battling with the wrong—that, too, goes over. The love that has grown through the years by the repeated performance of kindly and, sometimes perhaps, costly service, and by reason of suffering bravely shared—that belongs to us for ever. And so with all the good things that make up Christian character. If, on the other hand, we have lived as cowards, we shall carry

out a craven spirit full of apprehension. If we have cultivated an evil temper, an ugly and defiant spirit; if we have lived grossly and impurely; if we have practiced dishonesty and have lived with a lie in the soul; these things will most surely be recorded within us, and we shall carry them over—to judgment. "We brought nothing into this world." True; and yet we came with gifts that told of God's hope for us. "For neither can we carry anything out." True again; and yet we shall take with us that which determines our weal or woe for all eternity.—Rev. Dr. Oscar Hardman, in Guardian (English).

* * *

For the Southern Churchman.

WE SHALL BE CHANGED.

Martha Young.

My fervent prayer, Father, is this:
That you will make me fit
Whether to live, whether to die
It matters not one bit.
If I am to be granted life,
Let me have living grace;
If I must enter death's dark doors
Fit me to see Christ's Face.

* * *

God Our Refuge.

There was an article in the Atlantic Monthly not long ago entitled "Lantern in the Storm." It was written by a father who had lost a beloved boy of fifteen—a boy beloved by all who had known him. A blister on the foot in a holiday camp, followed by infection—and the boy was gone. In a beautiful and poignant passage, the father says this:

"So this was reality! All that had seemed impossible—that this boy's life could come to this untimely end; that bacteria could destroy anything so good, so beautiful, so healthful as this boy; that the lowest should triumph over the highest—all this, which had seemed impossible and unreal, was real! And all that had seemed real—that victory would be on the side of goodness and beauty; that my boy's life was defended by invisible allies which were equal to his need; that the Eternal goodness must have provided effective support within the natural order for such a life—all this was unreal!"

The truth of the matter is, of course, that the old belief did not go unchallenged even in the days when the Psalter was being compiled. It was a man who had discovered that the comforting idea that goodness was the guarantee of safety and the royal road to prosperity did not always work out, who wrote the book of Job; and he wrote it deliberately to challenge the common and orthodox belief. And one has only to look the facts of human experience full in the face to see how utterly indifferent to character, calamity and suffering really are. However religious people may be; however hard they may try to do the will of God as they see it, they are not on that account spared the bed of pain or the blow of adversity. Not wilful sinners only maintain a physician's practice or fill our hospitals; not people only who never say their prayers or go to church are plunged into despair by business failure or other loss of material means. All these accidents and visitations are part of the mysterious economy of life, and fall with bewildering impartiality upon good and evil alike. "Fire burns and water drowns," as Canon Farrar said, "whether the victim be a grown-up criminal or a little child"; and if we might look for a protecting hand anywhere, one would suppose it might be looked for in the case of a little child. But children, no less than men and women, are liable to pain, accident and disease.

In the second place, if religion did really offer us immunity from the ills of life, it would become the greatest bribe in the world to make us good, and goodness that is bribed is not truly goodness at all. Jacob, you remember, struck a bargain like that with God: "If thou wilt prosper me in the ways in which I go, and bring me back in safety . . . then shalt thou be my God. . . ." That is not a very high conception of religion when you think of it; but Jacob was not the last man to expect God to merit and win his devotion in that way.

But the truth of the matter is: God, in His providence, has not chosen to bribe men to a moral life by making them immune from misfortune; nor has He disposed that good and evil shall fall discriminately upon good and evil men respectively. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust"; and just and unjust alike are subject to the same natural laws which operate in His universe.

And life, as we know it, is like that. Whether events are due to human folly or to what we call natural causes, they involve the religious man as they involve everything else; and the universe being as it is, things cannot be otherwise.

And so I return to what I said a moment ago: that we are much nearer the heart of true religion when, without any fear of life at all, we go deeper down than the body to find the true, saving grace of God in the inner man—in the final, secret perils of the soul. This is where the power and security of religion really lie; where God shows Himself a true refuge and strength, and a very present help in trouble. We are to go to God for comfort and succour and help and then go out to meet the experiences that come to us and to others; and because we have been with God and trust in God we shall meet them in a different way and win from them a different result.

God will be our refuge and our strength truly enough; not by any special act of physical deliverance, but by an inward gift of grace that will help us to hold our own and eventually carry us through.

Our Lord Jesus Christ is the supreme instance of this truth. He goes into the Garden of Gethsemane to seek a refuge; a refuge from events, from physical dangers. "If it be possible," He cries, "let this cup pass from me."

But in the silence He realizes that God does not hold up the universe, not even the freedom of the wills of wicked men: No! not even when the life of His "beloved Son" is at stake. The glory of that awful hour lies here. Jesus could not evade events—or, rather, God did not change events for Him. He had to meet them—and He did meet them. He accepted the cross and endured it. And in that lay the kingdom and the power and the glory. We know now that God can do something better for a man than shield him from suffering and adversity. He can give him grace to meet it, willingly and with fortitude. And so He becomes our greater refuge and our truer strength; saving us not from, but in, sorrow and misfortune; adding His strength to ours that we may keep our souls and win the final crown of life.—Rev. F. J. Moore, in Canadian Churchman.

* * *

"We Did Not Know Them."

In a town of 4,000 persons the seven-year pastorate of a young minister was terminated by his sudden death. His wife continued to live in the community. Four years after her husband's death she said to a friend, "When my husband was pastor and I was the wife of the pastor we thought we knew the members of the church and the people of the community. I now find that we did not know them. In this conversation and in their actions they threw up a smoke screen which they thought the presence of the minister required. Since I am no longer the minister's wife they have gradually come to omit the smoke screen and I scarcely know them. It is a pity that Charles (her husband) during those seven years of devoted service preached and ministered to a smoke screen. If he had known these people as they were his ministry could have been much more helpful."

* * *

For the Southern Churchman.

THE QUEST.

Anne Reily Nesom.

Though level stretches white with dust
My spirit plods because it must;
Nor sees at dawn the sunrise gleam
Emblazon day with glorious dream
Of triumph won from evil hour
By courage and devotion's power.

I thirst; for lack of hope I faint;
My weary heart makes deep complaint
As on and on, the endless road,
I falter with a heavy load;
Where is the spring I long to find?
And where are herbs, my wounds to bind?

This much I know, the Lord of Life
Directed me from the sence of strife
Where crowds oppressed with many a need
Compete for gain, for succor plead.
Not that the field He chose for me;
Some truth is here He would have me see.

Blindly I stumble as I go
Along this path, for I must know
The purpose of this dreary quest;
Of faith and love is it a test?
Or is there a soul whom I should serve
Hidden in shadows 'yond the curve?

I strain my eyes; I try to see
In shadows grey what there may be
For mind to learn or hand to do
In this dull waste I journey through.
Help me, O Lord, to find Thy plan
For my best good and the help of man.

See Him as He Is.

Since Christ is an intercessor, I infer that believers should not rest at the cross for comfort; justification they should look for there; but being justified by His blood, they should ascend up after Him to His throne. At the cross you will see Him in His sorrows and humiliations, in His tears and blood; but follow Him to where He is now, and then you shall see Him in His robes, in His priestly robes, and with His golden girdle about Him. There you shall see Him wearing the breastplate of judgment, and with all your names written upon His heart. Then you shall perceive that the whole family in heaven and earth is named of Him, and how He prevails with God, the Father of mercies, for you. Stand still awhile and listen, yea, enter with boldness into the holiest and see your Jesus as He now appears in the presence of God for you!—John Bunyan.

* * *

The Cross of Jesus is the revelation of God's judgment on sin. Never tolerate the idea of martyrdom about the Cross of Jesus Christ. The Cross was a superb triumph in which the foundations of hell were shaken. There is nothing more certain in Time or Eternity than what Jesus Christ did on the Cross: He switched the whole of the human race back into a right relationship with God. He put the basis of human life on Redemption, i. e. He made a way for every son of man to get into communion with God.—Oswald Chambers.

FOR THE CHILDREN

For the Southern Churchman.

FLOWERS.

Maude Forrest Mumma.

I thnk that flowers can feel, don't you?
And love the touch when it is kind;
They drink afresh the morning dew,
That we their choicest blooms may find.

I think that flowers can see, don't you;
And know the hearts that they make glad;
It is delight to them most true,
To cheer the sick, the lone, the sad.

I think that flowers can smile, don't you?
And love to please us with their grace;
When we these smiles from Heaven view,
Glory fills each lifted face.

I think that flowers can hear, don't you?
And never like the unkind word;
These messengers from Heaven's blue,
Know only songs that love has heard.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter IX.

Preparations.

M. L. G.

"Winnie, will you step into the study?"

Winnie, just in from school, put down her books, and looked up in some wonder at Mother. It was strange to hear Mother's voice quiver and see her hand shaking as she stood in the doorway. Winnie would as well have expected the door itself to tremble.

"Is it something wrong, Mother?" Winnie hung up her coat in haste.

"No, darling, Father and I want just to talk to you and David. He's here ahead of you." Mother smiled, her hand steadied on the door-knob. "Claire's having her nap, and the little boys went with Uncle Danger to the store, so we can be quite alone."

Father and David were seated in the glow of the "Open Franklin." Father patted the broad arm of his chair, and Winnie settled herself there, with his arm around her. The world seemed secure again.

"We've been telling David," said Father, "that you and he will have to be very grown-up and important people around here for awhile. Dr. Carrington was here this morning. He finds Claire—not doing so well. He thinks she should be taken to Baltimore right away. The specialist will be there in a few days; Dr. Carrington thinks it best to put her in the hospital's care a little ahead. So we must leave tomorrow morning, and you and David will hold the fort."

"But Aunt Mollie, isn't she coming?" asked Winnie in dismay.

"We sent her a telegram this morning, and have her answer here—she's down with grippe, can't get here for some days. I may be back myself before a week is gone, if Claire gets along well."

"Nothing could happen in just a week," said David stoutly.

"I would feel better, dear, to know someone's here, at night, anyway," Mother answered.

"The trick of it is to think of the right person," Father's hand was rumpling Winnie's curls as he talked. "Mrs. Pace is first choice of all hands—but she can't bring Buddy, she thinks he's coming down with measles. I couldn't ask the Trent ladies, their house is heated more than ours, and not so draughty. Miss Parmenter—"

"Oh, let's not ask Miss Parmenter!" Winnie cried quickly.

"All right, let's not ask Miss Parmenter. And that leaves the little Hollowell ladies and Mrs. Innis. The Hollowell ladies have all they should do with their shop. We mustn't put more upon them. It seems that the lot falls upon Mrs. Innis."

"She's scared of thunderstorms," said David with some scorn; "she gets on a feather bed and says the Collect for the week. I heard her tell Mrs. Pace."

"Well, she won't be required to take those measures in January," Father said, with his little chuckle.

"But I mean—if the house should catch on fire or burglars come—"

"O David, don't!" Winnie hid her face on Father's shoulder.

"Well, but if! She'd go squealing around—"

"Now, son! Mother broke in gently.

"I believe she's our man—or rather, our lady," Father said. "She would be kind and patient, with the little fellows. She hasn't anyone at home who needs her, and her head is older than you children's, at any rate. David, shall we drive 'round there when Uncle Danger gets back from the store? There are some matters we can talk over together while we drive."

David stood up, looking as tall as he could. "Yes, sir, I'll be glad to."

"And you, Winnie, will you help with the packing?" Mother said briskly, seeing Winnie's eyes filled with tears that she wouldn't let fall. "And we can fix your room for Mrs. Innis. You'd better have mine, to be nearer Kent and Philip. Come, dear, help get our Claire's things."

They went upstairs into Mother's room.

"She doesn't look so very well," Winnie whispered, going over to Claire's bed. There were dark shadows under Claire's closed eyes and wisps of golden hair lay damp on the too-white forehead. Winnie's heart felt as though it had been squeezed.

"O Mother, she couldn't be—she couldn't—" Tears choked her voice. Mother's arm was quickly around her.

"It need not mean that," Mother said quietly, her hand stroking Winnie's shoulder. "Not so far as we know now. We must take each step as it comes—not look too far ahead. And no matter what happens—" her voice stopped, then went on more steadily, "Mother couldn't really lose either of her two girls."

Winnie could only cling to her.

"There, now, my darling, we have work to do, and we must not let Claire wake and find us downcast. Uncle Danger brought the trunk into your room; we'll take Claire's things in there. Do you think her dark-green or the brown dress best for the train?"

The door opened and Cindy's face appeared.

"Miss Sarah Trent, she downstairs, Mistis. She say Kent done tell huh in de sto' y'all gwine tek Miss Claire 'way. She brung some fruit, an' whatenah!" Cindy's eyes rolled.

"And we didn't even hear the wheels on the driveway!" said Mother briskly. "I'll be right down, Cindy. And, Winnie, if you'll just finish taking these to the trunk and be here in case Claire wakes, it will help me most of all."

The clothes were soon carried out. Winnie saw where Mother had been putting fresh ribbon in one of Claire's little wrappers. She took up the work, weaving the ribbon in and out around the waist-line. Sitting in Mother's chair near Claire's bed her thoughts grew happier. She tried to picture Claire as coming back and growing strong, as she never could be without this going away.

"What makes you smile, Winnie?" she heard in Claire's weak voice.

"Oh, are you waked up? O Claire, I was just thinking what fun we'll have someday!"

"Fun?"

"You know the two limbs of the old apple tree back of the barn? I've told you what fine horses they make. Suppose you get real well and you ride on one tree-horse and I on the other—"

Claire's eyes were bright. "And if I can run 'round the circle with the dogs, like Kent and Philip—"

"Yes, and swing in the high swing and climb up into the loft!"

Claire's laugh rang out. "O Winnie, that's a lot of nice things to do. I'll hurry all I can and get well!"

* * *

The Little Lost Hope.

Betty looked under the bed and over by the chest of drawers and pretty nearly everywhere, but she could not find her lost shoe.

"Oh, dear!" said she, very much put out. "Where can it be? Perhaps I left it downstairs last night."

"Which is a very bad habit," remarked the Chest of Drawers.

"Yes, indeed," said the Big Rocking Chair.

"An extremely bad habit," agreed the Bed. "There is a place for everything, you know."

"Certainly," added the Little Red Rocker.

Betty really looked dreadfully provoked. It certainly was no concern of theirs that she could not find her shoe, but she thought it best not to say anything, for they were talking just like mother talked, and, of course, everybody knows that mother-talk is always, quite right.

Then she took another look, behind the door, in the closet, under the little red rocker, and when the shoe was not to be found there, hippity-hop she went downstairs.

"Do-o-ng!" clanged the Grandfather Clock in the lower hall.

"Ting!" echoed the little Swiss Clock on the mantel.

"Half-past eight," exclaimed Betty. "Oh, dear! I fear I will be late for school. Have you seen my other shoe, Grandfather Clock?"

"Tick-no! Tick-no!" answered the Grandfather Clock in his stern way.

"Have you, Little Swiss Clock?"

"Tock-not! Tock-not!" retorted the little clock quickly.

"Oh, my! Oh, my!" wailed Betty. "I have to eat my breakfast, feed the gold fish and gather my books together. Then if I look again for it I am sure I shall never get to school on time."

"Tick-no," agreed the Grandfather Clock.

"Tock-not! tock-not," repeated the Little Swiss Clock.

Then hippity-hop went Betty into the living-room, peering into every hole and corner.

"Ha!" cried the Big Mirror, who saw almost everything. "What is the trouble, Betty?"

"I have looked high and low, but I cannot find my shoe," answered Betty in great distress. "Perhaps you have seen it, Big Mirror?"

"I have indeed," replied the Big Mirror, in a reproving tone of voice. "You

pulled it off down here last night, Betty; and what is more, you left it down here."

"Oh! so I did," said Betty, very much elated. "I remember that I left it beside the Wing Chair."

But when Betty looked beside the Wing Chair her other shoe was not to be found.

"Have you seen it, Wing Chair?" she asked.

"I won't tell," replied Wing Chair, mysteriously.

"The puppy was in here a moment ago," said the Big Mirror. "You had better run quickly, Betty, and see if he has carried off your shoe."

Betty went hippity-hop all through the house searching for the puppy, and at last she found him in the kitchen under the cabinet, fiercely shaking her shoe.

"Stop, naughty puppy!" she cried, endeavoring to grab the shoe, but the puppy was much too quick, and round and round the room he raced with the shoe in his mouth.

Betty raced round and round after him, crying, "Drop my shoe! Drop my shoe, naughty puppy!"

But, of course, the puppy did not drop the shoe, for he was having a perfectly beautiful time, thinking all the while that Betty was playing with him, and he shook it and shook it and growled with impish glee.

"Then, just as Betty was about to catch him, he darted under the big kitchen stove.

"Now," he said, cocking his little head side-wise and peeping out, "You can't possibly get me."

"Oh, yes, I can," cried Betty thoroughly out of patience, and down she went on her hands and knees and recovered her little shoe from the puppy's sharp teeth.

"There!" she cried. "I did!"

The puppy cocked his head sidewise again and didn't say a word.

"I am glad Betty found her shoe," said the Stove.

"I'm glad, too," said the Kitchen Chair.

"So am I. So am I!" said the Kettle, beginning his steam-song.

And the puppy under the stove went off to sleep, dreaming of the fun he had with Betty's shoe.

So, Betty hurried and reached school on time, after all. But after that she always saw that her shoes were in her room when she went to bed. That saved her a lot of trouble, and she was able to get to school on time.—Exchange.

* * *

Stoppers.

"To me," chuckled Jerry, "there is nothing as thrilling as the bobbing of a cork."

"Yes, after hours of patient waiting," laughed Jimmie.

"There wouldn't be half the thrill in fishing, if you couldn't watch for the bobbin' of the cork," agreed Daddy. "And I'll venture to say, that of the millions of corks used every year, few people give them a thought, or have the remotest idea where they come from."

"They hang from trees, don't they?" queried Jerry.

Jimmie and Daddy laughed.

"Oh, yes," giggled Jimmie, "they hang like apples, all sizes and kinds. A wonderful sight." And he went off into peals of mirth.

"Never mind," said Daddy, observing Jerry's embarrassment. "They really do come from trees, Jerry, but they are not in this shape."

"I don't know much about them," said Jerry. "I do know that they are dandy for fishing and have true 'stopping powers', but that is the limit of my knowledge. Do tell me about them."

"Gladly," answered Daddy. "In the first place, upwards of fifty per cent of the world's cork is produced in Spain and Portugal. The very finest is grown in various part of the six provinces.

"Whew," gasped both boys. "Plentiful, I would say!"

"Wait until you learn how long it takes to grow it," smiled Daddy. "As you know, cork is a very elastic tissue consisting of thin-walled and nearly cubical cells. It is really the outer bark of the cork tree, or cork-oak tree as it is called. These trees are very tall, from twenty to sixty feet in height and about three feet in diameter. The leaves are evergreen."

"How old do the trees have to be before their bark can be used?" interrupted Jerry, eagerly.

"There is something strange about that," answered Daddy. "The age of maturity varies in different parts of the tree. From eight to nine years are required for the trunk; from ten to eleven years for the first branches, and from eleven to twelve years for the second branches. It yields its best cork when it is about forty years old, but often goes on growing new coverings of bark until it is at least a century old."

"Good night!" ejaculated Jimmie. "How do they take the bark from these remarkable trees, and how often?"

"Not until the sap flows freely through the tree—usually from June to the beginning of September—does the 'stripping' take place. And it certainly takes an artist to 'strip' a cork tree. An amateur would ruin a tree.

"First, the trunk and the larger branches are completely stripped of the outer layer of bark. A ring is cut around the trunk at the base and another one just beneath the lower branches; a vertical cut joins the two rings, and the bark is then easily removed. The bark from the first stripping is so coarse and full of hole that it is worth very little on the market, but fortunately the tree at once begins to grow a new coat, and in eight or ten years is ready to be stripped again.

"When the cork has been stripped off it is allowed to dry or 'season' for a few weeks. Then it is boiled, to remove the tannic acid and to loosen the rough outer layer so that this may be easily scraped off. The cork is then packed in bales and is ready for shipment to all parts of the world."

"But how are its 'stopping powers' formed?" asked Jimmie, quickly.

"Stoppers are made almost entirely by machinery," answered Daddy. "The layers of bark are first put through a steam bath, so that they may be softened, ready for the scraping and cleaning process. A machine equipped wtih sharp knives cuts the layers into strips, which are sent to a machine that punches out the stoppers. The waste pieces are sent to smaller machines for the cutting of smaller stoppers. If they are to be made smaller at one end, they go through another machine. As a final step, they are held against a sandpaper wheel until the surfaces are smooth."

"But what is done with the waste from the smaller ones?" asked Jerry, alive with curiosity.

"Some of this is used in the making of lineoleum, which consists of cork powder mixed with linseed oil and spread on canvas.

" 'Spanish black,' a very fine color for paint, is made from the burning of linoleum, which consists of corkboards, life-saving belts, floats or buoys for fish nets, shoe soles, and numerous things are all made beneficial with cork."

"Well," sighed Jerry, "who would have ever imagined that 'cork' was as useful as all that?"—June Douglas, in The Presbyterian.

* * *

For the Southern Churchman.

ISN'T IT FUN TO DO?

Magda Brandon.

Isn't it fun to do;
To play you are mother, and mother is you?
Now she is your girl and quite willing to mind;
You are her mother, you're wise and you're kind;
Isn't it fun to do?

Isn't it fun to do;
To put on her shoes, and her other things, too?
You put on her dress, and her gloves, and her hat,
Have fun playing grown-up—talk this and talk that;
Isn't it fun to do?

Isn't it fun to do;
When someone at home's making candy, and you,
After candy's been poured into well-buttered dish,
May scrape out the kettle as clean as you wish;
Isn't it fun to do?

Isn't it fun to do;
To walk in the rain in a dress not so new?
To walk in the road in a faded old dress,
And splash in the puddles, shoes off, stockingless;
Isn't it fun to do?

Isn't it fun to do;
To visit younr auntie on paper that's blue?
You write her a letter, and press in a kiss;
By painting your lips, can't you see what it is?
Isn't it fun to do?

Isn't it fun to do;
When shadows come creeping, it's sleepy-time, too;
To kneel, pray your prayers, and then happily go
To bed, mother there to tuck covers just so:
Isn't it fun to do?

—Stories for Primary Children.

* * *

Faith in the Promises.

A person comes to the bank with a check. He believes it to be honestly his, and the signature to be correct. He puts it down on the counter, and the clerk puts out the money. But see, the man does not take it. He stands and loafs about; and the clerk looks at him and wonders what he is at. At last, when the person has been there long enough to wear the good man's patience out, the clerk says, "Did you bring the check to have the money?" "Yes, I handed it in." "Well, then, why do you not take the money and go about your business?" If he is a sensible man, he delays no longer; nay, he would not have delayed so long. He takes the money and departs in peace. Now, dear soul, if thou hast a promise from God—"He that believeth is not condemned," or "He that believeth hath everlasting life": dost thou believe? Then take the blessing and go about your business.—Spurgeon.

* * *

Courage is almost a contradiction in terms. It means a strong desire to live taking the form of a readiness to die.—G. K. Chesterton.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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NOTICE.
"The Virginia History Committee" is offering to the readers of The Southern Churchman. mimeographed copies of a valuable article on Lee, originally published in the "Southern Churchman", under the caption, "Putting First Things First", which, among other things, contains remarkable tributes to the Statesmanship of Lee, by three well-known New Englanders: Gamaliel Bradford, General Morr's Schaff and Dr. A. W. Littlefield. Four cents will secure one copy of this article, and ten cents will secure three copies of it. Address Mary D. Carter, Virginia History Committee, Upperville, Virginia.

CHURCH INTELLIGENCE.

(Continued from page 17.)

Rev. F. H. Harding, Secretary; Mr. H. M. Heckman, Treasurer; Judge E. E. Pomeroy, Chancellor; Rev. Wm. S. Turner, Registrar. The Rev. Messrs. J. M. Walker, Mortimer Glover and Dr. W. W. Memminger were elected the clerical members of the Standing Committee, and Judge E. E. Pomeroy and Messrs. Frank E. Bone and Mac D. Dexter, lay members.

Examining Chaplains: Rev. Messrs. J. M. Walker, H. Fields Saunenig, Charles Wood and G. W. Gasque.

Delegates to the Provincial Synod: Rev. Messrs. W. W. Memminger, D. D., R. R. Claiborne, Jr., David C. Wright, Jr., L. W. Blackwelder, Russell K. Smith, Charles E. Wood and J. D. C. Wilson, and Messrs. E. C. Pusey, Fred S. Gould, Mac D. Dexter, H. C. Chandler, T. Firth Lockwood, Floyd E. Baird and Mrs. E. B. Harrold.

On Wednesday evening at the Piedmont Driving Club the motion picture, "The New World," was shown to a large gathering, and this was followed by a diocesan reception.

The annual meeting of the Woman s Auxiliary was in session at the same time as the Diocesan Council. A splendid year of work was reported in the various activities of the Auxiliary. An address was made by the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, and by Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary. An informal reception was given to Miss Lindley and the new officers of the Auxiliary. A group of singers from the Fort Valley N. & I. School sang selections and helped the members to visualize something of the important work being done for the Negroes in this school.

F. H. H.

SITUATION WANTED.

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DEATHS

WINIFRED GRAVES CRENSHAW.

"Enter thou into the joy of thy Lord."

There are some people whose hearts literally radiate through their bodies, and through the lives of others. Such was WINIFRED CRENSHAW. Although not possessing the means to do all the things she would have loved to do for those less fortunate than herself, yet because she did all she could with what she had, because she gave of herself unstintingly and enthusiastically month by month and year by year, she had hundreds of friends and admirers in every walk of life.

Her chief charm was in unfailing loyalty, a downright sincerity and bighearted friendliness that reached out to all with whom she came in contact, which made her a unique and lovable personality, whose memory will linger in the hearts of her friends until that meeting in the other life, where such lives as hers will receive their just reward.

ELLISON CAPERS ANDREWS.

Fell asleep at his home near Arden, N. C., on Sunday, February 10, ELLISON CAPERS ANDREWS. He is survived by his wife and two young daughters. He was buried at River Side Cemetery, Asheville, N. C., on Monday, the eleventh, by Rev. Edgar Neff. Mr. Andrews was a devoted and beloved brother of Mrs. E. N. Joyner, of Lenoir, N. C.

Rev. E. N. Joyner.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

Visit From Dr. D. A. McGregor.

More than usual interest in Religious Education is being shown at the present time in the diocese, due to the visit of the Rev. D. A. McGregor, Ph. D., Executive Secretary of the National Department of Religious Education, and to an intensive Parish Institute on Religious Education, held in the Church of the Epiphany, Detroit.

Dr. McGregor arrived in the diocese February 19, and met with the Diocesan Department of Religious Education at luncheon that day. In the evening he attended and addressed a dinner meeting in St. Paul's Cathedral, which, like others of a similar nature held in various parts of the diocese, was planned especially for clergy church school teachers, but was thrown open to all interested persons. On Wednesday evening, Dr. McGregor met with the Saginaw Valley Normal School in Trinity Church, Bay City; on Thursday, with the Flint School of Religion in St. Paul's Church, that city; and on Friday, with the representatives of parishes in the Jackson Region in St. Paul's Church, Jackson.

On Sunday, February 24, Dr. McGregor will preach in St. Joseph's, Detroit, at the morning service, and at the vesper service in Christ Church, Bloomfield Hills. He will conclude his program by addressing the Diocesan Woman's Auxiliary at their monthly meeting in St. Paul's Cathedral on Monday, the twenty-fifth.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Three-Day Conference.

The clergy and laymen of the diocese have just closed a three-day conference period, in the Church of the Good Shepherd, Jacksonville, led by the Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado.

For two days, January 28 and 29, Bishop Johnson met with the clergy and discussed the Ministry in its threefold office, Priestly, Prophetic and Pastoral, as well as many other aspects of present-day church life, problems and opportunities.

On January 30, the Bishop met in an afternoon conference with some fifty laymen from Jacksonville and vicinity, and from a number of other congregations throughout the diocese.

Personal Notes

The Rev. Canon H. Adye Prichard, D. D., rector of St. Mark's Church, Mt. Kisco, N. Y., returned last Monday from a quick trip to England, during which he spoke at the preaching service at Westminster Abbey on Sunday, January 20, as one of the exchange preachers between this country and England.

The Rev. Henry F. Kloman is living in the rectory and supplying at St. John's Church, Cold Spring Harbor, Long Island, through February, while the rector, the Rev. Lyman C. Bleecker, is on vacation in Florida, recuperating from illness. Mr. Kloman recenly resigned as rector of Emmanuel Church, Cumberland, Md.

At a recent meeting of the Protestant Episcopal Church League, held in New York City, the **Rev. Wilbur L. Caswell** was elected First Vice-President of the League.

Miss Kathleen Platt, Student Secretary of the two Florida dioceses, serving the Episcopal girls of the Florida State College for Women, in Tallahassee, has recently announced her engagement to the Rev. Girault M. Jones, rector of Trinity Church, Pass Christian, Mississippi. It is understood that the marriage will take place early in the summer. Bishop Juhan has not yet announced Miss Platt's successor.

The Rev. Gordon V. Smith and Miss Leone Hollister were married on January 23 at Grace Church, Grand Rapids, Bishop McCormick officiating, assisted by the rector, Rev. L. B. Whittemore. A suitable gift from the clergy of the diocese was presented in token of their affection for Mr. Smith and their appreciation of his faithful work in the diocese. He has accepted a call to Ponca City, Oklahoma. Until the spring, St. James, Albion, and Trinity, Grand Lodge, will be under the charge of the Archdeacon, with the assistance

of the neighboring clergy and of local lay-readers.

Ordinations.

Mr. Alfred Palmore Harrison, a senior in the Philadelphia Divinity School, was made a deacon on Monday morning, February 17, 1935, at a Service of Ordination in the Bishop's Chapel, at the Church House, Philadelphia, the Rt. Rev. Francis M. Taitt, S. T. D., LL. D., officiating.

Immediately following, Mr. Harrison became assistant to the Rev. Dr. Louis Gouverneur Morris at Calvary Church, Germantown, succeeding the Rev. Frank Cox, recently called to the rectorship of the Church of the Redemption, West Philadelphia.

Mr. Harrison is a native of Philadelphia, and is a graduate of the Germantown High School, Brown Preparatory School, and Trinity College, Hartford-Conn. He has been a member of the Church of the Redemption, West Philadelphia, since childhood, and his Presenter was the rector of that parish, the Rev. Frank Cox.

The Rev. Robert Bruce Mason was ordained by the Rt. Rev. Bishop E. V. Shayler to the priesthood at St. James, Fremont, Nebraska, on February 13, 1935. The candidate was presented by the Rev. D. J. Gallagher and the sermon preached by the Rev. G. St. G. Tyner of St. Paul's, Omaha, a former parish of the ordinand. The Rev. Mr. Tyner urged greater spirituality in the clerical life, and stressed the need of silence before God a sa necessity for true Communion. At the close of the service a luncheon was served by the ladies of the parish, and several speeches were made by clergy present, a notable contribution being offered by the Rev. P. Markovich, priest of the Serbian Orthodox congregation of St. Nicholas in Omaha, who also took part in the laying on of hands.

The Rev. John M. Burgess was ordained to the priesthood on January 25 at St. Philip's Church, Grand Rapids, Mich., by the Rt. Rev. John Newton McCormick, D. D. The Archdeacon presented the candidate, and the Rev. L. B. Whittemore preached the sermon. Also participating in the service were the Rev. Messrs. Fowkes, Higgins, Farney, Hanson and Moffatt, and Dr. Wilkinson was in the congregation. The church was crowded to the doors and the service was very impressive. A luncheon for Mr. Burgess and the visiting clergy was given by the Bishop at Grace Church Parish House. Mr. Burgess has been appointed as priest-in-charge of St. Philip's.

Dr. Thomas' Funeral March 2.

Arrangements have been made for the funeral of the late Dr. George H. Thomas, for twenty years rector of St. Paul's Church, Kenwod, Ill., to be held in St. Paul's on Saturday, March 2. Dr. Thomas died at Tuscon, Ariz., February 5, but the funeral has been postponed pending the delayed arrival of Mrs. Thomas and other members of the family in Chicago. The Rev. Donald W. Crawford, assistant to Dr. Thomas, has been appointed priest-in-charge of St. Paul's until the vestry selects a successor.

Deaths.

The Rev. William Francis Parson, retired priest of the Diocese of Cennecticut, died in the Middlesex Hospital, Middletown, January 23, bringing to a close a very loving and fruitful ministry of more than forty years.

Born in Boston, February 13, 1869, the Rev. Mr. Parsons was graduated from St. Stephen's College in 1888, receiving later the degree of M. A., from the Berkeley Divinity School in 1891. He was ordained deacon in 1891, and priest in 1892. In 1892 he married Miss Ethel Stocking of Portland, and in the same year became rector of St. Stephen's Church, Schuylersville, N. Y., remaining there until 1896. After a year as curate of Christ Church, Troy, N. Y., he was successively rector of St. Luke's, Troy, 1896-1904; St. Andrew's Church, Darien, Ga., 1904- 1909, and the Church of the Incarnation, Atlanta, Ga., 1909-1911. He was Examining Chaplain, Diocese of Georgia, 1907-1909, and held the same office in the Diocese of Atlanta, 1909-1911. From 1911 to 1917, he was on the Missionary Staff of the Diocese of Rhode Island with residence in Phillipsdale, R. I. He was rector of the Church of the Ascension, Wakefield, R. I., from 1917 to 1921, and of St. Peter's Church, Weston, Mass., 1921-1927. In May, 1927, he returned to Connecticut, and became missionary-in-charge of Lyme and Niantic. From this work he retired in August, 1933, on advice of his physician, and went with Mrs. Parsons to her family home on Rose Hill, Portland. Surviving are Mrs. Parsons and one son, Paul S. Parsons, of Hartford.

The funeral was held on January 25, in the Chapel of St. John the Baptist, Rose Hill, Bishop Budlong of Connecticut, and the Very Rev. Sidney W. Wallace, Archdeacon, officiating.

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THOUGHTS for the THOUGHTFUL

We are punished not for our sins but by our sins—Fosdick.

"God singles no one out for trial."

Give us better men and we shall soon have a better world. Give us the Kingdom of God and it will enable us to solve all human problems.

God has no place for the people who will serve Him when it suits them best. In His army, only the minute-men can serve.

If Jesus is the perfection of our own true manhood, then to reach our own fulfilment is to live in Him. And love, not self-conscious imitation, is the way to such life.—Canon Raven.

Let us not confuse all the issues of life and death as we do by saddling the good and beautiful Will of God with the ills we make for ourselves.—Basil King.

"Each one of us has it in him to become a mirror of the Eternal."

"Our freedom is bought at the price of mistakes."

The slogan of the twentieth century must be that little but tremendous word —together. It is only together that we can ever hope to solve our tremendous problems and build a world in which the life of each is known to be essential to the fullest life of all.—J. H. Randall.

I do not know that there is any goal for any life that it is either right or reasonable to have or possible to advise than this—the likeness of Christ —no voyage, that is to say, that is not faring deliberately to God, according to the loftiest and loveliest revelation of God that has been given to us.—Rev. E. Milner-White.

What this generation needs to do is to return to the thought that there is a Pilot and that He is able to bring the ship into its desired haven, that there is a King who is able to subdue all His enemies and to govern all His domain, that the present is interwoven into His purpose and to Him is not a puzzle nor an enigma or conundrum.—Ex.

The Christian ideal of cross-bearing is at the bottom of all human life that is worthy.—Figgis.

We are apt to consider this age of ours to be critical in history. Of course it is; all ages are critical. This of ours is just as great and just as puny as any other age. It is just as full of despair and as full of hope. It is just as full of the vision capable of new creation as it is of the contemptible taking or leaving things as you find them. Do not allow yourself to be paralyzed by the fogs of thought over limited areas, and single problems, however important.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., MARCH 2, 1935. No. 9.



CATHEDRAL OF ST. JOHN THE DIVINE.

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LETTERS TO THE EDITOR

Russian Theological Academy in Paris.
February 20, 1935.

Mr. Editor:

We should be glad of your assistance in making more widely known the cause and the work of the Russian Theological Academy in Paris. The Presiding Bishop, from personal knowledge of the Academy, its staff and its accomplishment, says that "the importance of this work cannot be exaggerated." Dr. John R. Mott classes it "among the indispensable institutions of Christendom." The Archbishop of Canterbury cordially recommends it as "a Fund which deserves generous help."

Hitherto, each year, the Academy authorities have had to consider whether they could venture to open the Academy again. They have always decided affirmatively, counting on the support of Church people who understand the work. The contributions regularly received from England, from American congregations on the Continent and from the scanty means of exiled Russians have enabled the Academy to carry on for part of the year. For the rest they must have help from America.

In previous years, Committees in Boston, New York, Philadelphia and Washington, have obtained a substantial sum, but not the $10,000 which is needed from us. A sufficient number of modest contributions would put an end to this literally hand-to-mouth existence, and it is hoped that this appeal may find generous response in many quarters of interest in upholding constructive Christian service.

The Treasurer is Mr. Stephen Baker, 40 Wall Street, New York. I would gladly furnish further information.

Admiral R. R. Belknap,
Chairman of American Committee.

Dr. Zabriskie's Article.
February 16, 1935.

Mr. Editor:

May I thank you most cordially, and the Rev. Dr. Zabriskie through you, for his inspiring article in today's Southern Churchman, entitled "The Practice of the Presence of God." A brief letter from me cannot near do it justice, but the busiest pastor or layman will save time by reading it.

Incidentally, I also thank you for publishing my letter, "Usury," in the same issue.

James L. Smiley.

Annapolis, Md.

Prayer for Those at Sea.
February 16, 1935.

Mr. Editor:

About a month ago the Southern Churchman had an article remarking that the Prayer Book was retaining clauses that related to bygone conditions. Doubtless. But it is not eighteen years since, at our church here, they prayed for my son "at sea." And my "amen" was most fervent. The sea was infested by enemy submarines. The prayer was correct and to the point. May be needed again!

Have been reading the Southern Churchman more than fifty years. Lately my "thinking" has been wandering, for lack of the "Thoughts." Now, I have found them again, at the back of the paper. And on the front I see Bishop Cook's portrait. His predecessor, Bishop Lee, preached an epochal sermon at the Convention of 1868 in New York. A sermon from which you could very profitably make quotations. Was there and heard it. The Convention objected to publishing it.

Frank L. Moore.

Chatham, N. J.

World Day of Prayer for Missions.

The first Friday in Lent, March 8, will be observed by women throughout the world as a day of prayer for missions, following an annual custom that dates from 1920.

"Bear ye one another's burdens" is the theme for meditation and prayer. Baroness van Boetzelaer van Dubbeldam, Holland, developed the program, which is being translated into many languages.

The Day begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside and hamlet, join in praise and prayer until in the course of some forty hours the Day ends in Hawaii with evening services for young people; all these groups praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His life and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

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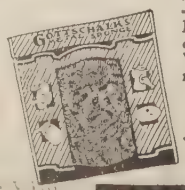
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EDITORIALS

Vol. 100. RICHMOND, VA., MARCH 2, 1935. No. 9.

Lent 1935.

The Church should be stirred this Lent with the realization that a worthwhile national movement is under way, and that as part of every parish and mission Lenten program comes the chance to share in the Forward Movement of the Church.

There is always a danger that people will become confused, and there is the danger of our people feeling that the Forward Movement is necessarily a movement to obtain more money. While unquestionably more money will result as an indirect result of the Forward Movement, it would be a mistake to allow our people to think this the chief aim. We know only too well that less money has been obtained because people have not had deep religious convictions or faith, but it is more important that such convictions be re-established than it is even for a budget to be balanced.

We hope that two dangers are being avoided in our plans for Lent. One danger is too great a multiplicity of services. The Lent that tries to have every day in an ordinary parish taken up with some novelty in the way of worship is apt to lose its value, because people become confused.

On the other hand, too great an indifference is equally a danger. There has been a tendency of late to suggest that Lent is, after all, just certain days in the early Spring, and no effort has been made to deepen or quicken the spiritual life of the people.

The Forward Movement, with its fine Lenten material, provides many thoughts for expressing novelty without making people feel that Lent is merely the religious bazaar. It calls us to a newer discipleship, and it gives a program for practical spiritual living. If we can only show people that the religious life is the practical life, we will have won half of our battle.

To those clergy who are to be visiting Lenten preachers, can we give a word of advice? We hope you won't make your sermon merely one that proved popular last Epiphany, for instance. You have the opportunity to bring a fresh voice and thought to a congregation that maybe thinks its own rector alone in an effort to deepen discipleship. You have an opportunity to show what Lent really can mean to others in another place and in another environment. Your visit is not to exploit you, but to add the authoritative voice needed to help the local parson in his work.

The Balanced Budget.

The announcement of the Presiding Bishop that the budget for 1935 was assured, came as a happy conclusion to the meeting of the National Council. It is well for us to remember two things in regard to this announcement.

First, we must remember that the budget is underwritten—not necessarily all subscribed for. Friends have been generous, but there is an eternal weakness inherited from the past by Episcopalians, that if we let things well enough alone, some wealthy men will come to the rescue and supply the money. This attitude is bad in two ways, for in the first place, if it is true, it is very bad for our own responsibility and growth, and, secondly, at the present time there are few men in any church rich enough to supply the demands of our work.

Lest we think that the present underwriting lets us out of any responsibility, we will do well to remind ourselves that the budget is only guaranteed in accordance with the pledges assumed by the various delegations at Atlantic City plus the additional guarantees just announced. So the Presiding Bishop's announcement should call for renewed efforts rather than relaxed.

The second thing which we should remind ourselves about in connection with this announcement is that, at best, this means the "emergency schedule" and not the budget. There will still be the suffering of reduced staffs in the mission fields at home and abroad and there still will be an opportunity for every diocese to respond to "The Challenge" issued by the General Convention at Atlantic City.

Whether we have actually learned the lesson of real partnership or not is a great question. There is too much of a tendency to look at someone else and compare our efforts with another's. Dioceses look at other dioceses and feel that they are doing well when viewed in comparison. Parishes do the same thing and individuals also. There is only one basis of real knowledge as to how well we are doing and that is whether in comparison to what we are doing for ourselves is our missionary giving something to be proud of or vice versa?

So while it is a happy thing that we can say that at least a good part of our work is assured for the coming year, we will do well to redouble our efforts in missionary education.

Church and World Problems as Others See Them

Italy Mobilizes for War With Abyssinia.

The Christian Century, February 20, 1935.

The trouble with dictators is this—they cost too much. They come to power usually because the form of government which they displace is held to be wasteful of the public energy and resources. But in the long run a dictatorship is likely to prove the most expensive kind of government on the market. The reason is obvious. A dictator must maintain a sense of national crisis in order to justify his dictatorship. Only the illusion of extraordinary necessity will keep the public in a state of mind content to see such vast power in the hands of one man or a little group of men. And crisis finally produces conflict—an expensive business. All of which is a somewhat abstract and roundabout way of approaching the discovery that Italy is in process of shipping huge reinforcements to Africa, where it is announced that she means to put an end to the troubles encountered by her outposts in dealing with Abyssinian attacks. Every line of the official announcement made in Rome on February 11, however, betrays the cynical nature of the imperialist adventure on which Mussolini has embarked. To call the mobilization of 250,000 troops "a purely defensive measure, intended only to strengthen our position along the border," is ridiculous. To say that this offensive is undertaken because of a skirmish in which five soldiers are alleged to have been killed, but which had been kept from all public knowledge for twelve days, until the first troopships were at sea, is to reveal the flimsy nature of the pretext. And to admit that the alleged clash took place "south" of Ualual—a spot on all maps, except those put out by Italy since December, a hundred miles inside the Abyssinian border—is as much as to admit that the Italian policy is simply that of picking a fight, to be followed by an easy conquest of a rich territory. What it all amounts to is Mussolini's need for a smashing victory somewhere to justify his regime. Since the price for such a victory in Europe is too high, he now seeks it at the expense of Ethiopia. But Italy, and perhaps all Europe, may find that the price even in Ethiopia is higher than is now foreseen.

Settling the Religious Problem for Children.

By Mary C. White.

The Churchman, February 15, 1935.

Thirty-six states in the Union require daily Bible reading in their public schools. How are the passages read and chosen? Is there an attempt to pick passages appropriate to the children's problems or to the national seasons or holidays about which the children are thinking? If passages are not chosen with thoughtful purposes what habits of thought will the children eventually develop toward the Bible?

To the Jewish child of the first century the Bible was his first text book. He knew it thoroughly, in spite of the fact that no part of it was written for children in the sense that books are written and published for them today. Nevertheless, he found in it something that caught his imagination and so have other children through the centuries.

I shall never forget the apathetic attitude of my young son sitting next to me in church one day, change into excitement when tthe minister said, "I am going to read to you about a beautiful friendship between David and Saul." Immediately the boy was alert and, fearing that I was as nearly asleep as he had been, he poked me and said, "You want to hear this. It's going to be good; it's about a friend of mine." And last year on Good Friday another son hurried me from home to get to the church service on time so that he would not miss hearing read the story of Abraham and Isaac. I must confess that I had never realized that it was read every Good Friday, but he had and did not propose to miss it.

A second approach in this search for religious conviction and culture that I would name, belongs to the field of worship materials, the hymns, the prayers, the rituals, the chorals; all those great mediums that have expressed through the ages the reachings out of man toward God. I should like my children to know many of these by heart as well as the stories of how they came to be written.

Recently I asked a girl of thirteen in my church school class to memorize Kipling's hymn, "Father in heaven who lovest all." I noticed she had a rather incredulous look on her face when I told her that she could find it in the hymnal. On questioning her, I found that she thought that I was joking. Kipling, the father of the Rickitickitavi story and originator of Mowgli and the elephants, writing for our hymnal! Impossible! On further questioning I found she thought that the hymnal had been written by a single person, sort of a "stodgy dried up man," she described him, who had sat down and had written the entire volume through from the first hymn to the last. We had failed that child, we her church school teachers. She had missed out on a great opportunity for fellowship, that feeling of marching along a part of an endless band of crusaders. Doctors, lawyers, soldiers, statesmen, members of the House of Parliament, authors, ministers, church school teachers, prisoners, these are the types of people that she would have met had she become acquainted with the our hymn writers.

Jesus must have known by heart much of the worship material of His day. Again and again passages were on His lips guiding Him at the crossroads. Even on that last day as He hung on the cross tortured in body and spirit, was it not the words of a hymn writer that those who were near Him heard Him repeating to Himself?

The Hauptmann Trial.

The Living Church, February 16, 1935.

What are we to think of an entire nation that centers its primary attention for over a month in a courtroom where a man, guilty or innocent, is fighting for his life, almost single-handed, against not only a prosecutor but a press and public determined to trap him at any cost? What are we to think of society women who go to this modern inquisition as to a social function, and wear at their necks reproductions of the kidnap ladder that has been the chief bit of material evidence? What are we to think of the Rotary Club of Flemington that conceives of its civic service in terms of supplying ushers for the crowds attending the trial? What are we to make of a sensation-hungry public, that demands every gruesome detail, immediately and fully, so that the courthouse must be converted into a maze of telephone and telegraph wires, in order to carry the picture of the trial to the farthest corners of the country as rapidly as possible? What of the newspapers that pander to this perverted taste, and fill their columns with yards and yards of drivel and worse, by highly paid sports writers, novelists, criminologists, astrologers and sob sisters of both sexe? What of the movies, taken and distributed in defiance of court order and common decency?

Can it be that the public interest is truly aroused by

(Continued on page 9.)

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D D

Some Greater Aspects of Christanity

Part Three.

The search for Reality has been going on almost, if not quite, since the beginning of history. The philosophers have sought for it with the clear recognition of the facts that there must be something underlying the mere outward appearance of things, but they have never been able to reach it. In modern times, Natural Science has taken up the quest and has sought diligently to explore the universe on the one hand, and the atom on the other, hoping to understand them and their relation to man and human life. It would seem that the final result of this investigation is that, after all, Reality cannot be reached by the methods which natural science has devised to enable it to probe to the innermost secrets of Nature.

A Remarkable Testimony.

Professor Eddington, a leading authority in these matters, has this to say on this vitally important subject:—"Briefly the position is this: We have learnt that the exploration of the external world by the methods of physical science, leads not to a concrete reality, but to a shadow world of symbols, beneath which those methods are unadaptable for penetrating." Is there, then, no possibility of reaching that Reality for which this age-long search has been made, first by philosophy and in more modern times by Natural Science? Can we be content with mere symbols which simply bear witness to a hidden mystery which the ordinary means of knowledge are incapable of penetrating? Professor Eddington goes on to say this, however:—"Feeling that there must be more behind, we return to our starting point in human consciousness—the one center where more might become known." ("Science and the Unseen World," page 73.)

The Spiritual World the Real World.

We must turn, therefore, from the external world to the world within ourselves to find in human personality the true medium through which we can come into contact and communion with Reality. This is doubtless because human personality has a spiritual basis, and is related more nearly and more permanently to the spiritual world within, rather than to the physical world without. To the latter it belongs only temporarily, as a passing guest, whereas its real home and its abiding place for all eternity, is the spiritual world. If this be so, as we Christians believe, then the spiritual world is the only real world, as distinguished from the world of shadows, which Professor Eddington declares that Natural Science has discovered the physical world to be. It is because we belong more especially to the spiritual world that we share in its reality and we believe that, although that which is physical in our nature will pass away, our spiritual nature will persist and pass beyond death into a higher state of existence. We believe, too, as Christians, that we have the power and capacity to hold communion with The Supreme Reality, God Himself, and that He holds communion with us through the presence of His Spirit within our souls.

Our Responsibility as Witnesses to the Truth.

This belief and assurance on our part should lay upon us the obligation of proclaiming to the world the true and only pathway to Reality, through the Way appointed by God Himself, even through His Son, Jesus Christ, who Himself said:—"I am the way . . . no man cometh unto the Father but by me." There is another obligation which our position, as witnesses to this Truth lays upon us, that is, to take advantage of our privilege of access to God as our heavenly Father to seek for blessings for the enrichment of the world in which we live. The spiritual world must contain far greater and more wonderful treasures and of a far higher order than anything which nature can bestow upon us. St. Paul speaks of "the unsearchable riches of Christ," as being accessible to the Christians of his own day and, therefore, to ourselves. He also says in the eighth chapter of his Epistle to the Romans:—"He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Our Relation to the Divine Resources.

When St. Paul says that God having given His Son for our redemption will withhold nothing back from us which is really for our good, we have, as it were, the Divine resources placed at our disposal for the bringing in of the Kingdom of God on earth. We, as Christians, owe it to humanity to make the fullest use of this great and glorious opportunity. What Natural Science has done for the world through the development of the resources of nature, is as nothing compared to what Christianity can do for the world by developing to the fullest extent the resources of the spiritual world. There are certainly plenty of almost urgent invitations given by Christ Himself to make full use of all the resources which His coming into the world and His death upon the Cross have made accessible to us. For example, what could be more full of assurance than this:—"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you. Hitherto have ye asked nothing in my Name, Ask and ye shall receive, that your joy may be full."

Faith in Nature Versus Faith in Christ.

The mighty works which are being done in the world today are being done not by Christian believers, but by the men of science, and it is because they have more faith in Nature than we Christians have in Christ and His Words of power. If Christianity is to be raised from its present prostrate position to the leadership of the world, it can only be brought about by its manifesting that it is in a position to bring forth from the spiritual world more power to bless mankind than can be brought to pass by any other agency.

Church News of Virginia in the Eighteenth Century

Mary F. Goodwin.

We would feel quite dismayed if the historian of the future judged the Church and its works today from our daily newspapers. But in lieu of other sources, we may get something of a picture of the Church life in colonial times from the Virginia Gazettes of the eighteenth century, when restraint, rather than sensation, was the mark of a well-conducted paper.

The Life of the Church in Virginia during the colonial period, which is often represented as barren, was filled with activities comparable in a small way to those which occupy us today. It is a mistake to think the Church then had no live interest for her people. It had an intimate place in their lives. The great patriotic festivals were celebrated here. How astonished we would be if the walls of our quiet country colonial churches could echo again the services which have taken place in them in the past—the Commination ritual, thundering out curses against the enemies of the State. We study about the "Thirty Years War," "The War of Austrian Succession," and so on, in school, but we forget that these were our wars, as they were Englands, and in our own churches prayers were offered for the success of the royal arms, and the confusion of the enemy. For many years the memorial service on the anniversary of the Martyrdom of King Charles was held; prayers of thanks for the restoration of the royal family were offered, and then the petitioners to the Throne of Grace busied themselves to limit the power of the throne of the Stuarts. The death of a sovereign in the far-off motherland called for a service of mourning and sorrow. Its gloom was dispersed, often on the same day, by the gorgeous pageantry of the celebration of accession of another ruler. Later, as the clouds of war gathered, the statesmen were called together for services of "Prayer and Fasting." Such services were frequently held in Bruton Church during the troubled days preceding the Revolution.

But it is of less stately things we would write; the more intimate happenings which we find chronicled in the Gazettes.

Three times churches were advertised as having been robbed.

"June, 1746. Stolen out of the Angelica Chappel, Nottoway Parish, Isle of Wight County, the Communion and Pulpit Cloths. They were made plain, of very fine purple in Grain Broad Cloth."

"May, 1752. Stolen out of Ware Church, Gloucester Co., last week, the Communion Table and Pulpit Cloths of Crimson velvet double laced with gold; also the surplice and Gown."

The church in York County suffered a similar disaster in 1770.

"The church in Charles Parish, York Co., was broken into and robbed of a damask Communion table cloth and napkin, a surplice and silver cup marked C+P holding about three pints."

The obituaries of ministers range from a most fulsome eulogy to a bare notice of his passing, which leaves one wondering as to his popularity. In 1738, the Rev. John Skaife died. "He was a gentleman of affable and courteous Behavior, and was well beloved by his parishioners, among whom he exercised his sacred functions nearly 30 years with general approbation."

The Rev. William Robinson, Rector of Stratton-Major Parish, was "a gentleman much esteemed by all who knew him."

In 1754, there was established, at the instance of the Rev. Thomas Dawson, Commissary of the Colony, the Widows and Orphans Fund, the only organization which survived the adjustment period after the revolutionary war, and which functioned in Virginia until it was absorbed in the work of the Pension System in 1917. In making an appeal for this cause, at the opening of the Annual Convention, Mr. Dawson said, "Give me leave to recall to your most serious consideration the cause, the mournful cause, of the Widows and children of our deceased Brethren. Consider, I beseech you, the lamentations and bitter woe of a widow and numerous offspring weeping over the remains of an indulgent Husband and tender parent, destitute of that maintenance which was acquired by the sweat of his studies, or accrued to them by the rights of his profession." The results of this appeal was an annual sermon preached in the church at Williamsburg, at which time a collection was taken. The contributions were acknowledged yearly, and amounted to a tidy little sum.

Ministers were wont to take advantage of special occasions to preach on "timely" subjects. In 1771, "on the occasion of Mr. Thomas Nelson and his bride first attending service at the Church at Stratton-Major after their wedding, the Rev. Mr. Dunlap preached on Jacob and Rachel in his usual animated manner, and the subject was handled in a new and striking manner." In 1772, "The Rev. Mr. Oglivie preached the funeral sermon on the occasion of the drowning of a boy, from the text, 'It is the Lord,' a discourse very well adapted to the melancholy occasion, and much approved by the hearers."

Stratton-Major fell on evil times, and had to sell her organ. "For sale: A church organ, which for elegance and sweetness of tone is inferior to none on the Continent. Cased in Mahogany, pipes gilt and the Imagery which adorns it striking and as large as life."

Perhaps it was the success of the Widows and Orphans Fund which turned the eyes of "appealers" to Virginia, and the precedent has never been broken. In 1766, and again in 1768, the Governor asked the Church people for funds for the sufferers in Montreal where disastrous fires had twice almost wiped out that little city. The response was liberal, and the governor later thanked the donors for their generosity. Dr. Witherspoon, the president of Princeton, then Nassau College, visited Williamsburg in 1769, and spoke in behalf of "the College of Nassau at Princeton" in the Capitol yard, there being no house in town large enough to accommodate the crowd. "Upwards of sixty pounds was raised for such a benevolent purpose."

Whitfield, the friend of Wesley, preached twice in Bruton Church, and other visiting divines were heard there. But later, when the feeling between the Established Church and others became more acute, these itinerants preached out of doors. In Norfolk, in 1772, "All the ladies and nearly every order of people here are become proselytes to Methodism:—I dare say there were nearly 3,000 people to hear Mr. Pilmore on Sunday in the fields. They flock to him from every quarter and invite him to preach in every neighborhood."

And so we see from the daily press of the eighteenth century, that the Church played an important part in the life of the people. While much of it seems crude to us today, it is the same Church.

It came to us, and goes to future generations, through its personal appeal to individuals.

Changing Scenes

Rt. Rev. James E. Freeman, D. D., LL. D., D. C. L., Bishop of Washington.

Life is kaleidoscopic, it is ever changing. We are so constituted that we normally seek for variety. Without it life grows stale and uninteresting. From youth to age Micawber-like we are seeking for new things to turn up. In its truer sense life itself is an adventure. It is a perpetual becoming. The constantly recurring changes leave their marks upon us and our lives eventually become records of the transitions and crises through which we have passed.

In reading the story of the lives of the good and the great we can readily mark the outstanding events that have molded and shaped their characters and given them their peculiar distinction. The brief annal that contains the story of the life of Jesus discloses the readiness with which He accepted the changing experiences in His brief life. He might have lived in the quiet of the hill-town of Nazareth and from it made those great statements that have given Him the foremost place among the world's great teachers. There was no evidence of restlessness in His career, but a marked desire to spread His message in the cities, towns and villages which He visited from time to time.

On one occasion, at the conclusion of a memorable utterance, where He was left alone with His disciples, as the evening approached, "He saith unto them, let us pass over unto the other side." Taking a small boat He ventured forth upon a quiet lake, but suddenly, "There arose a great storm, and the wind and the waves beat into the ship." Confused and frightened, the disciples found Him "in the hinder part of the ship asleep on the pillow." Amazed at His unconcern, they awoke Him, saying unto Him: "Master, carest Thou not that we perish?" Unperturbed, we read that, "He arose, and rebuked the wind and said unto the sea, Peace be still, and the wind ceased and there was a great calm.

It is clearly evident from the record that the purpose in taking these disciples out upon the lake to cross over unto the other side was designed to give them a fresh demonstration, not only of His power, but of their security while in His company. It was doubtless one of the great experiences of their lives, and served to give them a finer demonstration of His prevailing power and care for them. It was an evidence of His deep and affectionate concern for the well-being of those who appealed to His consistent care and protection.

As we enter a year with its unknown and untried pathways, as we face what may be fulfilled hopes or bitter disappointments, it is a source of sustaining comfort to feel that we may venture forth in the assurance that His companionship and friendship will not fail us in the crises of life; that, come what may, we have His Promise that He will never leave us nor forsake us. Our expressed beliefs may be crude and simple, but it is characteristic of most of us to hold that we are kept by the power of God.

It is with this belief that we venture forth upon the new experiences that lie ahead, trusting and hoping that, come what may, we shall be sustained and strengthened for every test that may be laid upon us. Such a belief will enable us to meet trials and bitter disappointments, and to face them with stout hearts and obedient wills.

Thus we venture forth to the other side, with hopeful expectations and supreme confidence in His keeping power. Greater than self-reliance is God-reliance. There is something fine and reassuring in that ancient promise: "I, the Lord thy God, will hold thy right hand, saying unto thee, 'fear not, I will help thee'."

"Theophilus Attacks Matassen"

By the Rev. Louis Tucker, D. D.

The title is from a rather dull Church History and it is quoted here because neither you nor I know who Theophilus was, nor who nor where was Metassen. Yet Theophilus, in his own day, was much more important than we are now for he got himself mentioned in history, which neither you nor I are likely to achieve; and his will and his passions were probably stronger than ours, for we have no uncontrollable wish to attack anybody. Even Metassen was probably more alive than we are now, if fright or fury make for intensity of living. The whole thing was once utterly, tensely, glowingly important; and now we know nothing at all about it except the names. We could, of course, find out more, for libraries abound and books of reference are large and many; but the interesting thing in the incident is that it is not now important enough for us to look it up. It shook the world once, at least enough to shake its way into a history; and now it is forgotten. Metassen was a person or a place; but Theophilus was certainly a person of like passions with ourselves, and abler. Now, stripped to the bare bones of utter ignorance, the one important question about him is, Did he act honestly, kindly and bravely? You and I do not care which won, Metassen or Theophilus. We do not care what was the cause of the attack, except that, from our knowledge of mankind, we judge that, whatever it was, it was probably inadequate. The only shadow of interest in the whole matter, for us, is the manner of it. Was Theophilus wise, just and kindly, or was he cruel, fault-finding and self-satisfied? Impartial Death measures with equal tread the graves of simple peasants and great kings and gives to each six feet of good, green earth and all eternity; and all of interest, now, even to themselves, about their lives here is, were they kind and penitent or hard and cruel?

Stripped to the bare bones of a perfect knowledge, is not that all that God cares about any of us? If the immense blue dome of Earth's vast sky turned to a funeral bell and tolled for anyone of us, what more could it toll now than, "Cruel, Impenitent," or "Merciful, Repentant?" It is not necessary we succeed in what we undertake. You and I do not care whether Theophilus succeeded. It is not necessary we be wise. You and I think it rather probable Theophilus was foolish. Most attacks are. If he were kind and humble in his heart or if he were harsh, stubborn, proud, impenitent—concerning that we care and nothing else. What more, among the monumental years that from the drifting dust of centuries rear their forgotten glories, could catch, or needs to catch, our glance than that?

So, too, concerning us and this keen life which races in our veins and flashes round us and seems to us so utterly important—the matter of it is of small concern, the manner is the only thing that matters. This is good news; for we cannot control the matter of our lives; at least, not fully. Riches and poverty, sickness and health, even happiness and unhappiness, are largely

(Continued on page 9.)

The Friends of the Cathedral of St. John the Divine

Address of Bishop Manning at Inaugurating Services

This service, in which we are taking part, is one of great importance in the history and progress of the Cathedral, for we are inaugurating a Society to be known as "The Friends of the Cathedral of St. John the Divine," and we are gathered here to ask God's blessing upon this undertaking.

This Society, which we are now forming, and in which many of you have already enrolled yourselves, has three principal purposes.

First, its purpose is to enlist and enroll a great company of men, women and children who see the splendid vision of this Cathedral and realize what its erection means to the cause of Religion in our city



The Sanctuary.

and country, and who will thus feel that they are in personal relation with the Cathedral and have a direct share in its influence and work.

Every one who is on the roll of this Society will have the right to feel this no matter where he may live, no matter what may be his other religious interests, and though, perhaps, he may only occasionally be able to come here.

Second. The influence of this Cathedral as a Witness for Religion is already felt throughout our country and in other lands and the purpose of this Society is to make known still more widely and generally all that this great Cathedral represents, its aims and ideals, its missionary power as a witness for Christ and His Gospel, its spiritual influence on the multitudes who visit it from far and near, its appeal to people of all kinds and of all religious views as shown by the records week by week in its Visitors' Book, and the influence of its magnificent architecture from the standpoint of culture, of art and education, as well as of religion.

You, who are enrolled in this Society, are asked to bear your part in making known the message and the mighty influence of this Cathedral and in showing the vision of it to others. And to stimulate and keep strong your own interest you will receive its literature and its reports of progress, and you will be invited each year on an appointed day to join in a special pilgrimage to the Cathedral to see and hear what has been accomplished, and to join in prayer for God's blessing upon our further efforts.

Third, the formation of this Society will give opportunity to all by an annual gift of any amount, large or small, to have a personal share in all that the Cathedral stands for, and the funds thus received will, we hope, be a great help in the carrying on of the work. The use of the funds thus received is not restricted, but they are needed at this time for the maintenance of the work of the Cathedral and of the dignity and beauty of its worship.

As you know, there is no debt on this great building, for which we are deeply thankful, but our endowment funds, which we were most careful to provide for maintenance, have suffered, as all endowment funds have in this financial depression. The money that we spent we have in these granite walls which will stand forever, the money that we saved we have lost in part, through depreciation of the investments, which is a striking reminder of the uncertainty of all treasure laid up on earth. And so we need funds for maintenance.

Our great Nave, one of the noblest in any Cathedral in the world, stands now complete, but it cannot be opened for use until our funds for maintenance are considerably increased. The gifts received from this Society will be applied towards this. Membership in "The Friends of the Cathedral" does not depend upon the amount contributed. The smallest annual gift entitles one to membership in the Society, but at the same time we must hope for large and generous gifts from those able to make such gifts, if our funds are to be sufficiently increased to enable us to open our glorious Nave, which now stands ready and waiting to be brought into use.

You, who are enrolled as Friends, will, I know, feel it a privilege to stand in this relation to the Cathedral, for it is an undertaking in which we may all feel a deep satisfaction and a just pride. You and I did not inaugurate this vast enterprise. More than sixty years ago this Cathedral project was initiated.

We are carrying out the vision of those who went before us. It is our privilege to build on their foundations and to have part in the erection of the greatest House of Prayer and Worship in our land, and the greatest of all the Gothic Cathedrals in the world.

This is the undertaking of which you are the enrolled and enlisted Friends. I ask you to give it your strong support and to invite others, all with whom you have influence, to join with us and so make this Society of the Friends of the Cathedral a great power in the maintenance and carrying forward of this noble undertaking in the name of God and of Religion.



The Nave.

Anthem, "The Pilgrim Pavement."

Can you hear adown the future,
Echoes of a moving throng
Treading down the Pilgrim Pavement
In procession, millions strong?
Can you see their rapt expression,
Do you hear the choral beat
Of their pilgrim song and psalter,
Can you mark their sandalled feet
Slow advancing to the altar,
Toward the candles tall and white;
Toward the focal point of worship,
Where the Pavement leads to Light.
Restless feet, returning weary
From dim avenues of care,
From a vast dissatisfaction,
To the vaster aisles of prayer.
Entering with steps that falter
Or that forward surge apace,
Seeking, finding, strength and solace
Where the Pavement leads to Grace.

Pilgrim Pavement, you are winding
Through the dusty hills of Time,
With the flow of a great river
Curving in majestic rhyme,
In a long continuation
Of a pathway lone and far,
Ages since, gold-paved and fashioned
By the bright Judaean star.
Through dark ages unbelieving,
Through embattled years of war,
You have borne your pilgrims onward
Where the holy Mysteries are.
Here have men beheld the vision,
Touched the seamless robe of Him,
Heard, with ears unsealed, the singing
Of the plumed seraphim.

On your stones have saints and sinners,
Kings and paupers travelling met,
Only here may men as brothers,
Rank and age and race forget.
Kneeling in united worship,
Here, at last, the great assent,
Here the full, the one solution,
Of the world's entanglement.
Pilgrim Pavement, you are stretching
Not across these stones alone,
But where'er there stands an altar
Where Christ waiteth for His own.

O presence ever waiting!
O Rose of Sharon there!
Shedding your balm forever
On human grief and care.
O mystical renewal
Of forces lost and spent,
O touch of Love supernal,
All-healing Sacrament.
O changing wheaten wafer
That veils the changeless One!
O chalice of the Living Grape
Still lay Thy Grace upon
The lips that here will see Thee
Through ages yet to be
The Pilgrims who since Bethlehem
In faith have searched for Thee.

This hymn, "The Pilgrim Pavement," was specially written by Mrs. William Ordway Partridge for the dedication of the Pavement in the Nave of the Cathedral on Sunday, March 11, 1934. It has been set to music by Dr. R. Vaughn Williams and appropriately is sung for the first time in this Cathedral to which it is dedicated.

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THEOPHILUS ATTACKS METASSEN.

(Continued from page 7.)

beyond our own power. We plan one thing and we achieve another. But the whole manner of our earthly lives is all our own to do with as we will. We can be penitent, kind, admit mistakes, and try to do things better; or we can be proud, hard, self-confident and reckless of most others. We think mistakenly the second brings success in worldly things; but even if it did it would be worthless, for success does not matter. When the Recording Angel writes our deeds, summarized to a sentence, he will say, in a language harsh as our own, "He was unkind and died impenitent," or else, in some celestial dialect past our deciphering, "Merciful always and, for his mistakes, humbly repentant!"

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CHURCH AND WORLD PROBLEMS.

(Continued from page 4.)

a desire to see justice done? If so, 'twere laudable indeed. But the evidence does not support that finding. The public is interested in the Hauptmann trial, not because of a desire that justice be done, but because it is a spectacle that appeals to the innate morbidity of all of us. The appeal is of the same calibre as that which, until a hundred years ago, made the public execution a gala event. Nowadays, we have grown softer and more squeamish. We don't like the sight of blood, so our spectacle is the trial and not the execution, though the yellow press follows the convicted criminal to his death agonies and reports them in detail whenever it can.

THE WOMAN'S AUXILIARY

More or Less Permanent Preparation for National Defense?

The answer lies within the enlisted personnel. Suppose we were preparing for war, do you think that we would consider a few weeks sufficient time in which to recruit and supply for service the fairly well-disciplined reserves of the Army and Navy and Marine Corps? Yet, that is just what we try to do as Christian people in our war against the world, the flesh and the devil.

This is the pre-Lenten Season—only a few days left for preparation before the great siege is on. Who will be the victor and why?

At this time of the year, when we have somewhat recovered from the January bills and the orgy we have made of Christmas, we have usually planned to attend the Conference on National Defense. This Conference is called anually by patriotic societies and held in the Nation's Capital, for the particular purpose of spreading information in regard to the status of our National Defense, or lack of the same! We go home filled with statistics, which generally get so mixed up en route that the prominent speakers would hardly recognize their brain children, and we wonder what can be done about it all. It seems so necessary and yet so hopeless to keep on in the same old way—taxing, building, destroying—for years on end! Is it any wonder that the Communist says to us, "You have had 1900 years to establish a Christian Civilization—what have you done about it?"

It occurs to me at the moment, out of the clear blue sky of hope and trust, that we Christian people can do something about everything, if we so prepare ourselves that we are fit for the fray, and our ears attuned to the Bugler's call.

Let us use this next week in prayerful preparation for Lent, so that, during that quiet penitential season, our natural resources may so develop through constant service under our spiritual Christian leaders that we may be found acceptable recruits for the Army of God. Our training camp may best be held right in our own hearts and homes, the regulation equipment is ours for the asking.

We are great people for saying what we would do if we had the chance. Remember this, in this pre-Lenten season—we have the big chance that so many millions have not had and what will we do with it this eventful year?

Let us give our leaders and our loyalties a "new deal" and use this sacred season to put to rout the pitiful passions that destroy us, and resolve to spend the forty days of Lent in building up our defenses in the image of God, that they may be found to be permanent in structure and international in scope. These are gilt-edge securities that do not tarnish by daily use, and the value of which does not diminish in times of depression.

Japan is our subject for study during Lent—so is it the subject for Press War scares. Each of us has a responsibility on this subject. If you cannot attend an interesting study class, take the initiative and form a reading circle and meet once a week and discuss and exchange your books over a cup of tea, and be prepared to accept your own responsibility regarding Japan and Orientals in America! Shall it be War or Peace? The answer lies with you.

The Garden Club of America goes to Japan this summer. What a wonderful message of understanding they could take, if those delegates who are Episcopalians, would use their opportunity to study Japan from a Christian standpoint during this Lenten season! Do we not owe Japan something permanently good in exchange for the pleasure they will so gladly give us? If we could put into their hearts a recognition of the desire we women feel for Peace and Good-will among men, we would have fertilized the soil for a larger and deeper planting and an abundant harvest of those perennials worthy of permanent cultivation.

If we would have a triumphant Easter, let us sincerely endeavor to become prepared to promote those things that may be of permanent value to our nation and to the world.

The Church is calling on her reserves—the zero hour is now. No one else can answer to our name when the roll call is sounded. Therefore, let us be ready to sing out with gusto a cheery, "Here am I, Lord; use me!"

E. F. B. B.

Detroit, Michigan.: Parish Educational Secretaries of the Diocesan Woman's Auxiliary in the Metropolitan Detroit area met with Mrs. Wm. L. Torrance, newly-elected Educational Secretary of the Auxiliary, in St. Paul's Cathedral, February 26, for an Educational Institute.

The Institute opened at 11 A. M., with an address on "Ways and Methods of Conducting Study Groups," by Mrs. Torrance. A discussion followed the address. Luncheon was served, following which the Ven. Leonard P. Hagger, Archdeacon of the Diocese, talked on "Impressions of Modern Japan."

From two until three, there followed a presentation of the study books, "Japan" and "Orientals in America," by Mrs. F. W. Baeslack, and various phases of the Bible by Mrs. Otey R. Berkeley. At three a dramatization, "Japan," was presented under the direction of Mrs. Armond Cassil.

Harrisburg, Pa.: The Devotional Committee of the Woman's Auxiliary of the Diocese of Harrisburg, Mrs. Wyatt Brown, chairman, is undertaking a pre-Lenten campaign to arouse renewed interest and stimulate church attendance throughout the diocese. One feature of the campaign involves cooperation with the Forward Movement, especially the distribution of the Lenten pamphlet, "Discipleship."

A Junior Branch of the Woman's Auxiliary has been organized in the Diocese of Harrisburg. Eighty representatives from parishes in the diocese attended a meeting of St. Stephen's Cathedral, Harrisburg. Mrs. Harry Fitch, Milheim, Pa., a communicant of St. John's, Bellefonte, was elected chairman of the Junior Branch. Miss Sallie Dean, provincial director of Junior Women's Work, and provincial representative on the National Executive Board; Mrs. Wyatt Brown; Mrs. William Rote, Lancaster, Diocesan Director of the Church Periodical Club; Mrs. James Spotts, Lancaster; and Mrs. Lesley McCreath, President of the Cathedral Chapter of the Woman's Auxiliary, addressed the meeting.

Records.

Province of Washington: One diocese in the Province reports that there is a branch of the Woman's Auxiliary in every parish. Are there others with this record?

How many parish branches in your diocese report a blue box in the hands of every woman?

How many parish branches in your diocese report every woman an active member of the Woman's Auxiliary?

Can some one report a parish where each family reads a Church paper?

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

THE HARMONY OF THE EONS: By Eugene Charles Callaway. Cloth. Pp. 370. Published by the author, Box 1875, Atlanta, Georgia. Price, $1.

Thoughtful people, Christian and otherwise, are beginning to realize that the Christianizing of the world is beyond the power of the Christian Church. The greatest missionary century closed in 1900, with four hundred millions more heathen than at its beginning, to say nothing of the pagans in so-called Christian lands.

Has not the Church erred in its calculations? Does the Word of God assure us of the result thus sought? Let us be teachable and reasonable as to this question. Mr. Callaway designs to illumine our minds. He shows just what our Lord and the Apostles regarded as the meaning of this "age" (dispensation). The divine filing cabinet (so to speak) needs looking over and our author seeks to assist us to this end.

Why did our Lord Jesus in the synagogue in Nazareth close His reading of Isaiah 61:1-3, with the words, "To preach the acceptable year of the Lord," and add, "This day is this Scripture fulfilled in your ears?" Because He was dwelling upon the dispensation He was then to inaugurate. "The day of vengeance of our God", which follows in the prophecy, had not, and has not, yet arrived.

He dared to predict fearful times ere the close, not of the world, but of the eon in which we live. "Men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25-29, 34-36). Was a converted world in His vision as He pathetically questioned, "When the Son of Man cometh, shall He find the Faith" (Luke 18:8)? The Apostolic testimony agrees with this perspective. See 1 Tim. 4:1; 2 Tim. 3:1-5; 2 Peter 3:3-9. The entire book of the Revelation accords with this outlook. This is not because our Lord is not able. But because He had not intended the Church should accomplish what the Church has thought was to be its work. The universal reign of righteousness is not within the province of the Church to bring to pass, save as it reaches and brings to its Lord the souls it has the authority to enlighten. It should and must stand for righteous living and Christ-like character, of course.

A confirmatory and satisfactory Scriptural revelation as to Mr. Callaway's contention lies in the decision of James, the brother of our Lord, who presided at the Council of Jerusalem. In the light of concurrent predictions, the plan of God during the present age is to take out of the Gentiles a people for His name; and then to rebuild "the tabernacle of David, which is fallen down" (Acts 15:12-18). Observe that the Nunc Dimittis of Simeon (Luke 2:32) declares our Lord to be "a light to lighten the Gentiles and to be glory of Thy people Israel." Our Lord mentions the times of the Gentiles as having a close (Luke 21:24). St. Paul writes of the completion of the era of the Gentiles (Romans 11:25). Let every devout and contemplative student of God's Word read with sympathy the entire eleventh of Romans and discern the perspective of what, when the "fullness of the Gentiles be come in," God intends to do. There is coming, must come, a dispensation when His own race will see Him and acknowledge His sovereignty. Compare Matt. 23:37-39 with Zech. 12:10 and then pass on to the exultant paen of Isaiah 25:9.

We have before our eyes the portraiture of this very dispensation which will follow that in which we are living. What is the meaning of the Russian and German persecution which has driven thousands of Jews to the land of Abraham? Consider that until 1835, but three hundred Jews were permitted to live within the confines of Jerusalem. Now in the holy city and its environs close to one hundred thousand dwell. Was it a mere fickle wind of the goddess Chance that England, always friendly to the ancient race, should have been chosen by the League of Nations to hold the mandate of Palestine? How comes it that the soil, but recently pronounced arid and waste, sterile and impossible, is now producing citrous fruits of superlative grade; and grapes as well, luscious and abounding? Even the Dead Sea promises to be a health resort; while its bosom is said to embrace fabulous wealth. Why should Palestine be the only land where there is no unemployment? If we have no answer, God has.

Because the Church, in the fourth century departed from the dictum of the Fathers, "Distinguish the periods and the Scriptures will harmonize," confusion has resulted; and we have become accustomed to receiving what God did not deliver. We use the term "General resurrection" in a jumbled sense. There is a general resurrection mentioned in Revelation 20:11-13, where "the rest of the dead" who had no part in the first resurrection stand before God for judgment. And they are judged according to their works. This is not a place for exegesis of this passage. Its mention suggests, however, the recognition of other clearly stated premises of that first resurrection, to which a select class, according to our Lord, are able to attain (Luke 14: 14; 20:35). Tregelles, the acknowledge authority in the last century, speaks of Daniel 12:2, as "It is clearly not a general resurrection. It is 'many from among'." This accords with St. Paul's soulful striving for a part in the "out-resurrection from among the dead" (Greek of Phil. 3:10, 11). Our Lord certainly meant this in John 5:25-29. The hour that then was, witnessed the raisings of the three, but they were not resurrections. Lazarus, the maid, and the son of the widow, were again subject to death. If in verse 27, He could claim that the Father gave Him authority to execute judgment, then undoubtedly, He is the One who sits upon the great white throne of Revelation 20:11. This judgment speaks not of grace; it is according to human works. Hence, they that have done good, or they that done evil are embraced. And also, the presence of the Book of Life, indicates that there may be those who shall stand the keen scrutiny of that assize.

So that, as there are two stated resurrections, there is not one general judgment. The saints who have stood the fire of purification in the refinement of their life here, will be manifested at the bema of Jesus Christ, after the translation of the saints recorded in 1 Thess. 4:13-18. See 2 Cor. 5:1-10, also. This tribunal, if not for sin; but rewards for service.

There is a judgment of the living nations and on the earth when our Lord comes in His glory to sit upon His throne. Any Greek scholar will attest to the use of the word ethnos in Matt. 25:31. And there is, as we have already noted, the judgment of the great white throne. So that, the inquiring student will find three judgments indicated in the Word of God.

I have gone to this length, transgressing the limits of my review space, to whet your appetite for Mr. Callaway's masterly presentation of this challenging truth. There may be those who are indolent; or indifferent in this pursuit; but great is the pity that any should shrink from acquiring the secret of God (Ps. 25:14).

Here is a book, packed with substantial textual material, drawn with skill for us from the Word of God, correlating the different dispensations in a harmonized whole of purpose, and with a winsome appeal. Every page gleams with light and inspiration. It is a library of choice information, for the unbelievable price of one dollar (370 pages), because the author is sacrificing his own financial interests in his zeal to put over to you what he believes to be "the truth as the truth is in Jesus." Though you will not agree, possibly, with all of his conclusions, you will be the richer in spiritual wealth for following him. And you will thank him.

Kenneth Mackenzie.

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R. N. I.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

WHY THE CHURCH KEEPS LENT.
A Y. P. S. L. Program.

Leader: Members of other Churches often wonder why we keep Lent. They also wonder why we do not have "Revivals" as they do, or at least as often as they. The answer to both questions is the same. It is that each year we have a season of spiritual awakening at a set time. This season we call "Lent." It is the forty days before Easter. In our program this evening we have four short scenes. For the first of these we are to picture ourselves in Ephesus in the year 93, or sixty years after the Crucifixion. There are three characters as follows:

1. St. John the Apostle; 2. Bishop Polycarp of Ephesus, of him tradition says that he was the child whom Jesus set in the midst of the Apostles. 3. Irenaeus, a small boy of whom many things are told in later life. All are seated in the home of St. John. They have been talking when Irenaeus interrupts.

Scene I, in Ephesus. Time, 93 A. D.

St. John: So Jesus on the seashore Himself cooked us fish so that when we came in from our fishing we could eat and be filled.

Irenaeus: That is a wonderful story, Apostle John. It reminds me that next Saturday a group of us boys of the Church wish to have a picnic on the seashore. They have asked me to ask if it may be possible for you, Apostle John, and you, Bishop Polycarp, to come out and tell us of Jesus on the seashore.

Bishop Polycarp: But Irenaeus, you can not have a picnic on the Saturday before Easter.

Irenaeus: Why can't we have a picnic then? Surely Easter is a feast day.

Polycarp: Perhaps you will remember it better if the Apostle John himself tells you what happened then to the dear Christ, the feel of whose hands on my head, and of whose arms about my body, I sometimes fancy I still feel, though it was more than sixty years since I felt them.

St. John: It was just sixty years ago next Thursday that Jesus celebrated the Passover with us, His Twelve Disciples. After supper He took bread and brake it, and said: "Take eat, This is my body which is broken for you." We wondered what He meant by it. But that night we began to understand, when He was arrested and taken before the High Priest. There we saw them scourge Him until the cruel thongs bit deep into His flesh, until it was broken and the blood flowed out. Later they took Him before Pilate and Pilate caused Him to be scourged again. Then the crown of thorns broke the flesh of His forehead, and the nails pierced his hands and feet. Then the spear broke His side. At three o'clock in the afternoon He died upon the cross. So every year on the day after the Passover, we, who followed the Master, have grieved and fasted for the forty hours when Jesus was dead, until He rose again on Easter morning. So I beg that you and your comrades will not make a feast of the time our Saviour lay in the tomb, but will put off your party until after Easter, when we celebrate His Resurrection.

Irenaeus: Surely, Apostle, we will put it off. We just had not thought what a day it was.

Exeunt.

Leader: A few years after this, Polycarp sent Pothinus to France to become the first Bishop in that country. When he died Irenaeus became Bishop in his place. In our next scene we see Bishop Irenaeus as a very old man, the chief Bishop of the French. He is visiting in Alexandria in Egypt. His hosts are the family of a boy named Origen. Origen's father had recently become a martyr. Origen himself was later to become a great Church leader.

The Mother of the boy makes the third person in this scene.

Exeunt.

Scene II, in Alexandria. Time 195 A. D.

Mother: Origen, you have often been told the story of how Jesus set a little child in the midst of the Disciples and said: "Except ye become as a little child ye shall not enter the Kingdom of Heaven." Bishop Irenaeus was just telling me that when he was a little boy he knew that same child. For he grew up to be Bishop Polycarp of Smyrna. He also knew and talked with the Apostle St. John.

Origen: That was wonderful. Bishop Irenaeus, I wonder if you could tell me something about St. John and Bishop Polycarp

Irenaeus: Certainly, when I was a little boy, I once wanted to go on a picnic on Saturday of Holy Week. But St. John told Bishop Polycarp and me how in Ephesus we always kept the forty hours from 3 P. M. to 7 A. M., that Jesus lay in the tomb, as a fast in memory of Him who was dead for us in those hours. I will never forget his telling of how Jesus suffered for us.

Origen: But, Mother, we keep from Monday after Palm Sunday until Easter as a fast. Why do we do this, if St. John only kept forty hours?

Mother: I think I will let Bishop Irenaeus tell us. Will you explain this, Bishop?

Irenaeus: Of course. As both of you know, the government has often persecuted us Christians. Thus fifteen years ago in my own city of Lyons, they killed many, putting them in red-hot iron chairs, exposing them to wild beasts and burning many at the stake.

Origen: Yes, they killed my father, you know. They were all very brave.

Irenaeus: Yes, they were, for Christ gave them strength. But what I started to say was that, because of the persecutions, people could not travel much between the churches, so that different customs grew up in France from what they had in Asia Minor, and different in Egypt, from either of them. For each Bishop makes rules for his own diocese.

Origen: I understand that. But why do we keep all of Holy Week?

Irenaeus: That is your custom in Egypt. It began with the idea that the last week of Jesus' life was so hard with the Scribes and Pharisees doing all they could to hurt Him and trip Him in His speech that your Church decided to fast from the Sunday before Easter to Easter, to show their sympathy with Jesus in that last week.

Origen: I understand. I am so glad you told me. Many of my boy and girl friends have asked me and now I can tell them.

Exeunt.

Leader: As we have said before, Origen grew up to be a great scholar. He had a school to which many people came. The next scene is in Caesarea in the Holy Land, where Origen had his school. The year is 254. To his school has come a Roman centurion, himself a Christian, bringing his little son to be taught about Christ.

Scene III, in Caesarea. Time 245 A. D.

Centurion: Master Origen, as you know, we of the Army, never know where we will be ordered. My little son can not go about with me, so I want to train him, that he may be a priest of Christ and go as a Christian minister, if God wills, to my own people in Britain, where I was made a Christian myself.

Origen: Truly, Centurion, I will do my best, but I am, as you see, an old man and if I should live out my allotted time, I can hardly hope to live long. But those who would kill all Christians have of late made many threats against my life, so I fear that within a short time I shall be sacrificed as a martyr of Christ. But you are in haste, I see, Centurion. Perhaps your son would ask some questions of you before you leave him.

Boy: Yes, Master Origen, I would ask my Father a question. It is this: I notice many customs here in the Holy Land different from what we had in Britain. Which should I follow?

Father: The faith is one. To what customs do you refer?

Boy: Here I see they fast only for forty hours, but in Britain we fast forty days before Lent. Which is right?

Father: Yes, I have noticed that, but I can not tell you. Perhaps Master Origen can.

Origen: I can, indeed. The reason is that in different countries we have different customs. Each Bishop is his own master in such things. We teach the same things, but our ways of teaching are different. So, when in Britain, follow their customs, but when here in the Holy Land follow ours.

Boy: But why do they in Britain keep forty days?

Origen: The reason is that men liked to have a longer fast than the forty hours, so in Egypt they lengthened it to a week. Then in other places some fasted two weeks, others three, etc. In England they decided to fast forty days, as Jesus fasted forty days in the Wilderness, and so do many other countries now.

Boy: Thank you, Master Origen. I will do as you say and try to follow the custom of the country where I am, instead of engaging in disputes.

Exeunt.

Leader: In these scenes we do not know that they happened in this way. Nor do we know exactly which countries had which customs. But in his writings, Origen tells us that in different countries there were different customs and in each case the lives of the men mentioned overlapped so that the scenes may have taken place as we say. (The concluding scene of this play will be published next week, along with the Program on "Primitive Religion.")

CHURCH INTELLIGENCE

NATIONAL COUNCIL REPORT.

Advance Projects.

Regarding Advance Work projects, the Council authorized its officers "to approve from time to time during the triennium 1935 to 1937 items for equipment in the missionary field at home and abroad, which can be presented to the people of the Church as they may desire to work for them, report to be made to the National Council of all action taken."

To Continue Conference of Rural Workers.

Continuation of the National Conference of Episcopal Rural Workers in connection with the summer session of the University of Wisconsin, was recommended by the Social Service Department and approved by the National Council. The Council also voted that in spite of the loss of the secretary for rural work from the department staff, the division of rural work should be maintained in the structure of the department.

Expenses.

The expenses of National Council at General Convention in 1934 totalled $7,902.11. In 1931 this item was $28,576.10.

Legacies.

Legacies received by the Domestic and Foreign Missionary Society (of which the National Council is the board of directors) were reported by the treasurer. Varying in amount from $4.94 to $204,649.21, these legacies totalled $302,134.51, divided among designated sums, $573.84; undesignated, $90,236.92, and sums for investment, $211,843.75.

Salary Reduced by His Request.

The following item is added to the report of the National Council meeting:

The budget item of $7,500 for salary of the President of the Council was reduced by his request to $2,400 to cover expenses. Bishop Cook divides the week between the Council and his Diocese of Delaware.

For Church-Wide Thanksgiving.

Attention was called in the report of the Executive Secretary of the Department of Publicity, Dr. Hobbs, to the extraordinary number of notable missionary anniversaries which occur in 1935; whereupon the National Council unanimously adopted the following resolution, calling upon the unification of these anniversaries in a Church-wide Te Deum of thanksgiving to be arranged by the Presiding Bishop for some appropriate time and place:

Whereas, The year 1935 brings memorable missionary anniversaries including:

The re-organization of the Domestic and Foreign Missionary Society and the formation of the Board of Missions, superseded in 1919 by the present National Council;

The departure of our first missionaries for China:

The appointment of our first missionaries to Liberia;

The inauguration of The Spirit of Missions;

The consecration of Bishop Kemper on September 25, 1835; and,

Whereas, The year 1935 brings the centenary of the Diocese of Chicago, and the one hundred and fiftieth anniversaries of the Dioceses of New Jersey, New York, South Carolina, and Virginia; and,

Whereas, The year 1935 also brings the one hundred and fiftieth anniversary of the first General Convention, held at Philadelphia, September 27 to October 7, 1735; therefore,

Be it Resolved, That the National Council in its capacity as Board of Directors of the Domestic and Foreign Missionary Society respectfully suggests that the Presiding Bishop arrange a Te Deum of Thanksgiving in such place and at such time as he shall choose in commemoration of these historical events with special stress upon those which are concerned with the national life of the Church.

* * *

STATEMENT OF THE NATIONAL COUNCIL CONCERNING MEXICO.

Declining to make protests against activities on the part of the Republic of Mexico "which have been declared by various groups in this country to be definitely anti-religious," the Council unanimously adopted the following statement:

Certain questions have been asked the National Council by the Dioceses of West Texas and Milwaukee concerning the work of this Church in Mexico. Before answering these questions, the National Council desires to record its conviction in two particulars:

1. The National Council is strong in its conviction that true religion alone can promote and support those moral standards, both individual and social, upon which an enduring nation is built.

2. It is also convinced that true liberty and enlightenment must ever include freedom of conscience in the worship of God.

It is perfectly natural that in view of an aroused interest in Mexico, there should be a desire to know how our Church is faring at the present time, when there seems to be a disposition on the part of the Mexican Government to enforce the provisions of the Constitution of Mexico with extreme vigor.

From authoritative reports which are available to us, we may say to the Church that no property of the Episcopal Church has been confiscated during the Episcopate of Bishop Creighton or that of Bishop Salinas y Velasco.

Our Church building and rectories, i. e., buildings for worship and the teaching of Christian principles, as maintained by our Church, have been "manifested" to the civil authorities to comply with the law. This law goes back to the Constitution of 1857. All religious bodies which erected church buildings, parish houses, rectories, theological schools, or other buildings for worship and the teaching of religious doctrines after that date had full knowledge of the law and its implications. Church property is considered as belonging to the Nation, but the religious corporation which built it is entitled to use it for the purpose intended.

Under the personal restrictions imposed by the Constitution, our Bishop and his clergy are performing their pastoral duties and proclaiming the Gospel of Jesus Christ. They are registered for the localities in which they are officiating and are complying with the regulations which require all acts of public worship to be performed inside the church buildings.

Schools in Mexico are regarded as centers for secular education only. Religious education must be confined to teaching in the family and in the church building. As long as we do not perform religious ceremonies within the school buildings, we are permitted to carry on secular educational work.

In the case of Hooker School, Casa Hooker, a home for girls, where they are kept under Christian influence and from which they are taken to Church school and to services in one of our duly registered churches, is separated from the school proper by a wall. This home is supported by the Church. The conduct of the school has been placed in the hands of a group of Hooker School graduates, who are also graduates of Government normal schools, and so fulfill Government requirements. They are all members of our Church, experienced teachers, who have worked for many years in Government schools. This arrangement has proven entirely satisfactory and meets the moral, practical, administrative, and legal problems raised by the new regulations on educational matters. The School is entirely self-supporting. The salaries of the teachers and all other expenses come from the fees paid by the pupils. Casa Hooker is, however, supported by an appropriation from the National Council.

We have not joined in any protests. We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the Government on religious grounds. We deplore, however, the action of certain local authorities, for instance in the State of Tabasco, which seems to us to be violative of the principle of religious freedom and of the individual rights secured to the citizens of Mexico by their Constitution.

Article 130 of the Constitution as generally interpreted, gives each state the right to designate the number of clergymen to officiate within its borders. This has been used by certain local governors as an excuse for making the free exercise of religion almost prohibitory in their states. Yet, the fact remains that there is no record of an appeal to a federal court having been made by those affected.

In the face of a trying situation, Bishop Salinas y Velasco has given wise and courageous leadership to the members of our Church in Mexico. Our work has not stood still, but has gone steadily forward. With full confidence in him and his ability to handle the affairs of our Church, we ask the prayers of our people in the United States for him and his clergy, for our Mexican Church members, and for all the people of Mexico.

* * *

TRUST FUNDS.

The Committee on Trust Funds of the National Council of the Episcopal Church holds funds having a total book value as of December 31, 1934, of $11,574,468.21. These funds are held by the National Council as the Board of Directors of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," the corporation through which the National Council operates. The income is used in part to help in meeting the cost of carrying on the work of the Church as contained in the annual budget and in part for special purposes, as provided in the legacies or deeds of gift through which the funds came to the Society.

At the end of the year 1934, sixty per cent of the total fund was invested in railroad and public utility bonds, for the most part issues legal for investment by Savings Bank and Trustees in the State of New York. The other forty per cent was invested in real estate and real estate mortgages.

Most of the investments are included in the "Consolidated Trust Fund." For

the year 1934 the income on this Fund, collected in cash, was at the rate of 4.39 plus per cent, as compared with a rate of 4.54 plus per cent in 1933.

The book value of the investments in corporate securities, as determined by the purchase price or by appraisal of securities when received, as of the end of 1934, was $6,935,450.39. An independent appraisal gives the market value as $7,028,115.26, an appreciation over the book value of $92,664.87.

Other investments are made up as follows:

First Mortgages on real estate	$3,520,014.00
Real Estate Mortgage Certificates	79,250.49
Real Estate owned	1,026,831.88
Cash	12,921.12
Total	$4,639,017.49

Out of 201 real estate mortgages, 109 representing slightly less than one-half of the total amount of money, show no arrears as to the payment of interest or taxes.

It is not possible to make any accurate appraisal of the value of these real estate investments, but satisfactory progress is being made in clearing up arrears and putting the properties and the mortgages in good condition.

The Committee on Trust Funds has in its "Investment Profit and Loss Account" a credit balance of $272,985.33.

Lewis B. Franklin,
Treasurer.

* * *

"CHURCH OF THE AIR" ANNOUNCEMENTS.

Next in the Episcopal "Church of the Air" broadcasts is Dr. John W. Wood, Secretary of the National Council's Foreign Missions Department, speaking over WABC, New York, at 10 A. M. Eastern Time, on Sunday, March 17. Dr. Wood's subject will be "Forward in Missions," which is in the spirit of the preceding broadcast by Bishop Hobson on a Forward Movement. The Rev. Dr. G. Warfield Hobbs, editor of The Spirit of Missions, and head of the National Council's Publicity Department, conducts the service for Dr. Wood's broadcast.

Next and final in the present Episcopal Church series will be the address on May 3 (omitting April) by Captain Sir Edward Colpoys Midwinter, English Churchman and statesman, who is to visit the United States this spring.

* * *

EIGHTY-THREE BUFFALO CLERGY RENOUNCE WAR.

From the destructive desolation of the World War one single, salient benefit may be said to have emerged. From that mad catapult which lavishly sacrificed human life on the altar of greed, one idea had birth on the battlefields, in the years following has lived precariously on in the words of its few champions, and today begins to mature in its adoption by greater numbers. The idea has grown into full flower as the great truth of all creeds and of civilization—that war is basically and essentially counter-religious. A man or a nation cannot believe in God who says thou shalt not kill and sanction the mass murder called war. This is the truth which holds in many of the religious faiths regardless of race, color, or creed, and has presented to the church a common front on which many meet—and thus the various denominations find themselves increasingly a united church, agreed on the great single principle that the church, if it represent high religion, must outlaw war.

A Personal Peace Pact has been signed by eighty-three of the Buffalo clergy, including the Rev. Samuel V. V. Holmes, D. D., Rev. Archibald G. Adams, Rev. Earl Frederick Adams, Rev. Albert G. Butzer, D. D., Rev. Hugo L. Dressler, Rev. B. S. Ferrall, Rabbi Joseph L. Fink, D. D., Rev. John G. Fleck, D. D., Rev. Leo A. Gates, Rev. Herman J. Hahn, Very Rev. Whitney Hale, Rev. W. Thomas Heath, Rev. Ralph B. Hindman, Rev. Frank Hollinshead, Rev. Walter R. Lord, Rev. Elmore M. McKee, Rev. J. Edward Nash, D. D., Rev. Harry W. Richmond, Rev. P. E. Salterelli, Rev. Harvey Swanson, Rev. Benton S. Swartz, and the Rev. Bruce Swift. The Pact is as follows:

"In loyalty to God I believe that the way of Christ cannot be reconciled with the way of war. In loyalty to my country, I support its adoption of the Kellogg-Briand Pact, which renounces war. In the spirit of true patriotism and with deep personal conviction, I, therefore, renounce war and never again will I support another."

Taking as their common text, "Why I Renounce War," seven of the clergy spoke briefly at a symposium held on Sunday afternoon, February 10, at the five o'clock vesper service of the First Presbyterian Church. We quote from each:

Rev. Earl F. Adams. Delaware Avenue Baptist Church: "I refer to the very obvious conflict between intelligence and stupidity. Briefly, but emphatically, I would point out the sheer stupidity of war. As a human race we spasmodically engage in using the best of our science, the best of our skill, and the best of our products—to kill off the best of our citizens."

Rabbi Joseph L. Fink, D. D., Temple Beth Zion: "I cannot preach a God of Israel and join in war. I cannot find any reason, sanity or logic in war."

Rev. Harvey Swanson, First Unitarian Church: "We know today that most of our troubles are directly traceable to war. Eliminate war and at one stroke you have eliminated the main curse of mankind. We have the clear choice between the law of God and the law of Mars."

Rev. John G. Fleck, D. D., Parkside Lutheran Church: "There is no sovereign ruler but God, and no nation but humanity. That is why I renounce war."

Rev. Hugo L. Dressler, Lutheran Church of the Atonement: "War is utterly un-Christian, inhumane, stupid and futile. War has retarded, almost irretrievably, the onward much of civilization."

Rev. Elmore M. McKee, Trinity Episcopal Church: "Today, as we push on toward the year 2000, the Church is going to lead its members back to its original position. The Church is going to catch up with the Quakers. You cannot reconcile mass killing with Bethlehem, the Sermon on the Mount, Gethsemane and Calvary."

Rev. Ralph Blake Hindman, First Presbyterian Church: "I am willing to lay down my life for the cause of peace. I am not willing to die for war. We are trying to be realistic about this war business. In the calmness of a period of peace we want to think this thing through, for we know that when war is upon us people are so influenced by propaganda and mass emotions that it is difficult, then, to think clearly."

Bishop Cameron J. Davis of the Episcopal Diocese of Western New York presided at the meeting and in opening said, "It is one of the most hopeful signs of our times that the Church generally is awakening to her responsibility to lead men. Brotherhood, love, reasonableness, and peace are the ideals of religion. We are stirred to the necessity of doing something to end war."

MEMORIAL TO BISHOP BURLESON.

At a noon service during the meeting of National Council, the Presiding Bishop, with a simple, yet impressive, ceremony, dedicated a Memorial Tablet to the late Bishop Burleson, who throughout his long ministry and episcopate, was almost constantly in touch with the official life at Church Missions House. Bishop Burleson had been a member of various departments, editor of the Spirit of Missions, assessor to the Presiding Bishop, first vice-president of the National Council. This long service was summarized in an affecting tribute by Bishop Perry. The Memorial is a tablet of burnished pewter, its sunk lettering brightened by varicolored enamel. It is inscribed with the name and the dates, 1865-1933, together with this inscription:

Bishop Among the Dakotas
* * * * *
Pioneer, Author and Leader
In the Cause of
Christian Missions
* * * * *
Valiant Soldier
And Servant of Christ
* * * * *
In piam Memoriam
* * * * *

The tablet was erected by the members of the National Council and the staff of Church Missions House. It is the work of Mr. Hollingsworth Pearce of Philadelphia.

* * *

AN OPEN LETTER.

Bishop's Office.
Lexington, Ky.
February 16, 1935.

Mr. John J. Saunders,
Louisville, Ky.

Dear Mr. Saunders:

As the initiator of the movement looking towards possible consolidation of the Diocese of Kentucky and Lexington, and before the inaugural meeting of the two committees appointed to consider the matter, it seems altogether becoming that I should state my conception of the reasons for the problematical amalgamation of the two dioceses; especially as my reasons are far from being the reasons suggested by you in your article in the Southern Churchman of today's issue.

I cannot speak for the Diocese of Kentucky; but I have some right to speak for the Diocese of Lexington.

I take issue with your statement that "the apparent reason for agitating the consolidation, at the bottom, is lack of money." Such is not true of the attitude of the Diocese of Lexington. In the past five years, Lexington has reduced its indebtednesses from $74,800 to $5,170, and this in a time of untoward depression. The number of active clergy has been increased from fourteen to nineteen. No clergyman has been turned away from his position through lack of funds, and new stations have been opened, rather than existing stations closed. This is a matter of fact and of record. The diocesan Maintenance Fund, with all bills paid, closed the year 1934 with a balance, and the pledge to New York on the Church's Program was met in full. In 1935, the twenty per cent cut on clerical salaries from the National Council Grant is being made up in full from diocesan funds, so that no missionary in the diocese may suffer reduced income. This does not look like penury, nor does it suggest that the apparent reason for agitating the consolidation, so far as Lexington is concerned, is, at bottom, lack of funds.

I initiated this movement, not as a matter of dire necessity; but as a gallant gesture looking towards the greater

glory of God in the State of Kentucky.

I take issue with your statement further on in your article, namely: "The mountains of Eastern Kentucky are in the Lexington Diocese, and the greater part of the work is missionary and, under present depressed conditions, most discouraging." I am not discouraged, as bishop, regarding such work, and, so far as I am able to ascertain, all the clergy involved are in good heart concerning such work. In the past four years, four new churches have been erected and dedicated in this region, and in 1933-34 there were over eighty confirmations in the Big Sandy Valley alone. The work is progressing as never before in the history of the Diocese of Lexington, and more has been done for our Highlanders during this period of depression than in any like period of time of the existence of the diocese.

As a matter of fact, the chances are that the consolidation of the two dioceses will not appreciably reduce expenses, and that the cost of administration of one diocese will at least approximate the cost of administration of two dioceses as at present constituted. I feel sure that the General Convention would not give sanction to the consolidation unless the new diocese was to be a self-supporting diocese. This means that the Annual Grant to the Diocese of Lexington as an Aided-diocese would immediately be withdrawn. This would involve, as of the year 1935, a decrease in income of $5,152. This sum would approximate the salary of the bishop. Moreover, with some sixty-seven parishes and missions to administer, rather than thirty-two parishes and missions in Kentucky at the present time, and thirty-five parishes and missions in Lexington at the present time, it would probably be necessary to employ the services of an Executve Secretary, an additional expense. I cannot see, therefore, that "the apparent reason for agitating the consolidation, at the bottom, is lack of money." This is not true so far as the purpose of the originator of the proposition is concerned, nor is it borne out by prospective facts.

My reasons for suggesting a possible unification of the two dioceses were and are, in brief, as follows:

Geographical: As so many other dioceses in the Church, Lexington was separated from Kentucky because of the difficulties of transportation. Forty thousand square miles of territory, when roads were bad, and in many instances, non-existent, seemed an unwieldy area to be husbanded by one bishop. Such conditions no longer exist. There are splendid roads throughout the length and breadth of Kentucky, even in the mountain portions of the state, and there are inter-lacing means of communication from east to west and from north to south. Why perpetuate a division when the primary reason for division no longer exists?

Episcopal: It is little short of a crime to permit a man to spend his life in administering a diocese of the numerical strength of either the Diocese of Kentucky or the Diocese of Lexington. It is not fair to continue to consecrate bishops for such limited administrative duties. Any bishop in reasonably good health may cover his necessary visitations in such a diocese in three months. He has to fill in the rest of his time by visiting his parishes and missions more frequently than wisdom would dictate, and in engaging in extra-diocesan preaching and activities. No bishop should have less than sixty parishes and missions to cover, unless the terrain of his jurisdiction is unusually mountainous and impossible. Many of our splendid bishops are administering dioceses of well over a hundred parishes and missions, and without the assistance of Coadjutor or Suffragan.

Unity: "In unity is strength." I feel sure that such would be the case, were the two Dioceses of Kentucky and Lexington to consolidate. Our Church, as One Body of Worshippers and Followers, would be coterminous with the State of Kentucky. Our interests would be common interests and our enthusiasms common enthusiasms. Together, and with appreciably less effort, we could keep the Flag flying, and at the top of the mast.

Example: This question of Consolidation has been before the General Church for some time past, both in relation to dioceses and missionary districts, and Kentucky and Lexington might point the way to dioceses somewhat similarly placed throughout the Church. We might inaugurate a movement looking towards fewer bishops and greater efficiency. It would be immeasurably worthwhile to "start something" of this nature.

With warmest regard, dear Mr. Saunders, and praying as you do that the two committees involved may be guided by the Holy Spirit and "a way found for the further upbuilding and growth of God's Kingdom upon earth,"

H. P. Almon Abbott,
Bishop of Lexington.

* * *

SPIRITUAL CONDITIONS IN CCC CAMPS.

Considerable discussion has prevailed among the Protestant denominations relative to the paid and volunteer service of clergymen doing religious work in the 1,600 CCC camps in the United States. There are now in active, full-time service a great number of selected, qualified clergymen appointed by the War Department to serve in the capacity of Reserve Chaplains. These, at the moment, number about one Reserve Chaplain to every eight CCC camps. There was a feeling that this number was not at all adequate for the men in the 1,600 camps of the CCC enterprise.

The Catholic Church requested that funds be made available for them to appoint their own priests to minister to their men, supplementing the work of the Reserve Chaplains.

The government, therefore, made possible what is called "contract clergy" who receive $30 a month and five cents a mile for travel, to render this service. The Catholic Church has availed itself of this arrangement to the extent of approximately 170 contract priests.

The Protestant denominations, through the General Committee on Army and Navy Chaplains of the Federal Council of Churches, unanimously and urgently disapproved of the policy of the government employing "contract clergy," because of its unwillingness to accept the relationship of Church and State.

Added to that is the fact that the Protestant Church has no machinery to select these 250 men for 1,600 camps over the whole country. Who is to appoint the "contract clergy"; how many from each denomination; under what jurisdiction shall they work; where shall the machinery he bound to select and place them? It seemed wise, therefore, to refuse any share in this offer of the government.

However, to make available more Protestant clergymen in the camps, the government consented to use the money which would be otherwise expended upon these relatively few Protestant "contract clergy" for obtaining an added number of full-time Protestant Reserve Chaplains in that service. The government was very gracious in consenting to that arrangement, and has already put it into operation.

This is now the policy as long as the Civilian Conservation Corps camps remain an emergency measure of the government. When, or if, these camps become a permanent enterprise, then there will need to be a re-thinking and restating of this whole matter of providing religious leadership on the part of the Protestant Churches. Not only so, but the government will also, undoubtedly, adopt a new policy with reference to the religious, and other, leadership in these camps.

It is, therefore, fair to conclude that the policy of the Federal Council exists as the best possible provision that could be made by the Protestant Churches while the emergency measure is in force. The government, through the Directorship of the CCC camps, has been more than gracious and desirous that adequate religious over-sight shall be given to the men in the camps. An expression of unfeigned gratitude might well go to those of the government who have the matter of the CCC camps in charge for their concern about the spiritual conditions in those camps.

* * *

ST. MARGARET'S SCHOOL, PELOTAS, SOUTHERN BRAZIL.

On January 12, the cornerstone of St. Margaret's School was laid by Bishop Thomas, before an audience composed of representatives of the clergy, the press, the government schools and other institutions of Pelotas. A splendid address was delivered by the Rev. Athalicio T. Pitham, rector of the Church of the Crucified, Bage.

The new building will be completed by the end of the year. It will contain three stories, with modern class-rooms on the first and second floors and dormitory for forty girls on the third. There will be in addition apartments for the headmistress and matron and rooms for resident teachers.

The school was opened last year in rented quarters and had a total enrollment of sixty-five. It reopens in March with prospects of a still larger number of pupils.

The appeal already made by St. Margaret's School is evidenced by the presence at the ceremony of the laying of the cornerstone of representatives of the governor of the state, of the mayor of Pelotas, Judge Soares, Major Messias, Captain Cordeiro, representing the chief of police, professors from the Pelotas High School, by the director of municipal instruction and representatives of the Commercial Associations, the Commercial Club, the local Masonic Lodge, the Municipal Hospital, and many others. There were representatives of the daily press, all of which printed detailed news of the ceremony.

Wm. M. M. Thomas.

* * *

AMERICAN CHURCH IN BERLIN CLOSES, FACING LACK OF FUNDS.

(From the Herald Tribune Bureau.)

Berlin, February 21. — Blaming American diplomats and American residents for lack of support, the governing committee of the American Church here at a meeting last night decided to abandon the desperate struggle of the last few years to keep afloat their institution, which was founded under the leadership of former Secretary of State Elihu Root in 1867.

The keys to the Gothic edifice on Motzstrasse, which has been the meeting place of the American colony and tourists for many decades, were handed over to Douglas Jenkins, American Consul General, this morning. Next Sunday, for the first time since the World

War, no American Church service will be held in Berlin.

The American Church, which is the property of the Federal Council of Churches of Christ in America, is officially endowed with funds to pay for the upkeep, but no funds to pay a clergyman or other expenses.

The governing committee, the chairman of which was James W. Lee, II,, son of the late Ivy Lee, of New York, adopted a resolution expressing "deepest regret that, due to the limited assistance and support which the American colony was able to give, the church found it necessary to close."

The resolution added: "The committee firmly believes that with the support of the American Embassy, Consulate and colony the church would be able to continue work. The committee, some of whom have served it for more than ten years, resigns in a body. At present the American Church is entirely out of debt."

The last full-time minister of the church was the Rev. Dr. Ewart Edmund Turner, who resigned under pressure a year ago. Since last summer, services have been conducted by the Rev. E. Hutchinson, a Canadian.

The Confessional Synod, the organization of German Protestant pastors opposed to the autocratic regime of Bishop Ludwig Mueller, the Nazi Primate, will suffer by the closing of the American Church. One of the readers, Pastor Dehm, who was driven from his own church by the Nazis, has been holding services for his followers in the American Church on Sunday mornings with the permission of the governing committee. With the closing he will again be homeless.

It now lies with the Federal Council of Churches of Christ in America to determine whether the Confessional Synod may continue to use the church in future.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick Goodwin, D. D., Coadjutor.

Dr. S. Parkes Cadman was the guest at a luncheon given by the Ministerial Union of Richmond, February 18. He spoke to the members of the Union present of World Conditions, and America's part in averting a catastrophic war. "Should there be another war in Europe in the near future," Dr. Cadman said, "European and American civilization would descend to a far lower stage than at present." The treatment which the Jews have received in Germany, he characterized as "abominable, outrageous and without justification."

Dr. Cadman is thoroughly informed as to the European situation as he visits the continent each year for important conferences with church officials of various nations.

The people of Richmond had an opportunity to hear Dr. Cadman also, as he spoke twice during his visit to the city, his topics being, "The World at the Crossroads," and "America's Opportunity in a Changing World."

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

The West Point Choir.

The Choir from the Chapel at West Point sang at St. Thomas' Church on Sunday, February 24. This choir comes to St. Thomas' each year, and is always well received.

The students of General Theological Seminary presented "Outward Bound" in Seabury Hall, February 22 and 23. The play was given for the benefit of the mission station in the missionary district of Salina, that is supported by the students at the Seminary.

The Annual Quiet Day for Women in Westchester County was held at Christ Church, Bronxville, February 27. The day began with Holy Communion at nine, followed by breakfast. There were two meditations in the morning, with luncheon at 12:30, and two meditations in the afternoon, followed by Evensong at four o'clock. The Rev. William P. McCune was the conductor.

St. Peter's Church, Chelsea, New York City, of which the Rev. Richard A. D. Beaty is rector, is planning a series of special four o'clock services on the Sunday afternoon during Lent. Choirs from other churches in the diocese are being invited to these services, together with the rectors who will preach. The choirs invited are from St. Ann's Church, Morrisania, New York City; St. Peter's Church, Westchester; Grace Chapel, New York City; Church of the Good Shepherd, New York City, and the choir from the Berkley Divinity School in New Haven.

Trinity Parish is planning a day of retreat for women to be held on Saturday, March 9, at the Mission House, Fulton Street. The day will begin with Communion at eight o'clock and end with a meditation at three-thirty o'clock. The conductor will be the Rev. Roirden K. Yerkes of the Philadelphia Divinity School.

Brotherhood Day.

Brotherhood Day, which was instituted a year ago by the National Council of Jews and Christians was observed again this year in many of the churches in New York City. No civilized nation can allow animosities to develop among religious and racial groups. With the rising tide of nationalism and national consciousness growing throughout our country, we must do all we possibly can to maintain the ideals of our country and proclaim our fundamental religious doctrine, the Fatherhood of God and the brotherhood of man. The National Conference of Jews and Christians is doing much throughout the country to stimulate efforts along these lines and to so educate people of different religious groups that they may cooperate and work together.

E. F. K.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Dr. Shyock Elected Trustee.

Word was received here yesterday of the election of the Rev. Dr. John K. Shryock, rector of Grace Episcopal Church, West Philadelphia, as a member of the Board of Trustees of the New Central China College, Wuchang. The election was made by the National Council of the Episcopal Church at its meeting in New York. The College is a union of four other colleges, including the famous Boone University.

Dr. Francis C. Wei, the international known Chinese educator and scholar, who was in Philadelphia the early part of the present month as the guest speaker of the Woman's Auxiliary of Pennsylvania, is the President of Central China College. Dr. Shryock's selection as a Trustee, it was said, was based on his wide knowledge of China. Dr. Shryock served more than ten years as a Missionary in China during part of which time he was Headmaster of St. Paul's School in Anking.

Mission.

The Rt. Rev. Robert E. L. Strider, Bishop Coadiutor of West Virginia, will hold a week's Preaching Mission in St. Paul's Church, Chestnut Hill. Bishop Strider will preach on both Sundays and will hold a meeting each evening of the week. He will also be available at other times for conferences with individuals.

S. H. Warnock.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Miss Bytel Resigns Principalship of St. Mary's School.

The Cathedral Chapter has reluctantly accepted the resignation of Miss Miriam A. Bytel, who for twenty-six years has been principal of the Cathedral School of St. Mary, Garden City. Bishop Stires and the Chapter sent Miss Bytel assurance of their long continued gratitude for the sympathetic investment of her life in the great company of young girls who are now extending her influence by their teaching and example. Miss Bytel insists that she thinks twenty-six years is long enough for any one to carry such responsibility. Her resignation becomes effective July 15 next. Miss Marion B. Reid, at present assistant principal of Kingswood School, near Detroit, will succeed her. She was formerly a member of the faculty of Miss Hall's School, Pittsfield, Mass.

C. H. Webb.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Real Lay Evangelism.

At the recent convention of the Diocese of Lexington, Archdeacon Catlin, in charge of Mountain Missions, told this story: Every year many persons are confirmed in the missions of the Big Sandy Valley, but a large proportion of them move about, often settling in towns where our Church has no work. A few months ago he received a letter from a woman communicant who had moved to Betsey Layne. She was distressed that there was no Episcopal Church there, and had gathered her acquaintances to prepare them to desire the Church. When she wrote there were thirteen who wished to be baptized and confirmed. The result is that there is now a Sunday school of the Church in Betsey Layne.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Visiting Clergy Preach.

The Rt. Rev. William Blair Roberts, D. D., Bishop of the Missionary District of South Dakota, preached last Sunday at St. Martin's Church, Providence, at the eleven o'clock service, and in the evening at Grace Church.

Rev. C. Rankin Barnes, Executive Secretary of the National Department of Social Service of the Episcopal Church with headquarters in New York, preached last Sunday morning at the Church of the Redeemer, and in the afternoon he addressed a large group of clergy and laity at the parish house of the Cathedral of St. John. His subject was, "Social Security and the Church." Tea was served. The Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol, the Chairman of the Department, presided.

Cordial Relations.

The cordial relations between the Presiding Bishop's diocese and the Eastern Churches was again illustrated on the evening of February 17, when Bishop Perry, in the Cathedral of St. John, Providence, welcomed the Rt. Rev. Mampre Kalfayan, D. D., acting primate of the Armenian Church of America, and a congregation of 1,200

Armenians. The church was then turned over to these guests of the diocese. Bishop Kalfayan celebrated mass for the late patriarch of America, Bishop Tourian, who was assassinated in New York City.

Episcopalians Heartened.

The news from the National Council of the Episcopal Church that the Emergency Budget from missionary work has been met and that for the first time in several years there will be no further cuts, has heartened Episcopalians all over the country and especially in Rhode Island, the personal jurisdiction of the Presiding Bishop. Rhode Island had a share in the new order, because it exceeded its expectations, sixty per cent of which are earmarked for the work of the General Church.

F. W. Jones.

TENNESSEE.

Rt. Rev. Thos. E. Gallor, D. D., Bishop.
Rt. Rev. J M. Maxon. D. D., Coadjutor

Bringing Facts Before the People.

The Diocese of Tennessee, faced by a large deficit in both its Diocesan Missionary Budget and its quota for the general Church, has been trying to bring the facts before the people and to suggest to them ways to meet the situation. Several regional conferences have been held in Memphis, Jackson, Nashville, Sewanee, Chattanooga, Knoxville, and Johnson City, and most of the parishes and missions have been represented in one or another of these conferences. Some have adopted the Bishop's Pence Plan, others have taken up the Belmont Covenant Tithing Plan, so successfully used by the Southern Presbyterians. The full result remains to be seen. The diocese works on the partnership principle, using for its own work sixty per cent of whatever is received and forwarding forty per cent to the National Council.

A successful Training School for Church Workers was brought to a close in Nashville, February 27. Courses have been given in Church Teachings, The Prayer Book, The Life of St. Paul, Junior Methods and The Church's Program. About sixty have been in attendance.

President Roosevelt Invited to Sewanee.

The Bishop and the Vice-Chancellor of the University of the South, have invited President Roosevelt to visit Sewanee and he has tentatively accepted the invitation. Tennesseeans are looking forward eagerly to his visit.

E. P. Dandridge.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Washington, a Devout Worshipper.

Five hundred men and boys of the Diocese of Chicago assembled at St. James' Church on Washington's Birthday for the annual Corporate Communion of the dioceses and following heard Bishop Stewart defend George Washington as a Christian.

The Bishop's talk was in reply to an anonymous letter which he received a day or two previous. The letter berated the idea of a Corporate Communion in honor of Washington, saying he was not a Christian much less a Churchman, and that he attended the Epscopal Church purely for social purposes. The Bishop pointed to Washington's baptism and confirmation, his regular attendance at church services and vestry meetings, his demands for chaplains in the army, his contributions to church projects and his own personal testimony in refutation of the charge.

"Church and State demand our personal loyalty," said the Bishop. "The Flag of the Church is the only flag that shall hang above the flag of State; for the reason that God is universal. There is one loyalty which the State cannot command; that is conscience."

Bishop Stewart referred to Washington as a "devout worshipper of God," and urged boys and young men to make him an example in their daily lives.

Flossmoor Gets New Church.

From vacant store to dignified church is the transformation which occurred in Flossmoor, suburb on Chicago's south side, recently. The result is new and attractive quarters for St. John's Mission there. Archdeacon F. G. Deis dedicated the new quarters.

The church now occupies a place of vantage in the center of town where it is easily accessible. An altar was provided for the church by the Church of Good Shepherd, Momence, while St. Paul's, Kankakee, and Christ Church, Joliet, gave the pews. The Rev. Rex Clift Simms is priest-in-charge.

New Deanery in Chicago.

A new deanery has been established in the Diocese of Chicago, to include Lake, Kane and DuPage Counties, and comprising portions of the Northern Deanery and Chicago Deanery West. The action is under authority of the recent diocesan convention.

The Bishop has designated the Rev. Gowman C. Williams, rector of St. Mark's Church, Glen Ellyn, to be the dean of the new deanery. The deanery includes some fifteen parishes and missions.

HARRISBURG.

Rt. Rev. Wyatt Brown. D D., Bishop

Bequest.

Christ Church, Danville, Pa., will receive $1,000, free of tax, under the will of the late Harry E. Farnsworth, a member of Mahoning Presbyterian Church, who was killed in an automobile accident, February 3. He left $2,000 to his own church and large contributions to every other church and fire company in Danville.

An eight-day mission (March 3 to 10) will be conducted at St. John's Church, Carlisle, by Fr. Joseph, O. S. F., superior of the American Greyfriars, Little Portion Monastery, Mt. Sina, Long Island, N. Y.

The Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg, conducted a pre-Lenten mission at the Cathedral recently. Two services were held each week day, except Saturday, Holy Communion and an evening service. French.

MISSIONARY DISTRICT OF ARIZONA

Rt. Rev. Walter Mitchell, D. D., Bishop.

Address Went to Heart of Vital Problems.

Asserting that the textbooks of the public schools at the present day are "Godless," the Rt. Rev. Walter Mitchell opened the annual convocation of the district with an address that went straight to the heart of several vital problems. The Bishop quoted Bishop Page as having said that "when he was a boy everybody used the McGuffey readers and that they were replete with passages from the Bible, the Psalms and great hymns." Now, "there was not a single selection from the Bible in the books used or any reference whatever to God." "I think we should do something about that," said Bishop Mitchell.

With regard to the Report of the Joint Commission on Budget and Program being termed "statesmanlike," the Bishop said, "If he is a statesman who is able to mediate between the 'standpat,' fear-ridden, on the one side, who were demanding an even greater retreat all along the line, and those who still had faith in God and in themselves, so that neither got what they wanted to a very great extent; if he is a statesman who can do that sort of thing, then this was a statesmanlike report."

The convocation met at Trinity Cathedral, Phoenix, on February 13 and 14, with an excellent attendance. The Woman's Auxiliary met at the same time. Since this was an adjourned convocation from last fall no elections were held.

It was announced that at the meeting of the Executive Council the allocations of the fifteen per cent cut were finally made.

A Board of Managers was appointed for the Arizona Church Centre at Prescott and the Bishop announced that six denominations besides our own will use the property this summer.

The convocation upheld the action of the Bishop and delegates at the General Convention in setting the quota at $5,000, and the Bishop was authorized to wire the National Council, then in session, that Arizona accepted that amount.

Following the suggestion made by the Bishop in his address a committee was appointed to study the program and methods of the China Inland Mission, as to ways of carrying on work and on relying on God for money, and to report to the next convocation.

After a joint session with the Woman's Auxiliary on the second day, at which time addresses were given on different aspects of the work in the district, the convocation adjourned to meet in Douglas, Arizona, in February, 1936.

E. S. Lane.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Faith Justified.

A project of the National Council has justified its inception when the Bishop of the diocese, the Rt. Rev. E. V. Shayler, conducted a service, which was designed to honor St. Matthew's Church, Lincoln, on its reaching the status of a self-supporting parish. The Rev. Garth Sibbald is the present rector, and the parish was received into its full standing at the last diocesan council. Started as a mission in a growing suburban district eight years ago, the communicant list has increased from forty to three hundred. Excellent buildings, including a parish house, provide facilities for the work.

Conference.

Dr. Karl Block of St. Louis led the clergy in a conference on Tuesday last at University Church, Lincoln, when the Forward Movement was discussed. About twenty clergy attended a Communion service, at which the Bishop was the celebrant, and took part in a Litany of Remembrance. A morning and afternoon session was held and the leaflets provided by the National Council were distributed.

Bishop Shayler addressed 425 men in the State Penitentiary on Sunday afternoon at a service arranged by the prison officials.

St. Thomas' Church, Falls City, has completely rennovated the interior of the church, and installed a dossal behind the altar.

Wm. J. H. Petter.

FAMILY DEPARTMENT

MARCH.

3. Quinquagesima.
6. Ash Wednesday.
10. First Sunday in Lent.
13. Ember Day. (Wednesday.)
15. Ember Day. (Friday.)
16. Ember Day. (Saturday.)
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Monday. The Annunciation.
31. Fourth Sunday in Lent.

* * *

COLLECT FOR QUINQUAGESIMA. SUNDAY.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of all virtues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine own Son Jesus Christ's sake. Amen.

* * *

COLLECT FOR ASH-WEDNESDAY. (MARCH 6.)

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

A LENTEN PRAYER.

Doris Hamaker.

O God, we pray for simple things;
Help us to have a full understanding of the peace and joy which simplicity brings

Grant that in thought, word and deed,
We may put away selfishness, and all vice which causes greed.

Let us during this refreshing season of Lent,
Learn to number our days, that they may be wisely spent.

We petition this through the name of our Blessed
Lord and Saviour, Jesus Christ. Amen.

* * *

The "Imps" of the Tongue.

All newspapermen are familiar with the "Imps of the Types" but the Methodist Recorder, London, tells how the "Imps" of the tongue get our English cousins twisted in their speech. The Record says:

"We are familiar with the tale of the preacher who, after his tongue had referred to one 'tot or jittle', blushed and at once corrected himself to 'one tit or jottle'; and also with that of the other clergyman at Oxford who announced that they would sing the hymn, "Kinquering Congs'; but not so familiar with the tale of another victim of a transposing tongue who, in place of saying, 'Behold the fig tree, how it withereth away,' amused his audience by asking them to 'behold the wig tree. how it withereth away.' A much worse case who were addressed by the chairman. 'My friends, he said, 'the schoolwark is the bulhouse of civilization. I mean—er—the bulhouse is the schoolwark of civilization.' A smile began to dawn on the faces of his hearers, and anxious that they should hear aright the profound truth he was trying to express, he began again. 'What I mean to say, my friends, is that the warkhouse is the bulschool of—' He paused, and again began. 'What I really mean to say,' he said, 'is that the school bul is the housewark—' The smile on his hearers' faces now gave place to an audible snigger, but the chairman was determined to get it right. 'The scowschool,' he began, and realizing himself wrong again, began to lose what equanimity he posessed. His hearers had nearly lost theirs. He mopped his brow, gritted his teeth, and made a fresh effort. 'As I was saying,' he began anew, 'the schoolhouse, my friends—' A sigh of relief went up from the audience, and the chairman felt easy again. He gazed round him with suavity, and upon his brow there appeared the light of triumphant self-confidently. 'Yes, my friends,' he repeated, 'the schoolhouse is the civilizer of the bul—' And that was all."—Watchman-Examiner.

* * *

Teach Children to Love the Beautiful.

All children should be taught the love of good music, good literature and flowers. Be the home "ever so humble," there is no excuse for not making it attractive with growing plants, books and magazines, and music in some form.

There is little that is more enjoyable and beneficial in the home than music. A busy mother will not always have time to play for her children on a musical instrument and the radio program, even if available, will often be inappropriate, but most mothers can sing with the littles ones and teach them songs that they will love. Even very young children quickly learn to distinguish one song from another and show their preference and appreciation. If a mother forms the habit of singing as she works, she will find that her many tasks will be performed more easily and quickly. She will be more relaxed and will not tire so soon and, oh, how the children love a singing, smiling mother!

Books and magazines should very early be placed in the wee ones' hands, but under kindly watchfulness at first. Children must be taught how to use books and shown that they give the most pleasure when treated with gentle consideration.

Growing plants do much to make the home attractive. Allow the little ones to have some of their very own both indoors and out, if possible, and watch their pride and pleasure in caring for them. Small cans may be used for their indoor plants so that the busy little hands may carry them from one sunny spot to another. Even if a plant should in the end come to grief, reverence as well as a love for the beautiful is being learned and will not be destroyed. Talk to the boys and girls about the various flowers and plants —their habits and needs—speaking their names both common and botanical. Take the children for walks whenever possible and teach them to observe beautiful cloud formations, sunshine, birds, trees, mosses, flowing waters and all other of God's wondrous works. Encouraging them to comment on objects of loveliness leads them to adventure father and father into the elusive realm of the beautiful.

One way to help little children to become alert in observing the beautiful is to keep a small book dedicated to this purpose. At the bedtime hour you can say to Joan, "What did you see today that was beautiful?" and the response may be, "A little blue-bird, Mother." "Where was it and what was it doing?" "First it was on the ground and had a string in its mouth. Then it flew to a tree. Why did it want the string, Mother?" To the children, the knowledge that their discoveries are worthy of being recorded, an added spur to them to be observing and to give expression to their thoughts. And boys and girls who learn to love and to have reverence for all that is beautiful and good will seldom deliberately go far wrong.—L. M. Saunders, in National Kindergarten Association Release.

* * *

For the Southern Churchman.

MASTER, WHERE DO YOU LIVE"

Alice Maude Spokes.

Master, dear Master, where do You live?
Your face is so holy, since love You give;
'Tis said relief from pain there'll be,
The lame will walk, the blind will see;
My heart is laden, my mind won't heed,
I've lost my hold; O Shepherd, lead!
Within Your fold a shelter give!
Master, O Master, where do You live?

Where do You live, devoid of strife"
Where joy is service and love is life"
Do You reach and comfort souls in distress
And make them whole with Your redress?
The road seems dark, so lonely and drear,
No helping hand to comfort me here;
My tasks are done! My eyes tear-blind!
Where do You live, O Master kind?

"Brother, dear brother, where do I live?
Where needed most when comfort I give!
I was with thee in thy lone despair—
My kindness and mercy plentiful, there.
Thy way was rough and steep thy road;
So weary and foot-sore; so heavy thy load;
You left not My path—you paid each toll;
Brother, dear brother, I've lived in your soul!"

* * *

These Three.

The Epistle for Quinquagesima recalls us, on the threshold of the penitential season of Lent, to the fundamental and abiding things.

There was trouble in the Church in Corinth over spiritual gifts, and St. Paul writes to tell them that there was more than one way in which the Holy Spirit of God could manifest Himself in the Christian life. In their rivalry, the believers had been inclined to magnify one gift against another, and to regard the more unusual and mysterious as of greater value, if not as evidencing a higher claim to divine origin. So much so, that there was some danger of their under-valuing the more prosaic natural gifts (so-called) or heart and brain, if not of their losing sight of the importance of the moral witness of the spirit's indwelling. St. Paul, therefore, makes it his business, first of all, to help them to see that in the divine economy there is no place for the proud and "superior" spirit. As in the body, the foot, the hand, the eye, and the ear, have an equally necessary and important part to play, so, in the Church of Christ, every single member has his work to do as God has given him ability and opportunity; and "it is the same God which worketh all in all."

But there was more than that to be said in this matter of spiritual gifts. It was a good thing to be eager to possess the higher endowments; but there was a better thing still to possess, and, lacking it, no other quality was of any account. "More excellent" than the ability to speak in "tongues", than the oratory of the preacher, than the wisdom of the learned, than an indomitable faith, than a philanthropic spirit, than a readiness for martyrdom—better far

than all these, was that which would abide when they should all have failed and vanished away—and that was love.

"I am nothing," writes St. Paul, "whatever other power or virtue I may possess, if I have not love." That was the supreme possession that gave everything else its meaning and its value. All else was partial, incomplete, doomed to come to an end or to be outgrown. No endowment could give us in this life what was not to be had in this life. Life was still an enigma, however hard we tried to understand it; and for all our knowledge, there was much that remained and would remain unknown. We had to fall back on faith and hope at last. These, indeed, were left to us —these and love; and love was greatest, even of these.

And so, according to St. Paul, these are the final things in life—our ultimate equipment for life: faith, hope, and love, "these three." Let us consider each of them in turn.

Life is so perplexing, at times, to some of us, that it is as much as we can do to hold on from day to day and withstand the temptation to give up the effort to find a meaning in it. But it is just because life is like this, that, if we are ever going to make anything of it at all, we must take up an attitude towards it that we call "faith." If knowledge and understanding never failed us; if we could see clearly through everything, faith would never need to be exercised—the word faith never have come into existence. And here, to learn what faith does, let us return to St. Paul, and his looking-glass figure of life. "Now we see as in a mirror, obscurely; but then we shall see face to face." When St. Paul wrote the second half of that sentence he was exercising faith. He had looked at that puzzling image in the glass and said." I cannot believe that what appears there is the truth of things. The lines must be clearer in reality than I see them at this moment; and I shall one day see them as they actually are." To take that attitude was to exercise faith; and we shall realize at once how potent a thing faith can be in the experiences of life. It stands up to pain and perplexity, struggle, and sorrow, and says: "There will be an issue to all this in God's good time, and I am going to face the present in the light of the end that is now beyond my sight.'"

And Hope. According to an ancient Greek legend, hope came into the world in the wake of suffering. When Pandora opened the box which the angered gods had sent to Epimetheus, out flew all the diseases that afflict mankind; but when it was opened again, there emerged the spirit of hope, and away it went to follow in the trail of evil the others had already wrought.

But, of course, St. Paul is here speaking of hope in a special sense. He is writing as a Christian to Christians, and the hope he is thinking of, is the hope of eternal life that is theirs in Jesus Christ. That is why he can say so confidently, "but then, face to face"; and "but then shall I know even as also I am known." Faith and hope blend together here, and stretch out common hands towards the same thing, even as they spring from the same ground. And that hope is ours, too. We are not condemned to hope blindly, with nothing to build our hope upon. Whatever else fails us, a living hope is still ours, because of Jesus Christ. We can hold on to that through all things,

With faith and hope—Love. This, also, is one of the ultimate things. But why does St. Paul say that love is greater than faith and hope? Because.

Faith will vanish into sight,
Hope be emptied in delight,
Love itself will shine more bright.

Look at St. Paul's words in praise of love a little earleir in the poem:

> Love . . . beareth all things, believeth all things, hopeth all things, endureth all things.

Love expresses itself in faith and hope, as it manifests itself in patience and endurance. Love can never be without hope, nor can it exist without faith. Where love is, every other noble quality and aspiration of the spirit be.

That is clearly why St. Paul here lays such great stress upon it as the most desirable and necessary Christian endowment. Other gifts were partial, and were no guarantee of the Christian temper. But love was all-embracing, and its nature was to express itself after the mind of Christ. St. Paul does not actually say that; but it is difficult to read this beautiful chapter without feeling that he sees the face and figure of Our Lord before him as he writes. It is love as it has been seen incarnate in Jesus Christ that he is describing. And who can reflect on that without realizing the surpassing greatness and desirability of a love like that "which was in Christ Jesus?" Well might we pray earnestly the exquisite prayer the Church puts on our lips at this time, and keep it before us all through Lent:

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

—From an article by Rev. F. S. Moore, in Canadian Churchman.

* * *

The Child Next Door.

Charlotte's social group in Hogansville agreed on essential points in child development. When little Lottie spent an hour with small friends, Charlotte felt perfectly sure she would not be offered anything to eat and only water to drink. She knew, too, the general trend of what the child was likely to see and hear while at any one of her friends' homes.

Then Sam, her husband, was transferred to Springfield. The day they moved, little Lottie quickly found her way to the fence, peeked through and was soon playing with the child in the next yard. At noon when her father called her into the house for lunch she said she was not hungry, that she had eaten candy, cake and a ham sandwich.

"Where did you get those things?" her mother asked.

"Sara got them out of her mother's refrigerator and handed them through the fence. Her mother was on the porch and said she might."

Charlotte disapproved of this demonstration of neighborliness and began considering what would be the best way of taking the matter up with Sara's mother, later on.

"There's a rag man comes down the alley," Lottie broke in upon her mother's thoughts. "He catches little children and makes them into soap."

"We are under a new regime," Sam observed.

Before either parent could think of a suitable reply Lottie continued, "I have a new hat and a new coat and new shoes and a new dress and new socks an—"

"Where are they?" Charlotte interrupted.

Lottie paused to consider. "I have them," she affirmed.

"Where?" her mother repeated.

"I—I," Lottie stammered. Then she saw a child in the yard across the street and pointing toward her, changed the subject. "That is Ruth Gray. Sara says she is poison."

Charlotte and Sam looked from Daughter to each other with chagrin. Something must be done to prevent any more such experiences.

High hooks were adjusted on gates and doors; Lottie's baby brother, in his crawling expeditions required these precautions which served equally as well to keep outsiders out. Next, Sam made a poultry yard to run the full length of Sara's fence, and Lottie was not allowed in the poultry yard alone. Swings and a sand pile in the back yard kept the children from wanting to play on the front lawn where there was no fence. These arrangements conspired to separate the children of the two families in ways that seemed natural.

To have attempted entire separation would have caused unpleasantness, and Charlotte did not feel equal to reeducating Sara's mother, with whose circle of friends she soon found she had little in common. However, taking advantage of an opportunity to return Sara's sweater, found on the lawn one morning, she greeted her neighbor pleasantly, sniffed appreciatively of her cooking and then, very tactfully, mentioned that Lottie was not allowed to eat between meals and asked quite frankly for cooperation. It was promised good-naturedly.

From time to time Lottie met Sara on the front lawn. On such occasions Charlotte supervised their play, keeping them interested in something constructive. Little girls like Lottie and Sara usually do meet sometimes or other, and the attitude of each toward the new experience is of course the important issue. Charlotte found that it was less difficult than she had anticipated to bring about an attitude of tolerance rather than imitation, on Lottie's part, with regard to Sara's crudities, and to center her admiration on the little neighbor's constant good humor and ready generosity. Both children were, without doubt, really benefitted by the acquaintance.—M. Hunter in National Kindergarten Association Release.

* * *

REVIVAL.

A robin in the arbor,
A breath of springtime air,
A white sail in the harbor
The speckled flood to dare,
The early bees are roaming,
Though scanty be the share,
And hungry rooks ahoming
For yet the fields are bare.

And aye there is tomorrow,
And here and there a flower,
For evermore earth's sorrow
Hath Eden for a dower.
And aye there is a coming,
A flash of angel wing,
A million ages humming
The heraldry of spring.

And evermore a longing
Of life beyond today,
Where fadeless fields are thronging
With an immortal May.
And Spring's eternal morning
Is just beyond the hill,
Fair Paradise adorning
The great Creator's will.

—Robert MacGowan.

FOR THE CHILDREN

For the Southern Churchman.

TURN ASIDE FROM STRIFE.

Gertrude Lieb.

Let nations turn aside from strife,
And claim no more their selfish rights
With joy the spiritual realms explore
Then follow all their beacon lights.
If all the world will choose the Christ
And enters truth's wide open door,
Sickness and sin will disappear
And death will be no more!

* * *

Robert's Garden.

Robert loved flowers of all kinds. In the springtime, he was delighted with the gold of the dandelions, the purple of the violets and every other blossoming plant as its season came.

Sometimes, however, his mother thought he was just a little selfish, for he did not like to give any of his flowers away, until they began to fade or the petals to drop, and then they were scarcely worth giving.

Perhaps this was because he had no brothers or sisters with whom to share his treasures, but his mother did not like to see him want to keep everything for himself.

"If we are really going to enjoy things," she would sometimes tell him, "we must share them with others, for then their pleasure as well as the beauty of the flowers, will delight us, and we shall have a double portion of joy."

But Robert didn't quite understand that, although it was explained to him in different words several times.

But one day, when his Auntie Clara came to stay with them for a few months, she took her small nephew by the hand and said:

"Let's make a nice flower garden, Robert. We'll have sweet peas and pansies, and some day you will have plenty of lovely blossoms for your mother and your friends."

So they worked in the soft brown earth, and planted the sweet pea seed just beside the high fence of chicken wire, and made a bed of the pansies at the end of the porch.

And sure enough, after the weather had grown warm and sunny, the little seeds began to grow! Then the gentle rains came and watered the small plants, and they thrived and became strong and soon began to bear buds upon their branches.

Robert and his Auntie Clara watched them, and he was overjoyed when the quaint little faces of the pansies began to smile up at him. He loved to touch them with his fingers, and to enjoy the variety of colors and the velvety surfaces. It was not long before the sweet peas were in blossom, too, and such beauties, pink and lavender and white and softly blended tints.

"I'll tell you what we'll do," Auntie Clara smiled. "We'll divide the sweet pea bed into two parts. See, I'll drive a stake right down here. All of them below this stake and on the side toward the garage, will be yours alone. You can look at them, and pick some when you feel like it. Those on the other side of the stake and toward the house, will be the part you will have to pick bouquets from for your mother and your friends, and it will be a rule that you must pick a bouquet every day for somebody. We'll divide the pansy bed in the same way. The half next the porch will be yours for yourself alone, and the rest of them to enjoy with others every single day."

Robert thought this was a funny plan, but he wanted to please his Auntie Clara, so he agreed to it.

It was not long before he noticed that the blossoms were much more numerous and more beautiful on the parts of the two beds which he was to divide with others, and that the blossoms he was to keep for himself grew fewer and fewer, and smaller and smaller, as he only picked a few now and again.

Robert couldn't quite understand it, and more than once he stood and examined thoughtfully the pansy bed and the sweet peas which were now climbing up the fence. It seemed strange to him that there should be so many more blossoms on the parts of the beds where he was constantly picking flowers and giving them to others.

As he stood like this one morning, his Auntie Clara came along.

"A penny for your thoughts, Robert!" she cried gaily. "What are you thinking about?"

"I was just wondering, Auntie Clara," said Robert, "why there are more flowers on one side than on the ther."

"Come over here and I'll tell you, dear," his Auntie Clara replied quietly. "We'll sit under the grape arbor and I'll tell you all about it."

"Sweet peas and pansies must be picked very often or new blossoms do not grow, and the plants go all to green leaves instead of yielding lovely flowers. The more you pick and give, the more you have for others and for yourself.

"It is the same way with ourselves. When we are selfish and do not share our blessings with those about us, they grow fewer and fewer, and when we are ready to make others happy we have our own pleasures and happiness increased until we are often surprised. If we keep back or give sparingly, we become poorer and have less. If we give and serve gladly, we have much."

Robert sat quietly thinking for a few minutes.

"Isn't it too bad," he said at last, "that I have spoiled half of the pansy bed and half of the sweet pea vines, and they'll not be pretty any more!"

Auntie Clara's arm slipped around the little lad.

"Yes, it is too bad," she replied gently, "but even at that it isn't quite as sad as to spoil a life by selfishness. We can plant more sweet peas and pansies next spring, and see to it that the blossoms are kept picked as they ought to be. But if a whole life is made ugly and flowerless—what then? We are never going to live today or tomorrow over again, you know. It's gone forever, once it has passed."

Robert sat very still for several moments. Then he looked up and his face was shining.

Auntie Clara," he said, "I'm going to divide the best I have with others every day now, for then they will be happy and I shall be happy, too—and I know it'll be lots nicer!"

"That's splendid," said Auntie Clara. "When we are young as you are, it is the springtime of life, and it's wonderful to make it beautiful, for then one's whole life will be sure to be bright and fruitful and fine."

Robert jumped down from his seet in the grape arbor.

"I'm going to take my new game over to Sally Dart to play with awhile. She's sick, you know," he explained, and away ran Robert as fast as he could go.—Emma Gary Wallace, in The Presbyterian.

For the Southern Churchman.

DAFFODILS AND PUSSY WILLOWS.

Maude Forrest Mumma.

Daffodillies, Daffodillies, sleeping 'neath the snow,
Tell me, will you, tell me, won't you, when you'll wake and grow?

Daffodillies, Daffodillies, in the ground so deep,
Tell me, will you, tell me, won't you, when you'll wake from sleep?

Pussy Willow, Pussy Willow, in your furry cap,
Tell me, will you, tell me, won't you, when you've had your nap?

Pussy Willow, Pussy Willow, tell me how you grow,
Tell me, will you, tell me, won't you, for I love you so!

Answer.

We will wake up in the spring time, when the blue-birds call
And perhaps we'll see a snow-flake gently on us fall!

* * *

A Soldier's Dog.

This little story is dedicated to all lovers of dogs, especially to those who have known the joy of their faithful companionship and who understand and appreciate their loyalty and splendid intelligence.

Just an ugly mongrel, this dog of my story. No member of Dogdom's Four Hundred was he; and I doubt that the family tree of his parents was ever important enough to cast the tiniest of shadows.

The story was told me as we were seated on the ferry that plies daily between Burlington, Vt., and Port Douglas, N. Y. crossing beautiful Lake Champlain.

With the usual idle curiosity of the summer vacationist, I allowed my gaze to wander among the happy, bustling crowd. Pert, gaily dressed flappers were there, chattering away like magpies; fond parents with their tiny kiddies clinging to their hands; sedate matrons; men both young and old; in fact all the hundred and one kinds of humanity that is so typical of this great country of ours.

Finally, my attention was drawn to my nearest traveling companions. A dignified elderly couple were they, most carefully and expensively groomed; obviously, people of wealth and refinement. At the gentleman's feet crouched the hero of my story, "Rags," his heavy jaws resting upon his forepaws, so evidently a mongrel and such a decided contrast to that very prosperous couple did he seem, that I must have stared impolitely.

The old gentleman returned my glance and as his eyes met mine, I knew that my face had betrayed my thoughts. "I beg your pardon," he ventured. "I'm afraid that my dog hasn't made the best of impressions, has he?"

Naturally embarrassed at having my thoughts read so easily, I stammered a bit incoherently, that "it was hardly the dog that I should have associated with people of their type."

"Rags is old and homely, I admit," the man continued, "but to us he is beyond price."

His wife smiled and nodded her head in agreement, as she leaned forward and fondled the dog's ugly head with her soft, white hand.

Immediately, I sensed a story and with a little encouragement my traveling companions rewarded me with a tale that I have never been able to forget, though this happened some years ago.

"Rags is a soldier's dog," the man began. "You see, our son, Jim, went

'over there' with those countless other American lads to do his share in that horrible maelstrom of death and destruction that we knew as the World War. While billeted in a small town, just behind the lines, Jim came upon Rags, then a tiny puppy, trying in vain to find warmth and food by the dead body of his mother. They adopted each other immediately and were constant companions during the two years of terror and bloodshed. Jim told us later that the feel of that shaggy little body and the rough caress were the only bit of happiness that he knew during that terrible siege.

"Later, Jim was invalided home, suffering from shell shock and minor wounds and even with him came Rags. The dog remained with him at the Army and Navy Hospital, and had much to do, in our opinion, with the lad's return to health and strength.

"I did have to pull a few wires before they would allow the dog to remain," he chuckled, reminiscently, "but remain he did. So, you see, when Jim was released, finally, and did come home we were so overjoyed at his return that we accepted Rags as sort of a necessary evil.

"I confess that my wife did have to stand a bit of good natured raillery about her 'thoroughbred' from our friends, and many a greasy bone left its tell-tale mark on the rug before the library fire, while the prints of his muddy paws upon the stairs and in the hallways were a source of great annoyance to the housekeeper."

"Are you bored?" he questioned at this juncture.

I assured him that I was much interested, and begged him to continue; and so he went on.

"Although our boy was physically well again, shell shock had left him in such a way that any loud report or sudden noise would leave him speechless, paralyzed, in fact, for a few seconds at a time.

"Rags with some super instinct, sensed these attacks, and at these times he would tug sharply at Jim's coat sleeve or trouser leg and never failed to bring him back to earth again, and as the attack passed, a pat of the boy's hand on the shaggy head seemed to say that all was well, and the two would go on as though nothing had happened. One day, as Jim was crossing the square with Rags at his heels the shriek of the siren and clatter of fire trucks turned the boy to stone, directly in front of the oncoming wheels. I have the story of an eye witness of what then happened," continued the narrator. "Rags, with more than human intelligence, ran between Jim's legs, upsetting him neatly. With his then powerful paws, he grabbed his shoulder and pulled him to safety, in less time than it takes me to tell you."

The eyes of the soldier boy's mother became a bit misty at this point, and in my heart, I knew that, being a mother, this episode was ever fresh in her memory.

But to continue. "The boy was stunned and bruised, but his life was saved, but Rags here still carries the scars of his bravery." As he spoke he lifted the dog's front leg, and running across the ribs from front to back leg, was revealed a hideous scar that the shaggy coat refused to hide.

"Rags almost paid with his life, but we nursed him back to life and have made pretty much of a fool of him ever since."

Just then a tall, serious-faced young man made his way toward us, and I knew by the dog's evident delight that it must be the Jim of the story.

Rags rose to greet his master, and the look that passed between them I can find no words fittingly to describe.

As we were nearing our destination, I thanked the kindly story teller, and joined the rest of the party at the rail. A few moments later I felt a touch on my arm and Jim's mother addressed me apologetically. "If father hasn't bored you too much, I'd like to have you see for yourself how Rags guards his master. The landing whistle will get Jim," she declared, "it always does; so if you are really interested, just keep your eyes on them."

And, sure enough, the whistle blew long and loud, and the young man became rigid, utterly unconscious of the bustle and movement about him. But Rags, ever loyal and watchful, had not forgotten. A few sharp tugs at his master's sleeve, and the tense muscles and nerves relaxed, the rigid hand became normal and found its way to the faithful creature's head.

Again that look from those brown dog eyes straight into the kind blue ones of his master. Somehow I was not a bit ashamed of the tears that seemed to find their way into my own eyes, or of the lump that rose in my throat. I doubt if any other person than myself had seen this drama, but I have never been able to forget.

Is there a Dog Heaven? There must be, for such animals as this, and I pray that it is not too far from Rags' beloved master's. I'd like to think that when Judgment Day rolls around, Rags' kindly tug at his master's sleeve will receive the returning pat of Jim's hand and knowing that "alls well," they will go on through eternity side by side.—Our Dumb Animals.

* * *

Mr. Lobster's New Green Suit.

Poor Mr. Lobster was very uncomfortable. His old green suit was much too tight, and you know how it is to have your clothes so snug that you can't bend over or run about. There were no tucks or hems to let out for more room, so the only thing to do was to get an entirely new rig.

Now no store that I know of sells lobster suits, so what do you think Mr. Lobster and his friends do when they have outgrown their clothes? They grow new ones! How would you like that? So Mr. Lobster found a nice quiet cave in the rocks, under the water, where he could hide. First, he must get rid of the old tight suit. He stopped eating, and became thinner and thinner until his clothes didn't touch him anywhere. Then suddenly, he puffed himself up as big as he could and squirmed and wriggled with all his might, and—pop! His suit split right up the middle of the back and he crawled out of it!

Poor thing! He was almost as uncomfortable without any suit as with one that pinched! He didn't dare leave his hiding place because something would be likely to eat him when he was in such a helpless state. So he hid for nearly a month, while his new costume was growing.

What do you suppose Mr. Lobster used to make his new suit? Cotton or wool, like yours? Mercy, no! His enemies in the deep sea would gobble him up, clothes and all! His suit is a shell, which must be hard and strong for protection, lime is what he uses, and he gets it from his food. This lime and a sort of glue, which comes from his skin, soon begin to harden all over him in rings. These rings are jointed on the tail and legs, like a knight's armor, and solid on the back, like a shield. Mr. Lobster is much too clever to get another tight suit of clothes, so he fills himself full of water while they are growing, so that there will be plenty of room.

When full clad in his new green armor, he sallies forth. He is a terror, too, I can tell you. There are three pairs of legs near his mouth. The first pair is armed with very ugly looking nippers, which have toothed edges and are strong and cruel. He has five more sets of legs, under the chest, which are used only when Mr. Lobster wishes to crawl about on the floor or the sea to call on his friends. Under the tail are some false legs with which the gentleman paddles himself about in the water. Strange to say, with all these legs, Mr. Lobster is a great hand to stay near home, and seldom goes far away.

I don't know what Mr. Lobster would do without that tail of his. It's extremely useful, you see. He can, with its help, propel himself through the water at a great speed. By curling it up under him suddenly, he can spring backward into some cave or hiding place as quick as lightning. Also Mrs. Lobster carries her eggs under her long, jointed tail.

I am afraid that Mr. Lobster is a fighter, and, when angry, is not at all a pleasant person to meet. Sometimes in his quarrels he loses some of his numerous legs. Do you think he bothers about a little thing like that? Not a bit of it! He just grows another one in its place! However, the new one is never so big or useful as the first one, and as he cannot patch his suit of armor, the new leg must go unprotected until Mr. Lobster needs another new suit. You would certainly think that, since it takes him so long to grow a new covering for his body, he would be more careful of his many legs. But, no! Why, he even breaks them off himself, occasionally, before a battle, to get them out of the way, just as you would take off your coat to play ball. Mr. Lobster is a very curious and interesting person to hear about, sure enough, but he's nobody to fool with, I can tell you!—Esther Doolittle, in S. S. Times.

* * *

LIKE WASHINGTON.

We cannot all be Washingtons,
And have our birthdays celebrated;
But we can love the things he loved,
And we can hate the things he hated.

He loved the truth, he hated lies,
He minded when his mother taught him,
And every day he tried to do
The simple duties that it brought him.

Perhaps the reason little folks
Are sometimes great when they grow taller,
Is just because, like Washington,
They do their best when they are smaller.

—Unknown.

* * *

For the Southern Churchman.

SAND PILE SONG.

William Allen Ward.

Freckle and Dimple and Tiny and Tot
Are racing to play on the vacant lot . . .
Under the willow on Sand Pile hill
The little tin soldiers are going to drill!
And pirates will fight on a tropic isle
For a paper doll maiden's beautiful smile . . .
But beside the hill Father Time looks on
Till the children to men and women have gone.
But others shall come and dance in their place,
Beneath the old willow with childlike grace.

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NOTICE.
"The Virginia History Committee" is offering to the readers of The Southern Churchman. mimeographed copies of a valuable article on Lee, originally published in the "Southern Churchman", under the caption, "Putting First Things First", which, among other things, contains remarkable tributes to the Statesmanship of Lee, by three well-known New Englanders: Gamaliel Bradford, General Morr's Schaff and Dr. A. W. Littlefield. Four cents will secure one copy of this article, and ten cents will secure three copies of it. Address Mary D. Carter, Virginia History Committee, Upperville, Virginia.

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DEATHS

MRS. SALLIE FEILD MANN PEEBLES.

It has never been my privilege to know a more devoted wife and mother, a more loyal Christian, a more willing worker than MRS. SALLIE FEILD MANN PEEBLES, who departed this life on January 8, 1935. In her love for her family she was forever sacrificing herself for what she felt was the best interest of her husband and children. In her loyalty to her church she was always found willing to do more than her share with no thought of the inconvenience to herself. When the war period called for help she never wavered, either in subjecting herself to required restrictions, or doing her part cheerfully in the work women were privileged to do.

In her outlook on life she naturally connected the family with the church. It was not sufficient for her to give her time and strength to the physical and mental development of her children, but also to their spiritual welfare, which she properly interpreted as instilling in them loyalty to the church as the normal witness to Christ. Her religion was so real and her faith so natural that she could not conceive of a mother's duty fully done without the proper emphasis on the Soul's connection with the Christ.

Sallie Feild Mann Peebles was born in Petersburg, Virginia, November 19, 1867, of a distinguished family, being the daughter of John and Catharine Bernard Mann. She received her education at St. Paul's Female School and was married on January 10, 1894, to John Kevan Peebles, moving to Norfolk, where Mr. Peebles steadily rose in his profession until he became one of the best known architects in the South. Their early association was with St. Luke's Episcopal Church, moving their membership to St. Andrew's Church, when it was begun, in which they labored untiringly for the church's development and upbuilding. Mrs. Peebles was actively affiliated with the Woman's Auxiliary, The Guild, the Working Circle and The Women's Bible Class. During the war she added to these outside interests activity in the Red Cross and French Surgical Dressings Committee.

I shall always think of her as a friend loyal and true, living with a desire to be of service to mankind and to fulfill the purpose in life for which God created her. I would say of her, "You have been found faithful. Enter into the joy of your Lord."

MYRON B. MARSHALL.

Personal Notes

The Rev. Canon H. Adye Prichard, D. D., rector of St. Mark's Church, Mount Kisco, N. Y., is in England on a visit to his mother. While there he preached in Westminster Abbey on January 20.

The address of Bishop McKim of North Tokyo is American Church Mission, Ikebukuro, Tokyo, Japan, after March 1.

The Rev. Edward Guerry, who has recently taken charge of St. John's Church, Tappahannock, was married February 20, to Miss Hoffman in St. Paul's Church, Charleston, S. C. Mr. Guerry, with his bride will return to Tappahannock shortly.

The Rev. Charles A. Brown, after a rectorship of twenty-four years, has resigned his post at All Saints' Church, Bayside, L. I. He has been on leave of absence for some weeks, after a serious illness. It is his purpose, after further time for recuperation, to seek less arduous duties than those which he has been obliged to relinquish.

Clerical Changes.

The Rev. Richard W. Trapnell, D. D., lately of the Field Department of the National Council, has been elected to the rectorship of All Saints, Bayside, and has accepted. He will undertake his new duties at once.

The Rev. Frederick Gowenlock, rector of Grace Church, Whitestone, L. I., since 1927, has resigned and will go to New Zealand. The Rev. Ernest Sinfield, of the Diocese of Ontario, now assistant at St. George's, Flushing, has been elected to the rectorship of the Whitestone Parish, and has accepted. He has already taken charge of the parish.

Ordinations.
Priest.

The Rev. Frank Frantz Snyder was ordained to the priesthood, in the Keferstein Chapel of the Holy Spirit, Bishopscourt, Harrisburg, Pa., February 12, by Bishop Wyatt Brown. The Rev. Mr. Snyder was presented by the Ven. Harry H. Gillies, Archdeacon of Wellsboro, an dthe sermon was preached by Canon Clifford W. French. The Litany was read by the Rev. Earl M. Honaman. Dean J. Thomas Heistand and Canon Paul St. Atkins assisted the Bishop in the Holy Communion.

Deaths.
Canon Hardy.

The Rev. Francis Whittle Hardy, fifty-seven years old, Senior Canon of Christ Church Cathedral, Louisville, Ky., died at the John N. Norton Memorial Infirmary February 22, of a kidney ailment after two blood transfusions had been performed in an effort to save his life.

Stricken with intestinal influenza about two weeks ago, Canon Hardy was moved to the hospital February 17, after complications developed.

A native of Louisville he was a son of James Edward and Lucy Gilmer Davis Hardy. He received his early education in the Louisville public schools and the Gambier Military Academy, Gambier, Ohio, later attending the Virginia Theological Seminary at Alexandria. His active ministry began in 1904 when, at the age of twenty-six, he was ordained a deacon by the Rt. Rev. Lewis W. Burton and became assistant minister of St. Andrew's Episcopal Church, in which he had been brought up.

The year following the Rev. Mr. Hardy was ordained to the priesthood by Bishop Charles E. Woodcock and in 1911 left St. Andrew's to become rector of St. Stephen's Episcopal Church.

In 1917 he was named canon of the Cathedral, assuming his new duties on October 1. On the same day the Very Rev. Richard L. McCready, who had served as rector of St. Mark's Episcopal Church, was installed as dean. Both members of active Church families and friends for many years, the two men were closely associated during the years that followed as they served together the church in which their grandfathers had held offices simultaneously nearly a century earlier.

At the Cathedral the Rev. Mr. Hardy was in charge of the Church School and directed activities of various young people's organizations, including the Young People's Service League. In 1925, he founded "Camp Woodcock," an annual camp for boys at the Covered Bridge Reservation of the Boy Scouts.

During his ministry many honors were conferred upon the Rev. Mr. Hardy. He served as chairman of the Diocesan Board of Religious Education and for a number of years was secretary of the Diocesan Board of Missions. He was dean of the convocation of Louisville and chaplain of the Northton Infirmary. In 1932, he was awarded the Cross of Honor of the Or-

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der of Sangrael, presented by the Episcopal Church to one person each year for "distinguished service to God and humanity."

The Rev. Mr. Hardy is survived by a brother, Lewis R. Hardy; three sisters, Mrs. Joseph M. Califf and Mrs. Walter D. Lewis, Louisville, and Mrs. Tarleton C. Hobbs, Anchorage, and fifteen nephews and nieces.

The Rev. Ernesto Arnaldo Bohrer.

Died on January 21, the Rev. Ernesto Arnaldo Bohrer, after a two months' illness, at his home in Porto Alegre, Southern Brazil.

Mr. Bohrer was connected during most of his ministry with the Southern Cross School. From 1913 until 1924, he was house master and assistant headmaster under the Rev. William M. M. Thomas. He was for two years rector of the Church of the Redeemer at Rio de Janeiro, and returned to the school as headmaster in 1927, succeeding Bishop Thomas.

Under his oversight the new Kinsolving Hall was erected, official recognition for the school obtained with government inspection, and the attendance nearly doubled. In 1933 and 1934 there were graduated classes of thirty-four and thirty, respectively.

He leaves a widow, Edith Marsh Bohrer, and two daughters, Mary and Noemy, both graduates of the Southern Cross School.

At the time of his death Mr. Bohrer was President of the Council of Advice of the District.

Wm. M. M. Thomas.



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The death of self involves a burial —and a resurrection.—Raven.

"Our freedom is bought at the price of mistakes.'"

Eternal life viewed from its human side is usually summed up in the word, "prayer."—Selected.

A Mohammedan in speaking of the Gospels, said that he liked the historical parts, but that the words of Jesus made him tremble.—Mott.

Captain, what are these thorns,
What is this cross you bear?
This is my Standard, brother,
And this the crown I wear.
We storm the heights of Calvary. . . .
Will you be with us there?"

It is when we see religion no longer as consolation for our weakness, but as a task for our strength that it begins really to turn interesting—no longer an indulgence for our spare hours, but a thing worth the gift of a life.—Dr. W. C. Bell.

To endure—through weariness, misunderstanding, hindrance and failure; to endure—through loss and doubt and shock and monotony; to endure—with cheerfulness when the heart is heavy, with trust when the light fails, with dogged determination when there seems no way to go on—there is to conquer.

I have never seen a savage whom civilization without Christianity had succeeded in civilizing.—James Chalmers of New Guinea.

Sweet Spirit, entering where no eye can see,
Reach this poor heart in all its waiting need,
And like the thorn and vine my life shall be,
When Thou its roots shall feed.

Art Thou, my Saviour, really here?
Yes, I believe;
Wide is my soul with trust sincere
Gifts to receive.
Never a dream at midnight hour
Fills heart more full with bliss divine;
Gratitude and peace and power,
With hope are mine:
Lord, I believe.

—Anne R. Nesom.

Human society means Smith and me —and God; just that and nothing more; human progress means making better the relations betwen Smith and me—and God; and human good means the happiness which Smith and I may perhaps be able to find together, with the help of God.—Urwick.

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Southern Churchman

DOMINUS ✱ FRUSTRA ✱ NISI 1835

Vol. 100. RICHMOND, VA., MARCH 9, 1935. No. 10.

LENT

Lord! Who throughout these forty days
For us didst fast and pray,
Teach us with Thee to mourn our sins,
And close by Thee to stay.

As Thou with Satan didst contend,
And didst the victory win,
Oh, give us strength in Thee to fight,
In Thee to conquer sin.

As Thou didst hunger bear and thirst,
So teach us, gracious Lord,
To die to self, and chiefly live
By Thy most holy Word.

And through these days of penitence,
And through Thy Passion-tide,
Yea, evermore, in life and death,
Jesus, with us abide!

Abide with us, that so this life
Of suffering overpast,
An Easter of unending joy
We may attain at last!

—Mrs. C. F. Hernaman, 1873.

Personal Notes

Mr. J. Churchill Cooke celebrated his ninety-sixth birthday, February 20, 1935. Mr. Cooke is in good health and an active worker in Church affairs, having represented his Church in King William County, Virginia, in the Council of the Diocese for over a decade. Mr. Cooke has been a loyal friend and subscriber for many years to the Southern Churchman, and we extend him our hearty congratulations.

Mr. John H. Cooke, Treasurer and Business Manager of the Southern Churchman, who has been confined to his home for several weeks past, is now improving, and well on the road to recovery.

Miss Olive Meacham, who has recently returned from the Julia Emery School, Bromley, Liberia, has been engaged to make thirty-five addresses in the Diocese of Rhode Island during Lent.

Calls Accepted.

The Rev. Charles H. Collett, a General Secretary of the Field Department of the National Council, has accepted a call to the rectorship of Christ and St. Michael's Church, Philadelphia, and will take charge on the first Sunday in April.

Mr. Collett's acceptance of the call will fill a vacancy, which has existed since last July, following the death of the Rev. Dr. Gilbert E. Pember. The announcement was made to the congregation by Dr. Walter R. Andrus, Chairman of the Vestry. Christ Church and St. Michael's represents a merger of two of the older churches of Germantown, which was effected in June of 1932, following the retirement of the Rev. Dr. Charles H. Arndt as rector of Christ Church and the election of Dr. Pember, who had been rector of St. Michael's.

Mr. Collett, in accepting the Germantown rectorship returns to the Diocese of Pennsylvania after an absence of about twelve years, having formerly served on the staff of the Bucks County Missions under the present Bishop of Vermont, the Rt. Rev. Samuel B. Booth, the latter having been called to the Episcopate while in charge of the rural work in Bucks County.

Mr. Collett is a native of Canada, and a graduate of Trinity College, Hartford, Conn., and the Berkeley Divinity School, New Haven, Conn. Following his ordination in 1916, he became a Master in the famous St. Paul's School, Concord, N. H., where he taught Greek and American History for three years, and also served as a coach in athletics. From St. Paul's School he went to St. Stephen's Church, Boston, as Vicar. This was the church in which the late Bishop Brent, one-time Bishop of the Philippine Islands and later Chief Chaplain on the staff of General Pershing in the World War began his ministry. After three years in this work, Mr. Collett came to the Bucks County Missions. In 1924, he volunteered for missionary service and was sent to North Dakota where he took charge of St. Paul's Church, Grank Forks, and, in addition, worked among the students at the University of North Dakota.

From North Dakota, after six years of service, he was called by the National Council to serve as a General Secretary in the Field Department.

The Rev. W. Leigh Ribble, rector of Gibson Parish, Standardsville, Virginia, and Editor of the Virginia Churchman, has accepted a call to Falls Church, Falls Church, Va., as effective March 1.

The Rev. Goodrich R. Fenner, acting Dean of St. Matthew's Cathedral, Laramie, Wyoming, has accepted his election to the rectorship of St. Andrew's Church, Kansas City, Missouri. He will begin his new work the first Sunday after Easter.

The appointment of the **Rev. William Tullberg,** formerly pastor of St. Ansgarius' Church, Chicago, to be assistant pastor of Emmanuel Church, Rockford, Ill., is announced. He will minister particularly to the Swedish people of Rockford.

ORDINATIONS.

Priest.

The Rev. Eugene L. Avery, in charge of St. Stephen's Church, Morganton, and other colored missions, was advanced to the priesthood by the Rt. Rev. Robert E. Gribbin, D. D., Bishop of Western North Carolina, at St. Mattias' Church, Asheville, on Sexagesima Sunday, February 24. The candidate was presented by the Ven. James T.

(Continued on page 23.)

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EDITORIALS

Vol. 100. RICHMOND, VA., MARCH 9, 1935. No. 10.

Dogfish and Cod.

A favorite illustration of the late Dr. Cosby Bell, was a description of the New England fisherman, who went to sea to bring back fresh cod. Their habit was to place a few dogfish in the catch to chase the cod about and thus keep them more lively until the harbor was reached. The brilliant professor was wont to tell the tale and then say, "Gentlemen, dogfish are needed, but don't be a dogfish."

We have a full quota of dogfish in the ranks of the Church. Our only trouble might be that in their zeal for chasing after those who otherwise might be stale in message, we might mistake their intepretations as real evidences of leadership. It would be much better to keep them in the clever roles in which they now act.

Fathers Colony and Bell would seem to be the most prominent in this faternity at present, and we think they both have done a great deal of good. For one thing they have called to the attention of the more ordinary clergy the fact that in the present day there is no room for laziness in the ministry. They have had a few remarks to make about vestrymen in general, that might bring thoughts to their otherwise self-satisfied heads, and in a number of ways have made certain people think that otherwise might not think.

Of course the great strength which the dogfish uses is the old argument of half truth which has long been characterized as the greatest falsehood. Father Colony for instance adds up the "communion alms"—a small item in any church as a rule—and gives that as the sum total which a great diocese gave towards social service in general. Others have picked on a few old city churches with endowments that long ago passed usefulness as active parish churches, and use them and their clergy as the argument for proving laziness rampant on luxurious stipends. But all have made us think.

The ideal which these catholic churchmen are looking towards does not always seem clear. "281" has often come under their observation as containing all that is wrong in attitude, but again they probably keep "281" on its toes and that is a good result.

But the object of these remarks is to plead for the average codfish in the ministry. He is not lazy, he is not over-fed and he does not merely lick the boots of the rich vestrymen. Perhaps he would if the dogfish were eliminated.

Post-graduate Work for Clergy.

The medical profession is away ahead of the other two "learned professions" in providing post-graduate work for its members. It would be well for us in the Church to consider better ways and means to provide such training for the men who have the care of the churches. Only too many of our clergy are struggling against the problems of a very different world with the methods learned at a Seminary twenty or more years ago.

This is not because attempts have not been made to bring the clergy to Summer schools and institutes of one kind or another. The College of Preachers with its generous endowments has made a noble effort to fit into this need of the Church some sort of remedy. But for the most part such schools have been guided by good idealists, often men long since retired and not acquainted with the problems of actual parish work in a very modern and even depressed world. Theological interpretations with an occasional course given by some Seminary professor on homiletics have been the rule. Modern parish organization has been completely neglected in the average curriculum of the clergy school and while courses on prayer and meditation have at times been given by men generally far removed from active work in the world, little has been done to give the parochial clergy an inkling of how to teach their people these vital subjects.

We understand that The Forward Movement is having carefully prepared outlines for such courses studied by groups of men and women who know the subjects. These outlines should be ready for the various Summer Schools and to those who are in charge of such programs we suggest that this work of The Forward Movement be given careful consideration. There is only too little real post-graduate work being done by our clergy.

* * *

Ten Years of The Cathedral Age.

Sometimes we have arguments with our friends of "The Churchman" as to who is the older. But we know we are old, and so through our eyeglasses and over our long beard we can offer congratulations to "The Cathedral Age" which in Eastertide will be ten years old.

"The Cathedral Age" has helped us all by giving us

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Church and World Problems as Others See Them

Adequate Measures Must Be Devised.

The Living Church, March 2, 1935.

The final blow to the prestige of the League and the World Court has been given by the vote of the United States Senate which again has refused American membership despite the recommendation of every President since Woodrow Wilson and the widespread feeling in this country that the United States can only do her part in the preservation of world peace by actively participating in the agencies designed to provide a substitute for war. The Senate vote is a definite indication of the influence of such short-sighted patriotteers as William Randolph Hearst, Huey Long, and Fr. Coughlin. Their power does not augur well for the future of America.

In the face of the rejection of the World Court, the League of Nations Association announces the following threefold program of action:

(1) To support more vigorously the cooperation which our government can give the League by executive order; and to support such suggestions as our government makes to the League in the way of control of the private manufacture of arms.

(2) To urge a policy in the Pacific that will avoid conflict with Japan; to urge continuation of the munitions investigation, and to cooperate with all peace organizations for the universal reduction of military expenditures.

(3) To carry on the campaign of political education by continuing the movement to state the terms on which the United States would join the League. It anticipates those terms to be an understanding that our obligations under the covenant are consistent with our obligations under the Kellogg Pact, and that the United States assumes no obligation to use force or apply sanctions without its own consent expressed through its regular channel.

As a practical matter of fact, American cooperation with the League of Nations has been increasingly close during recent years. During the Harding administration this country did not even answer official notes from the League Secretariat. During the Coolidge administration such notes were acknowledged but not answered. During the Hoover administration they were answered and some measure of "unofficial" cooperation was given in certain non-controversial fields. During the Roosevelt administration there has been increasingly close official cooperation between the United States and the League of Nations in an increasingly large number of fields. Such successes as the League of Nations has been able to achieve—and they have been greater than the public is generally aware—have been accomplished through the moral support and a measure of cooperation on the part of the United States. It is likely that such cooperation will continue in spite of the Senate vote on the World Court.

But if the peace of the world is to be maintained and the warlike spirit of Europe and the Far East checked, more adequate measures must be devised and put into effect very promptly. Without the immediate accomplishment of some adequate and effective substitute for war, a new world conflict cannot long be avoided.

Souls or Money?

The Record, February 1, 1935.

A group of Liverpool Evangelical clergy and laity has had a most vital topic for discussion before them this last week. It can be summed up in the form of a question, "Has the Church to concentrate on preaching the Gospel and the saving of souls, or has it to spend increasing time and energy in coaxing its members to give more and still more money?" Which has it to be? The local representatives of the Church Missionary Society met together to be urged to increase the contributions of Liverpool Diocese to C.M.S.; these persons turned away from their conclave, several of them to meet again in the same building, as contributors to the Church Pastoral-Aid Society, to consider how Liverpool can best help in celebrating the centenary of C.P.A., and especially to ask themselves how South-West Lancashire can recover its former glory as a splendid giver, in terms of money, to the Church's greatest home mission society. Again, some of these same individuals, as members of the Church of England Temperance Society and of the Diocesan Board of Finance, were summoned to meet in the same octave of days to listen to appeals for increased support of the Church's temperance work and to plot and plan ways and means of finding at least £150,000 for building or renovating church day schools in the Liverpool diocese. What has to be done? It is money, and again money!

There are Souls to Save; There is Money!

There is a strong and growing feeling that the Church needs a determined, clarion call, first, for the reconsecration of its communicant members, and, secondly, to advance into the open among the tens of thousands of souls, not atheistic, but simply indifferent believers in God who do not realize their responsibility to God and to their neighbors. Despite trade depression, there is plenty of money in and about Liverpool. The annual report of the Penny Savings Bank (just to hand) shows this, and so do the revelations of the money handled by the local "football poolers," by the brewers, by the ever-increasing cinema owners, and by the "bookies" on the dog tracks!

The Challenge to Evangelicals!

Evangelicals, as such, are still the dominant party in Liverpool diocese—at any rate, so far as numbers are concerned! There is no reason why they should not be in influence and activity. Why not? The "signs of the times" are that the moment has come when the "foolish differences among Evangelicals" should cease; that they should come together; formulate a common "forward" policy of evangelism; and then out into the open to make the "welkin ring with the joyful news of sins forgiven, of hell subdued, and peace with heaven!" If this were done, the problems about money would not exist. Can no one take a lead in the Liverpool which once was the pride of Evangelicals? Nay, at heart England is Evangelical—who will lead England?

The German Foreign Missions.

The Record, February 1, 1935.

We have now learned that the British missionary societies have agreed to appeal for a loan to help the German Foreign Missions in the paralyzing condition to which their own government has reduced them. As we stated last week, German foreign missions ordinarily send abroad about £300,000 a year, but for some months now they have been refused leave to send any money out of the country, because the Government's financial transactions have resulted in a shortage of foreign currency. The German societies ask for loans to enable them to carry on. They

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THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Some Greater Aspects of Christanity

Part Four.

We have two separate outlooks possible to us. There is the outlook upon the world around us with the vast universe which modern Astronomy has made known to us. There is also the outlook within upon a still vaster and more wonderful universe than the other—the Spiritual world. This, as we have seen in a former article, is the only real world, that is, the only permanent unchangeable one. The physical universe, although open and visible to our sense of sight, is entirely out of our reach and, therefore, whatever it may contain, so far as natural resources are concerned, is too distant from us for such resources to be available.

The Acessibility of the Spiritual World.

This is not the case, however, with the spiritual world, since we are really nearer to that than we are to the other, and have the means given us to enter into the closest kind of communion with the reality it reveals to us. We can, whenever we will, draw near to God, our Heavenly Father, through His Son, Jesus Christ, and gain from Him not only untold blessings for ourselves, but also for the world around us. Thus we are told, "If any man lack wisdom let him ask of God that giveth to all men liberally and upbraideth not: and it shall be given him." St. James 1:5. This would seem to imply that all the wisdom needed to understand and make use of the life with which God has endowed us, is at our disposal, if we will but ask for it. There can be no other source from which this higher wisdom may be obtained than the all-wise God Himself, who is, we are assured, willing to share His wisdom with us. Perhaps there is nothing more needed by men of the present day than true wisdom, that is, the wisdom which is from above, and yet how few are really seeking for it earnestly at its truest and highest source.

The Gift of Spiritual Power.

Then, too, it is the same with power, not mere physical energy but spiritual, the highest and most effective kind of power which God has made known to us. It is said: "Christ the power of God and the wisdom of God." This shows that Christ is the medium or channel through which these two transcendent gifts are made available to us. Christ Himself said to His disciples before His departure from this world:—"All power is given unto me in heaven and in earth. . . . And lo, I am with you alway even unto the end of the world." This means that Christ's presence with us is assured, and also that His power is something which we can share if we are seeking to do His Will.

The Church's Equipment for Service.

It would seem, therefore, that Church has an equipment which should enable her to be a greater blessing to the world than any other agency, not excepting Natural Science itself. If the Church would but rely upon the spiritual resources made accessible to her in the spiritual world, she would be the principal instrument in the furtherance of human progress, and nothing could prevent her from advancing and gaining victories all the time. The very prevalent idea that we must give our chief attention to the reconciliation of religion with Natural Science is an unfortunate mistake, since Natural Science never stands still, but is always moving on to new ground. Even if it were possible to bring about a reconciliation between the two at the present time, which is extremely doubtful, in ten or twenty years such reconciliation would be out of date. The Christian Church would be in a far better position to meet and deal with Natural Science if she would but work on parallel lines with her rival and seek diligently to develop her own special resources. For they are based upon that eternal reality which both philosophy and Natural Science have hitherto sought after, but in vain.

Christianity as a Guide to Reality.

Reality is what the world most needs but cannot find in its physical environment. Christianity, however, claims to have access to it and to be able to produce evidence to substantiate this claim. This, then, is its true business and to allow itself to be drawn off to follow some other quest is really betraying its trust. Christianity can prove that it is in constant communication with Reality, and as we have already seen, the divine wisdom and power are not only accessible but available for use in bestowing blessings upon mankind, which cannot be obtained in any other way. This is the work which we Christians should set our hand to without delay. "Seek and ye shall find," are the words of Christ, and we have His additional assurance, "For every one that seeketh findeth."

Research Work in the Spiritual World.

There are thousands upon thousands of our fellowmen and women who are doing research work in order to wrest from Nature her hidden treasures for the benefit of mankind. It would be interesting on the other hand to know how many are carrying on research work in the spiritual world by drawing from it the treasures it contains, and which would, if brought to light, so immensely benefit humanity. We have yet to see how Nature herself can be raised to a higher level by directing her laws and forces towards spiritual ends, and how the world could be transformed by bringing the minds of men generally to realize and understand that Christ's law of service points out the King's Highway to the universal good of mankind.

Henry Ford, in the American Magazine, as quoted in the Reader's Digest for March, said:—"There will be more scientific progress in the next twenty-five years than there has been in the last thousand years." The present writer some years ago wrote as follows:—"The Church stands now pretty much where the world stood before the great sources of physical energy were developed. She has scarcely touched as yet the illimitable stores of spiritual energy which God has placed at her disposal." If the Christian Church would really wake up and seek diligently to develop the resources of the Spiritual world with the same faith and courage as exhibited by Henry Ford, Christianity would leap forward and do more for humanity in a single generation than Natural Science has done or is ever likely to do.

Preparation for Prayer

By the Rev. Henry E. Batcheller.

When the demand came to me that I write a short article on the subject of "Preparation for Prayer," my first reaction was one of elation, for this is a subject dear to my heart, because I have discovered that the great defect in my own spiritual life of former days was that I had been rushing into my periods of devotion, precipitatedly, without making due preparation before beginning to pray. Like many other people, I had just knelt down and launched forth into words unweighed. The result had been a stunted prayer life, and a flaccid piety which failed me, sadly, in periods of crisis. I know that my experience is not an isolated one.

I shall not mention my other reactions. Just believe, please, that I undertake this task of writing, not as an expert, but as one who desires to become as "a little child," willing to do my little bit, prayerfully hoping it will help someone, somewhat.

Often I have chosen for my daily meditation these words: "Lord, teach us how to pray." More and more do I become convinced, when listening to many who undertake to lead in corporate devotions, that we still need, after nineteen hundred years of life under the influence of Christianity, to get down on our knees and humbly ask the same favor of our Blessed Master: "Lord, teach us how to pray," because many Christians have not yet learned! And, for this reason, I know that many people have been disappointed in God and have turned away from Him.

How many of the prayers we hear, either extempore or liturgical, bear much resemblance to the Lord's Prayer, either in their spiritual conception or in their linguistic character? Some of our prayers sound like spiritual shopping lists. Others sound as though they were just sermonettes for a human audience, and not for God. The note of worshipful adoration, the evidence of a surrender to the gracious will and direction of our Heavenly Father, and the marks of an unselfish concern for all of God's people are almost wholly lacking, usually. Is this not because we have not thought through the subject of Prayer, and have failed to discover that, before we begin to pray, we must get into the right spirit of prayer, through making a properly adequate preparation for our prayer?

Making a proper preparation before praying is no simple task, especially for the novice. Certain mental muscles must be strengthened; certain spiritual habits must be formed and developed, I find.

First, it seems to me, I must know myself better, as an individual apart; then, I must understand myself as a citizen of this world—as a social being; and finally, I must have a right conception of myself as one of the children in the whole family of God. It is only in this way, I find, that I can understand my part in God's scheme for the establishment and maintenance of His Kingdom on earth. Such knowledge and understanding can come only through a sane and a thorough self-examination. I must not compare myself with other men, as did the Pharisee, because that method brings spiritual disaster. I must strip my mind of all self-deception by comparing myself, as I am, with that Noble Life, Jesus the Christ. Here is the gateway of approach.

The second step in preparation for prayer may well be a short but conscientious meditation. A meditation may be built up on some text out of our daily Bible reading, such as "What-so-ever He sayeth unto thee, do it"; "For God so loved the world . . ."; "Ye are My friends"; "I am the Vine and ye are the branches," etc.; or, some subject may be taken, such as "The Power of Love"; "The Grace of Our Lord Jesus (the) Christ"; "Why Did God Make Me?" "The Covenant of Baptism"; "The Spiritual Food of the Most Precious Body and Blood of Our Lord, Jesus (the) Christ," etc. The three objectives are: (1) What do I think of it in relation to Christ; (2) How do I feel about it, in relation to Christ, and (3) What shall I do about it, for Christ's sake? Nothing, I find, so clears my mind and exalts my soul before I begin to pray as does Meditation. In fact, a proper meditation is, actually, prayer. I can no longer conceive of prayer without meditation. We may call it the path of approach. The Church of today is awakening to a fuller consciousness of the value of meditation.

The third important step in preparation, after getting into a devotional physical posture for prayer, is to realize the actual Presence of God. And, God must be real to us! I am not going to pray to a "Divine Providence," to a "Controlling Force," to a "Supreme Mind of the Universe," or to any of those queer things which word-loving people like to play with. I am going to pray to a real God—Our Heavenly Father! He is not my Father because He made me, merely; He is my Heavenly Father because I belong to Him, and because He cares enough about me to be aware of me far more than I am aware of the child I have helped to bring into the world. Through my imperfect paternity I get some understanding of that wonderful Divine Paternity of God. I have need of the Heavenly Father, and I am convinced that He needs me—even me. We will draw together, then, and converse in prayer. I shall speak to Him, and try to hear His voice as He speaks to me. "Lord, speak for Thy servant heareth."

> "God is everywhere;
> But, unless I seek Him somewhere,
> I shall find Him nowhere."

So, He is to be found here, through the medium of prayer.

It is not that I am going to ask Him for a lot of things I think I need for myself and for my small circle of friends and relatives. I am going to do my part, through prayer, in bringing myself—my whole being—into as complete a union with the mind, the heart, and the purpose of God as I possibly can. I will seek to ascend as far as I can to where God may be found (outside the realm of the things earth-earthy), knowing that He will condescend and meet me on that level beyond which I can not ascend because of my finite limitations and imperfections. Then, I shall know how to cooperate, and I shall desire to cooperate in God's plan for mankind, according to His Will, for His Will will have become my will.

So, having given myself a thorough self-examination, and having risen above the mire of the world through meditation upon holy concerns, and having realized the glorious Presence of the Heavenly Father, I feel that I am now ready to pray to a Personal God, in faith, in hope, and in love; and in no uncertainty when the dark hours of crisis come, which I can not understand, and which I cannot combat in my own strength alone, but which I can bear with a larger measure of cheerful acceptance.

The History and Meaning of Lent

By The Reverend Edward Rochie Hardy, Jr.

The oldest element in the Church year is the Easter festival. Combining the traditions of the Hebrew Passover with the commemoration of the Resurrection, it has been observed certainly "from the apostles' times" as the greatest day in the Christian calendar. Since Good Friday came before Easter, it early seemed natural to prepare for the festival by a period of fasting. By the second century it became generally customary to observe the "days when the bridegroom was taken away" as strict fasts. St. Irenaeus tells us that several customs existed—some fasted for one day, some for two, some for more, some for a period of forty hours. (Eusebius, Church History, v. 24). By a natural consideration of appropriateness Easter came to be the usual time for baptisms—the time for new Christians to be buried with Christ to arise with him to newness of life. Since most candidates for baptism were adults a period of some weeks before Easter was set apart for their special preparation. Traces of this system still remain in our Prayer Book—in the collect of the Third Sunday after Easter (for those admitted "into the fellowship of Christ's religion") and in the gospel for the Third Sunday in Lent (on the casting out of devils, a suitable lesson for those about to be redeemed from paganism).

So, by the third century, the period before Easter, as yet unnamed, had two special observances—fasting and instruction. In some places the strict fast of a few days had been replaced by a period of abstinence over one or two weeks, or by scattered days of fasting over a similar period. In the fourth century this pre-Easter period came to be known as the "forty days" (in Greek "tessaracost," in Latin "Quadragesima"). The Church historian Socrates (v. 22) mentions that the name was used everywhere, while both the intensity and the length of the period of fasting differed. The name was probably suggested partly by the forty-day periods mentioned in the Bible (Moses on Mount Sinai, Elijah on the way to Horeb, our Lord in the wilderness). The term "pentecost" was at this time commonly given to the whole festal period of fifty days from Easter to Whitsunday, which made a somewhat shorter preparatory fast seem appropriate. In many places, especially in the west, those who were subjected to public penance engaged in devotional exercises during Lent, and were received back into the Church on Maundy Thursday with appropriate ceremonies. Preachers from about the fifth century begin to suggest to all Christians at this time the need of repentance. This is the third source of the institution of Lent.

From St. Augustine and his successors, the English Church received the calendar which was used in the Diocese of Rome. At this time (i. e., about 600 A. D.) Lent consisted of six weeks. The thirty-six days of fasting (excluding Sundays) were regarded by some as thus being a tithe of the whole year devoted to repentance. Before long, however, four days more were added, to make up the exact number of forty days of the fast. On the day which thus became the "head of the fast" (caput ieiunii) the public penitents were formally excluded from the church, in sackcloth and ashes. Hence the name Ash Wednesday. Owing to the dangers of the barbarian invasions, special services were appointed for the three Sundays before Lent, which became part of the permanent liturgy. Hence we still pray in the collects for Septuagesima and Sexagesima for deliverance from our enemies. The thought of the spiritual warfare has by a natural process replaced the original occasion of these days. In the Greek Church a strict fast was observed for the six weeks of Lent, including Sundays. The fast excluded not only meat, but also meat products (butter, cheese, eggs, etc.). Later a lesser fast, from meat only, was instituted for the preceding week. From these customs our Quinquagesima is called in Greek "off-meat Sunday," and the First Sunday in Lent "cheese Sunday." For Septuagesima and Sexagesima pre-Lenten gospels were selected, from which they derive their Greek names of "Pharisee and Publican Sunday" and "Prodigal Son Sunday." The origin of the Latin names we use is obscure. Quinuagesima (from 50) is fifty days before Easter; Septuagesima (from 70) seems to have been suggested by some thought of the Babylonian captivity as a parallel to our penitential period.

During the Middle Ages many customs grew up around the Lenten season, both liturgical and popular. After vespers of the Saturday before Septuagesima the word Alleluia was left out of the service. At that vesper service a "farewell to Alleluia" was taken—sometimes by repeating the word many times, sometimes by a special hymn for the occasion. Our hymn, "Alleluia, song of gladness," was one of those written for this purpose. With the growth of private confession the stress of Ash Wednesday and Lenten penance generally was shifted from those subject to public penance to all Christians. From the making of confessions the day before Ash Wednesday received its English name of Shrove Tuesday. The forty days were generally observed as days of abstinence from meat. Human nature produced the carnival—special festivities just before Lent began. But at least the mediaeval merry-makers were prepared to fast as well as to feast, which few of those who keep carnival today ever do. In the Latin languages the word for Lent is derived from Quadragesima; in German it is Fastenzeit, from fasting. Our English word comes from an Anglo-Saxon word for spring. With the old "clean Lent" Lenten services began in mediaeval English churches. Statues and pictures were veiled, Te Deum and Gloria in Excelsis left out of the services, dull-colored vestments worn. And so the Church swept on to the majestic rites of Holy Week and Easter.

At the Reformation the liturgical churches (Anglican and Lutheran) retained Lent in their calendars. In England the strict observance of the forty days of abstinence continued for some time. In Shakespeare's day, for instance, meat could be bought during Lent only from a bootleg butcher. The English Prayer Book expresses a desire that the ancient discipline of public penance during Lent might be restored. Pending this, it appoints for Ash Wednesday, in place of the ceremony of imposition of ashes, "A Commination, or Denouncing of God's Anger and Judgments against Sinners." We have omitted the denunciations of this service, while retaining the beautiful prayers which it contains in our Penitential Office for Ash Wednesday. By the eighteenth century little survived of Lenten observance except a general feeling that Lent was a period of gloom. The revival of life in our Church through the Evangelical and Tractarian Movements made people take Lent seriously once more, and led to the Lenten services, meetings, reading lists, and so forth, which we are familiar with. In the last few years the non-liturgical churches have come increasingly to see the value of such a period of devotion and to make use of it.

It is not the purpose of this article to defend the institution of Lent. Its value is sufficiently attested by its retention in the Church over so long a period. But the history of Lent, as we have just surveyed it,

(Continued on page 8.)

A Chaplain's Views

By the Right Reverend James E. Freeman, D. D., LL. D., D. C. L., Bishop of Washington.



Bishop Freeman.

A chaplain dealing with young men in one of the Civilian Conservation Corps Camps gives us his opinions concerning these lads, their tastes and aptitudes. His comments are worthy of large consideration. He says: "The C. C. C. is, whether intended so or not, a colossal effort to attack the problems of the post-adolescent boy, and there is much that the Church in general can learn from the religious activities of these camps." Studying these boys he goes on to say: "It may be true enough that males are gregarious at all ages, but the gang instinct shows itself most between seventeen and twenty-one. That explains the tendency of boys in the camps to pull for their own crowd. They gang together and go to chapel when a few of them start the way. They do not care about denominational lines." He then speaks of the influence the gang spirit exercises in their games and pastimes and the utter freedom from class consciousness and distinctions, of those things that tend to create divisions and classifications. It is this observation that leads him to believe that, "in dealing with boys too much emphasis upon denominational differences must be avoided."

This chaplain has a fine conception of his duties and with excellent judgment he is bringing his ministry to the lads in a way that is acceptable to them and designed to strengthen in them those moral and spiritual qualities that are indispensable to character development. I do not assume that in pursuing his course he is unmindful of his own household of faith, he appraises his work in its larger and more appealing aspects and he has the right method of approach to the receptive minds of his hearers. As he sees it, one of the largest obligations upon us as a people is the adequate moral training of our youth. He believes that our technique needs reconstruction, based upon a finer understanding of what the youth needs and the right method of approach to his receptive mind.

Confirmation of this has been repeatedly brought home to me by the deans of our great colleges and universities. We had our attention called to an example of the folly of the wrong method by one who spoke of an instance where a preacher of distinction took for his theme before a large group of college lads the "Spiritual Values of the Seven Lamps in the Book of Revelation," his discourse lasting an hour and fifteen minutes. Obviously, he created a situation that made chapel attendance unpopular for months following. What our chaplain friend wrote us concerning his experience in the camps brought forcibly to mind the weighty obligation that rests upon clergy and laity alike, an obligation never greater than now, to conduct ourselves, yes, so to exemplify the great principles given us by Christ that, in our contacts with the young we shall at all times and under all conditions give convincing demonstration of the inestimable value of that way of life that He demonstrated as the only way. Our social and economic ills are so pressing that they crowd out the consideration of these weighty matters. We employ our manifold agencies, we invoke our legislative powers, we set up a variety of engaging mechanisms to restore our stability and our prosperity, all this we do with ardor and high expectancy that they will prove infallible remedies, but that which lies nearest our cherished institutions, that which above all else is indispensable to our continuing peace and happiness is treated with scant consideration or wilfully neglected.

I wrote recently on "Recapturing the Youth," and before the ink was dry a high-minded chaplain who is dealing with a fundamental question gives me his observations and clearly indicates both the perils and the opportunities of the present situation as it concerns the youth. That we are at the cross-roads of a new era is clearly evident. Two ways open before us, the way of care-free indifference, of neglect, that is concerned alone about material advantage; the way of Christian living in all its implications that leads ultimately to the strengthening and enrichment of character, the building up, especially in those who are to make or mar our future as a people, of those vital things that we believe are indispensable to our security and permanence. The home, the Church and the school are our greatest assets where they conserve these things. Let them be neglected and we are on the way to looseness of living, moral degeneration and the decay of those basic virtues upon which this nation has been laboriously builded. The Christian manhood and womanhood of America is challenged today as it has rarely been. Will it in this day of its testing have the wisdom and the vision to follow the open, if unfamiliar way, that alone leads to immortality?

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THE HISTORY AND MEANING OF LENT.

(Continued from page 7.)

may offer us some suggestions for the better use of Lent. There is a story of a child who wrote in a Sunday-school composition: "In Lent we ought to be very good. In fact, we always ought." Lent is not a period for being better or more devout, than at other times. It is a period for training, that we may be better Christians all the time. This is the purpose of the "extraordinary acts and exercises of devotion" the Prayer Book assumes we will be undertaking. The three sources of Lent correspond very well to needs of the human soul in spiritual education. Lent is a period of penitence. We do not have the compulsory confession before Easter, which the Roman Catholic Church requires. But we do assume that the sacred season of Lent will remind us earnestly of the demands which Christ makes on us, and our need for penitence and reform. It is useless to decorate our churches for Easter, if we have not purified our hearts and minds. Lent is a season of instruction. The courses and special services which our rectors have arranged for us are not intended merely as aimless devout acts. They are intended to give us that opportunity to learn about our religion which we need, no less than the catechumens of the early Church. Religious books and other means of instruction are also open to us. Finally, Lent is a period of fasting, of self-denial. Some measure of abstinence at this time is one of the few things our Church requires, although it leaves the details to us. It is suitable, and in accordance with ancient custom, if our self-denial can be made useful to others, as by saving money for missionary mite-boxes.

The Church's Forward Movement has very appropriately connected its appeal for repentance and renewal with Lent. For in this sacred season we find for the Christian life treasures which are old, yet ever new.

Child Labor and the Churches

By Miriam Keeler,
National Child Labor Committee.

The Southern Churchman, in publishing this article, is not necessarily advocating the views set forth therein, or advocating that the Church enter politics to uphold its ideals, but furnishing information we feel is of interest in regard to the welfare of youth.—The Editor.

THE Christian Churches have always deplored the exploitation of childhood for commercial profit. Nevertheless, in view of certain statements in regard to the proposed Child Labor Amendment which have gained wide currency, many Christian people have found themselves honestly perplexed as to whether they should give their support to this measure.

The first thing to be understood is that the Amendment is not a law, but merely gives to Congress the power to enact a law—exactly such power as Congress constantly exercises in other fields as a matter of course, and as the states have long exercised in the field of child labor. It consists of two brief sections:

> Section 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age.
>
> Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

When the Amendment first came before the states for ratification, ten years ago, a tremendous campaign of misrepresentation was launched by manufacturers' associations jealous of any threat to their supply of cheap child labor. For instance, extensive advertisements utterly misrepresenting the Amendment were inserted in newspapers, particularly small-town and rural papers, by the "Farmers' State Rights League." This league proved to be, not a farmers' organization at all, but a tool of the certain textile interests, and was exposed in Congress by the Honorable I. M. Foster of Ohio (Congressional Record, February 17, 1925). The president of the league was cashier of a cotton mill store; its chief agent was an employee of the Clark Publishing Company, owned by David Clark, editor of the Southern Textile Bulletin. And Mr. Clark, according to editorials in his own paper, takes full credit to himself for "the successful campaigns against the two Federal Child Labor Laws and the proposed Child Labor Amendment" in 1924-25.

The long depression with its sordid accompaniments of sweatshop competition, child employment and ever-sinking wages, emphasized the hopelessness of relying on state control alone, and the need for the federal government to step in, and led to revival of interest in the Amendment. During 1933, it was ratified by fourteen more states, before its progress was again checked by organized agitation against it. The same old process of raising a smoke screen of "farm" opposition in order to conceal very different motives was used, as is disclosed by a letter sent to members of the Tennessee Manufacturers' Association by its Secretary, C. C. Gilbert, a few weeks ago:

> "Through the splendid cooperation and quick action on your part, the Child Labor Amendment to the Federal Constitution has been defeated in the Tennessee House of Representatives by a vote of seventy-two to twenty-four. This shows conclusively what can be done when men do right thinking and work together on a given matter. I knew how practically every man in both branches of the Legislature would vote on this amendment through information which the members of this association furnished me. I want to take this opportunity of thanking the members for their splendid help and cooperation."

This letter came into the hands of the editor of the Memphis Press-Scimitar, one of the newspapers which has supported the Amendment most staunchly, who published it with the following comment:

> "What pretense to say that the opposition to the Child Labor Amendment came from those who feared that Congress might forbid children to assist their parents on farms and homes.
>
> "The opposition came from manufacturers, who do not want to be prevented from hiring cheap child labor in preference to more expensive adult labor."

Farm parents are asked, "Do you want your husky sons of seventeen to be forbidden to milk a cow and their sisters prevented from washing dishes? Do you want to see 45,000,000 children nationalized and federal snoopers descending on every home and farm like a horde of locusts?" The natural reaction is to turn against the Amendment like birds fleeing from a scarecrow set up in a field, without stopping to find out whether the menace it appears to offer is real. As a matter of fact the Amendment is no more dangerous than the figures of straw and rag with which farmers protect their corn.

IN THE first place, there is not the slightest reason to fear that farm children, whether seventeen or younger, would be interfered with in milking cows, washing dishes, or performing the myriad other ordinary chores of home and farm. "Labor" has repeatedly been interpreted by the courts as "labor for hire," and never as the tasks engaged in by children for their parents at home and on the farm. And even in regard to bona fide labor for hire, no one proposes to prohibit it for all boys and girls up to eighteen years of age under the Amendment, except in occupations which are hazardous or injurious to minors, such as mining, operating dangerous machinery or working with poisonous materials. If Federal jurisdiction were limited to younger children by the terms of the Amendment, as has been suggested, this much needed protection of employed boys and girls from hazardous work could not be encompassed.

In the second place, 45,000,000 children represent the total population under eighteen years of age. To say that the Amendment would give Congress power over all these is to assume—since the Amendment concerns labor alone—that every child in the country labors, from the toothless infant up. Thus stated, the proposition is its own refutation. Over children whose labor is not exploited—the vast majority in this country, it can be thankfully stated—the Amendment would give Congress no jurisdiction. And over those who

are employed, federal jurisdiction would extend only in matters relating to their employment—not home life or education.

By "nationalization" must be meant federal regulation of employment, since this is what the Amendment deals with. As the states have always had this power, it follows that we have already what may be termed "state-ization" of employed children. The Amendment would mean merely that in the last resort the protector of childhood and youth against industrial exploitation would be the federal rather than the state government.

Lastly, what about the "horde of federal inspectors?" This can be answered by reference to actual experience. For Congress has already enacted a federal child labor law, not once, but twice—in 1916 and again in 1919. The earlier of these was in operation for nine months and the second for three years, before being declared unconstitutional by the Supreme Court. Both served well their purpose of regulating child labor while they remained in force. This was accomplished through a policy of cooperation with state authorities, by a staff numbering fifty-one persons for the entire country!

APPLYING equally to the various objections, is a safeguard inherent in our form of federal government. Our Congressmen are not Bolsheviks sent from Moscow to impose an alien tyranny on us. They are American Citizens, whom we ourselves elect for the express purpose of representing us and carrying out the ideas of the majority. They bring up their own children in the good old tradition of the American family. Moreover, even if the Amendment gave them the power to impose harassing restrictions on the home and parental authority—which it does not—and they wished to exercise it, they would not be so foolish as to enact a measure which would bring down on them the wrath of their constituents and ruin their political careers.

The practical advantages of a national minimum standard for child employment, on the other hand, we are experiencing today under the industrial codes, which set sixteen years as the minimum age for employment in more than five hundred industries, while allowing younger children to do light work outside of school hours in certain non-manufacturing occupations. For hazardous work the majority of codes set the minimum age at eighteen years. It is precisely to prevent the loss of these advances when the codes expire that early ratifications of the Amendment is essential.

President Roosevelt has repeatedly urged ratification of the Child Labor Amendment as the appropriate vehicle for making permanent the ban on child labor in industry set up by the codes. "In the child labor field," he wrote recently, "the obvious method of maintaining the present gains is through ratification of the Child Labor Amendment. I hope this may be achieved."

OBJECTIONS to the Amendment, spacious and misleading as they are, however, spread rapidly over the country, through the animosity of a large number of newspapers to ratification. These, having hailed the action of the NRA codes in barring children from industry as the greatest achievement of the Administration, suddenly changed their tune after a code with child labor restrictions (although less rigorous ones than those accepted by other industries) was proposed for the newspaper publishing industry. In spite of many honorable exceptions, including the Scripps-Howard papers, the New York Post and News, and, in the South such influential papers as the Raleigh (N. C.) News and Observer, Lexington (Ky.) Herald, and the Capper papers in Kansas, which have continued to work for ratification, the press was flooded with attacks on the Amendment. Meanwhile the newspapers themselves are operating under a code which allows children of any age to sell or deliver papers during the day except during school hours, and to deliver papers at night and during the early morning hours. Every suggestion of a minimum age requirement, even so moderate as fourteen years for selling and twelve years for delivering papers has been stubbornly resisted.

The trade journal of the newspapers, Editor and Publisher, which favors ratification, has rebuked selfish newspaper opposition to the Amendment editorially, as follows:

> "We have believed that organized campaigning against a proposed constitutional Child Labor Amendment, on the ground that it would embarrass Circulation Departments, was a mistake. We have deplored organized propaganda which seemed to rest upon a misconception of the facts as well as the purpose of the proposed Amendment. . . . It is not to be rationally believed that Congress could ever make an eighteen-year rule apply to news-carriers. The fight on the Amendment by organized journalism has mystified us and has seemed to be a misdirected organization of effort."

IN ADDITION to the opposition from the press and from manufacturers, the Amendment has had to contend with the influence of the powerful Roman Catholic Church, many members of which fear that in some way the Amendment may be stretched to allow federal interference with parochial schools. As has been explained, the Amendment grants Congress power over the labor of minors only, and not over education. Nevertheless, this misunderstanding has added greatly to the difficulties facing the Amendment in certain sections of the country.

The Protestant Churches, on the contrary, have, with a few exceptions, shown a very clear understanding of the nature of the Amendment and the need for it. The Federal Council of the Churches of Christ in America at its biennial convention in Dayton, Ohio, last fall, speaking for twenty-eight denominations, reaffirmed its support of the Amendment in a resolution which points out that "Christianity has always surrounded the child with special tenderness and solicitude" and calls for "the speedy ratification of the national Child Labor Amendment by the States."

As this resolution points out, the principle inspiring the Child Labor Amendment is thoroughly in harmony with the ideals of the Christian Churches. Far from oppressing or harassing anyone, whether farmer, parent, or youth, it will benefit all—all, at least who do not seek to wring a profit from the labor of children.

The Child Labor Amendment had been ratified by twenty states up to the first of this year. During January and February it was ratified by Wyoming, Utah, Idaho, and Indiana, bringing the total to twenty-four, and was introduced for consideration in the legislatures of a number of Southern States. Twelve more states must ratify before the Amendment can become a part of the Federal Constitution and a national child labor law be enacted under it.

* * *

O wonderful! O wonderful!
To share the power divine,
And use it for the sons of men
In glowing deeds that shine
Like stars that glorify the night
As messengers from realms of light!

—**Frederick W. Neve.**

A New, New Testament

By George William Brown,

General Secretary of The American Bible Society.

A Swiss heritage, a gift for linguistics, a missionary passion, a devotion to the Bible, and a love for the American Indian were elements combining in a single individual which, when aided by the normal processes of The American Bible Society, resulted in the appearance recently of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma.

In his more than four decades of ministry to the Cheyenne Indians, the Rev. Rodolphe Petter, D. D., a man of scholarly attainments, has become a master of the language of the people of his choice. Beginning with a language as yet unwritten, Dr. Petter produced first an English-Cheyenne dictionary, then a grammar, then portions from both the Old and the New Testaments, presently Pilgrim's Progress, and now, finally, a complete New Testament.

No hasty, indifferent work is this! Nor is this new New Testament merely a translation from English. The Greek texts of Westcott and Hort, and Tischendorf were its base, while the Vulgate and several of the main English, French, and German versions, as well as the Hebrew version of the New Testament, were compared. A number of the great commentaries and three Greek dictionaries were consulted. The first complete Cheyenne New Testament, therefore, worthily takes its place in the noble succession of painstakingly careful translations.

Just as Luther went into the shops and homes of the common people of Germany to get correct and understandable terms for use in his great German translation, so Dr. Petter studied intimately and at first-hand the practices and customs of the Cheyenne, frequently consulting his Indian parishioners in a search for exact and intelligible phrases. He gave, for instance, a demonstration of grafting and pruning in order to secure from them correctness of expression in translating those parts of the eleventh of Romans where St. Paul in illustrating a certain principle employs the process of olive-grafting.

When the translation was completed, the finished manuscript was re-read carefully by Dr. Petter himself, then by four different Indians separately. During the typing further corrections were made, and the final typed copy was read to an Indian woman to test the average understanding of the Cheyenne text. Finally, the translator's wife read the copy in a last review before it was released to the printer. It will be noted with interest that among others of the Cheyenne who gave noteworthy help in this carefuly supervised work the names of Chief Standingelk and Susie Wounded-eyes appear.

In the translator's preface there is this concluding paragraph: "And now the message of God and His Christ is 'in the Cheyenne mouth' for a witness to be accepted or rejected. As God in the long ago spoke to the tribes of Israel through Moses, He tells to the Cheyenne tribe, 'It is not hard for thee, neither is it far off. It tis not in heaven, that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it'." (Deuteronomy 30: 11-14.)

Strikingly appropriate was the occasion of the first public presentation of copies of this volume, for at the end of the recent Christmas Eve program in the Mission at Lame Deer, Montana, just before pronouncing the benediction, Dr. Petter spoke briefly of the new New Testament and with great satisfaction presented gift copies to his Indian associates and fellow workers in the Mission. Testaments are often given for Christmas gifts—but I wonder where on last Christmas any copies were given or received with as much genuine rejoicing and profound appreciation as were experienced by this scholarly translator-donor and the beloved Indian recipients. And—here was another wise man presenting his gift, a gift more precious than gold or frankincense or myrrh, to another group of children of the first Christ-child.

The publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to three hundred and seventy-four, while the grand total of languages in which Scripture translation has occurred is now nine hundred and fifty-four. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

Na zenohonoa-onetto eseva Hoveoeome-mohestova (Pentecost) emanoehon tsa mhaon. 2 Na sehovetto Heama enxhessemaso-nistonevoneneo, hevovetasonea zehessevonez, exhesho-mxastov-haavevonenco hotoma zexhoevoss. 3 Na eme-henevhostato-henovhonoz vitanovotoz zehoestavenonocttoz zenesevhoznomohevoss estotaxeoesctoenovhon hemekonewo. 4 Na nistxevoss emhanesemxastovhesetova-ohaevohon Maheonematasoomaho na easeveseeszehon onitavenszistova zisto-heenszheshaevoss Matasoomaho.

(Acts 2:1-14 in Cheyenne.)

—American Bible Society.

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EDITORIALS.

(Continued from page 3.)

an artistic and beautiful magazine dedicated to a beautiful subject. In America we did not have much precedence for cathedrals or cathedral building, and this fine publication has been educational. We hope that it will continue for many years to stand for that which is finest in our Anglican tradition, and that it can serve as an inspiration for many to discover new and growing usages for beautiful cathedrals in a modern world.

* * *

CHURCH AND WORLD PROBLEMS AS OTHERS SEE THEM.

(Continued from page 4.)

will deposit in a German bank marks equivalent to the amount of the loans, so as to repay them as soon as the present restriction is removed. The money thus lent will, of course, be distributed to the various mission fields as the German societies direct. The British societies are themselves hard put to it, as our readers know, but will receive and forward contributions towards this loan, which should be distinctly marked accordingly. It is thought that in all £30,000 may be raised: but what is that compared with an annual need of £300,000? It is saddening to think of native Christian communities lapsing into heathendom because their missionaries and teachers have to be withdrawn.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

FOR LENTEN MEDITATION.

THE REVEALING CHRIST: By The Presiding Bishop of The Church. Pp. 165. Published by Harper Brothers. Price, $1.50.

This is a very well compiled book of Lenten devotions prepared by the Presiding Bishop of the Episcopal Church for the use of both clergy and laymen during the Lenten season.

With the Presiding Bishop, certain outstanding preachers make contributions in the book, such as Drs. Bernard Iddings Bell, Frederic Sydney Fleming, Karl Morgan Block, Howard C. Robbins, Joseph Fort Newton, and Dean Sturges. Also the following bishops, the Rt. Rev. George Craig Stewart, Bishop Rhinelander and Bishop Strider.

It begins with Ash Wednesday, "The Lenten Call," by Bishop Perry. He says: ". . . His is the first quest, mine the response. The marks of His approach are found where least expected in most familiar and often homely ways. In a stable in Bethlehem, and at last to the contemplation of the Cross." It ends with two beautiful prayers.

There is a devotion for every day after Ash Wednesday, ending with the Seventh Word from the Cross, revealing the "Triumph of the Revealing Christ." This is a source of real inspiration for the clergy and laity of the Church during Lent, also for study classes and Young People's Leagues. The discussions are brief but inspiring and suggestive for spiritual strength and comfort. A fine series of sermons for Lent—of course they must be enlarged.

Spathey.

THE RICHES OF CHRIST: By Father Bede Frost. Pp. 203. Price, $1.75. Published by The Macmillan Company, 60 Fifth Avenue, New York City.

This is another book of Lenten meditations, written by one of the priests of the High Church of England. It contains copious quotations from the Bible generally and from the New Testament in particular; also from the Fathers of the Church, the Nicene Creed, St. Augustine and St. Thomas Aquinas, and others. The meditations are arranged in sermon style, very brief with a text well chosen for each one. There is a sermon for each day in Lent from Ash Wednesday to Good Friday.

The language is that of the theologian of the Medieval thought of the Church. Old doctrinal teachings restated. It also reflects an Anglo-Catholic background and extremely conservative attitude towards new interpretation of Christian doctrinal teaching. It can be used by both the clergy and laity of the Church profitably. Many interesting subjects are briefly treated with profound spiritual insight into the life and teaching of Jesus Christ. It is an excellent contribution to the literature of devotion. We recommend this book primarily to our conservative readers. They will find in it something they like and some things they will not care for.

Spathey.

TESTAMENT OF LOVE: By Hubert L. Simpson. Pp. 125. Price, $1. Published by The Abingdon Press, 150 Fifth Avenue, New York City.

A book of sermons by one of Scotland's brilliant preachers now living in London, as the minister of Westminster Church in that great city. The sermons are specially prepared for use during Lent. One forms the introduction on the unique way Jesus spoke with the text, "Never man spake like this man," John 7:46, in which Dr. Simpson makes a strong appeal to tune our ears to hear Jesus' unparalleled speech during the Lenten season of the Church. He makes the following striking confession: "Soon we shall be entering an early Lent, and the older I grow the more do I feel the need for us all to realize the unity of the Holy Catholic Apostolic Church, coupled with preservation of the priceless and dear-bought and never-to-be-highly-prized right of private judgment." This is an indication of the trend of events in our Christianity.

The rest of the sermons are expositions on the Seven Words from the Cross with illuminating modern illustrations that give them a peculiar freshness. The style is poetical and gripping. They suggest great themes for preaching. The author traces in the Seven Last Words, "Our Lord's progressive stages of love."

Spathey.

FOR LENTEN DEVOTION.

THE MAN OF SORROWS: By Henry Beets. Pp. 131. Price, $1. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

A series of sermons specially adopted for Lent. Three of them are preparatory and descriptive of our Lord's going to the Cross. The first is on "The Man of Sorrows Weeping Over Jerusalem." The preacher says that Abraham Lincoln was the only President of the United States whose life was a tragic experience and, therefore, must be called the American man of sorrows. Jesus' sorrows were far greater and profound.

The next is, "The Man of Sorrows Cleansing the Temple." It begins with a brief but illuminating sketch of the life of Savonarola and his influence in cleansing the city of Florence with his fiery preaching, but discovering how fickle was popular favor which he compares with our Lord's experience on Palm Sunday, which led Him to the Cross. "On His Way to Calvary" is a picture of Jesus being led to be crucified. The rest of the book is taken with a sermon on each Word from the Cross. This is really the most inspiring book for the Lenten season we have read this year. The sermons are in full, with illuminating illustrations that make them edifying and refreshing. They are expository in style.

Spathey.

CHRIST SPEAKS FROM CALVARY: By Edward Jeffries Rees. Pp. 172. Published by The Cokesbury Press, Nashville, Tenn. Price, $1.

This is one more valuable interpretation of the Cross in the light of the Seven Words from the Cross. It is rather a new approach presented dramatically and profoundly spiritual. It makes the Cross a necessity or rather a passage to the "Immortal Christ" at Easter. The studies are of the Evangelical type ably presented. A source of helpful suggestions for Lenten sermons and personal reading.

Spathey.

VICTORIES OF THE CROSS: By Walter Albert Stanbury. Pp. 192. Published by The Cokesbury Press, Nashville, Tenn. Price, $1.

Ten sermons on the significance of the Cross in human experience are written by Dr. Stanbury of Greensboro, North Carolina, and offered to the public in a book form to be used specially for the Lenten season of the Church. The Cross is made an important part of the religious life, not its rival. It is a necessity to the development of the life of the spirit. A real contribution to our Lenten devotional literature.

Spathey.

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AMBITION'S PRAYER.

Help me to live an honest life, wide open as the day;
Help me to strew a lot of smiles and jests along the way;
Grant that the smiles may leave no ache or mantling blush of shame;
Grant that the jests be snowy white, nor smirch a human name.

(How sweet unto me . .
Would this verdict be
When they call the final roll:
"My son, you have not
Put a single blot
On a single human soul!")

Give me a faith that knows no creed but that of boundless love—
The creed that, aye, must rise and stand all other creeds above;
Teach me to live the best of things I feel and think and know;
Teach me to keep my hand in Thine, wherever I may go.

(How blessed to me
Would this verdict be
When they call the last long roll:
"My son, you have kept
The black spots swept
From many a human soul!")

(Found pasted in an old Bible, clipped from the Los Angeles Herald. Author and date unknown.)

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

COMPARATIVE RELIGIONS.
1. Animism.

(This series will be published every other month, i. e., in March, May, July, September, November and January. They are given at the joint suggestion of a number of young people and of leaders who have sensed the interest in this subject. Interest may be quickened when these programs are presented by showing curios, illustrating these religions, or pictures from the Spirit of Missions of idols, places of worship, etc.)

Some years ago people considered the religious situation of the world could be best described by a large house with brick partitions between the rooms. In one room there were great windows so that it was filled with the full light and air of day. That was Christianity. In another room there were windows, but the shutters were closed and the shades pulled down so that there was but little light or air. This was Judaism. The other rooms had the windows all bricked up, so that everyone in them was in complete darkness and perishing for lack of light and air, unless they were brought into the room of Christianity. Thus missionaries were noble spirited men who used picks and broke into the rooms of darkness and suffocation to save the perishing.

But today the idea has changed to something entirely different, because we believe so fully in the Love of God. Today we consider the key to the situation is given by the old adage, "The City of Happiness is in the State of Mind." For all want happiness and are trying to reach it. But conditions are such that for some the path leads through swamps and marshes, or over mountains or thickets, while others have a graded road and others a perfect road of concrete. The Missionaries, according to this idea, are the engineers who go out into the swamps and morasses and all sorts of difficulties and build modern roads so as to help the people, even though some, through ignorance, may not realize that it is better to travel on concrete than through thickets, swamps, and other obstacles.

In this course of study we will, therefore, take up six religions which we consider will to a certain extent give the birde's-eye view of the religions of the world. We will take them up in the following order, coming from the lowest to the highest of not Jewish, non-Christian religions. First, we shall take up Animism, or the most primitive; next, the Norse Religion; third, we shall take up Buddhism, or the Light of Asia, as it is called; fourth, Islam, or as we call it, Mohammedanism; fifth, Bushido, or the Moral System of Japan, and last, The Religion of the Reds, or the substitute for religion now practiced in Russia.

Our method of study will be to state first where the religion has followers and something of its history. Next we will tell of its good points, and finally of why it fails as compared with Christianity. The reason for the discussion of this topic of Comparative Religions is that at the Young People's Conference at Sewanee the request has several times been made for a series of programs on this subject.

Special Introduction to Animism:

To begin with, the name Animism seems a strange one to us. But it will ot seem so if we remember what it comes from. For it is just taken from the word, Animalism, which means behavior like an animal. So Animism is the religion that man has that seems closest to animals, or the lowest of man. In various countries we call it by different names. In Africa we call it African heathenism. In Europe we call it witchcraft. In America we call it Voodooism. Among the Esquimaux we call it their heathenism.

In each of these there are slight differences of practice in the way that animism is practiced. But in all of them there is a great similarity. But there is no conscious connection between them, as those who practice them are usually the most ignorant of peoples, and they leave it as soon as they hear of something better.

Description of Animism.

Great scholars tell us that they have never met or heard of a people who were absolutely without religion, or some sense of Higher Power than man, and of the mystery in and behind Nature. In primitive tribes this shows itself in fear. For big things are to be feared. And it shows itself in two ways. Religion with them is a weapon of defense for themselves, and of offense against their enemies.

The Defense idea first: They consider that the dead have become allied with the gods, so they must be pleased. They thus build small houses for them and put food and drink for the dead. The witch doctors, who are usually all in one family, eat this food, and are priests of animism. If a person falls sick, they consider the gods are angry and have sent a devil to torment, so the witch doctor must scare the devil, and find who has angered the gods or sent the devil, and punish him. So, too, they wear special charms to please the gods and warn off devils. Our own lucky horse-shoes are a relic of the time our ancestors were animists. Negroes' fear of ghosts, belief in "sign," and love of charms and other superstitions are indications of their animism, only a few years back. In the South Sea Islands the system of Taboo is a sign of this animism, and the penalties of destruction by fire from the volcano typical. So also in China, the idea that graves are sacred and that if they are moved a great dragon would destroy by an earthquake is a sign of animism. Another name for this defensive religion is White Magic.

Black Magic, or offensive religion, was the way of making the gods angry with your enemies, and so harming them. This was done in two ways: cursing them, which was a prayer to harm, like the "Irishman's curse" of "May your soul rot in Hell for ten thousand years," which is simply another way of saying the word "damn"; and a material bewitching, which was done by taking something associated with your enemy and doing something to it. Thus, hair from the head, or finger nail parings, were burnt to make a man have a fever. His clothes or his pictures were stabbed to make him have an inward pain, or else a bag of charms were buried where he would walk over them and so make the gods angry.

As has been said, when people whose religion is animism have a better religion presented to them they take it. Yet, animism is far better than atheism, where a person is not restrained by anything. An example of this is the custom of animism of marriage, of buying a wife, if a man were to be respectable. White people in a certain place said that this was slavery, so they abolished it. The result was that the people said: "Our gods told us to buy our wives. White man says our gods are wrong. Must not be any gods. Wife not worth any money, when get tired of her, kill her, no god to care, or better still, work her to death."

Comparison With Christianity.

After the story of buying a wife that was so disastrously stopped, one might say, "Why not leave animists in their religion? They are happy in it." The answer is that they are not happy, as is shown by their anxiety to get out of it. Though relics of it will remain for a long time, at no time has animism kept its hold on the people when a better religion has been shown. Buddhism. swept over India. Why? Because it was a better religion than animism. Islam swept over Northern Africa. It was better than animism. Shintoism swept Japan for the same reason, and Confucianism over China. So today it has been claimed that one in every nine Negroes in South Africa is an Episcopalian, because its main opponent was animism, and animists all over the world are begging us to send missionaries to them to help them out of their swamp by giving them a good road to the City of Happiness. For Christianity teaches the good news, the Gospel, which in a few words is that God loves us all and wants us to be happy and to make other people happy. Or to put it in the words of Scripture:

"God so loved the world that he gave his only begotten Son that all that believed in him might not perish, but have eternal life."

* * *

A TRUE FAST.

Is this a Faste—to keep
The Larder leane
And cleane
From fat of veales and sheepe?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to faste an houre,
Or rag'd to go,
Or show
A downcast look and sowre?

No; 'tis a Faste to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to faste from strife,
From old debate,
And hate;
To circumscribe thy life.

To show a heart grief-rent
To starve thy sin,
Not bin;
And that's to keep thy Lent.

—Robert Herrick.

CHURCH INTELLIGENCE

PRESIDING BISHOP VISITING EIGHTH PROVINCE.

The Presiding Bishop left on March 6 for a meeting of the Bishops of the Eighth Province in Portland, Oregon, on March 13. One of the chief matters of importance to be discussed will be arrangements for the Missionary District of Idaho in view of Bishop Barnwell's resignation. Bishop Perry told the National Council at its February meeting that in connection with any provincial matters he proposed always to confer with the bishops of the province concerned. Provision for Idaho will be discussed in the light of findings presented to last General Convention by a committee on merging missionary districts and adjacent dioceses.* Decision rests with the House of Bishops meeting next November. The provincial meeting is advisory.

Bishop Perry preaches in Boise, Idaho, on March 10 and in Seattle, Washington, March 17, and will also visit Pendleton, Oregon. He returns to Rhode Island before the end of March.

*Page 505—Convention Journal.

* * *

FURTHER PLANS OF FORWARD MOVEMENT COMMISSION.

Enthusiastic and widespread response to the Lenten program of the Forward Movement was reported at a meeting of the Joint Commission of the Forward Movement held in Christ Church, Cincinnati, February 27 and 28. Since its last meeting, members of the commission have visited almost every diocese and missionary district in Continental United States, and have brought back reports on the basis of which further plans for the movement were laid.

It was reported that already 625,000 copies of the leaflet, "Discipleship" had been requisitioned for use throughout the Church.

In response to a general demand for conserving the values of the Lenten leaflet on Discipleship, the Commission determined to issue a second leaflet for distribution at Easter carrying the program on during Easter-tide and culminating in another Church-wide Corporate Communion on Whitsunday. The commission also asked that the ten days between Ascension and Whitsunday be made a special period in the Church for the holding of Quiet Days, Retreats and Conferences.

The commission's principle not to impose a program, but to encourage local spontaneous action was gratefully accepted in all quarters, as was the assurance that the Forward Movement had no veiled intentions of campaigning for funds.

The commission also laid tentative plans for carrying the Forward Movement into summer conferences and asked its literature committee to prepare outline courses for these and also for use in other clergy and leadership conferences.

The commission received with sympathetic interest a communication from the Church League for Industrial Democracy, urging that the social note be stressed in all literature and addresses under the auspices of the commission. The chairman, Bishop Hobson, was directed to reply favorably to this request and to incorporate in his answer the following declaration of principle:

Declaration of Principle.

"Since the program of the Commission is primarily a call to the members of the Church to accept the full demands of discipleship, it must face with courage those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Christ. We recognize that remedial social service is not enough to discharge our obligation as disciples, and that justice and fulness of life for all is the will of God, and must be included in any program which seeks to unite the members of the Church in a Forward Movement toward the Kingdom. . . .

"The Commission does not expect to present detailed programs in the fields of social, economic, industrial, racial, or international life, for which united Church effort is asked, or expected. But it does plan to set forth definite standards of Christian attitude, and concrete suggestions to be used in determining the position of a true disciple confronted by the problems of our times. The disciples' vocation in social matters must not be left vague, nor should the way of discipleship lead along the middle of the road where the traveler is seeking safety first and trying to please everyone. Whether the individual disciple is a conservative, liberal or radical in social thinking, he must first of all be in deadly earnest about being a Christian who accepts the second great commandment as his obligation and is ready to sacrifice time, money and personal advantage in keeping it. . . ."

In spite of a crowded schedule, the commission gave over one entire session to such important topics as the enlistment of laymen, the development of the Negro work, the application of Christian principles in a time of social change and the building of parish programs. Bishop Demby, Suffragan Bishop of Arkansas, was made an associate member, and appointed on the committee on Negro work, together with Bishop Quin, chairman, and Mr. Clifford P. Morehouse.

Among the committee appointed were the following:

Executive Committee—Bishop Hobson, Bishop Maxon, Rev. Dr. Karl M. Block, Mr. Morehouse.

On Literature — Dr. Kinsolving, Bishop Quin, Canon Symons, Mr. Seaman.

On Negro Work—Bishop Quin, Bishop Demby, Mr. Morehouse.

On Lay Work—Messrs. Seaman, Hartman and Williams.

After favorable comment on the result of Bishop Hobson's radio broadcast and consideration of a request from the Diocese of Colorado, the executive committee was directed to investigate the possibility of further use of the radio in the promotion of the Forward Movement.

The next meeting of the commission is to be held June 12, 13 and 14.

* * *

NATIONAL YOUNGER MEN'S MISSIONARY CONGRESS—THEME, JESUS CHRIST AND THE WORLD TODAY.

Chicago will be the scene of another great conference on Christian missions in May.

This time younger men of the Protestant churches of the United States will gather at the Stevens Hotel, Thursday, May 2, through Sunday, May 5, for the National Younger Men's Missionary Congress under the auspices of the Laymen's Missionary Movement.

The younger men are at the helm—both ministers and laymen. Professor Arthur H. Compton of the University of Chicago, winner of the Nobel prize in physics, is chairman of the Congress Committee. Joel I. Connolly, sanitary engineer for the City of Chicago, is both Recording Secretary of the Laymen's Missionary Movement and a member of the Congress Committee. Bishop Ernest Lynn Waldorf, Methodist Bishop in Chicago, is heading the co-operating committee of pastors.

"Jesus Christ and the World Today" will be the theme of the Congress. It will proceed by the newer methods of convention and conference, including a number of speeches and particularly a series of twenty simultaneous group meetings around important themes on Friday and Saturday. The groups will be under the direction of Dr. Cleland B. McAfee, General Secretary of the Presbyterian Board of Foreign Missions, New York, N. Y., and Rev. C. O. Hawley of the United Christian Missionary Society, Indianapolis, Ind., with the assistance of some of North America's best missionary leaders, laymen, and ministers.

Among the speakers who have already been booked to appear during the Congress are: Charles A. Wells of Wichita, Kansas; J. Warren Hastings of Seattle, Wash.; President Ralph C. Hutchison, Washington and Jefferson College, of Washington, Penn.; Bishop George Craig Stewart and A. M. McDonald of Chicago, Ill.; Robert E. Speer, Joseph C. Robbins, W. R. King, Ralph E. Diffendorfer, F. M. Potter and Cleland B. McAfee of New York, N. Y.; Paul W. Koller and M. Edwin Thomas of Baltimore, Md.; Livingston P. Moore of Madison, N. J.; Mills J. Taylor and A. V. Casselman of Philadelphia, Penn.; Stephen J. Corey and Alexander Paul of Indianapolis, Ind.; Frank H. Caldwell of Louisville, Ky.; C. Darby Fulton of Nashville, Tenn.; J. J. Braun of St. Louis, Mo.; Leonard M. Outerbridge of Boston, Mass., and Roy A. Burkhart of Columbus, Ohio.

A score of younger men and outstanding missionary and national representatives from the United States and other lands are to be added to this list of speakers.

The Congress will take place on the twenty-fifth anniversary of the first great congress under the Laymen's Missionary Movement, which was held in Chicago in May, 1910, and was a forerunner of the great missionary advances during the decade which ended in 1920.

"The problems attending the present chaotic condition of the world," says the call to the Congress "are not merely economic and physical and not merely national and local, but spiritual and universal. They can, therefore, only be solved in a spiritual and universal way. Because we believe that the life and teachings of Jesus Christ show us such a way, in fact the only way, we invite you and men throughout the nation to a great National Younger Men's Missionary Congress, to be held in Chicago, May 2-5, 1935, to consider the subject, Jesus Christ and the World Today.

"Four major topics will be discussed in platform meetings, conferences, group meetings and personal interviews:

"(1) The world's need and the forces bidding for world power.

"(2) Our heritage as sons of great missionary forefathers.

"(3) Our resources as Christian communions and agencies.

"(4) The power of Christ.

"Every man is asked to join this Congress who is interested in such questions. Their consideration cannot be postponed. Now is the time to think

on them and to prepare for action."

John C. Acheson, president of Macalester College, St. Paul, Minn., is president of the Laymen's Missionary Movement.

The Younger Men's Congress was launched officially at a luncheon recently held in the Union League Club, Chicago. Dr. John R. Mott was guest of honor and made the address of the afternoon, stopping in Chicago on his way to the Orient.

Dr. John R. Mott writes:

"The timeliness and utmost importance of the proposed Younger Men's Congress, to be held under the auspices of the Laymen's Missionary Movement next spring, continues to grow upon me. In my judgment it is highly desirable that each of the Christian communions of our country shall put forth, if need be, extraordinary efforts to be represented on that occasion by some of the very flower of their younger lay forces.

"It will do more to help solve the many problems that press upon our churches than any single measure which I could today emphasize."

* * *

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY PLANS.

Plans to send preaching teams to parishes throughout the country were presented and approved at the annual meeting of the Church League for Industrial Democracy, meeting in New York on Washington's Birthday and attended by about 150 Episcopalians. Under the plan, teams of three or four will be routed into certain areas, holding services and meetings at which the social message of Christianity will be presented. The teams will also do street speaking, will meet with luncheon clubs, hold conferences with parish organizations and contact labor and progressive groups in each community. The Rev. Bradford Young, associate minister at Holy Trinity Church, Brooklyn, N. Y., is the chairman of the committee in charge of arrangements. A number of those present at the meetings agreed to serve on the teams.

The meeting also approved plans for the issuing of literature that will present the social implications of religion, not only for the adult members of the Church, but also for use in Church Schools. The Rev. Joseph Fletcher, Chaplain of St. Mary's School, Raleigh, N. C., was elected chairman of this committee, and associated with him is Miss Vida D. Scudder, professor at Wellesley; Miss Adelaide Case, professor at Teachers' College, Columbia University, and Miss Hilda Shaul, director of religious education at St. Paul's Church, Chestnut Hill, Penn.

A number of League members also signed up for emergency action under the direction of the executive secretary of the League, the Rev. William B. Spofford. Under the plan, they will be subject to call for picket duty in strikes and for test cases where civil liberties are imperiled.

The speaker at the luncheon meeting was Mr. Charles Webber, professor at Union Seminary, who gave a graphic account of the trends toward Fascism, and particularly the trend of the New Deal in that direction. The evening speaker was Mr. Louis Budenz, leader of the Toledo strike, who gave the "inside" of strike activities. The chairman of the luncheon was Bishop Gilbert of New York, and at the dinner Bishop Robert L. Paddock, retired bishop.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Lenten Speakers in Richmond.

Many of Richmond's favorites appear on the list of Lenten preachers for the midday services of St. Paul's this year. There will be only one who is new to the congregation, this being the Rev. Vincent C. Franks, D. D., rector of old St. Paul's, Norfolk.

The full list and dates are as follows:

Monday, March 11, to Friday, March 15: The Rev. Paul Scherer, D. D., pastor of the Lutheran Church of the Holy Trinity, New York City, N. Y.

Monday, March 18: The Rev. Vincent C. Franks, D. D., rector of Old St. Paul's Church, Norfolk, Va.

Tuesday, March 19, to Friday March 22: The Rev. Arthur Lee Kinsolving, D. D., rector of Trinity Church, Boston, Mass.

Monday, March 25, to Friday, March 29: The Rev. W. Russell Bowie, D. D., rector of Grace Church, New York City, N. Y.

Monday, April 1, to Friday, April 5, The Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio.

Monday April 8, to Friday, April 12: The Rev. Hugh Black, D. D., Union Theological Seminary, New York City N. Y.

Drawing-Room Meeting in Washington.

Archdeacon Neve, the Ven. W. Roy Mason, Associate Archdeacon, and Miss Winegar of the Archdeaconry of the Blue Ridge, held an annual Drawing-Room Meeting last week in the home of Dr. William C. Rives in Washington, on behalf of the mountain work. The moving picture series, illustrating the work, was shown and well received.

The Challenge for 1935—St. Paul's School, Lawrenceville.

The last week in March, 24-31, to be exact, has been chosen as the time for the campaign to raise $6,500 toward meeting the deficit in the budget of St. Paul's Normal and Industrial School for Negroes at Lawrenceville, Va. The Rev. Lewis Carter Harrison, rector of Emmanuel Church, Richmond, diosesan chairman, states that the slogan is to be "The Challenge for 1935—St. Paul's School," and he is planning mass meetings with outstanding speakers for every city and large town in the diocese.

The Rev. Robert W. Patton, director of the American Church Institute for Negroes, of which the Lawrenceville school is a unit, will be in Virginia practically the entire month to assist in arranging the campaign. This enterprise represents Virginia's part in the great Challenge of the Church, which originated last autumn at the General Convention in Atlantic City.

At that time it was found that the General Church faced a deficit of $400,000, after all cuts had been made. The only way to offset this shortage was for the various dioceses to obligate themselves for as much as they were willing to assume. Otherwise, projects long established would have to be neglected and, in certain cases, actually abandoned. Virginia accepted the responsibility of raising $6,500 for St. Paul's School, which, it is thought, should be a peculiarly Southern project in that the vast majority of the students remain in the South after leaving the school.

A. H. Turner, business manager of the institution, states that there are 1,200 boys and girls enrolled this year and that the school, now in its forty-second year, has graduated more than 1,000 students. He adds, too, that if a child remained in the school four years without opening a book, it would still, to a degree, be educated. That child would be taught a trade, and what is more, it would be taught character, manhood and the proper attitude toward its neighbors of both races. That is what is being done at Lawrenceville, in a county where there are 8,000 whites, 12,000 Negroes and 20,000 friends of the school.

In 1930, St. Paul's had an income of about $105,000 from gifts, endowments and student fees, but if $70,000 is forthcoming this year the manager will be surprised. Drastic economies have been made necessary, especially by means of salary cuts, which have amounted to a total of $20,000, while every extra has been abolished. It is as much as the management can do to keep up its equipment and give the students nourishing food. A failure to raise the $6,500 would mean certain indebtedness for the school, which has no other means of getting that amount of money. Both Bishop Tucker and Bishop Goodwin, Dr. Patton and Mr. Harrison are depending on the generosity of the Church people of Virginia to make the campaign a success.

Vera Palmer, Publicity.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Executive Board Supports Pension Fund.

At its meeting February 28, the Executive Board addressed a letter to certain Senators and members of the House of Representatives, urging that the Episcopal Church be exempted as an employer from the provisions of the Economic Security Act in the form at present proposed. The statement called attention to the fact that the Church Pension Fund has been in existence for eighteen years, makes better provision for the clergy, their widows and orphans than would be the case under the Economic Security Act, and provides a retirement fund for the clergy, which is not contemplated in the Act. Further, the statement showed that if the Economic Security Act were adopted in its present form and the Episcopal Church were included as an employer, it would in all probability be impossible for the Pension Fund to continue in successful operation, since the dioceses, parishes, missions and other ecclesiastical organizations would scarcely be financially able to pay the present assessment to the Pension Fund of seven and one-half per cent on a clergyman's stipend, if, in addition, they are required to pay assessments or taxes as contemplated in the Economic Security Act. Copies of this statement were forwarded to the Senators from Virginia, Congressman Woodrum of Roanoke, the Hon. Pat Harrison, Chairman of the Finance Committee of the Senate, and the Hon. Robert A. Doughton, Chairman of the Ways and Means Committee of the House of Representatives.

Two Churchmen Pass Away.

Two laymen, long prominent in the Church in this section of Virginia, passed to their eternal reward on Saturday, February 16: Mr. Edmund Pendleton of Wytheville and Judge Peter H. Dillard of Rocky Mount. Each of these gentlemen had served for many years on the vestry and as senior warden in his parish, and both have been prominent in the affairs of the Church in the Diocese of Southwestern Virginia, and, before its organization, the Diocese of Southern Virginia.

On Monday, February 18, Bishop Jett conducted both funerals. In the service for Mr. Pendleton at eleven o'clock in the morning, the Bishop was assisted by the Rev. Dr. Devall L. Gwathmey, rector of St. John's Church. In the service for Judge Dillard at Rocky Mount at 3 P. M., he was assisted by the Rev. Allen Person, rector of Trinity Church.

T. A. S.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

For All People.

The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, will officiate and preach at the opening of this year's series of Preaching Missions for All People on Thursday Nights in Lent, which have become another of the outstanding special religious events in the public observance of the Lenten season in this city for the past eight years, and in each succeeding year some of the foremost preachers in the United States.

The services are held under the auspices of the Diocesan Commission on Evangelism of the Protestant Episcopal Church. During the years in which the Preaching Missions have been conducted, they have met with a steadily increasing response on the part of the public generally and have contributed to an expression of public interest in religion and in the public observance of Lent. Thursday nights were fixed for the Preaching Missions so they would not interfere with regular schedules of Lenten services in individual churches.

As in the two previous years the Missions this year, beginning with Thursday night of this week up to and including Thursday night, April 11, will be held in the Church of the Holy Trinity. The music will be under the direction of Ralph Kinder, Organist and Choirmaster of Holy Trinity, assisted by members of the Choir of the Church. The services will begin at 8 P. M. each night.

In addition to Bishop Taitt, the distinguished preachers who will conduct the succeeding Thursday Night Missions in the order named, are the following:

The Rev. Dr. Arthur Lee Kinsolving, rector of the famous Trinity Church, Boston, Mass. Mr. Kinsolving comes of a family which has given many clergy to the American Church.

The Very Rev. Kirk B. O'Ferrell, Dean of St. Paul's Cathedral, Detroit, Mich., and one of the foremost preachers in the Middle West.

The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., a parish whose communicants include many of the leading men in the official life of the national capital.

The Rt. Rev. Granville G. Bennett, formerly Bishop of Duluth and now assistant to the Bishop of Rhode Island. Bishop Bennett is a product of the old West and is recognized as a preacher of force and insight.

The Rev. Dr. Karl Reiland, rector of the famous St. George's Church in downtown New York and known for the fearlessness of his preaching. Dr. Reiland is also recognized as one of the leading Liberals in the American Church.

Program of Lenten Services Announced.

With the opening of the Lenten season on Wednesday a survey of the various communions represented in upwards of eight hundred churches of Philadelphia and vicinity discloses a crowded schedule of services and special religious activities in keeping with the spirit of the penitential season of forty days and in preparation for the Feast of Easter, which falls on April 21 this year.

Programs have been announced for the ever-popular Noonday Lenten Services in the central city sections, which for many years have been a distinguishing feature of the religious life of Philadelphia, eagerly looked forward to and attended by many thousands of people. Those who will conduct this year's services of the several communions include a notable list of visiting and local preachers.

The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, preached at the opening service in the Garrick Theatre, on Ash Wednesday, under the auspices of the Brotherhood of St. Andrew. The Rev. Dr. Louis C. Washburn, rector of historic Old Christ Church, was the Ash Wednesday preacher at this ancient shrine, and the Rev. Dr. Carl E. Grammer, rector of old St. Stephen's Church, opened the service in that church.

Among the visiting preachers who will conduct the services in these three centers during the Lenten season are the Rt. Rev. Frank C. Creighton, Suffragan Bishop of Long Island; the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem; the Rt. Rev. William H. Moreland, retired Bishop of Sacramento; the Rt. Rev. George W. Davenport, Bishop of Easton, and the Rt. Rev. Granville G. Bennett, former Bishop of Duluth, and at present assistant to the Bishop of Rhode Island.

Other visiting clergy who will preach at the three centers include the Rev. Alan P. Shatford, rector of St. James' Church, Montreal; the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, N. Y.; the Rev. Elmore McN. McKee, rector of Trinity Church, Buffalo, N. Y.; the Rev. Noble C. Powell, rector of Emmanuel Church, Baltimore; the Rev. William C. Dudley, pastor of that Flatbush Congregational Church, New York; the Very Rev. Kirk B. O'Ferrall, Dean of St. Paul's Cathedral, Detroit; the Rev. Ernest W. Mandeville, rector of Christ Church, Middletown, N. J.; and the Rev. Karl Reiland, rector of St. George's Church, New York City.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Fourteen Great Windows Now Under Construction for Cathedral Nave.

In spite of the present difficult times, work goes on continuously so far as funds permit towards the completion of the Cathedral of St. John the Divine, giving employment to men who are greatly in need of it.

As a further step in this, Bishop Manning has recently signed contracts for the construction of fourteen of the Great Windows for the aisles and clerestory of the Nave of the Cathedral. These windows are given as memorials and the funds for their construction came from gifts made during the past seven or eight years for this explicit purpose. The contracts recently awarded are of great help to the five firms receiving them and to the artists, draftsmen and others in their employ. The firms are Charles J. Connick, Inc., Reynolds, Francis & Rohnstock; Wilbur Herbert Burnham, of Boston, Mass.; D'Ascenzo Studios, Philadelphia; and Ernest W. Lakeman, New York.

It is of interest to state that as an expression of their appreciation of this work at a time when work is so much needed the five firms above mentioned together with the architects, Messrs. Cram and Ferguson, have voluntarily offered to make jointly and to present to the Cathedral without cost another of the Great Windows in the Nave.

At the regular meeting of the Trustees of the Cathedral of St. John the Divine, at Synod Hall, Dr. Alexander Hamilton Rice and Courtlandt Nicoll were elected Trustees of the Cathedral. They will fill the vacancies caused by the death of William H. Burr and the resignation of Leroy King, who is now living in Rhode Island.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Lenten Preparations: The School of Christian Life.

Lent in the Presiding Bishop's diocese has always been a period of intensive preparation for Easter on many fronts. It is especially so now that Bishop Grenville Gaylord Bennett and Canon Bernard Iddings Bell are accepting invitations to lecture, teach and preach almost every day.

The School of Christian Life, sponsored by the diocesan department of Religious Education, concluded last Monday night a two months' session held in St. Martin's Parish House, Providence. Bishop Bennett's lecture, "Immortality—Illusion or Climax?" was an eloquent and convincing plea to get rid of the idea of death as tragedy.

Canon Bell's subject was "Sex." In his opinion birth control makes work for the psychiatrist. But if, for the sake of lessening the suffering and deprivation of children, it is to be considered at all, he advised the parties concerned to consult their priest. The priest should then insist that he and the family physician hold a conference and that no contraceptives be used, unless the two advisers sanction it.

Adult School of Education.

Grace Church's Adult School of Education opened a five-week session on Sunday afternoon, March 3. The faculty is composed of Bishop Bennett, Canon Bell, Dr. W. Appleton Lawrence (the rector), the Rev. Russell S. Hubbard, rector of St. Martin's Church; the Rev. Richard Mortimer-Maddox, rector of St. John's Church, Barrington; Miss Vida D. Scudder, Ph. D., professor emeritus, Wellesley College, and three lecturers from the Episcopal Theological Seminary, Cambridge; the Rev. James Thayer Addison, D. D., the Rev. Angus Dun, and the Rev. Charles L. Taylor.

Bishop Bennett's course deals with "New Testament Studies"; Dr. Lawrence's with "Studies in Prayer; and Dr. Addison's with "The World Message of Christianity." The fourth course, "The Church and the Kingdom," will be conducted each Sunday by a different lecturer taken from the faculty.

Many Distinguished Speakers for Lenten Services.

To the usual Noonday Services, which Grace Church, Providence, has offered the community for many years, special Litanies and addresses are added this year from 1:10 to 1:30 P. M. Among the preachers are Bishops Perry and Bennett; Dr. Arthur Lee Kinsolving, D. D., rector of Trinity Church, Boston; Dr. Oliver J. Hart, St. John's Church, Washington; the Rev. Richard G. Preston, All Saints' Church, Worcester, Mass.; Dean Philemon F. Sturges of the Cathedral Church of St. Paul, Boston; Dr. Lawrence and Dr. Boynton Merrill, the Second Church in Newton, West Newton, Mass.; Dr. Richard C. Raines, Hennepin Avenue M. E. Church, Minneapolis, Miss.; Dr. Alexander Mac

Coll, the Second Presbyterian Church, Philadelphia, and Dr. George A. Clarke, Emmanuel Baptist Church, Brooklyn.

The Department of Christian Social Service is holding its annual Lenten lectures in the Guild House of St. Stephen's Church. On March 11, the Rev. Floyd Van Keuren, Executive Secretary of the Diocese of New York, will speak on "Family Problems in the Home and Community; March 18, Dr. O. J. Hart, St. John's Church, Washington, on "The Parish at Work Meeting Community Problems"; March 25, Ralph Barrow, Director of the Church Home Society, Boston, "The Church and Wayward Youth of Today"; April 1, the Rev. Norman Nash, Cambridge Theological School, "The Church's Responsibility in Carrying Out Special Resolutions Passed by General Convention"; April 8, the Rev. John M. Groton, rector of Grace Church, New Bedford, "Spiritual Motive in Social Work."

F. W. Jones.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Meetings: Fraternal: Woman's Auxiliary; Y. P.

While one of the worst snowstorms of the season was raging outside, Trinity Cathedral Young People, entertained the groups from the other Omaha Parishes Sunday evening. The storm was a weather freak, including hail, thunder and lightning, and a bitterly cold wind which drifted roads and by late night made travel impossible. Dr. Lyman Harris of Omaha Municipal University, was the guest speaker.

Alpha Kappa Delta Sociological Fraternity of Brownell Hall, Omaha, held a meeting Friday evening, conducting semi-annual initiation ceremonies. Miss Edith Hall was the hostess and musical and dramatic numbers were given by members of the Fine Arts Department of Municipal University. Brownell Hall is the Episcopal Girls' Boarding School of the city.

The Executive Committee of the Diocesan Woman's Auxiliary met at Fremont on Thursday, February 28, in connection with a local celebration of the thirtieth anniversary of the founding of the Auxiliary, combining two functions happily.

The Rev. H. E. Asboe celebrated suitably the third anniversary of his rectorship at Beatrice last week.

A unique method of stimulating interest in the regular study of Japan at Trinity Cathedral Woman's Auxiliary is the coming of Mr. Hiram Kano, a Japanese, who is in charge of the work among his own people at Hebron, Nebraska. He tells of the Japanese outlook from a national point of view.

Wm. J. H. Petter.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Fellowship Dinner.

The Bishop of Washington, the Rt. Rev. Jas. E. Freeman, D. D., was honored on March 4, when a Fellowship Dinner was held at the Carlton Hotel, attended by scores of laymen and a number of the diocesan clergy. This dinner in honor of Bishop Freeman has become an annual event and indicates the high esteem in which he is held in the diocese.

Committee on Religious Life Meets.

The first public meeting of the Committee on Religious Life in the Nation's Capital was held recently in the U. S. Chamber of Commerce Building. A letter was read from President Roosevelt, bearing on the significance of the work of this committee. Bishop Freeman, chairman, made the opening address and presided. Rabbi Simon spoke for the Jewish congregations; Dr. Rasmussen for the Washington Federation of Churches, and Dr. Cartwright of the Catholic Church of the Immaculate Conception, for the Catholics. Many local and visiting pastors were in attendance.

In preparation for Lenten activities in the diocese a conference lasting all day Monday, March 4, was held at the College of Preachers, the Rt. Rev. P. M. Rhinelander, D. D., warden. This conference was called by Bishop Freeman and was attended by most of the city and many of the rural clergy. It was featured by a luncheon tendered in the refectory of the college.

The Rev. Wm. R. Moody, rector of St. Mark's Church, Washington, has prepared a book of Lenten meditations and a Three Hour Good Friday Service, which has attracted considerable attention and which will be used extensively throughout the Church during the Lenten season.

Diocesan Quiet Day for the Woman's Auxiliary was observed at St. Thomas' Church, Dr. C. E. Smith, rector, on March 5, with an address by the Rev. Thomas A. Conover, of Bernardsville, N. J.

Among the noon-day Lenten service speakers at the Church of the Epiphany are Bishops Freeman, Rogers, Budlong and Strider, and the Rev. Messrs. O. J. Hart, Fred Fleming, H. A. Wolfall.

T. F. O.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Chicago's Forward Movement.

Chicago's Forward Movement campaigns, through which it is hoped to raise a million dollars for the Church in the Diocese, was put in motion this week with the selection of Mr. John D. Allen, President of the Church Club, as chairman of the Centennial Fund, and Mr. Wirt Wright as Executive Vice President.

The Centennial Fund organization will be formally incorporated within a few days, when some one hundred laymen of the diocese meet with Bishop Stewart at the Union League Club.

On the first day of the campaign, St. Matthias' Day, the thirty-fifth anniversary of the late Bishop Anderson's consecration, Bishop Stewart was informed by the rector and vestry of St. Chrisostom's Church that this parish would seek at least $30,000 for the Centennial Fund. Thus came the first definite report from one of the stronger parishes of the city of its goal for the campaign.

The campaign organization is now being perfected and within the next two weeks it is expected that committees and groups, including some two hundred laity and clergy will be organized in readiness for the intensive drive. Arrangements whereby parish campaign for funds may be prosecuted at campaign, also are being worked out.

The whole program received the unanimous approval of the recent diocesan convention and is being undertaken by authority of that convention. It is Chicago's answer to the "Forward Movement," which is headed by Bishop Hobson of Southern Ohio.

Pence Plan Permanent.

The Bishop's Pence Plan is taking on a permanent aspect with the announcement that the "Order of Episcopal Pencemen of the Diocese of Chicago" will be effected at a meeting of the group on March 9. For some time an order embracing parochial representatives of the Pence Plan has been under consideration. It is expected that the charter members of the diocese will number nearly 500.

The Pence Plan in the Diocese of Chicago has now brought in a total of approximately $37,000, covering operations of about eighteen months.

Missions Payments Near 100 Per Cent.

Payments on pledges of parishes and missions in the Diocese of Chicago for 1934, reached virtually the 100 per cent mark with the final reports of the treasurer's office. Payments for the year amount to $98,688.97, while the total pledges for the year were $98,-965. This is the first time in history of the diocese that payments have reached this point.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Regional Conference.

A two day Regional Conference of Bishops, Laymen and Presidents of the Woman's Auxiliary was held in Atlanta, February 26 and 27, Bishop Philip Rhinelander having called the meeting.

The groups met at All Saints' Church and at the Biltmore Hotel.

Bishop H. J. Mikell attended both meetings.

Board of Managers of University of the South Meet.

The Board of Managers of the University of the South at Sewanee, Tenn., met Friday morning, February 22, at the Pro-Cathedral of St. Philip in Atlanta.

Bishop H. J. Mikell, president of the Board; Dr. B. F. Finney, vice-chancellor of the University; Dr. Gardiner L. Tucker, and the Rev. Moultrie Guerry attended.

This was followed by a meeting of the Provincial Department of Religious Education, attended by Bishop H. J. Mikell, President of the Province; the Rev. Messrs. John L. Jackson, of North Carolina; Gardiner L. Tucker, D.D., of Houma, La.; and W. H. K. Pendleton of Spartanburg, S. C.; Mr. W. W. Davison, of Atlanta, and Miss Annie Morton Stout, of the Field Department.

Plans for Religious Education throughout the Province, for the Summer Schools at Sewanee, Tenn., and the Clergy Conference were discussed. Plans were also discussed for Kanuaga, in North Carolina. Permission was given by the Board for Miss Annie Morton Stout to attend Camp Mikell in the Diocese of Atlanta in June of this year.

Board of Regents Meet.

The mid-winter meeting of the Board of Regents of the University of the South, Sewanee, Tenn., was held in Atlanta, Georgia, February 27.

Those attending were: Bishop Thos. F. Gailor, Chancellor of the University; Bishop H. J. Mikell, Atlanta; Bishop Theodore D. Bratton, of Mississippi; Dr. B. F. Finney, Vice-Chancellor of the University, Sewanee; Bishop F. A. Juhan of Florida; Dr. Edward Quintard of New York City; the Rev. Chas. Clingman and Dr. Bland Mitchell of Birmingham, Ala.; the Rev. Malcolm Lockhart of New Orleans, La.; Charles Edward Thomas of Indianapolis, Secretary of the Board. Leading lay figures

(Continued on page 22.)

FAMILY DEPARTMENT

MARCH.

3. Quinquagesima.
6. Ash Wednesday.
10. First Sunday in Lent.
13. Ember Day. (Wednesday.)
15. Ember Day. (Friday.)
16. Ember Day. (Saturday.)
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Monday. The Annunciation.
31. Fourth Sunday in Lent.

* * *

THE FIRST SUNDAY IN LENT.

O Lord, who for our sakes didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy Godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

* * *

For the Southern Churchman.

THE BURDEN BEARER.

Charles Ballard.

His flesh seemed warm against my own,
And His blood felt warm on my hands,
As I drew the nails, and loosened His bands,
And lowered Him to my shoulder.
Then, as the wind began to moan,
The air grew cruel, and colder.
Oh, that must have been an awesome sight,
As we made our way down into the night—
Night, and the bitter weather!

My body staggered beneath the weight—
Then suddenly, as we passed the gate,
A sharp, sweet glory filled the night,
And my burden all at once grew light.
Peace came upon me—I seemed to borrow
Strength from some glad tomorrow.
Summer was ours, and a strange new day;
Joy circled us round as we went our way—
The Master and I together!

* * *

The Family Department will publish during Lent a series of short sketches under the general title, "Armageddons." In his coming letter the author, the Rev. Upton H. Gibbs, states: I have tried to treat an old subject in a different manner. My purpose is to show the human factor in Our Lord's work of salvation for the human race. For this He was made Man that He might save His brethren in and through their common humanity. So it is true that "by man came also the resurrection of the dead."

ARMAGEDDONS.

I.

Humanity's Champion.

The Son of God as Man, went forth to war, for us men and our salvation. The whole of His earthly life was a campaign against the spiritual foes of the human race. It is divided into two periods, the first passive and preparatory; the second, active and agressive. The latter begins at His Baptism, when He received His credentials and commission.

In His active campaign, attention is centred on two great decisive battles, which may be called:

1. The battle in the wilderness;
2. The battle on the hill.

The former comprised His forty days' fast and temptation. The accounts of it in the Gospels are vivid and most striking. At the outset a dramatic contrast is afforded, by the transition from the baptism in the Jordan with gazing throngs on its banks, to the barrenness and solitude of the wilderness, where the only companionship was that of wild beasts.

It was here that was fought a conflict of momentous consequences to the human race. Its appeal will ever remain unabated, for humanity instinctively senses its tremendous import. What then transpired was humanity's battle for humanity's freedom. From first to last, it was humanity's cause that is at stake. The story involves around humanity's champion, humanity's foe, and humanity's repulse of attacks.

Keeping this in mind, the accounts as we read them, become vivid in the imagination. The mind's eye beholds the wilderness where the stage is set, and is focussed on the figure of a man whose visage shows the effects of a profound spiritual emotion, and seems to be emerging from a state of intense spiritual exaltation. About Him hovers a sinister form, at first dimly perceived, but gradually becoming more and more distinct. A duel between two personalities is about to take place.

* * *

An Ordination Charge.

Our Lord is drawing His great discourse to a conclusion. He has described the character of the citizens of Heaven, the high standard of righteousness to which they are called, the spirituality of their religious life and exercises, their confidence in their Father's protecting care. What remains, then, to be said? What last word or words to act as "goads, or nails well fastened by masters of assemblies?" The ends of a discourse may either dissipate or clinch all that has gone before it. It is disappointing, therefore, to be told, as many commentators tell us, that the seventh chapter of St. Matthew consists of disconnected extracts from the "Logia" (collection of our Lord's sayings), loosely strung together, and having no vital connection with one another. Even the rank and file of preachers are better masters than that of the office laid upon them. Who can imagine either that our Lord was less careful than they, or that Matthew, composing a patch-work report of the Sermon on the Mount, was guilty of such indifferent workmanship? At all events, if careful examination can show a thread of consecutive thought, without fancifulness, or reading into the text what it does not really suggest, time spent in tracing this thread will not be spent amiss. May God enable us, comparing spiritual things with spiritual, to have a right judgment of this portion of His holy word.

For a sound interpretation we must first ask this question. To whom was the seventh chapter of St. Matthew primarily addressed—was it to the multitude or to the disciples? One verse appears to give a decisive answer: "Give not that which is holy to the dogs, nor cast ye your pearls before the swine." Addressed to the multitude these words would have no meaning. That vast concourse, attracted by curiosity, and learning the very rudiments of the Kingdom of Heaven, did indeed draw out the Saviour's compassion. His love discerned in many, who were yet hardly aware of it, a susceptibility for discipleship. Many He saw not far from the Kingdom of God. But they had not yet found the Pearl of great price, the consciousness of the Father's deep personal love. On the way home they were still far from home. They could not give what they had not yet received. It is manifest that, if there is any coherence of thought in a passage containing these words, we must in studying them put in the forefront of our minds that little inner circle which had begun to gather round our Lord—the men who had found in Him, the Lamb of God, the Messiah, the King of Israel. The seventh chapter of St. Matthew may be regarded as a kind of Ordination Charge addressed to the disciples in the presence of the multitude. From this point of view let us attempt a paraphrase of the first twelve verses of this seventh chapter.

Children of God, Who have been embraced in the Arms of everlasting Love, and have learnt to trust it, beware that it does not tempt you into an attitude of fault-finding self-righteousness towards others. When you are tempted to criticise the careless or ungodly remember that the faults which you see in them are nothing in comparison with what you would find in yourselves, if you saw yourselves as your Father in Heaven sees you. Busy yourselves with discovering and putting away your own sins, rather than with congratulating yourselves that you are not sinners like other men. Nothing so dishonors the cause of God as this spirit of self-righteousness. It degrades the Name of your Father in the eyes of the world, and causes His righteousness, your pearl of great price, to be trampled underfoot. It infuriates the world against Him and against you. Then set your hearts on the Kingdom of God and His righteousness. Make it the subject of your earnest, ceaseless, importunate prayers. Ask and it shall be given you: seek and you shall find: knock and it shall be opened unto you. Even sinners give way to importunate prayers, and do not give a stone when they are asked for bread, or a serpent when asked for a fish. If sinners listen to entreaties and give way to importunity—what? will not your Father in Heaven, the All-loving, the All-righteous, give you the choicest of His gifts? And what is the choicest of His gifts? Is it not Love? Love which is not puffed up, love which thinketh no evil, love which tries to see what is best in others, and not to pick out their faults with self-righteous criticism—love which does to others as we wish that they should do to us, and thinks of others as we wish that they should think of us, which is to our virtues over-kind, and to our faults a little blind.

There seems to be in this interpretation no false emphasis, no intrusion of irrelevant ideas. But if it is correct what a flood of light it throws on the real dangers of spiritual life, concentrating our attention on perils to which we give little heed, bringing us out under those searching eyes that are like a flame of fire, warning us that in the idle gossip, critical of our neighbors, delighting in half-malicious stories at their expense, feeding us with good opinion of ourselves, because we do not share their faults—there—there where we so little suspect it, lies one of our greatest spiritual dangers. For such talks as this is food for self-righteousness, and where self-righteousness is the righteousness of God and His kingdom cannot be.—Record (English).

* * *

Lent.

Who would be at pains to free his lawn of weeds if he did not believe that grass would take their place? Or who would trouble to clean a water-

channel if he was sure that there would never be any more rain? Now is not this the real value of Lent, that it provides an opportunity in our busy lives, when the things of the world tend to crowd out the things of God, to go to the source of enrichment and renewal of our spiritual supplies? We stand in perpetual need of God's creative touch upon our souls, that in a life of habit and routine we may be quickened into fresh vitality, and may know the truth of the Psalmist's words, "all fresh springs are in Thee." Lent is just one of those "seasons of refreshment from the presence of the Lord" which, if it is rightly used, may make the whole difference to the quality of our living.—Selected.

* * *

For the Southern Churchman.

(Reader's Digest, September, 1934.)

Ragged Texas.

Grace French Smith.

"There were eight of us kids, and one was lame,
And I couldn't get a job
When the big trouble—the depression —came,
So I ran along with the mob.
I didn't want to pick the bread
Off the plates of the kids, so I come,
And I just been a trav'lin' instead,
We beg, and steal and bum."

Jennie.

"And my old man had a crippled side,
My mother worked at night,
She couldn't stand it and so she died,
And dad was in such a fright;
But, cripes! his side was very bad,
And nobody hired me.
A 'home' took the kids, my sister took dad,
And then I scrammed, you see."

Praying Mary.

From the water and blackness emerges a girl—
In an empty box car she stands;
The rain is pounding, she tucks back a curl,
Her childish voice demands,
"And where to, boes? Up Iowa way?"
And without another word,
She settles herself in a corner to pray—
With the rain her voice is heard,

"Thy will be done on earth as it
Is done in heaven above,"
Again and again she prays, for grit,
For a little heavenly love
On the earth where she finds her lot is cast.
O God, we are to blame
For the innocent child, that is lost in the blast
Of a world of greed and shame.

* * *

Of Which Class Are We?

A merry little brook about three or four feet wide ran quietly through a ravine. Standing only a few feet from this brook it was possible to watch the birds come and bathe in the shallower parts of the stream. In the space of about twenty minutes, I saw several kinds of birds perform their ablutions. I found that not all birds bathe alike.

A gold-finch alighted on a small branch about three feet above the water. He dipped quickly into the water and then flew back to the limb to shake himself. Having taken several quick dips, he perched upon a wire within four feet of me and proceeded to shake and dry himself in the sun.

A cat bird, uttering that sort of guttural growl that these birds made, was very nervous and excitable when he came to bathe. Time after time he almost went in, only to fly back to a small bush. Finally, after a number of false starts, he nervously, but very thoroughly, took a good bath by squatting in the water and sending it in all directions. Then he flew upon a layer of dead leaves that were baking in the sun, spread his wings, and settled for a drying process. One could hardly tell his gray-black from the leaves where he was spread.

Finally, a robin came along for his afternoon dip. There was no fear, nor nervousness as far as he was concerned and he wasted no time about it. He hopped right in, settled himself and proceeded to take a good bath and get all wet. Then, up on a branch in the sun and the usual shaking and preening followed. The water glistened on his feathers.

And the brook became the Church, and the water, the Living Stream, and the birds became members, and I saw the gold-finch members taking infrequent, quick dips, afraid they might get wet; and I saw the cat bird members worried, nervous, afraid to make up their minds, eventually getting wet but growling all of the time while they are doing it; and I saw the robin members coming quietly and determinedly, with their minds made up, sure of their purposes and themselves, walk straight in, unafraid, and get thoroughly saturated with water. And I wished all young people would go into their christian quest of life like of the robin, unafraid, and willing to get completely saturated with Christ's Living Stream. —W. S. Wise.

* * *

For the Southern Churchman.

WIGGLY TOES.

Magda Brandon.

Our baby Wiggly Toes now is some man;
Creeping to everything that he can;
Creeping to everything that he sees,
Finding it out for himself, if you please!

Wiggly Toes walks upon wiggly feet;
Surely learns quickly—and that can't be beat;
Soon he'll be walking alone—won't you see—
He's a bright person for someone so wee.

Wiggly Toes' birthday—today he is four;
Eats wth a fork—he is small now no more.
We must be watchful or we will find out
We have a man and no boy about

* * *

War a Sign of Weakness.

War is a failure, not a triumph, of government. It is a waste of national wealth; so far from securing peace it defeats every influence that makes for the world settlement and world agreement.

The Western Hemisphere may imagine that it can keep out of a European war, but when the war is over, with all its destruction of life and civilization, then there will be smokeless factories in the Western Hemisphere; there will be grain rotting in its fields because the people who were to command labor and use the labor of America will be lying rotting corpses under the ruins of the destroyed buildings of the cities of the East.

War benefits nobody, therefore the British Government and every enlightened government in the world have declared that they will do their best to make war unthinkable and an impossibility.

But I must say this by way of warning—no one country can secure peace. Peace is an international venture. Great Britain cannot disarm whilst other countries are arming. Great Britain cannot trust to security of peace and cooperation and goodwill whilst other countries are pursuing an opposite policy in an opposite spirit. Therefore the question of Geneva is this, do we trust each other enough? Are we going to pursue our problems in the spirit of goodwill and with the determination to cooperate in order to secure peace rather than to arm against each other? —Ramsay MacDonald, British Prime Minister.

* * *

For the Southern Churchman.

GOD'S WAY.

Monica Williams.

There's a wind that blows through the forest
And hurls down the sturdiest oak,
But it leaves as I tramp in the wake of the storm
The sapling with twigs unbroke.

There's a breeze that sweeps down the valley
And bends down the golden grain,
But the thistle and clover beneath it
Look up at the sun again.

There's a quiver of air from the mountain,
A breeze that comes from the lake,
But I know it is there and wonder—
What, too—it will leave or will take.

For the wind that blows through the forest,
Or the breeze that wafts o'er the lake,
Is the wind just the same forever,
No matter what form it takes.

It silently moves through the meadow,
Or whistles down hill and in dale,
But how it shall come or from whither,
Only God in His wisdom can tell.

And the voice of God that has called me,
I know not how it has come
In the wake of the storm or in sunshine,
Through play or in work well done.

For the voice of God is softer
Than even the tiniest breeze,
Thou cans't not tell whence it cometh
Or goeth—what taketh—or leaves.
And so, dear friends, may we always
Each live our own true life,
For in living God speaks to others,
When least we think that He mignt.

Just call on Him in the silence
And God will come through thee today,
But not when thou thinketh or chooseth,
For God alone knoweth His Way.

* * *

A JEW PRAISES MISSIONS.

Not long ago, says Christian Worker, in a public address a man spoke slurringly of Foreign Missions, whereupon a Jew arose and said: "Some years ago my bank sent me to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens, and a church. What did it? A missionary had come there from the United States. I sought him out and gave him my check because I had never seen so much civilization accomplished in so short a time. And now when I hear such speeches as these, I say, 'How ignorant and provincial such men are!' "—The Sunday School Times.

* * *

Make a habit of "paying as you go." It is one sure way of never having to face the burden of debt.

FOR THE CHILDREN

OUR LORD, HE WAS A CARPENTER.

Our Lord, He was a carpenter,
Who wrought with saw and plane,
And did in Nazareth, thirty years
A working-man remain.
But while He wrought His heart and thought
Were ever with the Lord,
That He might best construct His Church
And preach the glorious Word.

St. Paul, he was a tent-maker
And working at his trade
With them that were of self-same craft,
For Christ he converts made.
"These hands," he said, "have ministered
To my necessity,"
And herein gathered his reward,
He made the Gospel free.

The good physician, Luke, whose praise
Through all the Churches rolls,
Like his great Master, toiled to save
Men's bodies and men's souls.
From him we learn these songs divine,
Which men and angels, too,
Sing day by day. Oh, what weak man
With zeal for God may do!

God's saints, in every age and clime
All in their several ways
With heart and hand, in life or death
Have labored for His praise;
And we, too, brothers, wheresoe'er
Our humble lot may lie
Can work for Him who was content
For us to work—and die!

* * *

Phyllis' "Clearing Away" Plan.

Linda stacked her books on the table of the little study, which she shared with her sister, and gave a sigh of relief. "Friday afternoon!" she said, with satisfaction, "and as there is to be a teachers' institute on Monday, we won't have school until Tuesday. I'm glad I have a good, long week-end, because there's quite a bit of studying to be done—lots of extra work. There's a history outline that I'm just dreading, because I don't quite know how to go at it. And we have a lot of hard problems in algebra. And for French, we're starting to read fables. That's something new, and I'm worried about them because I've been trying to improve my work in French, and just as I was getting along pretty well, we switch to a new kind of reading matter." Linda frowned down at her books anxiously.

"I'll tell you what I'd do, Linda," said Phyllis, looking up from the books spread out before her at the end of the table, "I'd just do some clearing-away work right now before supper-time. If you figure out how you're going to do that history outline, and get it started, you can finish it easily enough tomorrow or Monday. And if you'd do one of the algebra problems, so that you'd be sure you understand how they are done, you wouldn't worry about the rest of them. And if you read a paragraph or two of the fables, so that you get used to the style, you'll stop dreading them."

Phyllis was a senior and an excellent student; and Linda, who was a sophomore, had often found her sister's advice worth following. But today she shook her head.

"No, I'm not going to let these disagreeable assignments spoil my Friday afternoon,'" she said. "Plenty of time to think of them tomorrow. I'm going over to play table croquet at Anne's. She just got a set for a present, and you ought to see the cunning mallets and wickets. We want to get it all set up and play a game or two, so that tonight, when the bunch gets there, we'll know how it goes."

"You're willing to take the time to do some 'clearing away' to get ready for table croquet, but not for your lessons, is that it?" asked Phyllis quizzically.

"Oh, it's one thing to go at something you like, and quite another to go at some you dread," replied Linda. "I refuse to let those lessons spoil my good time."

But somehow "those lessons" did interfere with Linda's fun all that afternoon and evening, for even in the midst of the fascinating new game, her thoughts would fly unwillingly to the dreaded history outline, the algebra problems, and the French Fables. "I wonder if I'll e able to do them," she thought. "I'll have a try at them first thing tomorrow morning."

But the next morning Linda was in no mood to study. It was a fine fall day, and she was more than ready to go for a picnic with the girls. When she came back she was, so she told Phyllis, too sleepy to study.

It was late Monday afternoon before she sat down at the study table. She sighed deeply as she opened the history book. "But I've just got to settle down to it now," she said to herself. "Can't put it off another minute." When Phyllis came into the room, Linda was deep in her studying.

At last she looked up with a queer little smile. "Phyllis," she said, "you're going to laugh at me, I'm afraid; but, just the same, I'm going to tell you that this history outline I've been dreading all this time wasn't a bit hard to do, once I got at it. It's all finished now, and I have a good start at the algebra problems. They're not easy, but I understand how to do them, so I needn't have worried at all. And I can manage the French fables all right, too. I've spoiled my week-end worrying all for nothing, because these things I've been dreading weren't hard at all, once I got at them."

"I found that out myself, once upon a time," smiled Phyllis. "That's why I do this 'clearing away' I spoke of. If I get things well in hand, I don't dread them at all. And I've often found that I put off things I dreaded, only to find I did them without trouble once I got at them."

"No more putting off and dreading for me," said Linda emphatically. "In future I'll try your 'clearing away' plan."—Girls' World.

* * *

How Tiny Was Lost.

"I don't see where Tiny can be," said Dick Sherman one morning at the breakfast table. "I've hunted the pasture all over and she's gone out. The gate was fastened close and the barn door shut. There's no possible way for her to get out except through the gate or the barn."

"Well, I'll see about it after breakfast," answered Papa Sherman; "maybe she was lying down for a rest and the grass hid her."

"The grass isn't high enough for that," said Dick; besides, I've looked all over the pasture."

Papa did not seem much worried, and Dick forgot his care about his pet until breakfast was over. Now, Tiny was a dear little Shetland pony; so gentle and quiet even five-year-old Marjorie could ride her alone around the block, only she wouldn't go anywhere else except around that particular square. Once when Mamma said Marjorie might ride downtown and bring back a loaf of bread for supper, Marjorie came back crying, "Tiny wouldn't go downtown, but was bound to turn the corner by the Smeeds' and come back the same old way."

"Aw, you don't know how to make her mind," cried Dick. "I can make her go anywhere I want her to; but she is lazy, unless you know how to get the kink out of her."

But a quiet, almost lazy pony like her wouldn't be one of the kind to be tearing about and getting out of the pasture. After breakfast Papa Sherman examined the pasture, which was only the back end of their deep village lot. No, there wasn't a break nor hole in the fence.

"Tiny couldn't have gotten out without help," said Papa Sherman, "but where did the help come from? Just keep an eye out today and see if some of your playmates haven't taken her to ride."

"They'd better not without asking," retorted Dick, angrily.

At noon Dick's anxiety had increased. He had made inquiries among his playmates, and had gone all over the little pasture again carefully, and no word nor trace of Tiny anywhere.

"She must have been stolen," said Dick, fighting back the tears.

"Then some other little girl will ride her round the square," added Marjorie, catching Dick's tears in her voice.

"Some Gypsies went through the town a few days ago," said Mamma Sherman, "do you suppose—"

"I'll bet they spotted her when they went through and came back for her in the night," and Dick struck the table with his fist in his excitement.

"I don't see how anyone could get her out of the yard without our knowing it," said Papa. "The gate is near the house, and the drive goes close by the window. Even in the night I am sure it would have wakened some of us if she had been led out."

"Then where is she?" demanded Dick.

"The sheriff is in town, I might speak to him about it; only I should feel foolish to raise a cry of stolen pony and afterwards find her nearby somewhere."

"She must have been stolen," repeated Dick. "She isn't here and she couldn't get out alone!"

The second day with no clue to Tiny's whereabouts the whole neighborhood was alarmed. Papa did speak to the sheriff about it, and he agreed to be on the watch for a pony, but what else could he do? There was no one under suspicion. The thought of the Gypsies seemed so vague, it was several days before that they were in town, and no one knew which way they went. This was before the days of automobiles, and it would mean considerable trouble and expense to start a search for them. Marjorie cried whenever Tiny's name was mentioned. A spirit of sadness filled the whole house, and was even felt by the children of the neighborhood, for all their playmates had shared in the fun of riding and driving a real pony.

"I had rather think she was dead than that she should be ill-used by anyone," wailed Dick.

It was Friday morning when Tiny was first missed. Sunday morning, as the family sat at a late breakfast, there was a knock at the door. It proved to be a neighbor boy, who blurted out excitedly:

"I was looking under the barn for eggs and found a pony!"

"Tiny?" shouted the children at once.

"How could she possibly get there?" answered Papa. "The barn can't be more than two feet from the ground."

"And Tiny is forty-two inches high at the shoulders," added Dick, who prided himself on special knowledge of his pet.

They all rushed out to the barn and looked under. There lay poor Tiny very straight and quiet, but still breathing, Papa said. He got a rope and tied it about her legs and pulled her out, while all the rest stood breathless. Papa lifted her up but she could not stand at first.

"Bring her some water," said Papa. Dick brought a pail of water quickly and she drank eagerly. "Give her water often, a little at a time," cautioned Papa, "and after a bit we must feed her the same way."

"However did she get under there?" queried Dick, "forty-two inches high and in a space scarcely more than twenty-four inches. And so far back, too; it must have been six or seven feet."

"She must have lain down to roll near the barn," answered Papa, and got caught under the edge; then, the more she struggled the farther she worked herself under, until she was too weak to struggle longer. Fortunately her legs were this way or it would not have been so easy to pull her out."

"Maybe she was trying to play hide and seek and was too smart for us," and Marjorie gave her darling another love tap on the nose.

"In that case she came near being too smart for herself, like the girl in the ballad who hid in a chest and was not found until she was a skeleton," added Mamma. "I have often been annoyed with the Baxter hens running over our yard, but if Clyde hadn't come looking for possible nests under the barn, we probably would not have found Tiny before it would have been too late to save her."

"Then thank your neighbor's hens for your pony," concluded Papa. "Clyde found a valuable nest that time."

Tiny was like one returned from the dead. They all nursed her carefully and in a few days she was strong again. The children loved her more than ever. She lived until after Marjorie was too old to ride her, and, if she had had a language with which to speak, Tiny could have told her children, her grandchildren, and perhaps her great-grandchildren, her strange adventure of two days and more lying in close quarters under a barn.—Ada Simpson Sherwood, in The Congregationalist.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter X.

Soda Crackers.

M. L. G.

How strange the house seemed next day! Mother, Father, Claire were gone. The excitement of their leaving was over, the last choked good-by said, and Uncle Danger had driven them away to the station, Claire so wrapped that one had to look closely to see her among the blankets.

"Don't forget about the tree-horses and the loft and the swing!" she had whispered to Winnie. And Winnie, with something clutching again at her heart, had answered:

"Let's have it for a secret!"

But now they were gone. Mrs. Innis was getting herself settled in Winnie's room, David had started for school and Philip and Kent seemed, from the sounds that reached Winnie's ears, to be having one of their rare disputes. Winnie was not to go to school today, and after seeing that Mrs. Innis was comfortable, she wandered disconsolately into Mother's room hoping that the little boys' voices would not be heard by the guest. She picked up Claire's wrapper and slippers and a few hot tears fell on them as she put them away and leaned for a moment against the closet door.

"Oh, how can things be so horrid!" she thought, rubbing her eyes to ease their smart. "It's not long after Christmas, when we had such a good time—and the nice day with the Trent ladies—how can things change so in such a few days!"

A cold nose touched her hand; Noel was moving uneasily about. He missed Claire, too. He finally settled himself on her sofa, but did not sleep, his deep brown eyes following Winnie about as she straightened the room.

"Well, Noel, Mother said to make the best of it—she said pleasant things would come in spite of their being away. But it doesn't seem like the world, without Mother!"

"Miss Winnie," came Cindy's voice up the stairway, "Please'm come down yere and see 'bout dese twinses. Dey got de red paint out'n de barn—"

Winnie ran downstairs and out on the back porch. Kent and Philip had made up their quarrel and were standing on the bottom step, Philip adorning Kent's face with liberal splashes of red paint from the pail he had dragged from the barn. A red trail marked his progress, and the steps were well sprinkled with thick red drops.

"O Philip!" cried Winnie in desapir, "look what you've done! Red paint everywhere—don't put any more on Kent's face, it'll never come off!"

"It isn't for comin' off, Winnie," said Philip, lifting a face of innocence to her, "it's for a circus clown. Roy's goin' to be the elephun, we can make a front tail for him outer a rope. An' Noel can be the camel, we can tie on a cushion for a hump—O Winnie, it'll be fun!"

"Dey done got de paint all fix on him, Miss Winnie," said Cindy. "Mebbe better let um play de circus fer awhile, den I'll work on Kent's face."

Winnie considered. "Well, Aunt Cindy, it would keep them quiet—but will you get the extra paint off now?"

"I will sho'ly, Miss Winnie, honey, an' den tek de turpentime bottle to dese steps. Unc' Danger soon comes back, he look out for dem clownses."

"Winifred!" called Mrs. Innis. Winnie ran hastily upstairs.

"Winifred, I find I'll need a large box or basket for my crocheting—I never kept my trunk in my room. There are two bedspreads and several sets of mats. And a small tea-kettle, my child, for I use a hot water bottle constantly. And tell Cindy to bring me a glass of hot milk and two soda crackers precisely at twelve o'clock."

Winnie, a little bewildered, answered, "Yes'm," and fled, before the list of requests could be added to. She unpacked a pretty wicker box in which Claire's little pillows and coverlets were kept, and dragged it to Mrs. Innis' door. Then to the kitchen for the tea-kettle.

"Aunt Cindy, Mrs. Innis wants a tea-kettle, please, and two soda-crackers and a glass of hot milk at twelve o'clock."

"I clar to gracious!" said Cindy in a lower voice than usual, "De kittle—she kin hab de little yaller one; and de hot milk, I kin manage dat. But we hain't got a sody cracker in de house. She'll hab to do wid beat biscuit dis day. Sody crackers!" Cindy made a sound very like a snort.

"Well, I'll take her the biscuit, its nearly twelve already. Maybe she'll like them as well. Just heat the milk, will you, Aunt Cindy?" Winnie sat on the kitchen table, and suddenly put her head down on her arm and her shoulders shook with sobs.

"Dar now, chile, don' you worrity ya' min' long o' dat Mis' Innis," Cindy stopped to pat the brown curls. "No, nor a dozen des like huh. Sho' you got Cindy right heah, an' Unc' Danger he be back toreckly an' Marse David, too. I gwine mek a gingerbread fo dinnah, an' I lay hit gwine be extry fine."

"I don't reckon Mrs. Innis could eat that," Winnie said. But she smiled at Cindy, through her tears. "She told Mother she had a delicate digestion. Maybe we'd better send Uncle Danger to the store to get her some soda crackers."

"Yassuh, we will dat," Cindy answered, in an indignant tone. "Couldn't eat gingerbread what I makes myself? Yessuh, we git huh a whole bar'l sody crackers, an' dry I hopes dey be. Here's de hot milk an' beat biscuit, honey. Tek 'em long to dat Mis' Innis, and min' what Cindy tell you—don' you worrify yo' min, honey."

* * *

The Sinfulness of Sin.

Sin—that word ought to be written in a paragraph, a page, a book by itself and written in blood. What sin is I know not; I only know that when God would mark the heinousness of sin, no adjective could be found sufficiently energetic but one borrowed from sin itself; and He describes it as "exceeding sinful." I only know that over the whole earth, and in all the depths of Hell, sin is the only thing which God abhors; the only object which the absolute, essential, quintessential Love hates with absolute, essential, quintessential hatred; exclaiming in tones of imploring deprecation, "Oh, do not this abominable thing that I hate." I only know that if God has a government, sin is treason against that government; if God is holy, just, and true, sin defies and outrages these perfections. As the tenderest of fathers, God yearns in ineffable compassion over His children; but sin arms those children and arrays them in horrible revolt against this adorable Being—causing Him to use the language of a parent who, finding all entreaties vain, turns from his unnatural offspring, and seeking some lonely spot, pours out his grief there, making rocks and vales vocal with his complaints, as in anguish he cries, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Richard Fuller.

* * *

For the Southern Churchman.

THE TEMPTING.

Martha Young.

The first man's great temptation came
Within a garden fair;
Amid flowers, fruits, beauty he
He fell and became aware:

The God-Man's great temptation came
In a bleak wilderness—
If we can conquer with Him there,
Soul-glory will us bless.

* * *

For the Southern Churchman.

JOHNNIE FOUND A DIME.

William Allen Ward.

Johnnie found a shiny dime
And went to buy a skyrocket,
Planning to have a big time—
Johnnie found a shiny dime,
But what a terrible crime!
It burned a hole in his pocket . . .
Then Johnnie didn't have a dime
When he went to buy the rocket.

* * *

"A forgiving God cannot dwell in a heart made foul by grudges."

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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DEATHS

McQueen: MRS. VIRGINIA DUNBAR McQUEEN, widow of Rev. Stewart McQueen, D. D., at her home in Montgomery, Ala., on February 24, 1935.

SARAH VIRGINIA BELT,

Daughter of the late John Lloyd Belt and Sarah Eleanor (McGill) Belt, entered into eternal rest, after a lingering illness, October 13, 1934. She was a devoted member of the Episcopal Church and was President of the Church Guild at the time of her death. She was also a member of the Woman's Auxiliary, a Daughter of the Confederacy and a Daughter of the American Revolution. Her favorite hymn, "O Lamb of God Still Keep Me," was sung at her funeral, which was conducted by Rev. Guy H. Crook.

FREDERICK BAYTOP JONES.

On the morning of January 30, 1935, at his home in Gloucester, Va., FREDERICK BAYTOP JONES quietly passed into the "more abundant life" on which he had laid hold so strongly while here. Born at "Sunnyside" in Gloucester county on May 19, 1856, he was the son of Dr. Walker Frederick Jones and Martha Baytop Jones. He is survived by his wife, Mary Lee Fitzhugh, formerly of Greene county; two daughters, Hettie Carter Jones, of Gloucester, and Mary Lee Fitzhugh Farner, of Long Island; one son, Fitzhugh Baytop, of New York; two sisters, Mrs. Charles Jones and Mrs. Jefferson Sinclair, and one brother, J. B. Jones, all of Gloucester county. Another son, Frederick Walker, died in 1930 at the age of twenty-nine.

The burial was in Ware Church Cemetery in the afternoon of January 31.

Mr. Jones bore in his thinking and acting the marks of his Master. A member and regular attendant of Ware Church, church membership meant just one thing to him, and that was loyal discipleship. Devotion to the memory of loved ones gone before and advancing years served to make more real to him the larger life beyond, and in his last days he put his hope into a little verse which was read at his burial.

"My eyes grow dim; less and less I see.
Now my Saviour's promises are all in all to me.
I know that when from earthly ills set free,
In a Heavenly Home mother and dear ones wait to welcome me;
Then, through Christ, with seeing eyes, not blind,
We will watch for dear ones left behind."

H. S. O.

CHURCH INTELLIGENCE.

(Continued from page 21.)

of the Church participated in the business meeting.

Semi-Annual Meeting of Provincial Officers, Y. P. S. L.

The Provincial officers of the Young People's Service League held their semi-annual meeting in Atlanta, at the Pro-Cathedral of St. Philip Saturday, February 23.

Attending were: Joseph Faulk, President, of Columbia, S. C.; Lucien Malone, First Vice-President, Grendale, Miss.; Marshall Seifert, Second Vice-President, of Mobile, Ala.; Catherine Robert, Secretary, of Knoxville, Tenn.; Gordon Tucker, Treasurer, of Miami, Fla.; Florence Lerch Thank Offering Secretary, of Charlotte, N. C.; Billy Daniels, Personal Evangelism Chairman, of Wilmington, N. C.; Stratton Lawrence, Supply Department Secretary, of Sewanee, Tenn.; James Duncan, Past President, of Atlanta, Ga.; Miss Annie Morton Stout, of Memphis, Tenn.; the Rev. John Pinckney, of Allendale, S. C., and the Rev. Mortimer Glover, of Macon, Ga., Counsellors, and Dr. Gardiner L. Tucker of Louisiana, and Bishop H. J. Mikell, President of the Province.

Mrs. James W. Griffith, of Savannah, reported on the work being done by the Young People's Division of Georgia.

Plans were discussed for the Young People's Conference and the Convention to be held in Sewanee August 13-27, 1935.

The young people were entertained at a banquet and dance given at All Saints' Church by the City Union Y. P. S. L., of which Russell K. Smith, Junior, is President.

Robert M. Brandy, Diocesan President, acted as host to the Provincial Officers, through his diocesan organization.

The Conference closed with a Corporate Communion at eight o'clock at the Pro-Cathedral of St. Philip, at which Dean Raimundo de Ovies was the celebrant.

A. B. Gray.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Furthering the Work of Margaret Hall. Hall.

"The Guild of St. Anne," composed of women who are interested in furthering the work of Margaret Hall and the Order of St. Anne, met at the school, February 28; Mrs. John Marshall, of Anchorage, presiding. Every parish in Louisville, and in several nearby towns, is represented. The meeting was held in Versailles in an effort to interest

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women of the Blue Grass area in the organization, and a representative group of women from Lexington and other towns attended. Bishop Abbott, in whose diocese the school is located, commended the work of the new group. A "country fair" for the benefit of the school and of participating parishes is planned for June.

The Rev. George Ralph Madson, Chaplain of the school, has become business manager of the corporation.

PERSONALS.

(Continued from page 2.)

Kennedy, Archdeacon of the Colored Convocation; the sermon was preached by the Rev. John R. Logan, D. D., vicar of the Chapel of St. Simon the Cyrenian, Philadelphia, and the Epistle was read by the Rev. John H. Griffith.

DEATHS.

Mrs. Michael J. Kippenbrock.

Mrs. Michael J. Kippenbrock, wife of the missionary in charge of St. Matthew's Church, Fairbanks, Alaska, died in Fairbanks on February 3, aged thirty. In 1928, Mr. and Mrs. Kippenbrock began their service in Alaska, at Cordova, remaining there for three years. In 1931, Bishop Rowe transferred Mr. Kippenbrock to Fairbanks. A Requiem Eucharist was celebrated at St. Matthew's Church on February 5, by the Rev. Warren R. Fenn of All Saints, Anchorage. Mr. Kippenbrock and his young son, David, accompanied Mrs. Kippenbrock's body to her home in Alexandria, Virginia. The burial service in Christ Church was conducted by the Rev. Lewis Carter Harrison, of Brook Hill, Virginia, assisted by the rector of the parish, the Rev. William J. Morton, D. D. Interment was in Ivy Hill Cemetery, Alexandria. Mrs. Kippenbrock is survived by her husband; a son, David, aged three, and infant daughter, Anne, as well as by her parents, Mr. and Mrs. J. H. Coffman, of Alexandria; a sister, Mrs. G. G. Sheetz, of Alexandria, and a brother, Henry C. Coffman, of Washington, D. C. During her residence in Cordova and Fairbanks, Mrs. Kippenbrock has aided greatly in her husband's work as a missionary of the Church.

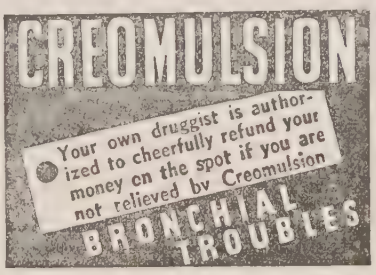
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THOUGHTS for the THOUGHTFUL

"It is only the impossible that is worth attempting."

Power of life is power of suffering.—Hort.

Never is truth more indispensable than in the hour of prayer.—Rev. C. E. Jefferson.

"God created man to be immortal and made him an image of His own eternity."

One must add the courage that springs from a partial knowledge of the truth to the patience one gets from the understanding that as yet our knowledge of the truth is but partial.—Basil King.

"If everyone does not enjoy plenty it must be because of the bringing in of some principle of distribution which could never have been His."

Love is of such a nature that sacrifice—giving—is its final expression, and itself transmutes the anguish, whether physical or mental, undergone for the beloved, into joy.—Figgis.

Do not make your praying to Him very different from simply talking to Him.—J. W. Kimball.

What you will be when you enter Heaven will be in great part what you have been made by love.—Selected.

"Wherever He shall guide me
No want shall turn me back;
My Shepherd is beside me
And nothing can I lack."

To conceive the Christian's task as that of conserving something given once for all is to deprive it of its momentum and blot out its vision.

—George Cross.

In the sublime tragedy of the Cross men have seen the power of a self-giving for all men which is the same as the affirmation of a right and power to rule them.—Selected.

Christ of the inward grace
Both near and far Thou art.
Death is no portal of Thy hiding-place;
Oh, may our dead fare forth at quicker pace,
Thy sunrise in the heart.

—Selected.

It is not something yet to be revealed—
The Everlasting Life; 'tis here and now,
Passing unseen because our eyes are sealed
With blindness for the pride upon our brow.

—Selected.

If He, as no other, has melted the frost of the heart so that the flowers may grow once more, that is because He Himself has been out in the cold wind without shelter and without any protection except the invisible Presence of His Father.

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DOMINUS ☧ FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., MARCH 16, 1935. No. 11.

SHOW US, O FATHER.

GRANT us, O Father,
Clear eyes of sincerity
That today we may look out fearlessly over Thy world
And through tragedy, evil and pain
See indwelling the whole
Thy Spirit:

Show us the work of that Spirit
Through all generations,
Bringing Thy nature of beauty and love to birth in Thy world,
Revealing Thyself in what Thou hast made,
In splendour of sun and of star,
In beauty of mountain and forest,
In joy of created beings,
Above all in the love which has built up our race
Through sacrifice, freely endured, of mother for child, of the strong for the weak:

Show us the Cross of Thy passion, O Christ,
The meaning of all man's past, all his future,
Bound up in that Cross:

Show us the glory, the beauty, the joy,
Of Calvary,
Teach us to bear Thy Cross forward.

By John S. Hoyland

From "The Divine Companionship," published by The Student Christian Movement, London.

LETTERS TO THE EDITOR

Latest Archaeological Discoveries.

King David Hotel,
Jerusalem.
February 16, 1935.

Mr. Editor:

I have duly received your reply to the letter I sent you from New York on December 27, 1934, and thank you for the interest you have displayed in the most important work I have undertaken in connection with the Bible.

You will now be pleased to read that just as archaeological discovery is tending to confirm the reasonable correctness of the earlier books of the Old Testament, so a discovery which has just been made this week, is favorable to the later books, in particular to the Book of Jeremiah.

At the time of writing, I have just cabled the New York Times of the finding in the later Jewish levels of Tell Duweir (Lachish), of ten large potsherds with Hebrew inscriptions in ink upon them. The position in which these potsherds were found makes it certain that they were written before Nebuchadnezzar destroyed the city in B. C. 588. They appear to be copies of letters, the originals of which were probably written on papyri. The script resembles that used in the Samaritan Pentateuch. The inscriptions are now being studied by the leading Hebrew scholars in Jerusalem, but already there is evidence that the Divine name Jahve occurs several times, and besides that, the names of Jeremiah, Matteniah, Gemariah and Jaazaniah, all of which will be familiar to you in the Old Testament. There are besides several names familiar to readers of the Apocrypha. The use of the Divine name Jahve is remarkable. The contents of the letters appear to indicate that a state of tension existed at the time they were written, and phrases familiar to us from the Bible occur in them.

In conclusion, I may add that other discoveries of equal importance are being made, to which it is not yet expedient to give publicity.

Yours very truly,
Charles Marston.

Personal Notes

Calls Accepted.

The Rev. Capers C. Satterlee, of Clemson College, S. C., has accepted the call to St. Andrew's Church, Birmingham, Alabama, and will enter upon his new duties the middle of March. The service of institution will be held March 17, Bishop McDowell presiding.

The Rev. H. Foster Whitney, priest-in-charge of Trinity Church, Miles Center, Ill., virtually since its founding, has been appointed priest-in-charge of St. Paul's Church, Savanna, Ill., and will assume his duties April 1. He will succeed the Rev. H. B. Ziegler, resigned on account of ill health.

The Rev. Goeffrey M. Horsfield, late of St. Clement's Church, Philadelphia, assumed charge of St. Paul's Church, Savannah, Ga., on March 1. His address is care of St. Paul's Curch. The Rev. George Ferguson, who has been locum tenens for the past several months, will remain in the city through Easter.

The Rev. Percy C. Adams, vicar of the Church of the Advent, Baltimore, Md., has received and accepted a call to the rectorship of St. George's Parish, Mt. Savage, Md. Mr. Adams plans to take up his new work after Passion Sunday. He succeeds the late Rev. John W. Torkington, D. D., who died at the Church Home and Infirmary, Baltimore, last December.

The Rev. James T. Marshall, rector of the Church of the Epiphany, Govans, Md., is recovering from injuries resulting from an automobile accident on February 26. He is suffering from a fractured collar bone, but hopes to be able to resume his duties shortly.

The Very Rev. Raimundo de Ovies, Dean of the Cathedral of St. Philip, Atlanta, is a grandfather. His grandson was born to Mr. and Mrs. Julian R. de Ovies on Ash Wednesday, March 6.

The Rev. and Mrs. David Cady Wright, Jr., announce the birth of a son, David Cady Wright, III., in the early morning hours of February 25, 1935. The Rev. David Wright is the rector of Emmanuel Church at Athens, Ga.

(Continued on page 23.)

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EDITORIALS

Vol. 100. RICHMOND, VA., MARCH 16, 1935. No. 11.

Lenten Reading.

We are all grateful for the Presiding Bishop's Lenten book. Too often in America we have heard the admonition from the pulpit or in the church bulletin, "Read a good book this lent," with little or no suggestion from the rector as to what was a good book. This has often been true, because the busy rector did not have time himself to properly select such a book. But this year he has at least one book he knows about and can recommend.

But one book is not enough, and this year we are more than fortunate, for a Publishers' Committee requested Mr. P. W. Wilson, a staff writer on The New York Times, to make up a list of books for Lenten reading, and we are glad to publish this list in our current issue. For those who do not know Mr. Wilson, we can say that he is an Englishman, long distinguished in journalism and internationally known for his views on world problems. He has long been a student of religious thought and some of the best religious book reviews have been those which he has written.

What properly is the best for Lenten reading? Of course an answer would vary according to a person's point of view. Certainly, all Christians would want devotional literature of some type, and we all realize our great lack of information in regard to prayer, meditation, and the art of public and private worship. Mr. Wilson lists several books that can be classed as devotional.

But on a Lenten list, in our opinion, should also be listed books dealing with positions in the religious world other than our own. Protestants would do well to study the various Catholic positions. Liberals, so-called, should know more about Fundamentalists. If we are members of the Oxford Group, an outside voice might prove to be really guided, while for most of us not of "The Groups" a little study of their positions would be in order. Lent should be a broadening experience and the viewpoint of The Christ from many angles would be a healthy one.

We will never grow in our religious experience if we hear only the message of one group, or one viewpoint. As Mr. Wilson points out, we must try to bring ourselves into fellowship with God above, and soul within, and the world around. His list of books brings us nearer to such a goal.

The Plight of The Negro.

The depression has been hard on every type and class and race, but we wonder whether any group has suffered as much as the Negro? In many communities North as well as South, he has filled the majority of unskilled jobs and his low wage scale has been envied by poorer white men who found themselves jobless. Pressure has often been put upon employers to replace Negroes with whites and in many cases this pernicious practice has gone on without a protest from the white Christians of the community.

There is too much loose thinking about the Negro all of the time. It is not uncommon to hear it said, "Colored people get along somehow in someway," and with changed economic conditions we forget the plight or remain ignorant of the Negro.

Whites in the South think of the Negro as they knew him twenty-five or fifty years ago. We all know there was then a rather pleasant paternalism. Most Negroes worked in olden days in close personal relationship with some white man or woman. When sick or in trouble, the white employer looked after his needs and gave him protection and advice. A few Negroes in the servant class are still employed in that way, but the vast majority of Negroes today, if employed at all, are employed in the mass and know personally no white people at all. When sickness, loss of job or other disaster overtakes such, they have nowhere to turn except to their own leaders who frequently, from lack of influence, can do nothing.

The challenge to Episcopalians, so often the powerful financial class of a community, is to investigate and try and relieve the present situation. In certain Southern communities Negro barbers are gradually being forced from their traditional trade. There is an almost constant attempt to replace Negro firemen, waiters and waitresses. Episcopal laymen could well use their influence to stop all of this.

As a Church we should be proud of our record. We have not many Negro communicants, and that is a pity, but we have very fine Negro institutions, such as The St. Paul Normal and Industrial School at Lawrenceville. But it will do little good to train Negroes for trades if concentrated efforts are to continue to ban the Negro from work he can do.

The Negro has been loyal, devoted and good-natured. He did not choose this country, he was forced into it. As Christians, we must help him.

Church and World Problems as Others See Them

Gold Clause Decision Marks a Legal Milestone.

The Pulpit, March, 1935.

Controversy will rage for a long time over the decision rendered by the Supreme Court in the gold clause cases. Among lawyers there is a widespread tendency to regard the position taken by the majority of the court as a strained interpretation of the law, out of line with those precedents which, from the time of Chief Justice Marshall, have put the weight of the court behind the protection of property rights and the upholding of the sanctity of contracts. The value of the decision from a political and economic standpoint as a means of keeping the industrial machine running without a serious dislocation of its financial gears is generally admitted. But the decision is likely to prove of most importance in the long run as evidence that the nation has reached a point where its highest court intends to treat the law as an agency of social progress, rather than to continue to insist that the law's fundamental purpose is to provide a bulwark for established rights. While the mind of the Supreme Court remains as it is revealed in this decision, the law will be considered not an absolute but a relative agency for bringing to pass the will of the community. In the past there has been more than a suspicion that big business has used legal talent to escape the absolute prohibitions against consumer exploitation which the law sought to establish. Mr. William C. Whitney once said of Elihu Root that he (Root) "alone tells me how to do what I want to do." So it is that the Supreme Court, now reversing that form of service, tells the government how to do what must needs be done.

Defensive War Also.

Canadian Churchman, February 21, 1935.

Beyond question few prayers we offer are so after the mind of Christ as prayers for peace. But we must do more than pray if we are in earnest at all. If the answer to any prayer is in our own power to any degree, the earnestness of our prayer will force us to do our utmost to bring about the answer. The petitions in the Lord's Prayer have little meaning for us unless they drive us out to fulfil them as far as in us lies. "Thy kingdom come." How will it come unless we all do something to bring it about? "Thy will be done"—how can it be done if we do not speak out and bravely when we see God's will thwarted in the lives of men. And so with the prayer for peace. We must implement that prayer. We must see that the prayer is answered in our own lives by letting the love of Christ drive from our hearts all bitterness and resentment, all hatred and fear. These are the things that make war and your first step and mine is to rid our own hearts of these things.

Then, too, we must not be afraid to speak out for peace as Christ shall lead us. Most people will renouncenounce aggressive war but the crux comes with the so-called defensive war. Slavery was abolished when slavery was renounced and slaves were taken from good masters as well as bad. The whole thing was abolished. It will be the same with war. When we get it out of all our hearts and get all nations to renounce it, it will go where slavery has gone. Christ tells us to love our enemies, not to fight them. As for me, that "strange Man upon the cross" will not let me support any war no matter how the word is softened down. Each man must settle this question for himself and in Christ's presence. As Dick Sheppard says, "You cannot consecrate a gun."

Fascism, Anti-Christian.

Bishop Parsons, in The Witness, February 28, 1935.

Now the reason I turned to this subject is not that this fascist movement is un-American. It is that Fascism is directly anti-Christian. It is anti-Christian on two counts. It exalts nationalism of the worst kind and proclaims war as essential and desirable. Hear Mussolini:

"And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of Pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

Hitler, his cheaper rival, echoes his words. The Churches which proclaim that war as a method of settling international controversy or as an instrument of national policy is incompatible with the teaching of Christ can make no compromise with this paganism. We have not it is true reached quite such brazen denial of Christ in America; but the attitude of our jingo press, of our aggressive militarists and of our nationalistic Senate minority leads inevitably in that direction. We blush for the increased odium brought upon our Senate by the recent World Court vote and the childish denunciations of foreigners which accompanied it; but, what chiefly concerns us Christians is that this attitude is pure paganism. What the Senate needs is Christianity. They need to learn that all nations belong to the family of God. To teach them that is surely the business of the Church.

But even more anti-Christian is the fundamental conception of fascism, the totalitarian state. It stifles individual freedom. It crushes the development of competent and self-reliant citizens. It turns men into puppets and machines. It establishes the status quo by force and takes from the worker all hope. It puts the Church in chains and makes a mockery of the prophetic spirit. In Germany today there is real martyrdom among the Christian people. Now the very meaning of our religion is that men are the children of God. They are not machines. They are not puppets. They are free spirits. They, not a mythical and abstract state, are the objects of God's concern. It is true that our rampant individualism has imperiled our social order. It is true that we must move towards collective and socialized ideals. That as I have so often said, is the Christian Way Out. But the purpose of such new world order must be the aggrandizement not of the state but, if I may use such a term, of the average man. It must be in those words sung so often in our Churches and so little taken to heart, "to put down the mighty from their seats and exalt the humble and meek" which, being interpreted means developing a social order in the interests of the common man and not of the privileged classes. But for such development freedom is a necessity, and I beg as you value your faith that you protect your liberties. If the pendulum has swung too far toward liberty let us see to it that on the backward swing we do not lose the freedom which our fathers won at a cost and which after all is an integral part of our religion. As in the Church, so in the State. We must keep the balance between authority and liberty.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Fellow Workers With God

One of the great and wonderful things about Christianity is the opportunity which men are given to be fellow-workers with God. We know that the bringing in of the Kingdom of God is a divine enterprise, as was proved by the fact that it was necessary for the Son of God to come into the world in order to establish this Kingdom, and to give instructions as to how it was to be set forward and brought to a successful consummation. He chose men, among them even humble fishermen, to carry forward the Kingdom after He was gone, and it has been in the hands of men ever since. Nevertheless, it must never be forgotten that it is God's enterprise and not ours, though He has given us a share in it.

An Ever-Present Danger.

There has been a danger all the time lest men should come to think that the success of the work depended upon themselves, and it is because of this that they have always been busily occupied in creating and organizing human institutions which seemed to them to be best fitted to establish the Kingdom of God here on earth. And so it has come to pass that the Christian Church has placed far too much reliance on what has been called the institutional side of Christianity. As we all know, in the industrial world the machine has taken the place of human labor to such an extent as to cause widespread unemployment. And so it is that human organizations have grown to be so large a part of the work of the Church that individual Christians are relieved in a great measure from the service which they ought to be rendering to God. For is it not true that in these various organizations only a comparatively few do the work, while the majority of the members do little more than pay the dues?

The Most Serious Defect.

But the most serious defect of institutionalism as applied religion, is that it seems to obscure the very important fact that the success of the Christian enterprise depends far more upon God's part in the matter than that of man; for the Kingdom of God cannot be established upon the earth by merely human resources. All that man can do with the resources available of a material kind, is utterly inadequate to meet the needs of the situation. For the divine resources are absolutely necessary to enable the Church to move forward and gain the victories needed to accomplish the purpose for which she was created by Christ. And the only means by which the Church can gain access to the divine resources is through faith in God and in the most intimate union and fellowship with Him, through our Lord, Jesus Christ.

An Illustration.

An illustration may be used here to make this truth more clearly understood. We remember the incident in the Gospels of the Feeding of the Five Thousand. A multitude of people had followed Christ out into the wilderness and as they had been with Him some time the question arose as to how their hunger was to be satisfied. The disciples came to our Lord and suggested that He should send the people away, but He had compassion on them, and would not send them away, lest they should faint with hunger before they reached their homes. It was then that a lad appeared upon the scene, with five barley loaves and two small fishes. This was all the food that was available to feed five thousand men, besides women and children. It seemed an impossible situation. Our Lord, however, took the loaves and fishes and blessed them and made them sufficient to feed this great multitude. This was not only a great miracle but a parable as well, for it reveals to us the truth that when man works with God, God's part in the common enterprise is a far greater one than that of man, and we should always expect that God will do His part if we do ours.

God's Part Greatly Underestimated.

As we have already seen, the Church has come to ignore in a great measure the far greater importance of God's share in the Christian enterprise, as compared with that which is contributed by man. We can see that clearly in the sacrifice of Christ upon the Cross for the sins of the whole world. No man is able to save even himself, much less others, whereas Christ died to secure eternal redemption for mankind. Christ said to His disciples, on one occasion, "Have faith in God," and that is the only way out of our present difficulties, and the only way by which any real progress can be made towards the coming of the Kingdom of God. When we diligently do our part, and look to God to do His, and really expect that something wonderful and appropriate to His Greatness and Majesty will be forthcoming, then we shall see the Kingdom of God come with power. But as long as we place our main dependence upon mere human organizations and commissions and committees and campaigns, and works of a like nature, we shall continue to mark time and not even hold our own.

Serious Setbacks Which Have Befallen Christianity.

We are told that at the close of the Nineteenth Century, heathendom had increased by 400,000,000, as compared with the beginning of that century. We have also seen, during the present century, the largest Christian country in Christendom passing into the hands of men who are seeking to destroy all religion within its confines. We are also seeing somewhat the same thing happening in our near neighbor, Mexico, while even in so-called Christian countries, Christianity has not the same power and influence which it formerly had. All of which would seem to show that God, and not man, must be looked to to save us and that man is just as incapable of saving the world as the lad, with his five barley loaves and two small fishes, was incapable of feeding the hungry multitude in the wilderness. The Thousandfold Order is intended to suggest that as fellow-workers with God, we are in alliance with a power so far greater than our own, that we may well expect that if we take into account God's part as well as our own, we may expect the results to be at least a thousandfold more than what they should be if we were simply working by ourselves. A great missionary once said, "Attempt great things for God; expect great things from God."

Christ and War

By The Rev. Arthur L. Kinsolving, D. D.

TWO brief enunciations from the Sermon on the Mount: "Resist not evil—overcome evil with good."

The initial reason against reliance upon force is just that force is not strong enough. It would appear to be the very power itself, but in this strange world things are not what they seem. The obvious is frequently untrue. Man's progress has been won by his ability to penetrate behind the obvious and see the paradoxical truth. This earth at the moment would appear to be standing still, but it is not. It would seem to be flat, but that has been proved untrue. The sun obviously revolves about us, but it does not. The air looks empty, but it is not. Matter seems static and solid, but it isn't. So in the spiritual scale of a man's life, the seers are the ones who have seen through the obvious and point to our view something important and not readily visible to the ordinary human eye. Jesus discovered and Tolstoi called it the most wonderful thing in the Gospel, that there is a power greater than force—moral suasion. You might call it soul force—love.

Again it is apt to appear obvious that the best way of protecting ourselves is to turn the enemies' weapons against them—the old law of retaliation. The main thing against retaliation is that it is futile. Let us consider: This is something which is not apt to happen in a well regulated family, but perchance it might.

In the course of recess, a small boy is slapped, all of a sudden, by another. He hits back, feeling it the obvious way to counter. The girl, over on her side of the school, hears a criticism. In the course of the afternoon she finds a chance to say something mean against her critic, believing that this is the way to get back at the girl who wronged her. The mother starts downtown for the marketing, and there, across the street, sees a woman who has always been a little superior towards her. Certain muscles and certain veins begin to operate, and she is a bit aloof and austere toward the woman whom she distrusts Meantime the father, learning that some one is obviously his enemy, meditates a way to get back at him. That is the old, old way of retaliation. But it has proved increasingly unsatisfactory, because two wrongs do not appear to make one right. Instead they marry and have children.

NOW, the principle of war between nations is not an artificial and unrelated thing, but the obvious working out of the reliance upon force, coupled with the belief that retaliation is the proper way of protection. One nation attacks another, and the other adopts the same weapons for defense, even if it be poison gas. They say that they are protecting their national honor, but it is probably more true that their motive is the primal one of fear and anger and revenge.

The same principle used to hold true among gentlemen in the duel. If you had lived in a different era, at any time some one might challenge you because of some petty affront, imaginary or real. You would feel in honor bound to accept the weapon that your challenger suggested. Perhaps tomorrow, Monday morning, with several reluctant seconds, you would meet in the chilly dawn at some obscure spot outside of town. If you were both good shots, each would fire, each would hit, each would die. The duel worked the annihilation, very often, of both parties, and most happily has now become obsolete.

We are tremendously hopeful just at this time that the same thing may happen to war, because obviously the last war was in the nature of the duel which we have just mentioned. There was a momentary rejoicing on Armistice night, but on the morrow the smoke began to clear away, and we saw ten million soldiers dead, thirteen million civilians, five million women widows, seven million children made orphans, not to mention ten million of refugees who wandered over the face of the earth, homeless and forlorn, and staggering debts. It became clear that no one could win a war any longer—that it was a double suicide.

People in public affairs have been earnestly working towards peace. They established one monument, one landmark, on the twenty-seventh day of August, 1928, when fifteen countries, including all the great powers, signed the Pact of Paris, by which the high contracting parties agreed to renounce war as an instrument of international policy, to condemn war as a method of settling international disputes, and covenanted to settle any future disputes by peaceful methods, whatever their origin or nature. This, as I say, may stand out as a great landmark in history. But do you and I trust it? Do we feel that the world is fundamentally changed since August 27, 1928? The correspondence leading up to the Pact would show that still the principle of a defensive war is allowed. The armaments of the several countries are retained. The world still trusts to the old principle of fear and retaliation. As responsible men and women we must trust that which is most trustworthy. If the best way of defending our country is to become so strong that no one will dare attack us, to that we must be committed.

But is there not a better way—to become so just, so friendly and so humble that no one will wish to attack us. As American citizens we have got to see that there is some substantial basis on which peace is to be built. The hope of the Christians of the world at this time (which is really rather crucial for the future of civilization, because one more war may annihilate us) is that they may get clear in their minds the view of Jesus, and believe it, that there is something stronger than force.

FOR years there has been written on our coin, "In God We Trust." The time has come when we must believe that and trust to that. The time has come when we Christians have got to consult the Master Mind of Jesus. "He that takes the sword shall perish by the sword," so He said centuries ago. "You have heard that it hath been said—'An eye for an eye and a tooth for a tooth,' but I say unto you that you resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. You have heard that it hath been said of old time, 'Thou shalt love thy neighbor and hate thine enemy,' but I say unto you, love your enemy. Bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you."

Is this too dangerous a way to try for national policy? Is there any precedent that would justify our trust? When the great war was over, 900,000 East Indian soldiers were under arms. They felt that England had lied to them. Anyone who knows these Indians knows what bitter hatred can be. They were eager to fling off the forces of nationalism and to rebel against England, to settle the matter by force. There was one among them as a political leader, who was also a deep religious mystic. Not professing Christi-

(Continued on page 12.)

"Growing a Soul"

James E. Freeman, Bishop of Washington.



Bishop Freeman.

DIFFICULT as it may be to express what we mean by the soul, we have abundant evidence there is something in our nature that we cannot define as physical, that demands satisfaction. We speak of "serenity of the mind," and by it we mean that poise and quiet that is indispensable to clear thinking. Men the world over have discussed life in terms of "body, mind and spirit." We are clear as to our physical demands and we readily meet them. We are likewise clear concerning the requirements of the intellectual, the development and cultivation of the mind. To think of life only in terms of physical and mental is to leave our natures unsatisfied and impoverished.

Long ago the great philosopher, Socrates, said: "I do nothing, but go about persuading you all, old and young alike, not to take thought for your persons, or your properties, but first and chiefly to care about the greatest improvement of the soul." It is an admonition that is too lightly esteemed and practiced. The recent years have found us so much absorbed in endeavoring to recover our material well being; the pressure of life has been so persistent, that less heed has been given to the high claims of the soul than in other and more normal days.

A high-visioned Scotchman has said that, "Apart from any questions of Church dogma or of future life, no human pursuit, no hunt for wealth, fame or pleasure, is comparable in interest or in value with the growing of a soul." If the concerns of the physical and mental require a definite, prescribed and unvarying course, then with like assurance we may affirm that the spiritual in us demands like consideration.

All this is pertinent to that which the season of Lent is designed to promote. The consistent reason for such a protracted period of quiet, reflection and worship is to give us fresh opportunity for rightly appraising and answering the demands of the soul. A cheap and unprofitable way of observing Lent is to impose upon ourselves certain privations and disciplines that, in themselves, are inconsequential. Such a practice is unworthy of us. We are called upon, if we would use the season profitably, to suspend indulgences and practices that are solely designed to satisfy our physical desires. A consistently observed Lent, or indeed any other like period when we give ourselves to more reflection and contemplation of the true meaning of life, means to respond to that word spoken by one of old: "Be still, and know that I am God." It is demonstrably true that, no fine intellectual or spiritual development grows out of periods of intense physical action. The artist, the poet and the writer requires long periods of detachment. Silence and repressed physical activity do not imply indolence or lethargy. The very tenseness and exactions of our modern life make the appeal of Lent more compelling today than hitherto, and justify its observance.

In the short narrative of the life of the great Master we are told that before He entered upon His active ministry He sought through a long period the silences, and repeatedly during the days of His intense action He retired repeatedly for protracted periods of contemplation that He might the better prepare Himself for His arduous and exacting service.

While Lent has been observed through long centuries by certain Churches, its appeal has more and more been responded to by Churches of every name. This doubtless, is due to the practical value to which such a season witnesses. For the sake of physical refreshment and in the interests of repose of mind and clarity of vision, we urge the observance of this season at a time when we need the best that is in us to meet the stern problems of our modern world. We shall secure more of physical fitness and mental alertness if we give our souls a chance to grow; if we make prayer worship and quiet reflection a daily practice we shall come to the end of this season and to our Easter with the quickened sense of a nature that has been reborn and rendered capable of understanding the mighty resurrection message.

SECOND SUNDAY IN LENT.

To the original Title of the Second Sunday were added, in 1604, the words "in Lent." This collect is taken from the Sarum Missal, 1549 (Sacramentary Gregory), with certain alterations. The thought in the collect is threefold: Placing our helplessness in body and soul under the protection of Almighty God; second, of His providence against adversity; third, His grace against evil thoughts. The expression of this collect is somewhat unusual, in that it consists of an introduction. This is followed by an unusual twofold petition, "That we may be kept outwardly in our bodies and inwardly in our souls. The statement of the purpose for which we pray is that we need protection from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. There is a very beautiful thought in this collect, in that we not only confess our need of help, but that our helplessness is known to God. The first thought in this prayer is the realization of our helplessness. How well is our recognition of our helplessness found in the case of a patient, who, having done all he could to get better, but without relief, calls on medical aid, and goes to the hospital; there he finds men with the requisite skill, who, by the Providence of the Great Physician, are able to restore health (it would surprise you to know how many men of the medical fraternity pray for the requisite skill to perform the operation), or otherwise to treat the case. We therefore appeal to the Great Physician to heal both soul and body. I wonder if our own helplessness is realized, when even crossing a street, we are threatened with danger? This applies to even the strongest among us. Then, again, when adversity threatens us, to whom do we look for strength to endure? Is it not to Him who hath permitted the adversity to come in order that He may perfect His strength in our weakness, bearing well in mind that "All things work together for good to those who fear Him." One other thought this collect brings before us is in regard to evil thoughts; possibly this brings us more in the Spiritual realm, for the Spiritual side of life (so-called spiritual), is no less fraught with peril than the physical. How often it hath been said and with what truth "that one wandering thought pollutes the day." Almighty God knows our frailty, and, having that knowledge, what great comfort there is that His angels (ministering Spirits) will protect and shield us from both spiritual and physical dangers.

William E. Callender.

Just Traveling Around

Mary F. Goodwin.

SOME years ago I found in an old library a small book, no larger than a man's hand bearing this title: "The History and Geography of the World From the Beginning of Time to the End of Eternity." As if the author doubted the wisdom of so ambitious a name, he began his history by quoting the first verse in Genesis, and ended with the last verse of the Revelation. But the subject matter between the verses hardly justified the title, for when he wrote, in 1805, the modes of travel, for instance, had not changed since spokes were first put into wheels, and sails were added to the man-propelled boats. Even our solar system was bounded for him by Uranus, and the land of the earth was plentifully besprinkled with "Great Deserts."

But a few years after the publication of this little book, the steam-engine was invented, changing overnight the course of human events. Its effect on everyday life, however, was a slow process. The changes in modes of travel were slow at first, but rapid during the latter part of the century. This is strikingly illustrated by the way in which four generations of ministers, all in the same family, traveled about their country parishes in Virginia.

A hundred years ago, young ministers who went from the Seminary into old isolated parishes, or new fields of work, suffered more from loneliness than we can imagine these days. They missed the companionship of other men like-minded with themselves, they were cut off from congenial company as well as the help that comes from taking counsel together. If they were able to obtain transportation to the Convention once a year, they were fortunate indeed.

The Rev. Charles Dresser, himself lately out of the Seminary, wrote in this manner to a friend who was shortly to be ordained:

"Halifax Va., 1831.

". . . . I find the declaration true in more ways than one that 'it is not good for man to be alone', and I am very anxious to have some clerical friend near me, with whom I can hold frequent, or at least, occasional intercourse. . . . My insulated situation was one of the motives which prompted me to extend my labors to an adjoining county, hoping to prepare the way for a fellow-laborer; and such a way is now, I think, opened. . . . If you come here you will have many prejudices to combat, and many discouragements to contend with, but you know who has said 'whatsoever a man soweth that shall he also reap.' Your situation for a time would be very much like that of a settler in our western forests, you would have to bestow much labor in clearing the ground and grubbing up the roots, but in due time you would reap if you fainted not." The bishop saved the situation for the young deacon, sending him to Kanawha, now Charleston, W. Va. When writing him of the trip to this place, he said: ". . . The people in Kanawha are expecting you as soon as you return to Virginia. As to your mode of conveyance to Kanawha, I think the stage would be best, as you would wish to carry more things than saddlebags could hold, and you could purchase a horse there more easily than here. You will be expected to come there as a missionary, for six months at least, and at the end of that time you can best judge what ought to be done."

The young man went to this field. For two years he rode through the Kanawha valley preaching from the few sermons he carried in his saddlebags, and visiting isolated families in the forests. He had neighboring ministers from Staunton, Wheeling and Chillicothe, Ohio, to administer the Holy Communion to his parishioners until he himself was ordained to the priesthood. In this toilsome but leisurely mode he ministered to his first parish.

FIFTY years later his son began his ministry in a parish in a "backwoods" county. Going there directly from the Seminary, he found little to work with. To be sure, there was a church at the Court House, and a chapel had lately been erected on the mountain-side a few miles away. A few families who were church people welcomed him, and gave him their loyal support. But there was much prejudice to combat among some ignorant itinerant preachers of various sects, and the animosity of political leaders in an era when unscrupulous politicians used every method available to set people against the old order of things.

In writing a description of his parish, the young minister said: "The parish covered the whole of a large county, to the west lay several counties as yet totally unexplored by any minister of our church. My nearest clerical neighbor was in Salem, twenty-eight miles on horseback across two or three ranges of mountains. Others were forty or fifty miles away. A wretched little narrow-gauge railroad, with one train a day had but lately been built to the Court House, and was still a source of wonder to the country folk."

This son, like his father, had to travel over his parish on horseback. After being there a year, he was able to purchase a horse which he used for eight years. In this county the roads were not adapted to the use of buggies, nor could he have afforded to purchase one had he been able to use it. He had nearly completed his ministry in his second parish before he owned a buggy, and then it was the gift of his parishioners. The horse, which saw duty in two parishes, was named for Bishop Whittle, and old Frank became known far and wide over the mountain-sides. "I have often begrudged," wrote Frank's owner, "the vital energy I used up on that stiff-legged, hard-trotting horse, however intelligent and faithful. Three Sundays out of four I would ride from eleven to twenty miles over the roughest mountain roads, and hold two or three services."

ON ONE of these trips the young minister had to spend the night at the home of some friends, where the two nephews of his host were also visiting. They were interested in the horse, and soon learned his name and where he came from. The next morning Mrs. S. was much startled when the little boys burst into her room exclaiming, "Oh, Aunt Betty, Bishop Whittle is in the garden just a-wallowing in your onion bed!" The Bishop was much amused when I told him the story.

Another fifty years has passed since the young deacon with his "Frank" and later his new buggy worked through country parishes; and a century has gone since his father rode through the Kanawha valley on horseback. Now his grandsons and great-grandsons, who are still at work in country parishes in the old Diocese, travel over their cures in a very different manner, and enjoy the society of neighboring parsons whenever they so desire. An automobile is an essential part of the equipment of every country minister today; it is safe to predict that within a few years planes will be in frequent use, even in country parishes. We refrain from predicting further improved means of transportation; but we feel confident that whatever methods the future may hold, they will be employed by country parsons.

What Price---Missionary Effort

The events narrated in this article are not new to many of our readers. But we are sure that they are new to a great many more.—The Editor.

To the average observer, the life of foreign missionaries appears very ordinary or even unnecessary. They may be looked upon as misfits in the affairs of life who because of this have taken upon themselves the work of instructing people not acquainted with Western civilization. It is thought sometimes that they are even lacking in ambition, and so decide to take up missonary work.

But, how far off the track are those who so judge! They forget that it was the missionaries of the Cross, followers of the Lord Jesus Christ, who brought the light of liberty that gives to each one the power to choose for himself. The missionaries were the pioneers who left home, friends, and all that was dear, facing ignorance and superstition and hardships at the peril of their own lives, to preach the Gospel of Jesus Christ.

Recently, we were amazed and saddened to learn that in this twentieth century missionaries would still be butchered by the Pagans in China. We refer to Rev. and Mrs. J. C. Stam of the China Inland Mission. The Stams were American, the children of missionaries, and were stationed at Wuhu. Mr. Stam, being anxious to push out in missionary work, was promised protection by the Chinese Magistrate at Tsingteh, sixty miles away from the home base, if he reopened the abandoned mission there.

On the morning of December 6, 1934, Mr. Stam, with his wife and three-months-old daughter, Helen Prscilla, arrived at their new home. Mr. Stam was busy about the house getting things in order, and Mrs. Stam was just about to put the baby to bed for its morning nap, when a roving band of Chinese Communist soldiers, who had suddenly descended upon the village—many of them very young men—swarmed through the gates of the Compound. They were heavily armed—not only with rifles, but with old-fashioned Chinese swords and crude weapons of every sort.

The Stams were immediately made prisoners and told to get ready to march. Mrs. Stam hurriedly gathered up a few articles of clean clothing for the baby. They were marched to the next town ten miles away. Peasants who saw them pass asked them where they were going, and Mr. Stam answered with a smile, "I don't know where they are going, but we are on our way to Heaven."

As soon as they reached the next place the looting of stores began, as the inhabitants had fled at the approach of the Communists. The Stams were taken to the Postoffice and kept under guard. Mr. Stam wrote a note and gave it to the Postmaster, asking him to see that it was mailed, as he did not have any money. It must have been while in the Postoffice that Mrs. Stam also write a note, pinning it, with a ten dollar bill, on the baby's clothing.

When the leader returned he was very angry. He ordered the Stams bound. The soldiers took ropes made from rice and tied Mrs. Stam's wrists behind her till she cried out. Mr. Stam was tied the same way. Later when the bodies were recovered the wrists were cut almost through to the bone.

The night was spent in a deserted house. Mr. Stam was tied in a standing position at the foot of the bed. Mrs. Stam and the baby being thrown upon the bed. What took place during the night cannot be related here. About nine o'clock the next morning, the leader of the band returned to the house, telling his men to call the villagers out to see the "foreign devils" die.

Mr. and Mrs. Stam were led forth in the bitter cold without clothing and with bodies bleeding from stabs. At this point a Chinese Christian fell down on his knees before the Red leader and plead with him, asking him to let the Stams go free, for they had never done any harm. Booting the Christian back, they bound him and led him away. Later his house was searched and a Bible found, and he was taken out and shot.

Mr. Stam plead for mercy for the Chinese Christian, whereupon the leader of the band took a long knife and cut the missionary's windpipe. He fell to the ground with the blood squirting from his neck. Mrs. Stam dropped to her knees across her husband's body, bending her head to speak to him. A young Communst with a double-edged sword over his shoulder, grasped the sword in both hands and swung down, severing Mrs. Stam's head from her body. A few of the band kicked the naked bodies, and then they marched off, leaving the two bodies lying in the road.

A native preacher with his family had escaped the Communists, fleeing to the hills, where they spent the cold night suffering greatly. As soon as the Communists had vacated the town, he came into the village to learn what had happened to the missionaries. At first the villagers were afraid to say anything. Later he found the bodies lying in the roadway. He procured a coffin, and wrapping the bodies in cloth, placed them in the coffin. Before doing this, however, he took a needle and thread and sewed Mr. Stam's windpipe, and also fastened Mrs. Stam's head to the body.

Then he started to look for the baby, who had not been seen by the villagers that morning. Upon entering the house where the Stams had spent the night, he found the baby lying on the bed where it had been left.

This is the price the true missionary stands ready to pay. It is not a romance with him, but a faithful carrying out of his convictions, and of the command of his Master to preach the Gospel to all nations. He is an ambassador for Christ. Had the ambassador of a nation been treated in this manner, the warships of his nation would have demanded redress in short order. But, as Christ's kingdom is not of this world, His servants do not resist evil.

These poor, ragged Communists need to be shown the love of God. Their never-dying souls will suffer the pangs of eternal death unless the blood of Jesus Christ covers their sins.

Yes, this is the price that must be paid, and no other work is so important as this. It is the only means of the heathen's salvation.

We pen these lines to show what it means to attempt the work of a missionary, and to go to places where one's life is in constant danger. It is not the place for one seeking an adventure—the hazards are too great. Neither is it a place for the mere teaching of civilization, for a missionary's responsibility to souls is tremendous. This great work should be attempted only by those who have a passion for souls and are filled with the Holy Ghost.—From The Burning Bush.

THE WOMAN'S AUXILIARY

The Beginnings of Our Auxiliary in Virginia.

In 1871 Miss Sallie Stewart was appointed by Bishop Whittle to be the first Secretary of the Woman's Auxiliary in Virginia, and she was the first elected President in the Diocese of Virginia.

At the Seventy-seventh Annual Council in 1872, Bishop Whittle said, in part (as reported by the Committee on Women's Work), "Who can refuse to acknowledge the all pervading influence of the women of our Church upon our families, society and organizations? It is impossible to calculate the indebtedness of the Church of Virginia to the blessed element of woman's fidelity and woman's work. The missionary history of the Church is illuminate with names that furnish the noblest examples of Christian heroines. We have seen them, gifted with beauty, talent, and position, which would have laid an alluring world at their feet, forego every gratification, leave all, and follow their Master's call, even though it would lead them away from every association and earthly comfort, and devote their young and perfect lives to a more precious course of living; for the elevation and conversion of their fellow creatures in heathen darkness.

"Is there a minister in this land, who could prosper humanly speaking, without the aid of the faithful women that work with him? They have set the example to form a missionary board, holding voluntary prayer meetings, teaching, leading in the Sunday-school work, holding mothers' meetings and acting as assistants to their pastors in every good work."

Miss Sallie organized seventy-five branches of the Auxiliary in the Diocese, besides Juniors, Little Helpers, and all the departments of work. She created a deeply spiritual fellowship that continues to pervade all the work of the Auxiliary. She brought to the work a very unusual personality that compelled people to follow her with the utmost confidence and to think of the work of the Auxiliary as the greatest thing in the world. She remained in office until her death in 1916.

In a memorial to her Bishop Gibson included these words: "She was a good American, a good Virginian, and a good Churchwoman. She had what the people of ancient classical days called piety. Hers was a heart full of filial affection, reverence for virtuous age and for ripened experience. She loved her home, she loved children, she bound to herself with hoops of steel those who in the Providence of God were dependent upon her. She loved to see the younger and weaker around her, expand like opening flowers, under her rare faculty for teaching. These personal traits of humanity, which, after all, is made in the image of God, she retained in full vigor even when busiest, and most engrossed in the more mechanical parts of the work of God's Church."

A Letter Concerning Some of Our Auxiliary Work Today.

Outside of the general atmosphere of friendliness, earnestness and good-will, which one expected and fully found at the meeting of the Diocesan Institute, held at St. James' Church, Richmond, recently, I think I was most impressed with the conviction that the local values of our lives had changed to international values. That the fears, needs and distrusts of other nations had as close a reaction on our national life as a similarly affected neighbor might have on our private happiness. Good Christianity seemed to go hand in hand with good sense. In an earnest effort to understand sympathetically an alien point of view I was made to feel that no agency could bring into accord such diversified economic interests, unless it was the very highest type of Christian thinking.

For Christian women of all denominations to study the background, economic necessities and religious thought of the same foreign field is an undertaking which, in God's Providence, will bear untold results in harmony and international confidence.

It will give us at home the mental equipment required to understand the problems of those we have sent abroad to teach in Christ's name, and, when the seed sown comes to fruition, it may well be resown in our own domestic field. This was the message of the Study Class Leaders, Rev. Arthur Sherman and Mrs. A. M. Chapman.

It was a vital experience also to see women—elderly, middle-aged and youthful—plowing their way through snow and sleet to learn of advanced plans and methods for Church-wide education. They were amply rewarded by the devotional leadership of their Bishop and of Mrs. Moore and the dynamic addresses of Pennsylvania's Auxiliary leader, Mrs. Hill.

Mrs. Hill urged adjustment of the program to the need of each particular diocesan situation. Prayer, meditation, the working cooperation of each member, sympathy with our co-workers, the use of our whole mental equipment and dependence on the grace of God to vitalize our efforts, were among the objects stressed.

"The task is God's and He has given you and me the chance to help in it," was the concluding note of this storm beset but most inspiring conference.

H. L. M.

Chicago: The Church was called upon to assume a larger responsibility in the training of Oriental students in this country in Christian ways, by Dr. Albert W. Palmer, Chicago Theological Seminary, addressing one hundred Churchwomen at Brent House, the Woman's Auxiliary National Conference Center, on February 21.

The Church can do much in shaping the future of the Orient by the proper handling and training of such Orientals, Dr. Palmer said.

Mrs. Albert J. Cotsworth, Jr., president of the Auxiliary, presided at the session and Mrs. George Biller was hostess.

An Auxiliary Good Will Tour.

The members of the Woman's Auxiliary are to be congratulated upon the fact that they are able to send their national educational secretary, Miss Margaret I. Marston, to the foreign fields to visit the mission stations of the Church. The money to pay for this trip will be taken from the interest on undesignated legacies now in hand. The women of the Church all over the country will be encouraged by the announcement that the Woman's Auxiliary, through its executive board, is in a position to send Miss Marston to carry the message of their good will personally to the missionaries in the foreign field.

The advantage of such a trip is twofold, as was seen when Miss Grace Lindley visited the foreign stations. The missionaries are enheartened, and the people at home receive direct reports from a trained and sympathetic visitor. It is now ten years since an executive secretary of the Auxiliary has visited any foreign field. The time is ripe for Miss Marston's journey.—The Living Church.

A List of Books for Lenten Reading

Selected and Recommended by

P. W. WILSON

P. W. Wilson, staff writer for the New York Times, has made a selection of recently published books which he recommends for Lenten reading. In making his choices for this Lenten Bookshelf for 1935, Mr. Wilson examined eighty volumes submitted by the publishers. His final list includes the twenty-five titles given below. In his introduction to the list, Mr. Wilson says:

"I have been guided by a threefold objective in selecting this Lenten List. It has been the aim to present a shelf of books which, during Lent, would bring the reader into conscious fellowship with the God above him, the Soul within him and the World around him. If these books were purchased by groups, absorbed and discussed, the result could not fail to be an enrichment of the spiritual life and a fuller happiness in duty to God and man."

C. F. ANDREWS
SADHU SUNDAR SINGH
Mr. Andrews, the Christian whose name is known throughout India as a symbol of the piety that India reveres, writes of the Indian saint whom he knew so well. 205 pages. Harper. $2.00.

KARL BARTH
COME HOLY SPIRIT
A book by the great German mystic and evangelist who has confronted Nazidom with an impregnable piety and here utters the deepest meanings of God's love for man. 287 pages. Round Table. $2.00.

MARY BORDEN
KING OF THE JEWS
A graphic but scholarly narrative of the Crucifixion and Resurrection, in which, without undue liberty with the records, the scenes are dramtized. 306 pages. Little, Brown. $2.50.

WALTER RUSSELL BOWIE
THE STORY OF THE BIBLE
For those who wish to renew or to begin an acquaintance with the Bible as a whole, this is the book. 557 pages. Abingdon. $3.00.

GEORGE A. BUTTRICK
CHRISTIAN FACT AND MODERN DOUBT
A book of quiet and sincere argument, illuminated by belief, which a person can read with ease, yet not too quickly, and so arrive at adjustment with realities. 311 pages. Scribner. $2.50.

HENRY SLOANE COFFIN
WHAT MEN ARE ASKING
The President of Union Theological Seminary offers answers, constructive and sympathetic, to questions on faith that are prevalent in many minds. 196 pages. Cokesbury. $2.00.

MONROE E. DODD
CHRIST'S MEMORIAL
A President of the Southern Baptist Convention expresses the faith and worship of his Church. 102 pages. Baptist S. S. Board. $1.25.

HARRY EMERSON FOSDICK
THE SECRET OF VICTORIOUS LIVING
A voice that persuades here speaks in print. It is by the constructive totality of influence that this book has to be judged. It is not to be labeled as modernist. It is "both human and divine." 246 pages. Harper. $1.50.

JAMES GORDON GILKEY
YOU CAN MASTER LIFE
A book—friendly and sensible—which, read quietly, contributes to courage. 186 pages. Macmillan. $1.75.

DEAN W. R. INGE
VALE
A farewell to active life by one whose personality has impressed itself on his generation. It is a brief book but every word is self-revelation. 127 pages. Longmans, Green. $1.60.

F. ERNEST JOHNSON
ECONOMICS AND THE GOOD LIFE
A lucid comment on the situations arising out of the New Deal. 186 pages. Association. $1.75.

G. RAY JORDAN
FAITH THAT PROPELS
An appeal to the individual. Simply written but in excellent style and apt in its allusions. 208 pages. Cokesbury. $1.50.

SIR CHARLES MARSTON
NEW BIBLE EVIDENCE
This volume embodies the latest results of excavation in Palestine which has been made possible by the author. It is a book written for the people and it includes many fascinating discoveries which have to be taken into consideration by the historian. 249 pages. Revell. $2.00.

BASIL MATHEWS
THE JEW AND THE WORLD FERMENT
No consideration of life is complete at this time without a reminder of what Christians have derived in spiritual and cultural benefit from the Jews. This book, by a Christian, sets forth the Jewish situation as he sees it. 186 pages. Friendship. $1.50.

D. S. MEREJKOWSKI
JESUS THE UNKNOWN
Merejkowski, the Czarist exile, is the author of the well-known biography of Leonardo da Vinci. In these pages, the mysticism of the Eastern Orthodox Church, purified of political alloy, is concentrated on the Christ. 445 pages. Scribner. $2.75.

H. V. MORTON
IN THE STEPS OF THE MASTER
A brilliantly worded description of the Holy Land as it is today by a successful author which is at once vivid with accurate observation and breathing with a deep reverence. 448 pages. Dodd, Mead. $3.00.

ALFRED NOYES
THE UNKNOWN GOD
After a long and varied career of great literary distinction, Alfred Noyes describes his pilgrim's progress along the paths of science and culture back to Christ. Here is a fine mind revealed in the noblest of all quests. 383 pages. Sheed & Ward. $2.50.

W. E. ORCHARD
THE WAY OF SIMPLICITY
The witness to Christ of one who, after many difficulties, consecrated his life and influence to the Roman Catholic Church. 321 pages. Dutton. $2.00.

PAULE REGNIER
THE ABBEY OF EVOLAYNE
This book has won the America-France Award and the prize of the French Academy for novels. In the form of fiction, it is a study of spiritual tragedy and triumph in the lives of two who deeply loved and, following the monastic ideal, were ready to lose the whole world that they might win Christ. 302 pages. Harcourt, Brace. $2.00.

JOSEPH ROTH
ANTI-CHRIST.
An indictment of Paganism in the modern manner. Of the world that is too much with us. Joseph Roth's appraisal, little as he may realize it, is a curious corroboration of the view held by many Fundamentalists. 177 pages. Viking. $2.25.

SAMUEL M. SHOEMAKER
THE GOSPEL ACCORDING TO YOU
A book that surrounds the reader with encouragement to be all that he was meant to be. Here is the genuine gospel that adds no sorrow unto it. 192 pages. Revell. $1.50.

LESLIE D. WEATHERHEAD
DISCIPLESHIP
A careful and sympathetic but independent examination of what is meant by surrender, sharing, the quiet time, guidance and other aspects of the Christian Life which are emphasized by the Oxford Group. 152 pages. Abingdon. $1.00.

FRANZ WERFEL

THE FORTY DAYS OF MUSA DAGH

This large novel is here included as a revelation of what an ancient Christian community—the Armenians—has endured through the centuries at the hand of the Turk. 824 pages. Viking. $3.00.

MICHAEL WILLIAMS

THE CATHOLIC CHURCH IN ACTION

A factual and objective description by the editor of the Commonweal, of the Roman Catholic Church, including the Papacy and the activities of this Communion throughout the world. 358 pages. Macmillan. $2.50.

A SYMPOSIUM

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY

A group of leaders join in presenting an authoritative and stimulating survey of what the Christian Church means to a world where life is a problem for which a solution is imperatively needed. 203 pages. Round Table. $1.50.

* * *

CHRIST AND WAR

(Continued from page 6.)

anity, he had been deeply impressed by the spirit of Jesus, and believed His word: "Resist not evil." And during the intervening years, the tremendous soul-force of that one man has kept one of the violent chapters of history from coming to be.

There is another precedent, nearer home. The savage aborigines of this country whom our forefathers found, they assumed had to be treated by violence. Perhaps even our doughty ancestors stirred up some of that trouble by their attitude. But in one colony, Pennsylvania, the Quakers, approaching the Indians with the New Testament spirit, approaching them fairly and humbly, left the one single record without bloodshed and war.

I wish we could look to the day when America, from her position of leadership, would tell the world that she has caught the vision that Jesus saw, that there is something stronger than force. I wish we could pour oil on these troubled waters of our modern world by taking the lead in being humble and merciful and peaceable toward other people, being less careful of our rights, and more careful of the well-being of others.

One of our citizens, the late Dwight Whitney Morrow, has set us a high example in leaving private life to go down to Mexico City in the midst of a most troubled situation, there to win again good will by being kindly, considerate and humble. I hope America lays to heart that great utterance of his over the radio before he relinquished his portfolio, when he asked us to be meek among the nations and to make good will—not just to trust to power. There is nothing more timely, my friends, than for you and me to discover and to know the spirit of Jesus, to develop His method of meeting people. There is a psychological truth in what He said. To some degree we create and continue antagonisms by acting up to them, by retaliating, and by meeting force with force. I know that there are people who have angles, who are sometimes difficult to get along with, but to a greater degree the forces that trouble us are in ourselves. There are bunkers and bad lies, but what makes us go to pieces and what ruins our scores are the times when we lose control of ourselves and allow ourselves to strike in anger.

LEST some one should say that this was the weaker way, I would claim for it all the strength of Jesus of Nazareth. When His enemies took a belligerent attitude towards Him and conspired to wreak His death, there was one, at least, among His friends who took the sword, anxious to strike out in His defense. But Jesus, forgetting Himself, went and healed the hurt that the sword had made. Alone and empty-handed He climbed the stairway to stand before His accusers. When they proved themselves false, He still would not resist. There are those who thought Him weak, who said: "He saved others; Himself He cannot save." But from our point of view in history we can see that He was the very power of God unto salvation.

However else he may have impressed men, Saul of Tarsus was not a weak person. He was a hot patriot, and he disliked the Christians, so he set about exterminating them with all his power, until he was standing in the presence of the mob who were hurling stones at one Stephen—the first martyr, and when Stephen, standing there in the spirit of his Lord, said: "Lay not this sin to their charge"—something was changed in Saul which made him ready to meet Jesus on the Damascus road, and which made it possible for his point of view to change so much that once he heard the message from God:—"My strength is made perfect in weakness."

An American in Tokyo was taken by a Japanese friend to see a wrestling match. Into the ring came the two men. The first, a giant weighing about three hundred pounds. The second, a little spare man, weighing hardly one hundred pounds. The American thought how ludicrously unfair the match was. At the starting signal the great barge of a man plunged in his fury against the little one, and the lean man, not side-stepping him, seemed to yield to him, to draw back. They fell to the floor, and in an instant, by some agile movement, the little one was on top, and the great show of force of the other was turned to helplessness. The bout was over, with great cheering for the victor. The Japanese turned to the American and said: "That is what we call jiu jitsu." The American asked, "What is the literal meaning of those two words?" And the Japanese replied: "To conquer by yielding."

There is, in a figure, the picture of Jesus' way, of Love's strategy, which is humility. There is yet time for it to save us from catastrophe. May we, in our personal and national affairs, begin to create a new heaven and a new earth.

Dear Lord, Who showed us what Love is by suffering long and being kind, help us to meet others in the spirit of Jesus. Help us to penetrate all aloofness, to disarm criticism, to change bitterness by the alchemy of love, and grant that this nation in the family of peoples may lead the way by being humble and generous and merciful, and this we ask in the Name of Our Lord Jesus Christ.

* * *

FOR OTHERS' SAKE.

Lillian G. Stafford.

This morning, Heartache stood beside my path,
And said, "I've come to walk with you today".
I looked upon her form and found her real,
No shadow to be gayly laughed away;
And so I answered, "You may walk with me,
But only on my terms: We'll march along
As if to music, with our heads held high,
With smiling faces, and a bit of song;
You must not lag, nor bow your head and weep,
Lest others passing us should know 'tis you;
I would not that one life should sadder be
For having met us when you walk with me,

But GOD will know, and understand. He, too,
Will walk beside me, closer still than you."

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

THE PHARISEE AND THE PUBLICAN
A Social Service Program.

Mother Church (enters from vestry and goes to lectern and reads, Luke 18: 10-15): "Two men went up into the Temple to pray; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other." (Mother Church stops and slowly walks to chair and takes seat.) That is a story that seems to have no meaning for me. The Publican was really an unjust tax gatherer, so he ought to have repented. But the Pharisee was really a very religious man who simply seemed to be talking of the reasons he had to be thankful. I am really much like the Pharisee. I have my services regularly. I help a great number of people that are in need, and train my children in Sunday School. Surely God is glad I do these things.

Spirit of Christ (coming from behind places hand on Mother Church's shoulder): Awake, Mother Church. I have many things for you to do.

Mother Church: Why, Spirit of Christ, I am glad to see you. Surely you approve of my work. Many people are coming to Church. Our Sunday School is full, and all our organizations are flourishing. Surely you do not think I am asleep. I am much awake.

Spirit of Christ: Yes, you are asleep, for you see not things about you. What do you see out there in the world? (Points towards the congregation.)

Mother Church: I see only pews filled with people, anxious to worship God and do His will.

Spirit of Christ: No, I mean beyond them. (Points over heads of congregation.)

Mother Church (shading her eyes): Now you speak of it, I do see a great crowd outside the Church. But they will not come in. I have tried to get them.

Spirit of Christ: I will go and bring one in. We may be able to find out from him why he stays outside. (Goes to door and brings in Victim of Mob. Victim of Mob comes in with bandage over head and arm in sling.) Here is a Victim of the Mob. (To him): I would like to hear about you.

Victim of Mob: Who are you two who wish to speak before the Mob finishes their work? They came to my house in the middle of the night and commanded me to come out. I came and they said I had committed some crime, so they beat me over the head. I tried to protect myself, and one of them shot me in the arm. Then they put this rope about my neck and said that they were going to hang me. Then this lady said for them to let me go, and she brought me here. Oh, save me, if you can. (Sits.)

Mother Church: I have not thought of the victims of Lynch Law seriously enough, or of my people who endanger their own souls by becoming a part of the mob. Surely, I must take a stronger stand for law and order.

Spirit of Christ: Here comes one following us. Let us see who it is.

Tramp: Can't one of you let me have a little food? I have not had anything to eat all day.

Spirit of Christ: Who are you, my friend? Where did you come from? You are very young to be a beggar.

Tramp: Oh, there are lots younger than I am. I am just one of the Boy Tramps. There are thousands of us on the road. Mother did not have much of a job, and Father had run away from us, so I decided I had better try to make it on my own. Sometime people give us a hand-out and sometime we go very hungry. It is a kind of a hard life. Sometimes we steal and some of us are occasionally sent to jail. I tried to go to the CCC camp, but you have to be eighteen before you can get in there, and I am only fifteen, so nothing doing. Can you give me a place to sleep, you two? (Sits down.)

Spirit of Christ: My boy, we will try to do something for you. (Turns to Mother Church.) What provision have you made to care for this wandering Lamb of the Master?

Mother Church: I have really been so busy I don't believe I have done anything. I must surely try to see that these tramps are cared for. Spirit of Christ, I am beginning to see what you mean when you say you have much work for me to do. First of all, I must teach my own children not to leave home, and then to get this boy back to his people and see that they make his home happy, so that he will want to stay there.

Labor (outside): Yes, you shall. (Labor in overalls.)

Capital (outside): No, I won't. (Capital clothed stylishly.)

(Labor and Capital enter and come up the aisle disputing.)

Labor: I will force you by a strike to give me higher wages and shorter hours.

Capital: If I do that, I will make no profit and have to go out of business.

Labor: If you do not pay more, I can't bring up my children with a decent standard of living.

Spirit of Christ: Cease, my friends, for a moment. This is Mother Church. Perhaps she can help you. (Labor and Capital take seats beside Tramp and Victim of Mob.)

Mother Church: I see that if anyone is to interpret Labor to Capital, and Capital to Labor, it must be I. I alone can go to both as their trusted friend. I wonder if it has not been largely my fault that they do not understand each other? I see now, O Spirit of Christ, that I have been the Pharisee. But I will no longer be the Pharsiee, but like the Publican, I will make my prayer. (Goes to the Litany Desk and, kneeling, prays.) Stir up, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded. (She rises and turns to the Leaguers.) And now, members of the Young People's Service League, and my members, may we not all find the prayer on page 587 of the Prayer Book and, kneeling, pray it together. Let us pray. (She again kneels at Desk.)

All: O God, at whose Word man goeth forth to his work and to his labor until the evening: Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back by fraud. Incline the hearts of the employers and of those whom they employ to mutual forbearance, fairness and good will. Give the spirit of governance and of sound mind to all in places of authority. Bless all those who labor in works of mercy or in schools of good learning. Care for all aged people, and all little children, the sick and the afflicted, and those who travel by land or sea. Remember all who by reason of weakness are overtasked or because of poverty are forgotten. Let the sorrowful, sighing of the prisoners come before Thee; and according to the greatness of Thy Power preserve, Thou, those that are appointed to die. Give ear unto our prayer. O merciful and gracious Father, for the love of Thy dear Son, our Saviour, Jesus Christ. Amen. (All rise.)

Spirit of Christ: Mother Church, let me lead you all and let us all stand and close our program tonight by reading together, so that it sinks into our very souls. Hymn No. 492, "Rise Up, O Men of God."

(After a pause in which she finds place herself, she leads in reading this hymns.)

(The End.)

* * *

Over the Top in Every Undertaking.

The Young People of the Diocese of Virginia filled Trinity Church, Fredericksburg, on the afternoon of February 17, when a Y. P. S. L. mass meeting was held. The meeting was conducted by the President, Griffin Garnett, of Richmond. Two interesting speakers were Bishop Tucker of Virginia and Mr. Coleman Jennings of Washington, D. C. The topics were, "Our World Responsibility" and "Personal Religion."

The Treasurer, Mr. Guthrie Brown, of Richmond, gave an encouraging report as the organization has gone "over the top" in every undertaking. Each year two projects of study and money gifts are selected, so that for the last three years attention has been directed to six centers and gifts of money sent to assist in the work of the Church there. The young people have responded whole-heartedly and are interested in being able to spread the Gospel throughout the world. This year $150 is for the Bishop to use at his discretion, and $50 for Bishop Bentley in Alaska.

At the Fredericksburg meeting plans for the annual convention week-end were announced.

Tea was served by groups from the two Episcopal churches, Trinity and St. George's. A fine spirit of cooperation and fellowship was in evidence.

CHURCH INTELLIGENCE

FIFTIETH ANNIVERSARY PROGRAM

The History of the Daughters of the King.

Fifty years ago the Order of the Daughters of the King was started in New York City. At that time there was in the Church of the Holy Sepulcher (now the Church of the Resurrection) a lovely, Christian woman who taught a class of young girls. The members of this class felt that they wanted to give more definite service to Christ, in addition to studying the Bible just for themselves. In order to encourage their interest and sympathy for Christ and His Church, Mrs. M. J. Franklin, their teacher, called a special meeting on Easter Even, April 4, 1885, to plan some definite work. Having the consent of the rector, the Rev. Ralph Wood Kenyon (who passed into the higher life July 17, 1933), to form an association, they organized as a Religious Order and decided to keep the name of their Bible class and to wear habitually, as a badge, a Greek Cross fleury of silver, charged on the horizontal with the words, "Magnanimiter Crucem Sustine" ("Bear forward almost aggressively the Cross with great mind") its watchword, and at the base of the perpendicular the initials "F. H. S." ("For His Sake") its motto. The work of the Order was to bring women within hearing of the Gospel, the first effort being to bring women to the Bible class, which has always been the corner stone of all Chapters. By 1889, six Chapters had affiliated and the growth of the Order has been continuous. The Order was organized on spiritual lines; it was never intended to supersede the Woman's Auxiliary, Aid Society, or other parochial organizations.

The Order has only two rules—Prayer and Service. As Church women we all pray but it is an inspiring thought that thousands of Daughters are praying each day especially for the spread of Christ's Kingdom that the Holy Spirit may be given to all who are engaged in Christ's work in our Parish and throughout the world. The prayer for Moral Courage is especially helpful.

Then we have a special prayer for our Missionaries. The first Daughter of the King to go into the Mission field was Miss Lily Funsten Ward, who went to China. After her death, a letter was found among her papers saying, "I come most earnestly and affectionately asking for the united prayers of the Order, and beg the Convention to pass resolutions appointing some day when the rector of every parish where there is a chapter of Daughters of the King will be requested to celebrate the Holy Communion with special intention for the Church in China; I suggest the day set apart be the Feast of All Saints." At the next Convention a resolution was adopted that a Self-Denial Week be observed each year in the Epiphany season and the offering then contributed be known as the "Lily Funsten Ward Memorial Fund" to be used always for the maintenance of a Daughter of the King missionary in China. The second of February, the Feast of the Presentation of Christ in the Temple, has been chosen as the time for presenting the Self-Denial Offering. Until war conditions in China prevented, the Order maintained one definite missionary, and for many years, two misionaries, and two native Bible women catechists. At this time the Order pays the salary of one misionary and one Bible woman.

At the Triennial Convention of 1922 the Order of the Daughters of the King inaugurated a Thank Offering to be known as "The Master's Fund," voluntary thank offerings to be given by members of the Order at Whitsuntide in loving commemoration of the coming of the Holy Spirit through Whom the Daughters receive their power to cooperate in the extension of Christ's Kingdom on earth. The Fund is used for preparing Church women for the office of Deaconess or for other forms of Church work. Since its inauguration twelve years ago this fund has provided scholarships entirely or partially for thirty candidates in the four accredited Church Schools—New York, Philadelphia, Chicago and Berkeley, California. Under the careful guidance of our chairman we have sent out for Christ's work, fine capable young women.

The work of the Daughters of the King is a personal work. The Kingdom is spread in individual lives. It begins in your heart and mine; just as our Lord called first one man and then another so we must touch one heart and then another. We are to pray daily for the spread of Christ's Kingdom especially among women; for God's blessing upon the members of the Order and for the spiritual growth of the parish to which our chapter owes allegiance. There are different methods of obedience to the rule of service, but there can be no deviation from the rule of Prayer.

The Order's loyalty to the Church is attested by the Corporate Communion which is observed the third Sunday of each month. Its methods differs from that of any other woman's Church agency. Its organization is simple but perfect and capable of the widest usefulness. Its work is definite—"the nearest woman."—Helen T. Birney, in The Royal Cross.

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ORDER OF SERVICE FOR BROADCAST ON SUNDAY, MARCH 17, 1935, FOR THE EPISCOPAL "CHURCH OF THE AIR."

Opening announcement.

Sentences: Let the words . . . and my Redeemer. The hour cometh . . . to worship Him.

Let us pray: Lord's Prayer, Collect for the day, Other collects.

Hymn 474, O Sion Haste, Episcopal Hymn.

Address, "Forward in Missions," by Dr. John W. Wood, Executive Secretary, Department of Foreign Missions of the National Council of the Episcopal Church.

Ascription by Dr. Hobbs.

Stainer's Seven-fold Amen.

Creed and Closing Prayers.

Hymn 486, Christ for the World We Sing. Episcopal Hymn.

Benediction.

Closing announcement.

Service conducted by the Rev. G. Warfield Hobbs, D. D., Editor of The Spirit of Missions.

* * *

NOON SERVICES AT CHURCH MISSIONS HOUSE.

The Presiding Bishop on Ash Wednesday opened a series of Wednesday noon services in the chapel at Church Missions House, New York. On the four succeeding Wednesdays Miss Grace Lindley is to lead a meditation, on the fifth Wednesday Bishop Cook will speak, and on Wednesday in Holy Week the Rev. C. Rankin Barnes.

Bishop Perry spoke of Lent as a season of stern warfare between the things of the world and the things of God, when every Christian is called to the colors to take his part in that harsh conflict. He quoted the words of the Lexington monument as applicable to the Christian's soul, "If there is to be a war, let it begin here."

* * *

OUR CHURCH'S WORK TO CONTINUE IN MUNICH AND DRESDEN—LAWS AND REGULATIONS AFFECTING THEM.

"Friends of our work in Europe and especially of our churches in Munich and Dresden," declared the Presiding Bishop in an interview at the Church Missions House, "will be happy to learn of the continued success of this work, despite technical difficulties and with this assurance that there is no thought of discontinuing or even of curtailing the wide range of activities which make our parishes in Dresden and Munich of great value to the Anglo-American residents of these cities, to other visitors, and to Germans themselves."

Bishop Perry's comment was prompted by newspaper reports from Germany intimating that in the near future our work in Germany would be discontinued for lack of support.

"It is true," said Bishop Perry, "that it became necessary at Atlantic City in the reduction of our budget to remove appropriations heretofore made by the National Council for all of our American churches in Europe. This was a contribution toward meeting the Emergency Budget under which we are now operating. I have been able to secure funds from other sources in my capacity as Bishop-in-Charge, and have been able to keep all salaries up to the full figure and to pay them promptly. There is no thought of closing our work at Munich, Dresden, or elsewhere. We all can take pride in the fact that despite depreciation of the American dollar, and unfavorable exchange, especially in Germany, salaries in sufficient amounts will be paid to our ministers with additional aid for the maintenance of the work on full schedules."

The churches particularly referred to were Ascension, Munich, the Rev. F. C. Wissenbach in charge, and St. John's, Dresden, the Rev. Edward M. Bruce in charge.

Recent correspondence, especially from Mr. Bruce at Dresden indicates that one's troubles are hardly begun with the receipt of remittances from America, however adequate or regular. Concerning some of these fiscal adventures a recent letter says:

"It may interest you to know some of the laws and regulations which have to be observed here, the breach of which is punishable by imprisonment and fine:

"Any check coming into this country cannot be sent out again; it must be sold to the Reichsbank within three days at current rate of exchange. The same refers to any foreign money; for instance, if an American visitor puts a one dollar bill in the plate on Sunday, it must be converted into German Marks on or before Wednesday; if it isn't, and it is discovered, it is confiscated and a fine is inflicted.

"I am not referring to laws affecting tourists, however, but to residents of Germany like myself.

"I can obtain permission to have holdings, or cash, or a bank account outside of Germany to the amount of $400; but I cannot draw a check against this bank account and send that check

out of this country; that is, I am not permitted to draw my check on a New York bank account for two or three dollars to pay my account for some Church Almanacs. I am permitted to send four dollars a month out of the country through the German Post Office and have it reported on my passport. A friend of mine who sent a five dollar bill in a letter to a friend in need at Christmas, was called to the Police Station, but as this was a first offence and done in ignorance, he was simply cautioned not to do it again.

"I am not complaining of the laws and regulations which affect me here, but only telling them as a matter of interest to you."

* * *

DR. WEDEL VISITING MANY COLLEGES TO CONFER WITH STUDENTS AND STUDENT WORKERS.

College students and student workers in a number of places met with the National Council's Secretary for College Work, the Rev. Dr. Theodore O. Wedel, in the latter part of February and early March. Dr. Wedel, on February 15 to 17, attended the conference of the New England United Student Movement at East Northfield, Mass.; on February 17 he addressed the St. John's Club at Smith College; during that week visited various other New England colleges, and attended a conference of student workers from several churches in Boston. On Sunday morning, February 24, he preached in St. Paul's Church, Brunswick, Maine, and in the afternoon at the Bowdoin College vesper service, meeting a group of Episcopal students in the evening at the home of President Sills.

At the invitation of the Rev. Dr. Don Frank Fenn and the Very Rev. Harold N. Arrowsmith, the annual tri-diocesan student conference of Maryland, Easton, and Washington, was held at St. Michael and All Angels' Church, Baltimore, March 1 to 3, at which Dr. Wedel was the principal speaker. Student representatives were present from ten colleges and universities. Bishop Helfenstein addressed the opening meeting. On March 4, Dr. Wedel visited Hood College, Frederick, Md., and addressed a group of Episcopal students in the evening. On Ash Wednesday he conducted Quiet Day services at St. Andrew's School, Middletown, Delaware, preaching in the parish church in the evening.

* * *

PROTEST AGAINST NAVAL MANEUVERS IN THE PACIFIC.

New York, N. Y., March 10.—An appeal to President Roosevelt, signed by prominent churchmen from all parts of the United States, protesting against the holding of the naval maneuvers in the Pacific, was made public today by Dr. Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. These religious leaders in their letter to the President declared that the maneuvers, if held, "will seriously complicate the task of maintaining peace in the Pacific." The President was implored "as the commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the Far East." Bishops, college presidents, pastors, missionary leaders, editors of the religious press, and the executive officers of many city and state councils of churches were among those signing the appeal to the President.

The full text of the letter follows:

Dear Mr. President:

We have every confidence that the maintenance of peace is one of the important objectives of your administration. We rejoice in the leadership which you have exercised in the improvement of our relations with Latin America. We desire particularly to commend you for your declaration to the effect that during the period covered by your administration the armed forces of the United States will not be sent across the boundry line of the nations of the western hemisphere. The great majority of the thoughtful religious people of the nation will support you in these and kindred efforts.

We are convinced, however, that the projected naval maneuvers tentatively scheduled to be held in the Pacific during the period from May 3 to June 10 will, if held, seriously complicate the task of maintaining peace in the Pacific. It is reported that the proposed maneuvers will encompass more than 5,000 square miles of Pacific seaways and will involve the employment of 177 surface ships and 477 airplanes of the fleet's high seas air force. The vast armada has been described in the public press as "the larges and most powerful by a wide margin ever assembled under a single command in the world's naval history." Surely, Mr. President, the launching of such a program at such a time cannot but have the effect of making even more tense and difficult our relations with Japan.

In laying this matter before you we are motivated by our desire to see your "Good Neighbor" policy extended to include our relations with Asiatic peoples. We do not believe that it is a "Good Neighbor" policy for the United States to go through with the plans for the maneuvers as recently announced by Admiral Reeves.

We beg of you, Mr. President, as the commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the Far East.

Respectfully yours,

A complete list of signers to the letter to the President followed.

SOUTHERN VIRGINIA.

Founder's Day—Lawrenceville.

Archdeacon Russell celebrated the fifty-third year of his ordination to the sacred ministry on March 9, and on March 16, here at the school, will be observed as "Founder's Day."

It was at the end of a dreary March day when he arrived in Lawrenceville, after a drive of twenty-two miles from Emporia, at that time called Belfield Today it seems strange to think that this long cold drive was made in an old stage coach, with the wheels of the coach sinking deep into the mud and the horses trying to pick their way through dangerous places.

Fifty-three years is longer by several years than the average span among our people. In this connection the words of the Psalmist (91:14-16) come to mind: "Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (15) "He shall call upon me, therefore will I deliver him and honour him." (16) "With long life will I satisfy and shew him my salvation." Truly these words have been verified in the life and experience of Archdeacon Russell. He has called upon his Lord with faith; he has served Him with zeal; he has proclaimed Him in season and out of season, and now, like Simeon of old, his eyes have seen "thy salvation" in the glorious fruition of his labors here and in the diocese. May God bless and preserve him for many more years.—The Southern Missioner.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Regional Conference.

A Regional Conference, sponsored by The National Council, met in St. Paul's Parish House, Richmond, March 4 and 5.

Bishop Cook, President of the National Council, and Dr. Reinheimer of the Field Department, were in charge. Virginia, Southern Virginia, Southwestern Virginia, West Virginia, Western North Carolina, and Washington were represented.

The purpose was to clarify the meaning of resolutions and instructions of the General Convention to the National Council and to point out the effects of the emergency schedule.

The situation which has arisen in the Church as the result of reduced budgets and prospects, looking forward to 1936, were discussed.

Though the meeting was not a large one, a greater opportunity was given thereby for discussing more fully and deeply the problems confronting the National Church today.

Good Figures.

Some figures from one Church Army Mission Station, Blackwell Hollow, for twelve months:

Visits paid to people	279
Visits paid to sick	65
Sick people taken to hospital, clinic, or doctor	30
Visits paid by people to Mission House	547
Visits paid by sick people to Mission House	56
Visitors to the field from outside	162
Services held	139
Total attendance	6,186
Offerings (not including specials)	$83.07
Baptists	36
Confirmations	25

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Varied Lenten Services for Every Age At Grace Church.

Grace Church is conducting an unusual variety of Lenten Services for persons of every age and interest. These services are being conducted daily and are of a spiritual, educational and musical value.

Sunday mornings, Dr. W. Russell Bowie, the rector, is giving a series of Lenten sermons on "The Spirit of a Christian."

A Parents School for the study of the child and the best way to implant in him the fundamentals of faith is meeting Monday evenings at 8:30. The subjects being covered are: "The Child and His Hobbies," "The Child, the Church and the School"; "The Child and His Books," "The Child and the Church" and "The Child and Art." The speakers, all members of Grace Church, are Mrs. Henry Spencer, a director of the Christodora Music School, Miss Dorothy Mills of the Brearley School; William L. Savage, Religious Editor of Scribner's; Mrs. W. Russell Bowie and Austin Purves, Jr., director of Cooper Union Art School.

Noonday services are being conducted each week from Tuesday through Fridays, at 12:30. The subjects being discussed are problems of vital importance to the individual in relation to his

every day life. Some of the speakers scheduled are Dr. Kendall Emerson, Executive Secretary of the National Tuberculosis Association; District Attorney William Copeland Dodge, of New York; the Rev. William B. Spofford, editor of "The Witness" and Executive Secretary of the Church League for Industrial Democracy; R. C. Sheldon, Executive Secretary of the Big Brother and Sister Federation; R. K. Atkinson, Director of the Boys' Clubs of America, and E. R. Cass, General Secretary of the Prison Association of New York.

Organ recitals are being given Mondays at 12:30 by Ernest Mitchell; Dr. Bowie is conducting a series of meditations on "The Practice of the Presence of God," Thursday mornings at 11, followed by a communion at 11:45. A vesper service of Prayer and Meditation, with music by the Grace choir and a brief address by one of the ministers, is held Fridays at five o'clock, in the quiet at the close of day. Dr. Ernest F. Scott of Union Theological Seminary is speaking Tuesday evenings on "What the New Testament Means to Us."

Dr. W. Russell Bowie, rector of Grace Church in New York, will deliver the Lyman Beecher Lecture at the Yale Divinity School during the week of April 24, in connection with the Yale Divinity School Convocation being held in New Haven on April 24-26. Dr. Bowie is widely known as a writer, poet and advocate of peace.

E. L. Wertheim.

Faculty of General Theological Seminary Will Fill Many Lenten Engagements.

Faculty members of the General Theological Seminary will fill many Lenten engagements, both in the greater New York area, and in neighboring eastern States.

The Rev. Dr. Burton Scott Easton, professor of New Testament, will deliver the Reinicke lectures at the Virginia Theological Seminary, Alexandria, early in April on the subject, "The Book of Acts." Dr. Easton spoke at St. Michael's Church, New York, Ash Wednesday.

Among other Lenten engagements are the following: The Rev. Dr. Frank S. B. Gavin, professor of Church History, is preaching every Sunday in Lent at the Church of St. Mary the Virgin, New York. He will be lecturing on the subject, "The Bible," every Wednesday night at St. Ignatius' Church, New York, and will continue his series of noon-day meditations on Thursdays at Trinity Church, New York. Dr. Gavin will preach the three-hour Good Friday sermon at Grace Church, Newark.

The Rev. Dr. Donald F. Forrester, assistant professor of New Testament, will preach at the House of Prayer, Newark, on Sunday, March 17; at Caroline Church, Setauket, LongIsland, Sunday, March 24; at the Church of the Holy Communion, New York, Wednesday, April 10; and at Christ Church, New Brighton, Staten Island, Sunday, April 14. He will preach the three-hour Good Friday sermon at Trinity Church, Newport, R. I.

The Rev. Frederic C. Lauderburn, Chaplain, will preach Wednesday evening, March 13, at the Chapel of the Atonement, the Bronx; on Wednesday of Holy Week at Trinity Church, Ossining, New York, and will deliver the three-hour Good Friday sermon at the Church of the Incarnation, New York.

The Rev. Dr. Edward R. Hardy, Jr., instructor and tutor, will speak Tuesday evenings at the annual series of union services for Binghamton, New York, churches at Trinity Church, that city. He will conduct a Church History course Wednesday evenings for the Church Club of New York; and will address the men's club of St. Mary's Church, Keyport, N. J., on Wednesday evenings, March 13 and April 10. He will also preach at Trinity Church, Ossining, on Wednesday evening, March 27; at All Saints' Church, Brooklyn, on Maundy Thursday, and will preach the three-hour Good Friday sermon at St. Andrew's Church, Astoria, Long Island.

The Rev. Theodore P. Ferris, tutor, will deliver a series on the subject, "Rediscovering the Riches of Christianity," on Wednesday evenings at St. Mary's Church, Castleton, Staten Island, and will preach the three-hour Good Friday sermon at the same church. Mr. Ferris will be assisted in the series by the Rev. Jonathan G. Sherman, tutor, who will give some of the addresses, Mr. Ferris will also speak Wednesday evening, March 13, at the Chapel of the Atonement, the Bronx; at Trinity Church, Ossining; and will be noon-day speaker at the Church of the Incarnation, New York, April 15-18. He will also address a union service of Westport, Conn., churches at Holy Trinity Memorial Church, that town, on Friday, March 22, and will speak at St. Peter's Church, Portchester, New York, on Wednesday, March 27.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Auxiliary Holds Annual Corporate Communion.

The Woman's Auxiliary of the diocese held their annual Diocesan Corporate Communion in various centrally located cities, Friday, March 15, at 10:30 o'clock. The offering taken all over the diocese will be sent the Province to be used for the splendid work being done by the Rev. Robert Fletcher among the Deaf-Mutes.

In Atlanta the Corporate Communion was held at St. Luke's Church, Bishop H. J. Mikell celebrant. Following this the Bishop gave the first of his Bible Study classes for the women of the city. These will continue through Lent, with the exception of Good Friday morning.

Bishop H. J. Mikell conducted the Lenten Services in Jacksonville, Florida, beginning with Ash Wednesday and continuing through Friday, March 8.

The Rt. Rev. Julius T. Atwood, D. D., retired Bishop of Arizona, is the guest of his son and daughter, Mr. and Mrs. Stephen B. Ives, in Atlanta, Ga. Last Sunday Bishop Atwood preached at the Cathedral of St. Philip and he will preach this Sunday at the Church of Our Saviour, as the guest of Canon W. S. Turner.

A. B. Gray.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

The Retreat Is Stopped, The Advance Will Follow.

Clergy and communicants of this diocese have been considerably heartened by an official nation-wide announcement that threats of further cuts in the missionary work of the General Church in its various domestic and foreign fields during 1935 have been averted.

News of this more hopeful outlook is being presented this week to the 229 congregations of the Church in the diocese in a Message issued by Bishop Taitt. The Bishops Message includes a report from the Presiding Bishop of the Church, the Rt. Rev. James De Wolf Perry, and the President of the National Council, the Rt. Rev. Philip Cook, that the 1935 Budget for maintenance has been balanced on the basis of the Emergency Schedule of $2,313,115 prepared by the General Convention at its Triennial Meeting in Atlantic City last fall.

"What seemed impossible a short time ago has been accomplished," the report states. "A threatened deficit of a large amount has been turned into small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. Instead of struggling with a deficit, allocating another cut, and hurriedly planning a supplementary appeal, the members of the National Council are able to give their attention to the work itself, and to enter upon the constructive task of directing the Church's activities.

"The important work of restoration still lies ahead. The Council recognized the fact that the Emergency Schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow. It is the desire of the Council to share this encouraging news with the whole Church. The officers make this announcement with the joy of those who bring glad tidings."

At the last General Convention the National Council presented a budget for $2,700,000 for maintenance of the missionary work in 1935, but reports from various dioceses necessitated the revision of this budget, and the Emergency Budget of $2,313,115 was adopted. This meant that the National Council was compelled to make heavy cuts in many misionary fields and to reduce its staff at the national headquarters in New York. The Emergency Schedule was allowed to stand, pending final reports from the dioceses and missionary districts of pledges for 1935, and with the understanding that if this budget was not balanced, further reductions and cuts would have to be made. The report just received makes these threatened further cuts unnecessary.

Dr. Edgar A. Singer, Jr., Seibert Professor of Philosophy, at the University of Pennsylvania, addressed the Clerical Brotherhood of the diocese on March 11, in the Church House. Dr. Singer's subject was "A Possible Science of Religion."

S. H. Warnock.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Seventeenth Annual St. Andrew Brotherhood Communion.

The attendance of men and boys of this diocese at the seventeenth annual Washington's Birthday Communion and Breakfast, under the auspices of the Brotherhood of St. Andrew, this year surpassed even the remarkable records that have been made in the past. Careful records of attendance indicate that seventeen hundred and ten persons were present.

In Brooklyn, the Holy Communion was celebrated in the Church of the Holy Trinity and in St. Ann's, since no one church could accommodate the numbers that were expected. At Holy Trinity, Bishop Stires was celebrant; at St. Ann's the rector, the Rev. Samuel M. Dorrance. Other clergy assisting in the two churches were the Rev. Messrs. Melish, Cummings, Kings, Knebel, Pierce, Titus, Woon, C. M. Wilson, Kinsolving, Young, Bessig, Dunbar and Loope. The communicants, carefully counted, were 996 at Holy Trinity, and 440 at St. Ann's. A high degree of reverence was attained through the work of thirty-four well-

trained ushers. During the actual administration several hymns were quietly sung by the congregation. The service began promptly at eight, and was ended at 9:05.

At the St. George Hotel, 1,196 were seated for breakfast in the ball room, and 243 in the balcony—1,439 in all. Arrangements were perfect, and there was no delay. Breakfast was served at 9:30, and the meeting began at 10:20. After the national hymn and "Onward Christian Soldiers," Mayor LaGuardia made a fine address on George Washington, and Bishop Stires appealed most effectively for the "Forward Movement." Honor was paid to Mr. James McCreery, of St. Philip's Parish, Dyker Heights, who has been an active member of the Brotherhood for more than fifty years; and a tribute of memory was given to Mr. Frank L. Sniffen of the Church of the Messiah and to the Hon. Charles F. G. Wahle, of St. Bartholomew's, who died during the year.

At St. Peter's, Bay Shore, 150 men and boys attended the Holy Communion, celebrated by Bishop Larned, at which the rector of the parish, the Rev. Wm. R. Watson, and the Rev. Messrs. Goodwin and Otto asisted. At the breakfast following, Mr. Frank Gulden presided, and Mr. Raymond Knoeppel of St. Edmund's in the Bronx made an address on George Washington. Bishop Larned also spoke, emphasizing the religious elements in Washington's character.

At St. John's, Southampton, Bishop Creighton celebrated, and was assisted by the rector, the Rev. Samuel C. Fish, and by the Rev. Messrs. Grainger, Holcombe, MacLean, Cumpston and Covell. Bishop Creighton was the speaker at breakfast following.

C. H. Webb.

MINNESOTA.

A Woman's Auxiliary Press Chairman Wins First Prize For a News Story.

The Minnesota diocesan publicity director, Miss Gwendolyn G. Thomas, walked away with the first prize offered by the Minneapolis Tribune for a news story on one session of a conference called by that paper for press women of the state.

Miss Thomas attended the conference as press chairman for the Woman's Auxiliary. At the last possible moment she decided it was her duty to submit a story for the contest. Some 500 stories were entered, and Miss Thomas, wise to ways of newspapers, soon concluded that she had not won, because the paper had not asked her for a picture. On the day the winner was to be announced she opened the paper to be confronted with her own name as winner "and a terrible picture they had dug out of their files."

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

The Forward Movement: Earnestness of Speaker Contagious.

The Forward Movement, in the Diocese of Alabama, got off on the right foot, when the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, gave a thorough presentation of it at a conference of clergy and laymen, held in Selma, February 19-21. Those attending the conference were guests of St. Paul's Church, of which the Rev. E. W. Gamble is rector. They were entertained with true Southern hospitality.

All were delighted with Bishop Maxon's thoughtful and attractive presentation, which was not without moments of rare humor. There was not a dull moment. The earnestness of the speaker was contagious and it is safe to predict that before the conclusion of Lent churchmen in Alabama will more perfectly understand the implications of their discipleship, and be prepared to take the next step in the Forward Movement of the Church. So forcible was the speaker that the Rev. J. J. D. Hall, affectionately known as "Daddy Hall," of Wall Stret, New York, was soon impelled to utter a fervent "Amen." To which Bishop Maxon replied, "That is fine, Brother. Whenever I hear an Amen I am encouraged to talk ten minutes longer." Still no one undertook to suppress Daddy Hall.

G. W. Ribble.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Tablet Dedicated.

Bishop Reese held services in Faith Chapel, Jekyll Island, on Quinquagesima Sunday and dedicated a tablet in memory of Walter Jennings. Mr. Jennings, a member of the Jekyll Island Club, was always deeply interested in Faith Chapel.

The Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, held a week's mission in St. James' Church, Leesburg, Fla., beginning February 10. The Rev. Ambler Blackford is rector of St. James' Church.

The Rev. John Lantry Williams, rector of St. Andrew's Parish, Astoria, Long Island, New York, was the celebrant at the early service and preached at the 11:30 service at St. Paul's Church, Savannah, on Sexagesima Sunday. While in the city he was the guest of the Rev. George Ferguson, priest-in-charge of St. Paul's Church.

The lectures on Character Education by Dr. Adelaide T. Case of Columbia University, New York, were splendidly attended by leaders of religious, education and social service groups. Dr. Case came to Savanah under the auspices of St. John's Church School and the Diocesan Department of Religious Education.

Julia St. Clair Moore.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

"Accountability."

Before a very large congregation on Sunday, March 3, the Rev. Dr. William Porkess preached a special sermon, under the title of, "Accountability," marking his sixteenth anniversary as rector of St. Stephen's Church, Wilkinsburg, Pa. He stated that in his college days the word most emphasized was ability. In his experiences, when holding a commercial position, following graduation, ability was also given prominence. And still later as a teacher in one of America's large colleges, this same word—ability—was supreme. But, finally, through the ministry, he had undergone quite an awakening. Ability had been dethroned by the prefix account, and thus the outstanding word was now accountability. Ability exalts man, but accountability enthrones God. St. Stephen's Church was organized in 1882, and has grown so rapidly as to become the second largest parish in the Diocese of Pittsburgh. The erecting of a new choir room, parish house, and rectory—all of stone, and encircling the beautiful stone church, present one of the most imposing and complete church plants to be seen anywhere. During Dr. Porkess' rectorship, five young men have gone out from the parish into the ministry. It is now regarded as one of the outstanding missionary parishes in the country, consistently giving, through a period of sixteen years, 25 per cent of its systematic pledges to the budget to missions. Another striking characteristic is the emphasis placed on religious education, the rector making it a point of being present himself in the school every Sunday. There is now also a most flourishing young people's organization, meeting each Sunday, immediately before the Service of Evening Prayer.

For Lenten Concentration: Our Parish Church's Policy.

Every Parishioner worshipping sincerely and regularly in his own church.

Every Parishioner practicing daily the art of prayer.

Every Parishioner being a missionary to the non-Church-goer, by earnestly extending the invitation to worship.

Every Parishioner reading frequently the Bible, Prayer Book, Hymnal and Church Weekly.

Every Parishioner giving systematically to the Church's budget, and according to a stand that calls for faith.

Every Parishioner subordinating social activity and indulgence in pleasure to the superior claim of spiritual expression.

Every Parishioner speechless in criticism and pessimism, and eager in voicing appreciation.

Every Parishioner enthusiastic for cooperation and decidedly disinterested in individualism.

William Porkess.

MASSACHUSETTS

Rt. Rev. Henry K. Sherrill, D. D., Bishop
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop

Bishop Hobson Addresses Clericus on the Forward Movement.

The Rt. Rev. Henry Wise Hobson, D. D., Chairman of the Forward Movement, conducted an all-day conference with the clergy of the Diocese of Massachusetts on Monday, February 25. The day began with a service of devotion, followed by lunch, and an open forum meeting conducted by Bishop Hobson in the afternoon.

He spoke of the activities of the the same time as the diocesan-wide Commission in studying and appraising the possibilities of a Forward Movement in the Episcopal Church. The task is to reinvigorate the life of the entire Church, which he felt would be a large assignment. Bishop Hobson said the Movement was born out of the agony and despair of multitudes of Church people, who are gravely concerned about the Church, and through the General Convention gave an expression to their hope that a new movement might be undertaken. Everywhere there has been a casualness about the Christian life and a noticeable lack of radiant and triumphant living, a lack of unity of vision and purpose. People want something to be done about this apathetic condition, and in response to this feeling members of the Commission felt that they could not fail to take action.

The forum period brought to the surface many suggestions, such as a more definite requirement for Church membership, a more thorough-going preparation for Confirmation, and a revival of the Church's ministry of preaching. An appeal was also made for concrete social objectives to be included in the Forward Movement program, and many felt that the root cause of our present condition could be traced to the failure of Church people to share not only their spiritual privileges, but their ma-

(Continued on page 22.)

FAMILY DEPARTMENT

MARCH.

3. Quinquagesima.
6. Ash Wednesday.
10. First Sunday in Lent.
13. Ember Day. (Wednesday.)
15. Ember Day. (Friday.)
16. Ember Day. (Saturday.)
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Monday. The Annunciation.
31. Fourth Sunday in Lent.

* * *

COLLECT FOR THE SECOND SNDAY IN LENT.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

OUR MASTER.

Gertrude Hawes.

How often He was troubled, and sometimes He was tried;
And yet He never faltered, though men to harm Him vied;
He trusted so implicitly His Father as His Guide!

How ofttimes He was weary, and sometimes He was sad!
And yet He lived for others, He made so many glad;
'Twas not through wealth or riches, but through the Love He had.

And then there came Gethsemane; oh! agony! 'twas there—
One great prelude to Calvary—our sins, the Cross He bare;
Then pierced with nails, and sword, and thorns the form and brow so fair!

His soul was wrung; and tortured His body unto death;
Oh perfect Love! forgiveness came linked with His final breath!
And greater still the triumph, His victory over death!

* * *

What We Live By.

The tumult and the shouting dies, the captains and the kings depart, but still remain the staple work and duty of our human world. Church assemblies and conventions, college commencements, exciting events in the political world, cosmic eruptions of storm and flood and earthquake, all these disturb and distract our life, but these soon pass and our life relapses into the quiet, steady ongoing of our daily routine. The everyday round of work in the home and school, office and factory and field, the rearing of children, and the ever pressing problem of our daily bread, Sunday school and church, these must be attended to, for these are the vital things by which we live. Often they seem to us but dull and stupid drudgery, but yet we must keep at them or life would fall to a low level and perish. Life cannot be sustained on the heights of excitement, for this would wear out our very nerves and satiate the soul. We must learn to live on plain bread and not always crave pound cake, to find in the common work of life the means of its perpetual enrichment and unfading joy.

The secret of a happy life lies in this ability to transmute our common life into higher vision and transfigure the common road with light from beyond the immediate horizon. This radiation of our work is achieved by some souls in a high degree, but it contains possibilities for us all. We read in the Life and Letters of Tchaikowsky that "He found that inspiration for composition often failed him wholly. For weeks at a time he could force out nothing that he valued. Yet if he waited patiently or impatiently for the inspiration, it did not come, for the Kingdom of Heaven and the inspirations of genius come not with observation. He found that he must go to his desk each day and do something, the best he could do, to get out some music. Then, in time, and quite unexpectedly, rich musical ideas would come pouring into his head, faster than he could write them down. They were the unconscious radiations of his uninspired daily toil." The minister often has this experience as he tries to pound out his weekly sermon with many a discouragement, until his patience and perseverance are rewarded by an unexpected and mysterious inrush of ideas that sweeps him off on its wave to an uplifting message.

This experience is not confined to people of genius or to any one calling, but is a possibility in some degree to us all. It may grow into a habit and mood of steady irradiation that illumines all our days and work and becomes a "heavenly vision."—Presbyterian Banner.

* * *

A Dramatic Puritan Preacher.

All the stories or legends about Rowland Hill or Spurgeon are surpassed by an account, sent by our good friend the Rev. Dr. Harold Smith, of a sermon on the subject of the neglect of Bible study, by John Rogers, Lecturer at Dedham, near Colchester, who died in 1636. He quotes Stowe as follows: "Thomas Goodwin, afterwards President of Magdalen College, Oxford, used to tell that when a student at Cambridge he rode over to Dedham on the lecture day, to hear Rogers. In his sermon Rogers fell into an expostulation with the people, on their neglect of the Bible. He personated God to the people, telling them: 'Well, I have trusted you so long with my Bible. You have slighted it. It lies in such and such houses covered with dust and cobwebs. You care not to look into it. Do you use my Bible so? Well, you shall have my Bible no longer? And he took up the Bible from its cushion and seemed as if he were going away with it, and carrying it from them. But immediately he turned again and personated the people to God, fell down on his knees, cried, and prayed earnestly: 'Lord, whatsoever Thou dost to us, take not Thy Bible from us. Kill our children, burn our houses, destroy our goods, only spare us Thy Bible. Take not away Thy Bible!' And then he personated God again to the people: 'Say you so? Well, I will try you a time longer, and here is my Bible for you. I will see how you will use it, whether you will love it more, whether you will observe it more, and live more according to it.' All this overcame the congregation. The place was a very Bochim, a valley of tears, the people generally, as it were, deluged with their own tears. Goodwin himself, when he was to take horse again to be gone, was fain to hang a quarter of an hour on the neck of his horse, weeping, before he had power to mount, so strong an impression was there in him, and generally upon the people, upon their being thus expostulated with for their neglect of the Bible."

* * *

MEDITATION.

An hour with Thee, dear Lord, before the day
Hath passed forever on its pilgrim way;
An hour of meditation, calm and still
When love its covenants may yet fulfill.

Oh, happy moment spent alone with Thee,
Spirit to spirit speaking glad and free;
Where doubt may never cast his dreary pall,
Or vain confusion hush the Master's call.

A gracious hour of thankfulness for life
Safe in the tempest of remorseless strife,
For fruitful labors in the fields of pain,
When weary hearts look up and hope again.

A blessed hour, when love surrenders all,
Content to do Thy will whate'er befall,
In sweet assurance of the hope fulfilled
As Thou in heaven eternally hath willed.

—Selected.

* * *

For the Southern Churchman.

ARMAGEDDONS.

II.

The Combatants.

Upton H. Gibbs.

Of the two combatants in the battle in the wilderness, the personality of the Champion of humanity is readily discerned. He is a man like ourselves. There is no question about Him. He is a man, with all the faculties of a man.

But in respect to His opponents there is a difficulty. He is not materialized in form. There is no description of his appearance. But personality is distinct from materiality. God Who is Supreme Personality, is "without body, parts or passions," for God is spirit. In men personality is objectified in a manner clearly perceptible. It is clothed with a material body through which it acts and reveals itself. Spiritual personalities must be perceived mentally and spiritually.

The battle in the wilderness was not a material one. No material weapons were used. The nearest approach to materiality, lay in the suggestive pictures employed to deceive. But these were mentally presented. Even the suggestion to turn stones into bread, was mental in scope, though making a powerful appeal to the physical nature. The tactics employed by the tempter indicate the working of an acute and alert mind. The whole account loses force and interest and meaning if it is regarded as merly a conflict with evil tendencies of an impersonal character. It becomes untypical of human experience. For every temptation involves a conflict of wills.

Behold, then, the two combatants and watch closely the strategy displayed by each. We shall derive much to our advantage in so doing, for the accounts as preserved and transmitted, "were written for our learning."

* * *

Giving and Spiritual Growth.

Advance in spiritual life is closely associated with the Christian use of money. If your money, much or little, is allowed to stand between you and God, you cannot grow. Exhaling is as necessary for health and life as inhaling. The sacred cause of missions does great things for us when it urges us to give to the point of self-denial. A Christian who holds back and lets others support the work, not only robs God, but also his fellow-Christians—of fellowship in obeying God.

We sometimes may wish that the calls for giving were fewer. Yet we might be the poorer if we gave less.

A lawyer asked a friend: "How can I get rid of so many appeals for help?" "Simply refuse to give," was the answer. "They will then soon get fewer and will later cease altogether." "But," he mused, "what would be the effect upon me? My soul would get smaller as my bank balance got bigger—soul small, bank balance big; no, I will go on giving."

No vice is more destructive to Christian character than greed. When Christianity touches the pocket it becomes practical. The attempt to impose taxation without representation has in England and America aroused great indignation from time to time, and is in both countries unconstitutional. But it is the reverse question that needs to arouse indignation in most churches —that of representation without "taxation"—without giving of any kind—on the part of non-participants in supporting God's work.—A. S. Wilson, Aukland, N. Z., in "Faith's Fight."

* * *

HE WHOM A DREAM HATH POSSESSED.

He whom a dream hath possessed knoweth no more of doubting
For mist and the blowing of winds and the mouthing of words he scorns.
No sinuous speech and smooth he hears, but a knightly . . . shouting.
He whom a dream hath possessed treads the impalpable marches. . . .
And rides God's battlefield in a flashing and golden car.

—Sharman O'Sheal.

* * *

Through Christ Alone.

All Christians recognize and readily acknowledge that it was not through merit of their own, or by any personal effort that they were enabled to pass from death to life, from condemnation to assured salvation, but only by an act of faith that appropriated Him as their personal Saviour. So in the matter of the conquest of sin, it is not brought about by our own struggles and good resolutions, by the discontinuance of this habit or the abandonment of that, but by taking Christ as the Deliverer, the Keeper, who alone can "break the power of canceled sin, and set the prisoner free," and give victory all along the line.

Faith stands for "Forsaking All, I Take Him."—Canon F. J. Horsefield, in the Keswick Calendar.

* * *

Tough Luck.

A favorite alibi today is hard luck. There are thousands of young men who believe that the advance of others is nothing else but what they call a streak of good luck, and their own failure is due to tough luck.

Anything at all in this idea of chance or luck? It would be foolish to say that there is no such thing as luck, using the word in its common adaptation. There are incalculable things, apart from our ability and outside of the range of our will, which operate in our favor or against us.

There is nothing more easy, however, than to exaggerate the extent and importance of luck. I would asign luck about ten per cent of responsibility. The other ninety per cent belongs to the man himself. "The man who is waiting for a stroke of good luck will probably wait until he has a stroke of paralysis."

And the man who complains that he has had no opportunity would not see a chance anywhere. The men who win do not wait for chances. They make them, and often out of very ordinary material. We are the architects of our own lives. "The fault is not in our stars, but in ourselves, that we are underlings."

Christ bids us come to Him that we may be born again. That is what we need. We need a new heart and a new beginning. And when, through repentance of sin and trust in Him, we are born from above, we are given not only a new heart and a fresh start, we are given a new heredity which is more than a match for the old. God becomes our Father in a new sense. "Now are we the sons of God and it doth not yet appear what we shall be." And we have a new environment, for this is the promise that has been given. "I will never leave thee nor forsake thee," and "Lo, I am with you alway, even unto the end." And the bad luck is ruled out, for "all things work together for good to them that love God."

"Follow me," the voice of love and power is saying, "and I will make you a conqueror over life and more than a conqueror."—Christian Index.

* * *

For the Southern Churchman.

"UNLESS."

Maude Forrest Mumma.

"Unless" we get rain the crops will die,
The grain would cease to thrive,
And though the farmers work and work,
How vainly do they strive!
No matter what they plan to do,
No matter what they sow,
Unless the welcome showers come
The seeds will never grow.

The sweet green grass would soon be dead,
The cattle left to pine,
The city's milk would soon be spent
Without the Hand Divine;
The trees upon a thousand hills
Would soon no moisture hold,
And this wide earth on which we dwell
Would soon be growing old.

I never realized before
The meaning of that word
"Unless"—the destiny of a world
Lies hidden and unheard;
The touch of an Eternal Hand
Is needed here below,
If hungry mouths are to be fed
And human hearts to glow!

* * *

Submitting to the Physician.

My soul, whatever thy disease may be this great Physician can heal thee. If He be God there can be no limit to His power . . . None shall restrain the healing virtue which proceeds from Jesus our Lord. Legions of devils have been made to own the power of the beloved Physician, and never once has He been baffled. All His patients have been cured in the past, and shall be in the future, and thou shalt be one among them, my friend, if thou wilt but rest thyself in Him.—C. H. Spurgeon.

* * *

Dogs in Churches.

According to a ruling of the Chancellor of the Norwich Dioceses, dogs may go to church. This decision was made when an applicant brought a dog with him to the Consistory Court held in Norwich Cathedral.

The Chancellor, after remarking that Mr. Justice Hawkins used to take his dog into court with him, turned to the owner of the dog, which was crouching upon his knee, and said, "Do not try to hide him. There is good precedent for having a dog in court and in church."

The incident brings to mind a miscellany of references to the old custom of taking dogs to church. It seems to have been a common practice in former days, and ancient church records and accounts contain some quaint entries regarding them. Some churches, for instance, had dog-doors cut in the main doors so that dogs could pass out and in when the latter were closed during service time.

Dog-tongs were in frequent use, apparently to eject troublesome dogs, and it was one of the duties of the verger in some parishes to keep dogs out of the church. In the West Riding villages, in Yorkshire, between sixty and seventy years ago, the verger was often known as the "dogknopper," while in several old church account books the payment of money "for keeping ye dogs out of church" is recorded. The quotation is made from a seventeenth century entry in the books of Pancrasweek Church, in North Devon.

There is even a fourteenth century church where the rails separating the chancel from the nave are set so close together as to leave little space between, and this is said to have been a device of Archbishop Laud to pervent the canine part of the congregation from penetrating into the sanctuary during the sacrament.

Even today, in Scotland and the Border counties, the custom has not yet died out. There are many anecdotes told of the Highland sheep-dogs which form a regular part of the congregation in the village kirks. They are the constant companions of their masters, the shepherds, and accompany them even into the pews. The Cheviot shepherds, for instance, order their collies "to clap down" and the dogs go to sleep. "And now . . ." has an electrical effect on them—the long enforced rest is over. The minister has to devise many a means of keeping the dogs in ignorance of the approaching end of the service, in order to finish in due decorum.

Dean Ramsey, in his "Reminiscences of Scottish Life and Character," wrote of the same custom among the shepherds of Sutherland. There were, he said, as many dogs as people in the churches, and they sat out the Gaelic service with commendable patience until the last psalm, and then they began to stretch and prepare to depart. One congregation, he added, found a way to hoodwink the sagacious dogs. They sat during the blessing, and so obtained quiet and order until the end.

A story which may not be as "tall" as it sounds at first, is told by a north-countryman. On the Scottish border a number of Presbyterian shepherds had come to a Church of England service for a special sermon. At the end of the sermon the "Presbyterian" dogs got up ready to walk out; the "Church of England" dogs waited for the blessing. Dogs as intelligent as sheep-dogs might easily have adapted themselves to custom, even to the details of the church service.

The character of the sheep-dog, of course, makes him a more suitable churchgoer than most others—he is obedient, not quarrelsome, quiet and content to rest during this interlude in his hard-working week. He does not abuse his privilege, and is so integral a part of the population of the sheep country villages of the North, and so inseparable from his master, that his presence seems to be normal and right.

Yet, in former days, when the custom was perhaps universal in England also, the presence of dogs in church seems to have been more than a slight nuisance. The heterogeneous character of the dog-population of the English village must have made their church-going a lively and unruly proceeding. —The Animals Advocate.

* * *

Try to look through your sorrows and defeats rather than looking at them.

FOR THE CHILDREN

A HAPPY FAMILY.

What makes a happy family?
Listen and I will tell.
It's not your house. It's not your clothes,
Nor the car you like so well.
Not trips you take nor the radio,
Nor money you have to spend.
It's something better than all of these,
Something that will not end.
It's the love of Dad who works so hard
To get the things you need.
It's Mother, loving and helping you
By every kindly deed.
It's Brother's love and Sister's love,
And your love for each one,
That makes the joy and happiness,
When every day is done.

—Storytime.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XI.

M. L. G.

The week that followed seemed to Winnie more like a month. The nights were icy cold, and David and Uncle Danger were kept busy bringing in wood and keeping fires going. Mrs. Innis kept to her room most of the time, her stove glowing red, night and day. The little kettle was kept singing and the hot-water bottle filled. Winnie, dressed for school, knocked timidly on her door each morning, and, after a day or two, the answer was about the same.

"Open the door just a crack, my child. Slip in—don't bring the cold air. How did I sleep? Well, only tolerably, I'm sorry to say. I had to get up to put wood on the stove and refill my bottle. I am very sensitive to cold, dear child; my nature has been a delicate one from infancy."

Shall Cindy bring your breakfast, Mrs. Innis?"

"In ten minutes precisely. An orange and oatmeal first, and five minutes later the rolls and egg. I must keep up my strength; I know your dear Mother depends on me to take her place among her little brood. And tell Cindy cocoa, I feel too nervous for tea. And remind her of my milk and soda crackers precisely at twelve."

On the first Friday afternoon David and Winnie came across the fields from school. The wind whipped at their heels, and blew Winnie's curls into her eyes. They could not help but run.

"We'll have a real letter from Mother when we get home, I hope," said David.

"But, David, I hardly want to know what the doctors said. It may not be good a bit."

"I like knowing anything better than wondering. It can't make Claire worse for us to know," said matter-of-fact David.

"But I like to think it's maybe all a mistake, she only needed rest or something."

"No, Winnie, it isn't a mistake," David answered so gravely that all Winnie's fears came crowding back.

"If Mother were only here!" she sighed, brushing away curls and tears together. "David, Mrs. Innis is a real sort of a trial to me."

"She isn't cross, Win, is she?"

"No, not a bit, but she's so anxious about herself, and Aunt Cindy does get bothered at the extra things to make, and the different ways."

"Well, you know Aunt Cindy's just talking, she doesn't mean it to trouble you."

"And, David, she keeps her room so hot, and she says she 'rested poorly'—how can she rest well in a room like—like a pudding bag!'"

"Well, it won't be long, Winnie, and some day it will just seem funny and interesting to remember. She was kind when Kent cut his hand yesterday."

"Yes, I know—but her bandage wouldn't stay on; I had to do it over as soon as she went back in her room. I don't mean to be cross—" and suddenly Winnie gave a little chuckle of merriment. "I see it will seem funny some day—it did yesterday when she put on Phil's coat and buttoned it in the back; Phil was so interested he wouldn't tell her different, and then he told me he didn't know whether to go the way his coat or his feet told him."

The children finished their walk in laughter, and were met by a dirty and sticky pair of small boys waving an envelope.

"Mrs. Innis says dis fum yo' dear Mother," cried Kent happily.

"I bet she'll say she's comin' home!" Philip added.

"No, honey, we couldn't expect that. Oh, but you've gotten it sticky!"

"Kent upsettled the 'lasses jug," explained Philip, "so it was in the waiter and it was a lake. So dis felled in—so it was a boat."

"We wiped it off," Kent added hopefully.

"Well, it's a good envelope," David drew out the letter and dropped the faithful envelope into the fire. "Not much got through. Shall I read it aloud, Win?"

"Look at the end, David"—Winnie's throat was dry.

"Here's a message from Claire at the end—'Tell David please to keep Noe. happy for me, and tell Winnie to remember our secret, and tell Phil and Kent we went through a dark tunnel on the train; it was like a short night, and smoky, and when it was day again we were right in the station'."

"Well, she didn't die in the letter!" cried Winnie, laughing and crying together.

"Now here it is from the beginning. Just next to talking with Mother," and David read:

"Precious Children:

"You had my cards and the little note, I hope. We have been so comfortable here, and Claire has become quite used to her room, and the nurses. There are many corridors, and many small rooms opening on them and in every room some one ill. But Claire has an end room, so the passing of feet does not come as far, and she has two windows instead of one. Kent and Philip would enjoy the view from the windows—mostly rooftops, for we are five stories up. They have let me stay every night with her, and will so long as she needs me, and Father is in and out all day. One night she asked me to put out her light, and we sat for a while in the dark, talking of you all. There was Orion from her eastern window, and that was homelike. Shen Tai's picture is on the dresser where she can see it. Flowers have come, too, from friends and cousins here, so the little room is very gay.

"Now I must tell you how she is. They have made a thorough study of her, examinations and consultations every day—and she's so good and plucky about it! They are going to operate tomorrow—by the time you read this it should be over and my little girl back in her room. The great visiting surgeon spoke to me himself this morning. 'There's good chance of a cure, Madam,' he said, "if we find only, as I think and if the little lady will be patient and still for a long while.' That means a plaster-cast I know—but we won't mind anything that gives our Claire back to us, and maybe even well and strong.

"Here is Father almost ready to go out, he will add a note and mail this. Make things pleasant for Mrs. Innis and be—but I know you are!—my good children."

"And this is from Father:

"Hope you're all well and hearty. Listen well to the Seminary student on Sunday, David and Winnie. And, Kent and Pihilp, you must keep up your spirits and be looking for me with Uncle Danger at the station at the evening train next Tuesday. Unless it does not go well with Claire, I can make it. Kindest regards to good Mrs. Innis."

Good Mrs. Innis opened the door in time to hear this last.

"Very kind of your dear Father," she said. "I have tried to be conscientious in guarding the little home. But, David, my child"—she paused and looked mild at David through her thick spectacles, "I suspect a mouse. I put some cakes on the closet shelf just to keep up my strength between meals—and see here—a distinct nibble!"

David rose. "Yes'm, I see. I'll set a trap right away."

"Well, I don't know—after all, the little thing means no harm—"

"No'm—but Mother wouldn't want you bothered with a mouse." And David started for the kitchen. Mrs. Innis subsided into a chair, murmuring. "What a very strong character David is, Winnie, to be sure!"

* * *

WHAT IS GOOD?

"What is the real good?"
I ask in musing mood.

"Order," said the law court;
"Knowledge," said the school;
Truth," said the wise man;
Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," the seer.
Spake my heart full sadly:
"The answer is not here."

Then within my bosom
Softly this I heard:
"Each heart holds the secret:
'Kindness is the word..'"

—John Boyle O'Reilly.

* * *

Bees and Wasps.

"I do love honey," said Betty, one day at tea-time, as she helped herself to a large piece of honey-comb.

"Who does not?" said Arthur, "I am sure we all do."

"Is it not a shame to take away all the bees' honey after all their trouble to get it?" said Myra.

"It is, and it is not," said her father. "Honey is good for man, both as food and medicine, and we give them a good substitute."

"Here comes a wasp," cried Arthur, as one buzzed in through the open window, "and he likes honey, too," he continued as the wasp settled on the edge of the uncovered honey-dish.

"Of course he does," said father, "and that is why your Uncle Peter lost all his bees a few years ago."

"Lost his bees! Did Uncle Peter keep bees?" Betty asked eagerly.

"Yes. You were too young to remember them, so I will tell you from

the beginning. Chase that wasp away before he eats all your honey."

"He might sting me," said Betty.

"He won't. Cover the dish, then take it to the open window, and uncover it. He will fly out.

Betty did she was told, and then all settled down to hear father's story.

"One day your Uncle Peter discovered that a swarm of bees were hanging from one of the trees in his garden."

"Did you ever see a swarm of bees, father, what is it like?" interrupted Betty.

"Don't be asking questions, Miss Inquisitive," said Arthur impatiently.

"No. Arthur! don't call her names. How would any of us learn anything if we were not informed? Yes, Betty," he continued, "I have seen a swarm, and I will tell you about that first. I was staying for a few months in a country cottage, when one day I was alarmed by a great beating of sticks on tin cans, shouting, and all sorts of commotion. I looked out of the door, and saw the air thick with beers. They—the young bees—had left the hive in the garden, with their queen, and were waiting until she rested to swarm around her. The noise was made by the owner of the bees to keep them from flying away and being lost, for a swarm of bees are valuable. When she rested they all clustered around her, until they looked like a giant bunch of grapes.

"Now I will tell you about your Uncle Peter. When he discovered the swarm, he procured a hive as quickly as possible and the bees were moved into it, they settled down, and made it their home. Strange to say, another swarm came the same year, and then he had two hives of bees, and began to look upon himself as a bee-keeper! For a number of years all went well. Your Uncle became quite skillful in the management of the hives, got the honey, and fed the bees through the winter months.

"But one year he was besieged with wasps. Kill as many as he could still they came. As you know, bees always place sentinels before the doors of the hives, for they have many foes who would enter and destroy their precious honey. But this year they were attacked by hordes of wasps. The poor bees put up a good fight and many were slain on both sides, but at last the bees were defeated, and the wasps took the hive."

"Oh! what a shame!" cried Myra, "and what about the other hive?"

"Well at first your Uncle thought the second hive would fare better, as the bees were bigger and more warlike, and they put more watchers around the door of their hive. But it was of little use for in the end they too were defeated and the wasps had both hives."

"Oh, dear," cried Arthur, "could nothing be done to drive off the wasps? smoked out or something."

"Well, your Uncle was unwilling to do so, as it meant the killing of the bees as well as the wasps, and he did not wish to do that."

"And did the wasps get all the honey?" asked Betty, breathlessly.

"No, not all, for when your Uncle saw that the bees were defeated, he smoked out the wasps, and secured the honey. But no more swarms came to his garden. Now," he continued, turning with a smile to their mother, "I'll let your mother give you the moral of the story."

"And I in my turn," she said, "will ask Arthur what he thinks about it."

"I think it is like evil overcoming good, mother. Such hordes of enemies assailing the little hive, like the hosts of evil attacking the soul."

"I believe I would have said the same thing, Arthur, but they were defeated —need we be overcome?"

"No! their guardians were weak like themselves, but we may have one within us Who is strong to deliver."

"Yes, but many think they can do well without Him. They depend on their own strength to keep the evil at bay, but when strong temptation comes, they fall, and Satan and his hordes take possession."

* * *

Timmy Tinker's Gondola.

Essa was always happy to visit her cousin Margaret. Essa lived in a little cottage on a cove on the west coast of Shetland, but Margaret lived in the capital, Lerwick, in one of those stone houses built out into the water so that the waves lap around three sides of it, and if you wish to go out any way except by the front door, you have to leave by a window and jump into a boat. Of course nobody ever did leave that way, but Margaret's mother had known storms in which the waves had broken through the dining room window and swept the dishes from the table.

But this day the sea was calm and sparkling, with a very high tide as there often is in the springtime. The air was warm and the sky a radiant blue seldom seen in those foggy islands. The little girls thought it great fun to watch the waves just a little way beneath the window ledge and they promised to be careful and not lean out while their mothers went to the stores to do some shopping.

"When you look down," said Essa, "it makes you feel as if you were in a magic house floating out to sea."

"It makes me think of Venice," said Margaret, who was a year older. "Have you studied about Venice in geography?"

Essa shook her head doubtfully.

"Then I'll tell you," continued Margaret. "It's a place where all the streets are water. They call them canals, and if you want to go to the store and get an ice cream cone you have to get into a boat to do it."

"I don't believe my father would like that," said Essa. "Wouldn't it be funny to go in a boat to tend the sheep or cut the peat?"

"It's different in Venice," explained Margaret. "They go in gondolas, and there's a gondolier who has a big oar, and they sing in the moonlight and there's a white dove flying around. See, here's a picture."

"I think sea-gulls are just as good as doves," replied Essa loyally, "and Venice can't be any prettier than Lerwick is today. Oh, Margaret, look! What is that coming toward us?"

True enough, only a few yards away, a long flat boat was bobbing on the waves, and soon it was almost beneath the window.

"I'll find the old boat-hook," said Margaret, "and then we can reach it without leaning out."

"Hurry, it's coming faster," called Essa after her, but in a moment Margaret was back, and safely drew out the treasure from the sea. It proved to be a boat—evidently once the plaything of some child in a far-off land—for Shetland children did not have such toys—with painted keel and varnished deck and a stub of a mast still remaining despite its perilous journey.

"You know," said Essa, laughing in glee, "it is shaped like the gondola in the picture. Wouldn't it be fun to put some one in it and let it drift to shore?"

"Nancy might fall out and get wet," said Margaret, glancing at her doll reposing in the rocking chair. But there's Timmy Tinker," and she produced the jolliest little fellow made from a clothes-pin. He had wide-open eyes and a merry mouth painted on his round head, and he wore a little knitted jacket and blue trousers.

"Just the person for a boat ride," continued Margaret, "and if he falls out he knows how to swim. Only he might take a notion to float and go off in the wrong direction, so I guess I'll tie him in."

"And couldn't we have a gondolier?" asked Essa. "He wouldn't have to be dressed up so much."

That seemed a sensible proposal, so Margaret got another clothes-pin, and by the aid of a pencil he was given a countenance, and a few bits of bright wool made him a sash.

"His face looks queer," said Essa doubtfully, then she added cheerily, "I suppose they do, anyway, in those countries."

The gondolier, not being encumbered with clothing, was able to cling by his legs to the mast and as the boat touched the waves a tiny breeze waved the ends of his cash in a most seaman-like manner. Both he and Timmy Tinker looked very sporting and gallant and well worth admiring.

Evidently gulls thought so too, for a pair hovered about inquisitively, then one of them alighted on Tommy Tinker's head. The little girls screamed with laughter, but the gull did not mind in the least, and they finally had to twitch the string to make him fly away.

Just then they saw their mothers coming up the road, and they concluded that Timmy Tinker had been quite far enough for one day. Besides, they were interested to know the contents of all those bundles.

"We'll save the gondola," said Margaret. "I'll call it Venice and paint a V on it."

"And we can make a Viking ship out of it if we want to," agreed Essa, "and the V will be just as good. Let's put Timmy Tinker in the chair beside Nancy, so that he can tell her all his adventures.

"Perhaps he'll say he was in Venice and a dove sang on top of the mast," suggested Margaret.

"And when it's bedtime perhaps he'll tell her about Noah and the ark," continued Essa. "Be sure to bring him to my house when you come, and I hope that something just as exciting happens the next time that Timmy Tinker takes a sail."—May Whiting in Zion's Herald.

* * *

FAIRIES AND ELVES.

Eight little fairies and two little elves
Didn't know how to amuse themselves;
They ran up and down on the piano-keys
Until somebody said, "Don't do that, please."
They danced up and down on the window-pane
Until somebody said, "Please don't," again.

Then eight little fairies and two little elves
Discovered some work on the nursery shelves;
For, oh, what a mess those shelves were in!
They scarcely could tell just where to begin.
They laid all the toys in tidy rows,
A place for these and a spot for those.

Eight little fairies and two little elves,
Perhaps you have guessed who they are for yourselves.
So do keep them busy, for if you shirk,
Old Man Mischief will give them work.
But if they have plenty of work and play,
Old Man Mischief will keep away.

—Author Unknown.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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NURSE, GRADUATE, MIDDLE AGED, EPISCOPALIAN, wishes position in school. Home for aged. Mission hospital, or other Episcopal institution. Moderate salary. Address M. Rudkin, 51 W. High St., Gettysburg, Pa.

DEATHS

MRS. MARY WHITE CORMACK.

At the Protestant Episcopal Church Home on Friday, March 1, 1935, there entered into life eternal MARY WHITE CORMACK, the mother of William Cormack, of Richmond, Va.

This beloved woman had for twelve years been the superintendent of the Home. With gentleness but firmness she administered the affairs of that large household, and made it not a refuge, but a home, where kindness and consideration for others drew strangers together into one great family. She had in rare measure that great gift—an understanding heart—and the frailties and feebleness of old age found in her a depth of patience and unselfishness that was unexcelled.

Through her capacity for the administration of the Home and her wisdom in its guidance, she won the confidence and affection of its Board, who record her loss with deepest sorrow. Such devotion did she bring to her labors, such peace and rest to her charges, truly might it be said of her—

"Well done, thou good and faithful servant,
"Enter thou into the joy of thy Lord."

MRS. OSWALD OGDEN.

MRS. ALYS MACGILL DREWRY OGDEN, wife of Oswald Ogden, of New Orleans, La., died at her home in Bay St. Louis, Miss., on Monday morning, February 18, 1935, at 5:30 o'clock, after an illness of a few days.

Mrs. Ogden was born at "Mineola", Chesterfield county, Va., on April 18, 1875, at the home of her parents, the late Dr. Samuel Davies Drewry and Alice Macgill Drewry, and was related to many prominent families in this section of Virginia and in Maryland.

She was a granddaughter of the late Henry Tandy Drewry and Martha Amelia Davis Drewry, of "Falls Plantation", in Chesterfield county, Va., and on her maternal side was a granddaughter of the late Dr. Charles MacGill and Mary Ragan Macgill, of Richmond, formerly of Hagerstown, Md.

Her girlhood was passed in Richmond, where she attended Miss Mary Johnson's school and the school conducted by the late Professor John H. Powell, and where she had made many friends, and will be remembered for her unusual beauty and charm.

Mrs. Ogden married Oswald Ogden, of New Orleans, son of the late Judge Robert N. Ogden and Sara Beattie Ogden, of that city. Mr. and Mrs. Ogden for some years resided in New Orleans, but in recent years they had made their home at Bay St. Louis, Miss.

Mrs. Ogden is survived by her husband, two daughters, Mrs. E. Bruce Fergusson and Mrs. Sara Beattie Ogden Paredes; two sons, Samuel Davies Drewry Ogden and Oswald Ogden, Jr., and two grandsons, Oswald Ogden Paredes and Oswald Ogden III. She is also survived by four sisters, Miss Mary Macgill Drewry, Mrs. Frederick Olia Bertrand, Mrs. B. Frank Deford and Mrs. John E. Deford, and a brother, Cooper R. Drewry.

Funeral services were held from her home in Bay St. Louis, Miss., on Tuesday afternoon, February 19, 1935, at 3 o'clock, the Rev. Mr. Girault Jones, of Christ Episcopal Church, officiating. Burial was in the family lot in Bay St. Louis, Miss.

CHURCH INTELLIGENCE.

(Continued from page 17.)

terial possessions with under-privileged people. The Church must address itself to this root cause or else accept continual defeat in the face of the problems of modern life.

The Rt. Rev. Henry K. Sherrill, D. D., Bishop of Massachusetts, closed the meeting and spoke of the need for systematic, and practical devotional habits in preparation for Lent. He admonished the clergy concerning the need for regular reading, and to beware of falling into a dull routine in their parish duties. Particularly he advised not to over-emphasize the Church's failures which is easy to do, but to set forth the positive, the glorious, the sacrificial, the triumphant and radiant aspects of her life.

SOUTHERN VIRGINIA.
Rt. Rev. A. C. Thomson, D. D., Bishop.

Vestrymen's Association of Tidewater Virginia.

At a dinner held in Old St. Paul's, Norfolk, Thursday night, March 7, the vestrymen of Norfolk and Princess Anne Counties, including the cities of Norfolk anld Portsmouth, organized the Vestrymen's Association of Tidewater Virginia. In the By-Laws, which were adopted, it was stated that the purpose of the organization is to enlist the activities of men in all matters pertaining to the welfare of the Church. Eligible for membership are all vestrymen, ex-vestrymen and the clergy canonically resident in the designated territory. Colonel Mann, who presided at the dinner, was elected President. The other officers were: Vice-President, E. W. Maupin; Secretary, Rufus Parks; Treasurer, E. B. Kyle. An executive committee was also elected. An inspiring address was given by the Rev. Dr. Henry D. Phillips of Columbia, S. C., his theme being Christian Discipleship as applied to present-day conditions. About 135 men were present.

N. E. Taylor.

MARYLAND.
Rt. Rev. E. T. Helfenstein, D. D., Bishop

Mass Meeting of Church School Children.

The Rt. Rev. Frank W. Creighton, D. D., Suffragan Bishop of the Diocese of Long Island, was the speaker at the pre-Lenten Mass Meeting for the Church School children of the diocese, held in the Church of St. Michael and All Angels, Baltimore. The church was crowded and the meeting a great success.

Remarkable Record.

Bishop Helfenstein was the preacher at the noonday Lenten service in old St. Paul's Church, Baltimore, on Ash Wednesday.

On the same evening, the Bishop preached for the thirty-fourth consecutive Ash Wednesday in St. Anne's Church, Annapolis. This is quite a record and a splendid congregation greets him each year. It is one of the things he looks forward to from year to year.

It is with much regret that the Diocese of Maryland records the death of one of its leading laywomen—Mrs. John S. Fulton. For over twenty years Mrs. Fulton has been the Diocesan Chairman of the United Thank Offering, and her untiring efforts have always led to the success of the offering in Maryland. She will be greatly missed.

The Rev. Ernest C. Earp, of Bryn Mawr, Penn., conducted the Meditations and Prayers at the annual Quiet Day for the Clergy of the diocese on Friday, March 1, in the Church of the Redemer, Baltimore. His addresses were most helpful and about seventy-five clergy benefited by them.

At one o'clock the clergy were guests of the Bishop at luncheon.

Dr. Larkin Glazebrook has just completed a Mission in the Church of the Resurrection, Baltimore. The Rev. Chester L. Hults is priest-in-charge.

Miss N. Evelyn Parsons.

The Standing Committee of the diocese, chosen at the late Convention, consists of: President, the Rev. Benjamin B. Lovett, D. D.; Secretary, the Rev. Roger A. Walke; the Rev. Robert S. Chalmers, D. D., the Rev. Noble C. Powell, D. D., Dr. Joseph S. Ames, Mr. Herbert M. Brune, Judge Henry D. Harlan, Mr. Blanchard Randall.

NORTHERN INDIANA
Rt. Rev. Campbell Gray, D. D., Bishop

The Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana, called the clergy of the diocese together at St. James' Church, South Bend, for a day of devotion and conference, March 4. Following the Holy Communion, Bishop Gray gave two meditations on the Life and Work of a Priest. The remainder of the day was spent in a round-table conference on the Forward Movement. Plans were made for taking part in the Movement throughout the diocese.

The following committee on the Forward Movement was announced: The Very Rev. Earl Ray Hart, LL. D., Chairman; the Rev. Frs. W. J. Lockton, L. C. Ferguson and J. McNeal Wheatley;

Messrs. J. A. Johnson, Secretary; Duncan J. Campbell, James H. Haberly and Walter Crandell.

Mrs. Torrence Leaves Bequest.

Gethsemane Church, Marion, Indiana, the Rev. Henry L. Ewan, rector, has received a bequest of $2,000 from Mrs. George Paull Torrence, who died on February 23. Mrs. Torrence was the widow of a former rector of the parish and had long been active in the life of the parish, particularly the Woman's Auxiliary. A daughter, Mrs. Rebecca Torrence Standring, is a missionary at Soo Chow, China. For many years Mrs. Torrence had made her home with another daughter, Mrs. Archie Price of Marion. The bequest has been added to the Endowment Fund of the Parish.

A. L. Schrock.

BETHLEHEM

Rt. Rev. F. W. Sterrett, D. D., Bishop

The New St. Mary's Chapel.

The new St. St. Mary's Chapel of the Pro-Cathedral Church of the Nativity, Bethlehem, Penn., was consecrated at a service held March 5.

The new chapel is part of Building Program of Seventieth Anniversary Year of "Faith and Progress." The building program is operating on "Pay-as-we-go" basis and is over half completed.

The name is derived from the fact that we also have Old St. Mary's Chapel still in use. The new St. Mary's Chapel is built through the gift of St. Mary's Guild.

Participants in service of consecration were: the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem; the Ven. Harvey P. Walter, Archdeacon of Bethlehem; the Very Rev. E. G. N. Holmes, Dean of Leonard Hall and Associate Missions; the Rev. Merrill M. Moore, rector of Trinity Church, Bethlehem; the Very Rev. Walter H. Gray, Dean and Rector, Pro-Cathedral Church of the Nativity.

The chapel is to be open daily for meditation and prayer and to be used for smaller services.

MISSIONARY DISTRICT OF SPOKANE

The Rt. Rev. Edward M. Cross, S. T. D., Bishop.

Forty-third Annual Convocation.

"Launch out into the Deep" was the text and advice of the Rt. Rev. Peter Trimble Rowe, veteran seventy-eight-year-old Bishop of Alaska, to the clergy and laity of the Missionary District of Spokane, assembled in the Cathedral of St. John the Evangelist, Spokane, Washington, for their forty-third annual Convocation.

Bishop Rowe delivered the sermon at the opening celebration of the Holy Communion at 11 A. M. and again at the Evening Service at 8 P. M. At four in the afternoon he addressed the annual meeting of the Young People's Fellowship.

All this on Sunday, February 17. On Monday he was the main speaker at the annual banquet held in the crypt of the cathedral, with some three hundred and twenty-five present.

Five new clergymen were presented to Convocation at the morning session on Monday, and the District is now fully manner.

Youth markedly predominates.

Delegates elected to the Synod of the Pacific were: Clerical—Very Rev. Charles E. McAllister, Rev. Thomas E. Jessett, Rev. Donald Glazebrook; Lay—Messrs. L. L. Sterling, Jay W. Fancy, H. C. Whitehouse.

Tuesday was Woman's Auxiliary Day. Mrs. Alice M. Stevenson was re-elected President of the District Woman's Auxiliary.

Bishop Cross, Bishop Rowe, and Mrs. Edward M. Cross were the principal speakers to the women.

Ben Jones was elected President of the Young People's Fellowship at the Sunday afternoon session.

The Forward Movement was stressed by Bishop Cross, who is a member of the National Commission.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

The Forward Movement.

Bishop Hobson, Chairman of the Forward Movement, visited Grand Rapids on March 8, as the guest of the Rev. Lewis B. Whittemore and of the Council of Guilds and the Men's Club of Grace Church. At the suggestion of Bishop McCormick, an invitation was extended to the clergy and people of the Diocese of Western Michigan. Two hundred and thirty-five women attended the luncheon, and a little over two hundred men attended the dinner, representing most of the parishes in the diocese. In the afternoon Bishop Hobson met the clergy in conference. The Churchwide Communion was generally observed on the first Sunday in Lent with Bishop McCormick preaching on the Forward Movement in Grace Church. It was arranged to place an order for 5,500 copies of the proposed Easter-Whitsuntide leaflet and to request the clergy to distribute the leaflets among their people and to prepare for the proposed Corporate Communion on Whitsunday.

WESTERN NORTH CAROLINA.

Rt. Rev. Robert Emmet Gribben, Bishop.

Clergy Conference.

Bishop Gribbin presided at a Clergy Conference and conducted a Quiet Day for the Clergy of the diocese in Asheville, on February 26 and 27. The conference covered all phases of parochial life, from the Missions Quota to the parson's recreation. The discussions were animated, thorough, and stimulating. The Quiet Day in preparation for Lent, was largely based on the Ordinal.

The clergy met in the Parish House of Trinity Church. The Corporate Communion on the second morning was at St. Mary's Church, Grove Park.

A. W. Farnum.

PERSONAL NOTES.

(Continued from page 2.)

With his brother, the Rev. John A. Wright, rector at St. Paul's, Augusta, Ga., and his father, Dr. David Cady Wright, at Christ Church, Savannah, Ga., the continuity of the Wright family in the pulpit seems to be assured.

Ordinations.

The Rev. John W. Hardy was advanced to the priesthood by Bishop Thomas C. Darst in St. Andrew's Church, Columbia, N. C., on March 4. He was presented by the Rev. A. C. D. Noe. The sermon was preached by the Rev. Charles E. Williams. The Epistle was read by the Rev. Worth Wicker; the Gospel by the Rev. George F. Hill; the Litany by the Rev. Stephen Gardner. Other clergy present and joining in the imposition of hands were the Rev. Messrs. W. R. Noe, Sidney E. Matthews, W. H. R. Jackson and E. F. Moseley.

Mr. Hardy will remain in charge of St. Andrew's, Columbia; St. David's, Creswell, and Galilee Mission, Lake Phelps, where he has served as deacon.

The Rev. Edward C. McConnell was advanced to the priesthood by Bishop Thomas C. Darst in the Church of the Good Shepherd, Wilmington, N. C., on March 5. He was presented by the Rev. E. W. Halleck. The sermon was preached by the Rev. W. H. Milton, D. D. The Epistle was read by the Rev. David Yates; the Gospel by the Rev. W. M. Latta; the Litany by the Rev. John B. Gibble. The Rev. Alexander Miller was also present and joined in the imposition of hands.

Mr. McConnell will remain in charge of the Church of the Good Shepherd, where he has served as deacon.



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THOUGHTS for the THOUGHTFUL

"The bigger the work, the greater joy in doing it."—Henry B. Stanley.

"We are not saved for safety only, but for service."

It seems to me that true faithfulness to grace is best proved by steadily facing one's actual duties.—Fenelon.

A dewdrop is shaped the same pattern as the globe of the earth, and the smallest rivulet is the Grand Canyon in miniature.

Teach Thou, and we shall know indeed
The truth divine that maketh free;
And knowing, we may sow the seed
That blossoms through eternity.
—R. W. Gilder.

A sober mind will comfort find
When frenzied hearts are riven,
And quietness will ever bless
With little hopes of heaven.

We know in our hearts that we cannot build the new world alone no matter how strenuously we live. But Paul told of a present Christ come into human life to help in just that struggle. Of Him the Church must tell, of His salvation which is available for men, for the saving of institutions as well as souls.—Dr. W. E. Brooks.

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
Oh, tread the city's streets again,
Till sons of men shall learn thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God."

Everywhere the Gospel bids the Christian to take sides against himself. He is to stand ready to forego his surest rights, if only he is hurt by so doing; while on the other hand, he is to be watchful to respect even the least obvious rights of others.

Do that which is assigned to you, and you cannot hope too much or dare too much. There is at this moment for you an utterance as brave and grand as that of the colossal chisel of Phidias, or trowel of Egyptians, or the pen of Moses or Dante, but different from them.—Emerson.

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Vol. 100. RICHMOND, VA., MARCH 23, 1935. No. 12.

A SELF-QUESTIONING FOR LENT

Thy life was given for me; Thy blood, O Lord, was shed,
That I might ransomed be, and quickened from the dead.
Thy life was given for me; what have I given for Thee?

Thy Father's home of light, Thy rainbow circled throne
Were left for earthly night, for wanderings sad and lone.
Yea, all was left for me; have I left ought for Thee?

And Thou hast brought to me, down from Thy home above,
Salvation full and free, Thy pardon and Thy love.
Great gifts Thou broughtest me; what have I brought to Thee?

—Francis R. Havergal.

LETTERS TO THE EDITOR

The Massnutten Academy
Woodstock, Virginia.
Congratulations That Encourage.
February 27, 1935.

Mr. Editor:

I wanted to write you a brief note congratulating you upon the celebration of your anniversary some weeks ago.

I have been reading your paper for a number of years with a great deal of pleasure. I read several of the Church papers, my own included, the Reformed Church Messenger. I get a great deal of spiritual comfort from the reading of your pages, and I like your set-up very much indeed.

I just wanted to send you this little letter of appreciation, assuring you that I enjoy following the news of your Church, as expressed in the Southern Churchman, and I wish you every encouragement and success in the years which are to follow. The Church paper has a difficult road to travel, but it serves a magnificent purpose in the grand scheme of spreading the gospel and good will.

With kindest regards, I am,

H. J. Benchoff.
Head Master.

Personal Notes

Ordinations.

Priest.

The Rev. Robert W. Woodroofe, Jr., deacon, was ordained to the priesthood by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, at a service in Christ Church, Bloomfield Hills, Michigan, on Saturday, March 16, at 10:30 A. M. Mr. Woodroofe's father, the Rev. R. W. Woodroofe, D. D., formerly rector of St. John's Church, Detroit, and now residing in Woodstock, Ontaria, presented the candidate for ordination. The sermon was preached by the Rev. Gordon Matthews, rector of St. Andrew's Church, Detroit.

Following the service, a luncheon was served in the parish house, to which all clergymen in the Diocese were invited.

Mr. Woodroofe is a graduate of the University of Michigan and the Episcopal Theological School at Cambridge, Mass. He was ordained to the diaconate last June by Bishop Page. At present he is attached to the staff of Christ Church, Bloomfield Hills.

Deaths.

The Rev. William Edgar McCord, seventy-seven, former chaplain of New York's famous Seventh Regiment, died at his home at Southern Pines, N. C., March 15, after an illness of several months.

A native of Vandale, Ill., Mr. McCord went to New York after graduating from Blackburn College and was ordained in the Presbyterian ministry after studying at Union Seminary. After years of settlement work in New York's East Side, he was ordained an Episcopal minister by Bishop Vincent of Cincinnati, where he served in the pro-Cathedral until becoming assistant to Dr. Rainsford at St. George's Church in New York.

He later had parishes at Bayside, L. I., Windsor, Vt., and Rock Hill, S. C.

He served as chaplain in France for the New York regiment, and later as service chaplain of the Twenty-seventh Division, A. E. F.

His widow survives. Funeral services were held Monday, March 18, at Emmanuel Church, Southern Pines, with burial at Bethesda cemetery, near the tomb of Walter Hines Page, wartime ambassador to England.

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EDITORIALS

Vol. 100. RICHMOND, VA., MARCH 23, 1935. No. 12.

A Really Great Man.

In the death of Michael Pupin, America loses one of her really great men.

When we calmly ask a telephone operator to connect us with some very far off place and hear distant voices as though they were in the next room, we have grown so accustomed to such phenomena that we forget it was only a few years ago that long distance was a proverbial joke. We also forget, or perhaps do not know, that it is due to the work of Michael Pupin that this great boon has been granted to us.

Generally speaking, we think of practical scientists as men with little or no religious life in the ordinary acceptance of the word. But on investigation we find that Pupin was one who felt that in all of his discoveries he was growing nearer to God and was guided by His Spirit. In fact, Professor Pupin often told the story of the time he was to preach at the Chapel of Columbia University and, walking over, he met one of his women pupils. When he told her where he was going, she expressed astonishment that he should be going to church and even about to preach, and then he realized how many foolish young people thought of religion and science as incompatible.

Pupin always felt that the real discovery of any life would be the discovery of God, and his influence will live on in the reverence with which he always approached a scientific problem, because he felt that he was indeed in touch with the Author of the Universe.

But Pupin was an example of something else. He was the immigrant boy who contributed his all to America, his adopted country, and proved that when given proper welcome and environment, we could have a rich addition to our land from the multitudes of nations and tongues that have come to our shores.

There is a feeling, even with civilized people, that all crime and disorder comes from the foreign element. As a matter of fact, statistics prove that the "good old Anglo-Saxon" stock furnishes us our leading criminals, but even so, we are apt to distrust the foreigner. Pupin was a foreigner. He grew into one of our best and finest Americans to whom we owe much in comfortable living. He proved that from those who came with dreams of opportunities, America could be enriched physically and spiritually. He was truly a great man.

Perhaps when we learn to surround the foreign element with opportunities for decent recreation and education, we will learn that it, too, will make great Americans.

What America Is Reading.

In the current "New York Herald Tribune Books," Thornton Wilder's "Heaven's My Destination" tops the fiction list with "The Forty Days of Musa Dagh" second. In the non-fiction list Alexander Woolcott's "While Rome Burns" is the leader, with Dr. Douglas Southall Freeman's marvelous biography of R. E. Lee second. It is all very revealing.

We have heard many comments about all of these books, and they probably reveal Americans better than anything else. We are puzzled over George Marvin Brush and wonder at times if Wilder is making fun of Christians in general, or does he really admire his hero? We wonder also if the success of Brush is not due to the same reason that we want to read about R. E. Lee.

Not for a moment do we think Robert E. Lee was a George Marvin Brush. But it isn't always that an expensive book, well written, is a best seller, and the quality that Lee and Brush have in common is the quality of sturdiness. That is something America admires, even though she realizes it is a quality rare and seldom met with in actual life. Brush was impelled from one compelling motive and Robert E. Lee was the ideal that we wish our boys could become, but which we fear they will not ever be.

"While Rome Burns" is what is fashionable today. Smart chatter in which the quip is greater than the thought and in which as we read we like to think Woolcott is admitting us to his own clever level of conversation and being witty and interesting for us at someone else's expense. It has all the flavor of the refined man who can afford to be vulgar, as we in our smart moments wish we could be and which we never have made a success in being.

So our reading list shows us in our various dream worlds. At best we would be Lees. In simplicity we admire Brush, in real practice we would like to assume the attitude of Woolcott. In actuality we are none of these.

Are we naive or simple when we hope that some-day on the best seller list we can find such books as "What Did Jesus Think?; Studies in the Mind of Christ," or Archbishop Temple's "Nature, Man and God"? America longs for virtue and she longs for brilliant minds. We like to think of a past hero in possession of truth that makes men free, and we secretly admire the strength of our modern Don Quixote, but we know little about the depths behind either of them. Some-day we may know how to read—admirable as the present reading may be.

Church and World Problems as Others See Them

The Witnessing Church.

Church of England Newspaper, March 1, 1935.

If a call to penitence is to sound in the ears of the nation there must first be penitence in the Church; and perhaps this year that should be the main concern. We have been torpid and supine while the people drifted away from God.

We see with thankfulness a changed attitude in the new "youth" of today, who show a concern for the things of God at least as great as is apparent in any other section of the community. Surely these could be trained to become teams of messengers.

Why should not a team of witness go from one parish to another to join in a campaign of witness, just as they go to play football or cricket? They would need to be coached; so do the cricketers. The clergy, who cannot deliver the testimony themselves, except on rare occasions, could often find time to coach them; they would give their freshness, their enthusiasm, their challenge to the sluggishness of the complacent. It may be hard to stir to this activity those who are set in a shyness of speaking about God which (let us acknowledge it) has its roots in reverence. But the young could be trained and sent out; and what a torrent of spiritual eagerness might be released.

We have become so anxious about correctness: What will the Church Union say? What will the Church Association say? What will Rome say? Why should we care? An orthodox preacher who makes the Gospel dull shuts the gate of salvation to many; an accidentally heretical prophet who makes it thrilling throws that gate open. It is not dreadful that crude expressions should be used if the Church is not committed to them. Why cannot we see the Good News carried in every direction by young knight-errants who believe in it and mean to let it guide their lives?

If what is done is to be effective it must be seen and felt as an activity of the official Church in diocese and parish. Free lance movements may do much; we should thank God for them. But England will be converted only when the real Church, the regular church-going folk, become witnesses not only to the faithful by their loyalty, but to the indifferent by their testimony. It is not asked that every Church-member should actually preach in open places or elsewhere; it is asked that every congregation should be a fount of testimony from which the witnesses go forth, knowing that its hopes and prayers are with them.

May the Spirit once more, like a rushing, mighty wind, descend upon the waiting Church, giving it, as of old, the gift of utterance!

Burning up Money.

Presbyterian of the South, March 6, 1935.

Cigarettes in the lips of men and women are being smoked at a rate that is almost inconceivable. According to late Government reports, during the year 1934 there were consumed in this country 125,611,000,000 cigarettes. This is a number beyond comprehension, but a better idea of it may be had when we realize that this means just about 1,000 cigarettes for each man, woman, and child in this country. Though vast numbers of men, and a great number of women are smokers, it is still true that there are more people who do not smoke than there are who do.

Among the non-smokers of cigarettes are many of the older men, very few women past middle life are smokers, and then the great multitude of small children are still free from the habit. It is probable that these classes of non-smokers make up at least half of the population. This means, therefore, that those who smoke must consume double the number of the average for the whole population, or an average for the smokers of not less than 2,000 a year.

Think for a moment of the cost of this smoking. At the low average of 10 cents a package they cost $1,256,110,000. Saving that amount and using it for the necessities and beneficial comforts of life would aid very greatly in relieving the financial stress of the country.

It is interesting to see what the cost of those cigarettes could have paid for.

2,000	Churches at $5,000 each	$ 10,000,000
2,000	Manses at $2,500 each	5,000,000
2,000	Preachers' salaries at $2,000 each	4,000,000
2,000	Preachers' automobiles at $750 each	1,500,000
2,000	School buildings at $2,000 each	4,000,000
2,000	Teachers' salaries at $1,200	2,400,000
500,000	Suits for men at $20	10,000,000
500,000	Women's dresses at $15	7,500,000
1,000,000	Pairs of shoes at $4	4,000,000
500,000	Children's outfits at $10	5,000,000
100,000	Homes at $2,000	200,000,000
500,000	Barrels of flour at $10	5,000,000
500,000	Families, other food, at $1,000 a year	50,000,000
100,000	Education for year at $500 a year	50,000,000
100,000	Horses and mules at $125	12,500,000
100,000	Cows at $50	5,000,000
1,000	College endowments at $100,000	100,000,000
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	Foreign Missions	200,000,000
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	Christian Education	100,000,000
	Ministerial Relief	100,000,000
	Endowing 100 Church papers at $100,000	10,000,000
	General Relief	150,110,000
	Total	$1,256,110,000

What a conflagration! Smokers, what do you think about it? Are the cigarettes worth it?

Pupin Envisaged Life Beyond Grave.

The New York Times, March 14, 1935.

In his straightforward manner, as if he were stating an axiom of mathematics, he affirmed his belief in God: "Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle, a definite, guiding principle which leads from chaos to cosmos. I choose to believe in this coordinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings. We can place utmost faith in this divine intelligence. There is dependability, continuity everywhere present in the universe."

"Where do you think this divine intelligence resides?" he was asked.

"In the soul of man. In that great world within us divinity resides."

"Then you don't believe science is drawing men away from God?"

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THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

What God Can Do Through Our Human Nature

The present state of things in the world at large, seems to prove conclusively that man by himself is quite incapable of controlling and guiding human events in such a way as to promote the general good. Men have tried to bring about a better state of things, but the present situation proves that some wiser and better guidance is needed to solve the problem. It may be that God has left men free to manage things for themselves in order that they may realize their own helplessness in the matter and their need of His help.

God Working Through Human Nature.

For God has shown by His sending His Son, Jesus Christ, into the world, that our human nature can be used by Him to accomplish far greater things than men can bring about by themselves. He has also shown that man's nature is capable of being linked with His own in such a way as to raise it far above the ordinary level. The Incarnation is the most wonderful proof of this, because it shows that God, in the Person of His Son, was able to unite Himself to our human nature so that He became Man and lived a human life. Jesus Christ was the Son of Man as well as the Son of God and He used His human nature to reveal God to men and to make known His Will with regard to them. It was through His human nature that He demonstrated the fact that God is Love, both by words and loving deeds of kindness and mercy and also by His Death upon the Cross as an atonement for the sins of the whole world. He also gave us a perfect assurance of a future life by His Resurrection from the dead and by His Ascension into Heaven. All this was carried out through His sharing our human nature and thus revealing to us its kinship with the Divine.

Man's Kinship With God.

God evidently created man with a capacity for union with Himself, and with the possibility of sharing His mind and purpose and also of being able to grow in likeness to Him. For Christ Himself said in His Sermon on the Mount:—"Be ye therefore perfect even as your Father which is in Heaven is perfect." St. Paul also says:—"We all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. All this shows clearly that we have the power to rise above the ordinary level of human nature and to exert an influence which would go far beyond that which is possible to men not thus inspired.

Human Nature Raised to a New Level.

It has been often said that you cannot change human nature, but when it is linked to the Divine Nature and is influenced by the sanctifying power of the Holy Spirit, then human nature is endowed with possibilities, the full extent of which cannot be measured. For instance, who would have thought it possible that Simon Peter, the humble fisherman on the Sea of Galilee, would, by associating himself with Jesus Christ, become the chief among the Apostles and the leader of the greatest spiritual movement of all time? Or who would have dreamed that Saul of Tarsus, a Pharisee of the Pharisees, and the chief persecutor of the early Christian Church, would become the Apostle of the Gentiles, spreading the influence of the Gospel throughout the Roman Empire?

God Can Use Human Nature as He Did Then.

These are but instances of the way in which God can use this human nature of ours to further His own ends, and to bring about a transformation of world conditions. If human nature is always the same, it is just as capable of being used by God to fulfil His purpose now as it was in the first century of the Christian era. But we must be ready and willing to be used by Him and to believe that He can use us as His instruments for making the world what He wishes it to be. The Christian Church is powerless to do this, because her members, and even her leaders, have not the faith and courage to believe that God will support them with the necessary power to make their efforts effective.

Christianity Could End War.

Christianity certainly could end war if those who profess to be followers of the Prince of Peace, were sufficiently imbued with His Spirit, to insist upon His Will being done, no matter what the consequence to themselves might be. St. Paul wrote in his Epistle to the Romans:—"If any man have not the Spirit of Christ he is none of His." But the Spirit of Christ implies Christian Brotherhood and there can be no true brotherhood where men are willing to kill their fellowmen and to take part in the dreadful inhumanities which were only too common in the Great War. For the facts which have been revealed, especially of late, with regard to these inhumanities, prove that there can be nothing in common between Christian Brotherhood and modern warfare. It was a shock to men's minds that the Church was not able to prevent the Great War, and that shock still lingers in men's minds, as Bishop Mann has recently written.

Christianity and the Future of War.

What is being done to prevent the manufacture of poison gases intended to be used by bombing planes in poisoning the atmosphere of whole cities without regard to the fact that women and children will also be the victims of this diabolical kind of warfare? It has been often said that another great war like the last, with its still more effective weapons of destruction, will destroy our modern civilization. What, then, is going to save civilization if it is not the religion of the Prince of Peace? God has clearly and manifestly shown that He can use human nature in such a way as to raise man above himself to heights never before realized, except in the case of Jesus Christ and of the greatest of saints. And yet, with this vision clearly revealed to us, we seem to be ready to tolerate and submit to the degradation of our nature to a level of brutality and barbarism hardly equaled even in former times. God calls us to rise above ourselves to that loftier level where Christ has led the way. Why, then, should we take the downward path which leads to destruction?

Christianity as a Religion of Redemption

By

The Rev. Albert T. Mollegen, Sometime Instructor in the Virginia Seminary.

THERE are two ways by which we may approach our subject. We may see it only as another article amid thousands of articles in religious magazines, and hence only a piece of literature, interesting or not as the case may be. Or we can see it realistically as the pivot point of a universal drama about which turns all that is meaningful in life which has been, which is, and which shall be. The latter view deeply involves us, as we have been, as we are, and as we shall be eternally. From such a point of view we become a part of the hordes of men who have thronged the face of the earth for half a million years or more, and, like them, we frame our question and put it to the universe, "What shall we do to be saved?"

Naturally, men have meant a variety of things by the "salvation" which they have coveted because their concept has been necessarily shaped and colored by the historical peculiarities of their age and their immediate status in that age. Thus Israel in bondage to Egypt looked for redemption from the tyranny and land of Pharaoh; in Canaan from the enemies which surrounded her there; and later, in Babylon from Assyrian oppression. Again men have hoped for escape from demons and satans, disease and catastrophe, poverty and injustice. But the Prophets of Israel penetrated closer to the heart of the matter when they understood that men's need was escape from the Wrath of God who holds all things in His hands. Nor was it difficult for them to understand that, insomuch as God was righteous and just, the real need of men was to be redeemed from their own sin by which they earned the Wrath of God. A profounder answer to the problem of redemption has never been given, for it meant that men were not only redeemed from something, the punishing hand of God, but also to something, the favor of God. The idea and the experience which underlies it has been plumbed for its deeper meanings by the Christian religion, but the original insight has never been forsaken. It is popular to maintain that Jesus abolished the fact which the Prophets called the Wrath of God but the idea is without foundation except in the wish-thinking of poor sinners. The fact still remains as any one can see in the world about him at the moment. Nor was it neglected by Jesus. If we read the Gospels without a blind spot in our eye we will find that a large part of Jesus' teaching has to do with penalties which inevitably follow certain attitudes of life and courses of behavior. "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43), symbolizes an inherent part of the teaching of Jesus. What Jesus did do in reference to the fact of inexorable punishment for sins was to make some men understand that it is not the Wrath but the Love of God which is made manifest. Only when men confuse one kind of indulgent human love with Divine love does there arise a contradiction between punishment and love. Many persons have never dreamed of a Lover who punishes the beloved for the beloved's salvation, although the act is more painful to the Lover than the loved one. But even a superficial survey of the present collapse of Western Civilization ought to awaken them more surely than any words, even our Lord's about the "outer darkness," or St. Paul's inescapable pronouncement, "the wages of sin is death." The sure fact of such a love is set down by Bishop Tucker in his recent book, "To forgive where there is no sufficient penitence or moral change shows not a higher but a weaker quality of love, which, because the sentiment of affection is not balanced by a regard for righteousness, neglects the real good of its object. Such love is in reality selfish, when in its yearning for a quick reconciliation with the loved one, it shrinks from the stern and painful task of insisting upon penitence as a condition of forgiveness." (Providence and Atonement, p. 79-80). It is not an obsolete religion which knows that "the fear of the Lord is the beginning of wisdom." The "Good News" of our Lord began with "Repent ye." The Kingdom of God was at hand and repentance—that is, a "change of life" not merely "contrition"—was the necessary condition by which the few would enter into that Kingdom.

BUT such words as "sin," "repentance," "Kingdom of God," "eternal life," and "redemption" are meaningless unless they have actual content for us. That they have lost meaning for our age is quite evident in a thousand ways, one of the extreme cases of which is the good lady who assured a minister that she was worried only about her one great sin, that of driking two cups of coffee a day. Christianity is no less free from those who would escape sharp issues by refusing to see them than is the secular world which has made necessary the psychiatrists. The major criticism of our age is that we have to pay people to be honest with us about what we are. Christianity, nevertheless, is the only social force which has an absolute definition for such words. That absoluteness lies in the historic figure of our Lord from which such life values as those which lie behind our words take their meaning. No other figure remotely approaches Jesus of Nazareth as the incarnation and personalization of love, it is true. But also no other figure brings the clear and concrete judgment upon us that He brings. Before Him the demonic in us cries out that He is come to destroy; the sinful part of us begs, "Depart from me; for I am a sinful man, O Lord." And this is not because of any mysterious and incomprehensible aura of holiness that strikes us with awe in His presence but because of a simple and comprehended moral quality which He possesses. The Incarnation does not condem men in that God is a better God than men are gods, but in that God is a better man than men are men.

And here the real issues arises. Are we willing to let Jesus teach us what He is; or are we, like Judas Iscariot, going to attempt to force Jesus into the mould of what we think He ought to be? The latter behavior has been the habit of Christianity which is responsible for its present social impotence. Whatever else we do, let us cease to soften and blur the clear figure of the Gospels. His meaning can be put simply without robbing it of any of its absoluteness. Jesus affirmed all of human life more than He affirmed His own. And He laid that obligation upon all men to the degree that they are able to bear it. God, He preached, loves all men without regard to the cost of such loving. And imitation of God is the obligation of all men; they must love each other like that. "Be ye perfect even as your father in heaven is perfect." To fail to understand this is to fail to understand the fundamental nature of our Lord, his God, and the religion we profess.

THERE are two great dangers in stating Christianity so simply and so starkly. The one is that the great demand—because of its very absoluteness—shall be deemed hopelessly idealistic and impossible. This is the attitude of most Christians today. The other danger is that the inevitable cost of meeting such a demand shall cause many to shrink back and becloud the issue with subtle rationalizations, or withdraw from the ranks altogether. Multitudes of

persons are symbolized by the rich man who understood Jesus too well, "but his countenance fell at the saying, and he went away sorrowful." The price of redemption was too great. He is the symbol of Jesus' whole race which would not cease to regard its religion as a "special privilege" and see it as a treasure entrusted to the race by God in order that the race might share it with the world. He is also a symbol of our world which shares nothing, not even the fruits of its fields and its industry except at a "profit."

If we desire to be real and honest about our religion it is necessary that we face the fact that its cost has always been great. That is not the greatest nor the most significant fact, but it is a fact quite undeniably. It is not for nothing that a Cross stands at the heart of our history and our Gospel. It has two messages, one glorious, one terrible. The first is "God loves to the point of such a sacrifice." The second, "The world hates God this much." The Cross says very plainly that the life of God cannot be fully lived out upon this earth as it is now, because we will slay it rather than face it. So far in history, it is profoundly true that "Incarnate God is a murdered Jesus." The mental agonies of theologians and preachers who seek to obscure this fact have but made it clearer. How lightly we concur in the pulpits' generalization that "we daily crucify Jesus" and how very little we understand this in concrete fact. At least we can be frank if we will. For instance, we share in a high standard of living while many of our brothers at home and abroad live in poverty and dire lack of any kind of opportunity to become persons. That standard is maintained by American imperialism and the cruelty of our whole system of economic distribution. Again, we share the opportunities of a self-appointed "chosen people," the white race, which has miserably rejected the obligation which God has laid upon it in regard to races of other colors. We have helped to confuse the issue by identifying racial brotherhood with such ideas as racial commingling and intermarriage which are not necessarily involved. We have participated in and will again participate in international warfare to promote or conserve our economic interests. These are not radical and wild theories, they are living facts of history. The sooner we face them frankly the better we shall be able to cope with them. Honesty is the first step in any redemption which Christ may offer us.

OF COURSE these are only a few of the "things" that we mean every Sunday when we say, "We have left undone those things which we ought to have done." The Prayer Book knows us better than we know ourselves and, many to the contrary, it is we and not it which must be changed. A Christian may say as realistically today as ever that the remembrance of his sins is grievous, the burden of them intolerable. "But these are not my sins," we protest. They are when we acquiesce in their existence and reap their fruits, when we affirm them by continuing them without an effort to change them. In fact they are our sins until we protest against them to the uttermost of our energy, spiritual and physical. It is not enough merely to register verbal protest. That is what Jesus called lip service to God.

We can never be redeemed without concrete recognition of from what and to what we desire redemption. We can be clear about some of these things and we become increasingly clear about God's will and our failure to meet it once we have resolved to be honest.

Honesty with ourselves and God about such facts as we have mentioned prepares us to understand two profound ideas of redemption which are to be found in the New Testament. St. John saw redemption as being from "the world" to the society in which the Risen Christ was present by the Spirit as leader and ideal. St. Paul saw that redemption was from "fleshy," "natural" man to "spiritual man" in fellowship with the Christ who dwells within the faithful man by the Spirit and sits at the right hand of God. These are deep insights but not obscure ones. Simply put, they mean that our redemption must be from the habits of the race and from ourselves. But although it can be put simply, it is obviously not a simple task. Immediately that we seek to work out our salvation the simplicity shatters into the bewildering complexity of life itself in all of its variety and confusion. Can we escape from the world and its habits? Can we step out of our own moral skins?

AND here again lies a great danger; perhaps the greatest danger of all. Too often perceptive persons have seen that redemption is from the race's corporate sin and from their own nature and have tried to be free from these corruptions, because they know that they should. That is a subtle variation of seeking salvation by Law, which St. Paul knew to be impossible. One sees what Jesus did, what He demands of us and then seeks to meet those demands as though they were legal exactments. The Law condemns, but it does not save. And we have not escaped the truth merely by setting up the external pattern of Christ in place of the old Law. It is well to remember that Jesus' commands were addressed to the whole man not to his will, "Love thy neighbor," He said, not, "Act as if you loved him." Absolute pacifism, asceticism for asceticism's sake, and some of our radical social and economic reform programs in the name of Christianity have made external legal behavior the Christian ethic. They are wrong. Such an interpretation of Christianity is evident in a more tragic form in those who have made a law of sacrifice. "Sacrifice is inevitable for the Christian, therefore he who makes sacrifices is a Christian," is their logic. But they, too, are wrong and have created a new category for psychology, "martyr-complex." They seek the Cross, because they find it in the first century, but they fail to understand that historically and forever the Cross is a strategic means to an end which is worth the terrible price. The most precious thing that a person holds in stewardship for God is his own life. It is a talent to invest wisely, strategically, and effectively for God's cause. To sacrifice our time, our energy, or our very life's blood in vain is to violate a sacred trust.

It is certain then that we may never accomplish our redemption by any fiat of our own. And here we have discovered the basic truth of religion, especially of Christianity. I cannot save myself, my redemption must come from beyond me. Salvation is not of men's making. "With men it is impossible, but not with God." (Mark 10:27.) Thus our problem of redemption becomes increasingly baffling. Perhaps there is but one answer for a Christian, and here the discussion must take the form of the first person. I see only one answer for Christians, although I see other nearly Christian answers. That answer lies in the Christian Church. "For the time is come that judgment must begin at the house of God." (1 Peter 4:17.) If we are to be redeemed in this age, it must be through the redemption of our Church. The Church is the Body of Christ only so long as it keeps Christ as its head and soul. It is the continuation of the Incarnation only so long as it is the instrument of the Spirit. It is the New Israel only so long as it does not reject its Messiah as the old Israel did. It is corrupt and human and blind and perverse as well as Divine and it is always possible that the human may drive out the Divine so that God will be forced to raise up a new spiritual race. Not to see that is to rest upon our chosenness, to tempt the Almighty God Himself. The prophet's message to the chosen people is always that there is nothing mechanical about their position of favor. "Be

(Continued on page 9.)

An Open Door in Japan

By John W. Wood, Executive Secretary of Department of Missions.

IN KYOTO, JAPAN, there is a section known as Nishijin. It is densely populated. Most of its people are engaged in silk weaving. There are numerous factories, of course, but probably the larger part of the work is done in the homes of people under highly unsanitary conditions.

When our Church began work in this region, the only place it could find for a base was a small Japanese building tucked away behind what looked like an unbroken row of shop fronts. Here the Church of the Resurrection began its endeavor to make known the good news.

Four years ago, under the courageous leadership of the Rev. J. Kenneth Morris, whom Bishop Nichols had recently assigned to that work, the mission, having grown as far as the narrow limits of its physical equipment would permit, managed to break away from the contracted quarters, succeeded in purchasing sufficient land for a church, parish house, and rectory in the same general region and took on new life and new hope. A small building was erected for a few hundred Yen as a combination church and parish house. With renewed vigor, Mr. Morris and his congregation began to minister to the physical and spiritual needs of the people in ever widening circles. The building was enlarged by tacking on quarters for a kindergarten, all too small, but better than nothing. Then a tiny dispensary was added. One of our Kyoto Churchman, a member of the Standing Committee of the diocese and one of the leading physicians of the city, Dr. Fujino, gives certain time each week, assisted by a public health nurse trained at St. Luke's Hospital, Tokyo, to caring for the health and other social needs of the people of the neighborhood. If you happen to be in the tiny church when Dr. Fujino arrives at the clinic to begin his work, you will see him first of all, kneel before the altar to ask Gods blessing upon what he is about to undertake. The memory of that simple hearted devotion coupled with the desire to consecrate one's medical skill, is something that does not fade way.

THE church is always crowded when services are held. When a service is over, the chancel is shut off by a screen and the part of the church that has been used by the congregation becomes a small parish hall used for all sorts of purposes. Architectural plans have been prepared for a church and parish house. Mr. Morris and his people are looking forward eagerly to the day when these buildings may be erected, but they are doing more than that—they are giving money themselves and they are asking their Japanese friends to lend a hand, especially in the building of a parish house on the grounds that, although all its work is done in a Christian spirit, it is distinctly a service for the community. The fund grows slowly and Mr. Morris has been sadly disappointed in his hope of securing help from the United States.

Writing recently, he said:

"My last thought and prayer before retiring at night and my first on waking in the morning is, what can I do to get that money for the building? To whom shall I write today? to whom shall I appeal?

"Is there no source from which it can be obtained? Then I say to my wife, 'Well, I think I shall write so-and-so today, perhaps he will reply. Or do you think if I called on Mr. Tanaka he would help us?' It is the subject of our daily prayers. We have talked about what we could sell of our household goods. But we have so little of any value that all would bring in but a few yen. But we have decided to sell my Karuizawa Desk and a Wilton rug we brought from America, and put this in the building fund. There is no limit to what can be done here with a new and efficiently arranged parish building. (They call it a social center because non-Christian Japanese do not understand the term, 'parish house'). It will cost about $6,000. Half of this we expect to raise in Japan.

"The Church will cost about $9,000. Some of this will come from Japan, but we cannot expect our non-Christian friends to help our congregation build its church. A goodly share of the money for the parish house will come from those who are not yet Christian. In addition, fifty business men, only a few of whom are Christian, have agreed to give 30 Yen a year for our social service activities. We call them our Patrons Committee and they are adding steadily to their members. This means that the social service work centering in the parish house will not become a heavy charge upon the Church in the United States:

"We are desperate. The floor of our present small building has got to be strengthened again. Last summer we put concrete supports under it. But there are literally hundreds of people using it during the week and it simply cannot stand the strain. The walls buck out in places. We are determined to get some sort of building started this year regardless of the sacrifice. We are facing a great opportunity and cannot, must not let it go by.

"The work continues to expand. Soon we expect to add another nurse, and to open a new sort of work. The new nurse will be a mid-wife and will care for cases of child birth in the homes of the people. For each charity case we will receive Y5 from the Prefecture. This work is greatly needed among poor people who cannot afford hospital care and are too ignorant to go for regular examinations to a doctor and also too poor.

"So you see how the work advances. There is no holding it back. That is why I am fighting, praying and striving for that new building. As soon as we get it the way will be open for a day-nursery. There are those who would give to that project now if we were ready to undertake it.

"We are asking all the churches of our Communion in Japan to help us with the building fund. We are trying the Washington Cathedral scheme, but we are not selling stones or bricks, because we will build in concrete. So we are selling cubic feet."

* * *

CHURCH AND WORLD PROBLEMS AS OTHERS SEE THEM.

(Continued from page 4.)

"I can truthfully say that, in my own case, science has greatly strengthened my religious faith," he replied.

"The real purpose of science," he went on, "is not merely to make material things, inventions to increase wealth and comfort. If science does not help to give me and others a better faith to live by, a better understanding of the Creator, a closer relationship of God, so that I can better carry out the divine purpose, then I am a failure."

A final question as to what state the soul would occupy when it progressed to what he called the real world, brought this answer:

"The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man and endowing him with a soul, which is the reflection of His image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"

Reality of the Unseen

By James E. Freeman, Bishop of Washington.



Bishop Freeman

TALKING intimately with one who controls a large industry concerning the vital forces that have influenced and dominated his life, he said to me: "As I look at life today, I believe that the greatest influences that affect both my judgment and my habits are unseen and possibly undefinable. I have the profound conviction that spiritual forces are more potential than the material agencies that we see and handle." Possibly no passage in the New Testament so expresses what I have in mind as the words of St. Paul where he says: "Faith is the substance of things hoped for, the evidence of things not seen."

The observation of this captain of industry was the more remarkable because of his large material interests. He was evidently appraising his life and measuring both its efficiency and satisfactions by standards other than those that he applied to his vast enterprise. In his estimate of himself and of the values of life, he thought of his development in terms of spiritual values. We were reminded of the words of the great Master where He said: "As thou hast believed, so be it done unto thee." That our religious faith has a definite and practical bearing upon all our life's interests is demonstrably true. The wise man of old said: "As a man thinketh in his heart, so is he."

We find it difficult at times to define what we hold of faith. We express our belief in terms that are quite inadequate, but notwithstanding this fact, to use the language of St. Paul, our "faith is the substance of things hoped for, the evidence of things not seen." Possibly the pressure of material forces, and the exactions of our occupational life have a tendency to make us less reflective concerning the unseen realities. It often takes a crisis of some kind, a staggering misfortune or a crushing sorrow to make us conscious of the place that faith occupies in the scheme of life. It has been our observation that the realization of the need of trust in the unseen grows out of conditions where faith becomes indispensable to our peace and sense of security. Men have difficulty in understanding creeds and systems, but there is something within them that calls for and demands the satisfaction of the deeper apirations and hopes of life. Our situation is somewhat like that of the boy who was flying his kite on a densely foggy day in a London street. The fog was one of those impenetrable yellow mists peculiar to London. Presently, a man passing along the street saw the boy holding the string of the kite and prompted by curiosity asked him: "What are you doing, my lad, holding that string?" Promptly the little fellow answered: "Don't you see, I'm flying my kite." "Flying your kite?" queried the man as he looked up through the fog, "I can't see any kite; how do you know the kite's up there lost in the mist?" to which the boy replied: "You can't see it, but I know it's flying, because I can feel it pulling on the string." The evidence to the boy of the kite's existence was that it was "pulling on the string."

It may be difficult for any one of us to give an adequate explanation of what our faith means to us, but we can with confidence affirm that there is something within us that responds and responds definitely to the appeal of the unseen. Job of old asked: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" A later prophet declared: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Another great seer affirmed that, "the things that are seen are temporal, but the things that are not seen are eternal."

The reality of the unseen we may not be able to prove and language may fail to adequately define it, but like the kite pulling on the string we have the realization that, "faith is the substance of things hoped for, the evidence of things not seen."

CHRISTIANITY AS A RELIGION OF REDEMPTION

(Continued from page 7.)

gin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." The modern version would run, "Say not that you have Christ for your Master and are therefore redeemed, for God is able to raise up Christians outside of your narrow boundaries."

And yet precarious as is the position of the Church with its Master in these troublesome days, I believe it is our only hope. There is nowhere else a deeper and wiser social vision than is to be found among its prophets, few though they be. There is again being enacted the drama which began in the eighth century of Israel's history. Prophets are wrestling with a race for that race's redemption. Amos, Hosea, Isaiah and Jeremiah did not prevent the Exile. Jesus did not prevent the Great Rejection. Our issue remains as yet undecided. There are three predictions about its outcome. Always the great majority are complacent and sleep upon their Abraham claims. We are not without them today. Again there are those who would dogmatize by saying, "Men have always rejected God, they will now." The evidence is always on their side. But the honest realist has a third answer. God may not always have to win by raising up new races, His chosen people can be redeemed and they may be.

CHRISTIANITY is a religion of redemption, then, today as always. Redemption has always meant and it still means that we must break with the habit of the race and with our acquiescence in that habit; or, to use old words, we must be redeemed from both original (racial) and actual (personal) sin. Our redemption is not yet sure, for we are far from being either a redeemed Church or redeemed individuals. But our fate is not yet sealed and our repentance may purge our Church so that it becomes the New Creation that once it was, a fellowship in the strength of which we may overcome the world. There, it seems to me, lies our only hope of standing outside of ourselves. "Ye are bought with a price, be not ye servants of men." If we had not determined to pursue an utterly honest course, we might close with a message of hope. As it is we end on the note of potentiality. God's full powers and favors belong to the Mystical Body of His Son which is the blessed company of all faithful people. But those powers and favors are appropriated to us only by our acceptance of the obligation intrinsic to them. "Bring forth therefore fruits worthy of repentance." And then is our redemption sure.

The Macedonian Point of View

By

Mary F. Goodwin.

WE WONDER how far we church members are from appreciating the enthusiasm of recent converts in foreign lands?

It is hard for us to realize the change which is wrought in a man's life when he turns from the hopelessness of heathenism or the uncertainty of the more advanced religions of the East to the "certain religious and holy hope" of the Gospel of Christ.

It may be hard also for such converts to understand the attitude of indifference which many Christians take towards the spreading of a gospel of love and hope. If we could truly see ourselves as we must appear to these babes in the Faith, we would with shame take a lower seat and learn anew the meaning of the "Come ye—Go ye" of Christ.

A few years ago, when missionary apportionments were being cut so disastrously, a missionary bishop in Africa said he wished he could chain himself to a pillar in a public place in London and cry, "Why? Why? Why?" until the Church was compelled to answer in all honesty why he was not supplied with the means of carrying on the work of his Master. We doubt not but this is the feeling many a missionary has when he is obliged to return home to beg from an affluent church.

The following incident was told by the late Bishop Collins of Gibraltar. An old man, one of the few native Christians in a village in India, told a visiting missionary that he had composed a hymn which the congregation had learned and would sing for him the next morning. When he heard this hymn, he found it contained only the two words, "Go on, go on, go on," sung endlessly, and yet with enthusiasm. "Not a hymn suited to congregational singing," said the Bishop, "but yet the very secret of the Christian life."

Last summer, when it seemed probable that the work in Alaska would have to be closed, a missionary teacher inside the Circle told her people of this possibility. An old Indian said to her, "Tell them," meaning the authorities in New York, "Tell them that it would be better to close a church there, as they could go to another, but if this one is closed, we have nowhere to go." In his simplicity this seemed an easy solution of the problem.

Such incidents might be multiplied indefinitely. Had we the enthusiasm of the new convert, and the faith in our fellow-Christians which new converts feel, we, too, might become a Kagawa or a Stanley Jones. Had we the power to orientate ourselves so as to look at this matter of missions from the Macedonian point of view, there would be no occasion for the missionary to cry, "Why? Why?" from the market place, instead, the time would come swiftly when "no man need say to his neighbor, 'Know the Lord,' for all would know Him from the least even to the greatest."

* * *

THE WOMAN'S AUXILIARY

FOURTEEN DIOCESES REPRESENTED IN CONFERENCE.

Sixty officers and other leaders of the Woman's Auxiliary, from fourteen of the fifteen dioceses in New England, New York and New Jersey, came to New York for a conference with the national staff of the Auxiliary, March 12-14. The purpose was to discuss ways of making the program, which was outlined at the triennial convention of the Woman's Auxiliary, effective in diocese and parish during the next three years. The group included a number of recently appointed officers, young potential leaders in women's work. Practically the entire cost of the conference was borne by the dioceses. Plans are being considered for five similar regional meetings in other parts of the country.

With general agreement on the principles involved, the conference proved a good opportunity for exchanging advice on methods of work, asking help in special problems and sharing any ideas that have been worked out. Among the subjects emphasized were: The Necessity of Making a Program Locally, Developing It Out of the Particular Needs of the Parish or Diocese Concerned; The Necessity of Using Many Kinds of Program Material, some very simple, some more advanced, according to the ability of the women who are to use it; The Value of Adult Education in Modern Terms, not the mere reading of a book, but independent thinking, based on study, leading into constructive action. A somewhat discouraged report was quoted from a leader, who said her parish study class each year found the same women reiterating the same prejudices, while another leader told of a series of discussions which she felt had been worth while, because at the end one woman who had been cherishing a prejudice admitted she was not entitled to it.

Another idea emerging from the conference was that churchwomen should not only have a concern for social welfare, but should know how to secure social action wisely. The educational value of supply work and of the United Thank Offering was emphasized and also, especially, the need for definite teaching and practice of prayer for individuals and groups.

Frequent reference was made to the Woman's Auxiliary booklet called "Program Building", and to suggestions contained in the new mimeographed collection informally known as "The Rainbow" from its many-colored pages.

The Forward Movement, presented by Bishop Washburn, occupied the last session of the conference. A tea to meet any missionaries then in New York brought people from the Philippines, Liberia, China, Japan and Puerto Rico.

Among the Auxiliary officers attending were the presidents of most of the diocesan branches: Mrs. J. Ralph Jacoby, New York; Mrs. Henry D. Waller, Long Island; Mrs. C. E. Hutchinson, Newark; Mrs. Franklin Chambers, New Jersey; Miss Jennie Loomis, Connecticut; Mrs. Charles E. Binney, Rhode Island; Miss Eva D. Corey, Massachusetts, who is also a member of the National Council; Mrs. F. L. Everett, Western Massachusetts; Mrs. Henry D. Rodgers, Albany; Mrs. James H. Dyett, Western New York. Maine, New Hampshire, Vermont and Rochester were represented by other officers. Miss Mary Louise Pardee, of New Haven, a member of the national executive board, was present; also Mrs. Henry K. Sherrill, of Boston. Educational secretaries, U. T. O. treasurers and supply secretaries were all present in good numbers. Miss Grace Lindley presided.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

A CHRISTIAN YEAR: by George P. Hedley. 1934. New York. The Macmillan Company. Pp. 254 with Index. Price, $2.

This book presents fifty-two meditations, some relating to the major Christian festivals and Saints' Days, some based on the Gospels and Epistles for various Sundays of the Church year, and some suggested by the observance of Mother's Day, Independence Day, Labor Lay, Armistice Day, Thanksgiving Day, and Hallowe'en. The writer, Dr. George P. Hedley, was born in China and was recorder and photographer of the Tell-en-Nasbeh expedition to Palestine, 1927-29. He has lived and taught in California and at the Hartford Seminary Foundation.

Many controversial questions are raised and outlined in this book from both fundamental and modern viewpoints, but Dr. Hedley shelves the distraction of argument and unfolds the inner meaning and spiritual values of the debated issues. He also has interesting and challenging things to say about war, infant welfare, prostitution and other current problems.

The book will be of value to the minister who is on the lookout for a handbook of preaching material, and to the thoughtful layman or laywoman who is wise enough to follow the observances of the Church calendar in his private devotional life.

Ivy Watkins Smith.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE: By Sidney A. Weston and S. Ralph Harlow. New York. The Abingdon Press. Pp. 288. Price, $1.75.

This "handbook for group and individual use" calms the fears of one who picks up this kind of work for young people's groups, by its sanity and its close relation to actual fact. The authors are well-known for their contributions to discussion material for young people. Dr. Weston contributes the first half on social problems; Dr. Harlow the second half on religious problems. There are discussions in the first half on ethics, lies, loyalties, relationships, conventions, recreation, citizenship, war, and the racial question. In the second half are discussions on the meaning and source of religion, the problem of evil and suffering, prayer, the divinity of Christ, the place of the Bible, purpose, and death. All of them are dealt with in the consciousness of the modern difficulties caused by changes in thought and society.

The method of presentation is interesting in the extreme. The case problem study method is followed, giving an outline of the problem to be dealt with and the objective to be reached. Then a typical discussion from actual use is reported. Still more valuable is the addition of quotations from representative authorities on the subject and a list of further reading matter, selected with judgment and a breadth of outlook which makes it really useful. Every discussion is fruitful of ideas and suggestive of the best approach. The results are, as a rule, inconclusive and remind us of the difficulty always encountered in this sort of work—that most young people's groups are not equipped to discuss the problems and the leader must both keep a strong control and supply them continually with background material. This book emphasizes this need and goes part of the way in showing how it may be supplied. No leader of a discussion group of modern youth should be without this volume. The outlines and the bibliographies alone are worth the having.

Charles W. F. Smith.

WHAT IS THIS CHRISTIANITY? By the Rt. Rev. Edward S. Woods, Bishop of Croydon, London. 1935. New York. Harper and Brothers. Pp. 211. Price, $2.00.

This book has an interesting history. It was to have been written by Bishop Wood's brother, the late Theodore, Bishop of Winchester. The Bishop of Croydon has completed the task. The title-question is answered in seven chapters. This Christianity is an event, an experience, a fellowship, an adventure, a victory. And epilogue sums up the situation as it confronts the Church today and pleads for a closer application to what God wants done in order that we may derive more power from God.

The style is graceful and extremely readable. It is not a book calculated to answer the doubts of sophisticated young people, but it will clarify the thinking of Church people and those who seek the realities of the faith, and inspire them with the impressive force of our religion. From time to time we need to review the whole sweep of the Christian faith and here it is admirably done. It is likely to appeal to people of many different ways of thinking, because it stands solidly in the middle of the road and leans to no extremes. It represents what has been and still is the sane, wholesome atmosphere of the true Church of England and the genius of our own Church.

Here and there throughout the book are passages of great insight and acute analysis. The two chapters on the fellowship and the adventure are splendid for their clear view, and should appeal with readiness to young people. We may read this book and take heart.

Charles W. F. Smith.

* * *

WORTHY HIS HIRE. A Biblical play in one act. By Ralph P. Claggett. Art paper; pp. 32. Published by The Abingdon Press, New York City.

A neatly planned drama involving the times of our Lord and His own teachings. Its ethical value and the oriental configuration are to be commended. Given all the appointed accessories indicated in the production notes, it will stand well in the eyes of an appreciative audience. Our Lord does not appear, but the influence of His personality is seen and felt in the essential climax.

Kenneth MacKenzie.

* * *

THIRD SUNDAY IN LENT.

This collect is taken from the Sarum Missal, 1549, the words, "in Lent" were added in 1604. The collect for last Sunday deals with a recognition of our helplessness, and that for today prays for defence against all enemies, both spiritual and temporal. We pray that Almighty God will save us from our most forceful and dangerous enemies—the world, the flesh and the devil. If we take together the collect, the Epistle and the Gospel (Ephesians 5:1; St. Luke 11:14), we find the common idea to be that we are surrounded by so many powers of darkness, superhuman powers, so the assistance of Almighty God is invoked in order that we may not only combat these powers, but combat them effectually. Not only must we rely upon a supreme power, but we must also "watch and pray." At all times our prayer should be that we may be on the watch against the temptations which so easily beset us. Especially are we taught in the Gospel and warned of the necessity of decision in our Christian profession. Also we are warned of the dangers before us, unless the assaults are prepared for. In this connection it is well to refer to the Gospel for today, wherein we find Christ performing His works of love and kindness, and yet He was taunted by the people with the words, "He casteth out devils by Beelzibub, the chief of the devils." Is it not true that a similar spirit exists today? How often when good and kind deeds are done, ulterior motives are ascribed to the one responsible for the Christ-like spirit of helping others? Some evil spirit blinds from seeing the good. The spirits of evil are deadly enemies to the Christian life. Our life is influenced by the Spirit of God or by the powers of an evil spirit. Moses worked by the power of God; the Egyptian magicians by the power of magic; Jesus Christ by the Finger of God. What power controls your action and mine? One more thought comes before us, "The hearty desires." Prayer should mean the laying bare of our hearts before God, remembering that He is a discerner of hearts (Hebrews 4:12; Psalm 26:2). How can there be a real confidence between our God and ourselves, when we have some desire which we cannot place before Him? How important, then, is our prayer, "Look upon our desires." There are some desires which we can only ask Him to forgive; there are some which we ask Him to grant or withhold; there are others which we want to have strengthened because we know they are His as well as ours. Our chief desire should be to be imitators (Greek, mimetai) of Him.

William E. Callender.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

NAAMAN.

Characters.

Lady Naaman.
Hebrew Maid.
Gehazi.
Servants.
Naaman.
King.
Elisha.
Soldiers.

Scene I.

Naaman's home, Lady Naaman seated on a bench or couch. The Little Hebrew maid fanning her.

L. N. (rising and pacing the floor): My Master! My Master! If I could only do something for him. How long can he keep up this brave front? It is only a question of time until he will have to leave us.

H. M.: My mistress. Oh, if only thy husband could go to the prophet in Israel he would heal him of his leprosy.

L. N.: I wish I could believe you. But it is impossible. (Seats herself.)

H. M.: Oh, but he has done far more wonderful things.

L. N.: Do you really believe he could help him?

H. M.: I know he could heal him.

L. N.: Tell me about some of the people he has healed. (The King and Naaman heard approaching.)

L. N.: Leave the room. (Maid leaves the room.) (Enter King and Naaman.)

K. (bowing): Greetings, my fair Lady. (Sits down.) Sit down, Naaman. How are you feeling ?

N.: Oh! I feel all right. If we have the success in the next campaign we had in this, we will have those provinces well in our control.

K.: Things have gone well with us. You had better take a rest.

N.: I have to watch that northern province. I am afraid of some trouble up there.

K.: Listen, are you doing all you can for yourself?

N.: There is nothing I can do. I am not very bad.

L. N.: O King, may I speak? He is in awful shape and I am so worried about him. But I have news, O King!

K.: Say on.

L. N.: Just before you came, my little Hebrew Maid said there was a prophet in her country who could cure Naaman of his leprosy.

N.: It could not be.

K.: Call the maid.

L. N. (calls): Miriam! (Comes in and bows.)

K.: Do you know someone who could help thy Master?

H. M.: O King! I know that if he went to the prophet that is in Samaris, he could heal him of his leprosy. He has healed so many. He has even brought the dead to life. Oh! do send him.

K.: You shall go at once.

N.: There is nothing to it. Why waste the time.

L. N.: O King! Do send him.

N.: There is not a bit of use.

K.: You shall go. I shall write a letter to the King of Israel.

L. N.: I will get you writing material. (Exit.)

K.: Who do you want to go with you? We must send gifts. What shall we send? You had better take ten talents of silver, six thousand pieces of gold and ten changes of raiment. I would give five times that to have you well.

N.: I would, too, but I have little hope.

(Lady Naaman brings in writing material and King writes.)

Curtain.

Scene II.

Before the King of Israel. As curtain rises the King of Israel is seated in the center of the stage, servants all about. A messenger brings letter from King of Syria. King reads scroll.

K. I.: Am I a god to kill and make alive that the King of Syria sends his greatest general to me that I may cure him of his leprosy? (He descends from his throne and begins pacing about and gets very dramatic.) He is a spy. They are doing this to pick a quarrel with me. I see through it. This means war. I see through it. Oh! What shall I do? We are in no shape to fight with Syria. (He may rave on as much and as long as desired.)

Elisha (enters with calm dignity, goes up to the King and lays his hand on his shoulder): Calm yourself. Why do you fret and rend your clothes? Send Naaman to me. (Leaves with the same dignity.)

Curtain.

Scene III.

Before Elisha's dwelling. Naaman with all his attendants and servants comes up to Elisha's door.

Gehazi (comes out and bows): My Master says, "Go and wash in the Jordan seven times and thy flesh shall come again to thee and thou shalt be clean. (Goes back inside.)

N. (Becomes very angry and storms about): The prophet never even came out to see me. I thought he would at least come out and call on the name of his God, and strike his hand over the place and heal me. Are not the rivers of Damascus better than this old muddy Jordan. I can wash in them and be clean. (He raves on.)

A Servant (goes up to Naaman): My friend, don't be angry, if the prophet had bid thee to do some great thing, would thou not have done it? Why don't you try this easy thing. Wash and be clean. You have come so far. Do try what he says. (Returns still talking.)

Curtain.

Scene IV.

Same as Scene III. Naaman and his train come in as before. Elisha comes out to speak to him. Naaman is all humility and gratitude.

N. (dropping on his knee): Behold! Now I know that there is no God in all the earth, but in Israel. Now, therefore, I pray thee, take a blessing of thy servant.

E.: As the Lord liveth, before whom I stand, I will receive none.

N.: I beg of you to take something.

E. (shaking his head): No.

N.: Take just the gold. May I ask a great favor of you? Henceforth, I will worship no god but the God of Israel. So, if it is not asking too much, may I have two bags of dirt, so I may have some of the land of the God of Israel on which to worship and offer sacrifice and burnt offerings.

E.: Gehazi, take the young men and help them get the dirt.

N.: O thou man of God, I must ask one other thing.

E.: Ask on.

N.: Will the Lord your God pardon thy servant, because when the King goes to the temple of Rimmon to worship he leans on my arm, and when the King bows down in the house of Rimmon, I must bow down, too. Will the God of Israel pardon me?

E.: He will pardon you. Go in peace. (Goes inside. Others exit as they entered. When they near the exit Gehazi runs to catch them. Naaman sees him coming and turns back to meet him.)

N.: Is all well?

G.: All is well. My master has sent me to tell you that two men, sons of the prophet, have come from Mt. Ephraim. Would you give them talent of silver and two changes of garments?

N.: Be content; take two. I am glad to help. (Fixes two bundles, calls to servants.) Carry these back to the prophet. (All leave as seems best.) (Gehazi takes his bundles very stealthily.)

Scene V.

In Elisha's dwelling, Gehazi comes in.

E.: Where have you been?

G.: I went nowhere, Master.

E.: Didn't my heart follow you when you ran after Naaman and asked for gifts? Is this a time to ask for gold and silver and garments? The leprosy, therefore, of Naaman shall cleave unto thee and unto thy seed for ever.

(The room should be slowly darkened. Gehazi puts powder on hands and face, then comes out center with spotlight turned on him. He is looking at hands, terrible agony shown in his face and actions.)

It would be well to read the Bible story and add where you think best. The costumes are of Bible times.

This was written by a group of young people from St. Peter's League, St. Petersburg, Florida, assisted by their counselor, Miss Tulane.

Young People's Fellowship and Young People's Service League each has a meaning that we must not forget, For many years in a certain mission the young people of our Church had no provision made for them outside of Sunday school. Then a diocesan organization was formed for Young People. Some of them in the Mission heard of it and attended a meeting of the new organization. All pepped up, they returned to spread the good word. It was the Fellowship that did it. Then the idea of Service was stressed. Where locally the zeal fell down, outside help from neighboring Leagues came in and the Church benefited in the entire five fields of service.

Programs were a bother in the diocese, so that a kind of Library of Programs was arranged with each League contributing its "Prize Programs," and an award being given each year for the best at the Camp. This has been a great help.

The Mission has grown into a Parish. The Parish League is a part of the Diocesan League and is inspired by its contacts, standards and prayers. So the Parish is enriched by the League's

fourfold ideal of Worship, Service, Fellowship and Study. This, we believe, to be the normal story of a League's life, and is told as a suggestion for places where there is no League. Many more spectacular stories can be told in these columns if people knowing them will send them in. So let's have them.

The Editor.

CHURCH INTELLIGENCE

ONE DEPARTMENT OF WORK AT 281.

Here are the numbers of orders filled by the Church Missions House Book Store during the last week before Lent, and also the Shipping Room figures for the last three days when the Lenten Offering boxes were being shipped. The figures refer to distinct separate orders. As the Shipping Room handles all the Book Store orders as well as other shipments, the total, 2,725, represents the number of separate packages sent out by the Shipping Room in the week.

	Book Store Orders.	Orders for Lenten Offering Boxes.
Monday	125	800
Tuesday	154	761
Wednesday . .	229	92
Thursday	207	
Friday	250	
Saturday . . .	107	

Mr. H. L. Dederer is head of the Shipping Room.

* * *

SOCIETY FOR THE CHURCH'S WORK WITH STUDENTS.

In January of this year, at the invitation of the Rev. Howard C. Robbins and the Rev. W. Brooke Stabler, a meeting was held in New York to found a society for the promotion of college work. Its name is the Society for the Church's Work with Students. The purpose of the Society is "to establish a fund for the purpose of promoting knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers." The Society has no organized connection with the National Council except that its secretary is also its National Council's Secretary for College Work. The officers of the Society are the Rev. W. Brooke Stabler, president; Rev. C. Leslie Glenn, vice-president; Dr. Thomas S. Gates, president of the University of Pennsylvania, treasurer; Rev. Theodore O. Wedel, secretary. The National Council at its recent meeting commended the purpose of the new Society.

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THANKSGIVING SERVICE, FIFTIETH ANNIVERSARY OF THE DAUGHTERS OF THE KING.

Fifty years ago the Order of the Daughters of the King was founded from a Bible Class having that name, at the Church of the Holy Sepulchre, now the Church of the Resurrection, New York City.

The Order has but two rules—Prayer and Service—and Bible Study is the cornerstone of the Order. The first National Council meeting of the Order was held at St. Bartholomew's Church, New York City in 1891, and it has steadily grown until there are now approximately six thousand Daughters, seniors and juniors. All Chapters are planning to observe the fiftieth anniversary by holding a Thanksgiving Service, either as diocesan, convocational or Chapter organizations. The Daughters in the Dioceses of New York and Long Island have planned to join together for a service of Corporate Communion and sermon by Bishop Larned, and for an evening thanksgiving service. with Bishop Washburn as the preacher, on April 4, which fifty years ago was Easter Even, at the Church of the Resurrection, New York City. In the afternoon of the same day a Conference Tea will be held at Trinity Chapel, which the National Council of the Order will attend during the sessions of their spring meeting.

Ada Loaring-Clark.

* * *

Alaska.

Out of the Arctic wastes around Tigara (Point Hope), Alaska, comes word from Archdeacon Goodman that there have been plenty of whales this winter, which means oil, light, heat and some of their food, to our Eskimo Church people.

They are so keen to go to church that if there is a howling wind and the cold many degrees below zero, they walk backward, and when that becomes impossible they get down and crawl on all fours, the better part of a mile to the church.

This is Archdeacon Goodman's tenth year at Tigara.

* * *

The Under Thirty Movement.

A new movement in the Diocese of London has been working into form in the past two or three years, and now emerges as the "Under Thirty Movement". It is composed of young lay members of the Church of England, who believe it is their duty to play their special part in the life and work of the Church.

The main object of the Movement is to stimulate the interest of their own generation in the activities of the Church.

The chief means of doing this is to form a group of young people in every parish with some, or all, of the following objectives:

To study Christianity and to learn how to pass on its message.

To learn how to live and enjoy a true Christian life.

To apply Christianity to all the activities of life.

To bring real neighborliness into the forefront of their lives.

To encourage interest in church government, and to serve on the various councils when called upon to do so.

To do some definite work for the parish.

To look up young people who have lapsed from churchgoing since their confirmation, and bring them back into church life.

To sponsor confirmation candidates.

To find means of keeping young people in the Church after the Sunday School leaving age.

If all these are already being done in the parish, to supply helpers to other parishes who are in most need of this kind of assistance.

The secretary of the movement is Miss S. Beresford-Peirse, 49 Lancaster Gate, W. 2, London.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

The Annual Service of The Huguenot Evangelical Society.

The inspirational Sunday service of the Huguenot Evangelical Society of Richmond was held March 3 in the Second Presbyterian Church, Richmond. The pastor of the church, the Rev. Wm. C. Hill, presided. He is also president of the Society, and made an appeal for our work before introducing the preacher of the evening, the Rev. B. D. Tucker, D. D., rector of St. Paul's Church.

Dr. Tucker, after calling attention to the first recorded incident of converts sending help back to a mother church—the Christians at Antioch who took up collections for the church at Jerusalem—spoke of the fitting work of the Society in maintaining a pastor in France, the home of the emigrant Huguenots who came to Virginia over two centuries ago. The salary of the Rev. Mr. Dunant is paid by this Society. He has a large field around Maubeuge, where he ministers not only to his own congregation, but also seeks out all Protestants who may be in that section of the country.

Before the end of the service Dr. Hill read a report from Mr. Dunant in which he thanked the Society for their interest in his work and gave them some account of his activities. His church has classes of instruction in the church for adults, the results of which have been additions to his members. They also have many gatherings of a more social nature, meetings for mothers, "conversations" for the young people, where moral questions are discussed; this work is bearing fruit of a gratifying kind. There are also Bible study groups in which much interest has been shown. In acknowledging the receipt of the contribution from Richmond, the treasurer from Paris wrote: "We are very thankful for your check for the work at Maubeuge. Please give to your members the assurance of our great gratitude. The difficulties through which all countries are passing has made people think, and this has brought good results in evangelistic work."

The Huguenot Evangelical Society is interdenominational and membership is not confined to descendants of Huguenots, or to residents of this city or state. Any help which can be rendered through this Society for the Protestant work in France will be gratefully received and forwarded to the proper authorities. General membership fees are $1 a year, in addition there are Sustaining Memberships of $5 or $10. The salary of Mr. Dunant, which we provide, is $520 a year.

The treasurer of the Society, Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Va., will be glad to give any further information pertaining to this work which may be desired.

Revised Plans for Conducting the Challenge for 1935.

Owing to a variety of circumstances, "The Challenge for 1935" campaign, which was to have been conducted throughout the diocese March 24-31, has been postponed until after Easter. It will probably be held about the middle of May, according to an announcement made by the Rev. Lewis Carter Harrison, rector of Emmanuel, Brook Hill, diocesan chairman of the undertaking.

According to the revised plans, not only has the date of the campaign been changed, but its scope has been enlarged. Instead of coming before the men and women of the church with an appeal for $20,000, the asking will be for $25,000. Of this amount, $6,500 will be used to off-set the deficit in the budget of the St. Paul Normal and Industrial School for Negroes at Lawrenceville, the original object of the campaign; $13,000 will go to wipe out the deficit in the budget for mountain missions, and the remainder is to be spent for enterprises within the dio-

cese, for which other arrangements had been made.

Both Bishops and a number of clergy decided that it would be far more practical to conduct one campaign to raise sufficient funds for all the needs of the diocese, instead of making other appeals. Under the prevailing plan, there will be no Whit Sunday offering, except in certain isolated sections of the diocese to which the campaign project would not penetrate. Certain tentative arrangements had been made to secure money for small diocesan requirements, but now these will not be carried out.

Meantime, Mr. Harrison is planning the details of the campaign, which has assumed such proportions that a large and closely organized force will be needed to put it into proper operation. Committees are being formed in the cities and larger towns of the diocese with clergy and laymen working closely together.

An office is being maintained in the library of the Mayo Memorial Church House, where clerks are receiving names from the various parishes, and sorting and tabulating them, so that everything may be ready to start at the appointed time. The Rev. Robert W. Patton, D. D., Director of the American Church Institute for Negroes, of which the Lawrenceville School is the oldest and largest unit, will be in the diocese through the spring months. He will confer with committee chairmen at various points, and will make a number of addresses, in order that the people may know more of the actual work of the school, and what it is doing toward bringing about a better relationship between the races.

Vera Palmer, Publicity.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

The Goal for the Program of the Church.

The Report on "Expectancies" for 1935, now issued by the National Council, shows that the Diocese of New York is the only one among the larger dioceses which has held its Goal for 1935 up to the full amount of the Objective, which its Bishop and Clerical and Lay Deputies accepted tentatively during the meeting of the General Convention at Atlantic City.

After consultation with their committees at home all the other dioceses which accepted large Objectives, have felt it necessary to reduce the amounts which they accepted at the Convention. In the Diocese of New York, however, the Committees, after careful consideration and discussion, voted unanimously to sustain the action of the Bishop and the other representatives at Atlantic City and to accept as the Goal for 1935 the full $200,000, which was tentatively accepted at the General Convention. This action was endorsed by a mass meeting of clergy and laity of the diocese held in Synod Hall on December 10.

The Bishop has issued a statement expressing his own great satisfaction, and that of all concerned at this action, with a reminder that the achievement of the Goal which has been accepted will demand the sincere, faithful and unremitting interest and effort of the clergy and laity in every parish and mission of the diocese.

Harrison Rockwell.

Librarian From Oxford University Visitor to Seminary.

Rev. Humphrey Beevor, librarian of Pusey House, Oxford University, conducted the annual Lenten quiet day meditation at the General Theological Seminary on Wednesday, March 13. Mr. Beevor, who is a visiting lecturer this year at the Berkeley Divinity School, spoke to the General Seminary student body in the Chapel of the Good Shepherd at both afternoon and evening sessions.

The Very Rev. Hughell E. W. Fosbroke, dean of the seminary, began the series of Monday evening Lenten sermons on Monday, March 11. The Rt. Rev. Thomas Campbell Darst, Bishop of East Carolina, was the Monday evening Lenten preacher on March 18.

General Theological Seminary students have formed a number of Lenten meditation groups to meet weekly during the season. Every student in the Seminary is a member of one of these groups, the average enrollment of which is six members. Each student in turn prepares and conducts the group's weekly meditation. The Rev. Theodore P. Ferris, a tutor, is supervisor of the meditation groups.

Dr. Silver's Bequests to the Seminary.

The General Theological Seminary is beneficiary under the will of the late Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York, Rear Admiral Reginald Rowan Belknap (U. S. N., retired), Treasurer of the Seminary, has announced.

Dr. Silver's library of more than 1,500 volumes has been left to the Seminary library, while the institution will also share in the estate, according to the will. Dr. Silver, a graduate of the Seminary in the class of 1894, and a trustee for more than evelen years, died last December.

The Rev. Dr. Marshall B. Stewart, professor of Dogmatic Theology, was the Lenten chapel preacher last Monday.

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CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Order of Pencemen.

One hundred years to the day of the founding of the Diocese of Illinois, March 9, a new organization came into being. It is the Order of Pencemen of the Diocese of Chicago, devoted to the cause of the Bishop's Pence.

The organization meeting, held Saturday afternoon, March 9, at the Dental and Medical Arts Building, Chicago, was attended by 125 clergy and laity from all parts of the Diocese. The purpose of the new order is to promote the Bishop's Pence idea generally. All pencemen and their assistants, numbering about 500 in the Diocese, are eligible for membership.

Mr. C. S. Watkins, of St. Bartholomew's Church, was elected president. Other officers are: First vice-president, B. R. Williams, Park Ridge; vice-presidents, Layman Sandine, T. R. Ellis, Wilbur Attridge, George W. Lloyd and Mrs. C. M. Black; secretary, Mrs. George Hitch; treasurer, Robert Holmes.

Bishop Stewart addressed the meeting on the importance and accomplishments of the Bishop's Pence in the Diocese. Approximately $37,000 has been raised for diocesan and parochial work through it.

Laymen Hold Meetings.

An unique project, which provides for laymen's meetings in all sections of the city, embracing every parish and mission, has been undertaken by the Brotherhood of St. Andrew, in cooperation with other laymen's organizations of the Diocese of Chicago. The meetings started March 17, with zone sessions at the Church of the Holy Spirit, Lake Forest; St. Elisabeth's, Glencoe; St. Luke's, pro-cathedral, Evanston; St. Mary's, Park Ridge; Grace Church, Oak Park; St. Ann's Church, Chicago; St. Mark's Church, Church of Redeemer, St. Margaret's Church and All Saint's, Roseland.

A team of three laymen and one priest address each meeting. Topics discussed are: What Is a Layman? The Church From the Viewpoint of the Layman; The Centennial of the Church in Illinois; The Forward Movement, and the Possibilities of Laymen's Organizations.

On March 24 another group of parishes will be visited. Directing the program, which is patterned after a caravan through the southern deanery recently, are Paul Bruyere, president of the Brotherhood; Archdeacon W. H. Ziegler and George Kubitz, secretary of the Brotherhood.

Historic Gathering: The Centennial Fund Incorporated.

With nearly one hundred clergy and laity of the diocese in attendance, the Centennial Fund, Inc., of the Diocese of Chicago was formally organized on March 6. The meeting was held at the Union League Club on Call of Bishop Stewart. All of those present were invited to sign the incorporation papers and fifteen trustees were elected to operate the new corporation.

At a meeting of the trustees immediately following the general session, Mr. John D. Allen, of Glencoe, was elected president of the corporation; Mr. Alan C. Dixon, of St. James' Church, vice-president; Mr. Wirt Wright, St. Luke's Pro-Cathedral, executive vice-president; Mr. Ernest Reckitt, secretary. Mr. Fred A. Cuscaden, of Trinity Church, Highland Park, is expected to serve as treasurer.

Bishop Stewart termed the gathering an historic one, since it marked the inauguration of a movement, which will direct the observance of the Centennial of the Diocese and which is expected to clear the major portion of the diocesan debt. The Bishop is ex-officio a member of the executive committee of five which will actively direct the fund.

Mrs. Albert Cotsworth, Jr., President of the Diocesan Woman's Auxiliary, represents that organization among the incorporators. Mrs. H. L. Kretschmer, President of the Church Home; Mrs. Langdon Pearse, President of the House of Happiness, and Mrs. John King, President of the G. F. S., are other women among the incorporators. The Fund has engaged the firm of Gates and Stone of New York, to prosecute the million dollar campaign.

Shrine for Dr. G. H. Thomas.

The late Dr. George H. Thomas, rector of St. Paul's Church for twenty years, will remain always with his parish. Announcement that the vestry had voted in favor of final burial of Dr. Thomas beneath the altar at St. Paul's and Mrs. Thomas' subsequent approval, was made following the funeral service on March 2.

St. Paul's was filled to capacity for the service. Taking part were: Bishop Page of Detroit, former rector of St. Paul's; Bishop Stewart; the Rev. Dr. Frederick C. Grant of Seabury-Western Seminary, and the Rev. Donald W. Crawford, assistant. All three choirs of St. Paul's participated in the service and six former assistants to Dr. Thomas acted as pallbearers. They were: the Rev. Messrs. R. B. Grobb, Otis Jackson, Frank R. Myers, Thomas Bellringer, Charles Williams and Charles L. Street.

Bishop Stewart gave a short eulogy of Dr. Thomas, paying high tribute to his place in the life of the Diocese of Chicago, and the communities of Hyde Park and Kenwood.

Tell of Virginia Mountain Work.

The story of how the Church has played an important part in the advancement of Virginia Mountain folk was told by the Ven. W. Roy Mason of Charlottesville, Archdeacon of Mountain Work, before the Diocesan Woman's Auxiliary in session Thursday.

To these mountaineers the Church has taken not alone the Gospel, but modern medicine, hygiene, schools and training in useful trades. He told of the preventorium for the treatment of children; of the industrial school, and of the work of some thirty-seven lay members of his staff and twelve priests. Back into the deepest recesses of the mountain section, the Church has gone through this work, said Archdeacon Mason, and the effect has been in many instances to change the complete mode of life of a once primitive people.

Archdeacon Mason spoke in La-Grange, Oak Park, the Church of the Redeemer and Church of Our Saviour, while in the city.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J M. Maxon, D. D., Coadjutor

Dr. Wei Visitor to Sewanee.

An interesting and distinguished visitor at Sewanee recently was Dr. Francis Cho Min Wei, president of Central China College, Wuchang, who addressed the students of the University in All Saints' Chapel in the morning and the students of the theological school in the evening.

Dr. Wei, one of the most accomplished of Chinese men of letters, holds an honorary degree or doctor of civil law from the University of the South, conferred in 1927. He is an intimate friend of Dr. Charles L. Wells, dean of the theological school; this is his first visit to the university.

He has been away from Central China College for more than six months, visiting in England and the United States. During his talks here he told of the development of the college from the neucleus of Boone College, together with the schools of the Yale Mission, the Methodist Church, the Reformed Lutheran Church, and the London China Mission, and of the high standards of scholarship maintained there by the faculty. He was dean of Boone College at the time Dr. Wells taught there in 1925-26.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Who Can Match This Record?

Mrs. Georgia Caroline Cole was born in Savannah, Ga., in 1833. At the age of eleven, she moved to Marietta, Ga., and for seventy-six years played the organ at St. James' Church. In that time she played at hundreds of weddings and many of her grandchildren have kept step with the march from Lohengrin or the strains of Mendellsohn's Recessional.

Her long service of love and devotion manifested to a younger generation, that faithful service is the outgrowth of deep and abiding faith.

Only American Nurse in Hospital.

Miss Louise Anne Goldthorpe, a member of St. Luke's Church, Atlanta, and for the past several years a nurse on the staff of St. Luke's Hospital, Manila, Philippine Islands, has been transferred to Brent Hospital at Zamboanga, on Mindanao of the Philippine Islands. Miss Goldthorpe will be the only American nurse in the hospital, the others being Filipino or Moro nurses. Her work will be chiefly among the Moros, who, for the most part, are Mohammedans.

Before going to the Philippines, Miss Goldthorpe was the nurse in charge of the Good Samaritan Clinic in Atlanta.

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Volunteer Worker.

Miss Louise Schilling, a member of St. James' Church, Marietta, who is a volunteer worker in the office of St. Luke's Hospital, Shanghai, China, has postponed her departure for home until June of this year.

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Lenten Bible Class.

Bishop H. J. Mikell is conducting a series of classes on the Bible for the Woman's Auxiliary of the City of Atlanta. These classes meet every Friday morning during Lent at 11 o'clock at St. Luke's Church.

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Mr. Miller Visitor to Atlanta.

Spencer Miller, Jr., consultant on industrial relations for the Department of Social Service of the National Council, was in Atlanta over the week-end of March 15. Mr. Miller was one of the speakers on the program of the Labor Institute held in Atlanta.

On Sunday, March 17, Mr. Miller spoke at All Saints Church, of which Dr. W. W. Memminger, D. D., is rector, on the subject, "The Church and Industry".

A. B. Gray.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Seven Bishops of the Province Lenten Preachers.

Lenten Noonday services in Jacksonville, this year provide for daily services in St. John's Parish, from noon to 12:30, with a succession of prominent Bishops of the Province of Sewanee as the preachers.

The Rev. Newton Middleton and the Rev. Ambler M. Blackford, the clergy of the parish, together with the Bishop of the diocese and the Jacksonville clericus, are in charge of these services, and it is understood that each congregation in the city has been urged to attend these united services. To this end, there will be fewer Lenten services in the local churches.

On Tuesday nights, all of the congregations of the city will worship together, as heretofore, the services rotating between the six parishes. The visiting Bishop of the week will also be the speaker at this evening service.

The following Bishops have already accepted Bishop Juhan's invitation and will visit and preach in Jacksonville in the order named: Bishop Juhan will himself close the series in Holy Week—Bishop Mikell of Atlanta, Bishop James M. Maxon, Bishop Coadjutor of Tennessee; Bishop Morris of Louisiana; Bishop Wing of South Florida; Bishop Finlay of Upper South Carolina; Bishop Gribbin of Western North Carolina; Bishop Abbott of Lexington.

Florida Chain of Missionary Assemblies.

Dr. T. Z. Koo, eminent Chinese Christian scholar, addressed a large congregation of Jacksonville Churchmen, in the First Presbyterian Church recently. He was the advance speaker of the Florida Chain of Missionary Asemblies, a movement of dynamic spiritual appeal, which the Christian forces of Florida present each winter to the residents of the state and to the thousands of tourists which throng her borders.

"China in the Remaking" was the theme of Dr. Koo's address: "To show the actual processes at work in China which are changing the life and thought of the Chinese people," said the speaker, "we must consider the political life, the educational, economic, social and religious changes that are taking place."

"In the political life, the two main processes are seen in the changing thought of the Chinese people regarding politics and government. The second process is the one that affects the political structures of the country."

"In education, we can see a rapid increase in the number of children now in schools, an equalization of educational opportunities for both boys and girls, and the development of physical training."

"The development of modern systems of communication, and the introduction of innovations in banking are two of the processes at work in the economic life of China, according to the Oriental Scholar. The changing economic aspects are visible also in the rapid rise of modern industries, he said.

Family structures are being affected by the new conditions in China viewed from a social viewpoint. Another evidence of changing social foundations may be found in the present-day life of the women.

Concluding, the celebrated Chinese declared that "China in the religious sphere is an interesting process of synthesis and challenge." Dr. Koo attributes such changes to be due to the introduction of Christianity into the religious background of his native land.

Mr. T. Z. Koo, Ph. D., is known to thousands of Americans as one of the ablest and most interesting Orientals who have come to this country. It is said that the Archbishop of Canterbury acknowledges him as "probably the most outstanding Oriental in the world today." He is a graduate of St. John's University, Shanghai, and he has held many positions of leadership as the representative of the Chinese people in world affairs.

The Florida Chain of Missionary Assemblies makes a unique contribution each year to the cause of "The Christian Will to Fellowship." For five weeks during January and February, it brings to some sixteen cities of the state World Ambassadors from China, Japan, India, Europe, Africa, Latin America, the Islands of the Sea and the United States. These men and women present a united front for the claims of Christ. They speak daily to local church, school, college and civic groups and their coming is heralded as a magnificent venture in faith, a dynamic force filled with spiritual power.

Retreat for Clergy.

The Rev. Malcolm S. Taylor, Director of the National Commission on Evangelism, spent three days in the diocese, holding a conference and Retreat for the clergy, under the auspices of the Diocesan Commission on Evangelism, the Rev. Basil M. Walton, of St. Andrew's Parish, Jacksonville, chairman.

The Rev. Mr. Walton and Bishop Juhan invited all of the diocesan clergy to meet with them and the Rev. Mr. Taylor, in Federal Point, some sixty miles from Jacksonville. An informal conference was the order of the first day; the following were devoted to a Retreat. Some twenty clergy availed themselves of this invitation and gathered in rural Federal Point. Daily celebrations of the Holy Communion took place in St. Paul's Chapel, while the meetings were held in the Commodore Hotel, which also housed the Bishop and his clergy.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Altered Form of Diocesan Record.

The Diocesan Record, for many years the official organ of the Diocese of Rhode Island, has been altered in form and content to conform to the modern method of putting out religious news

in condensed form. More items in a smaller space and more readable interest are the aims. To increase circulation, Bishop Bennett and the Department of Publicity, of which the Rev. John B. Lyte, rector of All Saints' Memorial Church, Providence, is chairman, have asked every rector to appoint a representative in his parish to call the attention of all parishioners to this need. The Department aims to place the Record eventually in every household in the Diocese. The project has the full approval of Bishop Perry.

Taking a Poll.

Grace Church, Providence, is always conducting a questionnaire or taking a poll on something or other. And it is astonishing what interesting and instructive results are often obtained. A poll on the relative merits of Lenten preachers gave Bishop Bennett the election by a vote of nearly two to one over Dr. MacColl, of Philadelphia, his nearest competitor.

The Most Valuable Lenten Lecture Yet Given.

The Rev. Floyd Van Keuren, executive secretary of the Social Service Department of the Diocese of New York, talked on how to train candidates for marriage, at the first Lenten lecture of the Diocesan Department of the series of Monday afternoon Lenten lectures held at St Stephen's Guild Hall, Providence. Of special import to clergy, the lecture was helpful also to social workers.

Mr. Van Keuren always sees the prospective bride and groom together, and whenever possible gives them anywhere from two to three hours of his time. Through tactful questions he starts the couple talking about their plans, also about their physical health, their temperaments and the problems of mutual adjustments, not forgetting their attitude toward their parents and their parents' attitude toward them.

"The true joy of marriage," he said, "consists in the glory of self-sacrifice. And yet in spite of all that can be done there will be times when husband and wife will be very provoked with each other. The purpose of marriage is to grow together. Galsworthy's idea was, 'the twain shall be one spirit' . . . There is need of working, praying and worshipping together. There should be one body, one home, one church.

"Before the couple leave all three of us kneel and pray before the altar. Then I leave them to pray together, with the thought that the builder and maker of this new home should be God."

At the close of the meeting the clergy conferred again with the speaker. After it was all over one parson appraised it as the most valuable Lenten lecture yet given by the department.

F. W. Jones.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Boys Give Radio to "Mendicant Friar."

In token of their interest in his work, the boys of the Western Reserve Academy. Hudson, Ohio, have given the Rev. Welles M. Partridge, the "mendicant friar," a fine Philco radio for his car. Fr. Partridge expects this to be a great joy and satisfaction to him when traveling through the great desert places as well as to give a lot of pleasure to other people on his journeys.

Fr. Partridge talked about his experiences to the boys at this school last fall on his way South, and, after he left, they wrote him that they were giving him the radio.

Fr. Partridge is now on his way to Southern Florida, where he is planning to stay a short time among the Seminole Indians. Deaconess Bedell is the only regular representative of the Church working with them and he hopes to be able to help her and them. He has asked that the notice of the radio be put in the Church papers, so that the boys who gave it may see it and be pleased.

Julia St. Clair Moore.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

1935 Round Table Fellowship Theme "A New Day.

Following a custom established fourteen years ago, the diocese will again sponsor a Round Table Fellowship to meet each week during Lent. The 1935 Fellowship opened on Monday evening, March 11, at the Detroit Central Y. W. C. A. building, and will continue each Monday evening until April 8. Originally undertaken by the Diocesan Church Club as a study group for men, the Round Table was later taken over by the Department of Religious Education and expanded to include women; while planned especially for Episcopalians, those of other denominations are welcome, and last year 325 persons enrolled.

The general theme of the 1935 Round Table Fellowship is "A New Day." Each session will begin with "Quiet Moments in the Chapel," at 5:30, a devotional period to be led by the following clergymen on successive evenings: Rev. W. L. Forsyth, rector of St. James, Birmingham; Rev. Benedict Williams, rector of Trinity Church; Rev. Clark L. Attridge, rector of St. Matthias' Church; Rev. Otey R. Berkeley, rector of St. Columba's Church, and Rev. R. E. Charles, rector of Epiphany Church.

Dinner is served at 6:10, following which, from 6:40 to 7:15, there will be an after-dinner address. On the opening evening, musical selections were provided by the Cathedral Singers, and the address was made by the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and Chairman of the Round Table Felowship. Future speakers include the Rev. Justin Wroe Nixon, D. D., of the Brick Presbyterian Church, Rochester, N. Y.; the Rev. Albert W. Beaven, D. D., of the Colegate-Rochester Theological Seminary, Rochester, N. Y.; the Rt. Rev. George Craig Stewart, D. D., Bishop of Chicago, and the Rt. Rev. Herman Page, D. D., Bishop of Michigan, in the order named.

Two class periods are held, from 7:30 to 8:20 and from 8:30 to 9:20, respectively, in each of which two courses are offered. The first period, a course on "Current Trends," led by the Rev. Hedley G. Stacey, and taking the form of a symposium, with the following topics being discussed on the successive Monday evenings: The American Trend, W. J. Cameron of the Ford Motor Company; The Continental Trend, speaker to be announced; The English Trend, Rev. Gordon Matthews, of St. Andrew's Church; The Oriental Trend, Rev. Frederick B. Fisher, D. D., of Central Methodist Church; the Summary, by the Chairman. The second course will be "Psychology Attempts to Analyze Religious Experience," led by Dr. Mary C. Van Tuyl of the University of Michigan.

In the second period, a course on "Worship" will be led by Bishop Page. "What is Life All About?" is the title of the second course in this period, and the speakers include Prof. Howard Y. McClusky, of the University of Michigan; Prof. W. D. Henderson, also of the University of Michigan, and the Rev. Wm. R. Kinder, of St. Joseph's Church.

The Round Table Fellowship is under the direction of Miss Elizabeth S. Thomas, Diocesan Director of Religious Education; the Rev. Wm. R. Kinder, Chairman of the Department; the Rev. I. C. Johnson, and Bishop Page.

English Boy Choristers.

By popular demand, the English Boy Choristers of the London Choir School, under the direction of Carleton Borrow, returned to Michigan to fill two weeks' engagements in March. Besides a number of engagements in Detroit, including a repeat at St. Paul's Cathedral, they sang in Bay City, Jackson, Flint, Grosse Pointe, Bloomfield Hills, Trenton, Ypsilanti and Birmingham. Nearly 1,000 people were turned away on the occasion of their first visit to St. Paul's.

The Institute.

The Institute at the Church of the Epiphany, Detroit, of which the Rev. R. E. Charles is rector, opened on the evening of February 16, with a preparation service for the Holy Communion, with Meditation by the rector on "The Devotional Life." Planned to include sessions for every age group in the parish, the institute continued on Sunday morning with a Corporate Communion for the Church School. At the eleven o'clock service, the rector's sermon provided the second session, the topic being "The Educational Task of the Church," and that afternoon a conference for teachers and officers of the Church School was conducted by Miss Elizabeth S. Thomas, Diocesan Director of the Department of Religious Education, in which she presented her observations on the School.

Further sessions of the Institute provided a general conference, followed by group conferences, for parents and teachers. The address at the general conference was made by Mrs. Helen G. Hogge, Mental Hygiene Counselor of the Highland Park Public Schools, on "Growing Up With Your Children." The group conference for parents was led by Mrs. Hogge, and that for teachers, by Miss Thomas.

On Tuesday evening a dinner and meeting were held in the community house, with addresses by Miss Katherine Ogden, Headmistress of the Liggett School, Detroit, on "Various Parental Attitudes Toward Religious Education," and the Rt. Rev. Herman Page, D. D., Bishop of Michigan, on "Religious Education in Everyday Life."

Thursday morning a Corporate Communion was held for the Parish League of Women, followed by luncheon in the community house and a program, with an address by Mrs. Wm. L. Torrance, newly-elected Educational Secretary of the Diocesan Woman's Auxiliary, on "Religious Education in Women's Organizations."

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Lenten Services and New Ventures.

Noonday services will be held five days a week during Lent at Trinity Cathedral, Omaha, with the following preachers each taking one week: Bishop E. V. Shayler, the Rev. Fr. Crawford, the Rev. D. J. Gallagher, Dr. F. W. Clayton, the Rev. E. J. Secker, the Rev. G. St. G. Tyner and during Holy Week Dean McGinley.

Bishop Shayler conducted a meditation at the First Christian Church in Omaha, on the World Day of Prayer for Women, as part of an entire day of devotional services and meditations with a community-wide congregation. His subject was, "The Example of the Master."

The system of rotation in office has

been introduced in the Cathedral Vestry. Beginning this year four vestrymen will be retired each year to be ineligible for re-election until a year has passed.

The Cathedral Guild will have a tearoom at the National Flower Show at the Omaha Coliseum, from March 30 to April 7.

The Rev. Alfred Cave, of Nebraska City, has organized an Episcopal Church Guild at Normal College, Peru. The Rev. Luther Gramley is ministering to Wayne College students at Wayne, Neb. These are both new ventures in student work.

A Diocesan Director in the person of the Rev. J. T. Walker, of Fremont, has been appointed for Young People's Work under the Department of Education.

The Rev. Garth Sibbald, accompanied the Bishop to the Regional Conference of the National Field Department, at Denver, February 21 and 22.

A group of girls who form a Guild founded in memory of the late Mrs. E. V. Shayler at University Church, Lincoln, have made and given ten layettes to needy mothers during the winter in the Capital City.

In an effort to stimulate missionary interest, the Rev. G. St. G. Tyner of St. Paul's, Omaha, is lecturing with lantern views on Africa, India, Japan, China and Persia each Friday during Lent.

Churches of Plattsmouth are uniting again this year in the observance of Community Holy Week. The groups joining in this plan are the Presbyterian, Methodist, Evangelical and Episcopal.

Wm. J. H. Petter.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Sixty-first Annual Convention.

The sixty-first annual Convention of the Diocese of Southern Ohio was held at Christ Church, Dayton. The delegates were well rewarded for their travel in zera weather. Bishop Hobson broke all precedents by delivering his charge extemporaneously. The Bishop side-tracked all other diocesan affairs, as he launched into a fervid appeal to his people to show leadership in the Forward Movement. He held up to view the first copy of the Lenten manual, "Discipleship," prepared by the Commision on Forward Movement for use in the whole Church. On the altar was placed as an offering the vivid symbol to be used as the Forward Movement's sign-manual—a ship under full sail beating against a head sea. This drawing is a gift to the Church from Charles T. Connick, the well-known stained-glass artist of Boston, who also donated the panels for the tryptich altars at General Convention.

The high note of "Forward" was sustained by Bishop Bartlett of North Dakota in his sermon to a crowded night congregation, and next day, when he spoke again as national head of domestic mission work. The same pitch of urgency was reached by the Rev. Dr. Robert W. Patton in his address on Forward Movement and the American Church Institute for Negroes.

Charles P. Taft, II., reporting for the Field Department, stated that in 1934 Southern Ohio made the largest contribution in its history to the General Church. Exclusive of U. T. O., Birthday Offerings, mission boxes and special gifts, this amounted to $70,663.05, of which $17,663.05 was Everyman's Offering.

The Finance Committee reported the Diocese free of debt with assessments upon parishes paid 100 per cent.

The death of Bishop Vincent only a few days previously was celebrated as the triumph of a Christian hero. At an early hour on the second day, the great church was thronged at the Memorial communion, at which Bishop Hobson recounted the last hours of our Communion's beloved patriarch.

The diocese voted to increase its pledge to the General Church to the amount of $54,600. The bequest of $6,000 annually for diocesan missions from the estate of Mrs. A. N. Whiting was announced.

In choosing delegates to the Synod, the diocese decided to send members of working departments as follows:

Clerical delegates: Canon Symons, Rev. Messrs. F. C. F. Randolph, Herman R. Page, Henry N. Hyde.

Lay delegates: Messrs. C. S. Faxon, C. P. Taft, II., E. W. Gibberd, Dr. W. S. Keller.

Clerical alternates: Rev. Messrs. B. W. Hummel, Dr. Phil Porter, Brent Woodruff, Maxfield Dowell.

Lay Alternates: Messrs. Stanley Matthews, Dr. Wm. T. Magruder, Murray Shoemaker and Dr. M. H. Urner.

The next convention will meet at the Church of the Advent, Cincinnati.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

A Clergy Conference of the Diocese was held the week before Lent. A system of personal, devotional and intellectual growth for each minister was arranged for Lent, setting a day aside to pray for each one, and a calendar thus arranged is being used.

The construction of a substantial new unit, a class room building at the Okolona Industrial School, one of the Church Institute schools, is going forward rapidly. A retreat was recently held at the school. The national Y. M. C. A. secretary for colored work and the chaplain were the leaders.

Tupelo, a growing town in the TVA part of northeast Mississippi is planning to build a rectory. A generous gift from the Diocese of San Joaquin is the beginning.

Three Brothers Ministering in Same Diocese.

Rev. Pipes Jones, of last year's Virginia Seminary class, is beginning a promising ministry in the Winona field. An older brother is the rector at Pass Christian and a younger at Rosedale; three young men, all brothers, in the same Diocese is rather unusual.

Memorials.

St. John's Church, Aberdeen, was recently given a pair of candlesticks as a memorial to A. L. Alexander, who was killed in an aeroplane crash a few years ago. The parish house and church building have been repaired by the ladies' organizations.

A large number of memorials have been given to the church of the Nativity, Greenwood. One of the finest sacristry cabinets in the country is among them; also a fine pulpit, lectern, prieudieu, litany desk and sanctuary chair. By these and other changes the church is greatly improved. Rev. Warren L. Botkin is serving his first year there.

Lenten Trio.

The rector at Meridian, Rev. W. G. Christian, is having as special Lenten speakers, a Bishop, a layman and a laywoman of outstanding ability.

Rev. Charles Hamilton, of Aberdeen, is a Lenten preacher at Nativity, Greenwood, and St. John's, Laurel. In general there is very little interchange of pulpits this Lent.

The Discipleship pamphlets are being used as the basis of Lenten meditations in several parishes.

Rev. W. L. Botkin, of Nativity, Greenwood, is contributing a daily Lenten article to the Greenwood Commonwealth, which has received much favorable attention.

C. G. H.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Mid-Day Lent Services.

Preachers at the mid-day Lent services at St. Paul's Church, Baltimore, Rev. Arthur B. Kinsolving, D. D., rector, are the following: Rt. Rev. Edward T. Helfenstein, D. D., Rev. Robert S. Chalmers, D. D., Rev. Noble C. Powell, D. D., Rev. Don Frank Fenn, D. D., Rev. Arthur Lee Kinsolving, D. D., Boston, Mass.; Rev. Walter O. Kinsolving, Summit, N. J.; Rev. S. Thorne Sparkman, Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia; Rev. Shirley C. Hughson, O. H. C., West Park, N. Y.; Rev. John Crocker, Princeton University, Princeton, N. J.; Rt. Rev. Charles Fiske, D. D., LL. D., Bishop of Central New York; Rev. Bernard I. Bell, D. D., LL. D., Providence, R. I., and on Good Friday, April 19, 12 to 3, the rector. Three hours' commemoration of our Lord's Passion.

The Diocesan Convention.

Midst a raging snowstorm the clerical and lay delegates to the one hundred and fifty-first annual convention of the diocese fought their way to the Pro-Cathedral, Baltimore, on January 23. The night before, the pre-convention dinner was held at the Southern Hotel, at which over four hundred guests were present, and it was sleeting and snowing for hours before the time set for the dinner. Bishop Cook was the speaker and he gave a very inspirational address. Last year was the first effort made to hold a banquet preceding the diocesan convention, but Maryland is convinced it should hold one every year—it creates such a fine spirit.

The convention opened on Wednesday morning at 8 A. M., with the celebration of the Holy Communion by Bishop Helfenstein. Immediately following, breakfast was served to the clerical and lay deputies. At 10 A. M., after a short service, the convention convened and the Bishop made his address. He spoke of the "grave situation" which has arisen because of an age deadline set on the clergy. "I am speaking, the Bishop said, "of the growing tendency to consider only very young men for vacant parishes. Gradually this deadline has been coming down. I recall the days when a man of sixty years was considered still in his prime and available for any vacancy. Now the line has come down to forty and a man of forty-five years of age is at once pronounced "too old".

He also called attention to the Marriage and Divorce Canon and urged "stricter observance of all its requirements and conditions."

"A League of Decency in the interest of clean, wholesome, recreational and educational films" was recommended and the matter was presented by the Rev. Arthur B. Kinsolving, D. D., Chairman of the Committee.

The following elections were held:

The Standing Committee: Rev. Noble C. Powell, D. D., Rev. Benjamin B. Lovett, D. D., Rev. Roger A. Walke,

(Continued on page 22.)

FAMILY DEPARTMENT

MARCH.

3. Quinquagesima.
6. Ash Wednesday.
10. First Sunday in Lent.
13. Ember Day. (Wednesday.)
15. Ember Day. (Friday.)
16. Ember Day. (Saturday.)
17. Second Sunday in Lent.
24. Third Sunday in Lent.
25. Monday. The Annunciation.
31. Fourth Sunday in Lent.

* * *

COLLECT FOR THIRD SUNDAY IN LENT.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies, through Jesus Christ Our Lord. Amen.

* * *

COLLECT FOR ANNUNCIATION OF THE BLESSED VIRGIN MARY.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son, Jesus Christ, by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

WHAT WAS HIS MAGIC?

Alice Maude Spokes.

What was the magic and the lure unnamed
That Jesus gave to fascinate His age?
No clashing cymbals, shield, or lance, or maimed,
No courier's bugle blown, or hired page;
He came as humble folk with tales to tell
To fishermen that dwelt along the quay,
Or peasant maids who chattered near the well;
He talked of God! They followed to the sea.

These common folk who gave a willing ear,
The poor and lowly—not the rich or great—
Each child and man alike with glistening tear
Paid tribute as a sage or man of state.
What was His magic, as His life we scan?
O nought, but Love and brotherhood of man!

* * *

For the Southern Churchman.

ARMAGEDDONS.

III.

The Battle in the Wilderness.

Upton H. Gibbs.

The battle in the wilderness was a most comprehensive one. It ranged throughout the whole nature in body, soul and spirit of humanity's Champion. The supposed location is described as a repellant spot, with bare rocks, brown sands over which hover vulturous birds. Here we are shown One who had spent forty days and nights in spiritual communion and maintaining a rigid fast. It was probable that so intense was this spiritual communion, that the body was completely quiescent. But such a condition cannot continue indefinitely Sooner or later the body will make itself felt. So it was. "When he had fasted forty days and forty nights, he afterwards hungered."

It was at this critical moment, that the first assault was made, being directed at what apparently was the weakest point of resistance. "If thou art the Son of God, command that these stones become bread." The ingenuity of the tempter was thus manifested. It did not seem to be a temptation, but a perfectly natural suggestion. Why, then was it a snare? Because if heeded and followed, it would have involved an act of disobedience.

The tempted One was to learn obedience by the things which He should suffer. His life was not for His own ordering, but He was under authority, and that authority decreed He should endure the fast until relieved by that authority. His reply to the suggestion indicated this: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Foiled in this attempt, a second one was made. The mind after a fast, is particularly keen and active. A wonderful panorama of world empires, was presented to His mental vision, with the proffer of them as a gift, for an act of fealty to and acknowledgment of the tempter. It was a startling appeal to the ambition, but it would have constituted an act of treason to God. So it was decisively rejected with the words, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The third assault was the most specious of all, and the most subtle. Here was one who was adamant against bodily temptations, and could not be seduced by intellectual prizes of the most brilliant order. His resistance was due to His unwavering faith, that made His obedience absolute. So this faith was to be used a means to undo Him.

From the high pinnacle of the temple, He is invited to make a grandstand display of His faith. "If thou art the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee: and on their hands they shall bear thee up lest haply thou dash thy foot against a stone." But the reply came quickly, "Thou shalt not make trial of the Lord thy God."

Faith is shown by obedience, not presumption. Faith does not endorse rashness. The victory was complete and the tempter departs for a season. Faith and obedience were rewarded and vindicated, "for angels came and ministered unto him."

The special interest that this experience has for us, is that it was a truly human one, pertaining to human life, and also a human victory, from which we may benefit. But it was the prelude to another and severer conflict, and served as the earnest of the outcome of this subsequent one.

* * *

A Traveling Missionary.

Rev. D. Lee Williamson of Presbyterian Brazilian Mission, has one of the largest and most destitute fields in that great country. He described in a recent letter a visit to the Piricahyba section of his field. He says:

"Come with me to the little house where I am to spend the night and I'll show you how a traveling missionary lives sometimes. The tiny house is only about ten feet by twelve, and is divided into three rooms, a bed-room for the family, a kitchen and a front room. The floors are the dirt the Creator made when He made the world. The walls are split poles set upright in niches cut in the base log. The roof is of grass. In the better constructed houses the walls are chinked with mud. This one is not, except the room where the family will sleep. The bed is a thing of beauty, but not a joy forever. It is made of four-forked sticks set in the ground with a cross pole between and other poles laid lengthwise and all tied together with vines. The mattress is a tick filled with corn shucks and the cover is of wool, mixed with cotton, all spun and woven in the home. As a rule, it is not so bad, but this bed is only five feet and a half long, and I am a little over six feet, so that we don't fit any too well. The one cover or blanket is quite insufficient for the cold, but it is all there is, so we must do the best we can. So, one simply pulls off his boots, buttons his coat up tighter, and crawls under the cover. Comfortable? Well, we weren't talking about comfort, that's found in kings' houses. Good will is plentiful, though."—Presbyterian of the South.

* * *

BLESSINGS.

Who is so poor he caniot find a reason
For grateful psalm?
Though lying hurt and ill,
From pain we may distill
A sympathy to balm
Another's wound in his unhappy season.

If we have been too busy for thanksgiving
In our success,
Let us in failure lift
Our praises for the gift
That strikes out from distress
A firmer fortitude for nobler living.

Even we who grope the ways of grief in blindness
May feel the gleam
Of sunshine on the face
And know the heavenly grace
Of light is yet supreme,
Enfolding all the world with loving-kindness.

For buoyant energy, for hard achievement,
For all life's feast
Of love, joy, beauty, we
Give thanks with jubilee;
But not the least
Of blessing bides in ache, defeat, bereavement.

—Katharine Lee Bates, in The Congregationalist.

* * *

The Prayer of Cooperation.

"Thy will be done, in earth as it is in heaven"—such is the sublime climax of the prayer. We pray that at length, after the long storm-tossed history of the world, the purpose of God may find its grand accomplishment; that at length all the power of the enemy may go down in defeat; "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Such is the Divine purpose for whose fulfilment we pray—a fulfilment which ultimately can only be brought to pass by God Himself. "Fiat voluntas tua."

And yet, as in the case of the former petitions, it is impossible for us sincerely to pray this prayer without desiring in our measure, to do our part. We ask that God's will may be done by ourselves. The petition is a prayer of cooperation.

Note that primarily the prayer is a prayer of action, rather than of endurance and of suffering. The beautiful and well-known hymn, "My God, my Father, while I stray," has tended to give to the multitudes who have sung it a one-sided and imperfect conception of the meaning of the prayer. It is, of course, true that suffering has its place in the fulfilment of the Divine purpose. At times it takes a supreme position. The greatest victory of all for the cause of God was achieved by the Cross of Christ. Yet even for the Master the agony of the Passion was exceptional. Throughout the years of

service His meat had been to do the Father's will, and in doing that will He had discovered not only spiritual sustenance but a profound joy. The petition "Thy will be done" is primarily, as we have said, a prayer of action, of co-operation. We seek for ourselves the sublime privilege of becoming collaborators with God.

What is the character of this collaboration? In what specially does the doing of the will of God consist? Not mainly in any specifically "religious" activty. The belief that it did consist in such was the mistake made by Israel of old. They imagined that God was pleased with the pomp and circumstances of gorgeous ceremonial. The prophets insisted that, on the contrary, He was pleased with one thing, and one thing only—inward righteousness of heart and outward righteousness in man's dealing with man. Christ Himself was in the great succession of the Hebrew prophets. Again and again He emphasized the fact that what the Lord required was to do justly, and to love mercy, and to walk humbly with our God. In the Parables of the Good Samaritan, of Dives and Lazarus, of the Unjust Steward, He insisted that the way of salvation was the way of service. It would most probably be true to say that if the Church had remembered and had acted upon this counsel of her Divine Master the victory over the world would have been won centuries ago. The most effective weapon in the Church's armoury, as well as her own supreme duty, is simple kindness.

The service of men's bodies often come first, but this is intended in the purpose of God to lead on to the service of their souls. His will is done when in one form or another the Gospel is proclaimed and men are brought to surrender their lives to Christ and to receive at His hands liberation from the bondage of sin. The highest service that a servant of God can render is to become a "life-changer"—to be the means of leading some fellow-being from the service of evil to the service of God. We cooperate supremely with God as we cooperate with Christ in His work for the redemption of mankind.

We have ourselves in the Prayer of Surrender taken upon us the yoke of the Kingdom. We become collaborators with God as we lead others to take upon themselves the same liberating yoke.

We need, however, in our cooperation with God to understand not merely what the will of God is in general, but also what the will of God is for us in particular. So we come to the thought that this petition "Thy will be done" implies, a listening attitude on our own part. As we utter the words we should endeavour in the silence that follows to listen to the voice of God making clear to us His will. "Thy will be done" should be followed by the unspoken petition, "Lord, what wouldst Thou have me to do?" This will not mean waiting for casual suggestions of our own minds and the acceptance of any thought that arises into consciousness as of Divine origin. It will mean an attempt to explore the mind of Christ—to find some answer to the question. "Under my circumstances, and with the opportunities as they will come to me today, how can I best fulfil the purposes of the Master for myself and for others." The petition, "Thy will be done," implies implicitly a petition for guidance.

And this prayer of cooperation is a prayer that brings with it liberation and joy. We no longer suffer the agonies of the divided self. We are not seeking to bend God's will to ours; we are seeking to understand that will that it may be fulfilled in us and through us. "Our wills are ours, we know not how, our wills are ours to make them Thine." And as we yield our wills to the Divine will we find our reward. In the beautiful words of old Bishop Jeremy Taylor: "As no man will complain that his head is a prisoner when it is enriched with a crown; so, when the Son of God hath made us free, and hath only subjected us to the service of the Spirit, we are free as princes within the circle of this diadem."

We reach our destiny when our will is, to use Dante's majestical words—

"Roll'd onward, like a wheel
In even motion, by the Love impell'd,
That moves the sun in heaven and all
the stars."

—Canon Pilcher, in Canadian Churchman.

* * *

For the Southern Churchman.

ANNUNCIATION.

Martha Young.

A gentle girl at daily tasks,
To do each well is all she asks;
Just one day at a time she lives
To that day's duty all thought gives:

Then suddenly an Angel came,
Mary's clean room was white as flame—
"God's Son, He shall be born of Thee."
"Let God do what He will with me."

* * *

The Judge Has a Word to Parents.

To drive home realization of the responsibility of parents in shaping the lives of boys and girls, a juvenile court judge in Pueblo, Col., recently filled a jury box with mothers and fathers who sat as jurors to hear their own sons tried for grand larceny, buglary, and similar crimes. In the presence of their parents the boys related their misdeeds and the parents found them guilty—but guilty with themselves. The judge sentenced the boys, but his condemnation fell on the parents. He said:

"You have just had presented to you the deplorable situation which is in the heart and soul of civilization. Our homes, churches, and officials are not comprehending the situation; they do not seem to think anything unusual is going on.

"You carry the razz, jazz, and carnival life into your homes, churches, and everywhere you go. Your citizenship and moral standing are no better than conditions in your homes.

"These matters can only be traced back to the home. There is no use to try to lay it on the boys or their associates. You are responsible for them and should create an objective in their lives. You should make it possible for them to have something to live for and not just let them grow up. God laid down ways of rearing children, and if you think you can improve on them you are only destroying something that has been good for civilization for 2,000 years.

"This case is the result of your shirking the responsibility that belongs to you. Conditions are due to the literature you have placed in your homes, the manner of rearing your children, and the ideas you have. Modern conveniences, automobiles, electrical appliances, and better working conditions have placed hours on your hands. Your leisure hours have been capitalized and we have the pool halls, shows, and dances which attract and cause you to neglect your homes. Your children are casting aside modesty and refinement in the home. You should make the home four-square for things that are wholesome.

"You cannot improve the defects of these boys by starting any place but at the foundation of their lives—their homes."—The "World Call."

* * *

A Paraphrase of 1 Corinthians 13.

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to preempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowships of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered: and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love; these three; and the greatest of these is love.—Walter Rauschenbusch.

* * *

For the Southern Churchman.

A TRUE SOLDIER.

Monica Williams.

I am a little soldier boy
I'm fighting for the King;
Oh, not with sword and pistol,
But with words of love, I bring.

For Jesus came on earth to be
A boy like you and me;
He came to show us how to act,
I'm following Him you see.

It's hard to do the right thing,
But a soldier's brave and true;
He tries not to mind the danger
And obeys all orders, too.

And so when Jesus wants me
To be always good and kind
I may not like it very much,
But just the same, I mind.

* * *

Peace does not mean the end of all our striving;
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.

—G. A. Studdert-Kennedy.

After all, time was made for slaves, and we were born (again) free. There is a timeless element in our blessed Lord, and in all His teaching. May not even the lowliest of those who love Him reproduce, even though ever so faintly, the trait of mind and character.—Dr. R. H. Pitt.

FOR THE CHILDREN

THE GREAT OAK'S MESSAGE.

"Mother, dear, what is the Great Oak saying?
I think he is speaking,
Or is he just creaking?
See how he beckons! Is he just playing?"

"No, little Boy, he isn't just playing;
A sermon he's preaching,
A lesson he's teaching.
See how the storm lashes, but how he stands.
And this is what he is saying:

"'Stand straight, little Boy, and strong
In your purpose in life,
In your fight against wrong,
In your hold upon truth,
Be strong, little Boy, be strong'."
—Christian Advocate.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XII.

A Long Day.

M. L. G.

The next few days were full of anxiety for the Rectory Children. On the morning after the letter from Mother which David had read aloud came a telegram. The operation was over, it was not itself unsuccessful, but Claire did not rally. Letters followed daily, David and Uncle Danger waiting at the little Post Office for every distribution. David and Winnie sat in dazed distress through the service on Sunday; the only part that seemed to have any connection with reality was the prayer "for a sick child." It was quite impossible to listen to the young man from the Seminary. The children could see only a little hospital room and Claire lying pinched and white, moaning or unconscious. And the thought of Mother's suspense, of Father not knowing what to do—these things made the time of waiting almost unbearable to the brother and sister.

"Father told me to speak to him after service," said David; "I don't know what to tell him. I don't remember one word he said."

"Well, I'll go with you; we can thank him for coming, anyway, and for the prayer. Maybe others liked the sermon. I don't seem to remember it, either."

So, when the young man stepped from the Vestry door, a Warden on each side of him, he faced the two children whose thanks for the prayer, and message from their father made amends for anything they could not say. They were surrounded by friends in the church-yard. When the kindly people noticed that inquiries for Claire brought only a few stumbling words—"we don't know for certain—she isn't better yet"—they did not press them.

"Can you spare us a day at Ivanhoe?" asked Miss Sarah Trent, "and we can do something more in the way of painting."

"I reckon we'd better not leave while Mrs. Innis is at the Rectory," Winnie said, hesitating.

"Huh! Cynthia Innis! She's pretty good at taking care of herself!" Miss Sarah almost snorted.

"If we hear that Claire's better, and if Aunt Mollie comes and Mrs. Innis goes—I mean—she's been so kind, but if we don't need her any more—"

"I understand—you're a dear child, Winnie!" Miss Sarah gave Winnie a quick little hug, "Well, we will wait, and Miss Mollie shall bring you all over, when she comes."

"Don't worry, little girl, about Claire," said Miss Alice coming up; "There are so many prayers going up for her—" Miss Alice's own voice failed. She was especially fond of Claire, whose godmother she was.

"Mother said we could not really—lose her," Winnie said bravely, then hid her face for a minute in the Christmas muff. Miss Alice's hearty, "That's true! That's true!" stayed with her, though, and was a strange comfort.

Father did not come on the Tuesday. Instead, Uncle Danger, bringing the early mail at breakfast-time, had only a hurried note: "Claire has developed pneumonia. Cannot tell about my coming home. Keep up the prayers, and your good courage. Father."

That day passed like a dream that threatened to become a nightmare to Winnie and David. School was a confused blur. David, looking at his text-book, could not tell whether it was Latin or French he was trying to translate, and Winnie at recess sat helplessly holding a sandwich, quite unable to eat a mouthful. Dorothy Lane, her particular chum, stayed close at her side, distressed by the change in the merry companion she had known.

"Winnie, wouldn't you like to come to Anne's taffy-pulling?" asked Dorothy. "We could stop by, so you won't need get out your carriage. Maybe you'll have a real good time." Dorothy's plain little face was full of sympathy and eagerness.

"No, Dorothy—you see, Mrs. Innis always has her drive when we get back from school, and Uncle Danger drives her, so I mustn't be away then. And besides—" Winnie stopped, breaking her sandwich into little bits, which she gathered hastily into her lunch-box.

"I know—don't bother to say it. Only I do so hate to have a good time when you are there at home, not having fun at all." Dorothy squeezed her hand. "How about my staying with you? I don't care about the old taffy."

"Oh, no, I'd rather you would have a good time!" Winnie could not add that even Dorothy's presence might be no help that day.

She and David went home across the fields, with heavy hearts. There had been several days of warmer weather since last week's cold, and David, as they went over the stile into their own garden, cried suddenly:

"There's a robin, Winnie! The very first sign of spring—maybe it's a good sign for us, too."

"Oh, David—the cunning little fellow! It seemed as if winter never would be over, last week. I'm glad we saw him." But deep in her heart there was a question—"Spring without Claire?"

Philip came running around the house. His face was pale under the various smears of an afternoon's play. "Winnie!" he cried, breathlessly, "Kent fell off just a little bwidge, an' he don't get up a bit. Come on!" He caught her hand. But David was around the house like a flash, and when Winnie reached the back porch she saw Kent, limp in David's arms. Aunt Cindy stood by wringing her hands and Uncle Danger was running from the stable.

"What done happen in dis worl'!" cried Cindy distractedly, "I ain't lef' um, not five minutes ago. He ain't had time to kilt hssef—"

"No, he's not killed, Aunt Cindy," David said. He sat on the step, holding Kent awkwardly but gently, "I think it's his arm that's hurt." He lifted Kent's left arm, that dangled queerly, laying it across his breast. Winnie knelt on the ground, chafing Kent's other hand and calling to him in a low, shaking voice.

"Hit's my fault." This was Uncle Danger. "I'd oughter tuk um to de stable whilst I hitch up, I done surmise dat Philip brewin' up sumpin' in his min'.

" 'Twas a bwidge," sobbed Philip. "I thinked about it. It just weached 'cwoss de cellar steps. It weached for me, but it unweached itself when Kent was on it." He pointed to the cellar entrance, while the protecting doors had been opened and the step-ladder lay at the foot of the steps.

"Look, he's opening his eyes!" Winnie said, "Kent, Kent, honey, are you all right?"

"Hurts," said Kent, and shut his eyes again.

"Let's take him up to Mother's room, to Claire's bed," said Winnie, trying to think clearly, "and Uncle Danger, can you go right, right to Dr. Carrington's?"

"Yas'm, little miss, I kin so," answered Uncle Danger, "I done hitch up. Dat lady, she kin do wit'out no ride dis time." He turned toward the stable as David went carefully up the steps. Aunt Cindy running ahead to make ready.

"An Winnie, I can do what?" Philip tugged at her, his fright giving way to new interest.

"I'll wash your face in the kitchen, quick, and you can go with Uncle Danger."

"Oh, goody!" cried Philip, his face a mingling of smiles, tears and dirt.

Mrs. Innis and Winnie reached her mother's room together.

"What is all this, this noise and confusion, Winifred? I was putting on my bonnet for my drive—"

"I'm sorry, Mrs. Innis," Winnie hardly knew what the old lady had said, "Uncle Danger had to go for the Doctor. Kent's hurt himself."

"Oh, now, this is too bad, too bad, indeed," Mrs. Innis looked really distressed as she saw Kent lying white and piteous on Claire's bed. "Don't let the thought of my drive disturb you for a moment, my child. I'll sit beside the little patient myself, until the Doctor arrives."

* * *

The Fable of the Poor Man.

Once upon a time, a child was born in a tumble-down hut on a neglected piece of land near a tidy and prosperous town. As the lad grew up he listened to many harsh criticisms of their neighbors and of the townsfolks, so that by the time he was a youth, he was firmly convinced that every one who had a comfortable home and neat clothing and something of an education was enemy to be feared, if not hated.

The youth liked to throw stones and to break windows. He felt a fierce joy in trampling down fields of grain and beds of flowers. His mental attitude toward those who were better off than he, and who would have been kind to him—was one of defiance. So little by little as he approached maturity he built a wall about himself which shut the world out and shut him in.

He did not realize, poor fellow, that the wall was of his own construction, and that the stone of which it was reared were the ugly, jagged ones of envy, malice, ignorance and stupidity. He did not know that many of the peo-

ple whom he looked upon as proud and contemptuous of him, were sorry for him and would have helped him, had he let them. He did not know that many of these people would have been as poor and wretched as he had they not opened their hearts to the joy of life and had they not worked cheerfully.

One day the Poor Man, for he had grown to manhood years, was walking by the roadside, in the spring time. The sky was overcast and a strong wind was blowing.

"Blow," he muttered bitterly. "My cupboard is bare, my woodpile is burned and I have not seed to plant if the sun should come out. Luck is against me. It always has been!"

There was a groaning noise above, followed by a creaking and a sharp crash and a great branch came tumbling down from the tree top above. It felled the Poor Man to the earth, where he lay like one dead. When he woke up he was in a clean, white bed, soft as down. The room was more beautifully furnished than any he had ever seen, and in the window chirruped a beautiful bird in a golden cage. The man frowned darkly at the little feathered songster.

"Oh, little bird," he muttered, "it is all very well for you to sing, for you are fed and given a golden cage to live in. But I am only a poor man, and life isn't worth living."

The little bird hopped excitedly from perch to perch, then shook his yellow head, and as plainly as if a Magic Princess spoke from within, he warbled forth these words:

"O Poor Man, the kind of life you have lived is not worthwhile unless its very wretchedness makes you long for something better. A man who is really poor is poor all the way through, for wealth is not gold or silver, but treasures rather of the heart and head. Happiness and success lie within. Joy is the warming fire which keeps our hearts aglow. Determine to be happy and to help others to be happy, and you will be rich as a king!"

The man in the soft white bed sat up on one elbow, his eyes were aglow, his heart warmed to the sound of soft music somewhere near.

"O little bird," he muttered, "say that again."

The little bird was trilling merrily in a burst of golden song. Besides the man in the soft white bed had need to think, for he had set his face in a new direction. He had turned his back on poverty of Life and Spirit which had been his. He was no longer filled with bitterness and envy. He was no longer shut in by a cold stone wall, for the Sun was shining, and Happiness and Treasure lay ahead.—Emma Gary Wallace, in Pittsburgh Christian Advocate.

* * *

What Howard Learned.

R-ing! R-r-ring! R-r-r-ring!

Howard suddenly opened his eyes to see the sun shining across his room. He jumped up and raced downstairs to answer the phone.

"Say, are you still sleeping? Don't you know what day this is?" Alfred Kennedy demanded.

"Sure I know. I'll be ready before you fellows get here," Howard returned, clamping the receiver on to the hook. Not for worlds would he admit he had been asleep when the phone rang at eight o'clock.

Howard sauntered into the kitchen. Not a thing stirring. The house seemed very still. "Where's mother?" he demanded of the cat, who was sitting on her cushion in the corner. Not waiting for her answering, "Miaus," he hurried to his mother's room.

"Mother!" he called softly, "does your head ache again?"

"It surely does," she answered as she tried to raise up and dropped back on to the pillow. "I am sorry about the dinner for the boys. Perhaps if I lie still I can get up later and have something ready before you start on your hike, though it won't be a real dinner."

That was a problem. No dinner, with all the trimmings, after he had bragged about what a wonderful cook his mother was!

Howard came to attention in his best Scout manner.

"Now, mother, don't you worry about that dinner for us boys. What is the sense of being a Scout if I can't do things? You just lie still and forget about it," he told her cheerfully, as he lowered the shades. Then he hurried into the kitchen.

"I think some hot milk and toast will taste good. Let's see," he said to himself as he quickly prepared them, "I'll call Aunt Minnie. She will be glad to visit mother this afternoon, I know, and Kent can bring her in the car just as well as not."

He carried the tray he had fixed to his mother. "Here is your breakfast, mother, and here is a glass of fresh water. When you are through, I shall draw the shades again and you may sleep all morning."

"But your dinner!"

"You forget that dinner, mother. I'll find something in the pantry so we won't starve. You will see!" Howard grinned at her as he went back to the kitchen, closing the door so that she could not hear him telephoning to Kent.

"And you be sure to bring Aunt Minnie. Get Alfred and come early, because you're going to help." He grinned again, thinking of the dinner and what the boys would say. Then he hustled to the garden for peas and potatoes.

"It's lucky for me that I learned how to cook potatoes," he told the puppy squirming at his feet and getting in the way. "There are those chickens in the refrigerator, and cream and butter. Let's see. Mother planned to have shortcake. Picking the strawberries will be a good job for Alfred and Kent when they get here. There!" he exclaimed as he shelled the last pod of pease, "everything ready to cook. But whew! How do you make the cake for shortcake?"

Howard hunted until he found a cook-book. "Here is it! Shortcake biscuit. 'Make standard biscuit, using shortening to taste, and biscuits rather larger than ordinary'—you bet they will be larger," he added, and then read on.

For the next hour Howard, with one of his mother's aprons over his Scout uniform, hurried about the kitchen, watching the potatoes and peas, frying the chickens, baking the biscuits for the shortcake, and in between hunting up the paper plates and cups. Oh, yes, and getting out the cream and butter knives and forks and other things he needed.

"Whew!" he exclaimed as he went out on the porch to cool off, "I never realized getting one little dinner was so much work. You surely have to keep an eye on a lot of things. And mother gets three meals each day, every week, every month, every year!"

A car came up the house road, stopping in a swirl of dust. "Here we are, Aunt Minnie and all!" Kent greeted him. "Say, what's the idea of the apron?"

"Not so loud. I told you that you and Alf would have to help get dinner if you wanted any before we started. Mother has a bad headache."

"I thought you were joking, but we're game. What do we do first?" Kent wanted to know.

"You may pick the strawberries and get them ready for shortcake. You had better hustle, too. Dinner is about ready."

Howard caught Aunt Minnie by the arm, hurrying her into the kitchen. "Be a good sport and show me how to make the gravy," he whispered as Kent and Alfred ran to the strawberry patch. "Is this chicken all right?" And what about these biscuits?"

Aunt Minnie looked at the chicken, fried a golden brown. She tasted the seasoning on the pease and looked at the biscuits. "You have done well," she told him.

"That's good news!"

"What are you doing with these and these?" she asked, pointing to the paper plates and cups.

"I thought we boys would eat on the porch table, and if we used the paper plates and cups there wouldn't be so many dishes to wash," Howard answered.

Aunt Minnie smiled. "A good idea. Now I shall get the trays ready for your mother and myself. I shall eat with her and you had better tell Alfred and Kent—oh, here they are!"

The boys came with the big, red berries ready to use. "We cleaned them and washed them at the well," they announced. "Now when do we eat?"

"Take a paper plate from the table and help yourselves. We shall eat on the porch, and don't make too much noise, either," Howard told them.

The dinner disappeared with astonishing speed, with generous pieces of shortcake to top off the potatoes and peas and fried chicken.

"I vote you are a fine cook. Where did you learn?" Kent asked, when he could eat no more.

"I learned watching mother, and say, I learned a whole lot more than that today. If you think getting a dinner isn't anything, you just try it. Believe me, mother's going to have a lot more help from me than she ever did before. Maybe she won't have headaches so often."

"I'm with you," Kent added, soberly, thinking of the many ways in which he could help his mother and had never done so.

"Same here," Alfred spoke up, as they gathered the dishes into the pan for washing. "I guess we all could do much more than we do and still have our good times just the same."—Junior World.

* * *

MY COMPANY.

I think while I'm little I'll make up my mind
To be just the kind of boy that I like.
For if I am playing with Tom and with Dick,
And don't like what they do, I can leave pretty quick;
But when I am cross and ugly and mad,
I must stay with myself all the time, and that's bad.

I'm a pretty good judge of the fellows I know,
I can see when they play fair and never tell lies;
Sometimes when I shirk or sneak off and hide,
I'm such a boy as I can not abide.
So the kind of a boy that I like I will be,
For I always must live with myself, don't you see?

—Youth's Companion.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.
Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $6.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to appy. Altar Guild Handbook, 50c.

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DEATHS

ESTHER TROGLER HEISHLEY.

The following resolution was passed by Section B of St. Paul's Church, Alexandria, Virginia, at its meeting held November 20, 1934:

"Resolved, That Section B expresses the deep sense of loss suffered by this organization in the sudden death of its beloved Treasurer, ESTHER TROGLER HEISHLEY. She was a conscientious and efficient officer and gave untiringly of herself in the performance of her duties. Her never failing loyalty to the work of the Auxiliary will always be an inspiration to her devoted friends and fellow members.

"Resolved further, That this resolution be spread upon the minutes of Section B and that a copy thereof be forwarded to her family and to the Southern Churchman."

NANCY LEE TACKETT,
MARY ROBERTS JEFFERS,
KATHERINE WALLER DUDLEY,
ELISE H. TENNESSON,
FANNY J. SMITH,
Resolutions Committee.

DOROTHEA MONCURE REES.

Suddenly, on March 4, 1935, at her home in Washington, DOROTHEA MONCURE REES entered into the presence of her Lord. Her passing was almost a translation from earth's activities to the quietude of God.

To all with whom she came in contact, her's was a life of service, but most particularly to the homeless, the desolate, the weak and pitiful of this world.

Unsparing of her strength, she freely gave of it even as she outpoured love from a great and tender heart upon the many needing spiritual support.

For many years she was an active member of the Chancel Guild of Epiphany Church in Washington; also, she was a staunch supporter of her home Church "Aquia", in Stafford County, Virginia.

To one sorrowing there, ere the quiet form was sealed forever from this earth, it seemed strangely beautiful that her sweet face looked upward to the blue skies of Virginia, to the stately cedars of "Somerset", guarding her dead, across the lengthening shadows to the open doors of the home that cradled her. Somehow the goodness and the strength, the courage and the faith of those early years, encompassed us with a peace beyond words, with a sure belief that "One Blessed and Beautiful" walked with us through the dark. This was her last kindly gift; a benediction worthy of her generous soul.

Dorothea Rees, youngest daughter of the late William Edwin and Georgiana Bankhead Moncure, was born in 1870 at "Somerset", in Stafford County, Virginia.

She is survived by her husband, Mr. Edward N. Rees, a sister, Miss Georgiana Bankhead Moncure, and two brothers, Mr. Robert Minor Moncure and M. Richard Travers Moncure.

"She is not dead, she is just away," and may the light shed by her brave, sweet life lead us who loved her, until it breaks into the Perfect day in our Father's House.

"I bore you on eagle's wings and brought you unto myself."

MARY B. O'TOOLE,
ISABEL HOWARD,
E. V. M.

MISS POLLY CARY RANDOLPH, of Millwood, Va.

Born at "New Market" July 19, 1852, died at "Brexton" January 31, 1935.

The Woman's Auxiliary of Christ Church, Millwood, Clarke County, Va., of which Miss Randolph acted as Secretary for nineteen years, wishes to emphasize its appreciation of one whose life has spanned the changes of the past eighty-three years, retaining all the enthusiasm of a great and unselfish soul. Her activities in this church were sustained to the end and her last minutes read since her death are like an admonition to go forward Miss Randolph's life was one of love and helpfulness to the world, with a keen interest ranging from the simple things to the great Eternity.

"A Lady of Yesterday."

Personal charm and graciousness were outstanding characteristics of POLLY CARY RANDOLPH. Living, as she did, in her recollections of by-gone times, as present with her as the events of today in which she took the most lively interest, she was a unique personage.

Old associations, old friends, were her dearest memories: she loved the Old Flowers with which these associations were linked and while the progress of today found her apace, the charms of yesterday lingered always near her.

She had dignity, poise and breeding, never expressed regret for pleasures she may have missed and never criticized or found fault. With her wonderful capacity for enjoyment she lived happily.

She was beloved, admired and respected, this "Lady of Yesterday", by all who knew her and her memory remains dear to all who were so privileged.

CHURCH INTELLIGENCE.

(Continued from page 17.)

Henry D. Harlan, Mr. Herbert M. Brune, Dr. Joseph S. Ames, Mr. Blanchard Randall.

The Provincial Synod of Washington: Rev. William A. Smith, Jr., D. D., Rev. William Owings Stone, Rev. Roger A. Walke, Rev. Marcus B. Hitchcock; Mr. John G. Schilpp, Mr. Daniel H. Hamilton, Mr. E. Allan Lycett, Mr. G. Herbert Boehm.

The Rev. John I. Yellott, D. D., the Rev. S. Tagart Steele, Jr., D. D., Mr. Ridgley P. Melvin and Mr. George S. Jackson were re-elected to the Executive Council. The Council is made up of three classes and the terms of these men expired with this convention.

In the evening, the annual meeting and dinner of the Corporation for the Relief of Widows and Children of the Clergy of the P. E. Church in Maryland was held.

N. Evelyn Parsons.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Noon-Day Preacher in Philadelphia.

The Very Rev. Kirk B. O'Ferrall, D. D., Dean of St. Paul's Cathedral, Detroit, was the noon-day speaker from March 18 to 22 in the Garrick Theatre, Philadelphia, Pa. He also preached at mid-week services in Trinity Church, Wilmington, Delaware, on Tuesday evening, and the Church of the Holy Trinity, Philadelphia, on Thursday evening.

* * *

English Boy Choristers Enthusiastically Received.

The English Boy Choristers of the London Choir School, under the direction of Carleton Borrow, A. R. C. O., founder of the school, were so enthusiastically received on their first visit to Michigan, in January and February, that they returned for a two weeks' stay in March. So many requests for them were received that it was necessary to give them three engagements on Sundays and also a Saturday evening engagement, contrary to their usual custom. There are twelve boys in the group, carefully selected from the 130 members of the school. The people of Michigan have exhausted all their superlatives in trying to describe their singing.

VIRGINIA.

Rt. Rev. H. St. George Tucker, D. D., Bishop

A Birthday Party.

On the afternoon of February 22 many friends of Mr. J. Churchill Cooke gathered at "Airwell", the historic home of his daughter, Mrs. Fenton Noland, to wish him happiness on his ninety-sixth birthday. It was a very notable occasion, everybody was invited and nearly everybody came, for Mr. Cooke is not only the oldest man in the community, but the most popular among young and old. He is strong and vigorous, and his memory is unimpaired. He can tell you the minutest details of the many battles in which he took part during the "war" (there was never but one war), and his memory of events in later years is equally accurate. Mr. Cooke was born at 'Dewberry", in Hanover County, in 1839, and was among the first to join the Hanover troop at the beginning of the war. Being severely wounded in 1864, he returned to "Dewberry", and in '65 he was married on crutches to

Miss Mary Isabelle Blackford, of Lynchburg. In 1867 Mr. Cooke was sent as a delegate from St. Martin's parish to represent Fork and Trinity Churches at the Council, which met that year in Lynchburg. A year later he moved to King William County, and from that time until now he has represented St. David's Church in Aylett, without missing a single session of the Council, and he hopes, God willing, to attend the one in Fredericksburg in May. Trinity Church in St. Martin's Parish was built by his father, the Rev. John Cooke, and it was there that he was christened and later confirmed by Bishop Whittle. It is of interest that at Mr. Cooke's birthday party the ice cream was served in the large cut glass bowl used on the occasion of his christening nearly ninety-six years ago.

Mrs. Fenton Noland.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Congley, D. D., Coadjutor.
Bishop Coadjutor.

Report of the Committee of Three Appointed by the Bishop Relative Motion Pictures.

Whereas, motion pictures are an invaluable source of education for righteousness, if properly presented; and

Whereas, the motion picture industry could and has produced many tremendously helpful and very popular, wholesome moving pictures;

Be it resolved, That the eighty-third annual Convention of the Diocese of Iowa heartily endorse the Legion of Decency, especially in its condemnation of the production of salacious motion pictures and the condemnation of pictures with suggestive and salacious titles; and be it

Resolved, That the Bishop of the Diocese authorize the chairman of the Department of Publicity of the Bishop and Council to receive memberships in the Legion of Decency through a pledge to be printed in the "Iowa Churchman" at an early date, and that the status of such membership be carried from time to time in the Iowa Churchman.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Changes in Lenten Program This Year.

The season of Lent for this year will witness some rather radical and wide-sweeping changes in the program of service and work at Christ Church, Savannah, the Rev. David Cady Wright, D. D., rector. For seven years the noon-day preaching has been the outstanding point in this parish's program. Congregations were large; the sermons were printed in the newspapers; one year broadcast by radio. For certain very definite reasons these noon-day preaching services will not be held this year, but a daily sermon by Dr. Wright will be published in the Evening Press as heretofore. The week-day services will be at 5 o'clock, a short vesper service in the church daily, except Saturday. Chief emphasis is being laid upon teaching this Lent, and for this end the whole congregation is being divided into groups, to study under certain leaders, as follows:

Monday: College age girls, under Mrs. J. W. Griffeth, executive secretary of the Diocesan Department of Religious Education, studying the book of Acts. Women's group, under Mrs. F. B. Screven, studying "Suzuki Looks at Japan".

Tuesday: Employed women's study group. Supper 6:30 in the parish house.

Wednesday: Week day session of the church school. Young People's Social Service Group, under Mrs. O. T. McIntosh, Jr.; Religious Drama Group, under Miss Lorena Smith.

Thursday: Holy Communion. Rector's class for members of the Woman's Guild. Subject: "Personal Religion in the Prayer Book."

Friday: Women's group, under Mrs. T. P. Waring, studying "What it Means to Be a Christian".

Sunday: In addition to the regular Sunday schedule, there is held in the basement of the parish house "The Rector's Fireside Talk to Men".

The following are the out of town guest preachers at Christ Church through Passion Sunday:

First Sunday in Lent—The Rev. C. H. Goodwin, rector, St. Michael's Church, Charleston, S. C.

Second Sunday in Lent—The Rev. Newton Middleton, rector St. John's Church, Jacksonville, Fla.

Third Sunday in Lent—The Rev. Mortimer W. Glover, Jr., rector Christ Church, Macon, Ga.

Fourth Sunday in Lent—The Rev. Armand T. Eyer, rector Christ Church, aldosta, Ga.

Fifth Sunday in Lent—The Rev. Randolph R. Claiborne, Jr., rector St. James Church, Macon, Ga.

Beginning Sunday, March 17, the choir of Christ Church, assisted by outside musicians, will give a series of five Sunday afternoon services of music.

Julia St. Clair Moore.

"She makes a beautiful climate for me," said a mother of her attractive daughter. That is what should be said with truth of every Christian. They should temper the moral climate of the world, warming its coldness, cooling its excessive heat, soothing its sorrows and cheering its discouragements.—The Christian Advocate.

In the translucent depths of the Southern Seas the voyager is aware of the infinite variety of sponge growth, waving to and fro with the gentle movement of the tide. The ocean is in the sponge, while the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ and Christ in the believer.—F. B. Meyer.

"We must be learners to the end. Mentally indolent people cannot be good Christians."

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THOUGHTS for the THOUGHTFUL

"Fear God and work hard."—David Livingstone.

"We Christians are either Bibles or libels."—F. M. Meyer.

It is only when people make up their minds to go straight for the next world that they can throw up their hats in this, and be bright and happy. The key to this world is the next.—Bishop King of Lincoln.

Paul had a way of saying, "I know." If we do not know, we should make a journey into Arabia and remain there until we do know.—Exchange.

The man who does not believe in missions should burn his New Testament, for it is, from beginning to end, a missionary book.—Religious Herald.

That son or daughter in the home who has never heard the voice of parental prayer has not had his or her rightful inheritance.—Baltimore Southern Methodist.

The period through which we are now passing is one of darkness and disorder. To conform our Christianity to the type of such a period would be to deepen the darkness and intensify the disorder. Our times must be brought to order by a reproclamation of the laws of God and a republication of the saving grace of Jesus Christ.—Bishop Candler.

The first thought of every day ought to be the humble placing of ourselves in His hands to confess our absolute helplessness and to yield ourselves in child-like surrender to receive from Him the fulfillment of such promises as these: "The God of peace perfecting you in every good work": "the God of all grace perfecting, stablishing, strengthening you?"—Andrew Murray.

"Give us, O God, the strength to build
The city that has stood
Too long a dream.
Already in the mind of God
The city riseth fair,
Lo, how its splendor challenges
The souls that greatly dare.
Yea, bids us seize the whole of life
And build its glory there!"

"Those who speak of the incompatiblity of science and religion," said Pope Pius XI, "either make science say that which it never said or make religion say that which it never taught."—Selected.

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Southern Churchman

DOMINUS NISI FRUSTRA 1835

Vol. 100. RICHMOND, VA., MARCH 30, 1935. No. 13.



THE LIGHT OF THE WORLD.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. 3:20.

Courtesy of the Metropolitan Church Assn., Waukeska, Wisconsin.

FOURTH SUNDAY IN LENT.

THE LIGHT OF THE WORLD.

"The Light of the World," which appears on our cover page, is one of the most popular of religious subjects. A careful study of this picture reveals many interesting details as well as color harmony. One is impressed that the artist had a wonderful conception of the office of Christ. He has combined Christ, the King with Jesus, the Saviour of the world, who seeks entrance to the hearts closed by an undergrowth of indifference and neglect.

There is no outside latch to the door; it must be opened from within. The kingly figure of Christ, carrying the glowing lantern, the Light, stands without knocking, knocking at the door of our hearts, but it is we who must open the door for Him to enter.

It is said of Holman Hunt that he painted truth just as he saw it. One of the outstanding features of his effort is that it has outlived the severe criticism of his time and is now recognized as the work of a master.

Holman Hunt died September 7. 1910, at the age of eighty-three. Since then his work has received the recognition it rightly deserves. The demand for it continues to increase. An eastern picture house reports that they have more calls for this picture than for any other religious subject.

LETTERS TO THE EDITOR

PLIGHT OF SOUTHERN TENANT FARMERS.

Mr. Editor:

Rev. Claude C. Williams Is in Jail.

Mr. Williams is a Presbyterian minister of Paris, Arkansas, who has long befriended the cause of labor, working sympathetically with coal miners, tenant farmers, share-croppers and the unemployed. In so doing he aroused the enmity of powerful groups. As a result he has lost his church, and because of insisting on helping the Southern Tenant Farmers' Union and organized groups of the unemployed in a demonstration against further reduction in their meagre relief, he was thrown into jail in Fort Smith, Arkansas, on trumped-up charges. Difficulty has been experienced in arranging bond.

From his cell in jail Mr. Williams writes: "I am willing to pay the price." Another minister, Rev. Ward Rodgers, has also been arrested and is awaiting trial.

Conditions among the share-croppers and tenant farmers, according to reliable reports, are almost unbelievable. A conservative Federal government official said privately to one of the signers of this letter: "Conditions among the share-croppers are the worst I have seen anywhere in the world except in certain parts of Russia."

While the AAA has benefitted plantation owners, conditions have grown worse for share-croppers. Their misery and unemployment have increased.

In desperation these folks have organized in the Southern Tenant Farmers' Union. Their right to organize and stand up for themselves is bitterly opposed by the plantation owners who have threatened lynching to the leaders and recently forcibly abducted and expelled from the county some of those helping to organize the union.

Three share-croppers have been on a visit to New York. They spoke at a meeting of the Church Emergency Relief Committee a few days ago, telling of working and living conditions almost beyond relief. This committee voted to send out an appeal for money for relief of the families of members of the Tenant Farmers' Union, many of whom have been evicted from the farms and are in utmost distress.

One of the share-croppers told us of a family of seven who "didn't have a teaspoonful" of anything to eat in the house. The mother exhorted the children to hold fast to faith in God. "The Lord will help us," she kept saying. Finally, Howard Kester, accompanied by the president of the Southern Tenant Farmers' Union, came to the house bringing a little food and some clothing. "Mother," whispered one of the little girls, "which one of them fellers is the Lord?"

Please send checks at once, made out to the Church Emergency Relief Committee, and mail in the enclosed envelope.

James Myers, Secretary.
W. B. Spofford, Chairman.

P. S.—Clothing of all descriptions, especially for children, is urgently needed. It should be sent prepaid to Rev. Howard Kester, 2595 School Street, Memphis, Tenn., who will see to its distribution. Please mark your name on the package and name of your church or of this committee so these people may know that church people are interested and want to help.

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Southern Churchman

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EDITORIALS

Vol. 100. RICHMOND, VA., MARCH 30, 1935. No. 13.

Lent and Social Responsibility.

Mid-Lent Sunday, long known as "Refreshment" or "Mothering Sunday," again reminds us that in a modern day we have little or no need for a relaxation of Lenten discipline, because few of us have a very strict physical observance of these days of fasting.

But there are in our midst those who need and need badly the refreshment that might come from a truly Christian outlook on the world of today. Christians again might stress the thought of the feeding of the multitude and again picture The Master sorrowfully contemplating those who have grown tired and weary in the world. We who follow in His name can think of ways to refresh those who are hindered from a full and free life. It would be a very good Lenten meditation for most of us.

Today there is too much thought that social reform is something in which the Christian has no place. The main theme that is popular is whether or not some new system of government might replace older systems, and we might as well frankly admit that few leaders in the world are asking for any advice from The Church. But cannot we also ask the question as to what good any reformation in politics will do if the values of human personality are not considered the most sacred things with which we deal? And who, but the Church, has the ability to capture the religious fervor needed to promote such values and enable any reformation to be anything except a passing bit of legislation?

Perhaps we can begin in our average outlook in our own parishes and missions. Our efficient secretary for Social Service with the National Council, Mr. Barnes, has pointed out that the weakness in our Church is that many of our communicants claim they are not interested. But if we really give a serious Lenten thought to the subject we can see that at the bottom of our religious life will always be found the responsibility for those of the community with whom we share life—or with whom we should share. That Christ demands of His followers a social responsibility that is greater and bigger than mere individual goodness is fundamental.

Certainly in our manufacturing centers there is need for playgrounds, better housing and a thousand and one improvements in living. We often forget that in this land of the free, millions are living in what is almost social slavery. Surely we have a few loaves and fishes to give to The Master today that again the multitude might be fed.

"The Lengthening Days."

We are often impressed with the fact that the best religious comments come frequently in the secular press. We might say also that at times the best comments on the world and national events are found in the religious press, but that is beside the point.

Under the title of "The Lengthening Days" we recently read an editorial in the "Knoxville (Tennessee) Journal." On inquiry we learned it was written by Mrs. Anne Rankin of the staff of that paper. On this Mid-Lent Sunday we feel it will prove of special interest to our readers.

THE LENGTHENING DAYS.

An Editorial.

In each year's youth, the days grow longer as the sun turns farther to the North.

And so it came about that this period of early spring was named by our ancient fore-fathers Lengten and Lengten-tide, and now is known as Lent and held a season for fasting and for prayer.

The time delivers us from winter and from the meagerness of all too crowded days.

Comes earlier dawn, and later dusk, and hints of spring that tempt the pagan hearts of us.

It was in this season of the earth's renewal, and of strange longings in man's soul, that the early Christians set the time for the year's commemoration of their Master's forty days in the wilderness, making of the fast a solemn preparation for the great Feast of the Resurrection, that hearts in which Christ had been laid away as in a tomb, might with joy behold Him risen again when the penance and the fast were done.

From Ash Wednesday to Easter Day, men are to examine themselves—now as then.

And in whatever age the time is kept, or what the form of fasting, Christian men and women are to forget the business of saving their own souls and to set about the work of bringing peace to others, and content.

Not by the mockery of a scanty larder as the only fast, nor by the letter-abstinence from some favorite pleasure, but by deep soul searchings and worth while deeds is the fast to be made vital.

Nature herself sets the scene for the seasons keeping, standing as she does, for the moods of life, for the mystery of death and the marvel of things which are eternal.

In her storms and furies are our agonies and tears, and in her unfailing renewal, symbol of a soul that may

(Continued on page 10.)

Church and World Problems as Others See Them

Peace and Munitions.

The Witness, March 14, 1935.

When one considers how, in the World War, the armament makers of France and Germany were able to continue their work of wholesale slaughter because of their influence in high political circles, one seems justified in saying, "Let us rid the world of armament makers and peace will follow." But how is this to be done in the face of their present power and entrenchment? Contemplate for a moment, their influence during the war, specifically, in relation to the Briey iron mines, the principal source of ore for the French munitions manufacturers. Seventy per cent of this necessary raw material came from Briey. In the early part of the war the Germans wrested it from the French. Incidentally, the German artillerymen were instructed not to injure any part of it during the attack. From this time on almost to the day of the armistice these mines supplied the Germans with 75 per cent of all the iron ore used by them in the war.

In 1916, two years after the German capture, the French came again within potential grasp of the Briey Basin. During the entire period of the second battle of Verdun the second French Army was within artillery range, but no shells were fired into it, nor were bombs dropped upon it by airplanes, even though the common soldiers and the line officers were momentarily expecting orders to do so. The news of this inaction soon spread to the French civilian and in due course an explanation was demanded from headquarters. Instead of saying orders for shelling Briey were withheld because the French were expecting to recapture it without damage, headquarters issued the report that if the French bombarded Briey the Germans would retaliate by turning their guns on Dambasle mines, located between the Argonne and Verdun, from which the French were obtaining much of their raw material for munitions. Of course, if both the French and the Germans had destroyed the mines from which the ore was taken the war would have ended much sooner and so also would the profits to the armament makers. Neither Briey nor Dambasle was injured during the entire four years of the war. However, a French artillery General was reprimanded for expressing a wish to bombard Briey when a ten mile penetration of the French army in that direction would have come close to the ruination of Germany in 1916.

This Armament Madness.

The Christian Century, March 20, 1935.

These things happened in one week: Germany announced that her "civilian flying clubs," enrolling more than a million and a half young Germans, have been incorporated in the regular army, with General Goring as commander. France took the initial steps to raise the term of army service from one to two years. England, after publishing a white book which treats the dangers of war in sensational fashion, voted a $50,000,000 increase in her military appropriations. Japan voted the largest peace-time defense budget in her history—$296,000,000 out of a total governmental outlay of $600,000,000. Topping them all, the United States senate approved an appropriation of $400,000,000 for the American army, which not only increased the amount voted by the house by $20,000,000 but also provided for 113 new R.O.T.C. units in colleges and schools and a doubling of the size of summer training camps. What this means is, of course, that a new world race toward catastrophe is in full cry. Not even in the two years immediately preceding the outbreak of the world war were the nations piling up their armaments in such frenzier fashion as this. And in this new armament race the United States is not only participating with the rest but, from the financial standpoint, far more than any of the rest. Military expenditures approved this year by the White House now total $1,021,964,908. Read it and weep!

A Call for Intelligent Action.

The Churchman, March 15, 1935.

What is the Episcopal Church going to do with its finely conceived Forward Movement? We like the designation; we certainly need movement and as certainly that movement must be forward. We are strong for meditation, but we are convinced that action in the church has never been proportionate to its meditation. "Our spirit is not the result of any confidence in self," said Bishop Hobson, chairman of the movement, "but is based first upon the firm conviction that it is God's purpose that in our day the Episcopal Church, as well as other of the great communions of Christendom, shall exert a new power in the life of the world." And the bishop is right in declaring that the people in the church should know a good deal more than they do know about their own religion. Their ignorance is nothing short of appalling. "We see that the great majority of our members are woefully ignorant so far as any real knowledge of the Christian religion or the church is concerned," said Bishop Hobson. "They know little about the life or teaching of Him whom they have promised to follow. . . . . They have little or no understanding of how Christian principles might be brought to bear on the solution of the problems of our day. We have a church in which the majority of our members, when judged by any standard to determine their Christian intelligence, are still in the primary grades." And people who are in the primary grades are going to do very little toward that "turning of the world upside down" for which Bishop Hobson asks. We hope that the Forward Movement will teach more of our people about Christianity, something of what its explosive quality is and how it can best be applied toward bringing in the Kingdom of God.

Social Responsibility.

The Living Church, March 9, 1935.

Has the Forward Movement any responsibility as regards the social implications of the Faith? The question was placed squarely before the Commission at its recent meeting in the form of a communication from the Church League for Industrial Democracy. It is noteworthy that the unanimous answer of the Commission, each member present being individually polled, was an emphatic Yes.

One of the four general objectives of the Forward Movement, as adopted in the meeting of the Commission in Chicago last December, is "a call to Church members to face social, national, and international problems in the spirit of Christ." The Lenten leaflet on Discipleship clearly sounds the note of social responsibility. The reply to the C. L. I. D. that the Commission directed its chairman to send emphasizes and extends it.

One cannot recall too often the words of our Lord: "Inasmuch as ye did it unto the least of these My brethren, even these least, ye did it unto Me."

The wholehearted recognition of this truth by the Commission on the Forward Movement is one of the most hopeful developments of the Movement. If the Church will but catch this spirit, as it seems increasingly to be doing, she may in the providence of God fulfill a tremendously worthwhile function in the Christianizing of a corrupt and material social order. The bishops have clearly sounded the call, and the leadership of the Forward Movement has indicated a readiness to respond. It is up to the Church to go forward determinedly and courageously along these lines.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Rediscovery of the Spiritual World

Dr. Lyman Abbott, editor for many years of the New York Outlook, a few months before his death, said, in an editorial of his:—"Nothing does this age need more than a rediscovery of the Spiritual Universe." This was some years ago and if the world needed a closer connection with God then, it most certainly does now. The spiritual world furnishes something similar to the oxygen which is so necessary a part of the atmosphere which we breathe and without which we could not live. The moral and spiritual atmosphere which surrounds us at the present day is so heavily charged with the poisonous gases flowing from the movies and unwholesome fiction, that it has brought about a most deplorable situation. Something must be done to cleanse and purify the polluted atmosphere in which we find ourselves forced to live, no matter how repulsive it may often seem to us.

The World Like the Prodigal Son.

The world of the present day is like the Prodigal Son in the far country. It has come to realize that the husks which the swine do eat are but a poor substitute for the good food which it might be enjoying. If the world is to be saved from utter degradation, if not from complete destruction, it must turn towards the spiritual world and seek to be restored to that filial relationship with the Father of us all, which has been so largely lost. Only recently we have had a striking illustration of the decadence of our civilization. A convict in Devil's Island, France's well-known penal colony, was pardoned and returned to his native land, after a number of years' absence. In a few months' time he became so appalled at the lowering of the moral tone in Paris, that had taken place since he had known it before, that he came to the conclusion that Devil's Island was preferable to Paris and proceeded to return thither. Will it be necessary to emigrate to Devil's Island after a while to have our souls! Not long ago a Japanese Christian warned an American missionary against taking his child to America as he didn't think it would be a safe place for the child. He had heard so much about kidnapping in America, as well, probably, as having seen American Movies.

Tolerance of Evil Undermining Christianity.

There are certainly enough professing Christians in America to serve as an antidote to the poison which is so prevalent in the atmosphere of American life, but we are too tolerant and indifferent to the evils which have sprung up, to make an effective protest against them. The underworld seemed, a while ago, to be able to defy the Government and to gain a stranglehold through racketeering upon the business life of the nation. The Government has at last realized the danger which threatens society and is now using a strong hand to suppress the criminal element which had become a public enemy. But the Christians have been asleep or such a condition of things could never have been possible. Christianity is a spiritual religion and it is only by keeping in close touch with the spiritual world that Christians can gain the power necessary to make their influence felt in purifying society. By losing touch with the spiritual realities they are as powerless and as lifeless as this earth would be if it were to lose its connection with the sun and drift off into space by itself.

Strong Language Needed.

It may seem to be using strong language thus to describe the situation, but that is because we have become so accustomed to look upon the evils which surround us as commonplace, that we do not realize the danger of our easygoing and tolerant acceptance of the existing state of things. Nominal Christianity is like the dead wood which drifts down stream; it has no real life in it and it cannot exert a wholesome and purifying influence upon human society. It has lost touch with the spiritual world and, therefore, it has ceased to be a channel, linking heaven to earth, and bringing the living waters of the Spirit to cleanse and refresh and give new life to the world.

The World's Greatest Need.

The rediscovery of the spiritual universe is, as Lyman Abbott wrote, the greatest need of the age. If we do not feel it to be so it is because our spiritual nature has become atrophied, and has no conscious feeling of need for that which is necessary to its life. Just as the sunflower turns to the sun so must we turn towards God, who is the source of our true life and without whom we are but flotsam and jetsam, drifting hither and thither, whichever way the tide of circumstance may drive us. To be fellow-workers with God means that we have a share in the divine purpose and that our life has its part in the work that God is carrying on for the good of the world. This gives to life a worthwhile meaning, and if all Christians were of this kind, the world would be a very different place from what it is. There is a tendency towards improving world conditions apart from God, and substituting our own ends for His. However good such intentions may be, men make the mistake of ignoring God's part of the work, whereas it is only His wisdom and power that can bring about the desired result. By using the resources of the spiritual world to overcome the evil and promote the higher good, which God alone can bring about, we are given the inestimable privilege of cooperating with Him in the fulfilment of His divine purpose, though our share may be insignificant in comparson with His.

Faith and Reason.

The Age of Reason overstays its time,
  An Age of Faith awaits its chance to give
New inspiration and a hope sublime,
  That men may rise on nobler heights to live.

If God's will can be done upon this earth,
  As it is done in heaven, by angels fair,
Then Nature may receive her second birth,
  And earth may yet a heavenly vesture wear.

Frederick W. Neve.

Forward In Missions

By
JOHN W. WOOD, D. C. L.,
Executive Secretary of the Department of Foreign Missions.

This address was delivered March 17, in the "Episcopal Church of the Air" Series.

JUDGED by its purpose, its methods, and its results, the mission work of the Christian Church is the most forward looking enterprise in the world. It does not indulge in catchword slogans and blueprint schemes! It works in time; but it works for eternity.

Century after century, ever since the Incarnate Son of God walked upon the earth, men have gone forth in the quest for souls. That quest began when the followers of our Lord, who had gathered about Him on the day of His Ascension, went at His request, from the little land of their birth into the world of their day. They were not a search party asking anxiously: "What is Truth and where is it to be found?" They went into the world as ambassadors for the Master of men, who had declared: "I am the Way, the Truth, and the Life." They went because He had asked them to witness for Him to the uttermost part of the Earth.

It was a small world to which they went—the world of the Mediterranean Sea—the world of Western Asia, Northern Africa, and Southern Europe. Through peril, toil and pain they went proudly on their way, proclaiming Jesus as the Son of God who came into the world of human life to save men from their sins.

The world grew larger. Others took up the task eternal. On they went to Central and Northern Europe—to Gaul, to Britain and to Germany. A thousand years rolled by. The Americans were added to the world. It became the world of the Atlantic Ocean—the world of new lands, with new souls to be claimed, new needs to be met, new victories to be won. Our twentieth century world is larger still. It includes the Dark Continent of Africa with its millions of primitive peoples and the mysterious Orient with its vast populations, ancient cultures and racial religions. Into that world the Church moves forward, strengthened for her task by her Lord's commission—"Go teach all nations."

This seventeenth of March is St. Patrick's Day. Probably few people identify him now as one of the great missionaries of the early Church. But such he most certainly was. A Scottish lad, won to faith in Christ by missionaries to Northern Britain in the Fourth Century, carried away by Irish pirates, he became a slave and swineherd in Ireland. Escaping from his captors, he became after many adventures a minister of Christ and determined to give his life to evangelizing the people among whom he had lived for six years as a slave. Today he is revered as the man, who, more than any other, won the people of Ireland to faith in God. As one result of his life and labors, Ireland became in the century after his death the homeland of great missionaries to northern Britain and to pagan Europe. Our commemoration of St. Patrick may well remind us that if it had not been for missionaries like Patrick, Columba, Aidan, Augustine and Boniface, we of today might still be the heathen sons of heathen ancestors. The life and work of these missionaries laid the foundation, for Christian faith and Christian learning, upon which what is best in our civilization rests.

THIS YEAR the Episcopal Church is commemorating the consecration of its first missionary bishop—Jackson Kemper. His diocese was originally Indiana and Missouri. In Indiana he found one clergyman but no church building. In Missouri he found one church building but not one clergyman. No state bounds could confine the energies of an apostolic soul like Kemper's, with half a continent spread out before him. So he pushed on to Kansas and Nebraska, Iowa, Minnesota and Wisconsin until he became in truth the Bishop of the Northwest. He preached the word of life. He won men for godly living. He gathered congregations. He built churches and founded schools. He orgaized dioceses. He trained his successors in the ministry. In the region in which Bishop Kemper ministered there are today fourteen dioceses—containing nearly three times as many members of the Episcopal Church as there were in the Episcopal Church in the whole country in the year of Bishop Kemper's consecration.

Such pioneer mission work in our great national domain has been well done. But the task is not completed. America is not yet fully Christian. The Christian Church must keep before the people of this land the ideal of a nation truly Christian. A nation without class strife or religious prejudices, or race hatreds. A land of good citizens and good neighbors who try to apply the principles of our Lord's Sermon on the Mount to daily living. A land into which children may be born without fear of contamination, physical, mental or moral.

With 13,000,000 children in the United States, under the age of twelve, growing up without religious instruction of any kind we are sowing seeds of national disaster. Here is one condition that demands the best thought and effort of present-day American Christians.

Some years ago a young missionary of the Episcopal Church in China found an abandoned small boy by the roadside, half dead from sickness and neglect. He took him to his own home, washed, fed, clothed him and finally brought him back to health. But what was to be done with him? The lad knew nothing of home, family or friends. So the school conducted by this young missionary became the boy's home for several years. Then, educated and fitted to make his own living, he went to work. A year ago that missionary died. A few months later a prosperous Chinese business man called on Bishop Graves in Shanghai. He was the Bishop who had encouraged and guided the efforts of the young missionary years ago. The visitor told the Bishop he was "one of Dr. Ancell's boys." "I want to make a gift in his memory," he said. "Will you accept this check and use the interest on the money to help poor boys to receive what Dr. Ancell's school gave to me?"

It was a check for $10,000. With that gift and many smaller ones made in the same spirit of gratitude, Mahan School, in the city of Yangchow, goes forward to larger service than ever for Chinese youth. Such an incident gives one indication of the character-forming work done by the Episcopal Church in all its mission fields through its Christian schools and colleges. Last Christmas seventeen of the students of Mahan School were admitted to membership in the Church through baptism with the full consent of their parents.

FOR THIRTY YEARS Dr. Rudolph Teusler, medical missionary from the Episcopal Church in Virginia, planned and worked to interpret the Christian message to the people of Japan through the building and the conduct of a modern medical center in Tokyo. He succeeded beyond the hopes of his most sanguine friends. His effort cost him his life. Last August his great spirit went home to God. Thou-

sands of people have found health of body and soul through the work of this Christian doctor. Though sorely missing the inspiring presence of its loved leader, St. Luke's Medical Center goes on under the combined direction of its Japanese and American staff. This staff has begun an effort to provide the Center with an adequate endowment and has already given 22,000 Yen. It is a worthy expression of admiration for their leader and their loyalty to his ideals. It is another indication of the extent to which men and women of East and West are cooperating in the effort to transplant to the East the best that our science and philanthropy, inspired by Christian faith, can produce.

St. John's University, Shanghai, beginning as an elementary school, is now one of China's largest and most famous schools of higher learning. For many years it has been training leaders for China, as doctors, clergymen, teachers, business men, government officials and diplomats. One of its graduates was recently consecrated a bishop and sent by the Chinese branch of the Anglican Communion to be a missionary in Northwest China, much as Bishop Kemper was sent to the northwest of our own country, a century ago. China's present minister to the United States, as well as two of his predecessors at Washington, are graduates of St. John's. So are Dr. T. V. Soong until recently China's famous Finance Minister; Dr. C. T. Wang, sometime minister of Foreign Affairs, and Dr. W. W. Yen, a former Prime Minister and now Ambassador to Russia. In fact, the pages of "Who's Who in China" are studded with the names of graduates of St. John's.

TODAY THE EFFICIENCY, and possibly the very existence of St. John's University is seriously threatened because American Episcopalians are not giving as they did five years ago for the maintenance and development of their work throughout the world.

The schools and colleges of the Episcopal Church in every field from Alaska to Southern Brazil, from West Africa to Central China, are leading their students forward towards "Light and Truth." Most of them earn far more in tuition fees paid by students than they receive from the Church in the United States. They cannot, however, as yet become fully self-supporting. Members of the Episcopal Church in America must determine whether these institutions for the production of Christian character are to move forward to the fulfillment of their purpose or are to be hampered and held back. The Church must not take refuge in a missionary moratorium because of economic conditions at home.

Even before the social conscience of the home lands was sufficiently roused to seek adequate means for dealing with the social needs of their people, Christian missionaries were grappling with vast areas of human suffering and distress. Cruel practices, based on ancient superstitions, have been modified and frequently abolished altogether. Entrenched disease has been to some extent, at least, reduced or controlled. Unbelievable poverty has been, in a measure, alleviated by developing native arts and crafts and by introducing improved methods of agriculture. Agricultural missions have become an important factor in raising standards of living and bringing new hope to vast rural populations.

In a crowded section of Kyoto, Japan, where most of the people are engaged in silk weaving, the Episcopal Church maintains a center of work, both through the spoken word and through practical help given to the every-day life of the people. Its small and inexpensive building is wholly insufficient for the demands of the widening work. The American missionary and his Japanese colleagues carry on in the hope that some day soon they will have better tools. The church is always crowded. After each service the chancel and altar are screened off and the Church becomes a parish house. A kindergarten of sixty children is a blessing to them and to the homes from which they come. A night school opens up opportunities for ambitious youth and some older people. There are clubs for boys and girls, young men and women. The tiny reading room attracts many. When the hot, humid days of the Japanese summer make life difficult, a country camp for fifty children helps to relieve the situation.

A health clinic served by Japanese doctors and nurses is doing much to safeguard the health of the region. If you happen to be in the church when Dr. Fujino, a vestryman in one of our parishes in Kyoto, arrives to begin the clinic, you will see him first of all, kneel at the altar to ask God's blessing on what he has come to do. The memory of that simple-hearted devotion, expressing a desire to consecrate one's medical skill, is something that does not fade away. Much of the cost of this work is supplied by a group of fifty Japanese patrons, each of whom contributes the equivalent of $15 American currency a year. True to Rotarian tradition, some of the Japanese members of the Kyoto Rotary Club—and a flourishing one it is too—help to support the work at this center.

This Kyoto Mission is typical of work done under similar conditions throughout the world, to help people spiritually and physically in the Name of Christ. There are, however, vast numbers of people in every mission land for whom no such work is being done. That fact calls for progressive Christian service. Mere humanitarianism or humanism will not suffice. They lack the compulsion of Christian compassion, as manifested in the earthly ministry and teaching of our Lord. Every missionary repeats the experience and the words of St. Paul—"The love of Christ constraineth us." No other motive will stand the strain.

THE EPISCOPAL CHURCH in the United States has recently had a distinguished visitor, Dr. Cho-Min Wei, President of Central China College, Wuchang. This college is the outgrowth of Boone School established years ago by the Episcopal Church. It has now affiliated with itself, the higher educational work carried on in Central China by English Methodists and Congregationalists and by Yale University men, supported by an association of graduates and under-graduates in the United States. It is the only Christian institution of higher learning in a region with a population of eighty million people.

Thirty years ago, young Wei came to Boone School from a Cantonese family that knew nothing of the Christian Church, except that it had the reputation of maintaining a good school for boys in Wuchang. His academic record was so good that opportunity was given him for study abroad. Today he is a Master of Arts of Harvard University, a Doctor of Philosophy of the University of London and has recently received the honorary degree of Doctor of Civil Law from the University of the South.

During his visit to the United States he has lectured in a number of American universities on Chinese culture and philosophy as influenced by the principles of Christ. He has brought a message of spiritual renewal to great numbers of students and to members of the Episcopal Church and other communions. He is really a missionary, interpreting to American Christians, the experience and the point of view of a Chinese Christian. It is the policy of the Christian missionary agencies in this country and in Europe to encourage such visits from the young Christian churches of the East to the older churches of the West. They are invaluable in drawing men of different races together in the ever-widening Christian fellowship.

It is Dr. Wei's conviction that in China, the Christian Church today is facing its greatest opportunity since the days of the Roman Empire. Four hundred

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The Boy

By

James E. Freeman, Bishop of Washington.



Bishop Freeman

OUR age has caught a fresh vision of the essential place the boy occupies in our corporate life. The buoyancy, enthusiasm and ready initiative of the boy has always appealed to us, but we have thought of him as constituting a dramatic and picturesque element in our life, without taking seriously his potential value as a contributor to all that makes for wholesomeness and efficiency of living. Perhaps we have regarded him too much as a play-boy, unresponsive to the appeal of those things that are serious and that occupy a large place in the well being of our social and economic order. It is certainly true that the exigencies of the present hour are compelling us to reckon with elements in our corporate life that we have sadly and tragically neglected, and among these the boy occupies a conspicuous place.

There is an incident related in the Sixth Chapter of St. John's Gospel that is strikingly illustrative of the place the boy occupies in the solving of a serious problem. The Master had been ministering to a vast multitude of some five thousand. As the day advanced the question arose as to what provision might be made for the feeding of this great number. The conservative disciples admonished him that two hundred pennyworth of bread was not enough, and that the problem presented was incapable of solution.

As the story proceeds we read that, one of the disciples said to Jesus: "There is a lad here which hath five barley loaves and two small fishes," to which he pessimistically added, "but what are they among so many?" At this point a new element was introduced into the narrative, the presence of the boy with the few loaves, under the blessing and power of the Master solved the problem and gave refreshment to the hungry multitude.

We like the association of the lad with a situation in which his modest contribution was disparaged by those who could see in it nothing of adequate value. Aside from the great miracle worker and teacher, the boy was the most important factor in the solving of a difficult question. It is another illustration of the use that Jesus made of that which to men seemed inconsequential and indifferent. It is in demonstration of the importance of what might be termed the value of inconspicuous service. We are laying much stress today upon those things that represent large material values. We have come to use terms with which hitherto we were unfamiliar, and in our estimate of life we have a disposition to appraise institutions and agencies by their bulk rather than by their inherent worth.

The whole incident related above is not only appealing, it has a deep significance. The old adage that, "the boy is father to the man" has an import greater today than hitherto, and we would do well in the recasting and re-forming of our social, economic and political institutions to reckon with him as a mighty and potential factor. We cannot dis-esteem him, and we dare not treat him as a liability. As a matter of fact, he is the chief asset in our corporate life, hence his training, his care and his development is a primary and not a secondary consideration. Secular education may contribute its substantial part, but if he is to be the kind of citizen that is to preserve the best and finest in our life, his moral and religious training must be a matter of primary consideration. For this we must look to the home, to parenthood, and the Church, and they must be responsible and consistent.

The destiny of the Republic is in the hands of our youth. Every institution with which we have to do will be enriched or impoverished by those who, today, are being prepared for the duties of tomorrow. We need an educated, cultured citizenry, but above all else we need that kind of Christian culture and refinement that is fundamental to our security and continuing prosperity.

* * *

FORWARD IN MISSIONS.

(Continued from page 6.)

and fifty million people are in a period of transition from the old ways to the new. Communism made a bid for the allegiance of China's millions, but failed to bring it off. The Chinese Communist government in the Province of Kiangsi has recently been up-rooted, but its menace has not ended. Communistic leaders are striving feverishly to establish a new base in West China. General Chiang Kai Shek, the strongest and sanest leader China has had for many a year, frankly declares that today the fate of his country trembles between Communism and chaos on one hand and Christianity on the other. As a Christian disciple, who four years ago asked to be received into the Christian Church by baptism, he is seeking to help China through a "New Life Movement." This movement aims to restore some of the ancient virtues of the people in the life of today. Wherever he goes, he is advising his countrymen to learn from the missionaries how to live a simple, clean, industrious life.

WHEREVER THE CHRISTIAN CHURCH, Anglican, Roman, or Protestant, is at work in the world, present conditions call for courageous and sustained advance. It is emphatically true as has been recently pointed out by Dr. J. H. Oldham, one of the keenest observers of world conditions that:

"The penetration of mission lands by western ideas and western technical and industrial methods is producing a situation resembling that in the West, in which Christianity is involved in a life and death struggle with secular modes of thought and a secularized social order. Modern science, Communism and nationalism are creating in Asia and Africa problems similar to those which confront the Church in Europe and America."

My own visits to the mission fields of the Episcopal Church, convince me that this condition can be met only by the application to the life of men, everywhere, of those principles of individual conduct and social relationship, taught during His earthly ministry by Jesus, as the Incarnate Son of the loving Father of all men.

With no intention of speaking for any other communion than the Church whose servant I am proud to be, I say with deep conviction that Christian people must gain a nobler conception of the Christian Church. For too many of us, the Church has come to be little more than a series of groups of individuals meeting periodically, when other interests do not interfere, to seek for spiritual good in some vague way. On the

(Continued on page 10.)

Bits of American Church-Lore

By

EDGAR L. PENNINGTON,

Rector of Grace Church, Oscola, Florida.

SIR HANS SLOANE (1660-1753), the celebrated British physician and the first medical practitioner to receive an hereditary title, writes the Secretary of the Society for the Propagation of the Gospel some suggestions regarding the health of the missionaries (March 4, 1712):

"I have been always of Opinion That Preventive Physick as 'tis call'd is of great Prejudice instead of Benefit to Mankind. Suppose a Person to be in perfect health That person must by any Medicine of Real Vertue or Effect be Changed into One Sick. I therefore shall desire Your Missionary or whom you send to Barbadoes or anywhere, not to be too busy in preparing for the Climates, our Bodies are Made to Inhabit most if not all parts of the Earth, and a due Observation of Diet, Drinking Sleeping &c by good hours, Temperance Sobriety &c is the best way to preserve Life. There is one Custom in those parts of Drinking punch made of Rum & Lime Juice wch brings not only after it the Train of Diseases wch every where follow the Drinking Intemperately Strong Liquors, but more Particularly there, the Colick or Bellyake as 'tis there Term'd, the Bodies of persons goeing Thither are to be kept from being bound by Extractum Rudij, He should when he finds a Boyling in his Blood be bled, when he hath an Inclination to vomit, take a Gentle Vomit of Oxymel of Squills Ipecoacana or Vin: Emetic. if his Head be out of Order, Blister, in Great Looseness take Laudahum, and in Intermitting ffeavers take the bark. In other ffeavers dilute with plentifull Drinking of Cooling not Sour Liquors Bleed & Blister If the Gentleman Going understands the practice of Physick here, he will not need any Instructions for the Operations of Medicines are there very near the Same that they are here, If the Gentleman going will give himself the Trouble to call upon me I will Instruct him the best I can."

When the Reverend Gideon Johnston, of Charles Town, South Carolina, visited England in 1713, he carried with him a young Indian prince of the Yemassee tribe. He rendered the following bill of expenses for "ye Indian Youth" to the S. P. G.:

	£	s	d
for 6 weeks diet Lodging & washington from the 19th of June afore said to the 30th of Augt following at 5^{s} P week at which time he went to Mr Noblet.....	2	8	0
for 2 pair of knit worsted Stockins	0	7	0
for a pair of Shoos	0	4	0
for a pair of Shooe Buckles	0	0	6
for a pair of Gloves	0	1	3
for 6 Shirts at 3 y^{d} & ½ apiece at 15^{d} P y^{d} & makeing & washing 1^{s}: 2½d a piece in all	1	13	6
for 2 pair of Sheets at 14^{s} a piece	1	8	0
for 4 Towels at 1^{s} P piece	0	4	0
for 6 Muslin Cravats Drawn at the Ends at 3^{d} Each	0	18	0
for knife and ffork	0	0	8
for Coach hier when I Carried him to school to Chigwell	0	12	0
for Copy book and Primmer.....	0	0	8
Errors Excepted	7	17	7

The Reverend Gideon Johnston writes to the Society regarding the proper clothing for the young Indian prince and especially the need of a winter suit.

"How necessary this is for one Come from a hot Climate into a very Could Country, needs no proof, and he humbly Conceives the whole debate will be; What Sort of Cloaths are fittest for him, It may with great truth be Said, Considering the great demands which are made uppon the Society, that which is plain and Cheap is Best, but Some are of opinion that this garb ought to be a Little better than Ordinary in regard when he is a Little Longer at School and Learns to Speak English a little more plainly that he will then be Introduced to her Majesty, and often have Occasion to wait upon the Quality till he is Baptized, and on this account they think it fitt, that he Shou'd make a decent appearance; To this they add that it will in Some Measure be usefull and necessary for the design in hand, to Send him back to his own Country well Equip't, It being Certain that the Indians in Generall are most affected with that kind of garb, which is gawdy and makes the finest Shew."

* * *

FOURTH SUNDAY IN LENT.

Today is known as the Fourth Sunday in Lent, or Laetare. There are several other names given to this day. In the Eastern and Western Churches it is known as Mid-Lent Sunday. In the Western Church it is also called "Refreshment Sunday," partly because of the gospel for the day (Saint John, sixth chapter) being the story of the feeding of the five thousand, and partly because it was a little Carnival between the two halves of Lent, the "Mi-Careme" in Paris being an occasion of great gaiety and splendor. In Rome, Italy, it is known as the "Sunday of the Golden Rose" from the benediction on this day on that token (the golden rose) of the approbation of the Pope. This rose is presented to the most distinguished individual then in Rome, occasionally however it is sent to some foreign Potentate or other eminent personage. In Spain, this day was frequently termed "Mediante", because it exactly halved the old Spanish Lent. In Germany this Sunday is called "Todttensonntag", which means, "Dead man's Sunday". This dates from pagan times and the reason for the name is believed to be because of the procession representing the burial of winter and the return of summer. In the Eastern Church, the Thursday of the Mid-Lent week is called the "Thursday of the Great Canon", because the hymn of Saint Andrew of Crete, known by that name, is sung. The collect for today is taken from the Sacramentary of Gregory (Sarum Missal, 1549). Whoever uses this collect in sincerity must realize that in it we make a confession that punishment is deserved, "we, who for our evil deeds, deserve to be punished," this carrying us to the point that "all have sinned and come short of the glory of God". One may say that I have committed no great crime; can such an one say that never has been left undone the things that ought to have been done, or done the things that ought not to have been done? I believe the sins of omission are greater than the sins of commission. It is needless to dilate on either form of sin, but of how great importance it is that we pray that by "the comfort of Thy grace we may mercifully be relieved. How precious then should the gospel be to us which tells us over and over again of grace to help in time of need. It is because of this Divine grace bestowed and on our repentance that we receive relief from the guilt of sin, and day by day strength to overcome.

William E. Callender.

Bishop Brent---Ambassador of Christ

By

Frederick Ward Kates.

SIX years ago, March 27, in Lausanne, Switzerland, died one of the towering personalities of our time, Charles Henry Brent.

When we recall some of the greatest modern builders of the reign of God on earth, in human life, among men, the name of Bishop Brent flashes instantly upon our attention. All who knew this rare spirit, refined in the furnace of God, recognized one who had perfectly offered up his life, as a living sacrifice, on the altar of the service of God in this world.

Cardinal Mercier and Bishop Brent stand forth as pre-eminent Christian statesmen and leaders in recent years. Belgium and Europe may claim Mercier for their own, and Western New York is entitled to claim Bishop Brent as its own. The Episcopal Diocese of Western New York, out of which the Diocese of Rochester was formed in 1931, claims "Everybody's Bishop" as its fourth diocesan, from 1918-1929. But no corner of the world can claim him as exclusively its own. His home was in the Philippines, the Orient, Europe's battlefields, everywhere; he belonged to the world just as it belongs to the Master he passionately served the sixty-seven years of his life.

Bishop Brent's labors ended March 27, 1929. His life's forces were spent. He had exhausted his life's energies in performing his proper, spiritual service, which was, for him, giving in love to God his life as a living sacrifice in the struggle for the sacred rights of every man, of every race and birth and color; in seeking to redeem the world and society by Christianizing it; and by championing with the burning passion of a prophet the necessity of Christian unity and world peace.

His life was one of prayer and pain and constant dedication. It was a life centered in God, lived for God, with God and through God's power.

His last great sermon was preached in Canterbury Cathedral, November 25, 1928. His subject was, "The Way to Peace." Those who heard him speak that day listened not to a priest, a missionary, a war chaplain, or a bishop. They heard the God-sent words of a prophet.

In remembering this massive and mighty man of God who for many years moved among us in Western New York, it might be well to recall the two fundamental principles which Bishop Brent said would be the foundations of his life as the chief pastor of Western New York. These principles were enunciated at the acknowledgment service to him as Bishop of Western New York in St. Paul's Cathedral, Buffalo, February 7, 1919.

"First, we must recognize in an active way in every department of society our God as one who knows humankind from the inside and has identified Himself with humankind. There is no hope for society without reincarnation in the life of each one of us. God has so identified Himself in our hearts that every pang in our hearts is in His heart."

"Second, God was made man in Jesus Christ, and, therefore, each individual is considered in God's sight, and is cared for as if he were the only one. And so ours must not be a selfish, individual life: we must recognize our relation to all mankind. This is the missionary spirit. In all we think or do, our nation is related to the nations of the world and in a way is responsible for their welfare."

Noteworthy, too, are almost the final sentences in his last message to his people written from Switzerland shortly before his death.

"Public worship . . . demands the most careful consideration that human life can give it. It is worship rather than preaching upon which the Church of God should centre its attention. Reverence is in itself the highest form of teaching. He who does not know how to worship cannot preach, even if he have the tongue of angels. Worship is a task which demands the highest artistic sense, the greatest love of beauty, the highest form of expression, the most appealing method of presentation, of which man is capable."

And we cannot forget: "It may be, it is, hard to pray well, but it is harder for a complex un-unified life to pray than for the simple and unlearned. It is more within the reach of a child than of a savant. But it is as available as it is indispensable for everyone. Put into sincere prayer the amount of effort you do into a game or into your business and you will prevail. To me prayer is the key that unlocks heaven and opens the door to the deep understanding of human life."

"Our use of the unseen stretches of life determines what we think, say and do in society. Given a right and industrious use of our conscious moments on the secret side of the veil, and all will be well in the burning noonday of active life. In those golden moments, contemplation and prayer, pertinacious and as unbroken as the links of an endless chain, stand in regal dignity governing the whole sweep of life."

As priest and prophet, Bishop Brent loved men all over the globe. The thousands of friends he left behind him when he went on ahead were loved by him, and they in turn remember him in love—remember Bishop Brent who was a majestic ambassador of Christ living in their midst.

* * *

EDITORIALS.

(Continued from page 3.)

die, even while the body that holds it, alas, remains alive, yet which may rise again even from such death as this.

Thus of such things as eyes may know and hearts may understand, we "weave for God the garment that we see him by."

Today, when the earth is brown and chill, come the anguish and the searching, but at the end of the fast, the Passover, with the whole earth clothed in garments of beauty to meet the wonder of a Risen Lord.

* * *

FORWARD IN MISSIONS.

(Continued from page 8.)

other hand you can think of the Church as an army enlisted under the banner of the King of Love and of Righteousness, pushing forward into the enemy's domain to overcome wrong, to free the captives of sin and the followers of inadequate philosophies of life, and to set at liberty all who are oppressed by the forces of ignorance, injustice and unrighteousness.

Some say: "Back to Christ and all will be well." The Christian Church says: "Forward to Christ." He is ever in the van. The Son of God is ever going forth to war against sin, oppression, poverty, ignorance and disease. He is ever seeking to lead men into a fuller, holier, happier life. His Kingdom is ever in the building. His love is ever winning new disciples in every land. So from the Church today rings out the call, "Forward with Christ."

THE WOMAN'S AUXILIARY

A PHILOSOPHY OF PROGRAM BUILDING.

Edna B. Beardsley,
Assistant Secretary Woman's Auxiliary.

Our philosophy of program building has its basis in the newer conception that education is not preparation for life, but that education is a lifelong process. We respond with joy to the thought that we do not cease learning after we reach a certain definite age, and it is not necessary therefore to cram our minds while they are still young and flexible with enough to last during the remainder of our lives. In other words, we do not first learn that later we may do. We learn and accomplish at the same time. With such a basis for our thinking we realize that education is constantly required in the carrying out of any worthwhile enterprise—be it the sending of a box to a mission station, carrying on group discussion, or rebuilding an entire community life.

Our basic conceptions regarding the building of a program have completely changed, along with other developments in the field of education. Not long ago it seemed desirable that a program should be worked out in the utmost detail for at least a year in advance. Now we feel that a program should remain flexible enough to incorporate from time to time things that grow out of the experiences and development of the group. There was a time when large organizations sought for uniformity in the programs of their local groups. This was usually accomplished by programs planned at a central office and sent out to all types of groups. This often resulted in either a rather static program or a total repudiation of the program by the local group, "because it does not fit." The present day method of program building is based on the underlying principle that the group itself seeks to build a program which will make it an effective force in its own community and bring it in contact with the great forces at work in the world today. In order to accomplish this the group will need to understand its own potential resources and needs and something of the world in which it lives.

Among other changes in the theory of program building, is the change in the standards of judging a program. A "good" program may not necessarily leave everyone in a glow of satisfaction. It may possibly leave everyone quite unhappy—but thinking. The measure of the value of a program is whether we are doing any deeper or straighter thinking than before; whether we have grown to understand better our place and the place of the Church in the universal scheme; whether we have perhaps seen our community for the first time as it really is, and what we might mean to the community, the Church and the World. We may be greatly embarrassed and uncomfortable when we realize our individual and group inadequacy, but that in itself is a process of growth. Our desire for the women of the Church as groups, and as individuals, is that they shall grow. We desire that they may grow as our Lord grew, in knowledge and in strength, and in their relationship with God.

We often hear leaders say that "people are not interested." It is of value to us to remember that the learning process or the process of growth holds the interest and enlists new interest. It stirs the enthusiasm and gives a sense of movement forward. We reach out into all the areas of life for help in advancing the growth of our group—into science, philosophy, art, history, as well as the great field of religion. No one individual program is an end in itself, but part of a progression toward a chosen goal. What is this goal? That you must decide for yourself. One thing it will surely be—a step forward to the time when Christ shall truly reign in the hearts of His people.

BOOK REVIEWS

REV. STAMO S. SPATHEY, Editor.

THE GREAT COMMISSION: By the Rev. Henry W. Frost, D. D. Art Paper. Pp. 46. Published by The China Inland Mission, 237 West School Lane, Philadelphia, Penn. Price, 25 cents.

Those who know the missionary heart of Dr. Frost will readily anticipate the message in this little call.

We are all convicted of the fact that the single incentive to missions is the command. True believers are missionary-minded. Those who are apathetic or antagonistic belong to another class. God only knows where to catalogue them; we can only grieve, as He must, that they have lost the divine vision and are dead to the divine call.

There are nine illuminating chapters to this book, all absorbingly interesting and challenging. Its use in missionary meetings would prove of service in awakening the people of our parishes to a new and vivifying concept of the commission of our Lord Jesus to make Him known, near at hand and afar off.

Kenneth Mackenzie.

THE PATH OF PROTESTANTISM: By Julius F. Seebach. Pp. 243. Published by The Round Table Press, New York. Price, $2.00.

Dr. Seebach, an able Lutheran minister who is the pastor of the Lutheran Memorial Church in Philadelphia, has made a fine contribution to the history of the Protestant section of Christianity in that he has traced its spirit and movements through the history of Christianity to the present day. His book is to be classed with history of the witness-bearing part of the Christian religion which is known as Protestantism.

The book displays a scholarly knowledge of historical documents well put together for the average reader. It also displays a very cordial spirit in treating all other branches of the Christian Church. The book is mostly taken with the history of Christianity in the United States which the reader will find in the chapter, "Roadmaking in the New World," page 53, following. All the sources of cults and movements are traced to their origin briefly but comprehensively. The breaking away from the sources is treated in chapter IV entitled, "The Forks in the Road," an interesting outline of all the cults that have crept in this country is found in chapter VI, "Private Lanes." This is very informative.

Every one who wishes to read a historical sketch of the Protestant part of Christianity with many quotations from historical sources, we know of no better book than this. A storehouse of information which we recommend to our readers.

Spathey.

PRIZE SERMONS, Church Management Contest, compiled and edited by William H. Leach. Published by The Cokesbury Press, Nashville, Tennessee. Pp. 222. Price, $1.50.

This volume contains seventeen sermons selected out of five hundred by a board of distinguished judges as a sample of modern American preaching. The group does not contain a sermon by an Episcopal minister, all the other churches are represented in the selection. The sub-title seems to be misleading, "Church Management Contest." In reality, the sermons are not treating church management as we might think when reading the sub-title, "Church Management." They discuss various subjects of both personal and organized Christianity. The sermon on "The Margin of Goodness," by Professor W. O. Carrington, of Howard University, won the first prize, and rightly so. The text is from Matthew 5:20. The treatment is very good. Its illustrative references from many sources are interesting and apt.

Ministers will find a suggestive method of how to present the Gospel to the modern world in ways people may understand. In this variety of preachers and subjects there is a uniting link that makes the volume one book, and that is ". . . . that we may become partners of God in building an enduring spiritual order." Page 211. This means the Kingdom of God among men.

Spathey.

News from the Front

A VALUED TESTIMONIAL AND SUGGESTIONS.

Central China College.
Wuchang, China.
February 17, 1935.

Mr. Editor:

I have been reading the Anniversary Number of the Southern Churchman and have enjoyed the testimonials sent in by many Bishops and others to its great value as a family paper.

Perhaps one of its greatest contributions to American History was the help it gave to the continuance of Our Church as One Church during and after the War.

There is one note, however, which I miss and would like to stress, and that is, the marvelous emphasis that has been given to Stories for Children. If that page, "For the Young People" were left out, I believe there would be a decided falling off in the number of subscribers. Not only have Nancy Bird Turner and others written specially for this page, but young children have been encouraged to do the same. Our little daughter's story on "Kittens", which she wrote at the age of eight, was printed and gave her a thrill when she read it in Wuchang, China, 1919. One of Dr. Claude Lee's daughters wrote about Chinese customs for your paper years ago and I've no doubt many others have done the same. It made the paper belong to them.

My mother found less of controversy and more spiritual food in your paper than in some others and surely it is spiritual food that we need.

People sometimes ask why we take the Southern Churchman. For one thing you always print missionary items we send you, if possible. But first and foremost, I value the paper for its children's stories, of which I have a large collection.

May I offer a suggestion? Why not mark this year by publishing a volume called "Best Stories from One Hundred Years of the Southern Churchman." It ought to be in every family—not only of our Church but of many others.

With best wishes for a widening influence in the future, I am,

Gertrude Carter Gilman.

P. S.—Dr. Wei's address January 12, 1935, was of great value to us in China.

The Kingdom of God Movement, Church Union, Central Theme.

The Kingdom of God, not only a future destiny but a present reality, has been the theme of a five-year movement in Japan in which most of the Christian groups have taken part. Surveying results, at a recent meeting of leaders, Bishop Matsui of Tokyo advocated united effort in evangelism; a Methodist bishop, Dr. Akazawa, pleaded for Christians to avoid ultra-nationalism and work as a unit for world peace; a veteran Japanese leader of the Congregationalists, Dr. Ebina, also insisted upon the need of a cooperative evangelism; Professor Murata, acting head of the Presbyterian Theological Seminary, declared a more militant attitude necessary for the Church, especially for the solving of social problems.

Dr. Tagawa, president of the National Christian Council, spoke of an "all-Japan Christian conference" to be held in 1935, at which "Church Union" is to be the central subject. A member of Japan's parliament commended the impression made in rural sections by the Kingdom of God Movement, but believed that much more definite work should be done "to demonstrate that Christianity can actually save rural Japan."

A woman leader, Mrs. Kubushiro, calling attention to the fact that all Japan's famous mountain tops and other scenic sites are preempted by Buddhist and Shinto shrines, pressed upon the group the desirability of having Christian shrines wherever pilgrims congregate and in every city a prominent place of Christian worship. Dr. William Axling of the Baptist Mission, author of a popular biography of Kagawa, reminded the gathering that the Christian movement, though a minority, is the most dynamic and creative group in Japan.

Annual Council in Brazil.

The thirty-seventh annual Council of the Brazilian Episcopal Church met at Ascension Church, Porto Alegre, in February 13-17.

Among the more important happenings were:

First, the appointment of a committee to carry out a two-year program of spiritual development along the lines of the Forward Movement. This committee is composed of the Rev. George U. Krischke, rector of Trinity Church, Porto Alegre, the Rev. Orlando Baptista, new headmaster of the Southern Cross School, and Dr. Luiz Appel. The committee is to plan a program of studies and speakers to embrace the whole District.

Secondly, the Council adopted and approved the report of the Missionary Society, including its budget and program of work for the current year. A part of this program includes the full payment of the quota of the Brazil District to the National Council.

Thirdly, the Council adopted the recommendations of a committee appointed a year ago to study the whole question of progressive self-support. This committee had reported a series of recommendations as follows:

1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy;

2. That the congregations not yet self-supporting increase their contributions towards the support of the clergy according to a sliding scale. The scale includes every mission in the District;

3. That each parish in addition to these contributions pay the seven and one-half per cent due the Pension Fund;

4. That in every parish, congregation or mission, there be created and intensified the spirit of general cooperation in the work of the Church and that the members be taught to contribute liberally towards the support of the clergy as a means not only of hastening the independence of the Church, but also of stabilizing its establishment in Brazil.

Statistical reports show gratifying increases in the number of public services, in the total number of communicants, in the number of pupils in the day schools, as also a slight increase in total receipts in Brazilian currency.

Southern Cross School.

The Rev. Orlando Baptista has been appointed by Bishop Thomas as headmaster of the Southern Cross School.

The Rev. Mr. Baptista graduated from the Southern Cross School in 1919. From 1920 to 1927, he taught French and History in the same school. From 1928 to 1932 he studied theology at Porto Alegre and Virginia.

Returning from the United States, after a short rectorate at the Church of the Saviour, Rio Grande, he was called to the Church of the Mediator, Santa Maria, whence he comes to the School.

Wm. M. M. Thomas, Bishop.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

THE GLEAM IN LEGEND.

(An Inspirational Program.)

There is a tendency to build stories around well-known persons and even things, that has constructed some very beautiful tales in the course of history and the cup that Jesus used when He instituted the Holy Communion is no exception. So in this program we shall tell first of all the story of the grail in legend, then in history and finally its story today.

Legend tell us that when Jesus was praying that He might have strength that the angels brought Him the Holy Grail wondrously fashioned by their hands out of a solid emerald. So that when Jesus came to the Passover He brought it there and used it for the first time when He instituted the Sacrament. When Jesus had finished the Last Supper and was going out to the Garden of Gethsemane, He met Joseph of Arimathea and gave him the cup as a token of His love, and Joseph cherished it. Later, when Jesus was going out to be crucified, Joseph followed with the cup concealed in a fold of his clothes. When Jesus was crucified, Joseph was standing beholding with the cup in his hand, and when the soldier pierced His side and blood and water gushed out, Joseph caught some of it in the cup and the miraculous blood glistened and gleamed like fires in the cup. This part of the legend is probably either the reason for, or built up by, the custom of the sanctuary light that is burning in certain Churches whenever the consecrated elements are upon the altar.

In this connection it is interesting to note that in ancient times with the ignorance of anatomy people pictured the Master on the cross with the wound on His right side, thinking that the heart was on the right. But more modern painters have, of course, painted the wound on His left side, where the heart really is.

Joseph now begs the spear from the soldier, and keeps both the spear and cup. Later so many miracles were wrought by the sight of these relics that the Jewish authorities tried to get hold of them and destroy them. So Joseph took a boat and sailed away to Britain. He landed at Glastonberry on the West Coast and struck the spear in the earth. It took root, so that he considered the miracle a sign that he should stop there and preach to the Savage Britons. The spear was of thorn wood, and every year blossoms at Christmas at Glastonberry. A cutting from it was carried to the Washington Cathedral and is growing there today.

After Joseph died, men were so wicked that the Knights of the Temple were formed to care for the Grail, and for safe-keeping they took it to Asia Minor, where it was set in the Window of a Castle where its gleam could be seen for miles around. Later wicked men tried to steal it so that angels took it away and hid it so in a place where no one could see it unless their hearts were perfectly pure.

All through the middle ages there were many times when men went hunting for this secret hiding place. The quest of the Knights of King Arthur when Sir Galahad was successful was one of these. We remember that of him it was said, "His strength was as the strength of ten, because his heart was pure." One of the causes that helped the crusades was that men thought that by going on the crusade they might see the Grail and also just as we believe that a man should have the right to religious liberty, so the thought that every person should have the right to seek the Grail, and that anyone who tried to keep them from this search was most unjust.

And so the legend ends as an exhortation to us to have pure hearts so that we may some day see the Grail and so we sing the song, "Follow the Gleam."

The Gleam in History.

Though the story of the Grail is very interesting, we can all realize that it is filled with all sorts of things that could not possibly have happened. Yet, there may well have been a tiny bit of truth in the tale. For instance, the emerald part of it might come from its having been made of glass which was fairly cheap in those days, for we remember the Jews had all sorts of Roman conveniences, and as Jesus and His friends were poor, it was probably either of glass or lead, the two cheapest substances. If it was of glass and was taken among Savages in far-away Britain, we can well imagine their confusing its sentimental value with the value of the emerald, a very precious stone.

Then, too, historians tell us that the earliest center of Christianity in England was at Glastonberry, so that it is not impossible that Joseph did carry it there, just as an outlaw, and the early Christians being persecuted were outlaws, might today fly to a most distant land for safety, and Britain was the most distant land known to man, even by hearsay at that time.

Later we can well imagine that wicked men may have tried to steal the Grail and hold it for ransom, so that it was taken to a place of safety.

A few years ago there was discovered a Communion cup in Antioch that many people consider may well be the actual cup used by the Master. It is of lead or some base metal, but has been protected by a silver cover of marvelous carving. The style of the cup and of the carving shows that the cover was not made later than 150 A. D. and being a cheap thing in a precious case, shows that it was highly regarded. In addition to this Antioch was one of the earliest centers of Christianity and may thus well have been the secret hiding place. The Antioch Chalice, as it was called, was on exhibit in the Hall of Religion at the World's Fair in Chicago.

The Gleam in Modern Times.

Today the cup is in the realm of teaching from three angles.

The first of these is connected with the recent Prohibition Law. With fight for Temperance several churches have said that they thought Jesus must have used unfermented grape juice, as wine was wicked. So they said they would use only unfermented grape juice in their communions. Others say that we should not change the old custom of communion wine, which means fermented grape juice, so we keep the old custom.

Another thing that has brought the Chalice into prominence is the furor that has arisen in many places over sanitation. For many claim that we should not drink from a common cup at the Holy Communion any more than at any other time. So they say that we should either use a number of individual cups, or else dip the bread in the wine and give it in that way. The fact in this controversy is often overlooked that Episcopal ministers must, by law, always drink the last drops of wine, so that if it were dangerous they should be an unhealthy lot. But they are one of the best life insurance risks that there are.

The last matter concerning modern times is that the Roman Catholic Church does not give the cup to the people at the communion. Only the officiating priest takes the wine. Now, up until the eleventh century, this custom was not common and only became a law in that church in 1415. Many people objected strongly to the change and in Bohemia, under John Huss the "common cup" was one of the battle cries of the Reformation. The Protestant soldiers wore the cup on their shoulders as their uniform. But the Reformation was conquered in that land for about three hundred years. But with the World War the Bohemians won their freedom from Roman Catholic tyranny by Austria and formed the Country of Czechoslovakia. One of the first things they did was to reform their Church and give the cup to the people. Their Church is now in communion with the Eastern Orthodox Church, and it is hoped that the entire Eastern Church will soon be in full communion with our Church, one of whose slogans at the time of the Reformation was also "The cup to the people."

In the Young People's Work, we find that not only is there different nomenclature as regards the Provincial and Diocesan Departments, in one section it being called Young People's Fellowship, and in another Young People's Service League, but there are also several different diocesan plans. In an early number we hope to give "The Georgia Plan," and also variations that have been found successful in certain parishes. Let us make this page an exchange of methods page as well as one for programs.—The Editor.

Not only by blue Galilee
Did he the leper cleanse, the dead
Raise unto life, and on all hearts
That mourned, His matchless glory shed;
Today he speaks, in homes of men,
To heal each spirit sick with sin,
And at the door of every life
He stands and seeks to enter in.

—MacGowen.

* * *

We come to church primarily to worship God, to humble ourselves in His presence, to feel anew the power of His love and to become more conscious of the spiritual influences in life. We gather together not as members of a religious club, nor as an audience at a lecture or concert. But as followers of Jesus we bow in adoration before the God and Father of all mankind.—Exchange.

A LENTEN VISITOR.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

This is the season when we are visited, in a very special manner, by the greatest friend we have; and that friend is with us, in this very special manner, for at least forty days. St. Paul, the apostle to the Gentiles and greatest theologian that ever lived, tells us in his epistle to the Corinthians what that greatest friend is. It is Love—The love of God, the sacrificial love of Christ, the mother love of the Church, the evangelizing love of the Apostles, and, it should be the love of all Christian people for all mankind. There is nothing greater in heaven than this friend, and there can be nothing greater on earth: for God is love. How, then, should we appreciate the presence of that friend with us? How should we show that appreciation? By acting in accord with the teaching of Discipleship. Discipleship literature has been sent out by the Church to all communicants. That literature is, what it is designed to be, an aid and inspiration for more unselfish service—Discipleship, in doing as Jesus did—for others. In His service, self is only an instrument for doing good. Love is the only passport to heaven; it is the only currency of heaven; we cannot live in heaven without love. Joining the Church to be saved is not love, it is selfishness; joining the Church to obtain the equipment to help others—that is love; and that is what Lent is for, what Discipleship is for, what Jesus came to earth for. And now abideth faith, hope, love: but the greatest of these is love!

John E. Shea.

CHURCH INTELLIGENCE

UNEARTH ARCHAEOLOGICAL DATA AT JAMESTOWN.

The excavating which has been under way on Jamestown Island, site of the first permanent English settlement in America, has brought to light much data that is of interest. In the course of this excavation many tons of debris have been dug up and sifted for fragments which might prove of value. There have been uncovered the foundations of seventeen old houses, including one structure 50 by 70 feet. This may have been the mansion of an early royal governor. Gradually built up between the years 1607 and 1676, Jamestown was destroyed by fire during Nathaniel Bacon's rebellion. The little city was rebuilt, but suffered again in the fire of 1699, and gradually fell into ruin when the seat of the Virginia government was removed to Williamsburg. Only about a half dozen buildings were standing at the beginning of the Revolution, and the tides of the James River have, during the centuries, eaten away a large portion of that part of the island on which most of the houses stood. We are told by Floyd Flickinger, the superintendent of the Colonial National Monument, that "there is evidence of several successive settlements on the Jamestown site. The houses of each settlement are orientated differently and constructed differently of different materials."

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THANK OFFERING FOR THE KING'S SILVER JUBILEE.

The Prince of Wales has once again captured the imagination of the country with his plan for a national thank offering for the King's Silver Jubilee. At an influential meeting at St. James' Palace, his Royal Highness intimated that nothing else would give the King and Queen such pleasure as the devotion of a national thank offering to the welfare of the younger generation. The Prince has decided to invite subscriptions to be sent to him personally, but he hopes that local funds will be inaugurated as well in order "to make it easy for everyone to contribute who desires to do so—pennies as well as pounds."

Details of the scheme have not been worked out, but the project will appeal to all sections.

"My desire," says the Prince, "is that the thank offering should be used to establish a 'King George's Jubilee Trust', whose work will be not to inaugurate any new juvenile organizations, but to extend the work and activities of the existing voluntary movements".

His Royal Highness has given us a courageous lead, which the country will follow wholeheartedly.—Exch.

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GOOD MANNERS IN NOTTINGHAM.

This is from a Nottingham reader, proud of her fellow citizens:

"One day this week there was a traffic jam in the business street in Nottingham. A hearse, bearing a flower-covered coffin, came to swell the number of waiting vehicles. The policeman saluted; the crowd parted; and the first vehicle to be allowed to move on was the hearse."—Church of England Newspaper.

A WARNING.

One John E. Grix is displaying a baptismal certificate signed by me for the purpose of obtaining money from the members of the Church.

I would like special notification made in your publication in order to break up his racket.

John A. Wright,
Rector St. Paul's Church,
Augusta, Ga.

"DE LAWD" GOES TO ETERNAL PASTURES.

Richard Berry Harrison, who acted the role of God in "The Green Pastures", has passed on to his eternal pastures. Harrison had never missed playing his part in this now famous production, until his recent illness; and even then he refused to believe that he would not soon be back on the stage. He was laid to rest in Lincoln Cemetery in Chicago, "after the most impressive ceremony ever accorded a member of the negro race" in that city. Some twenty thousand persons, including government representatives, were in attendance at the last rites. Possibly his life was best summed up by one of his own race, who, as the funeral procession passed by, was heard to remark, "He was 'De Lawd' at all times."—Ex.

* * *

A GALLANT YOUNG GROUP.

Some thirty or forty young men and women, mostly American-born of Slavonic parentage, have organized a choir under the direction of Alexander Koshets, which has been rehearsing for several months and is to give its first public concert in St. Michael's Episcopal Church, New York City, on Wednesday, April 3, at 8 P. M. Professor Koshets, their leader, returns to choral work after an absence of several years, since he became internationally known as leader of the Ukrainian National Chorus.

The choir, which is entirely volunteer and non-commercial, has a double purpose; its members sing for their own enjoyment, but they also hope that they may make a contribution to American life through their knowledge of Russian music. They feel that, although several famous choirs and other groups of Russian singers have visited this country and have been well received, their contribution has not made the permanent impress which might be made by a native-born and resident choir.

Peter M. Fekula, an American business man, whose father is a Russian priest in the United States, has organized and befriended the choir, from similar motives of wanting the glories of Russian Church music and other Slavonic singing to be presented in the United States by singers brought up in the tradition.

The Rev. Thomas McCandless, rector of St. Michael's Church, has invited the Slavonic Choir there for the concert on April 3. Individuals who heard them rehearsing report with enthusiasm on the finished quality of their singing.

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GLOBE-TROTTING MISSIONER ONE-MAN PASSION PLAY CAST.

The Rev. Walter E. Bentley, seventy-year-old missioner and globe-trotter from New York City, who features a one-man presentation of the Oberammergau Passion Play, is appearing this week at St. Andrew's Episcopal Church, Akron, Ohio.

With the help of 160 colored slides depicting various scenes in the great drama, experience from having seen it three times in Germany, acting ability, and a vivid imagination, the Rev. Mr. Bentley has given his special interpretation of the Passion Play all over the world.

Speaks Every Part.

"I read the lines and speak the parts of all the characters as I show the slides on the screen," declares this Englishman who has known the smell of grease paint and the glare of footlights for over fifty years. "The action all has to be imagined."

The Rev. Mr. Bentley was connected with the Shakespearean repertoire of the noted Sir Henry Irving when he got his call to the ministry.

"After I was ordained, I naturally couldn't lose my love for the theatre, so I brought the stage and church together."

He organized the Actors' Church Alliance, which subsequently split up into

three parts, the Episcopal Actors Guild, the Catholic Actors Guild, and the Jewish Theatrical Guild.

Fifteen years ago, the Rev. Mr. Bentley decided to relinquish his pulpit in New York and "take to the road" as a missioner. "Since that time," he says, "I have traveled completely around the world three times."

The Rev. Walter E. Bentley, General Missioner and rector-emeritus of St. Stephen's Church, Port Washington, L. I., after a year's absence holding Missions and giving his Oberammergau Passion Play Lecture throughout the Virgin Islands, Porto Rico, British West Indies and thirty-five parishes in England, has returned to this country and already held successful Missions in Trinity Church, Elmira, N. Y.; Church of the Saviour, Philadelphia, Pa.; Church of the Mediator, Allentown, Pa., and is now at St. Andrew's Church, Akron, Ohio, to be followed by Missions at Christ Church, Riverdale, New York City, Church of the Redeemer, Astoria, and Ozone Park, L. I.

His present address is Box 55, New Dorp, S. I., New York City.

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GOOD FRIDAY OFFERING FOR HOLY LAND.

All Churches in Anglican Communion Asked Again to Devote Offering to Jerusalem and the East Mission.

Once again the offerings of the Church at the Good Friday services to be held throughout the world are asked for the work of the Jerusalem and the East Mission. This annual offering is sanctioned by the National Council, regulated by the General Convention and commended by the Woman's Auxiliary.

Knowledge of the splendid work of the Jerusalem and the East Mission is growing. An increase last year of over one hundred and fifty in the number of parishes and missions contributing to the Good Friday Offering, not only arrested the decline in receipts of recent years, but marked a vigorous upturn. The amount received for 1934 was $16,778.72, an increase of $1,135.06 over the total for 1933. . . .

Reasons for Offering.

The primary reason, we would say, is that we may have a share in witnessing to the Gospel of Jesus Christ throughout the Holy Land. Here there may be found over 5,000 Anglicans, both British and American, among them being a goodly number of converts from Islam and Judaism. Here, too, come thousands of English and American pilgrims and visitors each year, who look to the Church to help interpret the religious values of the country and provide religious services. Only the Anglican Communion, it is said, which sympathizes with the Christians of the various Eastern Orthodox Churches, and refrains from proselytizing them, is able to meet their needs and minister to their physical intellectual and spiritual lives.

Center of Jewish Life.

And then again we find in the Holy Land the center of Jewish life and aspiration. To this life we would interpret our Lord as the Messiah of their fondest hopes. Also Jerusalem is the only Moslem City open to Christians, we are bound to represent as worthily as possible the fullness of the Gospel and the true teaching of the Son of God.

The Diocese of Jerusalem is not an English diocese, and it is not on British territory. Palestine is a temporarily mandated country. Syria is a French mandate and Iraq is an independent Arab kingdom. Only Cyprus is British territory.

The diocese is designedly the representative of the whole Anglican Communion in the Holy City of our Faith. For nearly half a century since its reorganization its support has come from all parts of world-wide Anglican Churches, from America, Australia, South Africa, China, Japan, as well as from the British Isles.

For many years the American Church has had a part in the work of the Christian Church in Palestine. Today she has an opportunity, nay more, a duty, to keep alive the glories of the Gospel in this most sacred of all lands, the one blessed by the feet of the Incarnate Son of God, the Motherland of world-wide Christendom, to which we owe an incalculable debt for the treasures of our religion.

To this end we are asked to make an offering on Good Friday.—The Church Herald, Diocese of Florida.

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JEWISH CONFERENCE OPENS.

TEL AVIV, PALESTINE, March 24—(A. P.)—(PALCOR AGENCY)—The first international Jewish conference to be held in Palestine in modern history was opened tonight at the Levant Fair Grounds, as 300 delegates, representing forty-four countries, assembled for the biennial congress of the Women's International Zionist Organization.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Forward Movement Presented.

On March 12, in Charleston, the Forward Movement was presented to the Kanawha Clericus by the Rev. Walter F. Tunks, Akron, Ohio, member of the Forward Movement Commission. As an outcome of the conference, Bishop Gravatt will appoint a diocesan committee to act for the commission within the Diocese until the annual Council convenes. Dr. Tunks accepted the invitation to present the Movement before the Council in Moundsville, W. Va., May 7-9. A message declaring their full support of the Movement was sent Bishop Hobson by the Kanawha Clericus.

Noon Day Services in Y. M. C. A.

Rev. C. W. Brickman, rector of Christ Church, Fairmont, is preaching a series of sermons in the Fairmont Y. W. C. A. on Friday noons on the topic: "Adventures in Living." The noon day services were inaugurated by the Rev. Mr. Brickman three years ago. They are the only Lenten noon day services, apart from the Church's Holy Week services, held in the city, and each year grow more in public favor.

Informal Services.

On Wednesday evenings during Lent Trinity Church, Morgantown, holds informal services, with reviews and readings of "Plays With Religious Meanings". Plays reviewed this season include: "The Book of Job," "Within the Gates", Sean O'Casey; "Days Without End", Eugene O'Neil; "The Devil Passes", Ben Levy; "Death Takes a Holiday," A. Cassela; "The Terrible Meek", C. R. Kennedy; "Green Pastures', Marc Connelly. Professors and students of the University of West Virginia have been procured by the rector, Rev. Wm. G. Gehri, to read and review the plays. These Wednesday night services are of especial value and interest to the University students.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Saturday Afternoon Sermons.

The Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., is delivering a series of sermons on Sunday afternoons during Lent in the Cathedral on "Indispensable Religious Standards". His first sermon in the series was on "A Regulated Life". Dr. D. A. McGregor and Dr. E. B. Niver are also delivering a special series of sermons at the Cathedral during Lent.

Among the Washington Diocesan clergy scheduled to speak during the Lenten season in Annapolis are the following: Revs. Wm. R. Moody, Oliver J. Hart, Henry Teller Cocke and Thos. F. Opie. Dr. C. Sturges Ball, of the Virginia Seminary, is also one of the preachers at Annapolis.

In opposition to the bill for easier divorce in the District of Columbia, recently introduced in Congress, a number of Washington ministers have launched a vigorous campaign of protest.

Jewish Convention in Capital.

Bishop Freeman was one of the invited speakers on the program of the National Jewish Convention in Washington, March 22 to 25. The convention was made up of the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods. It drew nearly fifteen hundred delegates to the Capital City from all parts of the country.

Nation-Wide Campaign to Revive Religious Life.

On May 9 several hundred religious leaders, representing Jewish, Catholic and Protestant groups, will assemble in Washington for the purpose of launching a nation-wide campaign to revive the religious life of the nation. The meeting will be under the direction of the National Committee for Religious and Welfare Recovery. The purpose is to enlist individuals for welfare and church work and to increase church membership in all parts of the United States.

Motion Picture Bill Introduced in Congress.

Following up the nation-wide movement to improve motion picture standards, a bill has just been introduced in Congress to eliminate the system of "block-booking" and "blind selling" of motion picture films in inter-state commerce. Representative Pettengill, of Indiana, introduced the bill, which would enable local managers of picture houses to rent such films as they elect, rather than being compelled to buy in blocks of films. T. F. O.

Diocese of Washington Oversubscribes Pledge.

The Diocese of Washington by reducing its own missionary budget for 1935 was able to pledge to the National Council for its Emergency Budget the 25 per cent increase promised by its deputies to the Triennial Convention last October.

They have also added to this a pledge of $2,900 toward the Challenge and to increase this.

Rev. Clyde Brown,
Diocesan Missioner.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Great Sorrow in the Diocesan Family.

This diocese was inexpressibly saddened by a most distressing accident that occurred near Lynchburg Tuesday, March 19, in which five persons lost their lives; among them Miss Mary Janney Barnwell, daughter of the Rev. Dr. Carleton Barnwell, rector of St. Paul's Church, Lynchburg, and Mrs. Barnwell.

Miss Barnwell, not quite seventeen years of age, had been at home for the spring vacation and was being taken back by a party of friends to St. Mary's School at Raleigh, N. C. At a point some twenty miles south of Lynchburg their car collided on a curve with another being driven in the opposite direction by Mr. C. T. Smart, salesman

for a Chattanooga medicine company. Mr. Smart was thrown out in the road and lived only a few minutes.

The car in which the Lynchburg young people were riding caught fire almost instantly and was completely burned. No one saw the wreck occur, but several persons heard the crash. A large crowd quickly assembled, but could do nothing in the way of rescue on account of the intense heat from the fire. From various indications it appeared probable that all in the car were instantly killed by the impact or else were rendered unconscious before the fire started.

The others in the car with Miss Barnwell were Miss Mary Scott Ligon, daughter of Mr. and Mrs. W. Scott Ligon; William Cary Barker, Jr., son of the Rev. and Mrs. W. Cary Barker, and William Caskie Watts, son of Mr. and Mrs. James Owen Watts.

Funeral services for Miss Barnwell were conducted in St. Paul's Church Wednesday at 1:00 P. M., by the Rt. Rev. Robert C. Jett, D. D., assisted by the Rev. Robert A. Magill of St. John's Church, and the Rev. Richard H. Lee of Grace Memorial Church, Lynchburg. The Bishop, Mr. Magill and Mr. Lee and Mrs. Oscar deWolf Randolph accompanied Dr. and Mrs. Barnwell to Alexandria, Virginia, where the interment took place Thursday morning. In the committal service, Bishop Jett was assisted by the Rev. Dr. Wallace E. Rollins, Dean of Virginia Seminary.

Dr. Barnwell's brother, the Rt. Rev. Middleton S. Barnwell, D. D., of Idaho, was unable to be present for the funeral of his niece, but will stop in Lynchburg about the end of March on his way to the Diocese of Georgia, of which he was recently elected Bishop Coadjutor.

At 5 P. M. Wednesday, there was a joint service for the three companions of Miss Barnwell at the home of Mr. and Mrs. James Owen Watts, with interment at Lynchburg. The wife of Mr. Smart was a guest at a hotel in Lynchburg, and took his remains to Fort Worth, Texas, for burial.

The love and sympathy of this entire diocese go out to Dr. and Mrs. Barnwell in the loss of their only child and to all the other families so terribly distressed.

T. A. S.

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CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

The Social Service Quarterly.

The second number of the Social Service Quarterly, published at the Ember Seasons by the Department of Social Service of the Diocese of Central New York, has just been received. This little pamphlet contains several interesting articles. One is written by the Rev. Frederick C. Ransier, who is in charge of four rural misions in this diocese. Mr. Ransier was assigned to this mission field eighteen years ago. He is the Parson of Northern Central New York. During his incumbency, the four mission churches have been thoroughly renovated, two of them twice, and a small endowment fund has been started. He has never been absent one Sunday from this work, nor late for a service. He has had a total of 356 Baptisms and presented 295 persons for Confirmation. There have been 300 burials and about 120 marriages. Mr. Ransier also tells in his article several amusing incidents which have occurred during his work in this isolated field.

Other articles are, Good Form in Social Service and Discussion of Two Cases Recently Completed. Several books dealing with Social Service Work are reviewed.

A Country Parson.

Here is another tale about a country parson of Central New York. The Rev. George H. MacNish (who by the way is a great-great-grandson of the famous Presbyterian clergyman, MacNish, who refused to surrender his church in Jamaica, New York, to Samuel Seabury, who afterward became the first Bishop of Connecticut), plays the part of a hero. Arriving home rather late, or perhaps early, from one of the social affairs in this Lake Town of Cleveland, he prepared to retire. The faint aroma of burning wood reached his nostrils. He investigated and discovered that the century-old hotel, where he lived, was on fire. He awakened the guests and all were saved. The hotel was ruined and Mr. MacNish lost his personal belongings, including a library of 800 books. The Rev. Mr. MacNish is an author of no mean ability. He has written philosophical works, a book on the Ductless Glands and several novels. His manuscript copy of a new book on the Way Out of the Present Economic Disaster, was lost.

Church Messenger.

The publication of the Diocesan paper, The Church Messenger, will be continued. The main article of this month's isue is The Bishop Chats Again.

The Annual Convention of the Diocese of Central New York, will meet in St. Paul's Church, Syracuse, New York, Tuesday and Wednesday, May 14 and 15. The Rev. Henry H. Hadley, D. D., is rector of the parish.

Girls' Friendly Society.

The Girls' Friendly Society reports steady progress in its work throughout the diocese. There are thirty-two active branches. There are now in the diocese a total of 1,516 members, including 186 probationers, 297 candidates, 727 members, together with honorary associates, active associates, and other workers.

The Rev. Joseph R. Clair, rector of St. Mark's Church, Syracuse, has been elected as honorary member of the Sons of St. George.

The Rev. Mark Lambert, student pastor at Cornell University, reports 630 students at the University recorded as Episcopalians. Of these, 203 are in the freshman class.

The annual diocesan meeting of the Woman's Auxiliary will be held in Trinity Church, Syracuse, May 23. The Woman's Auxiliary of the Fourth District will be the hostess.

Trinity Church, Binghamton, has received a beautiful silk pall, the gift of Mrs. Lewis Seymore, in memory of her brother, Arthur Brattle Wells.

The late Mr. George P. Meade, of Oxford, leaves St. Paul's Church in that village a legacy of five thousand dollars, with an additional five thousand dollars from a trust fund, contingent upon the death of his widow, while the parish is also one of the residuary legatees.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Principal of St. Faith's, Yangchow, Guest Speaker at Conference of Girls' Friendly Society.

Pictures and costumes dealing with the life and work of Christian missionaries in China, together with a description of the service which missionaries are called upon to give under existing conditions in that land was presented March 28, at a Missionary Supper Conference by the Diocesan Girls' Friendly Society in the Parish House of the Church of the Holy Trinity, Philadelphia.

Miss M. Althea Bremer, principal of St. Faith's School for Girls, Yangchow, in this city on furlough, was the guest speaker. Interest in Miss Bremer's meeting with the Girls' Friendly Society is intensified among all the various Branches of the society throughout the diocese by reason of the recent appointment as her assistant of Miss Florence Moore, of the Church of the Epiphany, West Philadelphia, who volunteered for service and is now in China. The Girls' Friendly Society is undertaking the support of the Philadelphia girl as a part of the Society's contribution to the missionary work of the Episcopal Church.

Miss Bremer, who is a graduate of Goucher College and Columbia University, is the founder of St. Faith's School. She went as a missionary to China in 1914 and devoted herself to the building up of the school. She saw the school go to smash in the troubles of 1927, when Yangchow was overrun by soldiers and the school compound was occupied by no less than twenty-six different detachments of invading troops. For five years the school was closed. Yangchow pleaded for its reopening. Finally this was done and since then, until the appointment of Miss Moore of Philadelphia, Miss Bremer was the only American on the school staff.

In St. Faith's School, Chinese girls are taught regular courses from the first grade through junior high. The staff includes seven full-time Chinese instructors, four of them men, and four half-time Chinese teachers, in addition to Miss Bremer and Miss Moore. The latter, who arrived in China about a month ago, is now in the Language School where she is becoming familiarized with the Chinese language.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Miss Lindley Guest Speaker.

In February the Woman's Auxiliary of Emmanuel Chapel, Theological Seminary, in connection with the Junior Woman's Auxiliary, had a very interesting meeting. Miss Grace Lindley, our Executive Secretary, was the guest speaker.

The Auxiliaries from Alexandria, Clarendon, Vienna, Falls Church and Fairfax, were invited. Over seventy were present.

The two branches served tea afterwards.

This was a delightful opportunity for the members of the neighboring organizations to meet each other and also hear Miss Lindley's message. We wish we could do it oftener.

Lucile Carter.

One Day Institute.

On March 1, the Woman's Auxiliary of the Valley Convocation held a One-Day Institute in Christ Episcopal Church, Luray, Virginia. The day began with the celebration of the Holy Communion at 10 A. M. The Rev. Charles Leavell of Elkton, Virginia, assisted the rector, the Rev. Paul E. Shultz. Following this, Mrs. J. A. Welbourne, of Leesburg, Virginia, our new Educational Secretary, was introduced and conducted the Study Class on Japan.

The morning session was given entirely to the study book—with short intermissions between each session for the people to examine the many interesting things from Japan that Mrs. Welbourne had on display, including pictures, clothing, beautiful tapestries, etc.

Luncheon was served at the rectory. During this time, Mrs. Welbourne wore her Japanese costume and demonstrated how the Japanese sit on the floor. At two o'clock we again went to the church and continued with the study book.

Our President, Mrs. Barton, attended the meeting. Between sessions she spoke of the work of the Woman's Auxiliary; its great opportunities and rare privileges and encouraged each Branch to be more and more faithful to the Master—realizing that we are co-workers together with Him.

At the close of the meeting some of the Juniors came in. Mrs. Welbourne showed them many beautiful things from Japan, and we all left feeling that we knew a great deal more about Japan than we did when we came.

There were representatives from Winchester, Lynwood, Rocky Bar, Ingham, Piney Grove, Yancey, Tanner's Ridge and Luray.

These days are certainly worthwhile and we wish we might have more of them.

Mrs. Paul E. Shultz.

Luray, Virginia.

Hanover District Laymen's Association of Rappahannock Valley Convocation.

The spring meeting of Hanover District of this Association will held at Fork Church Parish House, Thursday, April 4, 1935, with supper at 7 P. M., fifty cents each. Postal notices have been mailed to all eligible members (sixteen or over). After supper a business meeting will be held and several very important subjects will be discussed.

The speaker for the evening will be the Rev. Herbert A. Donovan, for seven years a missionary and superintendent of a district in Liberia. He is a forceful speaker, and we feel sure you will be interested in his message.

In this district we have approximately 125 eligible members, and we are asking for 100 per cent attendance.

Will you, therefore, do your utmost to set aside this evening, April 4, as a special time to learn more of our work and by your presence and counsel help us to go forward.

The Church today needs every man in his place and at work.

Harry C. Martin, Chairman.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Program of Arrangements for the Commemoration of the 150th Anniversary of the Organization of the Diocese of New York.

At the Convention of the Diocese in 1934, the Committee on the Observance of the Anniversary, presented its report, which was adopted by the Convention. The Commemoration will follow the lines of this Report.

The key-note of the Commemoration is to be "Thankfulness for the years that are past, and Faith and Courage for the years to come."

At the annual dinner of the Church Club of New York at the Waldorf Astoria Hotel on January 29, the note of the Anniversary was strongly emphasized. At this dinner, which was a great diocesan gathering, the speakers were the president of the club, Mr. Edward K. Warren; the bishop of the diocese, the bishop of Connecticut, and Dr. Francis Parkman, Headmaster of St. Mark's School, Southborough, Massachusetts.

The principal Commemoration will be at the meeting of the Diocesan Convention in May, which is most appropriate as the Anniversary celebrates not the founding of the Church in New York, which took place nearly 250 years ago, but the organization of the Diocese of New York, and the meeting of its first convention.

The convention next May will be the one hundred and fifty-second, for there have been some special conventions, but this is the one hundred and fiftieth year since the diocese was organized and the convention first meet.

At the convention in May, the Bishop in his annual address will speak on "The Lessons of the Anniversary and its Relation to the Forward Movement," and at night on Tuesday, May 14, a "Service of Commemoration and Witness" will be held in the Cathedral. This service will be open to all, the clergy and lay delegates to the convention will be present and diocesan organizations both of men and of women will be invited to send special representatives. The speakers at this service will be the Bishop, who will speak on "Our Heritage from the Past and our Witness in the Present"; the Rev. Dr. Chorley, Historiographer of the Diocese, who will speak on "One Hundred and Fifty Years of History in this Diocese"; and the Rev. Canon Stacy-Waddy, Secretary of the venerable Society for the Propagation of the Gospel whose subject will be, "The Society for the Propagation of the Gospel and its Relations With New York."

Fuller details as to this service will be announced later.

During the time of the convention there will be in the Cathedral an exhibition of historic documents and objects connected with the history of the diocese.

The final event in the Diocesan Commemoration will occur in June. The actual date of the organization of the diocese is Saturday, June 22, and therefore on Sunday, June 23, the clergy in all the parishes and missions of the diocese will be asked to commemorate the Anniversary at a Corporate Celebration of the Holy Communion at eight o'clock, or as near to that hour as may be practicable, so that at that time all over the diocese thanksgiving will be offered up for God's mercies in the past with prayers for His blessing upon the work of the diocese in the years to come. The clergy will also be asked to commemorate the Anniversary at the other services on Sunday, June 23, and in their sermons to speak of its lessons and especially to emphasize the message and significance of the Forward Movement in which this diocese and the whole church are now called to take part.

Church Army Mission.

Captain C. J. Atkinson and Captain Ralph Channon of the Church Army will conduct a parochial mission at Nyack on Hudson, New York, from March 31 to April 14. Services are being held every night except Saturday, at 8 P. M., with special mission services for men on Sunday afternoons and for women on Wednesday afternoons, and for young people on Sunday evenings. In addition to the mission services, Captain Atkinson is preaching at the eleven o'clock Sunday services. The Rev. Ernest W. Churchill is the rector of Grace Church, Nyack.

Junior Vestry Appointed.

St. George's Church, New York City, of which the Rev. Karl Reiland, D. D., is rector, has recently appointed a Junior Vestry of twelve members. The Junior Vestry is made up of both men and women, and will aid in the work of the parish. Its members include Mr. and Mrs. William B. Olmstead, Jr., Mr. and Mrs. Roynon Cholmeley Jones, Mr. and Mrs. Wilberforce Sully, Jr., Mr. and Mrs. Warren Hoagland, Frank Walsh, Henry H. Pierce, Jr., Thurston Greene and Arvid E. Taube.

E. F. K.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Presiding Bishop Returning From Western Trip.

Bishop Perry stopped in Salt Lake City, Utah, on his way east, after his conference with the bishops of the Eighth Province of the Episcopal Church in Portland, Oregon, on March 13. He is accompanied by Mrs. Perry. They are expected in Providence on the thirtieth. On Sunday, March 31, the Bishop will confirm a class at St. Martin's Church, at the eleven o'clock service.

The Parish at Work Meeting Community Problems.

The Rev. John Oliver Hart, rector of the Roosevelt Church, St. John's, Washington, also known as the Church of the Presidents, who was the Lenten noon-day preacher at Grace Church, Providence, this week, lectured Monday afternoon in St. Stephen's Guild House for the Social Service Department of the diocese. His subject was, "The Parish at Work Meeting Community Problems."

As the Rev. Mr. Hart has been in Washington only about nine months, the experience back of his lecture was drawn from his work at St. Paul's, Chattanooga, of which he was rector for nine years. There he had only two major organizations—one for the men and one for the women. Contrary to the usual set-up, the men raised the money. The women, as was more to be expected, did the social work. Of the 500 in the parish, 200 were enrolled in study classes to fit themselves to meet the problems of the parish and the community. There were no more cases than the parish, which was amply supported, could care for. Funds were raised a year in advance, so they could gauge exactly the limits of their activities.

It is Mr. Hart's contention that all the social and missionary problems of the world can be found within one mile of most parish churches. For that reason he has no difficulty developing an interest in missions—that is all a part of the every-day life of the parish.

The next lecture in the series will be given by Ralph Barrow, director of the Church Home Society, Boston, at five o'clock in the Guild House, Monday afternoon, March 25. His theme will be, "The Church and Wayward Youth of Today."

Bishop Perry Encourages Devoting Good Friday Offerings to Work in Holy Land.

As primate of the Episcopal Church, Bishop Perry is encouraging the practice of churches in his own diocese and throughout the United States of devoting their Good Friday offerings to work in the Holy Land. Under the British mandate, there is complete freedom for Christian schools in that country. This situation, Bishop Graham-Brown, the Anglican prelate in charge, points out, "forms a striking contrast with the increasing tendency in surrounding countries to use education for nationalistic ends and to place limitations on other than government schools."

The principal secondary schools, both for boys and girls, are Anglican. Some of them are forced to refuse pupils for lack of space. There is a demand, espe-

(Continued on page 22.)

FAMILY DEPARTMENT

APRIL.

7. Fifth (Passion) Sunday in Lent.
14. Sunday (Palm) before Easter.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Monday in Easter Week.
23. Tuesday in Easter Week.
28. First Sunday after Easter.
29. St. Mark. (Monday.)

* * *

THE FOURTH SUNDAY IN LENT.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

* * *

For the Southern Churchman.

ON OLIVET.

Grace French Smith.

I stand upon Mount Olivet
At evening hour and shall never forget
The shadows of ancient olive trees,
Now fading into a moonlight frieze.

Somehow I feel that Christ is here,
Praying for courage to persevere;
Quite weary after the cares of the day,
He dropped upon His knee to pray.

From here He saw the city gem,
Jerusalem! Jerusalem!
You kill all prophets and stone all those
Who dare to approach with ideas that oppose!

"How often I longed to draw you nigh,"
On Olivet one hears Him cry,
"But you would not, no, you would not,
The living waters you forgot."

* * *

For the Southern Churchman.

ARMAGEDDONS.

IV.

The Battle on the Hill.

Upton H. Gibbs.

Graphic as were the scenes in the wilderness, those which took place two or three years later, leading to the "hill called Calvary," are much more so. From the triumphal entry into Jerusalem to the burial in the rock tomb, the events are most striking, and have furnished the themes for the great masters in painting and sculpture.

When reading the accounts, we are awe-stricken and filled with emotion. We are elated as the cavalcade approaches the Holy City on Palm Sunday, and the hosannas ring in our ears. But what a change on the Friday following, as instead of hosannas there are howls of "crucify Him, crucify Him!" our hearts are touched by the farewell supper and tender discourses, and the agony in the garden. Our indignation waxes strong at the betrayal, the arrest and the farcical trials. We shudder as the cruel lash falls on the back of the August Victim, while He is mocked and spitefully entreated.

It is with bated breath, we accompany the march to Calvary, and see Him raised high on a malefactor's cross.

These scenes have become imperishable and the story of those long six hours under a Syrian sky, when He hung in agony of body, soul and spirit, have been so impressed on the consciousness of mankind, that they will never be forgotten.

When death finally came to His release, it seemed as though the cause of righteousness was utterly lost, and that evil had triumphed. But this would be a superficial judgment. What looked like defeat and the overthrow of righteousness, was in reality a decisive victory for the cause of Truth.

Long before, the great Greek philosopher, Plato, declared that the perfectly righteous man in order to prove his righteousness, would have to suffer persecution and death by crucifixion. Here was the fulfillment of that prediction. The perfectly righteous One established His righteousness by being obedient unto death, even the death of the cross. He saved others but Himself He could not save to prove the absoluteness of His obedience.

The value of this testing and proving to us, is that it was done for us men and our salvation by one of our own race. The Scripture is emphatic on this point: "For as through the one man's disobedience the many were made sinners, even so through the obdeience of the one shall the many be made righteous." Rom. 5:19. How this is possible, morally, ethically and philosophically considered, is the function of theology to show.

Perhaps it can never be made perfectly clear, and perhaps it is not intended that it should be. Our confidence in it depends on our faith and not on our intellectual grasp. To assure us that our faith is not in vain, it was established and confirmed by an event that has the highest testimony in its support, that of the resurrection. He was put to death on the cross, was "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead."

* * *

Marconi's Impenetrable Universe.

The International Congress of Electro-Radio-Biology—how modern are these names, unknown to Newton—met at Venice on September 10 and Sir Guglielimo Marconi delivered the principlal address. A distinguished audience heard him, including eight Noble prize winners, one of whom was our own Arthur Compton of Chicago University. What did this distinguished discoverer of wireless telegraphy and radio transmission who is now flooding all our homes day and night with his messages and turning the whole world into an auditorium, have to say to these men? He said this: "The mystery of life is certainly the most persistent problem ever placed before the thought of man. There is no doubt that from the time humanity began to think it has occupied itself with the problem of its origin and its future, which undoubtedly is the problem of life. The inability of science to solve it is absolute. This would be frightening were it not for faith." He proceeded to draw a picture of "the enormous machinery of the universe" and its impenetrable secret.

As we read such a statement we are impressed with several things. First, these scientists cannot keep within their own field but irresistibly drift into the field of religion. They know that whirling suns and systems are only so much dust in themselves and we want to know what they mean especially for our human life in its origin and destiny. Some of them may scoff at religion, yet they cannot keep away from it and know that it is the main thing. They may talk science at their meetings and not much attention will be paid to them, but let one of them mention religion and they all sit up and take notice and the telegraph nervous system of the world begins to tremble with the excitement of their words.

Next, they say that science cannot solve this main question about life and destiny. It is a sealed book more irrevocably closed than the stony lips of the Sphinx of Egypt. They are right about this, standing on their level and using their instruments of investigation. Electrons and cosmic waves take us not one hair's breadth nearer to the heart of this mystery.

What then do they do? They do what we all do from humblest peasant to profoundest philosopher, fall back upon faith. The prospect "would be frightening," says this Italian genius, "were it not for faith." So said Huxley, the scientific agnostic and inventor of the word: "I have profound faith in the rationality of the universe." Even a superficial look into the universe is the most frightful thing we can see. Only faith can "lighten the burthen of this mystery, the heavy and the weary weight of all this intolerable world." Put the Light of the world at its center and all its suns and systems begin to glow with the glory of God and then we know the universe is friendly to us.—Presbyterian Banner.

* * *

To Keep Lent.

Many find the observance of the Lenten season a wearisome and unhelpful business and turn away from it in disgust. Why is this? May it not be that they are trying to squeeze themselves into someone else's mould, trying to copy the precise disciplinary methods prescribed in some handbook or adopted by another person? Formal rules have their value, and it is often our own fault that we find no help in them. But beyond and above the rules stands the man; and the man is a child of God with a unique and personal relationship to his Father. For him the meaning of Lent lies just in that personal relationship with its hidden story of shame and failure and forgiveness and the new start. Let him do what he will in the matter of outward observance: the true Lent is kept in the heart. Liberty is an essential principle of the Christian life, and Christian sonship means that the son can move with freedom in his Father's house. But let him remember that he is a son, and that there is both a duty and privilege of obedience. If obedience seems a forbidding word, let him further remember that the Father calls the son to an intimacy of loving fellowship. He will not have kept Lent in vain if at its close he has found out more about God's love for him.—Exchange.

* * *

"IMMANUEL . . . GOD WITH US."

By Vincent D. Beery.

Could we but see the blended portrait of the Holy One of God—
Preternal Wonder of prophecies laid bare;
O'ershadowing Power that gave Him virgin birth;
Childhood wise beyond all natural years;
Commissioned power to heal, to teach, to save,
To bridge the ends of time, and space, and life,
With truths eternal; could we portray
In lines sublime the depth of Love profound—
The agony of death—the Cross—the shattered tomb
That rent the veil of death's despair and brought
To souls of men the light of life and immortality—
Then would we see aflame with heaven's glow,
The face of God—His name, "Immanuel . . .
God with us"—yesterday, and now!

FOR THE CHILDREN

For the Southern Churchman.

MY PLAYHOUSE.

Magda Brandon.

My beautiful playhouse—
The big out-of-doors;
Has lovely green carpets
Of grass on its floors.

It's lit by a window:
The bright smiling sun;
And lamps of rare beauty
When glad day is done.

Its trees, lovely pictures;
Its brooks, too, that run;
Its flowers are treasures
That charm everyone.

Outdoors is my playhouse;
God made it for me;
His love for me shines there
In all that I see.

* * *

Marie is a Magnet.

Marie Mills tapped on the kitchen door, and then, with the freedom of an ever-welcome guest, breezed gaily in where I was busy baking apple pies.

"What do you suppose has happened? What do you suppose has happened?" she exclaimed breathlessly.

Naturally I could not guess, but, judging from her glowing face, surmised that it must be something extremely pleasant.

"Why, the loveliest thing in the world." Her blue eyes sparkled. "Here, cat, give me that chair," and she picked the fat Maltese from his favorite calico-cushioned rocker and took his place.

"Why, the Gastons are going to Silveredge Lake on Saturday," she explained, stroking the fur of the offended Maltese, "and they're doing it to entertain that niece from Boston who has come to visit them. So I'm invited to go along! We'll start about eight, and have that simply glorious drive to the mountains. There'll be canoeing, and swimming, and no end of a simply gorgeous good time, and a dinner at that marvelous inn!"

She paused to catch her breath and let me meditate on the marvels as I rolled pie-crust.

Then she continued. "And what else? My Cousin Etta sent me the niftiest green sport suit with a silk blouse and beret to match. It's almost right, just a bit too long, for Etta is taller than I, and I can fix it easily. You'd never dream it had been worn, for Etta is so careful about her clothes." Marie was running out of descriptives as she rose and restored the cat to his cushion.

"I can't stay, for I must run back and get busy on that sport suit, and I'll show it to you when it is done."

She paused, door-knob in hand. "Doesn't it seem as if I were always having the loveliest things come my way all the time? I think I have blessings enough for half a dozen girls instead of just me, I truly do!"

And that's Marie Mills. "Good things come her way?" Why, of course they do, for a joyous, thankful heart attracts them like a magnet, with a pull as strong as gravitation itself.

Marie gets pleasure out of no end of little things which many people would hardly notice, let alone be thankful for. It may be a red rose which has unexpectedly bloomed on her favorite bush, or some especially lovely radio program, a gorgeous sunset, a walk in the woods. She is always finding things to be grateful for and happy about, and by looking for and expecting and appreciating blessings she draws them to her by the magnet of a grateful spirit. And so can you. Just try it and see.—Girls' World.

* * *

A Cat and Bird Friendship.

One chilly day in May last year Miss Kate, returning home from work, found two little boys with a young robin which was barely feathered. The nest which had sheltered it had been blown down. Miss Kate bought the little shivering bird for a dime and carried it home. There were already two pets in the home—"June," a sedate old mother cat, and "Bud," a prancing young fellow. The little bird was given a supper of bread and milk and put to bed in a warm box. Within a few days the tiny feathered bit was hopping about the floor and the two furred creatures, with full stomachs which called for no food, observed its antics with round-eyed placidity.

"Come, Robbie, Robbie!" the new friends would call, and "Chirp, Chirp!" here would come robin hopping along. At night he slept in a corner of the woodshed and in the morning hopped joyously in to share breakfast with the family. He perched on the edge of a dish of cereal and raspberries and helped himself daintily. He flew to the shoulders of members of the family and chirped loudly. But Robbie seemed to prefer the society of cats to any human companionship. He seemed to know that old June, being a mother cat, could be cajoled into adopting almost any young animal thing. He would sit on her back by the hour and peck curiously at her ears. June would only flick an ear or turn her head.

Water would be poured into the cats' basin. One pussy would stroll down for a drink, followed hopefully by Robbie, hopping fast, who would reach the basin at the same time the cats did and decide immediately to take a bath, spattering water joyously right and left. The cats did not like this very well, for Robbie would necessarily spatter much water and everybody knows that a cat has little use for water externally applied. Worse yet, when Robbie had completed his ablutions he would seek a vantage point where he could dry his feathers. Where could he find a better place than old June's back, with his tiny claws firmly imbedded in her fur? Once nicely dried, Robbie would continue to sit there and chirp. June might arise slowly, stretch her feline length and pad softly across the room to a spot of sunshine, and he would merely ride along. But he never tried to ride on Bud's back. Neighbors used to come in to see the performance. When any one played the piano, the robin would hop up and down the keyboard, singing loudly, nimbly avoiding the player's fingers.

The attachment between Robbie and the cats grew. The bird was seldom out of their sight. He might fly to a tree and sing for a few minutes, but he was sure to return to the lawn seat where June lay basking in the sun and hop upon her back. If the cats were given some dainty Robbie had never seen before, he was apt to hop down and inspect the food critically, but if he decided against it, he resumed his perch without more ado.

As summer neared its end June, who was eight or nine years old, fell ill. She no longer approached her dish with a hearty appetite, but sat instead with closed eyes and had to be coaxed to drink her milk. Robbie never deserted her. One day she died, and was interred under the snapdragons and petunias in the garden. Robbie hopped disconsolately about. He missed old June, that was evident. He hopped from one room to another and then across the porch into the flower garden, looking—looking. He made no attempt to sit on Bud's back, as he had sat on June's, although he followed the cat about.

One day, late in the fall, Robbie, who had taken to sleeping in a tree near the house, failed to come at the customary call. His friends inquired about the neighborhood for him. No one had seen him. Perhaps he joined a flock of his brothers, southward bound.—Grace Franklin, in Our Dumb Animals.

* * *

MY DOG.

My little dog is fluffy brown,
He curls from tail to ear;
And just exactly what he is
It doesn't quite appear.

His tastes are quite well bred. He is
A danger to the rats;
He likes the best place at the fire;
He has no use for cats.

He wishes dogs could have a vote
(And thinks the day may come);
He'd vote for bones and romps and walks,
And master's love—and home.

* * *

The Magic Shawl.

Alene, frocked and furred, stood within a high iron gate, in a shaft of winter sunshine, and looked disconsolately into the street. Flaxen curls hung in a cluster about her shoulders, and her somber eyes were big and dreamy.

As she stood thus she suddenly drew back with an exclamation of surprise. Another little girl stood outside the gate.

"How did you get there?" asked Alene.

The stranger laughed, and there was a quaint ring of music in her voice.

"May I come in?" she asked.

Alene slowly opened the gate. The lustrous beauty of the stranger's brown eyes and hair and ruddy cheeks had not escaped her, nor the threadbare coat she wore, but she was particularly fascinating with a shawl which hung lightly on the little girl's arm. It looked soft and ancient, yet rich with magic hues of embroidered bluebirds in a forest-like setting of red and gold.

"Oh, what a lovely place!"

The visitor skipped across the yard like a flitting butterfly, peeping here and peeping there, and looking, looking everyhere. She paused beside a bird bath, and finding no water in it, went on and in and out among the shrubbery until she disappeared. When Alene found her, she was sitting on a wheelbarrow handle, talking to the gardener. She arose and quickly ran forward.

"You look unhappy," she said, touching Alene's arm.

Alene's pale face flushed.

"Well—" She paused. "Maybe I am."

"Haven't you lots and lots of things to play with?"

"Yes, but I'm tired of them all."

The visitor looked long into Alene's eyes.

"Listen," she said. "I have a secret for you. Come."

She flung the magic shawl about them, and in a twinkling they were in the midst of a large park where children played. One little girl had wandered off and lost her doll and was now weeping as if her heart would break.

"Don't cry," said Alene's compan-

ion. 'We'll find it for you."

Beneath a low-hanging shrub she rescued the doll from a puppy and brought it to the weeping child, torn and bedraggled, yet nevertheless so precious that joy now showed through sparkling tears as the child clasped it into her arms.

The magic shawl was about them again, and in a twinkling they were upon the crowded sidewalk of a busy street. A ragged little boy stood beside his poor, frail mother, looking hungrily at a pile of buns in a baker's window.

"Wait, little friend," said Alene's companion, peeping into his troubled face.

She went into the baker's shop and purchased a large bag of buns and brought them all to the hungry little boy. Alene never forgot the look of surprise and joy and gratitude she saw in his eyes.

The magic shawl was about them again. In a twinkling they were between two rows of tenement houses along a narrow street, where children romped like cats among the push-carts, and the sound of crying babies filled the air. A bent old woman with a heavy bundle was struggling toward an open doorway.

"Let us help you," cried Alene's companion.

The old woman sat down her bundle, looked queerly at the girls, muttered foreign words, and pointed bony finger up a dark stairway. The girls lifted the bundle and lugged it slowly up the stairs. The bent old woman followed. At the top she muttered more foreign words and laid her hands on their heads.

The magic shawl was about them again, and in a twinkling they were once more beneath the spreading trees in Alene's yard. Bright color glowed now in Alene's cheeks, and a new light was in her eyes. She looked in speechless wonder at the girl with the magic shawl.

"Come," spoke the little stranger, skipping to the bird bath. "Look! There is no water for the birds."

"Yes, yes!" cried Alene. "Wait!"

She ran into the house, and presently reappeared with a silver pitcher full of water, which she poured into the shallow basin. Then they ran away, and when they looked back, a goldfinch was at the water's edge quenching its thirst.

"See yonder!" exclaimed the visitor, now pointing through the trees. "The poor gardener goes home to his crippled boy who has to sit all day in a chair. Couldn't we send him something?"

Alene thought a moment.

"I know," she cried, clapping her hands. "My roses Aunt Jane brought me! Wait!"

Again she ran into the house, and again she reappeared, this time with a glorious bunch of fresh pink roses. Through the shrubs they sped and caught the gardener as he was pasing through a high side gate.

"Here, Jerry!" gasped Alene, all but breathless. "Take these to your little boy."

The gardener stared in amazement. Then he took the flowers. There was a break in his voice when hs spoke.

"Thank you, Miss—Miss Alene."

Alene stood a few moments looking thoughtfully at the gate that closed behind him. Then she turned to her guest, who observed her, quaintly smiling.

"I must go now," she said.

"Don't," pleaded Alene. "Oh! And your secret! Tell me."

"My secret?" The stranger's bright eyes twinkled. "Why, child, you know it now!"

The magic shawl flashed and she was gone.

Alene stood speechless, her eyes big with wonder. She ran quickly toward the house. Her heart beat fast with sudden joy. For she really had learned the stranger's secret. And the stranger's name was Kindness.—Southwestern Episcopalian.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XIII.

M. L. G.

Two hours later Kent lay white and weak in Claire's bed, the broken arm safely set and bandaged, and Dr. Carrington stood by the bed, talking with David and Winnie. Uncle Danger had taken a second trip with Philip, this time to the station, with a hasty note to Mother, which was too late to go by the post-office. They must tell Mother and Father of Kent's accident, the children decided, but they made as light of it as they could, for both knew that it might reach Mother when Claire would be past needing her.

Mrs. Innis had, as she promised, sat by Kent until the Doctor came. The little fellow scarcely noticed her. He had his well hand tight in David's, who sat on the edge of the bed. Winnie moved silently about, trying to think what the Doctor might need, and to have it, ready. But when Doctor Carringtons face, kindly and concerned, appeared in the doorway, Mrs. Innis slid out of her chair in a faint.

"Here, here, what's this? Two patients? Well, never mind, Winnie, I brought young Graham—here he is, Tom—Dr. Graham, I should say. Put her head low, Winnie. Here she comes! No hurry, Mrs. Innis, just lie there till you feel like getting up. Then off to your room and your own bed. Look after her, Tom." He stepped around Mrs. Innis and leaned over Kent, "Ah, little fellow, you have given me a case."

In the queer dream that was only just not a nightmare, Winnie stood by young Dr. Graham, who in a few minutes picked Mrs. Innis up in his strong arms, unheeding her protests.

"Lead the way, little sister," he said cheerfully, and when Mrs. Innis was on her own bed, and Winnie had made her comfortable, the young Doctor called her to the door.

"I think Dr. Carrington's going to give the little boy just a whiff of ether —that's why I'm here. Now don't you worry—I see you're not the fainting sort. Look after Mrs. Innis, and—let me see, what do little girls do? You should be playing dolls. Don't you worry, anyhow, little sister."

But it seemed a long time to Winnie and David before Dr. Carrington opened the door. Mrs. Innis, content with a headache tablet and her hot-water bottle, had fallen asleep. Night came on, but Uncle Danger and Philip had not returned.

"I heard the train blow," David said. "They will wait and come 'round by the post-office. Mr. Jenks always finds our letter first for us. He says, 'Good news of the little miss, I hope,' regularly, every time."

"Oh, if we can get the least better news of Claire, we won't mind this about Kent so much!" Winnie's thoughts flew from the room where the doctors worked with Kent to that far-away hospital room. How was it there? How could she wait to know?

"Winnie, I think we'd have had a telegram if—if—I mean, not to have it is a good sign."

"David, can you pray? It all gets so mixed up in my mind—seems as if it ought to help more—"

"I don't pray, exactly—I just know God's there."

"Just like when Father's home its nice to know he's in the study, even when we're not seeing him?"

"Yes, like that—oh, Doctor Carrington!" A shaft of light from Mother's room showed them the old doctor smiling at them.

"Come in—come right in. He'll be sleepy for awhile, but he's a soldier, this boy is. I'll be along in the morning, David, and sooner if you call me."

"Kent, darling!" said Winnie, kneeling against the bed with her weary head on his pillow.

"This little sister here could stand a bit of nursing herself," the younger doctor said. "Is that tower of strength I carried out of here supposed to be taking care of you children?"

"We've managed all right—Father thought he'd be home by today, but Claire has pneumonia."

"Pneumonia!" cried Dr. Carrington, shocked out of his usual careful tone.

"Is it so bad, Doctor?" David asked, his voice trembling.

"My dear old fellow," said Dr. Carrington, buttoning his overcoat, and his own voice was husky, "it's not so good, and that's a fact. And another fact is you and Winnie have too much on your hands, and Mrs. Innis just another care. Something's got to be done—" he stopped, frowning.

"I hear the wheels, David," said Winnie, too tired to move.

"That will be news of Claire—" David was already running down the steps. Then those in the room above heard a shout, "O Aunt Mollie! O Winnie, Aunt Mollie's come!"

"Thank God for that!" said Dr. Carrington.

Kent had stirred, and was fretting and moaning. Winnie could not leave him, but her eyes were shining. It seemed to her that a real physical load fell from her with the thought that Aunt Mollie was truly here.

A moment, and she was in the room, another and she had gathered Winnie into her arms.

"My blessed baby, what's she trying to do, turn into a combination of Mother and a trained nurse? And here's my Kent with an arm like a bolster—well, it's quite time I got over my grippe foolishness and took charge here."

"I never was gladder to see a body in my life, Miss Mollie!" said the old Doctor heartily. Dr. Graham picked up his bag with a grin.

"Patient number one should be little sister," he said.

It seemed almost magical, how things fell into order under Aunt Mollie's handling.

"I had something to eat on the train," she said briskly, when the doctors were gone. "I don't need a thing. Have you children had your supper? No? What about dinner?"

"You see, Kent broke his arm just as we got to the house, coming from school," David explained.

"Aunt Cindy did remind us later," added Winnie, "but we just weren't hungry."

"Dear life! Well, off with you. Claire's not worse, Winnie, I opened the letter. That's the very best we can hope—now run down and have a big supper, chicks. What say, Philip?"

"I thinked of the ladder-bwidge," said Philip, who had been following Aunt Mollie about, holding a little fold of her dress and murmuring to her.

"Well, that's about your share! Give Aunt Mollie one more big hug. Yes, Kent, Aunt Mollie's right here."

Supper was joyous. David and Winnie found themselves hungry, Aunt Cindy was in a state of mingled ex-

citement and relief, and Philip seemed to think his happy thought of the ladder-bridge had been the direct cause of Aunt Mollie's coming.

"Ain't you glad I thinked 'bout dat?" he asked.

"Just so you don't make a habit of such thoughts!" David answered.

"I'll take Mrs. Innis her supper on a tray, Aunt Cindy," Winnie said, as Aunt Cindy brought in the hot muffins.

"All right, Miss Winnie, but I tells you right now I ain' gwine fix no tray till you done finish all you wants. It'll be 'bring me dis an' fotch me dat,' and' 'I allus been delicate sence infancy'—" Cindy rolled her eyes. "An' I is, I hopes, done hear de las' in dis endurin' worl' of dem sody crackers!"

* * *

For the Southern Churchman.

BUTTERFLIES.

Minnie Roberts Dreesen.

Butterflies so blithe and gay,
Let me fly with you away.
Nothing does your swift wings stay—
Life for you is just one day.

Butterflies go flitting by,
Never time to weep or sigh.
Dull hours I could hurry by—
If I were a butterfly.

* * *

The Birthday Party That Moved.

Bonnie Jean and Elsie were talking about birthday parties. This was the first year that they had known each other, because Elsie had just moved during the winter from another town into an apartment in the next block. She often came over to play in Bonnie Jean's big yard that was so pleasant both in snowtime and in springtime. Now the yard was all covered with the greenest grass, and even Bonnie Jean's little brother Tommy could tumble around on it. He was just learning to walk, and it was funny to see how proud he was of it.

Bonnie Jean said: "My birthday comes in August when it's sure to be hot. And we always have a picnic at the lake or in the country where there is a creek so that I can go wading. I'd rather do that than most anytihng."

"Mine comes on the fourteenth of April," said Elsie. "School isn't out yet, so we can't have a real picnic even if it is warm enough. And it seems as if it almost always rains on my birthday. So we have to have a party in the house. Mother says I may have one this year, and you're the very first person invited, Bonnie Jean. Don't forget to come at half-past three on Thursday. I'm going to have only six children because we haven't much room to play games in our apartment. But mother is going to make me a birthday cake with rabbits, because it isn't so very long until it is Easter. So I think it will be a nice party, though my Auntie Isabel can't come this year. She always used to help us think of nice games to play."

"O I know it will!" Bonnie Jean said. "And I'll ask mother if I can wear my pink best dress to school, so I'll be all ready to go right to your house that afternoon. I can hardly wait for Thursday."

But pretty soon Thursday had come. And Bonnie Jean went happily off to school in the afternoon dressed in her pink dress all ready for Elsie's party. But when she came out of the schoolhouse at half-past three there was mother waiting for her with little Tommy.

"I am so sorry, dear," mother said, "but I'll have to ask you to take care of Tommy for an hour or more. Father has just telephoned that I must come down to sign a paper, and I can't take Tommy, and I haven't been able to find anyone to take care of him. I'll hurry back as fast as I can, so that you can go to part of the party. But now you'd better put on your play dress so that you can keep Tommy out on the lawn. He needs to be outdoors in the sunshine."

So Bonnie Jean took Tommy home. And she felt so badly about the party that she was missing that she couldn't even laugh at him when he was so proud of being able to walk on his fat little legs. But when he begged, "Play ball, play ball," after she had put on her blue gingham she hunted the big red rubber ball.

"We'll try to have a party ourselves, Tommy," she said. "Mother has left us some animal crackers and two cups of milk. We'll play it's ice cream and birthday cake with candles."

So they started to play ball out on the grass, and they were really having a pretty good time. That was how it happened that they didn't see six little girls come tip-toeing around the corner and onto their own grass. They had a big box with them. And back of them came somebody's mother with a basket.

"O Elsie," Bonnie Jean called when she did see them, "aren't you having your party?"

And Elsie laughed and said: "We are moving our party outdoors, and we're going to have it in your yard. Then you and Tommie can be at it. And besides the game that Aunt Isabel sent in this box for us to play is a game that has to be played on the grass. Look here! There are dozen of lovely colored Easter eggs to roll on the lawn with these little sticks. Aunt Isabel wrote that that was what the children in Washington always do on Easter Saturday on the grass at the White House, where the President lives. She said she wished all American children could do it, but sometimes it is too cold and wet on Easter Saturday to roll eggs outdoors. So she thought I had better use the game for my birthday party if you'd lend me your lawn."

Pretty soon every one was rolling the lovely eggs, trying to see who could get them to the goal at the lilac bushes first without cracking them a bit.

"I think it's as much fun as wading," Bonnie Jean said. "And look how Tommy can do it too, even if he's only a little past one year old."

Elsie's mother had brought the birthday cake in the basket, and pretty soon she came with the ice cream and the rabbit cookies. So they had the whole party at Bonnie Jean's, and mother did not get home until it was almost over.

"I never heard of anything so nice as a party that moved itself,' 'she said.

When Bonnie Jean went to bed mother thanked her for taking care of Tommy. "I was so glad that my little daughter would help me even when it looked like she was going to miss a fine birthday party," she said.

But Bonnie Jean just hugged mother hard. And she said: "Birthday parties are lovely, especially when they have egg-rolling games. But mothers and little brothers are nicer still. And I forgot I didn't have on my pink dress for the party.—Christian Advocate, (Nashville).

* * *

Alton's Dime.

"I found a dime! I found a dime!" cried Alton, running into the house to show the bright coin to his mother. "Mamma, may I spend it right away for candy?"

"Is it your dime, dear?" asked Mrs. Kile.

"Why, yes, Mamma. All the boys say finding is keeping," said the little boy, in surprise.

"Maybe someone will come to claim it. Where did you find it?"

"Out in front of the house on the walk. It's only a little bit of money, so no one will ever want it. Once papa lost a wnole quarter on his way to the train, and he just said, 'Never mind,' when Mr. Carson wanted to go back with him to look for it."

"Put the dime on the table until after a while, Alton," said Mrs. Kile. "I am very busy just now. Did you ask anyone who passed about losing money?"

"No. I brought it right into the house. I wish I could spend it now, mamma. Anything on our walk belongs to us, doesn't it?"

But his mother had gone into the kitchen and he had to put the dime on the table. He thought of the candy he could get with that much money, and then some marbles at the store, still he could not decide just what he wanted to do. In the midst of trying to make up his mind he saw Ben Adler going past looking carefully at the ground as he walked, and the little boy in the house turned his head away quickly.

"Ben Adler is the meanest boy in town," he said to himself. "It just serves him right if he lost the dime." Alton did not go out in the yard until he was sure Ben had gone past, but when he did he found Tom Parks waiting for him with a pretty little white rabbit in his arms.

"See here, Alton, what I found," he cried. "It was over in our pasture nibbling clover and I picked it right up. Won't it make a fine pet?"

"It's Nellie Reed's Bunny" said Alton, looking it over carefully. "I wonder how it got out?"

"It's mine!" said Ted. "Findings keeping, isn't it? I'm going to build a nice pen for it right away."

"It's mean and wicked to keep things that don't belong to you," began Alton, and then his face turned very red. Ben Adler was coming along the walk again looking carefully at the ground, and Alton ran quickly into the house for the dime.

"What are you looking for, Ben?" he asked.

"Lost a dime," said the big boy, without looking up. "It slipped out of a hole in my pocket."

"Here it is!" cried Alton, forgetting all about candy and marbles. "I found it a little while ago."

"I guess I'll take the rabbt back to Nellie," said Ted. "I think your way is best."

Nellie was so glad to get her Bunny back that she hugged and petted it and finally sat down and cried for joy.

Ted, too, was very happy; far happier than he would have been if he had kept it.—Exchange.

* * *

HOW TO HELP.

Said Peter Paul Augustus,
"When I am grown a man
I'll help my dearest mother
The very best I can;
I'll wait upon her kindly;
She'll lean upon my arm;
I'll lead her very gently,
And keep her safe from harm.

"But when I come to think of it,
The time will be so long."
Said Peter Paul Augustus,
"Before I'm tall and strong,
I think it would be wiser
To be her pride and joy
By helping her my very best
While I'm a little boy."

—The Brown Memorial Monthly.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.
Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $6.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to appy. Altar Guild Handbook, 50c.
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SHARPENS ANY STRAIGHT RAZOR, or safety razor. Guaranteed by manufacturers, and I guarantee it to please you. 50 cents per cake, or 3 cakes for $1.00. I take subscriptions for all magazines published at publishers' rates, or less. Sold by a wheel chair invalid. Edward P. Broxton, R. F. D., Blythe, Ga.

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A FOUNTAIN PEN AT A 1933 VALUE, with the Spencerian quality and smooth writing ease famous for seventy-five years. Guaranteed. Points fine and medium. Colors, gloss black, green and gold, Burgundy, blue and black, grey pearl. Price $2.00. Sold by a shut-in wheel chair invalid. Edward P. Broxton, R. F. D., Blythe, Ga.

HOUSE OF THE NAZARENE; SAINT AUGUSTINE, FLORIDA; offers rest and quiet in comfortable and pleasant surroundings. Invalids requiring nursing cannot be received, nor those with mental difficulties. Apply to Sister-in-Charge.

MONEY IN OLD LETTERS.—Search your old trunks and send all old envelopes used before 1880. Highest prices paid. George Hakes, Belvidere, Illinois.

SITUATION WANTED.

CAPABLE WHITE WOMAN, HOSPITAL Institution, Tearoom, Caffeteria experience, desires position. Can supervise, buy or train help, or cook if necessary. Address P. O. Box 225, Hampton, Va.

MIDDLEAGED WOMAN WOULD LIKE position as companion-housekeeper to lady living alone or business woman. Could render intelligent assistance in any household for moderate salary. References. Address "A," care of Southern Churchman.

A SOUTHERN GENTLEWOMAN WOULD like a position of housekeper, companion, or any position of trust in private home, institution or school. Address Mrs. V. C. Tompkins, Box 1221, Raleigh, N. C.

DEATHS

RESOLUTIONS IN MEMORY of EDMUND PENDLETON.

Whereas our Father in Heaven did call the soul of EDMUND PENDLETON to the rest and peace of Paradise on Saturday, the sixteenth day of February, A. D. 1935;

Be it resolved that we, the rector and vestry of St. John's Church, Wytheville, do hereby express our profound regret and sorrow in the loss of our friend and brother, who for over fifty years has been a faithful member of this body.

We record this as representatives of our entire congregation, being mindful of his generosity and charity, his candor and wise counsel, and his unfailing devotion to the well-being, the missionary work and the services of the church.

Moreover, we instruct our clerk to send a copy of these resolutions to the family of Mr. Pendleton, and to have them printed in our local papers, our diocesan paper and the Southern Churchman, and also, to spread them on our minutes.

"For all the saints, who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blessed.
Allelulia."

Signed,
DEVALL L. GWATHMEY,
Rector.
THOS. F. WALKER, Clerk.

CHURCH INTELLIGENCE.

(Continued from page 17.)

cially among Moslems, for education that is Christian in standard and quality. Canon Charles T. Bridgeman, an Episcopal priest, who spoke last fall before a diocesan conference of clergy at Newport, and is connected with St. George's Cathedral, Jerusalem, and is also professor of Practical Theology in St. James' Armenian Seminary. Through him the Episcopal Church of the United States shares directly in the common Anglican enterprise.

Bishop Bennett Explains "Sharings" in Mite-Box Offerings.

The Church School Lenten Mite-box Offering was the subject of a recent letter from Bishop Bennett, read at the beginning of the lesson-period in the Church School of every Episcopal parish in the diocese. He explained what their "sharings" meant to the missionaries, and asked them to figure out, when they went home, what a penny a week more from each of the 9,526 pupils in the diocese would do for the Lenten Offering, which last year amounted to $8,069.45. He is sending out another letter to be read on the Fourth, or middle Sunday, in Lent, March 31. It deals chiefly with the Presentation Service to be held at the Cathedral of St. John, May 4. The Church School having the largest per cent of its members present, he announced, would be awarded the Bishop's Citation for 1935.

F. W. Jones.

MICHIGAN

Rt. Rev. Herman Page, D. D., Bishop

Worship Through Music.

In an unique experiment in worship through music, St. John's Church, Detroit, is introducing a new Lenten devotion in a series of "Six Adventures in Creative Listening" on the Tuesday noons in Lent.

At each of these services, the theme for the day is set by an initial solo, the remainder of the service consisting entirely of organ music drawn from the great composers of all ages. There is no sermon or address during the service. Those attending receive programs with a few verses of Scripture, suggesting the theme for the day, and a note on the technique of relaxation in order that the listeners may participate emotionally and intellectually in the program.

Each day the theme of the service is some attribute of God—majesty, imminence, love, etc. The music, through which this theme is suggested, has been chosen after considerable study by John L. Edwards, organist of the church, who is in charge of the service. The plan, replacing the daily noon Lenten devotions at St. John's, was worked out by the rector, the Rev. Irwin C. Johnson, who feels that the spoken word has been over-emphasized in Lenten devotions. It follows the theory of Dr. Albert A. Stanley, for many years professor of music at the University of Michigan, who maintained that all great music represents definite pictures and human attributes in the mind of the composer, and that these can be transmitted to the listeners if the environment in which they are produced and the minds of the listeners can be properly prepared.

The services are attracting keen interest and attention. Whereas a small group attended the former noon-day services, nearly two hundred people are coming each Tuesday noon to hear the organ music. No other noon-day services are held in St. John's; a Monday study class for women, Holy Communion Thursday mornings and Lenten Fellowship dinners with special speakers, complete the Lenten program.

Personal Notes

Award to Dr. Easton.

The Rev. Dr. Burton Scott Easton, professor of New Testament at the General Theological Seminary, will receive the honorary degree of Doctor of Divinity from the University of Glasgow, Scotland, at exercises at the University on June 19.

Dr. Easton has been notified of the award by the Clerk of the University Senate, and by Sir Robert Rait, vice-chancellor and principal of the university. He and Mrs. Easton will sail for Scotland early in June.

Dr. Easton is Reinicke lecturer at the Virginia Theological Seminary, Alexandria, this week. The title for the lecture series is "The Book of Acts."

Appointment of Seminary Student.

Richard Kent Nale of the graduating class of the General Theological Seminary, has been named by the Rt. Rev. Robert H. Mize, Bishop of the Missionary District of Salina, to become associate missioner at Hays, Kansas, succeeding the Rev. George C. Wyatt, a graduate of two years ago, whose term expires.

Mr. Nale will join the staff of the mission, where he will be associated with the Rev. Carl Lemm-Marugg and the Rev. Robert H. Mize, Jr., for a two-year term. The Associate Mission is manned by General Theological Seminary alumni and is entirely supported by the seminary student body. Mr. Wyatt will become rector of a self-supporting parish in the missionary district, built up by him during his two years as Associate Missioner.

Bishop Mize, in whose hands the choice of missioners rests, has been a guest of the seminary during the past week. The announcement of the new missioner was made at a meeting of the student body Thursday night.

Mr. Nale is the son of Mr. and Mrs. D. C. Nale of New York and Montclair, New Jersey. He is a graduate of Montclair High School and St. Stephen's College. He will be ordained to the diaconate by Bishop Stearly of Newark this spring.

During his three years at the seminary, Mr. Nale has been sacristan, and athletic director. He has been actively engaged in mission work among the ocean liner crews at the Seamen's Y. M. C. A., and has also served on the staff of St. James' Church, Montclair.

Rev. J. E. Elliott, Rector of St. Luke's Church.

Announcement is just made of the election of the Rev. Josiah E. Elliott to be the rector of St. Luke's Episcopal Church, Fifteenth and Church Streets, N. W., Washington, D. C. He succeeds to the office recently held by the Rev.

Thomas J. Brown, retired and now rector-emeritus.

The Rev. Mr. Elliott was born in Virginia; was educated in the elementary schools of Washington and Baltimore, and later in an Episcopal Parochial School at Savannah, Georgia. He is a graduate of St. Athanasius Normal School of Brunswick, Georgia. Later he studied at Howard University, College of Liberal Arts, and, after two years matriculated at Temple University, Philadelphia. He left Temple in his senior year to answer the call to the colors during the World War. Returning, he resumed his studies and became o postulant for Holy Orders at Philadelphia. He was examined and passed for such and for the Diaconate. He then entered Payne Divinity School, and was graduated therefrom as a Bachelor of Divinity.

He has served as rector of St. Mark's Church, Bracey, Virginia, and during his incumbency ministered to a large congregation and supervised the construction of a modern church there. Later he accepted a call to become priest-in-charge of St. James' Churh, Charleston, West Virginia.

He is a member of the Brotherhood of Y. M. C. A. Seretaries, a member of Omega Psi Phi Fraternity, the Masoni Order, Knights of Pythias, and others. As has been stated, he is a World War Veteran, having served for eleven months with the American Expeditionary Force in France.

The Rev. Mr. Elliott will formally assume his duties about the middle of April. He is married and lives at 1754 S. Street, N. W.

St. Luke's Church, founded and organized by the late Rev. Alexander Crummell, one of the outstanding characters of the last century, is one of the larger and most important parishes of its kind in the Episcopal Communion. Housed in a structure of pure Gothic design, it is strikingly beautiful in its simplicity. It numbers a large and influential congregation and is regarded by church authorities as the commanding dominant church of its kind in the capital and this diocese and stands well up among the churches measured from a national standpoint.

W. A. H.

Clerical Changes.

The Rev. Sumner D. Walters, rector of the Church of the Redeemer, St. Louis, Mo., is to be rector of Christ Church, Alameda, Calif., to take effect May 1.

The Rev. Gerald Francis Burrill, formerly priest-in-charge of All Saints' Church, Mariner's Harbor, Staten Island, N. Y., is to be rector of St. Paul's Church, Morrisania, New York City. Address, 1446 Washington Avenue. Effective May 1.

The Rev. Frederick H. Wielage, formerly curate at Holy Cross Church, Kingston, N. Y., is priest in charge of St. Agnes' Chapel, Balmville, Newburgh, New York.

Ordinations.

Priest.

The Rev. Russell Ellis Potter was ordained to the priesthood by Bishop Ingley, Coadjutor of Colorado in St. Paul's Church, Fort Morgan, February 23. The ordinand was presented by the Rev. Harry S. Kennedy, and is in charge of St. Paul's Church, Fort Morgan, with address at 321 Lake Street. The Rev. C. H. Brady preached the sermon.

The Rev. John Ladru Stiffler was ordained to the priesthood by Bishop Bartlett of North Dakota in Gethsemane Cathedral, Fargo, February 28. The candidate was presented by the Rev. William F. Creighton, and the Rev. Douglas H. Atwill preached the sermon. The Rev. Mr. Stiffler continues in charge of St. James' Church, Grafton; Redeemer, Bathgate; St. Peter's, Park River; St. Luke's, Walshvile; St. Peter's, Walhala, and Grace Church Pembina. Address, Grafton, North Dakota.

The Rev. Ralph H. Wisecarver was advanced to the priesthood in Christ Church Cathedral, Sacramento, Calif., by Bishop Porter, the Bishop of Sacramento, at the requeste of the Bishop of Oregon, March 11. The Rev. E. P. Runnells presented the candidate;; Vice-Dean Hermitage preached the sermon, and the Ven. Barr G. Lee read the Litany. Mr. Wisecarver is to be assistant at Christ Church Cathedral, with oversight of St. Luke's Mission, Galt.

Frances Ker.

A tribute by her rector, Rev. Willis Gaylord Clark.

As our Master opened a vista to His disciples on the Transfiguration Mount, giving to them a glimpse of the glory which was to be theirs, so I believe He opens to us through certain souls of our acquaintance a vista of the glorious fruitage of His Truth.

Such a soul was that of Frances Ker, who recently, in the bloom of youth, "passed into the open vision."

Those who knew her, in her joys and in her sufferings, realized they had, in the character of her life, a vista of the "radiancy of glory"—the fruitage of an unwavering faith in and fidelity to our Blessed Lord.

Frances Ker was born in Staunton, Virginia . She was the younger daughter o the late James Ker, Jr., and Mary W. McCue Ker, of Staunton. With her parents, she moved to Charlotte, N. C., when she was a little girl. She died in Charlotte on January 30, 1935. Her funeral was conducted in St. Peter's Church, of which she was an ardent member. Her remains were laid to rest beside those of her father, in Staunton.

Her paternal grandparents were James Ker of Eastern Shore, Virginia, and Rebecca Chapman. Her mother's parents were W. A. McCue and Mary Frances Miller. She was the great-great-grandniece of President James Madison. Her genealogical chart shows she was descende dfrom eighteen of the Barons who signed the Magna Carta. She could trace her ancestry, without a break, back to the Plantagenet Kings.

Very few, even of her most intimate friends, knew of this royal lineage, which was hers and of the authenticated evidence she had to prove it. However, all who did know her, knew that she was of royal worth, because of the evidence of her faith and character.

This faith and character made us feel that whenever we were with her we were in the presence of a princess of the Kingdom of God.

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THOUGHTS for the THOUGHTFUL

The paramount need of the Christian Church is seven times more prayer.—Andrew Murray.

"Nothing earthly will make me give up my work in despair."—David Livinstone.

"Be like a bird,
That halting in its flight
On boughs too slight,
Yet sings, knowing that it hath wings."

"That man is great, and he alone,
Who serves a greatness not his own
For neither praise nor pelf;
Content to know and be unknown:
Whole in himself."

Today as yesterday the same,
Breathe Thou on us the sacred flame;
The paths our valiant fathers trod,
Help us to find, O Changesless God;
Reveal in us anew this hour
The love of Christ, His life, His power.
—Frank Mason North.

The most urgent need of modern life is to take time to recover the soul, time to recollect and bring into action all the deeper emotions and convictions which are latent within the soul, time in a word to be still and know God.—Archbishop Lang.

One common faith unites us all,
We seek one common goal;
One tender comfort broods upon
The struggling human soul.
To this clear call of brotherhood,
Our hearts responsive ring;
We join the glorious new crusade
Of our great Lord and King.
—Ozra S. Davis.

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"Love has a hem on its garment
Which reaches the very dust.
It can touch the stains
Of the streets and lanes,
And because it can it must."

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., APRIL 6, 1935. No. 14.

THE FUND OF HEAVEN

"Ye brainless wits! Ye baptiz'd infidels!
Ye worse for mending! wash'd to fouler stains!
The Ransom was paid down; the Fund of Heav'n,
Heav'ns inexhaustible exhausted Fund,
Amazing, and amaz'd, pour'd forth the Price,
All Price beyond: Tho' curious to compute,
Archangels fail'd to cast the mighty Sum:
Its value vast ungrasped by Minds Create,
For·ever hides, and glows in the Supreme.

And was the Ransom paid? It was: and paid
(What can exalt the Bounty more?) for You.
The Sun beheld it—No, the shocking scene
Drove back his Chariot; Midnight veil'd his Face
Not such as This; not such as Nature makes;
A Midnight, Nature shudder'd to behold;
A Midnight new! a dread Eclipse (without
Opposing Spheres) from her Creator's Frown!
Sun! dids't thou fly thy Maker's Pain? or start
At that enormous load of human guilt,
Which bow'd His blessed Head; o'erwhelmed His Cross;
Made groan the Centre; burst Earth's marble Womb,
With Pangs, strange Pangs! deliver'd of her Dead?
Hell howl'd; and Heav'n that Hour let fall a Tear;
Heav'n wept, that Men might smile!
Heav'n bled, that Man might never die!"

—*From Night Thoughts, by Dr. Edward Young.*

LETTERS TO THE EDITOR

Taking the Gospel to Prisoners.
By an Evangelist to Prisoners.

Mr. Editor:

We are back from Southern Prisons, where we have been conducting Gospel services, songs and Bible readings for the men and women behind the bars. To give you an idea of the great work for the lost, we report here one service (others are similar).

A request came over the 'phone while we were in Columbia, S. C., from Chaplain Phillips of the South Carolina Penitentiary, to speak in the Chapel Sunday morning.

Officers armed with Winchester rifles and machine guns guarded the entrance to the prison grounds.

About one thousand men filed into the prison Chapel and took their seats. The prison band was present in the orchestra and several men sang selections from the platform. The chaplain introduced the speaker. I took my text from the third chapter of John—Nicodemus coming to Christ—and the theme was: Contacting the Redeemer of Men by Faith.

At the close of the message seven or eight hundred men stood to their feet requesting prayer for themselves, which was offered for them, and then was distributed among the men quantities of Gospel Tracts—"Got Hold of the Cross," donated to the Prison Work by Dr. Howard A. Kelly of Baltimore. We also gave to the prison two hundred New Testaments.

We desire to thank those readers of the Southern Churchman, who from time to time have forwarded to us material help for this prison work. Our demands are greater as the work enlarges, and we request the prayers of the readers.

Chas. H. Gootee, Evangelist.
Southern Atlantic and Gulf Coast Prison Work.
Richmond, Va.

Personal Notes

The Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., was the preacher at the General Theological Seminary Lenten service in the Chapel of the Good Shepherd, Monday, April 11.

The Rev. Theodore Sedgwick, D. D., of Sharon, Conn., lately returned from his ministry to the American Church in Rome, preached at Westover Church, Charles City County, Virginia, Sunday, March 30. Dr. Sedgwick was the guest of the Rev. Duval Chambers, rector, who some years back was associated with him at Calvary Church, New York City, and for whom he holds a strong friendship.

The Rev. J. Brewster, after a rectorship of nineteen years, has resigned the rectorship of St. Michael's Church, Litchfield, Conn.

The Rev. Arthur Vincent Litchfield was installed on March 31, by Bishop Manning as the eighth rector of St. James' Church, Fordham, New York City. The service took place in the church at four o'clock on Sunday afternoon. The Rev. Mr. Litchfield succeeds the Rev. DeWitt L. Pelton, D. D.

The Rev. William B. Carns, formerly rector of St. Luke's Church, Charleston, W. Va., has accepted the rectorship of Memorial Church of the Good Shepherd, Parkersburg, W. Va., to become effective May 1. Mr. Carns' new address will be 901 Charles Street, Parkersburg, W. Va.

(Continued on page 22)

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EDITORIALS

Vol. 100. RICHMOND, VA., APRIL 6, 1935. No. 14.

Social Security and Christians.

The President's program for social security is attracting attention today in America and in some of the reaction one would think that he had proposed something entirely new. As a matter of fact, there is a good bit of questioning whether the social insurance proposed is as up to date as the English legislation carried through by Lloyd George in 1912. Certainly there is nothing to fear.

Incidentally, the worries of our Pension Fund have been relieved by an exemption granted to our clergy and we need not fear that our very fine and efficient pension system is in any danger.

The lack of security is by far the greatest obstacle to real recovery in America today. Every year three million industrial accidents take place at great cost to workers and at the price of years of savings. Old age is the most fearful thing for any worker in almost any field to have to face. Even our clergy are far from exempt today when we hear that parish after parish considers a man forty-five years of age too old to be called. And in factories youth is asked, and only youth, to carry on the work of the machine age.

For a long time we worried about a dole and talked about the British dole, and yet when we came to need some relief we found that we were the ones who actually had a dole, while the British have never had a dole. Incidentally, the British have never felt their depression as we have felt ours, though it has been seven years longer in actuality, but their unemployed have had at least a minimum of security during these days.

Certainly for Christians with their knowledge that the Gospel of Our Lord implies that we have most of our troubles in proportion to our own deserts and that sins of the community should be shared by the community, there should be no opposition to any social insurance that will guarantee some sense of security.

Let us not forget that there were Christian ministers who opposed ordinary life insurance when it was first proposed on the ground that it would incite to murder and also opposed casualty insurance on the ground that it would encourage crime. We can profit by their mistaken ideas.

These Mites Boxes.

There has been a natural reaction to the use of the mite-box during Lent in the Sunday School. It has been said often of late that "we do not want our children to think of Lent only as a time of giving money." And indeed we don't, and yet there is a danger that this now time-honored custom, if allowed to die out, would, in dying, deprive us of one of the greatest factors of religious education which we have.

A few years ago the Religious Education Department of the National Council found a most attractive way of making these mite-boxes real and alive to the children and the only sad part of this good scheme is that a number of rectors and Sunday-school superintendents have not yet found out what this system of education was all about.

We were really proud when at the General Convention it was announced that, in fact, the children of our church schools had given more than the men—this was expected—but had also given a larger sum towards missions than even the women in their United Thank Offering. The children to whom this has been revealed have been duly proud of their accomplishment.

A rector who has a majority of children in his Sunday school, whose parents are on relief, tells us that the children take a great interest in the mite-box offering. At the beginning of the depression he thought he ought to eliminate this custom of giving out boxes, but he discovered two things. That mysteriously the children had money at times to buy candy and chewing gum and even some of the girls could get their hair waved, and that should he cut out the mite-box, there would be no demand made at all upon the children for any kind of sacrifice. They would have been paupers indeed!

Aside from the accomplishment of providing a great and wonderful sum to carry on the work of The Master in the foreign and domestic field, the children themselves have more and more been trained to know what missions are doing and the importance of the work—something that certainly their parents had been given too little training in their youth. Also the fact that a sacrifice is asked brings home the truer Lenten meaning of "giving up," for they know they give up something themselves in order that something might be given to somebody else, and not just for the sake of "giving up." Let us encourage, rather than discourage a fine custom.

Church and World Problems as Others See Them

A Time for Reconsecration.

Federal Council Bulletin, March, 1935.

The Lenten Season is preeminently a time for reconsecration to Christ. It is also, of course, a special period for bearing a Christian witness to those who have not come under His influence, but our evangelistic outreach will only be in proportion to the measure of rededication in our own lives.

A movement which was launched by a group of Presbyterian churches in New York earlier in the winter might well be widely extended during Lent as a new kind of "revival." Its distinctiveness lay in its combined appeal to church members to take Christ more seriously in their personal living and also to relate their own attitudes and conduct to the larger issues of economic justice, racial goodwill and world peace. The members of the sixty cooperating churches of New York were asked to sign the following unusual "Reconsecration Covenant":

"I will pray and read the Bible systematically in order to understand the mind of Christ.

"I will seek to win at least one person to Christ and to bring him into the followship of the Church.

"I will strive to bring about a more Christian economic order, and to that end I will earnestly study the meaning of the Gospel for our economic life.

"I will take some positive and public stand against war.

"I will not knowingly be a party to any un-Christian racial discrimination and I will seek the friendship of persons of other races.

"I pledge my sacrificial loyalty to the worship and work of the Church."

If church members generally were to make such a recommitment to Christ and His purposes during this Lentén season, it would mean the spiritual rebirth which is the deepest need of the Church.

Justice Holmes' Last Gesture.

The Christian Century. March 27, 1935.

Why did Oliver Wendell Holmes leave the residue of his estate, amounting to over $250,000, to the United States, without even indicating a use for a sum of money which, large as an individual legacy, is an infinitesimal sum compared to those named in appropriation after appropriation by the federal government? The Christian Science Monitor suggests the answer and at the same time suggests that the fund be earmarked for some special use that would dramatize the gift—perhaps offer it "as a first installment to shame every bloc that comes begging for a special hand-out, with the words, 'Here, take this; this is the kind of money you are asking for'." The meaning of the bequest of half his fortune, according to the Monitor, was that Justice Holmes did not regard the government of his country as a reckless spendthrift, but had confidence in its integrity and in its essential ability to maintain at least an approximation to statesmanship. And while he thus registered his trust in American government and American democracy, Justice Holmes emphasized, possibly, his scorn of that attitude on the part of the rich that every penny they give to the government in income or other taxes is a regrettable diminution of fortunes rightfully theirs. His attitude the Monitor contrasts with that attitude on the part of the rich, and with that which rich and poor alike share, that the flow of money should be from the treasury to them rather than the other way around. Justice Holmes' bequest becomes therefore a symbol of an obligation which is binding on us all: to support our government and to remember that every penny of benefit we extract from it for ourselves is a penny taken from the savings of our fellow-citizens. How closely that explanation of Justice Holmes' motive parallels his conscious thinking when he made the bequest, we cannot say. But that the Monitor's interpretation is not only significant and arresting, but substantially correct, we have little doubt.

Taking the Profit Out of War.

Dean John W. Day, in The Witness, March 21, 1935.

Let there be no slackening in the efforts of all those interested in the ideal of a peaceful world. The Churches have declared that "war is sin." Then let the Christians of the land bind themselves together in ever increasing numbers and declare their intention not to participate in the wholesale murder of other peoples unless they as aggressors actually attack the people or borders of these United States. Let the clergymen of this country express themselves as determined never again to turn their churches into recruiting stations. Let them refuse even to become chaplains in regiments or on naval vessels.

Let the American Legion become more enthusiastic about pressing the matter of a universal draft in the event of war; a draft that will demand that machines, materials, employers and owners be recruited as well as employees. Let the constitution of our land be amended so that wealth may be drafted as well as life in case of war. Distinguished as all will admit our constitution to be, as a document of human liberty, nevertheless, it incorporates a presumptive principle which must be changed by an amendment. I refer to the principle which declares that Congress may draft a man's life in defense of his Country but not his property. This principle makes it possible for some men to give their lives in defense of their country while others become millionaires. Let an increasing number of citizens demand that in the event of war, Congress be authorized to draft all wealth, all industrial plants, banks, mines, railroads—every conceivable agency and means necessary to carry on the war and thereby make it impossible for any man to profit one penny at the expense of those who must offer their bodies in defense of the constitution.

The Use of Silence.

The Canadian Churchman. March 14, 1935.

A great help to beauty in our services is a space of silence. The Quakers for a long time have made use of this and we are beginning to do so. For a long time it has been observed at ordinations and more recently in our induction service. But there is nothing to forbid it in our ordinary services and creative silence is a most potent thing. Once I remember the rector at the close of the service called on all to say silently their own closing prayer. That silence was more impressive than any words he could have framed. I suggest that there is a beauty and power in silence that we should seek.

Then also the close of many of our services is marred by the fact that the clergyman and the choir will not let go. The close of our service is the Benediction but it iss almost a rarity for our churches to be satisfied to let it go at that. The organist and the choir insist on adding a vesper. Then when the choir are almost out of the church the clergyman frequently pauses at the back and says another little prayer, or the choir in the vestry sing the amen as a signal for the congregation. When will we be content with our service as it is? I submit that the Benediction closes our service and it cannot be improved by additions. All additions, I think, simply detract.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Staggering at the Promises of God

It is said of Abraham, that "He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform." What we need in these days is faith of this kind. If it was general among professing Christians, we should soon see mighty changes taking place which would give us a new civilization of a far higher and better kind than that which is showing such signs of decadence now. God's promise to Abraham seemed impossible of fulfilment, but nevertheless he believed the promise, because it was God who made it, and he felt certain that He was fully able to fulfil His promise, no matter how impossible it might seem to be. Later on, Abraham's faith was put to a severer test still. He obeyed the command to offer up his son Isaac as a sacrifice to God, believing that He was able to raise him from the dead, in order to fulfil His promise that he, Abraham, should become the father of many nations, and that in his seed all the families of the earth should be blessed. And so he became the father of the faithful, and an example of faith down to the end of time.

Another Wonderful Promise.

Christ, on the night before His death, gave to His disciples a wonderful promise, which was intended not only for them, but for us as well, since we profess to be His followers and disciples. He said:—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do, because I go unto my Father." St. John 14:12. It must be said, however, that Christians of today do stagger at this great promise of Christ, and are not strong in faith as Abraham was, because they do not believe that it is possible for this promise to be fulfilled. That is to say, they do not believe that what He promised He is able to perform.

Christianity's Failure Due to Our Lack of Faith.

It is, in a great measure, due to the fact that Christ's present-day followers stagger at this promise of His that Christianity is practically at a standstill. We measure that promise by what we feel we are able to do ourselves, rather than by what His power can accomplish through us. St. Paul put the matter very clearly and forcibly when He made the two following statements:—"I can of mine own self do nothing"; and, "I can do all things through Christ which strengtheneth me." Our faith has sunk to so low an ebb that it does not measure up even to the minimum mentioned by our Lord, when He told His disciples what they would be able to do, if they only had faith as a grain of mustard seed. There were two occasions when our Lord commended certain persons for the greatness of their faith. One was that of the Centurion whose servant was sick and Christ was asked to heal him. On His way to the Centurion's house He received a message from him saying, "I am not worthy that Thou shouldest come under my roof, but speak the word only and my servant shall be healed. . . . When Jesus heard it He marveled and said to them that followed, Verily, I say unto you I have not found so great faith, no, not in Israel." But would not Christ have difficulty in finding a similar faith among His followers of the present day, unless it were the Japanese Christian, Kagawa? Then we remember our Lord's amazement at the persevering faith of the Syro-Phoenician woman, after He had denied her plea again and again, "O woman, great is thy faith, be it unto thee even as thou wilt, and her daughter was made whole from that very hour." This fits in very well with a similar saying of His, when He said to the father of the afflicted child, who came to Him upon His descent from the Mount of Transfiguration:—"If thou canst believe, all things are possible to him that believeth."

An Age of Faith, the Great Need.

We must return to an age of faith before we shall see what Christ can do to save us from our present situation. At Nazareth "He did not many mighty works because of their unbelief." And it is for the same reason, doubtless, that His Hand of power is stayed until we cease staggering at the greatness of His promise, because our faith is so infinitesimal that it is far from measuring up to the grain of mustard seed.

Christ's Power is Sufficient to Meet the World's Needs.

Some of our scientific friends are never tired of reminding us that this earth of ours is but a mere speck in the vast universe of an untold number of worlds far greater than it in size. Does it not seem absurd that we cannot trust Him, who guides the destiny of the whole universe and gives to each individual atom its part to play, to manage this tiny world of ours by bringing it into harmony with His Will? His Will and purpose are directed towards our everlasting good, but we must work together with Him so that our clumsy and ignorant interference will not hinder and retard the fulfilment of His Purpose.

IF.

If I had but the nerve to believe,
Just simply believe
That one could achieve
The things under the sun
That Jesus wants done;
If I had but the nerve to believe:

If I had but the nerve just to try,
Bravely venture and try
What the power from on high
Could do with just me,
From my poor self set free;
If I had but the nerve just to try:

Then my eyes would no longer be dim,
For I should see Him
With cup filled to the brim,
And each set of sun
Would see golden deeds done,
For I should see, I should see Him.

Frederick W. Neve.

Light of the World

(A Legendary Narrative.)

By THE REV. LOUIS TUCKER, D. D.

THE city of Jerusalem was the chief city of the Jews. It was not their biggest city. Sepphoris, for instance, about forty miles north, was a good dealer larger. Yet hardly anybody has ever heard of Sepphoris and Jerusalem is known all over the world.

That was because the Temple of God was at Jerusalem and Jesus came there. Great and rich and large and strong and beautiful as was Sepphoris, all its people came down to Jerusalem to worship: and many other people from all over the world came also; so that Jerusalem was famous from the British Isles to the Indies and from Morocco to Madagascar.

One of the thousand remarkable things they did at Jerusalem was to illuminate the Temple on the great feast days. The Temple itself was not very big—not larger than a middle-sized church: but it was plated with gold in places so that it flashed like a torch: and it was surrounded with courtyards and colonnades so big that they would hold two hundred thousand people. In these courtyards twice a year the chief priests put up great masts, so high that they towered over the tops of all the buildings: and across the tops of these masts they put iron crosspieces, and from the ends of these crosspieces they hung iron pots by iron chains. The pots were filled with olive oil and had great linen wicks in them so that they were like enormous lamps: and the masts had spikes driven in, so that you could climb up easily and put more oil into the pots.

Nobody was allowed to climb up there unless he were a young man and athletic and the son of one of the most important men in Jerusalem. They would not let a servant or an unknown young man do it. The chief priests issued invitations to the young men and big boys of the greatest families in Jerusalem to come and take turns at keeping the pots full of oil; and everybody who was invited accepted gladly, because such an invitation meant that you had socially arrived. It meant that you would be invited out everywhere and asked to all the dinners and entertainments and could go into politics if you wanted to and if you wished to marry any rich man's daughter no matter how great he was, you could, if she would have you. You were good enough to marry into any family. People often took a great deal of trouble to get invitations for their sons: and because the chief priests gave the invitations, they were the social rulers of Jerusalem.

One reason for the masts and lamps was really for the beauty of the illumination, just as we would build a bonfire. It lighted all the city and made the Temple courts almost as light as day. But the Rabbis tied moral meanings on to everything and sometimes there were poets among them. So they said that it was to teach the people of the Light that should shine out from Israel when Messiah came to lighten all the world. The real reason they would let only well-born boys put oil on the lights was that they wanted to rule and control who should or should not get into Society: but they said that it was to teach that Israel's best were none too good to act as servants in spreading the Messiah's Light.

AMONG all these young men who took turns in climbing up these masts and pouring oil into the great iron cauldrons were many, therefore, who felt that they were none too good, in spite of being the best in Israel, to tend the light that stood as an object lesson to all nations of how the Messiah should lighten the world. One such Elieasar bar Kor. His father was a man grown rich by importing ivory through Carthage so that he was able to move to Jerusalem to live and put his sons to school there.

Now everybody in ancient times got up very early in the morning—often before daybreak. This was because they went to bed very early at night—mostly at dusk. The reason was that they had no way to make a good light. Torches cost a lot of money and made a lot of smoke, but their light sputtered and flickered and was unsteady. If you did not use torches you had to use olive-oil lamps; and they flickered nearly as badly and cost more. So, except on great occasions like banquets and festivals, everybody went to bed at dark. People usually slept on the floor on two or three bed quilts folded up and laid one on top of the other and covered themselves with the top one: and they got up at first cock crow, when there was just the faintest suspicion of dawn in the east. The boys who fed the fires in the iron pots on the Temple masts stayed up all night; but they stopped putting oil in at grey dawn, so that the lights died out just about sunrise.

Jesus of Nazareth had slept on a pallet on the floor in the great upper chamber of Martha's house in Bethany, with the Twelve Apostles on pallets around Him. He waked at first cock crow, which is before daylight, and waked the others. They got up at once and went through the purple darkness before dawn to the Temple. They took no breakfast. Very few people ate breakfast in ancient times. For most, the first meal of the day was at noon.

When they got to the Temple the great iron cauldrons on the masts had not yet burned out and were still blazing gloriously, making the Temple Court as bright as day. It was still grey dawn. A young man clung partway up one of the masts, high enough up to see over the Temple colonnade and watch the dawn over the mountains. It was Elieasar bar Kor.

Jesus never seemed to speak very loudly; but any crowd could hear Him, no matter how large it was. Sounds echo upward, anyhow, reflected by the earth. So when Jesus stopped and, looking up at the great lights on the masts, pointed and began to speak, Elieasar could hear Him perfectly. He said, "I am the Light of the World."

The men around Him stopped, struck by the beauty of the comparison. The lights were put there to remind all people that the coming Messiah would shed a moral light out of Israel into all nations; so when Jesus said that Re was that Light, it meant that He was Messiah. But it meant more. Other nations have great and good men just as other houses had lamps and torches; but what were the strongest lamps and greatest torches compared with the great blazing lamps upon the Temple masts, and what were the wise and good men of other countries compared with Jesus. He may have meant even a greater thing. It was near sunrise. When the sun rose there was no more need of even the greatest lamps. There is promise of a time when the knowledge of God shall cover the earth as the waters cover the sea.

Anyhow, it was a very beautiful comparison. So it made His enemies angry. The best way to destroy a beautiful poetical comparison is to ask the man who made it to prove it; because you cannot prove poetry. The Scribes and Pharisees asked Jesus to prove it:

and He said they were unreasonable and talked of something else. But Elieasar bar Kor clung to the mast and watched the sunrise and thought over what he had heard.

FROM that time on he was interested in Jesus of Nazareth. Fashionable society in Jerusalem paid very little attention to Jesus. They thought He was just another one of those street preachers and went through their round of dinners and garden parties and let Him alone. Pilate had to worry with Him; but Pilate was just a sort of chief of police and so did not amount to anything socially. Caiaphas, the High Priest, worried too; and Caiaphas was somebody—but, then, the worry was just part of his luck in being High Priest. The rest of really good society in Jerusalem hardly knew that there was such a man.

Therefore, when Jesus was crucified at Jerusalem nobody of any social importance paid any attention to it, except Pilate and the High Priests, and they could not help themselves. Nicodemus and Joseph of Arimathea did, of course; and they were socially important because they were the two richest men in Jerusalem, except Annas; but they had been thrown with him before and so they did not count. Nicodemus was leader of the opposition and so was thrown with anybody whom Annas attacked. Society did not have balls and dances in those days; but the round of dinners and parties went on as usual.

Elieasar bar Kor, however, was so interested that he went to the crucifixion. He would have saved Jesus if he could, but his father Kor bar Abner did not have enough political influence to do anything. At the crucifixion he was suddenly smitten with the certainty that Jesus was Son of God. He did not know how he knew, but he knew it. He was sure that this was he who should have saved Israel. He came home weeping, for young men in that day and country did not hesitate to cry if they felt like it, and he stopped going to entertainments and dinners.

He went, instead, to where the disciples met. There were about a hundred and twenty disciples. They would not let him in, of course, but they talked to him when he asked questions. He, therefore, heard all about the empty tomb and the angels and the appearance of Jesus to Cleopas of Emmaus and then to the disciples in the upper chamber and then to Thomas. It did not satisfy him. It was all private. He felt that there ought to be more. He talked with his father about it, because he was the kind of boy who is friends with his father. They agreed that there really ought to be more. If Jesus were Messiah, He ought to show Himself publicly to all and prove to them that He was risen.

THE disciples who had gone to Galilee came back; and then, one morning Jesus came to them at John Mark's home in the residence-part of Jerusalem. He gave them time to gather round Him and then He walked through the streets of the city. Elieasar bar Kor was there with his father, for they lived close by and the disciples had let Elieasar know that they expected something. Jesus walked half a mile through the streets to the business district and then half a mile more through the crowded streets among the shops and stores to the Jericho gate, and anybody who pleased could follow. Thousands did, and other thousands saw Him from doorways and windows. He went out of the Jericho gate and up to the crest of the Mount of Olives, where you could look down on Jerusalem on one side and on Bethany with all Jordan Valley beyond it on the other; and there He stayed talking with His apostles until the thousands who followed had time to come up and crowd around Him. Then He spread out His hands in blessing and rose into the air until at last a cloud received Him out of their sight.

About a month and a half later, Peter preached a great sermon in the Temple; and about three thousand men believed and were baptized. Among them was Elieasar bar Kor and his father. Kor bar Abner died soon after, saying that it was a pity that he had lived in Jerusalem during the whole ministry and only seen the Ascension; but that it was all right, because now he was going to see Jesus. As for Elieasar bar Kor, he went with Thomas to India, preaching, and twenty years later savage men crucified him, because he kept on telling people about Jesus and would not stop: but the ancient church he helped to found is alive on the coast of Coromandel even to this day; and the Light is now filling all the World.

BOOK REVIEWS

ROMANCE OF FIRE: By Paul Hutchens. Pp. 254. Price, $1.00. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

This is really an inspiring story of what faith and love can do for other people, if used by Christians who are trained to know and possess them. The title of the book, "Romance of Fire," is suggestive to the treatment of the subject. It is the romance of the fire of faith and of love that purifies and moves both the giver and the recipient.

The story is a picture of a young lady, Betty Dreanard by name, who lived in the city of Chicago. Her father died and her mother married the second time. Betty's stepfather was cruel to her and a few days after her mother's death, she was forced to leave home with no place to go and no friends to care for her. But providentially she came in contact with Christian people who demonstrated the love of Christ for the lonely and needy. Their care and love led her to find faith in God which was destroyed by her step-father's cruelty and to see the reality of the love of Christ which constrained her to a more hopeful and decent life. It led her to happy marriage.

She was accused of or her cruel step-father's death and was made the center of many evil suspicions, but her newly-found faith was strong enough to lead her through her troubles victorious.

We would like to see more novels similar to this one. We need them today more than ever before. Here the reader will find the heroism of the Christian faith and ministry. An active faith, love and mystery are well combined in this story.

Spathey.

SNOWDEN'S SUNDAY SCHOOL LESSONS, The Fourteenth Annual Volume Published by The Macmillan Company, 60 Fifth Avenue, New York City. Pp. 370. Price, $1.35.

A practical exposition on the International Sunday School Lessons for 1935.

The book is divided into four quarters. The first quarter covers the Life and Letters of Peter the Apostle. It begins January 6 and ends March 31. The second quarter is a fine arrangement of lessons on "Some Great Christian Teachings." It goes through the thirtieth of June. The third quarter is very interesting to all who teach and who learn as well. It is a course on Biblical biography, "Representative Men and Women of the Bible." This series ends September 29. Some of the characters selected are, Moses, leader and lawgiver; Naomi, a woman of faith and courage; David, the great-hearted; Amos, prophet of social justice; Daniel, a temperance lesson; Joshua, a religious reformer; Martha, a home-maker; Barnabas, a converted man of means; Paul, worker with hands and brains; Lidia, Timothy, James, John. The Scripture lessons selected and treated very vividly make these old characters of the Bible to live today. The fourth quarter is a course of study on the "Later Prophets and Leaders of Judah." This course ends December 29.

We are pleased to recommend these studies to all who teach classes, both in churches and schools. They are evangelical and non-sectarian, but deeply spiritual and illuminating. Dr. Snowden's wide learning and deep spiritual life are reflected in these lessons.

Spathey.

Our Idols

By

JAMES E. FREEMAN, BISHOP OF WASHINGTON.



Bishop Freeman

THE WORSHIP OF IDOLS is not necessarily the bowing down to images of wood and stone. We become idolators when we make a fetish of conceits and practices and regard them as the supreme arbiters of our thought and action. Prejudice, bias, intolerance and other expressions of our thinking and habit where they govern us in our life, become idols that we pay homage and reverence to and in doing so, narrow our vision, limit our affections and restrict the area of our field of operation. Our modern life is characterized by much of this practice, and many of the old ideals and wholesome conventions that we once regarded as the high standards of conduct have been displaced and in their stead we have set up our selfish conceits and to them we pay unfailing homage.

In one of the ancient prophecies, namely, that of Ezekiel, fourteenth chapter, fourth verse, are these words: "Every man of the house of Israel that setteth up his idols in his heart, I the Lord will answer him according to the multitude of his idols." These ancient prophecies have never had greater pertinence as applied to modern conditions than they have today; indeed, some of the utterances of these great statesmen-prophets have a distinctly modern flavor.

Evidently the prophet, Ezekiel, was dealing with conditions that were threatening the peace and security of the people. The abandonment of their religious convictions and the setting up of new standards of conduct had carried them away from the wholesome practices and usages that had governed and controlled them in other and more prosperous days. While religion was indifferently held or its practices lightly maintained, they had ceased to be largely operative in the life of the people.

There is something about this condition that is suggestive of our modern life. We may not be prone to pay tribute to external objects that constitute idols. It is certainly true that we have come to pay devotion to our own conceits and to regard them as the infallible guides of our daily habit and practice. Among these we name three that are generally conspicuous in our life today, namely, self-ease, self-esteem and self-gratification. There are others, but these are possibly the most evident, and they exercise the largest influence upon our modern ways of living.

Self-ease, the desire to have nothing interfere with our complete freedom of action or to lay upon us any restrictions, is common to most of us. If we have a diluted religious faith or a superficial conception as to its relation to our daily conduct, we do not permit it to cause us any inconvenience or to lay upon us any disciplines that are irksome or unacceptable. Our desire for complete freedom makes us unresponsive to anything that places limitations upon us. We would be unfettered and unembarrassed by anything that disturbs our comfort or our assumed right to live our lives according to the dictates of our own wills. We pay unfailing tribute to the god of self-ease.

Again, an undue self-esteem occupies an important place in our philosophy. Our infallibility of judgment must never be questioned. It reserves to itself the right to speak with finality upon all matters that concern belief and practice. It is a final court of authority, and from its decisions there is no appeal. This form of self-idolatry issues in a kind of insularity of living, denies social responsibility and refuses to accept the ancient dictum that, "no man liveth unto himself." It is individualism carried to the nth degree.

Self-gratification normally follows upon an excess of self-ease and self-esteem. It implies unrestrained indulgence and utter abandonment of one's self to ways of living irrespective of the consequences they may entail on one's self or others.

These are some of the modern idols we worship, and they bar the way to the attainment of those high things of Christian character that are utterly indispensable to our truest development and highest attainment.

FIFTH SUNDAY IN LENT. PASSION SUNDAY.

The week upon which we today enter, the fifth week in Lent, begins with today, known as "Passion Sunday," and is so called from earliest times because with it commences the special commemoration of Christ's Passion. Some without any reason or authority identify this week with "Holy Week." This is absolutely incorrect. The services this week are commenced with the two glorious hymns of Venantius Fortunatus. Another name sometimes used for today is "Midlent Sunday," because it follows the Mid-Lent week. In Germany, today is called "Black Sunday," with reference to the veiling of the crosses in black, which takes place at that passage in the Gospel, "Jesus hid Himself, and went out of the temple." It may be of interest to add here in regard to the "Passion Flower" (Flos Passionis), it being supposed to have a connection with the Passion of our Lord. The name arose from the supposed resemblance of the corona to the crown of thorns, and the other parts of the flower to the names or wounds, whilst the five sepals and five petals were taken to symbolize the ten apostles—Peter, who denied, and Judas, who betrayed, being left out of the reckoning. In some of the botanical books of the sixteenth and seventeenth centuries curious illustrations of this flower are given, in which the artist's faith or imagination had been given full sway. The collect for today is taken from the Sarum Missal, 1549 (Sacramentary Gregory), and seems to have no especial connection with this day, and is very similar to the collect for the Second Sunday in Lent. In connection with this collect it will prove interesting to turn to the Epistle for today (Hebrew, Chapter 11), in which we find the words, "Purge your conscience, etc." Conscience should guide our lives, setting before us a sense of duty. Consciousness, says Locke, "is the perception of that which passes in our own mind, the knowledge of our own feelings, right or wrong." I am sensible of a thing when I feel it. I am conscious of a thing when I reflect upon it. I am aware of a thing which concerns me, but is external to myself. Consciousness is the secret monitor within man, which accuses or excuses him, as he does what he thinks to be right or to be wrong. Therefore, we pray that "we may be governed both in body and soul and that through this guidance our conscience may be awakened in order that we may follow the monitions conveyed to us.

William E. Callender.

Superb Negro Leadership

By

THE REV. H. H. SMITH.

BOOKER T. WASHINGTON was a Moses to his race, and his leadership brought untold blessings to the Negroes of the South. He was born in slavery, but became one of Virginia's distinguished sons. Hampton Institute, under the leadership of General Armstrong, left its impress upon Washington. Few men ever owed more to their alma mater than Booker Washington owed to Hampton. He was in hearty sympathy with the idea that industrial education was the great need of his people. His educational aims for his race are the very essence of common sense. Speaking of his work at Tuskegee Institute, he said: "We wanted to teach the students how to bathe: how to care for their teeth and clothing." (Three girls, on entering the Institute, were found to be the joint owners of one tooth-brush.) "We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such practical knowledge of some one industry, that they would be sure of knowing how to make a living after they had left us."

While the Tuskegee students were given practical instruction in carpentry, brick-making, farming, etc., their mental training was not neglected. Had he tried to prepare every student who came to the Institute for a "white collar" job, there would have been thousands of Negroes without employment. Washington was profoundly interested in the welfare of all the members of his race, and would have them make the very best of their talents; but he knew that the great majority of them would have to look to the trades and industry for a livelihood.

To a certain extent slavery had caused both of the races to look upon manual labor as an evil to be avoided, if not a positive degradation. To the slave this was natural, for he was without that incentive to labor which a sense of ownership inspires. Booker Washington was the man for the hour. He met the situation by teaching his students the dignity of work, and setting them an example by going out with them and taking part in house-building, brick-making, etc. Who can measure the good effects of such a common-sense attitude to life as he taught his students in these words:

"Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there as much dignity in tilling a field as in writing a poem."

Booker Washington taught his students by precept and example that the selfish life is a miserable failure. The Christian teaching of sacrificial service for others as the high aim of life was emphasized at both Hampton and Tuskegee—and bore fruit. When Indians were first admitted at Hampton, there was some objection by the students, but they were well received. "Whenever asked to do so, the Negro students took the Indians as room-mates, in order that they might teach them to speak English and to acquire civilized habits." "I have often wondered," says Washington, "if there was a white institution in this country whose students would have welcomed the incoming of more than a hundred companions of another race in the cordial way that these black students at Hampton welcomed the red ones."

And shall we not receive very kindly this little preachment from our brother in black? "How often I have wanted to say to white students that they lift themselves up in proportion as they help to lift others, and the more unfortunate the race, and the lower in the scale of civilization, the more does one raise one's self by giving the assistance."

One of the most admirable traits of Booker Washington was his patience and forbearance in the face of so many wrongs inflicted upon his race. However provoking the occasion, he never allowed himself to become bitter or abusive towards those who mistreated the Negro. General Armstrong, a Northern man of fine character, who founded Hampton Institute shortly after the war, seems to have inspired young Washington to cultivate a spirit of good-will towards friend and foe alike. Washington says:

"In all my acquaintance with General Armstrong I have never heard him speak, in public or in private, a single bitter word against the white man in the South. From his example in this respect I learned the lesson that great men cultivate love, and that only little men cultivate a spirit of hatred. I learned that the assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak." He not only learned the lesson, but also practiced it in his own life. "I resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him."

WHEN Booker Washington passed away, his mantle fell upon a worthy successor, Dr. R. R. Moton, who had also been trained at Hampton. Dr. Moton continues at Tuskegee the good work carried on by Booker Washington.

In response to a call from President Wilson, Dr. Moton went to France during the World War to hearten the colored soldiers who were fighting in the ranks. We get some insight into the quality of leadership exhibited by Dr. Moton from an address he made there to the soldiers of his race, at the close of the war. He said, in part:

"The record you have made in this war, of faithfulness, bravery, and loyalty, has deepened my faith in you as men and soldiers, as well as in my race and country. You have been tremendously tested. You have suffered hardships and many privations. You have been called upon to make many sacrifices. Your record has been a thrill of joy and satisfaction to the hearts of millions of black and white Americans, rich and poor, high and low. Black mothers and wives, sweethearts, fathers, and friends, have rejoiced with you and with our country in your record.

"You will go back to America heroes, as you really are. You will go back as you have carried yourselves over here—in a straightforward, manly, and modest way. If I were you, I would find a job as soon as possible and get to work. To those who have not already done so, I would suggest that you get hold of a piece of land and a home as soon as possible, and marry and settle down. . . . Save your money, and put into something tangible. I hope no one will do anything in peace to spoil the magnificent record you have made in war."

President Wilson, while in France, wrote to Dr. Moton, at the close of the war, as follows: "I wish to express my appreciation for the service you have rendered during the past few weeks in connection with our colored soldiers here in France. I have heard, not only of the wholesome advice you have given them regarding their conduct during the time they will remain in France but also of your advice as to how they should conduct themselves when they return to our own shores. I very much hope, as you have advised, that no one of them may do anything to spoil the splendid record that they, with the rest

(Continued on page 11.)

Colonial Churches En Route to the Magnolia Gardens

By

MARY F. GOODWIN, HISTORIOGRAPHER OF SOUTHERN VIRGINIA.

There is something about an old church building which has an irresistible attraction for most of us. Many of us feel, however, that the majority of these structures are to be found in Virginia. While we have, perhaps, a larger number of them than any other Southern State, there are churches of great interest to be found to the south of us.

The annual trek to the Magnolia Gardens in Charleston has begun. It may not be out of place to point out a few of these old churches which can be visited en route to Charleston, though many of them may be off the direct highways to that city. However, a short detour here and there is certainly worthwhile when one is interested in seeing these old buildings.

The most direct route from Richmond south is through Petersburg and over U. S. Route 301, but one can hardly imagine a less interesting trip. By adding a day to the time allotted to the journey, the route on the northern side of the James River can be taken, U. S. 60, which passes the colonial churches of Hickory Neck, near Toano; Bruton in Williamsburg; St. John's, Hampton, and after crossing the Roads, St. Paul's, Norfolk. Or, if the southside of the river is preferred, one passes near old Blandford in Petersburg; Merchants Hope, which is a bit off the highway, but well worth a visit; the ruins of Lawne's Creek Church, near Bacon's Castle; St. Luke's, Smithfield, and St. John's, Chuckatuck. From this last village, by keeping on the same highway a two-hour's run brings the traveler to Edenton, N. C. There is scarcely a more interesting town in the South than this. Its many quaint buildings, its revolutionary war history, and the general atmosphere of leisure and peace which pervades it, are entrancing. The church here is not colonial, but is over a hundred years old, is the successor of an older building, and is surrounded by a colonial cemetery in which are many handsome tombs.

The Church in North Carolina, which has the longest colonial history, is the simple little church at Bath-St. Thomas, which has just passed its two hundredth anniversary. Readers of the Southern Churchman may remember reading the sermon preached at this celebration by the Historiographer of the Diocese of Virginia. Being so near Virginia, one is not surprised to find the architecture of this church conforming to the type most often seen in Virginia, simple, unadorned, but in perfect proportion.

On entering South Carolina, and making a few detours off the beaten path, one finds churches of a different type. The founding of the Church of England in this Province being under the direction of the great S. P. G., it is reasonable to suppose that when a new church was to be erected, plans and specifications were sent along with the order for its building. These little churches conform much more to the type seen in Rural England than to those built in Virginia. About twenty-six miles north of Charleston, on the Ashley River, may be found the ruins of the tower of St. George's Church, Dorchester, erected in 1719. Built of brick, this remnant gives credence to the tradition that the church was a copy of a Wren building. Surmounted on a Norman tower is an octagonal section of beautiful proportions, which must have been in turn surmounted by one or more smaller sections up to the Lantern at the top. The nearest approach to a similar tower in Virginia was the wooden steeple put on the older brick tower of Bruton Church. This old tower stands now in a tangle of trees and moss. The village it was meant to serve has also been deserted, and has fallen into ruins.

Within a radius of thirty miles of Charleston, one finds Strawberry Chapel, at Childsburg; Wambaw Church in St. James' Parish on the Santee, built in 1768; and St. James in St. Stephen's Parish, built in 1762, which is one of the handsomest country churches in the State. One notices that the windows in these churches are of a different proportion to those in the old churches in Virginia; the doors have over them a larger and more ornate canopy, and the roof-line is often quite unfamiliar to us.

Of course, the gem of country churches in South Carolina is St. James at Goose Creek. The date of its erection is variously given as 1706, 1711 and 1716. It is true, however, that the first church on this site was built in 1706 under the auspices of the S. P. G. It has the distinction of being the first church which this Venerable Society built in a foreign land, and a picture of it adorns the wall of the Society's Home Building in London. The present edifice was built during the pastorate of the Rev. Le Jau, of Ireland, but, judging from his name, a refugee Huguenot. He died in 1717, and was buried at the foot of the altar where a tablet to his memory was placed by his son. This church is only about twenty-one miles from Charleston. It is built of cast-brick with four arched windows and a door on each side. Each door is surmounted by a cherub. Over the west door, the keystone of the arch is crowned by the figure of a pelican feeding her young. There is a large window in the eastern end of the church, under which are the tablets with the Commandments on them, as required by English Canon Law, and the pulpit occupies the old accustomed place at the back of the chancel. Over this window is the Royal Arms of Great Britain, perhaps the only church in the United States today where this symbol of England's former authority can be found.

In Charleston itself one easily finds the colonial church of St. Michael, with its beautiful steeple, which is said to be a copy of that on St. Martins-in-the-Fields in London. St. Philip's Church, though not colonial, is considered beautiful, and well worth a visit. The other church in the city to which attention is called, is the successor to a colonial church, but has passed its centennial. It is St. John's, the home of the first Lutheran congregation in the South. For sixty years the pastor was the Rev. John Bachman, D. D., friend and fellow-laborer of Audubon.

The Jewish Congregation also has the distinction of being the first of its faith in the South. Their first synagogue was built in 1781. The great fire of 1838 destroyed it, however, and it was replaced by the present handsome building of brown stone, Athenian in style, and handsomely furnished.

Doubtless the traveler will find for himself many other old churches which are worthy of a visit from passing strangers. Aside from the beauty of these buildings there is something sacred in their old walls which stand so sturdily against the assaults of time. They were all built through the faith of some devoted church members; for that faith, and the old services held within them, for the Word preached to worshippers gathered therein, we bless God's Holy Name.

THE WOMAN'S AUXILIARY

A REASONABLE WOMAN'S LENT.

By

Sarah S. Pratt.

EARLY in a long life, under the influence of a cultured and churchly mother, there grew within me a constantly increasing appreciation of the beautiful adaptation of the words of our Prayer Book to human needs. The writer has lived through four Prayer Books, three of them called "revised," but it was in the first of them that this word "reasonable" seemed to be fitting for a school girl's religion.

Reasonable. God did not expect an unusual or dislocating mode of life. He remembereth that we are but dust. And so Lent became a time of reasonable thought and behavior tempered by the desire to make it a little different from everyday life. A little different. That seems or should seem to be the keynote of these quiet, beautiful forty days consecrated by the good and the great for about fifteen hundred years.

A sectarian minister once said to me, "Your Lent which you make such a fuss over was not begun for four hundred years after the Christian era." That seems a small criticism as nothing is recognized as great until it is seen in perspective. It is but a few years since many religious bodies began to notice Easter, but they will never stop. Rather will the importance of this Festival grow more important with time.

In the placid years of my youthful Lents, a woman had more time to be reasonable. There were not the time consumers—series of committees, groups, circles, clubs, classes, the penetrating voice of social uplift, and above all, the thunderous cry of bridge, to use every spare hour of woman's time. She might be a little aloof if she so desired.

And aloofness is the great need and privilege of Lent. How the hurried American soul needs this aloofness. Men may not always achieve its gracious sweetness, nor may the business woman, yet it should be sought by all Church people. Such an invitation to come aside and rest awhile should be gratefully accepted by those whose souls are worn and perplexed by life.

"You Episcopalians always do your sewing in Lent," a good Methodist once said to my mother. "Do you call that being religious?"

"You can call it religious, for it gives one time to think," my mother replied. And sewing does. The overflowing sewing basket of yore is seen no more, but there wil lalways be more or less of the gentle art, and it is tranquilizing and conducive to thought. Once a woman on being congratulated on a lovely poem she had written, said: "I composed it in my mind while I was doing my weekly mending."

A very important feature of a reasonable woman's Lent may well be a complete change of reading. These are the days and evenings to catch up with hastily read Church papers, to read the excellent books chosen by our educational secretaries, and to acquaint ourselves with the history of the Church and of the Prayer Book. The requirements for Confirmation do not seem as detailed as formerly, and there are many—yes, many—women who do not know even the rudiments of Church history. Lent is a suitable time for getting together in small circles for such a course. I once heard a clergyman commenting humorously on a program of Lenten study prepared for a Friday morning class: "You women get through in six weeks what it takes the clergy three years to master." "Well, at any rate, it creates an appetite for a knowledge of the Church," was the reply. And she was right. Those condensed talks about St. Augustine, Henry the Eighth, the Oxford Movement of the last century, John Wesley, have laid a foundation for a better education.

Small. kindly acts may easily become a Lenten feature: the sending of a book or a note or a telephone call to a lonely person. Besides these acts of friendliness, the giving of money is emphasized during these days. Added to our usual pledges, there is the little blue box with its mouth always open awaiting the daily gift of thanks. A pleasant friendship with Miss Emery, for many years our Secretary of the Woman's Auxiliary, especially interested me in these small boxes. A number of Triennials ago she asked me to write a history of the United Thank Offering. She suggested as the name, "The Offering of Romance." The article was prepared very thoroughly, all the financial details being furnished by Mr. George Thomas, for years treasurer of the Board of Missions. In time this pamphlet became out of date, but it was sent out with the literature from the Church Missions House until a successor was needed. The Triennial Thank Offering has grown steadily, and Lent has played a great part in it. Abstinence from favorite foods is practiced in some families. In a nearby family of children, candy is given up, and it is a cheerful denial—but, ah, when Easter comes!

But, above all these helps to a good Lent, there may well be the reasonable woman's attitude that her household should never be made uncomfortable; rather that there should be more attention to certain comforts and niceties which have perhaps been neglected or overlooked. A better place for the children to study, the right places for things, comfort and convenience in whatever place the loved ones may wish. All or any of these practices, gleaned from many Lenten seasons, may bring to the reasonable woman not only a profitable but a really happy and contented Lent.

Diocese of Atlanta.

Mrs. A. H. Sterne, Past President of the Woman's Auxiliary of the Diocese of Atlanta, was invited to attend the meeting of all the women of St. Paul's Church in Albany, in the Diocese of Georgia, to help organize all the groups into a Parish Council. Mrs Sterne motored to Albany for the meeting on April 1.

During Mrs. Sterne's presidency most of the parishes in the Diocese of Atlanta unified the work of their Guilds and Auxiliaries, thus all the women's work touches the five fields (parish, community, diocese, nation, and world) and works under the four ideals of service, fellowship, prayer and study.

The women of the diocese have been studying Japan during Lent, with many study groups in each parish. Illustrated lectures and talks, with exhibits by returned missionaries, have been added features for some of the groups.

The women of Atlanta have the additional privilege of hearing Bishop H. J. Mikell lecture on the Bible each Friday morning at eleven o'clock at St. Luke's Church.

Audria Bandy Gray.

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SUPERB NEGRO LEADERSHIP.

(Continued from page 9.)

of our American forces, have made."

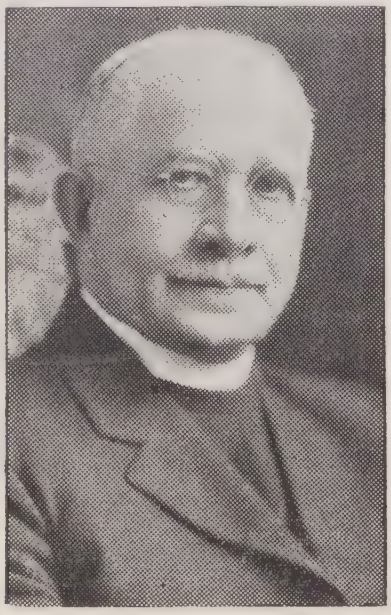
The white race has never done its full duty toward the colored race. But we trust that a brighter day is dawning. At least it is encouraging to hear Dr. Moton say regarding the outlook:

"The Church in the South, of every denomination, is becoming increasingly aggressive in its demand for a genuinely Christian attitude and program in race relations. The program of these bodies is not confined to works of mercy and charity in alleviating suffering and helping the unfortunate. They feel it their duty also to challenge the Christian conscience of their whole body of adherents to practice in daily contacts the principles to which they subscribe as disciples of Jesus Christ."

Archdeacon Russell Passes Away

The Rev. James Solomon Russell, principal-emeritus of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, died at his home in Lawrenceville on the morning of March 28, at the age of seventy-seven. The funeral took place March 30.

As founder of St. Paul's School and its head from 1888 to 1929, Dr. Russell has long been known throughout the Church as one of the most distinguished and accomplished leaders of Negro education. He was born in Palmer's Springs, Virginia, December 20, 1857,



Archdeacon Russell.

and from his early boyhood seemed to be destined, by his mother's ambition and his own patient industry, to do great things for his people. He earned his way through Hampton Institute with intervals of a year's work.

The desire to enter the ministry of the Episcopal Church came to him before he finished at Hampton, and in 1882 he was graduated from the Bishop Payne Divinity School, Petersburg, Virginia.

Seven days after his ordination to the diaconate he was at work in his first little mission, in Lawrenceville, and almost immediately began a parish school in the vestry room. In 1888 a three-room building was formally opened as St. Paul's School, with the principal and his wife and one other person as teachers and fewer than a dozen boarders.

The present school is famous, with a student body of over 700 boys and girls, enrolled in junior college, normal, high school, industrial, and grammer school departments. Numbers, however, are the least important indication of what Dr. Russell has mean to the whole cause of Negro education. As a former governor of the state has said, "The influences which have been going out from Brunswick County, through St. Paul School, cannot be expressed in words. The silent, powerful influence of Archdeacon Russell is felt among the colored people of America."

His wife, the former Virginia Morgan, was of the utmost help in all his work until her death in 1920. Dr. Russell received the degree of doctor of divinity from Virginia Theological Seminary and doctor of laws from Liberia College, West Africa. His son, the Rev. James Alvin Russell, succeeded him as head of St. Paul's.

Since 1906, when the Board of Missions of the Episcopal Church organized the American Church Institute for Negroes, of which the Rev. Robert W. Patton is director, St. Paul's has been one of the group of superior Negro schools cooperating under its direction and receiving much of its support through the Institute. There has also been a steady growth in local support and the school is held in increasingly high regard by Negro and white population alike.

Dr. Russell was a member of the National Council's Social Service Department from January, 1924, to December, 1931, the first Negro member of a National Council Department. He prized his membership highly and attended the department meetings as long as his health permitted.

Archdeacon Russell was one of the great men of his race, of the country of which he was a citizen, and of the Church of which he was a loyal and devoted servant.

Where could one find a greater contrast than that presented by the ancient and dilapidated cabin in which fifty years ago an almost friendless youth gathered a few students about him, and the great St. Paul's Normal and Industrial School in Lawrenceville, Virginia? Even more stimulating is the recollection of the thousands of young men and women who have passed from Lawrenceville to take their places in our national life as God-fearing and law-abiding citizens.

One thanks God for the patience, the imagination, the constructive genius with which He endowed James Solomon Russell. Among hosts of others I counted him a dear friend.

John W. Wood.

TO
FREDERICK W. NEVE,
Archdeacon of the Blue Ridge and St. John's Church in the Ragged Mountains, and Founder of The Order of the Thousandfold.

He walked and talked with me one day,
Ah blessed day, moments sublime!
I led his faltering feet the way,
For he was old and blind that time:
He guided straight my groping mind,
For I was young and he was kind.

White hair and eyes that were afflicted,
Ah, Priest, with great and stooping frame
That moved with steps perforce restricted,
Thou hadst a soul, that all aflame,
Has lit a path for other souls—
"The Order of the Thousandfold."

Margaret Mitchell.

LAST VOYAGE.

By

Rose Akin.

I spread my sails for home as one long lost
Would trace a silver path along the sky
That leads to those he loved, already crossed
Beyond the heavenly beacon's lazuli,
Dispelling all the intervening maze
That halts the spirit's course it boldly dares,
Nor once looks backs along the tangled days
So soon exchanged for breathing clearer airs.

The stormy, ocean-furied nights withdraw,
My sails now take their fill—no vacancy
In all their curving width or length—no flaw
To deviate my course, nor mutiny;
And no more tears nor dread of any night,
Where God, Himself, He says, will be our light.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

THE SPIRIT OF CHURCH HISTORY

Leader: In these days we are apt to be thinking so much about our own problems that we are apt to forget the privilege of spreading the Gospel to all nations. So this evening we are going to try to picture to you in three scenes what seems to have been the Spirit of the Church in bygone days. The first scene is in Ephesus. The date is 100 A. D. The characters are St. John, the Apostle, Bishop Polycarp and a boy named Irenaeus, who was later to be a great missionary in France.

John: Brother Polycarp, the time has come for you to depart for your Diocese of Smyrna. Sometimes I fear that people weary of always hearing the message that I so constantly bring of "Little children, love one another". But none that looked into the eyes of Jesus when He told us, "This new commandment give I unto you, that ye love one another even as I have loved you", can ever forget it even for a moment. So it is that message that I bid you carry to Smyrna, not only in your words, but in your life, that all may know that you and those of your Church have been in truth with Jesus.

Polycarp: Yes, father and brother, Apostle whom Jesus loved, your message shall be my message. For you remember that the Master took me, when I was a mere child, no older than little Irenaeus here, and set me in the midst of His Disciples and said, "Except ye become as a little child, ye shall not enter into the kingdom of heaven". I can never forget the look on His face when He so spoke, so that I shall ever try to take and send that word abroad. Also, father, I would that I might take this child, Irenaeus, whom you have taught, with me to Smyrna.

John: This child I have loved, but my days on earth are few, so that if he is willing, I will gladly send him with you. Would you like to go with Bishop Polycarp, Irenaeus?

Irenaeus: Yes, father, for last night I had a dream. In my dream I saw an angel standing beside me, who said, "Come, child, the Master calleth for thee". Then I arose, for I saw Jesus afar off, and as I was coming to Him I awoke. What think you was the meaning of the dream?

John: I know not, child, yet possibly it was Jesus' call to you, even as He called my brother James and me to leave all and follow Him to become fishers of men. So if He calls thee again, go where He sends thee, even if it be to the ends of the earth.

Irenaeus: Truly, father, I shall do so. Perhaps from Smyrna He shall call me to go to some far off land, perhaps even to France, there to preach the Gospel of love, and there to found a mighty church that in turn may send the Word even farther, even to the islands of the west that men call Britain. Yet wherever He calls me I shall go, and in order to prepare I shall be diligent to study for the task. (Exeunt omnes.)

Leader: Irenaeus did indeed go to France. Our next scene is in Lyons, France, where, 590 years later, Aetherius, the successor of Irenaeus, is assembled with another Bishop, Virgilius of Arles, to greet Augustine, a monk of Rome, on his way to Britain, now under Anglo-Saxon rule.

Aetherius: Whom have we here, Brother and Bishop Virgilius?

Virgilius: Brother and Bishop Aetherius, Gregory, our brother and Bishop of Rome, has sent you a letter concerning this priest and monk, whose name is Augustine. Here is the letter.

Aetherius (reads the letter and then speaks): Welcome, Augustine, our Brother Gregory tells me that he is sending you to preach the Gospel to the English in Britain, and begs of me that I will consecrate you Bishop of the English.

Augustine: Yes, Gregory, my father in God and Bishop of Rome, has sent me to those heathen lands. I feared to go. Indeed, after I set out I turned back to ask him to send another than me. But he bade me go forward. I feared to be the only Christian in that heathen land.

Virgilius: Then fear no more, Augustine. For Christ has many who worship Him there. First, there are the British Christians, those who were conquered by the English. They have Bishops, priests and deacons, even as we, but their customs are strange, and the English will not listen to them. Then recently my friend, the King of Paris, had his daughter, Bertha, marry Ethelbert, King of Kent. But Bertha would not consent to the marriage unless she be allowed to remain a Christian. So she has taken Luidhard, a priest of Paris, to be her chaplain. Luidhard is a good man, and I know that he will help you.

Aetherius: Yes, and I will give you a letter to Bertha, to Luidhard and to Ethelbert, that you may have friends from the moment you land in Britain.

Augustine: I thank you both. Now, I will gladly go to the country of the English, for I see with my mind's eye a vision of a great Church of the English that I shall found. I see it spread to all of the British Isles, and though they be called the Isles of the West, I can see them sending missionaries to all the world until people of whom we now know nothing may hear the Word through English missionaries. Come, let me be consecrated Bishop of the English, that I may hasten to my task.

Leader: Our next picture is about a thousand years after the last. The scene is in London, England. There are four characters: The Archbishop of Canterbury, the successor of Augustine, is the first. Then we have the Bishop of London. The other two are Captain John Smith and the Rev. Robert Hunt, who are both about to sail to found Jamestown in Virginia.

London: Your Grace, the Archbishop, I have asked you to be present here in our final plans before the sailing of the ships to Virginia, that you may give us your advice and your blessing.

Canterbury: I thank your Grace, the Bishop of London. Nearly a thousand years ago Augustine founded this Church of England, and I, as his successor at Canterbury, will gladly speak to those who are going abroad to found a new country in Virginia. (He turns to Smith and Hunt.) To you my friends, I would speak to remind you that there are three reasons that Her Majesty and the London Company are sending you out. The first of these is the religious reason, that you may preach the Gospel to the heathen. So we send you, Mr. Hunt, and I charge you to be faithful. The second reason is the empire reason, that even as Spain has founded a Spanish Empire of the Roman Catholic faith in South America, so you may found an English Empire that will give freedom of worship to all Protestants, in North America.

John Smith (interrupting): But, sir, I am a soldier, and know nothing of teaching religion.

London: Yes, Captain Smith, the third reason has to do with you. It is that we may conquer a land with which to trade, and to found a colony for that purpose. But you must not fail to remember the first two reasons and to support Mr. Hunt.

John Smith: I will not, sirs. And each day we shall beg the blessing of Almighty God upon our undertaking, and I will pledge my cooperation to our chaplain, Mr. Hunt.

Hunt: Rev. father in God and Captain Smith, I thank you. Of you who remain in the homeland I beg your prayers. Captain Smith and I are going into a new land to found a Christian Empire. Where now there are but forests and savage Indians I have dreamed a dream of a flourishing colony, of Virginia. To this colony there will come other colonies until we shall have other colonies or states united in interest and in the worship of God. And I see in my vision a Church that spreads there until it reaches the sea in the South, in the West and in the North. Nay, more, I dream that in these United States the Church shall grow until its missionary zeal shall send missionaries to all lands that have not yet heard the Gospel, that they, too, may share in its benefits.

London: I thank you, Mr. Hunt. You and Captain Smith understand our purpose, so I will now ask his Grace, the Archbishop of Canterbury to give us his blessing.

Canterbury (who should be the rector): "The Peace of God," etc.

To deliver His Chosen out of the fire, He came and walked with them in the fire. Hereby Christ showed that what is done against His people, He takes as done against Himself; whoever throws them into the furnace does, in effect, throw Him in. "I am Jesus, whom thou persecutest."—Matthew Henry.

Faith in the cross is the cure for sin. Faith in the resurrection is the cure of spiritual weakness. In days, when wickedness is rampant and courage hard to keep, it is faith in a living Christ that fills our mountains with the horses and chariots of God.—Rev. J. B. Belk.

CHURCH INTELLIGENCE

THE FORWARD MOVEMENT COMMISSION—FROM EASTER TO PENTECOST.

Orders from the dioceses have necessitated large printings of the publications of the Forward Movement Commission. Up to March 23, 39,428 copies of Bishop Hobson's Radio address had been circulated, 83,472 copies of the leaflet, "The Episcopal Church," and 671,199 copies of the folder, "Discipleship."

The Commission's manual for Lent reached out for souls who had never yet really responded to the call of Christ; and to others with a recall to deeper Discipleship. It was not clothed in soft raiment. At times its cry to Turn! Follow! Learn! was like the Voice in the Wilderness.

The Commission's new manual for the Great Fifty Days between Easter and Pentecost is of another sort. The keynote is struck by the title, "Disciples of the Living Christ." True to Gospel and Prayer Book Teachings it views the discipline of Lent as only a right beginning, the clearing away of rubbish and the laying of a foundation. It strikes out at the commonly accepted heresy that Easter ends the Church Year when Churchmen may relapse again into casualness.

It teaches such a use of the great fifty days as the first disciples' experience when in company with their Risen Master, they solved their doubts, focussed their faith, and were filled with wonder and power.

The Living Christ—not a dead ethical hero of the long past but living for you and me—is affirmed through the seven weeks. Response to Him—action—discipleship in action—is the watchword. The theme is developed through daily Bible reading, daily meditations and counsel for daily action as follows:

Easter week: The Disciples and their Living Master.

Second week: The Disciples in their Home Circle.

Third week: The Disciples in their Parish.

Fourth week: The Disciples in Modern Society.

Fifth week: The Disciples in the Wider World.

Ascension: Christ the Living King.

Seventh week: The Gifts of the Holy Spirit.

Let Ascensiontide be spent by all in unusual watching and prayer. Let the Church give herself to prayer and dispose herself to expect an inpouring of Holy Spirit. Missions and retreats should be held in the Ten Expectant Days for winning souls, for instructions, Baptisms, recalling to loyalty, and to the long neglected Altar.

Whitsunday is to be the climax. The Presiding Bishop and the Forward Movement Commission call the Church in every place to make Whitsunday a day of great gladness, missionary expression, and ingathering of members.

The Prayer Book provides four services of Holy Communion for Whitsuntide. The Presiding Bishop calls for a Church-wide Corporate Communion at Pentecost. After the Offertory the people are to be led in a corporate ritual act whereby they reaffirm their vows taken in Baptism and Confirmation—with the new members received into the Body.

DEPARTMENT OF PUBLICITY.

By the Rev. G. Warfield Hobbs, D. D., Executive Secretary.

The three major publicity modes of our day are: (1) Printing—including the secular press, the religious press, books, pamphlets, tracts, maps, charts, posters; (2) Radio—the newest miracle by which the Gospel message may be proclaimed; (3) The Motion Picture—by which in more convincing form than words, whether printed or spoken, the Church at home may see the Church afar.

To meet the challenge of the new day the first need is the spread of churchly knowledge. Publications and other printed material of the highest interest and quality, and of the widest types and kinds, are available to meet this need. There has continued a fairly appalling lack of the use of these availables. Four Church weeklies, The Spirit of Missions, and other Church publications have a total number of subscribers shamefully small in proportion to our communicant strength. The Department urges as a major activity on the part of each responsible leader in our dioceses, parishes, and missions that throughout the new triennium there be a determined and sustained effort to secure actual readers for Church literature, confident that only by reason of widening knowledge can we hope for greater power as individuals, and corporately, as a Church.

Radio presents a different problem. The Department of Publicity has been able to secure generous time, through the courtesy of the Columbia Broadcasting Company, on both the Atlantic and Pacific coasts, and with the cooperation of notable leaders, clerical and lay, has presented programs of Church-wide interest. In addition broadcasting companies have accorded time to individual parishes and other units for services and for notable occasions of various kinds. It will be noted, however, that time on the air for religious services cannot be bought. As a result, on the occasion of each broadcast we are guests and as such are not able to make the fullest use of the opportunity for direct presentation of the specific message of this Church for propaganda in its interest. One alternative would be to own a broadcasting station and to conduct it as an evangelistic missionary on behalf of this Church. A more feasible activity which the Department urges upon the leadership of the Church is to secure through local stations all possible air time, acquainting such stations of special occasions as they occur, and more especially to secure when possible time on the air to stress the great seasons of our calendar. A most gracious spirit of cooperation toward the Church is universal among broadcasting groups, and the Department urges that real cooperation be offered them.

In no particular of modern promotional methods is the Church so lamentably behind the times as in connection with the motion picture, with or without sound. The Department of Publicity has made a few films, visiting only one field, however, for that purpose. Here and there amateurs at home, and returned missionaries, using 16mm film, are proving that there is today no more effective means to tell the mission story than by such pictures.

The Department is commanded to develop and prosecute the work of Church publicity. It points out these three challenging fields for such development and prosecution and urges that the whole Church unite in cooperation with it that in loyalty to the printed word, that in belief in the evangelistic validity of the broadcast, that in the convincing message of the motion picture we may build a program of the utmost helpfulness to our own people and of aggressive and successful approach to the great multitudes around us who need the message of the Gospel of Christ as it has been given to us to proclaim.

* * *

SUMMARY OF REGIONAL CONFERENCES.

The Rev. Dr. Bartel H. Reinheimer, Executive Secretary of the National Council's Field Department, has summarized as follows the discussions of the regional conferences directed by that department which were completed early in March, with the exception of one to be held in Boston April 23 and 24. Dr. Reinheimer says:

With the Boston conference in the present series not yet reported, the attendance reached 282. There was a fine representation on the part of the bishops, and the clergy and laymen present included diocesan field department chairmen, diocesan executive secretaries and treasurers, aides of the department, and local clerical and lay leaders. For the first time, diocesan and national officers of the Woman's Auxiliary were included.

Never before have conferences arranged by the department disclosed such an interest in missionary education and in ways and means to personalize missionary giving. Great interest was displayed in the proposals submitted for putting into effect the new canon aimed at greater uniformity in diocesan accounting. The whole experience of the Church in the matter of diocesan and parish quotas was reviewed. Preliminary discussions were held with the bishops and representatives of the dioceses on the subject of their "objectives" for the 1936 budget.

Finally, from the point of view of the field department, there was no more hopeful note than the apparent general recognition that the dioceses must strengthen their organization and program of field work to compensate for the reduced scale of national field work provided for in the Emergency Schedule.

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CONFERENCE OF CHURCH WORKERS.

Preceding the General Conference of Southern Mountain Workers, Knoxville, Tennessee, St. John's Church and Parish House, April 1 and 2, 1935.

The conference opens April 1, at 8 P. M., with a service at St. John's Church.

"The Need of the World and the Forward Movement," will be the subject of the address given by the Rev. Arthur M. Sherman, D. D., member of staff of The Forward Movement, formerly connected with Department of Religious Education of the National Council.

"Some Glimpses of the Home Field," by the Rt. Rev. Frederic B. Bartlett, D. D., Bishop of North Dakota and Executive Secretary, Department of Domestic Missions.

On April 2, the morning session will include a Statement by Bishop Bartlett and brief reports from the field. "The Relation of Missionary Work in Coal Camps to Mountain Work," by the Rev. John Winslow, of St. Mark's Mission, Dante, Virginia. Moving Picture: A National Program in the Tennessee Val-

ley, by courtesy of the Tennessee Valley Authority.

The afternoon session—

"The Mountain School," by the Rt. Rev. Robert E. Gribbin, S. T. D., Bishop of Western North Carolina.

"Agricultural Phase of Mountain Work," by Captain George Wiese, of Grace House-on-the-Mountain, St. Paul, Virginia.

"Our Work in the Cumberland Mountains," by Ven. Gerald H. Catlin, Archdeacon of Mountain Missions in the Big Sandy Valley.

"The Supremacy of Christ," by the Rev. Arthur M. Sherman, D. D.

Please register with Miss Ramee at 7:30 Monday evening, or directly after the service, in the Parish House.

* * *

INCREASING EMPHASIS ON MISSIONARY EDUCATION.

The Rev. Dr. B. H. Reinheimer, Executive Secretary of the National Council's Field Department, is sailing on April 10 to visit missionary districts of Puerto Rico, Haiti, Dominican Republic, Cuba, and Mexico. He expects to collect pictures and information for missionary education. The Field Department has been placing an increasing emphasis on the use of missionary education rather than organization and financial appeals in the promotion of the support of the Church's general work. It was this policy which prompted the department to carry through the Church-wide itinerary of missionary teams last November.

The need for fresh information about our missionary work in the Caribbean and Central America is considered as especially important because of the fact that all the communions cooperating with the Missionary Education Movement will be studying Latin America throughout 1936.

* * *

REGIONAL INDUSTRIAL CONFERENCE.

Under the general topic, "The Church and Social Security," the next regional industrial conference under the direction of the National Council's Social Service Department is to be held on Monday, April 8, in St. George's Church, New York, by courtesy of the rector, the Rev. Dr. Karl Reiland, with sessions at ten-thirty, two-thirty, and eight. The Federal Council's Department of Church and Social Service is cooperating.

Current widespread concern for social security will, it is believed, give particular interest to this consideration of the subject in the light of the social principles of the Church. The Rev. C. Rankin Barnes, Executive Secretary of the National Council's Social Service Department, states as the purpose of the gathering: "This Conference, set up to explore the relation of the Church to the whole question of social security, is designed primarily for the clarification of issues. Resolutions of policy will not be adopted."

With this end in view, the speakers and their subjects are:

In the morning: The Rt. Rev. Charles K. Gilbert, D. D., Suffragan Bishop of New York, and Chairman of the Sponsoring Committee. An introductory statement.

John B. Andrews, Ph. D., Secretary, American Association for Labor Legislation, "What Is the Problem of Social Security?"

Mr. Barnes, "The Church's Concern With Social Security."

Spencer Miller, Jr., the social service department's consultant on industrial relations, "Labor's Concern With Social Security."

In the afternoon: Edwin E. Witte, Ph. D., professor of economics, University of Wisconsin, and executive director of the National Committee on Economic Security, "The Government and Economic Security."

Bradford B. Locke, executive vice-president, Church Pension Fund, "The Church Pension Fund and Social Security."

In the evening: The Hon. Frances Perkins, Secretary of Labor, "The Goal of Social Security."

Forty Churchmen are a sponsoring committee for the conference. Among them are, besides Bishop Gilbert, chairman:

Dean Fosbroke;

Charles C. Burlingham, president of the New York City Welfare Council;

Henry Goddard Leach, editor of The Forum;

Mrs. Elinore M. Herrick, regional director of the National Labor Relations Board;

Mrs. Mary H. Simkhovitch, Director of Greenwich House;

Miss Winifred M. Forsyth, director of Christadora House;

Mrs. John M. Glenn, president of the Family Welfare Association of America and of the National Council Church Mission of Help;

Rev. Harold H. Kelley, superintendent, Seamen's Church Institute of New York;

Edward L. Parker, executive secretary, Social Service Bureau of the City of Newark;

Walter W. Pettit, assistant director, New York School of Social Work;

Mrs. Harriman N. Simmons, president, Consumers' League of New Jersey;

Miss Lucy Randolph Mason, executive secretary, National Consumers' League.

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LIST OF CONFERENCES TO BE HELD IN THE PROVINCE OF WASHINGTON.

June 10-14—Section B, Shrine Mont, Va.; Young People, V. E. S., Lynchburg, Va.

June 17-21—Church Workers at Shrine Mont, Va.; Clergy, at Virginia Theological Seminary, Va.; Jackson's Mills, W. Va.

June 22 to July 2—Washington Conference at Overall, Va.

June 23 to 28—Bethlehem.

June 24 to 29—Peninsula Conference, Ocean City, Md., Diocese of Pittsburgh; Church Worshippers, Shrine Mont, Va.

June 24 to July 5—Blue Mountain Conference, Chambersburg, Pa.

June 28 to July 13—Young People, Junior, Senior, Tappahannock, Va.

July 1—Clergy Conference, Shrine Mont. (Colored Conferences.)

* * *

ANNOUNCEMENT

Of the Second Annual Southern Institute of International Relations, St. Luke's Episcopal Church, Atlanta, Georgia, June 10-19, 1935.

Under the auspices of a committee of sixty Southern citizens and the American Friends Service Committee, to train those who work for peace, a ten-day course on International Relations for Teachers, Ministers, Religious and Social Workers, Scout Leaders, Leaders of Missionary and International Relations Clubs, Mature Students, Thoughtful Citizens. Classes four hours daily; public lectures in the evening.

International Relations will be discussed by experts in various fields, each with a special approach and contribution.

The Faculty and Lecturers will include Grover Clark, authority on the Orient; Clarence Pickett, Executive Secretary American Friends Service Committee, Rehabilitation Expert; Paul Harris, Jr., Secretary National Council for the Prevention of War, specially qualified peace worker with young people; Rayford Logan, editor, teacher, expert on Carribbean problems; Francis Miller, Secretary Foreign Policy Association, Chairman World's Student Christian Federation; Hornell Hart, minister, sociologist, member Hoover Commission on Social Trends. An economist and another publicist have been invited; the complete faculty will be announced in a later bulletin.

The Sponsors include twenty-six educators, of whom fourteen are college presidents; nineteen ministers and social workers; ten business men and women; five women's club leaders, etc.

Executive Committee: Walter Chivers, M. S. Davage, Willis J. King, D. P. McGeachy, Raymond Paty, Arthur Raper, W. A. Shelton and Herman L. Turner.

Similar Institutes, all with the cooperation of the American Friends Service Committee, are to be held this summer at Duke University, Wellesley, Haverford, Northwestern, Grinnell and three colleges in the Far West.

Claud Nelson, Field Secretary, 252 Winona Drive, Deccatur, Georgia.

* * *

RURAL LIFE SUNDAY.

The National Home Mission Council has for several years been sponsoring a movement for the observance by all churches of the nation of the fifth Sunday after Easter as Rural Life Sunday. It urges that at this time appropriate exercises, designed to arouse interest in and promote good country life be observed.

The Virginia Rural Church Conference Board has for the last five years given its support to this movement. The same is true of the Grange. The Governor has also usually issued a proclamation in support of the observance of this occasion.

May 26 has been selected by the Virginia Rural Church Conference Board for this observance this year, although any date in May most convenient to local groups will do. Two types of programs are suggested: (1) a church service especially stressing the moral and social responsibility of all for community well being as well as a service designed to inspire efforts to reach the higest possible plane of community life; and (2) a stock-taking or inventory of community conditions, needs, and progress. A listing of all families in the community and a check-up as to which ones are not affiliated with various local organizations is especially desirable at this time. The second type of undertaking will require advance work by committees. The results of this inventory should be reported at a special meeting before or after the special church service. It is highly desirable for all the different groups in a community to cooperate on this occasion.

A special leaflet giving Scripture readings and prayers, suitable for Rural Life Day, can be had from the Home Missions Council, 105 East Twenty-second Street, New York, for three cents. Material of value for such programs can also be had from "Forward Steps for Country Life," "Virginia County Conditions and Trends of Social Significance"; and "Negro Life in Rural Virginia," obtainable for the asking from the V. P. I. Department of Rural Sociology, Blacksburg, Va. For additional information, write Rev. W. C. Shawen, Chester, Va., Chairman of the Rural Life Day Committee of the Rural Church Conference Board.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Seminary Missions.

Plans are being perfected by which a clergyman, not connected with the Seminary, is to have the oversight of the churches and Sunday schools, known as Seminary Missions. Students from the Seminary will still do the work in these various stations as heretofore, under the supervision of the minister-in-charge.

Rappahannock Convocation.

The spring meetings of the Laymen's Association of the Rappahannock Convocation will be held as follows: April 1, St. John's, Warsaw; April 2, St. Mary's, Fleeton; April 3, Ware Church, Gloucester; April 4, Fork Church, Hanover County; April 5, Aquia Church Parish House. These will all be supper-meetings and will be addressed by the Rev. H. A. Donovan of Fairfax, former missionary to Liberia.

* * *

The Rev. W. Leigh Ribble, formerly of Grace Church, Stanardsville, entered upon his duties as rector of Old Falls Church, Fairfax County, on March 10. Mr. Ribble is keeping the editorship of the Virginia Churchman, to the gratification of all the friends of that paper.

* * *

Bishop Tucker and Bishop Goodwin, with a number of clergymen from the diocese attended the funeral services for Archdeacon Russell, of St. Paul's Industrial School, Lawrenceville.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

To Unionize the Clergy.

The Ministers' Union of America, with a membership of about seventy-five Protestant ministers and a few rabbis, is seeking a charter in the American Federation of Labor. The Rev. Dr. Edmund B. Chaffee, editor of "The Presbyterian Tribune," is the founder of the Union. Among the New York ministers who signed the petition for the charter is the Rev. Henry P. Van Dusen, dean of Union Theological Seminary; the Rev. James Myers, Industrial Secretary of the Federal Council of Churches; the Rev. Phillips P. Elliot, pastor of the First Presbyterian Church of Brooklyn, and the Rev. Dr. John Haynes Holmes, minister of the Community Church. Dr. Chaffee, the founder of the Union, feels that it is necessary to unionize the clergy, not only on economic grounds, but also "to raise professional standards."

Social Service Conference.

The Department of Christian Social Service of the National Council of the Church conducted a conference at St. George's Church, New York City, Monday, April 8. Old-age, unemployment and health insurance were discussed at the conference. It was the first social security conference ever held by our Church in New York City. The conference was called by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service. Mr. Barnes said that the conference would adopt no resolutions of policy, but was designed primarily for "clarification of issues." Among the speakers were the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York; Dr. John B. Andrews, secretary of the American Association for Labor Legislation, the Rev. C. Rankin Barnes, and Miss Frances Perkins, Secretary of Labor.

E. F. K.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Address on the Love of God and the Human Body.

Dr. Richard C. Cabot, Professor of Social Ethics at Harvard University, and a member of the staff of the widely known Massachusetts General Hospital, made a special address on Tuesday, April 2, in the Church of the Holy Trinity, on "The Love of God and the Human Body." Dr. Cabot, who comes to the city at the invitation of the Rev. Howard R. Weir, rector of Holy Trinity, and the vestry of that parish, is known throughout the United States as the originator of medical social service. He is credited with being the leader in bringing doctors to center their science and skill upon the patient rather than the disease, and it is said, is especially interested in helping clergymen to deal more effectively with people in difficulties, particularly in times of illness. Dr. Cabot is also the author of many books, of which "What Men Live By" is probably the one best known to the general public.

Conducting Noonday Services in Old Trinity.

The Rev. Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields Episcopal Church, Chestnut Hill, accepted an invitation to conduct the Noonday Lenten Services in historic Old Trinity Church, New York, during the week, April 1-6.

St. Mary's Chapel Service.

George Herbert Randall, Director of the Brotherhood of St. Andrew Chapter of the Church of the Holy Trinity, conducted the 11 A. M. service in St. Mary's Chapel of the Cathedral Church of Christ, in Upper Roxborough, last Sunday. Mr. Randall, who is a member of the Executive Council of the Pennsylvania Assembly of the Brotherhood, is also a licensed Lay Reader in the Episcopal Church by appointment of Bishop Taitt.

Bishop Bennett at Holy Trinity.

The Rt. Rev. Granville G. Bennett, assistant to the Bishop of Rhode Island and former Bishop of Duluth, conducted the fifth in the series of Thursday night Lenten preaching missions in the Church of the Holy Trinity.

Bishop Davenport Addressed Clerical Brotherhood.

The Rt. Rev. George W. Davenport, Bishop of the Diocese of Easton in the State of Maryland, made a special addressed to the Clerical Brotherhood of the diocese, April 1 in the Church House

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Unique Service.

On March 31 a unique service was held at St. Mark's Church, Washington, the Rev. Wm. R. Moody, rector, when the fiftieth anniversary of the founding of the men's and boy's choir was celebrated. This is one of the oldest male choirs in the Church, and was organized in 1885, under the Rev. A. Floridus Steele. The first choirmaster was Charles Wake. At this service a number of former members of the choir were in attendance. Thirty-seven years ago a choir camp was set up at Point Lookout, and there are nearly a thousand choir "alumni" in Washington and elsewhere.

Pertinent and Timely Resolution.

"We believe it to be wrong for any government to hinder or discourage the free worship of God in accordance with the tenets of any religion. Therefore, we cannot remain silent in the face of persecution of religious or racial groups anywhere; and we hope and pray for the speedy end of persecution. We hereby express and record our sympathy for those who suffer because of being in the minority, in religion or race, no matter what that religion or race may be." This is the draft of a pertinent and timely resolution, passed by the Council of the Union of American Hebrew Associations at its sessions just closed in Washington. It had indirect reference to religious persecutions in Mexico and in Germany. A resolution in behalf of peace was also framed as follows: "This thirty-fourth council of the Union of American Hebrew Congregations wishes to reiterate its belief in peace and its prayer is that mankind may soon learn the way to avoid war." Bishop James E. Freeman was a speaker at the council sessions.

Clericus Meeting.

The Rev. Dr. Wm. S. Bishop addressed the March meeting of Washington Clericus, held at Epiphany Parish House. His subject was, "Baptism and the Baptismal Formula in the New Testament." The next session has been set for April 30, at the same place.

Y. P. F.

On April 1, a called meeting of the young people of the diocese was held at Rock Creek Parish House, Rock Creek Parish, the Rev. F. J. Bohannan, D. D., rector. Bishop James E. Freeman was the chief speaker. There were several hundred members of the Young People's Fellowship present from all parts of the diocese.

T. F. O.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Presiding Bishop Enthused Over Spirit Shown in Western States.

The Presiding Bishop and Mrs. Perry stopped briefly in Chicago this week on their return from the West, where Bishop Perry has been on a tour of inspection of Western dioceses.

Bishop Perry was most enthusiastic over the progress of the Church in the West. He was particularly enthused over the spirit shown among the clergy and workers in far Western States and the rapidity with which such workers gather together from long distances on short notice.

Bishop Perry sees in the Forward Movement plan of the Church a great opportunity and a challenge. Such should give spiritual impetus to the whole work of the Church, he believes.

The primate expressed great concern over the stricken dust storm areas. He and Mrs. Perry were in those territories both going West and returning. He saw in the dust storms possible far-reaching future effects upon the territories stricken.

Bishop Perry was met at the Northwestern station by Bishop Stewart of Chicago, Bishop Johnson of Colorado, who is in the city speaking at the noonday services of the Church Club, and Mr. Wirt Wright, diocesan treasurer. Reports were given the primate on the progress of the Chicago million dollar forward movement campaign and he promised to return to the city for a "victory" meeting at St. Luke's Pro-Cathedral in Evanston in mid-June.

Bishop Perry appeared rested and much improved in health.

Bishop Johnson Advocates Archbishopric.

Creation of an American Archbishop for the Church, with a primatial see and larger authorities than are now given the Presiding Bishop, was suggested by Bishop Irving Peake Johnson,

speaking before a group of Chicago laymen at the Hotel Sherman this week. Bishop Johnson was in the city speaking at Church Club Lenten noonday services.

Such a plan, in Bishop Johnson's opinion, offers the solution for the Church's problems at the present time. The Presiding Bishop at present has little authority, he said, and in fact hardly knows what his duties are. He said, instead of the Church being Episcopal at present, it is Congregational and is run by vestries.

Under the system he suggested, Bishop Johnson feels the Bishop of a diocese and the vestry of a parish should have equal and joint authority in the election of rectors. As it is, he pointed out, a vestry can force any sort of a priest it pleases upon the Bishop of a diocese.

Bishop Johnson spoke at the noonday services on what the Church is and whether or not it has been a failure in modern times. He attacked the propaganda of Huey Long, Hitler and Stalin, and labelled the present-day gospel as "the gospel of be comfortable at any cost."

St. Luke's Pro-Cathedral Joins Campaign.

St. Luke's Pro-Cathedral, Evanston, is the latest large parish in the Diocese of Chicago to join heartily in the million-dollar centennial fund campaign. This week St. Luke's decided to seek to raise $200,000, of which $60,000 would go to the diocesan fund; $140,000 to the parish fund. Mr. George K. Gibson, for many years a leading layman in the diocese, was named chairman of the St. Luke's campaign fund.

St. Luke's this year is celebrating its fiftieth anniversary and the jubilee program will be part of the campaign. In June it is planned to have a great victory service, with the Presiding Bishop taking part.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

The address of the Rev. Goeffrey M. Horsfield, rector of St. Paul's Church, is 2108 Drayton Street, Savannah, Ga.

* * *

A meeting of the Brunswick District of the Woman's Auxiliary was held in St. Mark's Church, the Rev. Royal K. Tucker, rector, on Wednesday, March 20. Mrs. W. B. White, of Augusta, diocesan president of the Woman's Auxiliary, presided.

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A meeting of the Executive Council and chairmen of the committees of the Woman's Auxiliary of the Diocese of Georgia, met in Christ Church Parish House, Savannah, on Tuesday, March 19. Following which a meeting of the Savannah District was held in Christ Church. Mrs. W. B. White, diocesan president, presided at both meetings.

Julia St. Clair Moore.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Bishop H. J. Mikell preached on Wednesday evening, April 3, at the weekly Lenten service at Christ Church in Macon, Ga. Christ Church is one of the oldest parishes in the diocese.

Noted Author to Speak.

Miss Winifred Kirkland, internationally known author of "Portrait of a Carpenter," "Let Us Pray," and many other books, will speak to the women of the Atalnta District on Monday, April 8, at 2:30 o'clock at All Saints' Parish House in Atlanta.

Preceding Miss Kirkland's address on Prayer will be a meeting of the Atlanta District, which is composed of women from Atlanta, Austell, Carrollton Cartersville, Cedartown, College Park, Dalton, Decatur, Marietta, and Rome. This meeting is called for one o'clock.

The Woman's Auxiliary has divided the Diocese of Atlanta into three districts for the purpose of a closer coordination of the work. They are Atlanta, Athens and Macon, and are under the direction of a vice-president of the Diocesan Auxiliary, who is a resident of the district.

Audria Bandy Gray.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D., Bishop.

Archdeacon Russell Buried. Three Bishops Take Part in Service.

Lawrenceville, March 30—(A.P.) — With simple rites in which no eulogy was spoken, in conformity with stipulations he wrote down during the last four years, Dr. James Solomon Russell, 77, founder of St. Paul's Normal and Industrial School and the first minister of the Negro race to be elected to the Episcopal bishopric, was buried here today with three bishops and forty ministers taking part in the services.

Thirteen of the priests in the procession were white, all the honorary pallbearers were prominent white citizens of Brunswick County, and among those sending 200 messages from twenty States were Presiding Bishop James DeWolf Perry and Bishops William T. Manning and A. S. Lloyd of New York, George Stewart Craig of Chicago, Robert C. Jett of Southwestern Virginia, and E. Thomas Demby of Arkansas.

Most of the telegrams received lauded Dr. Russell as "a leading churchman and Christian and a credit to his race, state, nation and church." Dr. Russell died Thursday. He had founded the school for Negroes here in 1888 and declined his election to the bishopric to remain at the institution, of which he was principal-meritus when he died. No eulogy of his work was spoken at the services today, in keeping with his own request. "My work will speak for itself," he had said.

More than 3,000 persons attended the funeral, which was in charge of the Rt. Rev. A. C. Thomson, Bishop of the Diocese.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor

America Far Behind European Contemporaries.

Mr. Spencer Miller, Jr., Director of Workers' Education Bureau, and the Consultant for the National Council Department of Social Service, on Industrial Relations, was the guest speaker, Sunday, March 24, in two Chattanooga churches. He spoke at the Chapel of the Good Shepherd in the morning and at Grace Church in the evening. Mr. Miller's presence in Chattanooga was occasioned by a Conference on Social Security, which was held under the auspices of the Chattanooga Trades and Labor Council. In his talks in the churches, Mr. Miller concerned himself with the present widespread social insecurity and outlined the Christian approach to the problem with which we are faced in this and other countries. America, according to Mr. Miller, prides herself upon her program, and yet in this, perhaps the fundamental issue in a real progress, America is far behind her European contemporaries. Mr. Miller gave some disturbing figures concerning the present economic and social aspects of our day. The New Deal has accomplished few of its major objectives, and its program of spending has shifted an impossible burden to the shoulders of posterity. Social insurance, Old Age Pensions and Health insurance are real necessities, and are steps in the direction of a more realistic recovery. The perspective of this day bids us realize that we are in truth members one of another.

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Charles W. Sheerin, rector of St. Paul's Church, Chattanoonga, preached the noon-day Lenten services in St. John's Church, Knoxville.

Visitor.

The Rt. Rev. James M. Maxon was one of the speakers during the Clergy Conferences held recently in the Diocese of South Florida. He held a mission in All Saints' Church in Jacksonville. Bishop Maxon has been quite actively engaged in preaching throughout this section on the Forward Movement of the Church.

Thomas R. Thrasher.

SOUTH FLORIDA.

Rt. Rev. J. D. Wing, D. D., Bishop

Three Clergy Conference.

Fresh impetus to the Forward Movement in South Florida was given by Bishop Maxon, who, assisted by Bishop Wing, conducted three conferences for the clergy—these held in St. Andrew's, Tampa, on March 18; in Holy Trinity, West Palm Beach on March 19, and in the Cathedral parish, Orlando, on March 20, each marked by good attendance and keen interest. Bishop Maxon's help was deeply valued, and will reach the congregations through the clergy.

During the week of March 17-24, the Rt. Rev. Frederick B. Bartlett, of North Dakota, visited the colored missions of this Diocese as the representative of our National Council.

Winter visitors from many States have been gladly welcomed in our church services throughout the Diocese, with effort by clergy and parishioners to make them feel at home while sharing the ministrations of the Church in our Southland.

C. Robinson.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Crusading Convocation.

The Northwestern Convocation of the Diocese report success for their crusade held during the Epiphany Season. Crusades were held for periods ranging from one to two days in twelve points within the Convocation, by teams consisting of a Bishop, a priest, a layman and a laywoman. Group conferences were held during the day, dinner meetings with the men and mass meetings in the Church during the evening. Results noted are: new branches of the Woman's Auxiliary, one Church school re-established, in one parish the largest Confirmation class ever presented, new branches of the Layman's League, volunteers for Church school teaching, in one parish the organization of a Parish Council. The offerings taken at the services produced sufficient capital to underwrite the entire Crusade expense.

Council to Meet May 7-9.

The fifty-eight Annual Council of the Diocese will meet in Trinity Church, Moundsville, May 7-8-9. The Rev. R. W. Hibbert, rector, Trinity Church, will be host to the Council.

The Annual Summer Conference of the Diocese of West Virginia will be held at Jackson's Mills, from June 10 to 15, and the Y. P. F. Convention will meet from the 15 to 16.

The Rev. J. H. A. Bomberger, rector of St. Matthew's Church, Wheeling, will

(Continued on page 22.)

FAMILY DEPARTMENT

APRIL.

7. Fifth (Passion) Sunday in Lent.
14. Sunday (Palm) before Easter.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Monday in Easter Week.
23. Tuesday in Easter Week.
28. First Sunday after Easter.
29. St. Mark. (Monday.)

* * *

COLLECT FOR THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

* * *

THE CROSS.

I wonder oft who made the cross
On which my Saviour died.
Who nailed in place that shorter piece
Across the upright wide?

That timber was a worthy thing—
So tall and straight and true.
It never could have been a cross
If left the way it grew.

'Twas human hands that fashioned it
With arrogance supreme
That dared across that perfect thing
To fix the lesser beam.

Oh, woe to him, who'er it was
Performed that cruelty.
I censure while I pity him—
Yet I am base as he.

This very day I made a cross,
And on it crucified
My Lord, with spikes in feet and hands.
A spear-thrust in His side.

Across His purpose in my life.
So loving, kind and true,
I set my weak but stubborn will
And tortured Him anew.

—Margot Arrelle, in World Call.

* * *

Armageddons.
V.
Triumphant Humanity.

Rev. Upton H. Gibbs.

When the sun set on Good Friday evening, on darkness, despair and apparent defeat, it was to rise on Easter morning most gloriously bright, to chase away the darkness, turn despair into confidence, and defeat into victory.

At the close of Good Friday, the hopes and aspirations of the followers of Jesus Christ were buried in a cavern tomb with its entrance securely sealed, as if to prevent their renewal. However, love remained, though hope was given up. And love had its great reward by having its fears dispelled and its mourning turned into joy.

The revelation that the Crucified One had risen from the dead was first given to those who represented the authority that crucified Him. To them it was the revelation of judgment and condemnation, paralyzing them with fear. But to the faithful who sought at the first break of dawn to complete their loving ministrations for the care of His body, it was the revelation of life and the triumph of righteousness.

We sense something of their bewilderment and joy, on reading the accounts of their finding the tomb open and empty, and the angel announcing:

"Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here: for he is risen even as he said. Come see the place where the Lord lay."

Then all doubt was removed as they met Him on the way, and were assured that it was He indeed and no other.

What a change from the Crucified to the Risen Christ! Instead of being despised and rejected of men, a man of sorrows and acquainted with grief, here was One who while bearing the marks of the conflict, was undeniably the triumphant Victor. Humanity's champion had won humanity's fight against the full power and forces of evil.

Easter Day is humanity's Emancipation Day, and festival of rejoicing. The open and empty tomb, with the discarded grave clothes was the casement from which triumphant humanity emerged into light. For the resurrection was not a resumption of the old life, but a new development after a higher order.

The Crucified One could be imprisoned in a tomb, bound with cerecloths and subject to death, but the Risen Christ cannot be held by these, for He transcends them and all other temporal limitations and conditions. Henceforth the whole universe is subject to Him to command and control all authority and power being conferred on Him.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph is begun;
Alleluia!"

Note: Armageddon usually refers to the "battle on the plain", predicted in the Book of Revelation, that is yet to be waged. But the name is applicable to the two battles we have been considering. As all three represent the same conflict between the opposing forces of good and evil, and under the same commanders, Christ and Satan. The issue also is the same, the supremacy over humanity, for which depends its life or death.

* * *

"The Bountiful Goodness."

Every churchman knows that Lent is forty days long, omitting Sundays, because Jesus fasted forty days in the wilderness. Likewise everyone knows that the Christian Easter corresponds to the Jewish Passover. "Christ our Passover is sacrificed for us."

The fifth Sunday in Lent is just a fortnight before Easter. It is called Passion Sunday, because the Epistle makes distinct mention of the shedding of Christ's blood and the Gospel records an attempt on Christ's life, which may be regarded as a hint of His passion. In our Hymn Book there is a special hymn for the fifth Sunday in Lent:

"The royal banners forward go
The Cross shines forth in mystic glow."

It is not an easy tune, but as it is specially marked for this Sunday and has come down the ages to us, we think that all our churches should attempt it.

One phrase in the Collect is very arresting—"Thy great goodness", or as it may be translated, "Thy bountiful goodness". Our word, "God", is only a modified form of the word "good". God is the good one—the liberally and bountifully good one. "God is love."

"Thy bountiful care
What tongue can recite?"

asks the hymn, and truly God's bountiful goodness runs like a thread of gold all through revelation. Far back in the second commandment it is written that the sins are visited to the third and fourth generation, but the mercy is shown "Unto thousands in them that love me and keep my commandments". The mercy far outruns the judgment.

The Psalmist in that matchless twenty-third psalm has the same idea, though it is not clear in our translation. The last verse is, "Goodness and mercy shall pursue me all the days of my life". It is a stronger word than "follow". God's bountiful goodness is in our lives abundantly, but few of us are as wise as Mrs. Wiggs, and count our blessings. The climax of this thought was expressed by Jesus when He said: "Your sorrow shall be turned into joy." Mark that it is not exchanged for joy, the sorrow itself shall become the joy. Bountiful goodness can go no further than that.—Canadian Churchman.

* * *

For the Southern Churchman.

UNLESS.

K. L. Smith.

Unless we suffer grief
We never know the joy
Of peace and rest in smiling
When little things annoy.

Unless we suffer pain
We never know the peace
Which follows in the wake
Of cessation and surcease.

Unless we suffer loss
We never know the pride
Of overcoming hardship
When hope has almost died.

Unless we suffer loneliness
We never know how blest
We are in close friendship
Which has withstood some test.

* * *

The Ageless Entities.

Some things never grow old. Eternal youth gilds their brow. They are the imperishables, the ageless entities, the eternal verities. The singing stars that kept watch over us last night are the same that shone on the shepherds that watched their flocks while angel voices floated out over the night air. The Sea of Galilee is as lovely this morning as it was beautiful when Jesus walked on its ample and spacious stretches. Baby fingers are as soft and baby's voice as sweet today as when Moses slept among the bull rushes on the river's brink. The shining eyes of youth and love's old sweet song are as potent and wonderful as when Lozenzo and Jessica sat in the silvery silences of the moon's elfin light and "let the sound of music creep in their ears".—Southern Christian Advocate.

* * *

For the Southern Churchman.

Peace.

Monica Williams.

Have you ever stood within a portico or the open doorway of your home, watching an on-coming storm? Did you not feel a sense of security as you watched the heavy clouds draw closer, and saw the racing wind catch up the dry leaves and send them whirling in a cloud of dust across your door. Then the rain came, and the spray that dashed against your face brought an inward feeling of relief that the heat of the summer day was gone. Peal after peal of thunder crashed and you went within, not because you were afraid, but the lightning was sharp. One should not unnecessarily risk danger through standing in a door. You had been taught that as a child, and so you went indoors. In the house you were secure, the tin roof was ample protection, there

was no need now for the lighting rods. You had not liked them any way, they had seemed to almost hurt you in their bold defiance of the clouds that floated by. And you were glad they were gone. They had seemed to profess so much, and had done so little. The lightning had struck and torn the shingles from the roof-edge while these bright sentinels had stood faithless in their duty. Badly adjusted, some had said; well, they had gone, and restful ease had come to you through simpler means. A roof that only sread and covered all now held within the composition of its being, the fact of peace within. No spires of glistening brightness were telling all the country-side of boastful hopes. But the mere shelter of your home was all you need, and as the storm raged without you felt secure and safe. The clouds passed on, the raindrops lessened one by one, the sun shone forth again. Peace had entered your soul.

And so it is with life, when we learn to know God as our shelter, peace dwells in our hearts; we stand secure and see the clouds that darken troubled brows, and feel how insecure is life without. We see the fitful whirl of pleasure as it gathers rootless yearnings of the hearts of men, and throws them down across the door of life. The tears that flow through disappointed hopes are but as rain-drops in the summer storm, they do but loose the tension, as the threatening clouds move on. There is no peace without the refuge of God's love. The highest hopes of man will fail where God is not. Man's thoughts and deeds may be but glittering peaks of boastful pride, which cheer us on awhile. We like to look at things that are not real. We like the sound of drums that call us to the march, but when the cannon roar, drums speak of other things. We like the praise of men, the glamour of their song, but when the echo leaves our heart, what then—peace, too, has gone.

Only within the covering of God's love are we safe as we give ourselves to Him. But woof and warp must be as one continuous shelter, over all. The things that hurt and those that bring us joy are gently hallowed, woven into one. They must not be apart. We must know that God is there through all, and trusting Him, look up and feel secure.

Then the rain will come and go, the sun will shine again, the wind will blow the dry twigs here and there, but our way will be clear as we stand at the door of life—peace will be within.

* * *

Preaching and Partisan Prejudice.

If the man at the wheel will not mind, as he threads his way through the traffic jam constituting the statu quo, I would like from the backseat to make a few observations by way of steadying his nerves.

My own ministry began as a home missionary on pioneer prairies. My first important task was not strictly clerical. It was to umpire a baseball game between the clubs of two villages, in both of which I was a minister, and which were fighting tooth and nail for the county seat. I knew the game all right. In fact, in a practice game, I even substituted, without a mask, for a crippled catcher, and as a result was the proud bearer of a black eye into the pulpit next day. That was a badge of honor compelling more reverence than a white tie. But how to umpire a match game so as not to give one of these county seat rivals benefit of more doubtful decisions than the other was the supreme test of continuing usefulness. I have been in all sorts of ecclesiastical anxieties, all the way from wall flower at a mite society social to chief beggar at a church dedication, but for real delicacy of pastoral poise there is nothing nicer than the tight rope walk between two vigorous pioneer towns fighting for the county seat. In that contest one contacts the quintessence of partisan prejudice. Once in a town meeting I ventured to express an opinion tactfully. Never again!

Having been burned in the childhood of my ministry, I determined to avoid the fire of partisan prejudice. No partisan politics in the pulpit for this preacher. When a preacher praises my party in the pulpit it makes me ashamed. When one attacks my party in the pulpit it makes me mad. Both anger and shame forestall edification. And edification is the chief end of preaching.

The absolute futility of serving truth, however pure, in partisan capsules is over and over again demonstrated even in church assemblies. The subtlest of all autointoxications jeopardizing the spiritual life is partisan prejudice. No one has ever voiced the futility of trying to break through it with truth more succinctly than Jesus in His picture of casting pearls before swine. To be mindful of partisan prejudice is to be mentally porcine in attitude toward truth. When one is drunk with partisan bias he may be fanatically willing to give his body to be burned or a formula, and be blind and deaf to the angels. The most amazing contradiction in terms of the spiritual life is the passionate devotion to a conviction coupled with an equally passionate unwillingness to let love be its carrier. The hardest thing to reconcile with a profession of faith in Jesus Christ is that to many of us so often the command of Jesus to love one another just has no meaning at all. Lord, is it I?—George Luccock, in Presbyterian Banner.

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FOR THE CHILDREN

A TREE FRIEND.

There's nothing that's nicer than telling a tree
The secrets you wouldn't tell even to me.
A tree is so quiet, a tree is so still,
And listens an hour or a day, if you will.

There's something that's better than merely pretend,
In having at least one old tree for a friend.
And if you reach up to its arms with your hands,
You'll know just how truly a tree understands.

Now, every tree knows the loveliest things,
But if you would hear you must wait till it sings.
A whisper of music will open your ear,
And then you must listen, and listen to hear.

You'll hear about fairies and tree toads and bees,
And many more people, as charming as these.
Just why the leaves dance, when the wind passes by,
And where the birds go in the rain to keep dry.

So if you are lonely and sighing, "Dear me!"
Run out of the house and make friends with a tree.
An old tree will listen to all that you say,
An old tree is wise and an old tree is gay.

—The Lutheran.

* * *

For the Southern Churchman.

Those Rectory Children.

Chapter XIV.

M. L. G.

"And the beanstalk fell, crash! And that was the end of the bad old giant. And Jack and his mother lived happily ever after, with the harp that played so sweetly and the hen that laid the golden eggs. And they even bought back the old cow! There, now, Philip, that's all the story, and Aunt Mollie must do a dozen things at once. Tumble out of my lap!"

Philip tumbled out and sat on the floor in deep thought. Presently he rose and followed Aunt Mollie, holding on to a bit of her dress, as his way was, until she noticed him.

"Aunt Mollie, could you have it not the end of the bad old giant, so then Kent could be him, and my Noah's ark could be Jack's house, and Mrs. Noah could be Jack's mother, and Mr. Noah could be—"

"Yes, you funny little duck, if you want a giant on your hands, we'll say he just broke his arm. And you'll be mighty careful of this giant, Phil, and stop when he feels tired?"

"Do I have to be a bad giant?" asked Kent. He had been sitting up at the window, and now lay on Claire's sofa. Since his accident, Noel had hung about the room, as he had been used to do when Claire was in it, and the dog lay now contentedly at his feet.

"No, Kent, le's play you were sorry for all your trepusses, an' Jack will be so good to you you can have a golden egg for breffus every morning. An'—did the ol' giant have a giant dog, Aunt Mollie? Oh, she's gone. Well, Noel is a nice giant dog Jack bought for you; he cost a million golden eggs."

Aunt Mollie, glad to leave the little boys happily playing, had slipped into Winnie's room, which Mrs. Innis, with her medicines, her water bottle and her crocheting, had left on the morning after Aunt Mollie came.

"I'm glad I could take their mother's place, Miss Mollie," Mrs. Innis had said, packing her trunk in happy excitement. "I feel quite assured that the dear children have not lacked a mother's care. But my delicate constitution has somewhat suffered, and I've fallen behind on the bedspread I'm making—quite two squares behind—so it is perhaps as well you came."

"I think, perhaps, it is, Mrs. Innis, but we're all grateful to you for your kindness. Are the spreads all in? Here's a box of capsules, and your tooth brush. Uncle Danger will strap the trunk; just you come and make yourself comfortable in the carriage."

So Mrs. Innis had left with a sense of duty done, and the children had rejoiced in the change to Aunt Mollie's pleasant face and watchful care. This was just next to mother herself! She managed the nursing of Kent with time left to give each of the others what they needed, and to Winnie especially her coming seemed a happiness to be enjoyed afresh each day. There were, indeed, anxious times at first, for the hope for Claire was very slight. But Aunt Mollie's determined cheerfulness, her reminding them, as mother had done, that they could never really lose their little sister, and her taking all the burden of Kent's care from them, carried David and Winnie through the three weeks of suspense. Now, the news was daily more encouraging. Father had even come home for last Sunday, though he could not stay. Kent, after several bad days, had started a steady improvement, and Aunt Mollie had turned Winnie's room into a sewing room, where she spent spare moments "running up" several little spring dresses for Winnie of materials she had brought.

The machine hummed busily. Aunt Mollie hummed in concert, and yellow ruffles ran in a stream from the machine to the floor when Cindy put her head in at the door.

"Miss Mollie, please'm, Miss Trent's 'Lijah done come an' brought Kent some squab an' truck enough foh ten, an' here's a note. He say please'm sen' de answer back."

Aunt Mollie took the note, and a pleased smile crossed her face. "Nice for Winnie! Miss Alice asks if she can spend Thursday at Ivanhoe—it's George Washington's birthday. Certainly, she can! Wait just a minute, Cindy."

"Yas'm, she need a sliver o' fun, Miss Winnie do, ter set her dancin' 'round lak she usen ter do."

And so on the Thursday Winnie set out in happy expectation for Ivanhoe, with paint box and paper. David and Philip went along for the ride. The only cloud on Winnie's horizon was that there seemed to be a cloud on David's.

"Can I sit up with Uncle Danger an' help drive?" asked Philip. "Frank is such a big horse, he may need two peoples."

"Yas'm, Miss Mollie, he ain' gwine bodder me, an' Frank big; yas'm, he a monst'ous hawse," Uncle Danger added grinning.

"Well, then, Phil, you take care that Uncle Danger comes to no harm. Remember, the store and postoffice as you come back. David boy, and Winnie, have one perfectly good time!"

"David, does something bother you?" Winnie asked as they drove past the pine woods.

"I'm all right," David said shortly.

"It seemed to me—mother not being here nor father—you might want me or Aunt Mollie to help."

"No, no! Just do let me alone!"

This was so unlike David that Winnie fairly jumped.

"Well, why, David!"

But instantly Winnie saw David's lip trembling, and her warm heart forgave him even before he could blurt out:

"Aw, Winnie, 'scuse me. Just don't notice, that's all you can do. Maybe when father comes—I don't know—" he stopped miserably.

"Father can fix anything, David, and he'll be home in two days for Sunday. Don't mind it till then."

"Maybe not. Don't you, anyway," David said in a tone he tried to make cheerful.

Ivanhoe was reached through a mile of private road after they turned in from the highway. The beautiful white-pillared house, framed in its lawns and great trees, seemed to stretch wide arms into the early spring sunshine, welcoming them. And Miss Alice and Miss Sarah were soon beside the carriage doors.

"Ah, here's our girl! And look at Philip, driving as if he were at the horse show!" This was Miss Sarah, "You brought your painting things—good! This is just the day for it."

"Get out, boys, won't you? Uncle Danger, just go 'round to the kitchen—" Miss Alice began.

"No'm, Aunt Mollie needs some things from the store and the mail," David said, standing by the carriage.

"Well, then, Uncle Danger, go 'round anyway for a little basket of things that's there for Kent. David, you need a holiday, too, by the looks of you. You remember Mr. Craig, our missionary cousin? I've a plan to have him back in the summer—his furlough lasts through August—and he's a great camper. Perhaps you and your father can get up a little trip for him."

"That would be fine!" David's face really brightened now.

"And mind," Winnie whispered as Uncle Danger, with the "little" basket, and David got back into the carriage, "don't bother. Whatever's wrong, father can fix it!"

* * *

An Ill Wind.

"I don't see why grandmother says that 'it is an ill wind that blows no good'," exclaimed Harold crossly as he jerked his gray and white cap down over his eyes. "I'm sure this wind is no good."

The wind, as if making fun of him, twitched at his cap again, and nearly snatched it from his head. Harold scowled.

"Horrid old wind!" he cried.

The wind had hurled the sharp edge of a leaf into his eye. As he raised his hand to his face the wind snatched the gray and white cap, whirled it high in the air, and then neatly lifted it over a stone fence.

Harold, raising his head just in time to see the cap sail away, cried out angrily. Now he would have to go in the yard and get it! He forgot the stinging pain in his eye. Harold was bashful, and he didn't know the people that lived in that white house.

Harold sighed as he struggled with the gate. It seemed as if even gates were unfriendly in the city, where he didn't know any one, and where it seemed so hard to get acquainted.

At last the gate was open, but the cap, which he expected to find inside the gate, was caught in a small evergreen

tree in the center of a flower-bed surrounded with a low fence of wire. Harold did not like to climb it without permission.

He rang the bell, and, after a very long time, some one opened the door.

"M-m-mmy c-coo—" Harold stammered, his face growing red.

The lady in the door glanced at him over her glasses. "Dear me! That must be some new kind of language!" she said. "Wait a moment until I call my nephew; perhaps he will understand." She beckoned to Harold to follow her.

Harold was more embarrassed than ever within the house, but he was trying his best to make himself understood. "I-I, j-j-just w-want—" he began.

Then there was a wild shout, and a boy of his own size came dashing through the doorway. "Harold Norton! Whoopee!" a voice shouted.

"Bobby Deane!" Harold shouted back, forgetting to stutter.

"This is my aunt's house!" Bobby cried, jumping around. "How did you know I was here? I was just telling Aunt Martha that there was a boy in this city that I knew, but I didn't know where he lived!"

It was an hour before Harold went through the gate again, this time with his old-time friend's arm around his shoulder. The wind tugged at his cap.

"Isn't the old wind horrid," laughed Bobby.

"Not much!" Harold said. "I guess this isn't an ill wind, after all."—Little Learners.

* * *

Runaway Rufus.

"Such a lovely spring morning!" mewed Rufus, a little white kitty, as he ran out of the garage when Bobby's daddy left the door open. It would be simply perfect if it were just a bit warmer. Anyhow, it was much too nice to sit on the doorstep waiting for Bobby to get up; so he'd stroll down the alley and see what he could see.

Of course, both Bobby and his pretty mother had told him over and over again that he must never go away, for kitties were always much safer at home. But he guessed there wasn't anything to hurt him just a little way down the alley, so Rufus started on.

He had trotted along almost two blocks, gazing about at everything, when suddenely he heard a gruff, "Bow wow!" right behind him.

"Oh, my claws and whiskers!" trembled the kitty. He ran as fast as ever he could and crawled in under a woodpile in somebody's back yard. Why, oh, why, hadn't he stayed home where Bobby had told him to? "Oh, oh," he whimpered, crouching low, and stiff with fright. He heard feet above him. Something went, "Sniff, sniff"—then a voice, "Now, Tige, bad dog, come away from there! Go right back home. Go on now!" and the feet that the little cat had heard pattered away.

Next, the wood was being thrown to one side. Pretty soon the shivering kitten was grasped around his middle and lifted out. Now he would be taken far away. He'd never, never see Bobby again. Oh, how terrible!—but, as Rufus peeped shyly from the corner of one eye, he saw that a gentle little girl was holding him in her arms. How good it did feel when he was so cold and frightened! Now she was carrying him into a house.

"Mother, just look!" called Ella Jo, as she opened the kitchen door. The kitty was white and soft and fuzzy, and his toes were very pink from the cold. "Oh, mother, isn't he cunning? He's surely lost and hungry, so can't I give him some of my nice warm mush and milk?"

"Why, yes, dear, we must feed the rusty little thing."

So then the kit was happy and cried no more. Presently he looked up into Ella Jo's face and purred. His big, wondering eyes said very plainly, please, lovely little girl, can't I be your kitty always?"

And the child soothed his white coat and patted his soft head as she whispered back: "Yes, sweet, I think you're going to be my own dear kitty forever and forever!"

Ella Jo took such good care of her new kitten that he was sleek and playful. He often chased a string or a catnip mouse; but, best of all, he loved to romp with one of mother's old shoes. Then Rufus would roll and tumble, bite and kick, while Ella Jo looked on and laughed till she cried at the funny antics.

In pleasant weather these pals played on the porch in the fresh air and sunshine while mother was busy inside. When Rufus was tired of romping, his small mistress put him on her doll's bed in a sunny corner to take a nap. One day Ella Jo told him, "Now, my little Rufus, I'm going in to help mother do the dishes. I do hope you'll stay right here, like a good kitty, and sleep till I come back, won't you?" Then she patted his soft silky coat, and went inside.

Rufus blinked and yawned and shut his bright eyes tight for as long as half a minute, then they popped wide open again. My, my what a fine day to be just sleeping! He believed he'd take a short walk as far as the gate, and look around a bit. Oh, no, he wouldn't go any farther at all. He remembered quite well how a very few days ago that big dog had almost caught him. Then, besides, he wouldn't do anything really to displease Ella Jo, for he did love her so, even better than Bobby!

So Rufus jumped up and sat on the gate in the warm spring sunshine. Pretty soon a boy came along. The kitten started to climb down and ran; but saw, upon looking closer, that it was the nice freckled-face Tommy who left their milk every day.

"Oh, hello there, you little white kit! Why, you belong to Bobby over on the next street, don't you, now?" And Rufus mewed a faint, "Yes, I do; but I'd so much rather stay with Ella Jo, please, and be her kitty."

Tommy lifted Rufus to his shoulder and went on to the back door with the milk. "Oh, hello, Ella Jo! Do you know whose kit this is?"

"Why, he's Rufus, my kitten, Tommy! I drove away a big, bad dog that was trying to get him. I brought him to the house and fed him. Isn't he a lovely white kit?"

"He sure is a nice one, Ella Jo, but he really belongs to little Bobby on the next street over. I've seen him there ever so many times. Just this morning Bobby was crying 'cause his kitty is lost. But I must hurry. Good-bye, Ella Jo."

"Good-bye, Tommy," answered Ella Jo in a mournful, small voice.

The child stood by the steps and hugged the kitten close. She lovingly smoothed its fur. "Oh, my sweet little precious, how can I ever let you go?" and the big tears chased each other faster and faster down Ella Jo's face. "But," she told Rufus after a minute, "if you had been my kitty first, and you got lost and went to Bobby's house, I'd want him to give you right back to me, wouldn't I? I'd think he was a real bad boy not to do it."

Ella Jo's throat ached with grief, but she tried very hard to stop crying, and pretty soon she went into the house.

"Mother, dear, did you hear what Tommy said about the kitty?"

"Yes, darling."

"Well, mother, I guess I'd better take him right over to Bobby."

"I think you had, dearie," and mother very tenderly kissed her small daughter, and dried her tears.

A short time later, Ella Jo, with Rufus on her shoulder, rang the bell at a white house back from the street. A sweet-faced lady came to the door.

"Is this where Bobby lives, please?"

"Yes, dear, come right in, won't you? Oh, look here, Bobby! He's been crying all morning for his little lost Rufus kitty."

The small boy's face brightened with smiles as Ella Jo handed the kitten to him.

"Oh, pretty kit, pretty kit," the child went on as he held his pet tight in his arms. "Bobby does love you so! Please, please don't ever go away any more!"

As soon as the kitten was put down he rubbed around Bobby's fat legs and started purring. Then the boy laughed and clapped his hands with joy.

Ella Jo watched Rufus with a sad little smile, then: "I must go, for mother told me not to stay long."

"Thank you so much, my dear," said Bobby's mother, "for bringing the kitty back home. You must come real often to see Bobby and Rufus. I'm sure you'll all have fine times playing together."

"Good-bye, Bobby—good-bye, sweet little Rufus," and Ella Jo stroked the silky fur with her cheek. "I'll be seeing you both tomorrow!"

Ella Jo smiled at them all as she ran up the street toward home. Two big tears tumbled down when she caught a last glimpse of the kitten; but as she thought of little Bobby's shining face, Ella Jo was happy.—The Sentinel.

* * *

HOW DOES PEACE GROW?

"In your world and my world
How does peace grow?

"By friendly neighbors
Sharing labors;
By every honest, kindly way
Of planning work, and rest and play;
By strength to work nor hope forego;
Courage to speak a forthright 'No!'
By serving each another's need;
By laws of justice, not of greed
And all that's done by me and you
To make our dreams of peace come true.

"In your world and my world
So does peace grow!"

—Edith Battle.

* * *

TEA PARTY.

Patricia is my cousin,
She lives next door to me,
Most every Sunday evening
She just drops in to tea.
I use my nicest dishes,
The cloth is snowy white,
And there are little tea-cakes
That Mother made last night.

I set a chair for Johnnie,
He is my oldest child,
Another one for Mabel,
So amiable and mild.
My littlest one is Susie
Who sits upon my knee,
She loves these little parties
And claps her hands in glee.

Patricia brings her children,
She has exactly four,
The table is so crowded
We haven't room for more.
And when the tea is over,
And all their prayers are said,
I kiss them all goodnight
And tuck them into bed.

—Emma R. Wilson in The Christian Evangelist.

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DEATHS

EDWARD RANDOLPH TURNBULL, M. D.

On March 20th, at his home in Lawrenceville, Virginia, DR. EDWARD RANDOLPH TURNBULL entered Life Eternal, in the seventy-eighth year of his age.

Dr. Turnbull spent his long and useful life in the place of his birth. Connected by blood with many of the families that shaped the policies and destinies of his beloved State, he belonged to a family that for many generations had taken a most prominent part in the religious, social and political development of Brunswick County. Without any social or political ambitions, he was content to do his duty in that state of life in which it had pleased God to call him. As a country physician, he went around doing good, skillfully ministering to the sick and comforting the distressed and brokenhearted.

As a devout Christian and loyal member of the Episcopal Church, the Church of his forefathers, he was always zealous or her welfare and for the spread of the Gospel as she had received the same. Becoming a member of the vestry in early manhood, whether as a member or an officer, his counsel was characterized by sound judgment and a zeal for true religion.

He was laid to rest on a beautiful early-spring afternoon, in the presence of his loved ones and a large gathering of sympathetic friends, budding nature and beautiful flowers proclaiming the Resurrection and re-echoing the message of the service, "I am the resurrection and the life".

F. G. R.

MISS POLLY CARY RANDOLPH.

MISS POLLY CARY RANDOLPH, a member of Christ Church, died in Millwood, Clarke County, Virginia, on January 31, having spent her entire life near her birthplace, "New Market", the old Randolph home.

From her father, Dr. Robert C. Randolph, she inherited a devotion for and an activity in the Church, and not in her more than fourscore years did she fail to obey this impulse in her not busy, but never idle, life.

Endowed with a beauty of soul, it shone through her every association with those privileged to know her. There was only kindliness in her nature, this she expended in a full life consecrated to God. Never showily doing great things, yet she never omitted some small act which might give pleasure to others. No bazaar or sale was complete without her tray of nosegays, artistically bunched together, deftly and daintily tied old-fashioned flowers; they were always popular, for purchasers knew there was much more than mere blossoms in those tiny packets.

Hers was a rare combination of sweet gentleness and an impelling desire to do her part, which extended to many activities, for her interests were wide.

Having lived beautifully, she died as beautifully, stepping beyond the veil without struggle, without pain. Throughout her life she walked with God, and then one winter's morn "she was not, for God took her".

SAMUEL TAPSCOTT PLEASANTS.

God's faithful steward, SAMUEL TAPSCOTT PLEASANTS, departed this life Thursday, March 14, 1935. Born in Lynchburg, Va., August 5, 1870, the son of Louis Phillips and Emily Tapscott Pleasants, he was confirmed in early youth, becoming a member of St. James' Church, Richmond, having removed to that city at the age of eighteen years.

For twenty years he was a consistent communicant of the Church of the Epiphany in Barton Heights. Funeral services were conducted from the residence, 3310 Lamb Avenue, by the Rev. H. B. Peters, with burial in Hollywood Cemetery.

He is survived by his wife, who was Miss Daisy Drake, of Clarksville, Va., and four children: Harry Douglas, the Misses Emily, Ruth and Betty.

Of a gentle nature, true to every calling, his church, his family and his business, he leaves many friends who mourn his passing.

"Jesus, Thou Prince of life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high."

CHURCH INTELLIGENCE.
(Continued from page 17)

again head the conference. The faculty will be: Bishop W. L. Gravatt, Bishop R. E. Strider, Rev. C. W. Brickman, Fairmont, W. Va.; Mr. Leicester C. Leiws, Miss Dorothy May Fischer, Deaconess Frances Edwards and the Rev. John Gass, Charleston, W. Va.

R. H. G.

TEXAS
Rt. Rev. C. S. Quin, D. D., Bishop.

"There is a flair for Dictatorships in Europe today," declared the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, speaking at the city-wide noon-day services in Christ Church, Houston, the week of March 18. "But here in America," continued Bishop Wilson, "the principle of representative government is so ingrained in us that it is more than likely to continue." The Bishop condemned those who would apply the principles of Christ in rigid formalism, as well as those who abuse the free spirit of Christ through a too liberal interpretation. "The problem of Christianity," he said, "is in applying the free spirit of Jesus Christ to specific situations. Some abuse Christ through super-freedom; others handcuff Christ through rigid formalism. God is not so much interested in legislation as He is with Christian Character." Bishop Wilson is to be followed at the daily noon-day services at Christ Church in successive weeks by Bishops Maxon of Tennessee, Wise of Kansas, and Casady of Oklahoma. The Rev. James Pernette DeWolfe, rector of Christ Church, will be the preacher during Holy Week. These daily services, planned and promoted by a layman's committee headed by Colonel John Lansdale of Houston, are being attended by enthusiastic crowds daily.

PERSONAL NOTES.
(Continued from page 2)

The Rev. James McDowell Dick has announced his resignation of the rectorship of Christ Church, Pulaski, Virginia, to accept a call to the Church of the Good Shepherd, Raleigh, North Carolina, effective May 1. A native of Sumter, South Carolina, and a graduate of Sewanee, with the degree of B. D., in 1926, Mr. Dick came to Pulaski in December, 1928. In addition to the work at Pulaski, Mr. Dick has had charge of Grace Church at Radford, since February, 1933, and for a time prior to that served at Christ Church, Marion. Mr. Dick has been especially popular in these several communities and elsewhere in the diocese. He is at present a member of the Executive Board of the diocese and is particularly interested in religious education and work among young people. For years he has been one of the leaders in diocesan young people's activities. His associates in Southwestern Virginia will experience a feeling of deepest regret at his departure. In his new charge at Raleigh, he will succeed the late widely esteemed Rev. Theodore Partrick, Jr.

T. A. S.

Deaths.

The Rev. Leon Alverden Mansur entered into life eternal on Saturday, March 23, 1935. The funeral services were conducted in Christ Church, Middle Haddam, Connecticut, on Monday, March 25, at 3 P. M.

The Rev. William Page Chrisman, 65, priest and rector of St. Stephen's Church, Beckley, W. Va., died on March 21 in Beckley, of heart failure following an attack of pneumonia. Funeral services were conducted in St. Stephen's Church, March 23, by the Rt. Rev. William L. Gravatt, Bishop of the Diocese, assisted by the Rev. Ben Roller and the Rev. J. W. Hobson. A large number of diocesan clergy were present. The committal services were at Hedgesville, W. Va., March 24, with Bishop Gravatt officiating, assisted by Bishop-Coadjutor R. E. L. Strider, and the Rev. Ben Roller of White Sulphur, W. Va.

The Rev. Mr. Chrisman was prominent in the Church in West Virginia for many years. After graduation from the Virginia Seminary in 1894, he assisted W. L. Gravatt, later Bishop, at

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Charles Town, W. Va. From 1896 to 1902, he was rector of Epiphany Church, Richmond, Virginia. From 1902 until his death he held charges in Moundsville, Williamson, and Beckley. From 1912-22, he was Archdeacon of the diocese. At the time of his death he was an Examining Chaplain to the Bishop and Chairman of the Board of Missions. From 1916 on he was a delegate to every General Convention of the Church.

The late Rev. Mr. Chrisman is survived by a brother, the Rev. Clayton Chrisman, rector, St. Margaret's Church, Baltimore, Md., and a sister, who resides in Washington, D. C.

R. H. G

Edgar Priest.

The National Cathedral sustained an irreparable loss in the death of Edgar Priest, organist and choirmaster, who died rather unexpectedly on March 30, after a week's illness with influenza and complications. He was fifty-seven years of age and had been organist at the Cathedral since its beginning, under Bishop Satterlee. He was English born and was at one time connected with Manchester Cathedral as assistant organist. He had been training the Cathedral choir for the singing of the sacred cantata, "The Crucifixion", when taken ill, and had presided at the organ on the previous Sunday, despite a high temperature, and contrary to the doctor's advice. He was buried on April 2, the services being conducted by the Bishop of Washington in the Cathedral. Mr. Priest's work with the magnificent men's and boys' choir on Mount St. Alban was singularly effective and quite unique. He had organized this choir and had brought it to a standard scarcely excelled in the entire realm of the Episcopal Church. His place will be difficult to fill. He leaves a widow and hosts of devoted friends and admirers, who have been shocked and saddened by his death.

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THOUGHTS for the THOUGHTFUL

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Only the golden rule of Christ can bring the golden age of man.—Ex.

"The greatest joy of one's life is found in working out God's plan for that life."

The "new commandment" is still new. Few Christians today can say with Paul, "The love of Christ constraineth me".—Rev. K. F. Dodson.

To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold.—Trumbull.

Worship and service, these are marks of true believers the world over, and neither can be neglected except at the expense of the other.—Ex.

It is nothing to die. It is a terrible thing not to have lived."—Victor Hugo.

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatsoever increases the authority of your body over your mind, that thing to you, is sin."—From a letter written to John Wesley by his mother.

You say, "Where goest thou", I cannot tell,
And still go on. If but the way be straight
I cannot go amiss; before me lies
Dawn and the day: the night behind me; that
Suffices me: I break the bounds; I see,
And nothing more; believe, and nothing less.
My future is not one of my concerns.
—Victor Hugo.

I know that Thou wilt save Thine own,
And tender hear
The pleading cry, the weary moan,
The swelling tear,
Till death and hell are overthrown.
—R. McGowan.

How much better it is to dedicate mind and heart to Christ in the days of youth than to give Him just the last few years of age, when vitality and ambition are low?—Selected.

"We are the mariners, and God the Sea,
And though we make false reckonings, and run
Wide of a righteous course, and are undone,
Out of His deeps of love we cannot be."

Jesus' prayer was a battlefield, where He fought His doubts, His fears and His temptations, where He fought them with the encouragement and assistance of One who understood it all. Persistent, repeated prayer is essential to the mastery of our selfish impulses and our joyous surrender to the Divine will. —W. W. MacKinney.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., APRIL 13, 1935. No. 15.



Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

St. John 17:1, 2, 3.

PALM SUNDAY.

LETTERS TO THE EDITOR

From an Evangelical Catholic.

Mr. Editor:

If I were of the "Modernist", or "Liberal", party in the Protestant Episcopal Church, zealous for organic church unity, I would feel that there is no further need for this Church in the Christian world, and advocate its complete extinction at the earliest possible date. I would argue thus:

"Half a century ago, our Church was conspicuous among Protestants for its beautiful ritual and churchly customs, its liberal attitude toward so-called worldly amusements, its comprehensiveness, tolerance of beliefs and denials, opinions and practices, which would have produced schism among other Protestant bodies—but it no longer occupies this unique position.

The majority of Protestants now accept and practice many of the things called Romish against which their forefathers fought with word and sword, and they have taken over most of the "special features" of the Episcopal Church of fifty years ago. Large portions of the Book of Common Prayer are now extensively used, and if one desires ornate ceremonial, High Church Lutherans can furnish it with candles, crucifixes, incense, eucharistic vestments and use of the so-called seven sacraments. The late Dr. Frederick Lynch said that the most ritualistic service he ever attended was a "high mass" conducted by a Congregationalist minister.

As to doctrine, surely our Church is no more tolerant than other Protestant bodies, especially in the North and outside of the "Bible Belt". Many of their members reject all of the miraculous or supernatural elements of Christianity, and concerning the Person of Christ are tacitly Unitarian, or even more radical.

The via media idea of the Church has been abandoned by most of our party as valueless and impractical. One must be definitely a Protestant or a Catholic, and ours is fundamentally a Protestant Church; let the so-called Anglo-Catholics get out of it and go where they belong. We have proved that apostolic succession, once called the "spinal column" of this Church, is a myth, that even laymen may celebrate the Communion, and that both congregational and presbyterial ordinations were practiced until the end of the second century. Methodist Episcopalians at least have an order of ministers specifically ordained as elders (Presbyters); they also possess the primitive and apostolic form of episcopacy, if one desires such nuisances as Bishops.

To the average layman matters of Church history and traditions are boring; phrases such as 'The Long Life of the Church—Its Romance', 'Heritage of American Christians', etc., make no appeal to him, and the present generation is not at all interested in the church connections of signers of the Declaration of Independence or the Constitution of the U. S. A.

As to our Foreign Missions, they are being rethought and could easily be transferred to other Protestant churches. At enormous expense we are maintaining a church which has no worth-while reason for existence as a separated entity in the Christian world."

Instead of working for rubrical and canonical changes needed for merger of our Church into a future Pan-Protestant Church, I would urge the institution of proceedings for its dissolution as soon as the necessary arrangements can be made.

As an Evangelical Catholic, I would vigorously dispute the main proposition and several other of the above statements, especially that regarding the ministry, and counter with the assertion that all organized Protestantism is destined for extinction, and so is Christianity itself, unless it adheres to some definite form of Catholicism; that while the Anglican Communion possesses all that is true and best in Catholicism, Liberalism and Protestantism, it is fundamentally Catholic, and will remain as an indispensible element in the reformed and united Catholic Church of the future.

T. TRACY WALSH.

Church of the Good Shepherd,
York, S. C.

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EDITORIALS

Vol. 100. RICHMOND, VA., APRIL 13, 1935. No. 15.

James Solomon Russell.

Archdeacon Russell had lived long enough to become one of those traditional characters that even folklore gathers about. To his race, to whom he devoted his whole life and to whom his own people owe more than they can ever pay enough tribute to, he stands out as a mighty leader and giant of men, as indeed he was. To say that he will be missed is foolish, for his work goes on for the future years and he would not want to feel that he was missed. But in the Church certainly we can say that the greatest Negro clergyman of our age no longer dwells in this world.

Dr. Russell was much more than a great Negro leader, for he was one of the truly great statesmenlike men we have had in the Church. He stands out as Henry Codman Potter stood out, or Phillips Brooks stood out. Handicapped by belonging to a race that is a minority with minority privileges, he never was known as well as a white man would have been known who had done as much. But the thousands who came under his influence and his associates on the board of his school know that he was of the truly great.

Many have heard the story about the boy at Hampton Institute, who found the loose page from the Book of Common Prayer and would not rest until he learned where that book could be found and what religious group used it. Many have known how that fine old Confederate veteran, Giles B. Cooke, led him on in his preparation for Holy Orders. Many have read of the first little schoolhouse and church which he built up in Brunswick County, until finally it became the largest school in the Protestant Episcopal Church. Fewer know that under his great leadership and inspiration he showed that a church school really could be superior to a secular school if devotion to religious ideals was faithfully practiced. It was due to him and to his example that no pupil of St. Paul Normal and Industrial School ever was arrested or accused of crime. If only some of our privileged white schools for boys and girls could have such a record!

So his school lives on and he will live in it, because he founded it upon the Life of Him who lives forever. Our tribute as a Church should be to guarantee that this school never again be harassed as it has been at times with lack of funds. God gave Archdeacon Russell and we should give God our support.

Trade Unionism and Clergy.

We have no quarrel with those ministers who wish to join a union affiliated with the American Federation of Labor. In a religion founded by One Who was a Carpenter, it would be unjust to condemn anything that might link our clergy with laboring men and women. And yet, before this movement grows, it might be well to think over the situation seriously and with due regard to all of the facts.

In the first place Episcopal clergymen have a union that is about as tight as any we know in its requirements. It limits the number of men who can be ordained, says they may never be thrown out of the job that is theirs and sees that they get a pension for disability and old age. Vacation rights are well protected. If anything is to be gained beyond these privileges we can't for the moment think what it is.

So evidently the well intentioned men who have formed local number one mean to be an affiliated group for sympathy. But we can't help but wonder if sympathy cannot better be expressed and cordial relations established better between labor unions and the employer class if the minister is a member of neither one.

Understanding hearts are much needed today. If one becomes a member of an organization, we fear the understanding heart is replaced by the propaganda heart. At any rate, admirable as the motives may be in the minds of those who have started this union, at the risk of being considered reactionary, we doubt very much if it will be the wisest thing to "join up."

If, on the other hand, a union could be established that demanded of its members a little thought about regular hours and decent organization of work, we might be in favor one hundred per cent. If clergymen could realize either through a union or otherwise that the day of the pleasant tea drinking parson is over, if it ever had a place, the union might have a great work to perform. In the ministry today, the ranks are filled with those who overwork, doing what those who seldom work ought to do. Modern methods are sadly lacking and the apprenticeship of seminary training in many cases seems to be out of date for those who have to work in a modern world. A union might improve such things, but a deeper devotion would be better.

Church and World Problems as Others See Them

By Harry Elmer Barnes, in New York World-Telegram.

By Harry Elmer Barnes, in New York World-Telegram

No sensible historian expects history to repeat itself with any exactness. But the analogies between the present European situation and that which existed in the spring and early sumer of 1914 are so striking that they can hardly fail to be both interesting and illuminating.

In the years before 1914, as in the last decade, the European nations were building up great armies with the ostensible purpose of attaining national security and thereby promoting peace. "Arming for peace" was the popular slogan then, as now. The relative size of armies in 1907 and 1914 stood as follows:

	1907	1914
Russia	848,600	18,000,000
France	559,000	818,000
Germany	629,000	806,000
Austria	382,000	370,000
Italy	284,000	305,000

Today, the armies and reservists of these countries rate as follows:

	Active Army.	Trained Res.
Russia	846,800	18,000,000
France	607,000	6,975,000
Germany	105,000	None
Austria	21,200	None
Italy	457,000	6,017,000

In spite of the "war to end war and great armaments," the world is spending much more for armaments today than it was in 1913, the last year of peace before the World War. By calling 500,000 men to the colors, Hitler is following the example of France in 1914, but he is merely seeking military equality instead of the military ascendency which France sought in 1914 and enjoys today.

As in 1914, national self-interest is now blocking fundamental aspirations which may provoke war. England from 1908 to 1914 stood like a dog in the manger, keeping Russia from gaining an outlet through the straits leading from the Black Sea, while Austria stood in the way of Serbian national aspirations. Germany refused to cede back Alsace and Lorraine to France.

Today Poland insists upon the Corridor which the Germans wish to erase. Italy and France object to the natural union of Germany and Austria. Some great powers, and more lesser ones, oppose the restoration of Hungary. Jugoslavia, backed by France, blocks Italian aspirations in the Adriatic and on the Dalmatian coast. "Sore spots" abound in 1935 as they did in 1914. In fact, they are even more numerous.

The current announcement of a conference of Great Britain, France and Italy over the German policy reminds one specifically of 1914. Then, Lord Grey proposed a conference which would invoke the old Concert of Europe which had handled the Balkan crisis of 1913. But it was to be held under conditions in which the dice were loaded against Germany and Austria. So the latter naturally declined. In 1935, the conference is being held without even inviting them.

War talk and warnings were as rife in the spring of 1914 as they are today. In 1914, the Russian minister of war, General Sukhominlov, announced "Russia is ready, France must be ready also." Soviet Russia has used identical language within the last few days in proclaiming Russian readiness. But this time it is a defensive rather than an aggressive Russia which is talking.

Finally, if we may judge at all by developments to date, Germany will once more be more frank in her actions, and hence more stupid in her diplomacy. While German diplomacy in 1914 was far more honest and pacific than that of Russia, France or Serbia, Germany foolishly talked of "scraps of paper."

Today, Hitler has only suggested doing what France and others have been doing for the last seventeen years. But he has done it in so blatant a way as to make Germany appear an aggressor and to give the anti-German press almost a "natural" in reviving its anti-German propaganda.

Germany Re-arms.

The Living Church, March 23, 1935.

Hitler's decision to scrap the Versailles Treaty and adopt a policy of compulsory military service with an army that may soon reach a total of 500,000 definitely marks the end of the post-war era in European relations. Disarmament, so long moribund, is now as dead as feudalism or slavery.

There is no doubt that Germany's action is the gravest menace to world peace that has occurred in the past decade. It is not, of course, Germany herself that is immediately to be feared since the building up of a large standing army and the necessary navy to defend the exposed Baltic seacoast as well as the further development of the air force already in existence will require a considerable amount of time. The immediate threat to peace is that France and the other European powers that fear Germany may not wait for this eventuality but may instead embark upon a "preventive war" against the Reich.

But there is no use calling names. Germany is not the only villain in the scene, nor perhaps the greatest one. The Versailles Treaty was manifestly unfair in its placing of the sole war guilt upon the Central powers, as subsequent historical research and the publication of state archives has clearly shown. Moreover, the disarmament demanded of Germany by the Versailles Treaty was declared definitely to be the first step in a general European reduction of armaments. The former Allied powers have not kept their promise to Germany and their indignation when Germany openly announces that she will not keep her promise therefore sounds a little hollow.

The newly-announced German policy follows in logical sequence the Italian compulsory military service decree, the French army program, and the British "White Paper." Nor is our own country free of blame. Our whole post-war policy, dictated by a Senate more interested in its own precious rights and privileges than in world peace, has been to let Europe stew in its own juice, in blissful disregard of the obvious fact that when the European pot boils over America is bound to be scalded. Every President since the World War, regardless of party, has urged the United States to participate in the World Court and take her fair share in the peaceful government of the world, only to have his efforts nullified by a group of rugged individualists on Capitol Hill.

Europe today is in the situation of a group of small boys who have decided to play "cops and robbers" and have armed themselves with sticks. There remains only the choosing of sides and the game is ready to begin. The tragic part of it is that the sticks with which the small boys are so carefully playing are sticks of dynamite that will blow up both the cops and the robbers if the game starts.

And America? America is the boy from the next block looking on at the preliminary skirmishes in the game and so far not making any move, either to take part in it or to prevent it.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Why a Thousandfold?

It may be asked: "Why not be content with tenfold, or a hundredfold, as the utmost limit? A thousandfold seems to be asking too much." It must be remembered, however, that one object of the Order of the Thousandfold is to demonstrate to the Church the fact that our usefulness can be increased even to that extent, because the divine resources are more than adequate to bring about such a result, however wonderful it may seem to be.

A Way to Honor Christ.

In fact the promises of Christ seem to invite us to make great ventures of faith, and we are doing Him honor when we show that we believe He can do wonderful things through us as His instruments. Then, too, it is a time above all others when the power of Christianity should be manifested to the world in such a way as to give men new hope, and make them realize that there is a power in the world which is greater than the power of evil; and that a new and better order of things is not only possible but near at hand. Even during the few years that the Order has been in existence, plenty of evidence has accumulated to show that it has been a great blessing and inspiration to those who have entered into the spirit of it.

If all praying people would earnestly seek, day by day, to be made a thousandfold more useful than ever before, a great wave of enthusiasm would sweep through the Church and nothing would seem impossible.

Enthusiasm Based on God's Promises.

Such enthusiasm would not be based upon mere emotion for it would rest upon a firm foundation, even the promise of God Himself, given to us by His Son, Jesus Christ our Lord. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Whatever restrictions there may be with regard to material blessings, the blessings of the spiritual world are certainly made available to us as a result of what Christ has done for us. "All things are yours," says St. Paul. And again, "He that spared not His own Son, but delivered Him up for us all how shall He not with Him also freely give us all things?"

The Purpose of the Order.

The purpose of the Order of the Thousandfold is to awaken in the minds of Christian people the tremendous possibilities which lie open to us as the sons of God. Early in the history of the Order the following statement was made, which clearly showed what an enlargement of the mind and soul was awaiting us, if we would only make the necessary venture of faith. "The Church stands now pretty much where the world stood before the great sources of physical energy were developed. She has scarcely touched as yet the illimitable stores of spiritual energy which God has placed at her disposal."

The Adequacy of the Divine Resources.

It is perfectly evident from the Christian revelation, that the resources of the spiritual world are adequate and far more than adequate, to meet the needs of mankind and to raise men to a higher level, far above the crying evils which now beset us on every side. To use a simple illustration, it is as if we were living in a house with its temperature at zero with plenty of coal to heat the furnace, so that the house would be comfortable. Or to use another illustration, we may compare the present situation to an engine capable of pulling a train of cars along a railroad track, but failing to do so, because the engineer in charge keeps such a low fire that no steam is being generated, in spite of the fact that he has a plentiful supply of fuel on hand. The trouble with the world is, that we Christians are not using the resources placed at our disposal for bringing in the Kingdom of God upon earth, at any rate to the extent, in any way, necessary for the purpose.

What Is Needed.

We must first of all awaken to the realization that God is behind the Christian movement and that all His resources are pledged to its successful consummation. And, secondly, that the Church and her members must fully believe that by linking themselves up with the Power of God, all things in accordance with His will become possible; and that we should no longer remain impotent in dealing with the problem of war and other great evils which threaten our civilization. If, as Christ said, "Faith as a grain of mustard seed," can remove mountains, how can we expect to remove the mountains of difficulty which confront Christianity at the present time, till we have reached that minimum of faith which He speaks of? It is time we were all learning the secret of power which can make us "more than conquerors through Him that loved us." And it is well to remember that "the prayer of faith may begin with the puny grasp of a little child, but with earnest endeavor it will grow till it becomes the grasp of a giant."

The Challenge.

We should be Titans, but we are afraid
To grasp the lightning with bare hands and smite
The hosts of darkness which too long have stayed
The coming day—the passing of the night.

We must be Titans, for He did entrust
To us a mighty task, too great for men,
Who merely live as brothers to the dust,
And to the dust shall soon return again.

We can be Titans, for He came to share
With us His power divine, when He was born
A child at Bethlehem; and we may dare
Go forth and save from death a world forlorn.

Let us be Titans! then the world shall know
Winter has passed into perpetual Spring;
That evil hath been dealt a deadly blow;
That Christ no longer shall be, but is King.

Frederick W. Neve.

Is the Creed Necessary?

By

JOHN MOORE WALKER,

Rector St. Luke's Church, Atlanta, Ga.

FROM time to time we encounter people who not only question the necessity to religion of a Creed but actually prophesy the day when the Christian Church will cast aside as outworn and useless our venerable formularies. And that there is somewhat to be said by way of justifying this contention cannot be denied. The word, "Orthodoxy," does not always have pleasing associations. It sometimes suggests hardness, uncharitableness, even cruelty. Sometimes it appears as hostile to a free quest for the truth. Sometimes an easy going subscription to a Creed is taken to be a substitute for the exacting requirements of good morals. Sometimes again orthodox folk repeat the Creed with but scant knowledge of what it means. And so our critic is impatient with the whole idea of a Creed. Why not dispense with this needless and even mischievous feature of religion as it has come down to us. After all—so he asserts—it is not what a man believes but what he does that counts.

Now there is so much truth in this complaint against our all too common misuse of the Creedal and nonuse of it as a living element of worship and religion that it becomes us in all earnestness to examine our position. In the first place, then, a creed of some sort is inevitable not only to religion, but to the conduct of secular pursuits. The man engaged in business approaches his task with a body of principles in mind. These principles may be revised or changed as experience seems to dictate; but he never dispenses with principles of some sort. And these comprise his business Creed. Likewise the professional man, the house wife, the statesman, the ditch-digger, the scientist—all have a body of guiding principles or creed. In fact, none is exempt from this necessity except an infant child and an idiot. It also follows, as a moment's consideration makes clear, that success or failure in our various pursuits depends to a great extent upon how nearly our body of principles or creed is true—erroneous principles will lead to disaster, and, vice versa; true principles will bear the fruit of success, in so far as one's material success or failure are in one's own keeping.

TURNING, then, to the specifically religious, we find the same laws operative. A Creed is a necessary component of religion, for one thing, because conduct sooner or later reflects one's beliefs. Furthermore, right beliefs, true beliefs furnish the only permanent foundation for admirable conduct. And, although a man may be honest because it is the best policy, he will cease to be honest when he once suspects that it is not the best policy. That man's creed is one dealing with policy rather than with honesty: he believes in the policy of honesty rather than in the virtue of honesty. Sir Robert Peel once said: "Take my word for it, it is not prudent as a rule to trust yourself to any man who tells you that he does not believe in God or in a future life after death." Perhaps this is too extreme a statement, yet it most certainly contains a modicum of truth. The man who sincerely believes in the Christian verities undoubtedly has an outlook on life that the man who does not so believe, has not and cannot have.

It is also of interest to note how in the last few generations the thesis that morals depend upon belief has been strikingly vindicated. In a day not far gone by Matthew Arnold, John Stuart Mill, and Thomas H. Huxley were leaders in the attack upon revealed religion. These men frankly repudiated certain cardinal doctrines of Christianity, branding them as outworn and untenable. But they one and all expressed staunch allegiance to the accepted principles of Christian morals. In our generation, the same type of man as these have also cast aside belief in Christian morals! Could there be any more convincing demonstration of the fact that morals and belief in spiritual verities stand or fall together? It indeed matters what a man believes, because how he lives depends finally thereupon. (Contrariwise it is, of course, also true that our mode of life will profoundly affect our beliefs.)

WE ARE all pretty busy these days. We lead exacting lives that do often tax our bodily, moral, and spiritual resources to the utmost. We are well meaning folk, too, for the most part honestly desirous of living uprightly. But in our experience of the world, what happens? Not only is it the case that, preoccupied with our so-called secular pursuits, our standards are likely to conform to those with whom we have intercourse (the maxims and motives of business and social life are by no means always those of the Kingdom of Heaven) and we run the risk of becoming spiritually deadened, superficial, insensitive to the appeal of the highest. But it is likewise also apparent that one in actually doing his duty can lose his soul! The welfare worker, the judge on the bench, the physician, the minister—all, be they never so high-minded, may under the grind of daily toil become the victims of that day by day routine, may become dehumanized, may hazard their souls. Thus even in the conduct of services humanitarian and religious, we sorely need as an offset and refuge a Creed strong, lofty, true, compelling. It is a life-saving experience to such a man, let his vocation be the worthiest, to be steadied as he proclaims to himself, "I believe in God!"

And to those whose hearts are sad and anxious, whose lives have been battered and bruised, what does it not mean that religion includes belief?

What we need, however, is something more than the formal reiteration of the familiar words of the Creed. It must be interpreted. Every article of it should bring before the mind's eye precious truth, satisfying and practical. These realities, digested through the intelligence and so built into the souls of men, should impart a massive quality to our religion. And it is just this quality, so one is forced to observe, which is conspicuously lacking in the case of large numbers of our people today.

* * *

REMORSE.

By B. S. Ayres.

As Peter sat and warmed his trembling hands,
Before the few remaining, burnt-out brands,
His face now cold, and now with crimson dyed,
As he remembered thrice his Lord denied,
He knew that down through all the coming years,
In spite of shame and penitential tears,
That every time he heard a cock's shrill crow,
Remorse, and bitter sadness he would know.

Forgiveness

By

JOSEPH THAYER ADDISON,

Professor, Episcopal Theological School, Cambridge, Massachusetts.

THE other day I read in a book by that most stimulating Scot, Herbert Gray, a very striking sentence. He said, "One thing alone can deliver the world and usher in a new day for mankind. And that one thing is forgiveness." That seemed so large a claim to make for what we ordinary call "forgiveness" that it moved me to think again more carefully about what forgiveness means.

We so often misunderstand forgiveness that we sometimes think of it as a kind of yielding, a soft-hearted relaxing, an amiable way of slurring things over. Indeed it often seems to come most easily to people who don't care very intensely about the difference between right and wrong.

Yet, all the while we cannot forget that Christ was a great Forgiver and a great Teacher of forgiveness. He taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us." He said, "Whosoever shall speak a word against the Son of man it shall be forgiven him." He declared that we should keep on forgiving until seventy times seven. And even on the Cross He prayed, "Father, forgive them, for they know not what they do." If a person like our Lord of supreme moral vigor so preached and practiced forgiveness, it can only be a sign of strength. More than that, we are bold to believe that in Him we see God's own attitude and activity in forgiveness.

If, then, we are to share that strength and reproduce on our own small scale that divine attitude and activity, we need to study God's forgiveness more closely; and that study, I think, will reveal to us two great facts. So far from being weakly, one-sided forgiveness is cooperative, and so far from being feebly negative, it is creative. True forgiveness has in it infinite possibilities for good, becaause it is both cooperative and creative.

Jesus was in line with the best Jewish teaching when He left no doubt in the minds of His hearers that forgiveness was a two-sided affair. It is not something that God or anyone else can do to a man against his will. The need for forgiveness springs from injury of man to man or from sin of man against God, and what it achieves is the restoration of the relation—fraternal or filial—that has been broken by injury or sin. And since it is the restoration of a relationship it cannot be one-sided. It is a mutual affair. It demands cooperation. That is the clear reason why it involves repentance on the side of the sinner and a forgiving spirit in him who would ask forgiveness. That is no arbitrary requirement. It is implied in the very nature of the process. It simply means that to be forgiven you must be forgivable. You must let down the barriers to that renewed fellowship and communion which God so eagerly desires. The yearning initiative is surely God's, but for perfect restoration of relationship there must be a genuine answering movement on the part of man.

But cooperation is merely the condition of forgiveness. The really wonderful thing about forgiveness itself is that it is not slurring or forgetting: it is creating—the inevitable method of a creative God. Forgiveness is not a sign of yielding: it is a sign of determination. It is not God relaxing: it is God persistent. It is not God giving up the struggle with sin: it is God refusing to give up the sinner.

For God's forgiveness springs from two things—His intense hatred of sin and His intense love of us. If He cared little about sin, there would be no need of forgiveness. If He cared little about us, again there would be no need. But He hates evil so much and He loves us so much that He cannot turn us over to evil. His love will not let us go. If God were not to forgive, it would mean for Him surrender. It would mean admitting defeat, giving up the Father's task of redeeming and saving. But as a Redeemer who has set Himself to win us, His method always is to see the best in us—the best that He put there—to see us as we were meant to be and as we are going to be, to hold that best self before us by believing in it; and by believing in it to make it real. So forgiveness is God's refusal to accept our worst self as our real self. It is God's unresting effort to accept only our best self and to make our best self come true.

And that method of God as we see it in Christ He means to be our method. He summons us to join Him in His saving task and to learn from Him how to use forgiveness—that divine remedy for healing, restoring, and re-creating. It is the supreme remedy for the world's ills, for whenever we forgive, we both cleanse and stimulate. We cleanse the past of its sting and pain and we stimulate to new hope and endeavor. Only so can we share in the creative work of a Saviour God.

O God Father, whose love will not let us go; Grant that we may stray no more from Thee. Though we have sinned against Heaven and in Thy Light, yet let the promise of Thy welcome draw us home, that we, Thy sons, once dead, may live again, and long lost, may be found.

* * *

GOOD FRIDAY.

Throned upon the awful tree,
King of grief, I watch with Thee;
Darkness veils Thine anguished face,
None its lines of woe can trace.
None can tell what pangs unknown
Hold Thee silent and alone.

Silent through those three dread hours
Wrestling with the evil powers,
Left alone with human sin,
Gloom around Thee and within,
Till the appointed time is nigh,
Till the Lamb of God may die.

Hark that cry that peals aloud
Upward through the whelming cloud!
Thou, the Father's only Son,
Thou, His own Anointed One,
Thou dost ask Him—can it be?—
"Why hast Thou forsaken Me?"

Lord, should fear and anguish roll
Darkly o'er my sinful soul,
Thou, who once was thus bereft
That Thine own might ne'er be left,
Teach me by that bitter cry
In the gloom to know Thee nigh.
Amen.

—J. Ellerton, From Hymnal of the Church of England. Good Friday Section.

Lost Footsteps

By

JAMES E. FREEMAN, BISHOP OF WASHINGTON.



Bishop Freeman

A distinguished lawyer wrote me recently saying that he had reached the conclusion that what our modern world needed was less talk and more of contemplation. He even suggested that it would be a fine experiment to have a moratorium on sermons and speeches for a given period. Studdert Kennedy, the forceful English preacher, has a book entitled: "Food for the Fed-up," in which he appeals for more of fixity of belief and less of unnecessary discussion concerning it. If any one of us attempted to write down all the things we hear over a given period it would make a volume of incalculable proportions, and if we were credulous enough to believe the half of what we hear, our beliefs would be as confused as were the colors of Joseph's coat.

The latter years more than any that have gone before have witnessed the greatest output of speeches, sermons, addresses, etc., etc., so many and so various that they have well-nigh robbed us of the capacity to think. Apart from what we normally hear day by day, we have super-added the radio with its mighty outpouring of speeches, good, bad and indifferent, chiefly the latter, until we have almost lost our capacity for quiet reflection. The old maxim: "Take heed what ye hear," has become increasingly difficult to follow. Little time is left for the imagination and still less for that kind of reflection that issues in strong convictions. Along with this, the swift currents of modern life, the multiplied and varied forms of social occupation and entertainment, the passion for something new and novel, and the pressure of bread-winning cares fill our days so full that we have little time for the consideration of life's deeper and finer values. No more valid reason for observing the quiet, the mental and spiritual refreshment afforded by Lent could be submitted than that it gives opportunity for winnowing out much that we have read and heard, beyond our capacity to assimilate it. We need a place of retreat to which we can resort, away from the confusions and discords of the hectic world in which we live. This is not a costly thing to accomplish, as a matter of fact, it is the most economical pursuit in which we may indulge. There are some people who cannot survive unless in the crowded streets of life, there are others who seem to have lost the capacity to think. Even such may recover some of their mental poise by well-spent periods of detachment, reading and reflection.

There is a beautiful building in Paris, formerly used as a Church, that is now a place of resort for men and women seeking legal advice. Here they bring their troubles and unsolved problems to find, through attorneys, if possible, a way out of their difficulties; it bears the striking name, the "Court of Lost Footsteps." We all need such a place; David said he found it in the temple, where he said concerning his confusions that they were too hard for him "until I went into the house of God, then understood I." There is something refreshing about the quiet of a Church, even when we are the only one to occupy it. The great spaces, the silence, the very shadows and the hallowed associations all conspire to induce reflection. "Be still, and know that I am God," the very walls seem to say. What better place is afforded for inducing serenity of mind, self-examination and a right appraisal of life's real values! There are times when we get more of satisfaction in such a period of uninterrupted quiet thus alone than when we are a part of the great congregation. Time was when Church doors were closed except on Sunday; this is uncommon now. In our downtown district there are several Churches that afford admirable places for such a quiet time. To step from the noisy street into one of these affords an opportunity for rest, reflection and prayer and does much to give that kind of refreshment of mind and body that serves as a tonic to the tired, confused worker.

Find such a "court of lost footsteps" and use it frequently and gain a better outlook upon life and your place in the complex scheme of things. This is to imitate the unfailing practice of Him who repeatedly withdrew from the crowded ways of life that He might the better fit Himself for the vast work to which He was committed.

* * *

THE LIGHT OF THE WORLD.

(Referring to the Frontispiece of the Southern Churchman, March 30 issue.)

Speaking about that great picture of Holman Hunt, it may interest your readers to know that it was first given to Keble College, Oxford, where it now hangs, and there is a replica, painted fifty years after, by the artist himself in St. Paul's Cathedral, London. I would like to mention two facts that some of your readers may possibly not have known.

The first is that when the picture was first displayed for exhibition, I think at the Royal Academy, very few people paid any attention to it. But one day Ruskin wrote an account of the picture to The Times, explaining its beauty and power, and they say that for the next few days and until the close of the exhibition such crowds gathered around it that many did not have a chance of seeing it.

The other story is that before the exhibition Holman Hunt showed the picture of the thorn-crowned King standing outside the door, knocking. His friend looked at it. He was profoundly impressed by the kingly figure of Christ, the rough and rugged door, and the clinging tendrils of the weeds which had spread themselves over it. Suddenly he said: "Hunt, you have made a terrible mistake here." "What mistake have I made?" said the artist. "Why, you have painted a door without a handle. There is no handle on the door." "That is not a mistake," replied Hunt. "That door has no handle on the outside, the handle is inside."

Yes. That is a wonderful truth. Christ will never force open the heart door. We must open it to the Voice of Love, and then: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Dyson Hague.

Toronto, April 3, 1935.

Do Not Be a Deserter!

By

THOMAS F. OPIE,

Rector of St. Bartholomew's Parish, Olney, Md.

HAVE you ever been entirely forgotten or deserted by friends in a crisis—in time of bereavement and deep sorrow—or in some intensely searching hour of vicissitude and profound personal loss? It was in the great crisis of impending death, when His enemies and the mob and the soldiers were plotting to take Him—that the trusted disciples of Jesus slept in unconcern!

This attitude may have been due to indifference; it may have been due to ignorance of the facts; it may have been due to human infirmity and the habit of sleep. Possibly the disciples were thinking only of their own welfare and comfort. That is typical of many today. Possibly they did not know of the approaching tragedy and the danger and sorrow of soul that engulfed their Saviour. That, too, is doubtless the case with many today. They do not know that God is threatened! That the very life of the Church of Christ is at stake! There are many today who have the habit of sleep when there is work to be done and battles to be won and crises to be overcome. "Could you not watch with me one hour?" Can people not spare a brief space for worship and for the duties of the Christian life? Or are they mostly concerned with self?

Arrayed against Christ were the Pharisees, the Sadduccess, the Herodians, the mob and the soldiers. So today, these classes are typified—and even groups that are antagonistic to one another, form a coalition against the Christ and against His Church. Those who represent mob-violence and those who represent armed force and the mailed fist—the will to power and the determination to conquer—these are abroad in the land today. And they all make it imperative that the followers of the Nazarene should rally to His banner—and should stand by the Church and all that represents God in the world.

The Jews and the Romans actually murdered their Saviour—they would destroy in their crazy frenzy the one agency of racial and world redemption! So it is today. Men would destroy the Church—they would kill the deity of Christ. They would blindly destroy the one agency that can bring peace and brotherhood and happiness and spiritual calm in this most disquieting day. A busy man was once twitted for so religiously going to Church. He replied, "I'd go crazy if I did not have some place to go, to restore my spiritual and mental poise." The world in its frenzy and unrest must recognize the power of Christ, working in and through His Church, to restore calm and quiet and peace—even as in the storm on Galilee.

AS THERE were enemies within and without that little group on that fateful day of Christ's supreme tragedy, so there are enemies today within and without His Church. Within are Socialists, Anarchists, Nihilists, Bolsheviki—and there is Dowieism, Russellism, Eddyism, Mormanism—there is New Theology and Old Heresy—and there is bigotry and intolerance, and denominationalism and hypocrisy. There are enemies in the camp of Christ today, sufficient to undermine, disrupt and defeat His cause—except it were divine and unconquerable—"The gates of hell shall not prevail against the church!" There is divisiveness, jealousy, petty competition, rivalry and sordid, selfish interest! The call comes to every follower of the Christ to come to the help of the Lord. "Could you not watch with me one hour? Watch and pray lest you enter into temptation"—even temptation to deny and to betray your Saviour!

Then there are enemies without. There is out-and-out sin, selfish interests, immorality, intemperance, dishonesty, greed, vicious meanness—then there is the infidel—and there is the agnostic. The whole world of materialism, selfism and pessimism surges around the Church, seeking for a vulnerable spot at which to attack. This condition calls for a united front on the part of all Christian people, of whatever name. They should compromise on non-essentials, and recognizing the supremacy of Christ and the need of the hour for cooperation and for devoted loyalty, should join their denominational forces and give battle. It is high time to awake out of sleep—to shake off the habit of lethargy and indifference—and to carry the banner of the Saviour to victory.

Because of His divine nature and power, the Christ wrested His cause from apparent defeat—and so it will ever be—but the time of triumph and of the coming of the Kingdom of God Universal, may be indefinitely postponed, unless the whole body of Christ, His Church, hears and answers the challenge of the day and goes forth in the power of love and good-will and world-betterment. Victory is assured in the name and power of God and His Christ.

"Speak, History—who are life's victors?
Unroll thy long annals and say—
Are they those whom the world calls victors—
Who won the successes of a day?
The martyrs or Nero? The Spartans
Who fell at Thermopylae's tryst,
Or the Persians and Xerxes?
His judges or Socrates? Pilate or Christ?

* * *

A BOOK REVIEW.

THE CHURCH AND SOCIETY: By F. Ernest Johnson. Published by The Abingdon Press. Pp. 224. Price, $1.50.

It often seems difficult for writers on this subject to avoid extremes, yet here is a book that steers clear of reefs of radicalism and the shoals of conservatism. It is conspicuous for its comprehensiveness and balance. In the sector of Christianity to which it is directed, namely, Protestantism, the ground is covered thoroughly. Here Dr. Johnson distinguishes two types of religion, which he designates as "sect" and "church." The failures of the Church are thrown against the background of opportunities in such a way as to make the reader ask with the disciples of old, "Lord, is it I?"

Christianity, to be worthy of the name, must be both individual and social. "Misled by this teaching of the privacy of salvation, countless people are justifying an exceedingly selfish experience" (p. 52); for, "A man finds his neighbor spiritually when, so to speak, he finds God in his neighbor, and one who thinks that he has found God independently of his neighbor has been trying to steal some of the fruits of the spirit" (p. 56-57). The writer's idea of the Church is stated in these words: "The church is, potentially, a culture-center for motive and conviction upon which the nation may depend for a spiritual undergirding of its social programs" (p. 142). For, again, "It is the function of the church par excellence to keep itself sufficiently free from machinery to maintain a spiritual fire which will burn its way into every social institution and every social process" (p. 147). Yet, "the church can exercise a sustained, wholesome, and effectual influence only as it builds up a rounded social conscience in its own people" (p. 134). To do this, the Church should redouble its efforts along educational lines, especially adult education, for her responsibility here "will not be discharged by any other agency" (p. 204).

A. C. Tucker.

Our Debt to the Holy Land

By

THE REV. CANON CHARLES THORLEY BRIDGEMAN,

St. George's Close, Jerusalem.

AS HOLY WEEK, Good Friday and Easter approach, we cannot but be conscious of the debt of gratitude the whole world owes for what took place in Jerusalem nearly two thousand years ago. And as we contemplate our Blessed Lord on the Cross, our interest in the ancient land, hallowed by His Incarnate Life, is inevitably quickened. We reflect on the unfathomable Providence of God which chose this rocky, infertile land-bridge between the continents for the self-revelation of Himself, and we study with interest its peculiar geography, the story of God's gradual revelation in the history of its people, and, above all, the earthly scene wherein our Lord brought to a culmination the drama of our Redemption. No country in all the world enjoys the loving study of so many peoples as does the Promised Land. We can indeed apply to ourselves St. Paul's words to the Romans, that "the Gentiles have been made partakers of their spiritual things": that is, of those saints in the Holy Land who received and treasured a personal knowledge of our Lord.

But our interest in the Holy Land should not stop with the close of the Apostolic Age. All through the centuries, and still more today, the Holy Land lays us under a debt of gratitude. For here where the Gospel was first preached, it has been continuously witnessed by succeeding generations of our fellow Christians. The places consecrated by our Lord's feet have been preserved as witnesses to the Incarnation. Ways have been kept open whereby faithful pilgrims from afar might come to study and to pray in the familiar setting of the Gospel narratives, and to return home with a clearer understanding of the Bible and of the meaning of God-with-Us.

The pilgrim may follow on Psalm Sunday afternoon the historic path from Bethany over the Mount of Olives to the Holy City. On Maundy Thursday evening under the brilliant Paschal moon, he may trace the Master's footprints from the place of the Last Supper, out of the city, across the Kidron Valley and into the solemn shadows of the olive trees of the Garden of Gethsemane, there to meditate on the Agony and the Betrayal. On Good Friday, he may go with painful steps and slow along the Way of the Cross from Pilate's Judgment Hall to Calvary. There the pilgrim may kneel before the place of the Crucifixion in humble penitence for his share in the suffering of the Beloved Lord, and then visit the sealed tomb where His body lay. On Easter morning he may run with joyful steps to the Sepulchre to relive the ageless wonder of the Resurrection, and in the Sacrament of the Last Supper, meet face to face his Risen Lord. Bethlehem, Nazareth, and the blue depths of hill-encircled Galilee each bring vividly to mind the central event of all history: God's supreme self-revelation of Himself.

As we enjoy these "spiritual things," we ought to recognize our responsibility for helping to uphold the Faith in the Holy Land. Palestine is predominantly a Moslem country today, inhabited by the heirs of those Arabs who conquered it in the Seventh Century. Their chief shine is placed on the spot where stood Solomon's Temple. Though monotheists they know not the gracious Gospel of the Incarnation, nor the true character of their Father in Heaven as revealed in His Son. The Jews who are returning hither in such numbers at this time to rebuild their ancient homeland come with only the light that Moses could give them. Both these non-Christian groups challenge us as Christians to witness our Lord so effectively that they may be won to Him. In no place is it more of a duty than in the place where He lived and died and rose again to redeem them as well as us.

Then there are our fellow Christians of the ancient Apostolic Church of Palestine, who have borne the burden and heat of a long day of labor under alien rulers, and are now exhausted and spent. To them we must offer the help and sympathy which will revive their former vigor and put them in the forefront of the struggle to win the world for Christ.

Here you have the task which lies before all Christians in the Holy Land, and especially before us as Episcopalians. Through our cooperation with the rest of the Anglican Bishopric in Jerusalem we have a share in the work of our Church in the Holy Land. To Jews and Moslems we seek to show the truth that is in Jesus. To our brothers of the Eastern Churches we offer loving help. For our own people, both residents and pilgrims, we strive to provide the spiritual guidance they need.

Schools, hospitals and churches are the instruments you help to maintain.

Seven Christian high schools, among the best in the country, and fifteen elementary schools, lay the foundation of enlightened Christian citizenship, and prove a contact with Jews, Moslems and Christians alike.

Seven hospitals and many dispensaries bring to suffering bodies and souls the tender mercies of our Lord's healing hands.

Two dozen churches and clergy shepherd our part of the Christian flock.

In addition to this, the American Church has had for the last ten years a special interest in the Eastern Christian Churches. Cooperation in the important theological school of the Armenians and in the Orthodox Academy, where prospective clergy are being trained, give us an opportunity to be of immediate help to those who first evangelized us. Further help to some half dozen elementary schools of the Orthodox Church carries our assistance to the lonely Christian villages of Trans-Jordan, on the borderland of the desert and the town.

When you kneel before our Crucified Lord on Good Friday, remember that His own people in His own land are still for the most part ignorant of His love because of our indifference. Upon us rests the responsibility to hold the saving Cross before their eyes, that they may know the joy of the Resurrection that Easter proclaims. That responsibility we can discharge by ministering of our "carnal things" to those whose debtors we shall ever be for the priceless "spiritual things" which have come from the Holy Land.

* * *

THE CHURCH BEAUTIFUL.

By Genevieve Porter.

The Art of the Church is—The Cathedral.
The Music of the Church is—Song of the Angels.
The Literature of the Church is—The New Testament.
The History of the Church is—Lives of the Saints.
The Continuity of the Church is—The Sacraments.
The Command of the Church—Preach the Gospel.
The Teaching of the Church is—Obedience.
The Wealth of the Church is—The Membership.
The Promise of the Church is—Eternal Life.
The Defense of the Church is—Holy Writ.
The Belief of the Church is—The Apostles' Creed.
The Ideal of the Church is—Holiness.
The Symbol of the Church is—The Cross.
The Glory of the Church is its—Divine Head.
Jesus Christ. Our Lord.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

St. Luke's International Medical Center.

Tokyo, February 21, 1935.

My dear Bishop Tucker:

Since entering upon my duties as Acting Director of St. Luke's International Medical Center, at the request of Bishop McKim, my courage has been sustained by the knowledge that thousands of friends in America and Japan have the interest of this great institution at heart, and are determined, as I, to see that the glorious vision which Doctor Teusler had for its future development is not dimmed, but is kept before us as the goal to be attained, as with resolute determination, we set ourselves to the task of realizing his high ideals for the Medical Center as a house of healing, a concrete expression of international goodwill and cooperation and an interpretation in terms easy to understand of the Master's doctrine of the Brotherhood of man.

Saddened as we were by the death of Doctor Teusler last August, our sorrow in the succeeding months has been somewhat mitigated by the realization that his unconquerable spirit remains the guiding force back of all our activities. Stirring messages have come to us from the American Council, the American Church, and individual friends throughout the world, reassuring us of their continued loyal support and cooperation, while here in Japan the Staff of the Medical Center courageously carry on their work, ministering to an ever-increasing number of sick and afflicted, supported at all times by the Japanese Advisory Council, a splendid body of distinguished statesmen and business leaders, organized to assist Doctor Teusler in his work.

Such support has enabled us to continue the work without interruption, realizing that by so doing we can best express our deep affection for our fallen leader, and keep faith with him who sacrificed his life in the creation of this work. The Hospital, during the past few months, has cared for patients to the limit of its capacity. More than one hundred thousand house visits were made by our public health nurses during the past year, and this same group of nurses recently responded to a call for service to help fight a dysentery epidemic in a neighboring city. A corps of nurses has been trained by St. Luke's in cooperation with the Government authorities, which will be transferred to the city to take charge of a public health demonstration center conducted jointly by the Public Health Institute and the City Sanitary Bureau.

The College of Nursing, with the approval of the Department of Education, has just revised its curriculum, bringing it more in line with similar schools in America, and increasing its efficiency as a training center for leaders in the nursing profession.

Through its predominant leadership in hospitalization, in nursing education, as well as its pioneer work in the fields of public health and hospital social service, St. Luke's International Medical Center continues to command the respect and support of influential persons both in America and Japan.

At the time of Doctor Teusler's death, plans were being drawn for a beautiful Chapel which will rise on the north side of the present buildings. The work will be begun on this unit of the Medical Center as soon as the architect's drawings have been approved by the Japan Building Committee. It is hoped that the Chapel may be ready for consecration by Easter, 1936.

A group of three residences for American doctors together with uptown offices, is under construction and due to be completed by October 1 of this year.

The architect, Mr. J. Van Wie Bergamini, is perfecting plans for the west wing, in which will be housed the out-patients and X-rays departments. While estimates have not yet been submitted for this unit, it is expected that the funds in hand will cover most of the cost of construction. The administration unit is the only portion of the new buildings for which funds are not yet available.

In order to put the institution on a sound financial basis, which will at the same time relieve the American Church of all financial responsibility, I am convinced that all those who are interested in maintaining the high efficiency of St. Luke's, and its leadership as a Christian Medical Center, should join forces in an effort to realize Doctor Teusler's dream for an endowment of five million dollars. The creation of such an adequate endowment would be the finest memorial we could possible erect to the memory of the man whose achievements are unparalleled in modern missionary annals. The future financial support of the Medical Center was one of the chief causes of Doctor Teusler's anxiety at the time of his death, and will continue to be a source of worry to those in charge of the work until an endowment is raised.

The American Council of St. Luke's International Medical Center has undertaken to conduct a campaign for funds, the first objective of an endeavor to reach the ultimate goal of five million dollars. The realization of this first objective, we hope would relieve the American Church of the burden of paying the annual subsidy of $25,000 promised for ten years in lieu of endowment. Due to curtailed income, the Church was reluctantly compelled to reduce its subsidy for 1935 to ten thousand dollars. Such a sudden and unexpected reduction in our income, while unavoidable, imperils the work of the Medical Center, and emphasizes the urgent necessity for taking immediate steps to raise an endowment. Therefore I sincerely hope that the efforts of the American Council will receive a generous response from all our friends, especially those who through their contributions to the Building Fund have a very real share in this great Christian humanitarian work.

With deep appreciation of your generous assistance in the past, and asking for your continued loyal support to all those who have set themselves the task of fulfilling Doctor Teusler's plans for the Medical Center, believe me,

Faithfully yours,

N. S. Binsted,
Acting Director.

The next General Convention in the Anglican Communion is in Japan, where the triennial General Synod of the Nippon Sei Kokwai convenes in Sendai on May 7.

Sendai is in Bishop Binsted's diocese of the Tohoku or Northeast, where there is a combined diocesan office, parish house for Christ Church, and diocesan training school for women workers. The building was provided partly by undesignated legacies and partly by a gift from the Woman's Auxiliary United Thank Offering of 1931. Christ Church is a self-supporting parish.

People whose interest in Japan has been awakened or increased by recent mission study classes will find in The Living Age for March three unusual articles about that country.

THE WOMAN'S AUXILIARY

Miss Lindley Speaks to Seminary Students.

Alexandria, Va.—That the Woman's Auxiliary is increasingly tending to become really The Women of the Church, was the opinion voiced by Miss Grace A. Lindley, executive secretary of the Woman's Auxiliary to the National Council, in addressing the senior class of the Virginia Seminary.

In her presentation of the Auxiliary, its history, work and organization, Miss Lindley showed how, through membership on its volunteer executive board, the Woman's Auxiliary represents the Church Periodical Club, the Church Mission of Help, the Girls' Friendly Society, and the women in almost every parish or mission of the American Episcopal Church throughout the world. By its not being a society but literally an auxiliary of the women of the Church to the National Council, by its great deal of freedom, its lack of a constitution, badge, motto, etc., and its efforts to avoid building up another organization, the Auxiliary has more and more, since 1919, become the paramount means by which the women are able to carry out their share of the work binding upon all Church-members.

Miss Lindley said there is now a branch of the Auxiliary in every diocese of the Church and that one hundred and thirteen branches answered the roll call at the triennial meeting at Atlantic City this past fall.

Especially since the reorganization of the National Council in 1919, and by virtue of its intimate connection with it, the Auxiliary has been able always to keep a view of the Church's work as a whole.

Miss Lindley impressed upon the theological students their opportunity to furnish to the women of the Church the leadership they want and wait for.

Missions today, personal relationships and citizenship, and the inner life are the three subjects foremost in the Auxiliary's program at present. It is by increased enrichment of the inner life of Church folk that Christian progress is going to be made.

Miss Lindley showed herself especially pleased with work the Auxiliary has done among Negroes. Forty-two Negro women have been trained in the last nine years to work among Church women and one of four women who travel about the country on behalf of the United Thank Offering, a most able worker, is a Negro woman.

Annual All-Day Missionary Meeting.

The Annual All-Day Missionary Meeting was held under the auspices of the Pennsylvania Branch of the Woman's Auxiliary on February 6, and it was the forty-seventh year in which this meeting for women has been conducted during each Epiphany season of the Church year. The meetings were held in the Church of the Holy Trinity, Philadelphia, beginning with the celebration of the Holy Communion, at which Bishop Taitt was the celebrant, assisted by the Rev. Howard R. Weir, rector of the Church of the Holy Trinity; the Rev. Dr. Franklin Joiner, rector of St. Clement's Church, Philadelphia, and the Rev. Dr. John H. Mockridge, rector of St. James' Church, Philadelphia. Noon Intercessions were conducted by the Rev. Thomas L. Harris, rector of the Church of St. Luke and the Epiphany, Philadelphia.

Special speakers included the Rev. Spence Burton, of Cambridge, Mass., Superior of the Society of Mission Priests of St. John the Evangelist, the American branch of the widely known Cowley Fathers of the Church of England; and Dr. Francis C. Wei, President of the new Central China College, Wuchang, the latter representing a merger of denominational colleges, comprising the famous Boone College, Wesley College, Griffiths-John Institute, and the Reformed Church College.

Other special speakers also included the Hon. George Wharton Pepper, former United States Senator from Pennsylvania, and the Rev. Dr. Robert W. Patton, of New York, head of the American Church Institute for Negroes, which conducts a large number of Normal and Industrial schools for Negroes in eight Southern States. Dr. Patton brought with him a group of trained singers from the Fort Valley Normal and Industrial School at Fort Valley, Georgia, and the Voorhees Normal and Industrial School at Denmark, South Carolina, who rendered a program of spirituals.

Father Burton, who preached the sermon at the morning service of Holy Communion, has recently returned from a trip around the world visiting Mission stations in all lands. Dr. Wei, although only about forty-three years old, is recognized as one of the leading educators of China. He has crossed swords in strategy with Borodin, the late Russian Bolshevist Commisar in China, and was instrumental in the days when Communism held the upper hand in China, in saving hundreds of lives. Through his skillful maneuvering, he managed to save the students and buildings of Central China College from the Communist ravages. Later Dr. Wei was hunted by Bolshevists and escaped them, only to be beaten and imprisoned by Nationalist guards in Shanghai. Dr. Wei is a master of the English language, and in loyalty to his own nation, which he points out, is more than one-fifth of the world's population, he wears Chinese dress, the simple blue gown of the scholar.

A Bishop's Luncheon.

(May be adapted for several kinds of informal Gatherings.)

The Daughters of the King were holding a State Assembly. The committee for luncheon speeches devised the following program which proved to be so entertaining that it is presented here for further use.

There were fifty women present. Each woman before entering the dining room received a slip of paper on which was written a description of the name of the Bishop she was to present at the luncheon. Examples: Part of a bird; Ruler of the Kitchen; A piece of furniture; A human being; A typewriter; Pranks; etc., etc. Fifty of them. On entering the dining room each sought for a place bearing a card with name to answer the description received as, Bishop Wing, Southern Florida; Bishop Cook, Delaware; Bishop Davenport, Easton; Bishop Mann, Pittsburgh; Bishop Remington, Eastern Oregon; etc.

After luncheon reminiscences of bishops were asked for. There were several dioceses represented, so there were many speeches, some humorous, some sad, all sympathetic.

The above might be used with a charge for the luncheon and a free will offering for one of the Bishop's funds. Special stories might be prepared beforehand.

Erie: "Every parish has a branch of the Woman's Auxiliary."

Delaware: "An increased interest is manifested in educational work. Let us face the future with confidence that the Woman's Auxiliary will meet whatever comes as an opportunity for greater service, with a loyal determination to advance 'God's Kingdom on this earth'."

Harrisburg: "A self-denial fund for the past three years has helped to pay the salaries of two colored clergymen in this diocese." "A magazine is sent to each prayer-partner."

Maryland: "The Woman's Auxiliary helped the parish to pay its quota. There is no sense of discouragement but a greater desire and obligation to meet the General Church Program."

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

THE SEMINOLE MISSION.

Leader: The story is told that every time that Alexander the Great, as a boy, heard of one of his father's victories, he wept. For he thought that there would not be anything left for him to conquer. Sometimes when we hear of the great missions that have been founded, and the great progress of the missionaries, we are apt to think that every possible field is occupied, so that there are no more worlds to be conquered for Christ. Thus it comes as somewhat of a surprise to us to learn that in the southernmost part of the United States we have a group of people, a tribe of Indians, in which there is not one baptized member of any Christian Church.

They live in two groups scattered through the swamps and everglades of the Diocese of South Florida. The settlements seldom have more than a couple of dozen people in them, and often not half that many. They are the Seminole Indians.

The Story of the Seminoles.

The Seminole has been the "forgotten man" as far as the Church is concerned. Yet, they have a most interesting history. When the White Man first came to Florida, the Indians, then resident, strenuously resisted, but they were eventually "pacified" and "missionized." But revolt after revolt broke out that was put down with blood and iron. The Spaniards eventually succeeded in directing their warlike spirit against the English in South Carolina. In 1702, the English retaliated with an expedition that either killed or carried away captive all the Indians. Some of these were kept as slaves by them, and many were distributed to the English allies, the Creek Indians. But the captives, even at that date, were true Florida boosters and soon persuaded a number of their captors to forsake their own land for the "Land of Sunshine." The Creeks called these Seminoles, which is the Indian word for Runaways.

By the time of the American Revolution the Seminoles had grown to be a great tribe with their own peculiar customs, many of which they still keep. Thus they live on platforms with thatched roofs overhead. They are also most independent, refusing the civilization of the Whites, especially in the matter of clothing. It is only recently that the men have been persuaded to cover their legs, preferring them to be entirely bare. The picturesque skirt, the men now wear, made up of highly colored cloth strips sewed together, is a compromise between bare legs and trousers. It cannot but remind us of why our ladies now wear skirts. We remember that when the Barbarians in Europe overran the Roman Empire, they found all, men and women dressing in skirts. But in token of submission they demanded that all should wear trousers. The men obeyed. But the ladies refused and have never worn trousers until quite modern times when someone was rash enough to say that they should not. Today, true to form, they show their independence by wearing them.

At the time of which we are speaking the Seminoles had many cattle and prosperous farms. But the Whites stole their cattle and spoiled the farms. Under Oceola, their great chieftain, they rose and warred against the United States. It was a long and costly war. Eventually they were subdued as a tribe, and most of them were herded out to Oklahoma. But true to their name, many "ran away" to the everglades, where they still refuse to mix with the Whites. There for a time they were free in the villages on land that no White man wanted. So they fished and hunted and raised small crops on the highland. But today the Whites' hunting laws forbide them to hunt out of season. What does an Indian know of "hunting seasons?" So many are reduced to beggary or starvation. Their show places, or villages along the Tamiami Trail, where they sell souvenirs, are even being invaded by Indians from other sections of the country.

Religiously, they are even worse off, for their old religion, through contact with the white man has been forgotten, and they have nothing to take its place.

What Has the Church Done to Help Them.

Our Church started work among them under Bishop Gray, and under such leaders as the Rev. Messrs. Trout, Gibbs and Spencer, and Drs. Godden and Brecht. Though no work for the Master is ever completely lost, the visible results were very few. Today the last baptized member of the Church has died. A few years ago there was but one Christian among them and he was an Indian from Oklahoma, who was a Baptist missionary.

When the news came to Deaconess Bedell in Alaska that her school there must close for lack of funds, she came to New York. But her eyes were fixed on the Seminoles. When the opportunity presented itself, she came down and presented the subject to Bishop Wing. An interdenominational group wanted her to represent them in working among the Seminoles. Her reply was that she would go under her own Church or not at all. At the Diocesan Convention two years ago she made her plea, and the Woman's Auxiliary decided to give a certain amount to her work. This with the pension allowed her by the United Thank Offering allowed her to start. So the work at Immokalee and Everglades, which had been closed for several years, was reopened.

People asked her if she would not be frightfully lonely with no White people about her. Her reply was simply: "In Alaska I was more than eighty miles from any Whites, and I had a wonderful time. I must live somewhere, and I love Indians."

The original plans for her work have had to be changed from time to time, and it has now developed into a four-fold plan.

Visiting among them is the first part of it. This seems to the casual visitor to be almost impossible as they are so suspicious of us. Anyone who has tried to engage them in conversation can bear witness to this. But through the knowledge of their race gained by long contact in other sections of the country the Deaconess has gradually made friends with them until those that do not know her and wave a greeting as she passes in her car are few and far between.

Sometimes the visiting is not easy. They live in such out of the way places. As one of them expressed it, "White man take away our hunting ground, and push us down and down, by and by we go into the water." But where they are she will go; especially if there are any sick or needy that send for her. On one such trip, she rode a way in her car, then she got in one of their dug-out canoes and had an Indian paddle her for some distance. Then she got out and had to wade. Paddling in an eighteen-inch wide dugout is not the mildest of experiences either. But she reached the sick person and ministered to her.

Then there is her plan of having them visit her. She hopes to be able to persuade two of the girls to live with her. But they are so shy, she has not yet been able to accomplish this. She does have whole families come in to see her sometimes, and she has had their village at the little town of Everglades, where she lives, reconstructed so that they may feel at home. At times their visits have been almost too much of a good thing. But she gives up everything, correspondence, study, anything, in order to be able to win their confidence. Progress has been marvelous. On several occasions girls have all but spent the night with her. They insisted on going home at the last minute. Such queer things as knives, forks, spoons and napkins are a never-ending source of delight to them. For in their own homes such luxuries are never dreamed of. They go according to the old adage: "Fingers were made before forks, you know, my dear."

Last Christmas they had a wonderful celebration with such delicacies as meat, macaroni, rice, coffee, oranges and candy. It was held at the Indian village at Everglades, which is very close to the tip end of Florida. The time was the Wednesday after Christmas. The Rev. Mr. Bache of Fort Lauderdale conducted the service and told the Christmas story. The interpreter was Brown Tiger, one of their Medicine Men. About one hundred and thirty came. At its conclusion one of them said: "Next time more Indians come."

The third plan is the industrial one. The Seminoles are all desperately poor, and the Deaconess is trying to develop their native art and industry. But because she cannot control the output, she is at times at a loss to know how to help them.

The fourth plan is one that must be mentioned only with bated breath. It is an educational one. They hate schools and would never think of going into one. So the public school has had a terrible time doing anything for them. But she does not call it school. She makes a kind of game of teaching them to read, and quite a few have mastered the accomplishment. This seems to many to be one of the most remarkable things that she has done.

Behind, in and through all of these plans, there is the one great motive of bringing them to know and to love God through knowledge of the Christ. When

she first came a most pertinent question was asked her. She was in the company of the Government Agent. The question was, "You work for Government?" Her reply was: "No, I work for God, same as Dr. Brecht." The response was immediately a warming smile, for the influence of those men and women of God is still great among them.

They just do not yet understand. At times they will decline prayer. But at other times they welcome it. The Deaconess is confidently expecting that soon there will be some baptisms among the Indians, as there have already been among the few Whites that live in that territory from her influence. Let us hope that these firstfruits may not be far off.

CHURCH INTELLIGENCE

RELATIVE FUNCTIONS OF FORWARD MOVEMENT AND NATIONAL COUNCIL DISCUSSED.

In compliance with a resolution adopted at the last meeting of the Forward Movement Commission, the Rt. Rev. Henry W. Hobson, D. D., chairman, and the Rt. Rev. James M. Maxon, D. D., held an all-day conference at Church Missions House on Wednesday, April 3, with the Presiding Bishop, the president and officers of the National Council, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary. The group discussed the relative functions of the Forward Movement Commission and the National Council, and the possibilities of further cooperation in carrying out the following resolution adopted by the Commission:

"Resolved: That the Commission on the Forward Movement, realizing the importance of clarifying its relationship to the diocesan authorities and to the Presiding Bishop and the National Council, desires to emphasize its sense of the importance of the missionary cause of the Church in the parish, in the diocese, and in the general Church, and its desire to cooperate with the authorities of each in their respective spheres."

Under the resolution of General Convention, the Commission is charged first with the duty of reinvigorating the life of the Church, anad second with the rehabilitation of its parochial, diocesan and general work. As a result of conferences held with Bishops and others throughout the Church the Commission believes that its immediate task should be confined to seeking ways and means to enrich the spiritual life of the individual communicant in his relation to God and to the society of his fellow men, in order to that it may ultimately strengthen the efforts of the Church more completely to fulfill its missionary responsibility in parish, diocese and the whole Church.

Following the meeting Bishop Hobson reported that there was entire accord between the program being promoted by the Forward Movement Commission and the plans and objectives of the National Council, and further that as a result of the many conferences held throughout the Church by members of the Forward Movement Commission, there is a very evident new interest and rising tide of loyalty in the success of the united program of the whole Church.

* * *

DEDICATED TO CHURCH ARMY IN U. S. A.: OBSERVING THIRTIETH ANNIVERSARY.

On Palm Sunday, Captain B. Frank Mountford, National Director of Church Army, observes the thirtieth anniversary of his being commissioned an Evangelist in Church Army by the Bishop of London.

His first appointment was to a horse-drawn caravan which he made his home for most of three years, preaching missions, usually of two or three weeks' duration, in Lancashire, England. Following that work, he was placed in charge of the Church Army Training College at Marble Arch, London. For fifteen years he was on the staff of special missioners to His Majesty's Prisons in Great Britain.

Captain Mountford has twice been offered ordination by the Bishop of London, but declined these offers, desiring to continue to serve the Church as a Layman.

During the War he served three years in the Artillery, being twice mentioned in dispatches and receiving a commission for special work as an Observer.

During the past ten years America has been his home and to Church Army in U. S. A. he has dedicated his remaining years of service.

In recognition of these thirty years of Lay-Evangelistic leadership, a special fund is being raised to assist in the training of more Church Army rural missionaries. Gifts for this purpose may be sent to the Treasurer, Mr. S. Van B. Nichols, at Church Army National Headquarters, 414 East Fourteenth Street, New York City.

The class of trainees now being got together, can receive five or six more men or women. Candidates must be under thirty and afire for souls.

* * *

FRIENDLY CONTACTS TO PROVIDE BASIS FOR UNITY: EPISCOPAL AND RUSSIAN ORTHODOX CHURCHES.

Plans for fellowship between members of the Protestant Episcopal Church and of the Russian Orthodox Church have been started by a group of General Theological Seminary students under the leadership of the Rev. Dr. Edward Rochie Hardy, Jr., lecturer and tutor at the seminary.

The purpose of the fellowship, according to Dr. Hardy, is to facilitate friendly contacts between the two groups and in this manner to provide a basis for unity. The fellowship, which will undertake a regular program during the coming year will be modeled somewhat after the Fellowship of SS. Sergius and Alban in England, and one of its projects will be the support of the Russian Orthodox Seminary in Paris.

Cooperating with the General Seminary students and Dr. Hardy in the move is a group of the Federation of Russian Orthodox Clubs of New York, under the leadership of Paul Fekula. At a recent meeting of the group at the Twenty-third Street Y. M. C. A., New York, the fellowship was addressed by Dr. Hardy, Mr. Fekula and Prof. C. A. Manning of the Columbia University Department of Slavonic Languages.

Charles D. Kean.

* * *

JERUSALEM BROADCAST ON EASTER DAY.

I hear that the B. B. C. in conjunction with the Columbia Broadcasting System of America, is arranging a broadcast program from Jerusalem on Easter Day. As we had the bells of Bethlehem at Christmas it is fitting that we should have an Easter Day message from the city of the Empty Tomb. I understand that the Ven. W. H. Stewart, Archdeacon in Palestine, will give a "talk".—Exc.

OFFICIAL LIST OF PERSONNEL.

The membership list of the Department of the Church and Social Service of the Federal Council of Churches, just released by its Executive Secretary, the Rev. Worth M. Tippy, D. D., reveals the names of several members of the Episcopal Church serving thereon.

The Vice-Chairman of the Department is the Rt. Rev. Charles K. Gilbert, Junior Suffragan Bishop of New York. The other Churchmen included are Edward R. Case, General Secretary of the American Prison Association; John M. Glenn, former Director of the Russell Sage Foundation; Miss Mabel B. Jenkins, of Corona, N. Y.; Miss Marguerite Marsh, Executive Secretary of the Church Mission of Help in the Diocese of New York; Miss Mary C. Smith of Minneapolis; the Rev. C. Rankin Barnes, Executive Secretary, Department of Christian Social Service of the National Council; the Rev. William B. Spofford, Secretary of the Church League for Industrial Democracy.

* * *

WORK IN NORTHERN INDIANA.

(Extract from Bishop Gray's report to National Council.)

This year we have divided the diocese into three rural deaneries with the rectors of the larger parishes as deans: the Very Rev. Earl R. Hart of Trinity Church, Michigan City, for the Gary Deanery; the Very Rev. Lawrence C. Ferguson, St. James' Church, South Bend, for the South Bend Deanery; the Very Rev. James McN. Wheatley, Trinity Church, Fort Wayne, for the Fort Wayne Deanery. These men are serving of course without any missionary stipends, being supported entirely by the salaries that they receive from their respective parishes. They are directly responsible under the Bishop for all missionary work in their respective deaneries.

The money we are receiving this year from national headquarters goes to priests who are doing missionary work. The missionary money which is given within the diocese itself, after paying each month one-twelfth of what we told National Council to expect on our apportionment and after reserving a certain amount for regular expenses, is used by the deaneries for the carrying on of the other missionary work in their respective deaneries, which is not provided for by the appropriation from National Council.

Each dean has set as his goal, first, that there shall be a Sunday school and a Sunday morning service every Sunday in every mission now existing. In order to do this they are using the volunteer services of some of the other parish clergy and the volunteer services of lay readers. These volunteer workers, priests and laymen, receive nothing except their travel expense. This part of the plan is almost an accomplished fact now.

The next step is to reach out and establish Sunday schools and Sunday morning services in the towns in which now the Church is unknown. Half of the county seats in this diocese, ranging from 3,000 to 10,000 inhabitants, do not know what the Episcopal Church is, and there are other small towns and rural communities where the Church should be established.

We have two distinct types of work in this diocese—one in the great industrial center of the country, which is largely the pulse of the nation's business, situated in the northwest corner of the diocese, which is called the Calumet District, South Bend and Fort Wayne also being industrial centers—and the other type of work is rural throughout the rest of the diocese, which presents a tremendous challenge.

NO BETTER THAN USUAL!

Receipts from the dioceses to April first are no better than last year, in spite of the strong emphasis placed by General Convention upon preserving the integrity of missionary funds and the practice of the partnership principle. Even allowing a full month for collections, the amount remitted is only 57 per cent of what was due upon the "Expectations." As a result more money has been borrowed. The dioceses remitting nothing in the first three months are in the main the ones found in the same list last year.

The report of five Diocesan Treasurers, picked at random, indicate where the trouble lies. For the first two months of the year the reports show:

	Diocese "A"	Diocese "B"	Diocese "C"	Diocese "D"	Diocese "E"
Number of congregations to whom quotas assigned or pledges received	58	28	170	62	89
Number of congregations from whom remittances were received	18	11	58 (a)	11	42
Percentage of congregations remitting in two months	31%	39%	34%	18%	47%

(a) Not including small remittances from Church Schools and Woman's Auxiliary.

It is hardly conceivable that 66 per cent of the 407 congregations collected no money specifically designated for the Church's Program in the first two months of the year. Where is that money?

General Convention of 1934 adopted a resolution stating that "money contributed for the Missionary Work of a diocese and of the Church at large constituted a trust fund." Without implying the misuse of such funds, a faithful trusteeship would seem to require reasonably prompt remittances.

Let us all work for a fine report on May first!

Faithfully yours,
Lewis B. Franklin,
Treasurer.

THE SIXTH SHRINE MONT SUMMER SCHOOL FOR CLERGY OF THE GENERAL CHURCH.

Time: From 6 P. M. (supper), Monday, July 1, to 1 P. M.; (dinner), Friday, July 12, 1935.

Faculty and Themes:

Dr. William H. Jefferys of Philadelphia, ten lectures, "The Living Way—Christian Mysticism."

Dr. Charles B. Hedrick of Berkley Divinity School, ten lectures, "Form Criticism and the Life of Christ."

Dr. Charles W. Lowry, Jr., of Virginia Theological Seminary, ten lectures, "Some Recent and Contemporary Theologians."

Bishop H. St. George Tucker of Virginia, three lectures, "Christian Ethics and The World Today."

The director of Shrine Mont is Rev. Edmund L. Woodward, M. D., address, Shrine Mont, Orkney Springs, Va.

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ABSTRACT OF ADDRESS ON LABOR'S CONCERN WITH SOCIAL SECURITY.

By Spencer Miller, Jr.

Mr. Spencer Miller, is the Consultant on Industrial Relations of the Social Service Department of the National Council. The address was delivered at the Regional Conference on The Church and Social Security, Monday, April 8, in St. George's Church, New York. Mr. Miller said:

Work, wages, and the good life—these three—are the things which labor seeks today. In our modern industrialism, with the dependence of the worker on his job, where there is no work there are no wages, and where there are no wages there is but a meager living. Such in a sentence is the problem of labor today. Such is the center of labor's demand for social security legislation.

But modern industrialism has brought with it grave industrial hazards. Today all over America labor is seeking for some type of social security against these four hazards of accident, unemployment, illness, and old age.

(1) Three million workers are injured each year in carrying out their industrial occupations; 20,000 of them are killed outright and 150,000 are injured permanently. Labor seeks some security against this serious toll to life and limb in the course of industrial occupation.

(2) Eleven million workers are today unemployed; one-half of these men may never again be reemployed in American industry. This means a vast pressure of idle men and women on available jobs. Furthermore, increased productive capacity will still further add to the elimination of workers in industry, in addition to the more usual causes of seasonality, cynical, and technological unemployment. Labor seeks security in work and wages through unemployment insurance.

(3) Three million people in America are sick every day in the year. Upwards of one billion dollars is expended by people in the low income group for patent medicines of one kind or another, to cope with the problem of ill health so frequently the result of poverty and undernourishment. Labor, that receives the smallest share of the national income, is called upon to bear the largest proportional share of medical care. Labor seeks some more intelligent manner for the distribution of medical services to all who are in need.

(4) One out of every two workers who come to the age of sixty-five are dependent for support on relatives or the state. This means that 3,000,000 or more of our population are among the dependent age. In an era when the loss of skill and the increased pace have made workers old at the age of forty-five, labor seeks some security against a dependent old age through old age pensions.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Lenten Specials.

The Bishop Clarkson Memorial Hospital Board is making an effort to get parish organizations throughout the diocese to sponsor the upkeep of one or more beds for a year. This entails supplying the entire amount of linens required. As a Lenten special the appeal is receiving favorable notice from many churches.

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The Rev. G. St. G. Tyner, Vicar of St. Paul's Church, Omaha, is a graduate in commercial art, and an accomplished illustrator. He has voluntarily prepared all the attractive notices and posters for the Auxiliary of the Cathedral, who are serving refreshments in the Omaha Colisum, during the National Flower Show.

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The Rev. Gilbert Oliver, rector of St. Matthias' Church, Westmount, a suburb of Montreal, Canada, was the special preacher at All Saints, Omaha, last Sunday. He also addressed a large congregation at Trinity Cathedral on Monday at the noon hour service. The visitor was a classmate of the rector, the Rev. Dr. Clayton at St. Augustine's College, Canterbury, England, for four years.

Wm. J. H. Petter.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Service Commemorating the Evacuation of Richmond.

A unique service was held in St. Paul's Church, Richmond, April 3, commemorating the evacuation of the city seventy years ago by the Confederate Government, prior to the entrance of the Union troops.

This old church, in which most of the civic celebrations and commemorations of similar nature are held, was filled to capacity as the choir entered singing the great hymn so closely associated with the Lost Cause, "How Firm a Foundation." After the choir came the clergymen of the city, visiting ministers from other denominations, including Rabbi Calisch, Bishop Denny of the Methodist Church, and Bishop St. G. Tucker of the Diocese of Virginia, with Bishop W. T. Rogers of the Diocese of Ohio. The guests of honor included the Governor of the State with his staff, the Mayor with representatives of the city government and detachments from the State militia, a few old Confederate soldiers, Daughters of the Confederacy and three ladies who were present at the service in this church seventy years ago, when President Davis received notice from General Lee that the city could no longer be defended. After short addresses by the Governor and Mayor, Dr. D. S. Freeman, editor of the News Leader, in simple, yet graphic language, described the events of April 2 and 3, when the city was exacuated and left to the advancing army of General Weitzel. The congregation was deeply impressed, as was evidenced by their hushed voices as they left the church. Bishop Rogers, who had been preaching at the midday services held in St. Paul's, not knowing how Richmond links her past with the present, suggested that the midday service be omitted, as another congregation could not be expected half an hour after the first service. He expressed his astonishment when he faced a packed church at one o'clock. He had been so deeply moved by the preceding service, with its spirit of devotion and liberality, free from all bitterness and vituperation, that his short address took the form of a spontaneous tribute to the people who had built again their city from the smouldering ruins that were left to them seventy years ago. The spirit which enabled them to rear a greater city had also guided them to build up a spiritual life which in the present world crisis has made a distinct contribution of strength and faith. He took as his theme the words of St. Paul, "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord," and pointed out the essential continuity of a city whose people are possessed with this steadfastness. In con-

clusion, he stressed the fact that in life there are found "personalities that belong to the infinite," and added "we give thanks to God for them, we remember such today. What of the city after all? it is the souls of men that count."

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Dean de Ovies Accepts Children's Welfare Work.

The Very Rev. Raimundo de Ovies, Dean of the Cathedral of St. Philip, Atlanta, has been appointed Educational Director of the Fulton and DeKalb County Children's Welfare Society.

A budget of $45,000 enables the Association to place indigent children, and wards of the juvenile courts, in boarding homes. The foster mothers meet for instruction and guidance in caring for these wards.

The Dean is also on the governing board of the Good Samaritan Clinic, the only strictly free clinic in endorinology, in the country.

Dean de Ovies has been a profound student and lecturer of psychology for years, and his intense interest in and love for children enable him to carry on this work in addition to his strenuous schedule at the Pro-Cathedral.

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Gather for Informal Study Class and Open Forum.

The Rev. W. S. Turner, rector of the Church of Our Saviour, Atlanta, and Canon of the Cathedral of St. Philip, is holding a new type of confirmation class.

Every Wednesday evening the entire congregation of the Church of Our Saviour gathers for Family Prayer and a few hymns, which is followed by an informal study class of Church History, Ritual, Symbolism and Customs—and an open forum. Those who have already been confirmed learn the true meaning of what they do, and those who wish to be confirmed in this year's class receive additional private instruction from the Canon.

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Bishop Mikell to Conduct Good Friday and Easter Services in Florida.

Bishop H. J. Mikell preached in St. Paul's Church, Augusta, Ga., Wednesday evening, April 10.

On Wednesday, April 24, the Bishop will preach in Grace Church, Charleston, S. C.

Bishop Mikell will conduct the Three Hour Service on Good Friday at Trinity Church, Miami, and will preach on Easter Day there. While in Miami, the Bishop will be the guest of the Rev. and Mrs. G. I. Hiller. Mr. Hiller, formerly rector of Emmanuel Church, Athens, in the Diocese of Atlanta, is now rector of Trinity Church, Miami.

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St. Agnes' Chapter of the Woman's Auxiliary of Holy Trinity Church, Decatur, sponsored an illustrated lecture by Lieutenant Commissioner W. Pugmire of the Salvation Army, entitled, "Twelve Years in Japan," on Friday evening, April 12, in the Parish House.

Episcopal women of the entire city have been studying Japan during Lent and were delighted with this lecture.

Audria Bandy Gray.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

St. Luke's Church Assumes Pastoral Care of St. John Baptist.

Beginning April 7, the Church of St. John Baptist, one of the oldest parishes in the Germantown section of Philadelphia, came under the pastoral care of the Rev. Wallace E. Conkling, rector of historic St. Luke's Church, Germantown, the parish from which St. John Baptist had its origin eighty years ago, when it was started as a new work in a section of Germantown, then largely undeveloped.

St. Luke's Church, which was the first parish to be organized in Germantown, antedates its daughter parish by more than forty years. The arrangement by which the rector of the mother parish will assume pastoral care of the daughter parish after a lapse of four score years, it was explained yesterday, does not contemplate any merger of the two parishes. St. John Baptist, it was explained, will continue its status as an independent parish, the only difference being that instead of having a rector of its own, the rector of St. Luke's will give the parish his pastoral care.

The Rev. C. Sydney Goodman, who has been rector of St. John Baptist since February, 1931, tendered his resignation some time ago to devote his entire time to the development of the new St. John's Mission, which was started by him in the West Oak Lane district, and which is rapidly developing. The vestry of St. John Baptist was loathe to accept Mr. Goodman's resignation and held it in abeyance until after a congregational meeting, when the congregation voted to request the rector of St. Luke's Church to take over the pastoral care. With the approval of Bishop Taitt, Father Conkling agreed to accept the responsibility and Mr. Goodman's resignation was finally accepted and became effective last week.

The invitation to Father Conkling to accept pastoral oversight of St. John Baptist, it was explained yesterday, is based upon the belief that under this arrangement the parish will be considerably strengthened in having the leadership of St. Luke's rector and the other members of the clergy staff of the older parish.

Some time ago after the West Oak Lane work was planted under the direction of the Rev. C. Sydney Goodman and given the name of St. John's Mission, the vestry of St. John Baptist considered the advisability of disposing of its property and moving to the West Oak Lane site. There was considerable opposition to this on the part of many communicants of St. John Baptist, finally it was submitted to a congregational meeting. The vote was against moving and the opinion gained ground that the more desirable result would be to continue St. John Baptist at its present location. The decision to request the rector of St. Luke's to give the parish his pastoral oversight followed. It is understood that Father Conkling and the clergy staff of St. Luke's will serve St. John Baptist without remuneration.

St. John Baptist was founded in 1855 by the Rev. William M. Deihl, rector of St. Luke's Church. For many years it was a successful parish. One of its former rectors, the Rev. Dr. C. K. Nelson, subsequently became the Bishop of Georgia, and when a second diocese, that of Atlanta, was erected in Georgia, Bishop Nelson became its Diocesan. The body of the Rev. Dr. Diehl, the founder and first rector of St. John Baptist, now rests in St. Luke's churchyard.

Commemoration Service of the Order of Daughters of the King.

Clergy and communicants of the diocese participated in a service of commemoration in Philadelphia of the fiftieth anniversary of the foundation of the Order of the Daughters of the King, a national organization for woman. The commemoration service was held in St. Matthew's Church, and was one of scores of other commemorations being held in other dioceses and missionary districts of the Episcopal communion. The Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh, made the anniversary address.

The Order had its beginning in a Bible Class in the Church of the Holy Sepulchre, New York City, now the Church of the Resurrection. Other Bible Classes held in various parts of the country joined in the movement to establish the Order and on Easter Even, April 4, 1885, the National Order was effected and it spread rapidly over the United States, into Canada and across the seas to England.

The Diocese of Pennsylvania was among those in which the early Chapters were organized. The first chapter in Philadelphia was in Old St. Andrew's Church, which remained in active service until St. Andrew's was merged into the present St. Andrew's Collegiate Chapel of the Philadelphia Divinity School about thirteen years ago. The second chapter was organized in Christ Church, Germantown, now Christ Church and St. Michael's, and this chapter has been in continuous service for forty-seven years.

S. H. Warnock.

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WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Edgar Priest, Beloved Director of Cathedral Music.

Edgar Priest, organist and choirmaster of Washington Cathedral for more than a quarter of a century, who had served in that post under the three Bishops of Washington, the Rt. Rev. Henry Yates Satterlee, the Rt. Rev. Alfred Harding and the present Bishop, the Rt. Rev. James E. Freeman, died after a brief illness on March 31. The body of the beloved director of the Cathedral music was removed to the Chapel of the Resurrection in the Cathedral on Sunday, and on Tuesday after the office for the Burial of the Dead was said in the Great Choir and Sanctuary before a large congregation of his associates and friends, he was buried in the Cathedral crypt vaults.

At the funeral service the unique tribute of musical silence was paid to Mr. Priest. More than fifty choir boys and men, clad in purple and white vestments, occupied the choir stalls, which were banked with flowers. But not a note was sung and the organ console was closed. The Rt. Rev. James E. Freeman, D. D., LL. D., Bishop of Washington; the Very Rev. G. C. F. Bratenahl, D. D., Dean of Washington, and the Rev. William L. DeVries, Ph. D., S. T. D., Canon and Precentor of Washington, conducted the service. Many beautiful floral offerings adorned the Sanctuary, including wreaths from the Cathedral Chapter, the Choir, the American Guild of Organists, and the Cathedral staff.

The honorary pallbearers were: Merritt O. Chance, Warren Grimes, Robert D. Heinl, Sr., Van H. Manning, George R. P. Shackelford and Ernest M. Skinner.

The favorite hymn of the musician, "In the Cross of Christ I Glory," was read as part of the impressive service.

Mr. Priest was the son of Hannah Burns of Scotland and Charles Priest, owner and headmaster of a private school at Saddleworth, Yorkshire, England. He began his musical education at an early age, studying piano and organ, later going to the Royal Manchester College of Music, from which he received the degree of A. R. M. C. M. While at Manchester College he studied with Dr. J. Kendrick Pyne, organist of Manchester Cathedral. Dr. Pyne is renowned for his knowledge of the boy voice and his organ playing.

In 1901 Mr. Priest came to America where he was organist at St. John's Church, Kingston, New York, under the Rev. Dr. Octavius Applegate, Jr. Afterwards he played in churches in New Haven and Saratoga Springs, New York, where one of his choir men was Louis

McHenry Howe, secretary to President Roosevelt, who is seriously ill here.

In May, 1906, Mr. Priest came to Washington to become organist and choirmaster at St. Paul's Church, Washington Circle. At the invitation of Bishop Satterlee, he arranged and conducted the open-air services at the Peace Cross in Washington Cathedral Close, and officiated in the same manner at special Cathedral services. On October 1, 1909, at the recommendation of Bishop Harding, Mr. Priest received his first appointment as organist and choirmaster of the Cathedral, to train the boys of the National Cathedral School to form a Cathedral Choir. On June 14, 1911, prior to the opening of the Bethlehem Chapel, Mr. Priest was officially reappointed first organist and choirmaster of the Cathedral, a position he held for more than a quarter of a century.

He was the Cathedral's first and only organist and choirmaster. He was greatly beloved by all the choir boys and men. His training of boys' voices and the beauty of the music at the Cathedral services under him were noted throughout the country. Speaking of Mr. Priest, Bishop Freeman declared: "His memory will be precious always here, and every effort will be made to see that the foundations of Cathedral music he laid remain strong and stable. He was a manly man, an exemplar of the best things of character, a Christian gentleman and a great musician. His going from us is an irreparable loss."

The interment in the Cathedral was private. Mr. Priest is survived by his widow, Mrs. Edith Priest, whom he married in Washington; a brother, Robbert Priest of Vancouver, British Columbia, and a sister, Mrs. Fred Thorpe, of Alton, Illinois.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Mr. Rockwell Seeking Readmission to the Ministry.

Harrison Rockwell, who in 1933 renounced the priesthood in the Episcopal Church to become a Christian Scientist practitioner, is seeking readmission to the ministry. Mr. Rockwell, from 1930-33 was rector of All Saints' Church, New York City. He is a graduate of General Theological Seminary, and has served as rector of St. Andrew's Church, Buffalo, and also as assistant minister in the Little Church Around the Corner, New York City. Bishop Manning has appointed Mr. Rockwell as his lay chaplain. Three years must elapse from the time of Mr. Rockwell's application before his actual reinstatement.

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City Mission Society Report.

The 1934 Annual Report of the New York Protestant Episcopal City Mission Society shows that the Society gave direct relief on home adjustment aid to 3,128 families. The Society had twenty-four chaplains in city institutions who conducted 5,103 religious services. The Goodwill Industries, a division of the Society, provided 6,604 days work for 270 people. The Goodwill Industries repairs cast-off clothing and furniture, which is sold or given away to people of limited means.

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Drive Started to Mobilize Christian Opinion Against War.

A gift from the Carnegie Endowment for International Peace has started a drive to mobilize Christian opinion against war, which is under the auspices of the Greater New York Federation of Churches. The Rev. Cameron P. Hall, pastor of Christ Presbyterian Church, is chairman of a "Peace Action Committee." Twelve subcomittees will aid in carrying out the work under the direction of an advisory council of sixteen. The members include Bishop Francis J. McConnell, of the New York Methodist Episcopal Church; the Rev. Dr. S. Parkes Cadman, the Rev. Dr. W. Russel Bowie, the Rev. Dr. Henry Emerson Fosdick, the Rev. Dr. Charles Trexler, the Rev. Dr. Robert W. Searle, the Rev. Dr. Allan Knight Chalmers, the Rev. Dr. Eugene G. Carder, the Rev. Walter M. Howlett and Rufus M. Hartill, president of the Protestant Teachers' Association.

E. F. K.

NORTH CAROLINA.

Rt. Rev. E. A. Penick, D. D., Bishop.

New Burlington Mills Church is Opened.

Sunday, April 7, at 11 A. M., the new Episcopal Church, Calvary Chapel, on Piedmont Heights, Burlington, was opened for public worship by the Rt. Rev. Edwin Anderson Penick, D. D., Bishop of North Carolina. This is the first church edifice to be erected by the Lawrence S. Holt trust fund for missionary purposes in Alamance County. As such it marks one stage in the fulfillment of a vision first conceived over ten years ago.

Inspired by the example of his friend, Mr. Samuel Nash of Tarboro, and others in extending the ministrations of the Protestant Episcopal Church in Edgecombe County, Mr. Holt in 1923 set aside a considerable part of his modest fortune, "For the establishment of mission stations of the Protestant Episcopal Church," in his native county of Alamance, which had been the scene of his conspicuous business success. To insure the proper carrying out of his purpose, he made the rector, wardens and vestry of the local Episcopal Church in Burlington co-trustees of this fund. Consequently this church inaugurated work in the spring of 1931, in the rapidly growing Burlington Mills section at Piedmont Heights. Although handicapped by poor physical equipment, the work progressed so well that a resident minister took charge in 1932, and by the fall of 1934 plans were formulated for the erection of a modest church building.

Calvary Chapel is built in the best Gothic tradition of the Episcopal Church. The building committee was composed of Hobart Steele, chairman; Roger Gant, E. C. Holt, R. A. Williams and F. L. Williamson. The cornerstone was laid with appropriate ceremonies by Bishop Penick on All Saints' Day, November 1, 1934. The building, situated on a high rise of ground, is cruciform in shape, and surmounded by a striking metal cross covered with gold leaf and inlaid with grass crystals. Set in the centre of the mill community the church presents an imposing appearance from a considerable distance. The walls are constructed throughout of brick veneer with cement trim.

Memorials.

The central feature of the interior is the altar, presented by the women of the Church of the Holy Comforter, in memory of Margaret Erwin Holt, late beloved wife of Lawrence S. Holt. Under the direction of R. A. Williams, of the Alamance Lumber Company, it has been constructed of highly polished, fine-grained red gum. On the face of the altar are three Gothic panels, ornamented by carved ecclesiastical symbols, the dove, which is the symbol of the mother church of the Holy Comforter, the cross and the crown. Elevated above the altar is a narrow shelf bearing the words, 'Holy, Holy, Holy," carved upon the face. On this shelf rests the altar cross of wrought gold, designed and executed in the studios of the International Silver Company, of New York. This cross is the gift of the children of the Holy Comforter Sunday school in memory of four departed members, Atticus Haygood, Jr., John Hinsdale, Alfred Ireland and Wylie Steinbach. Accompanying the cross are twin gold candlesticks, the gift of Sally and David Eaton, Jr., children of the Rev. and Mrs. David T. Eaton, in memory of their paternal grandparents. Also a pair of altar vases, the gift of Mrs. George T. Williamson, in memory of her husband, a pioneer cotton manufacturer in this county. The altar linens were designed in the Cathedral Studios of Washington, and are the handiwork of Mrs. George Attmore of Graham.

Other memorials include a pair of alms basins given by Mrs. Hobart Steele, in memory of her late parents. Mr. Hobart Steele personally made and presented the illuminated cross on the exterior.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

The Cross the Center of Our Faith.

Put the Cross back into religion, urged the Rev. Dr. John Gass of Charleston, W. Va., in his series of Lenten noonday addresses in Chicago this past week.

"We have been so busy trying to dress our religious doctrines up in intellectually respectable clothes that we have thought far more of the outward and visible form than of the inner structure of reality," said Dr. Gass. "We have quoted poetry and sounded the heights and depths of philosophy and science, but in the end we have left people wondering and confused.

"We have in a real sense been trying to make religion too easy. We have on many occasions forgotten that a Cross is at the center of our faith. The Cross was no figure of speech to Jesus; it was a grim reality. The Cross for men today is not merely an emblem to be worn: it represents a task to be done."

Only by putting the Cross back in its proper place in religion and the world can peace and brotherhood, integrity and humaneness be brought about, asserted Dr. Gass.

* * *

Good Friday Service.

Combined with the usual Three Hour Service on Good Friday at the Church of the Holy Spirit, Lake Forest, will be the presentation of Dubois' "Seven Last Words," according to announcement by Dr. Herbert W. Prince, rector. The parish choir of twenty-five voices will render the music and the Rev. Robert Holmes will take the service. Mr. Arthur Ranous, well-known Chicago baritone, will direct the choir.

* * *

Hale Lectures for 1935.

The Praise of God through Church Music in history and practice will be the general subject of the 1935 Hale Lectures at Seabury-Western Theological Seminary, with Canon Winfred Douglas, Mus. D., D. D., according to announcement by Dr. Frederick C. Grant, president.

The lectures will be delivered May 2, 3, 7, 8, 9, 10, 14 and 17, at Anderson Memorial Chapel of the Seminary. The lectures will be illustrated partly by means of phonographic records and partly through the assistance of the A Capella Choir of Northwestern University, the student choir at the Semi-

(Continued on page 22.)

FAMILY DEPARTMENT

APRIL.

7. Fifth (Passion) Sunday in Lent.
14. Sunday (Palm) before Easter.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Monday in Easter Week.
23. Tuesday in Easter Week.
28. First Sunday after Easter.
29. St. Mark. (Monday.)

* * *

COLLECT FOR SUNDAY NEXT BEFORE EASTER.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind shall follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

* * *

COLLECT FOR MONDAY BEFORE EASTER.

Almighty God, Whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same, Thy Son Jesus Christ Our Lord. Amen.

* * *

COLLECT FOR TUESDAY BEFORE EASTER.

O Lord, Whose blessed Son, Our Saviour, gave His back to the smiters and hid not His face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same, Thy Son, Jesus Christ Our Lord. Amen.

* * *

COLLECT FOR WEDNESDAY BEFORE EASTER.

Assist us mercifuly with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given us life and immortality; through Jesus Christ Our Lord. Amen.

* * *

COLLECT FOR THURSDAY BEFORE EASTER.

Almighty Father, Whose dear Son, on the night before He suffered, did institute the Sacrament of His Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of Him, who in these holy mysteries giveth us a pledge of life eternal; the same, Thy Son Jesus Christ Our Lord, who now liveth and reigneth with Thee and the Holy Spirit ever, one God, world without end. Amen.

* * *

COLLECTS FOR GOOD FRIDAY.

Almighty God, we beseech Thee graciously to behold This Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross; Who now liveth and reigneth with Thee, and the Holy Ghost ever one God, world without end. Amen.

* * *

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

* * *

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shephrd Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

* * *

COLLECT FOR EASTER EVEN.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died and was buried, and rose again for us Thy Son Jesus Christ Our Lord. Amen.

* * *

BALLAD OF THE BRAVE CAPTAIN.

Upon the hard highway
Where I did walk alone
I met a Brave Captain
Methought that I had known:
Wounded he was and weary,
Yet made he no moan.

"What is your quarrel, Captain,
And who hath done you wrong?
For they shall suffer in their pride
Who war against the Strong."
"They war against themselves," he said,
"And they have suffered long."

"Who are your foes, Captain,
For whosoe'er they be
Black wrath hath mingled with my blood
This piteous thing to see."
"Then you are of their fellowship,
And not of mine," said he.

"Where are your comrades, Captain,
Who plighted troth with you:
Of all that brave army
Here are left but few."
"They turned again homeward."
(He looked me through and through.)

"Captain, what are these thorns,
What is this cross you bear?"
"This is my standard, brother,
And this the crown I wear;
We storm the heights at Calvary . . .
Will you be with me there?"

—R. A. Reynolds.

* * *

Our Opportunity in the Holy Land.

The extraordinary opportunity which the Anglican Communion has in the Holy Land to exert a quiet but powerful influence through Christian education, is shown by the fact that with Palestine under British mandate, complete freedom exists for Christian schools. This situation, as Bishop Graham-Brown points out, "forms a striking contrast with the increasing tendency in surrounding countries to use education for nationalistic ends and to place limitations on other than government schools." In Turkey and Persia and Egypt mission education has been considerably hampered.

The principal secondary schools in the Holy Land, both for boys and girls, are Anglican. Some of them are forced to refuse pupils for lack of space. There is a demand, especially among Moslems, for education that is Christian in standard and quality.

"While the main function of our schools," the Bishop writes, "must be the building up of the Christian Church, a second function, that of witness to Jew and Moslem of the Christian way of life, is ours today in increasing degree, and must not be disregarded."

All of which adds to one's appreciation of the Good Friday Offering which helps to support the Church's work in the Holy Land.

* * *

THE TAPESTRY WEAVERS.

The following poem, by Dr. A. G. Chester, has as wonderful a history as the man who wrote it. It has been published in all of the modern languages, including Hindustan, Chinese and Japanese. It appeared first in the Century Magazine. Dr. Williamson of London (Lit. D., Oxford), has issued hundreds of thousands of copies of it in leaflets, having gone to press with it four times last year. The University of Tokyo gave it out for interpretation to four hundred students who were asked to send Dr. Chester their interpretations.

Let us take to our hearts a lesson—no
lesson could braver be—
From the ways of the tapestry weavers
on the other side of the sea.

Above their heads the pattern hangs, they
study it with care,
And while their fingers deftly move, their
eyes are fastened there.

They tell this curious thing besides of the
patient, plodding weaver;
He works on the wrong side evermore,
but works for the right side ever.

It is only when the weaving stops, and
the web is loosed and turned,
That he sees his real handiwork, that his
marvelous skill is learned.

Ah, the sight of its delicate beauty, how
it pays for all his cost;
None rarer, daintier work than his was
ever done by the frost.

Then the master bringeth him golden hire,
and giveth him praise as well,
And how happy the heart of the weaver
is, no tongue but his own can tell.

The years of man are the looms of God,
let down from the place of the sun,
Wherein we are weaving ever, till the
mystic web is done.

Weaving blindly, but surely, each for
himself his fate—
We may not see how the right side looks,
we can only weave and wait.

But, looking above for the pattern, no
weaver hath need to fear,
Only let him look into Heaven, the Perfect Pattern is there.

If he keeps the face of The Saviour forever and always in sight,
His toil may be sweeter than honey, his
weaving is sure to be right.

And when the work is ended, and the web
is turned and shown,
He shall hear the voice of The Master, it
shall say unto him, "Well done!"

And the white winged angels of Heaven,
to bear him thence shall come down;
And God shall give him gold for hire—
not coin, but a glowing crown.

* * *

A Prayer for Holy Week.

Blessed Lord, Who for our sakes was content to bear sorrow and want and

death, grant unto us such a measure of Thy Spirit that we may follow Thee in all self-denial and tenderness of soul. Help us by Thy great love to succour the afflicted, to relieve the needy and destitute, to comfort the feeble-minded, to share the burdens of the heavy-laden, and ever to see Thee in all that are poor and desolate; through Jesus Christ our Lord. Amen. —Bishop Westcott, 1825.

* * *

HYMN.

"He was wounded for transgressions, he was bruised for our iniquities."—Isaiah 53:5.

I have come to Thee my Saviour,
Jaded, weary, sick and worn;
Knowing Thou would'st not forsake me,
Feeling sanguine, unforlorn.

With my eyes fixed on Golgotha,
See Thee hanging on that tree,
With Thy pierced sides ableeding,
With the blood Thou shedd'st for me!

Still I come to Thee my Saviour,
Plodding, plodding wear'ly on;
Asking grace to ever serve Thee,
For that grace Thy cross has won.

When I leave this world of sorrows,
To await Thy just decree;
All my hope's on Thee Redeemer,
For 'twas built on Calvary.

—Arthur E. Smyth.

(Tune of "Guide Me, O Thou Great Jehovah.")

* * *

For the Southern Churchman.

GOOD FRIDAY.

Rev. Upton H. Gibbs.

Humanity's Atonement.

On Good Friday, we thankfully commemorate the death of Our Lord, whereby He made atonement for the sins of all mankind. The idea of an atonement in order that sins may be forgiven, especially one of a vicarious nature, is sharply criticized by some, as unnecessary, unreasonable and unjust.

We who hold to this belief of a vicarious atonement, should consider whether we can give a reason for the faith that is in, and whether it can be justified.

Let us test it by Scripture and human experience. That the Scriptures are emphatic that "Christ died for our sins," and thereby effected an atonement for them cannot be denied. This atonement was predicted in and foreshadowed by solemn and sacred rites in the Old Testament and consummated in the New.

Its record runs like a scarlet cord throughout the whole Bible from Genesis to Revelation. It is the heart of the early Christian liturgies and the inspiration of the first and all subsequent heralds of the Cross. Those who object to it, must account for this fact. Somehow it has appealed to the universal consciousness of mankind with a tremendous regenerating force.

Then, when it comes to human experience, we find it falls in line with it. For forgiveness is no arbitrary matter, but is governed by certain principles or law. The correlative to forgiveness is forgiveableness. The latter on the part of the offender, involves repentance, acknowledgments, conversion and atonement. Then, given these, forgiveness is the natural response, and at-one-ment follows on atonement.

So the mother withholds open forgiveness to her child until he says he is sorry and tries to make amends for his fault. And so on up to the gravest offenses before there can be pardon and reconciliation, confessions, restitution and amendment are requisite conditions. It is to be noticed, however, that the atonement is in proportion to the gravity of the offense, and that when restitution and atonement are beyond the ability of the offender to make, such can be done for him by those who by their relationship to him, can act for him, as a parent for a child and vice versa.

The vicarious atonement made by Jesus Christ for us men and our salvation, is in strict accordance with this law. Why it involved His Precious Death, and how it can be rightly accepted for and by the human race are other and profound questions, that we do not now consider.

Those of us who believe and trust in it, need not feel disturbed by criticism, and shaken in our faith. What else can take its place? It is the hope and assurance of our plea for forgiveness on earth, and the theme for the thanksgivings of the redeemed in heaven.

* * *

The Authority of Conscience.

We live completely according as we live in harmony with conscience. The authority of conscience is the supreme authority throughout life, transcending the authority of convention, of institutional religion and of reason. It is the Voice of God within the soul, the direct inspiration of the Holy Spirit, and, as such, many challenge the pronouncements of social morals, of church traditions and of rational thought. And it is always in conflict with inclination. The path of duty, so clearly indicated by conscience, is ever the path of difficulty, socially and personally, and, although it is not generally the path of glory, it is certainly the path of inner peace. Those who have contributed most towards the moral and spiritual progress of mankind are those who have uncompromisingly carried out their duties as revealed to them by conscience. Had Jeremiah, for example, gratified his inclinations, he would have declined the role of prophet and lived in pleasant obscurity. But conscience effectively prevented him from ignoring duty: "I said, I will not make mention of Him, nor speak any more in His Name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and could not stay." St. Paul also experienced this inner drive: "Necessity is laid upon me: woe is unto me, if I preach not the Gospel!" And how often did Jesus use the word "must": "I must preach the Gospel"; "I must be about my Father's business"; "I must work the works of Him that sent Me." Duty, then, is more than a personal code of ethics; it is the divine necessity laid upon the soul of man through conscience, and the peace and happiness of that soul are utterly dependent upon the manner in which duty is fulfilled. —Rev. R. A. Hunt, in Canadian Churchman.

* * *

The Precious Pearl.

A wholesale pearl merchant visits a famous pearl fishery, in search of a distinctive "find." His search is finally realized by discovering a pearl, pure, precious and perfect; nothing like it ever before had been seen by the eye of the expert. He resolves to have it, even though he must sell everything he has to obtain it; which he does and carries off the coveted prize. Now, as to the intepretation: By some the "pearl" is said to symbolize Christ, whom the sinner buys by selling all that he has. But as pearls are taken out of seas, which is a symbol of the Gentile nation, the type is not that of Christ, at all, but of the Church which He "loved and gave Himself for." What a superlative estimate Christ here as elsewhere places upon the Church! What a perfect picture we have in this parable of the Merchant Prince who set himself the task of transmuting the pearl into an unearthly magnificence and an immortal glory!—Methodist Protestant Recorder.

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FOR THE CHILDREN

For the Southern Churchman.

BRANCHES OF PALM.

Martha Young.

"Behold the World Gone After Him":
Oh, World, would you go forth today,
All nations, lands from rim to rim,
Go forth and follow in His Way:

Then would there be no One-man-wealth
Whose weight breaks up his country's peace,
No greed—from need snatched as by stealth;
Earth's misery would find release.

For the Southern Churchman.

* * *

THOSE RECTORY CHILDREN.

Chapter XV.

M. L. G.

"Good, Winnie, very good! You have a fine eye for color."

Winnie and Miss Sarah sat on camp-stools on the slope of a pasture about a quarter mile back of the house at Ivanhoe. A rocky ledge lent support for stools and materials. Miss Sarah had made outlines for each of the scenes before the, the brook a few feet below, with its thin line of aspens, the rising land across, and a distant flock of sheep on the hillside beyond.

"I love it!" Winnie said, her cheeks flushed with the cool spring air and the praise together. "It seems as if I just can't paint it in quick enough—you don't put in each sheep, do you, Miss Sarah?"

"No, it's your imagination that helps the eye to distinguish the sheep. Now, if you'll put in just what the eye sees, and get your effect of distance, the one who sees the picture will be able, with his imagination, to see the flock for himself."

"I don't know why I should want to use purple," Winnie said, after a busy silence; "I know it's really green, and a few gray rocks—and that color of water—but I keep wanting to put purple, or this violet—"

"Put it in! Put it in! Don't mistrust your eye, child."

Miss Sarah was still at work when Winnie looked up from her sketch.

"I think I'll stop now, Miss Sarah—the real trees are so soft and indistinct—and if I do more to mine they'll look too old, or stiffened someway."

"Let me see. Put it against the rock there, not too close. Well, child, you have caught it. I declare! Here, give me five minutes—" she stopped, going back to her own sketch.

"All right now, that's the best I can make of it. Put this alongside. Now we'll step back—cup your hands around your eyes, child. We're in a picture gallery. To the right, ladies and gentlemen, a landscape in oils by Miss Winifred Duncan, the rising young artist of The Rectory. To the left, the same scene by a doddering old lady, Miss Sarah Trent of Ivanhoe."

"Don't call yourself such a thing, Miss Sarah!"

"Well, child, I'm delighted you've eclipsed your teacher. And that you have. There's life and motion in your sketch—the shadows just right, and the water seems alive."

"But yours is smoother, Miss Sarah."

"And the worse for it. Well, let's gather up our traps and get back, Alice'll be wondering what's gone with us."

"Miss Sarah," Winnie said as they went back to the house, "you really made lots of my picture, too, you drew it for me. I only colored it."

"To tell the truth, Winnie, we have hold of this thing by the wrong end. You should have a course in drawing—proportion, scale, line, that sort of thing. Here you're taking a finishing course when you haven't had the elementary work! After dinner, we'll do a bit with just pencils, shall we?"

"Oh, yes, if it won't tire you."

"Well, I'll have my nap and you can play about as you like; then at four we'll be ready for the next lesson. You mustn't start back till after tea. I won't give up my girl until I have to!"

Winnie skipped along at Miss Sarah's side, wondering how she had ever been afraid of so delightful a person. How pleasant life was again! Claire growing better daily—soon to come home, and with a real hope of being strong and well some day; Kent recovering as well as could be hoped; Aunt Mollie so kind and so cheerful, turning out spring dresses for her—and one or two for Claire, who had worn only wrappers since babyhood. Philip well and happy and no more than usual full of mischief; David—but there Winnie's face clouded. Something was wrong with David. He was the most steady and least "fussy" person in the world; what could have happened to David to make him restless and cross?

"I wish I knew," thought Winnie, as she and Miss Sarah crossed the kitchen garden, with its rows of winter vegetables, "but the thing to do is not to let little things happen to bother him. Then Father'll come and make it right for David.

Dinner was a more stately meal than Winnie was used to at home; she had spent many days at Ivanhoe before, but always with some of the others of her family, and she felt a sense of relief when Miss Alice rose.

"We'll have coffee in the sitting-room, 'Gustus You won't have a tiny cup, Winnie? Then let's find a book, and you can have the sun-room to yourself. Have you read 'Waterbabies'? Here it is—poor little Tom, he was a chimney-sweep, you know."

Winnie spent a pleasant hour in the sun-room, which was really the glassed-in south end of the broad verandah. It was filled with great ferns that spilled of their long fronds in green water falls. There was a scent of fresh earth and growing plants. Fuchsias and geraniums pressed rosy blossoms to the windows; two bright parrakeets gossiped together in their cage.

"Here, climb on the couch here. Put plenty of pillows under your head—mustn't lie flat to read. I'll just throw this rug over you, honey, and open a window or two."

Winnie found Tom's sorrows interesting enough; but they presently began to mingle with the chatter of the parrakeets, the green cascades of fern, the slowly moving shaft of sunlight along the wall. When Miss Sarah came back she had had an hour of sound sleep.

"That's right! Just what you needed. It's too cool to go out for our lesson. We'll just sit here. Let me see—this cracked pitcher Alice potters about with in here, and a trowell. I'll place them, so, on this low table. That's enough for one lesson."

They worked until darkness overtook them. Winnie found it harder than painting, but just as absorbing, and she had the reward of feeling that she had made real progress.

"But you surely have the better drawing this time, Miss Sarah!" she said warmly.

"Yours looks smudgy, to be sure, but you've improved, that's the point!" Miss Sarah answered, much pleased with her pupil. "Now, every day, copy some simple object—a book, or two at different angles, a lamp with simple lines, a jar or crock. And save them all for me."

"I will—I'll have fun doing them!"

"I hope so. Ah, here's 'Gustus with supper. I had it brought in here, for Alice was out to Ladies' Aid, and went on to Miss Parmenter's."

Supper was good after the work and Winnie enjoyed sitting at the little wicker table, munching cinnamon toast and listening to Miss Sarah's talk of painting and artists.

"I fell back on china-painting, myself," she ended, "but I see something bigger ahead for you. Now bundle up, honey, for I promised to have you back by seven. There'll be other days of smudges for us."

"Oh, I do hope so, Miss Sarah!" Winnie answered, and the compact was sealed with a quick little kiss on Miss Sarah's hand, that spoke all the thanks Winnie could not express, for the happiest day she had known since Mother had gone.

* * *

For the Southern Churchman.

MITE OR MIGHTY BOX?

Dorothea L. Bussingham.

Oh, Lenten Box! so weak, so small;
What good are you? Can you help at all?
You're really only a tiny mite,
Can you ease burdens, or make things right?

'Tis not my shape or width or height;
But what's in me; why even the tiny mite
When given in faith with a little prayer
Makes me mighty! Won't you do your share?

* * *

A Leaf Tells the Story of Its Life.

I was a small leaf. I had hundreds and millions of brothers and sisters; I had so many that I did not know them all. My mother was a great oak tree. I made my first appearance in March; a thin transparent veil of green. Every small vein seemed to push outward from my thin body. A tiny straw could have ruined me for life. I could not understand speech at first, but as I grew older, and became stronger, I began to understand mother's whispering language.

When I was very young she sang sweet, caressing melodies as the warm, spring wind blew past. I loved the wind; it made its warm-cool flight over the earth knowing or caring not where it next would travel because it promised all the same. I loved the sun; I loved to dance and play in the sunlight. I loved to hear my mother whisper and sing to us. She sang and whispered not only to us, but to all the world, and those who cared to listen heard. Later in the summer she became quieter; she told us little or nothing; she seemed to rest and enjoy the peacefulness of the forest. She did not sleep. The sun sent hot rays upon us and scorched our leaves. We turned from a soft green to a dark brownish green. Two birds made their nesting near to the place where I lived. Sometimes I helped to keep the hot rays of the sun from reaching the little birds.

My life was not all happiness. I had many worries and troubles. During the summer a great hailstorm came. For months I thought the wind would carry me from the tree. I fluttered wildly in the terrible storm. Then suddenly a great lump of hail tore through my body. This was my first scar. How I hated it! But after it healed up I was happy again although now I was afraid of the clouds.

Fall came slowly on. Across the great

fields were farmers harvesting their crops. The earth was turning in its color to a soft brown. One cool night mother tree said: "Dear leaves, you're going to be separated from me. Jack Frost will be here tonight. He'll dab your coats up with colors of gold and red and brown paint. The earth will turn white, but this soon will melt and go away. Your coats will never turn back to green. The wind will grow cold; your stems will turn brown and weaken. The north wind will soon call you, and you must go and follow it. Do not fear or refuse, for if you stay with me you'll not be beautiful and will accomplish nothing."

I wondered what I could accomplish. I immediately made up my mind to go, but you may be sure I hated to leave my mother tree. The next morning I had the most beautiful coat. I thought I was the handsomest of all the leaves. Now I did not even hate that awful scar. I knew the time would soon come when I'd leave. I wondered what I should do when I would reach the earth. The beautiful birds were gone. I was glad because I knew they had gone to warmer regions.

The wind came. It was cold and blew from the North. Mother tree whispered as the wind blew through her branches, "Go, go, go!" I, after some time, went gaily flying into the frosty air. I went high above the trees, twirling about, and fluttering as I went. At last I dropped close at mother tree's side. Many other leaves dropped with me to the ground, and I knew that I had settled where I would probably rest for life.

The days began to get cold and bitter. Mother tree stood bare. For a while she still talked to us, and then, she went to sleep. After a long year of hard work why shouldn't she rest? I could not sleep until a great sheet of snow covered me.

Now I am a different thing. I'll live throughout the ages to come. My coat again has changed, until I am the color of earth. Every year I will watch my mother and listen to her until I am buried under other leaves under the depths of soil. But this makes me happier than all. I help to form the foundation that my great mother oak tree rests upon.—Martha Eubank, in Western Recorder.

* * *

The Little Girl With the Crooked Back.

Inez whimpered when she came in sight of the new schoolhouse, and clasped her mother's fingers tightly. She dreaded facing a room of strange children. The boys and girls in the other school had made fun of her crooked back. Of course these boys and girls would do the same. Inez cried softly to herself.

But no one stared at her as she passed through the playground, and the teacher in the second-grade room was sweet and kind.

A little girl with heavy brown curls hung up her hat for her. Another girl showed her where the bubbler was, and how to turn the knob so as to get a good drink of water.

At recess Inez had usually sat alone in her seat, but today Rose and Ethel —she had heard the teacher call their names—helped her down the steps and chose her to be the first one to throw the bean bags. At noon Ethel held her coat for her, while Phylis, a little red-headed girl, tied her shoestring, which had become loosened.

And instead of walking home alone, hippity-hop, hippity-hop, five or six girls came along with her, and they walked slowly, so that Inez did not get out of breath once.

"Oh, mother, I love school!" shouted the little girl with the crooked back.

"I thought you didn't like to go to school, dear?" asked Aunt Anne.

The little girl with the crooked back looked up from a large piece of bread and butter.

"Every girl in the school was kind to me," she smiled, "and Ethel and Rose say they are going to call for me every morning. Oh, yes; I love school."

And the happy little girl with the crooked back took another bite of the bread and butter.—Selected.

* * *

Fiery Eyes.

Lewis Marshall was walking along from school with the other children. All at once he stopped. Ahead of the children was a big black creature. Lewis scrambled over the wall and started toward home across lots. The other children began to shout and laugh.

"Scared cat! Scared cat!" they called after him.

But Lewis did not stop. He was ashamed of himself, but he kept on running. A long time before when Lewis had lived in town he had been bitten by a cross dog. Now, every time he saw a dog he ran. He did not blame the other children for laughing at him. He knew that he was the only one of his playmates who was afraid of Farmer Smith's big Newfoundland dog, Rover.

"Rover won't hurt you, Lewis," Rosy Smith had told him over and over. "He just comes out in the road and waits for the children because he likes to be petted, and because they save cookies for him."

And now as he scampered across lots, Lewis could hear the funny little sharp barks Rover always made when the children coaxed him to "speak" for the cookies and crusts of bread they brought him in their lunch boxes. Rover had no idea that Lewis was afraid of him. He would open his great red mouth and bark as joyful a welcome to Lewis as to any of the other children.

Another thing Lewis was afraid of was the dark. Sometimes it worried his father and mother to see how timid he was. He would not go out into the dark kitchen after a drink of water when the family had gone to bed, and he disliked to go down in the cellar after vegetables for his mother because the corners of the big cellar were always dark and shadowy. Every evening he hurried into the house just as soon as it was twilight.

Tonight he hurried in as usual and left the wood box only half filled because he did not want to go out again. His mother was putting supper on the table. In a few moments she lighted the big lamp, and the family sat down to supper. Lewis had just finished when there came a queer, muffled squawk from the barnyard. Some of the hens had a bad habit of going to roost in the wagon shed and in a big tree near the shed. Every night Lewis' father had to go and put them in the henhouse.

"O dear, something is after my chickens!" said Mrs. Marshall. "Do go and see what it is, Lewis. Maybe it's a stray dog or cat."

Lewis' heart began to pound. He did not want to say he was afraid, but he was. "O mother, I—I don't want to go out tonight," he faltered.

Mr. Marshall looked at him sternly. "Lewis, it is time you were getting over being such a baby," he said firmly. "Some time something really bad might happen, and you would be needed. I don't want you to prove a coward in a time of emergency. You must learn to conquer your fear of the dark and of other foolish things now. Go and drive away whatever is anoying the chickens."

Lewis did not dare to disobey. He knew his father was right. Opening the door he went swiftly across the yard. He could see the outlines of the barn and the wagon shed and the big tree. Perched high up on one of the limbs of the tree was a little huddle of white forms. Lewis knew that this little white bunch must be several of his mother's Leghorn chickens. But he could see nothing else. No stray dog or cat was in sight anywhere. He was just about to turn around and go back to the house when his heart almost seemed to stop beating. On the barnyard gate was a big, dark form. As he stared at it it turned its head. A pair of great round, fiery eyes looked at him. With a wild yell of terror, Lewis whirled and rushed back toward the house.

"O, father, father, come quick!" he shouted. "There's something with great, dreadful eyes on the barnyard gate. I think it must be a mountain lion."

"Nonsense!" exclaimed Mr. Marshall as he hurried out. "There hasn't been a mountain lion around here in years. Where is it?"

'There," quavered Lewis, pointing. "See its terrible eyes?"

Mr. Marshall began to laugh. "Come here, Lewis," he said. "Come and take a closer look at your mountain lion."

As he spoke the big form rose. As silently as a snowflake a great, brown bird drifted over Lewis' head and disappeared in the direction of the woods.

"Why, it's an owl!" exclaimed Lewis in amazement. "A great brown owl!"

"He probably flew into the tree near the chickens and disturbed them," said Mr. Marshall. "He was only out house hunting a little early. He is a good friend, and we need him to destroy the field mice. There's a good deal of difference between a mountain lion and an owl, isn't there, Lewis?"

Lewis swallowed hard. "I'm sorry I made such a racket," he said honestly. "The next time I'm frightened I guess I'll stop and see what I'm running from. And tomorrow I'm going to ask mother for an extra cookie for Farmer Smith's big black dog. Rover always comes out to meet us when we're coming home from school, and the children save things for him."

The next morning Lewis' mother gave him two cookies instead of one. "A dog as big as Rover can eat two cookies easily," she told Lewis.

And Rover proved that she was right. He gave two gulps, and the cookies were gone. Then he licked Lewis' cheek with his big tongue.

"Rover's saying, 'Thank you'," laughed Rosy Smith gayly. "I think he's glad that you aren't afraid of him any more."

And from the way Rover wagged his tail Lewis thought so too.—The Christian Advocate.

* * *

For the Southern Churchman.

THE DAYS.

Maude F. Mumma.

The days tumble over themselves to show
The months and the years just where to go,
They have no thought of time nor space,
And tarry not in any place.

But run along and beck and call,
First to summer, then to fall;
Then at winter's bold behest,
Springtime asks the days to rest.

"No such thing," they quickly say,
And lightly dance along their way;
But where they're going. I do not know,
The days don't either—isn't it so?

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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DEATHS

HOLMAN: MRS. ANNA GALT HOLMAN, eighty-five, widow of the late William H. Holman, died March 10, 1935. She was one of the oldest members of Grace Church, Bremo Bluff, Va., and was actively interested in the erection of both the old and new Church buildings there.

MRS. MARTHA VIRGINIA BELL.

In Waynesboro, Virginia, on February third, after a long period of ill health, the beautiful spirit of MARTHA VIRGINIA BELL went home to its Maker.

For months her brave, patient spirit struggled with pain and suffering. No murmur escaped her—only love and consideration for those who ministered to her. Then came her happy release and rest.

Through a long life of loving kindness to others she endeared to herself a large circle of devoted relatives and friends. Earth is sadder for her going, but Heaven has gained a bright and beautiful spirit.

The widow of Major H. M. Bell of Staunton, she rests by his side in Thornrose Cemetery, that city.

Peace to her soul.

REV. FREDERICK H. STEENSTRA.

THE REV. FREDERICK HENRY STEENSTRA, rector of St. Mark's Church, of Mauch Chunk, Pa., passed quietly and peacefully into life eternal on Tuesday, April 2, at 4:30 P. M. at the entrance to the chantry of the church.

An honored and beloved citizen has left the community that sorely needed him. His connection with Mauch Chunk has been for twenty-five years—first as a visitor and for the past eight years as a resident.

Mr. Steenstra was born at Cambridge, Mass., the son of Peter Henry Steenstra and Susan Brown Steenstra.

He was graduated from Harvard University in 1900 with the degree of A. B. and in 1904 with the degree of A. M.

In 1905 he received the degree of Bachelor of Divinty from Episcopal Theological School.

Surviving are his widow, Elsie V. Steenstra, two sons, Edward F. Steenstra, Westbrook, Conn.; and Walter H. Steenstra, of Austin, Texas, two sisters, Misses Mary and Isabel Steenstra, of Cambridge, Mass., now visiting in California.

Funeral services were held in the church Friday morning, April 5 at 11:00 o'clock.

MRS. MARY BYRD DIMMOCK.

Entered into Life Eternal, on March 20th, in her eighty-eighth year, MARY BYRD (SELDEN) DIMMOCK, widow of the late William Courtney Dimmock. She was the daughter of the late Robert Colgate Selden and Courtnay Warner (Brooke) Seldon. Burial was in Greenmount Cemetery, Baltimore, Maryland, beside her husband. A charming personality, unselfish almost to a fault, she was controlled entirely by her Christian Faith. A devoted mother, an earnest (Churchwoman), Christian with her whole life woven around her home and her Church, she was an inspiration and a blessing to all who knew her.

Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

J. K. M. L.

AN APPRECIATION OF

The Ven. James Solomon Russell, D. D., LL. D., D. C. L.

by

Thomas J. Powers, Jr., Peekskill, N. Y., Member of the Board of Trustees of St. Paul Normal and Industrial School, Lawrenceville, Va.

A great and good man has entered Paradise. JAMES SOLOMON RUSSELL was born in Mecklenburg County, Virginia, December 20, 1857. He was, therefore, in his seventy-eighth year.

Mr. Russell was the first student and graduate of the Bishop Payne Divinity School at Petersbug, Va. In fact, as I understand it, the school was started to educate him for the ministry of the Episcopal Church.

After young Russell was graduated, completed his deaconate and was priested, he settled at Lawrenceville, Va., fifty-three years ago last month. Being energetic and progressive and not satisfied as some of the young clergy are today with doing ordinary missionary work, this man wanted to do more. So in a small way he started a school for the children of his race. His only assets were faith in God, energy and nerve. I use nerve in its best sense.

Those who have known St. Paul's School from its infancy know how well its first principal accomplished his intentions. Nearly a half century ago there was only one small building. Today there are a large brick chapel, the gift of the Woman's Auxiliary of the Diocese of Long Island; substantial dormitories; a hospital; administration buildings; school buildings and residences for those of the faculty who are married. There is also a farm of 1,500 acres which produces much of the necessary food for the boarding students.

It was a privilege and an honor for the writer of this article to be elected a member of the Board of Trustees of the school in 1924.

To know Dr. Russell was to love him. He was a man of personal magnetism, quiet disposition and of keen intellect. He loved the school which he started to such an extent that when he twice had an opportunity of being a bishop of the Church of God, he declined, preferring to remain for life with the work he had commenced many years before, with nothing but faith as an asset.

The Virginia Theological Seminary conferred upon him the degree of Doctor of Divinity. He was the only one of his race who received a degree from this institution. LL. D. and D. C. L. came to him from the College of Liberia.

Seven years ago the Harmon Foundation awarded him the Harmon Medal for achievement and leadership of his race.

The County of his birth (Mecklenburg) and that of his adoption (Brunswick), together with the entire Commonwealth of Virginia, owe to this Godly man, born of slave parents, a debt of gratitude for the education and advancement of many thousands of the Negro race.

It was not my privilege to have known Mrs. Russell, as she departed from this life in early 1920, but I do know that she was a real helpmate for her husband.

As honorable old age approached, Dr. Russell was made, in 1929, principal emeritus by the Board of Trustees. His eldest son, the Reverend J. Alvin Russell, a worthy son of a worthy father, was made principal.

Few men, regardless of race, have achieved so much as this one. For nearly five decades he watched over this school and has seen it as an infant grow into a youth and then achieve manhood.

Well done, thou good and faithful servant. Enter thou into the joy of thy Lord.

CHURCH INTELLIGENCE.

(Continued from page 17.)

nary, and Mr. Lester W. Groom, F. A. G. O.

Among the choirs to be heard through records are those of Dijon, Serlin, Paderborn, Munich, Westminster and York Cathedrals; Westminster Abbey, and the Benedictine Abbeys of Solesmes, Beuron, Ampleforth and Montserrat; the Sainte Chapelle and the Russian Cathedral, Paris, and the choirs of New College, Oxford, and St. George's, Windsor.

In his lecture, Canon Douglass will trace the foundation principles of Church Music, the music of the Eucharist before the Reformation, since the Reformation, Anglican Office Music, the Liturgical Hymn, Anglican Electic Hymnody, and reforms during the last century, largely consequent upon the beginning of the Oxford Movement.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Luncheon Graced by Three Bishops.

Three Bishops graced the luncheon on Thursday, April 4, in Detroit, at which the host was the Rt. Rev. Herman Page, D. D. The guests of honor were Bishop George Craig Stewart of Chicago, and Hayward S. Ablewhite of Marquette, and thirty of the clergy of the diocese attended. Bishop Stewart was in Detroit as the noon-day speaker for the Detroit Council of Churches, and Bishop Ablewhite had been spending a week or two in assisting Bishop Page in conducting his numerous Lenten Confirmations.

* * *

Round Table Fellowship: Six Other Denominations Represented.

The annual Lenten Round Table Fellowship, sponsored by the Department of Religious Education of the Diocese of Michigan, held in Detroit, closed on Monday evening, April 8, after a successful season. More than 200 men and women attended, including not only Episcopalians, but representatives of six other Christian denominations. The weekly program was composed of a brief chapel service followed by dinner, an after-dinner address, and two class periods in each of which were offered two courses. The leaders included clergy of the diocese, clergy of other denominations, Bishops, College professors and religious education experts.

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Musical Rectors Are Fine.

We often hear of parsons exchanging pulpits, but we hear more rarely of choirs cooperating in the way that some are doing in this diocese. The Rev. Warren A. Seager, rector of Emmanuel Church, Covington, directs his own choir and also takes a prominent part in various concerts, etc., in Covington.

Especially interesting at present is the announcement that the choir of Emmanuel Church, Covington, will join with that of St. John's, Roanoke, of which Mr. Donald McKibben is organist and director, in the rendition of Gounod's "Redemption" at St. John's on Palm Sunday night, and on Good Friday night the two choirs will render the same oratorio at Covington.

Mr. McKibben, with his boys' choir from St. John's, has recently taken the choir to sing at a CCC Camp about thirty miles from Roanoke, and at Christ Church in Blacksburg.

T. A. S.

Personal Notes

Bishop Strider of West Virginia was the Lenten preacher at the Chapel of the Good Shepherd at the General Theological Seminary, New York, last week.

The Rev. Frederick W. Leech, for the past seventeen months assistant to the vicar at the Chapel, 415 East Thirteenth Street, New York, has resigned to take effect April 7. Mr. Leech is leaving to take new work as assistant to the rector of St. Andrew's Church, Ann Arbor, Michigan. Mr. Leech is a native of Philadelphia and a graduate of the Philadelphia Divinity School.

Clerical Changes.

The Rev. Lee W. Heaton, who for the past few years has been rector of two mission churches in St. Louis, Mt. Calvary and Holy Innocents, has accepted a call to St. Stephen's Church, Grand Island, Nebraska, and has left with his family for their new home.

The Rev. Henry J. Simpson was restored to the ministry on March 30; he had been deposed in 1922 at his own request. Mr. Simpson is serving in the Diocese of Michigan as missionary-in-charge of St. Andrew's, Flint, and St. John's, Otter Lake, and as rector of Grace Church, Lapeer. He is living in Flint.

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THOUGHTS for the THOUGHTFUL

"If we worry we do not trust; if we trust we do not worry."

A man's troubles begin when he is free to do as he likes.—Huxley.

God who is unintelligible when thought of in a room or a library, will become known when one loves people. —Kagawa.

"Of all that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own."

Don't think that we're put here to overcome the world; but we are to be of good cheer, because He has overcome it.—Bishop Collins.

In the shadow of the Cross there is no such thing as defeat; what seems so is only cowardice.—Sherer.

In face of the many needs of a sick and weary world, it is not for the Church to mark time.—Bishop Schofield.

Such only do we know and see;
Starlight and evening mystery,
Sunlight on peaks and dust-red plain,
Thunder, and the quick breath of rain,
Stirring of fields and all the love things
That season after season brings;
Young dawn and quiet night
And the earth's might.
But all our wisdom and our wisdom's plan
End in the lonely figure of a Man.
—Maxwell S. Burt.

The mind, which is immortal, makes itself
Requital for its good and evil thoughts.
—Byron.

Happiness is the flower of duty.—Phillips Brooks.

"The first stage of morality is," said Canon Streeter, "not to reform the world, but to do one's duty."

The best work is generally done without any thought of recognition or applause.—Bishop Johnson.

Not in soft speech is told the earthly story,
Love of all loves! that showed Thee for an hour;
Shame was Thy kingdom, and reproach Thy glory,
Death Thine eternity, the Cross Thy power.
Yea, He arose, yet first He had descended,
Plunged like a man into the deep of birth;
Have not we also with our glory blended
Night and dishonour and a weight of earth?
—Selected.

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Vol. 100. RICHMOND, VA., APRIL 20, 1935. No. 16.

WE ARE SAVED BECAUSE CHRIST DIED



WE ARE SAVED BECAUSE CHRIST LIVES

Be not affrighted; ye seek Jesus of Nazareth which was crucified; He is risen; He is not here.--*St. Luke 16:6*

EASTER SUNDAY.

LETTERS TO THE EDITOR

Fair Play to the Student Christian Movement.

Mr. Editor:

By some unfortunate mistake there appears in the frontispiece of the April "Spirit of Missions," a mis-statement sufficiently serious to call to general attention.

Under the photograph of the Archbishop of York it is stated that he "will visit the United States next December upon the invitation of the Presiding Bishop. While in America he will also visit some university centres."

In the early summer of 1934, one of the officers of the Student Christian Movement, the Rev. Dr. Van Dusen of the Union Theological Seminary, New York, waited upon the Archbishop and invited him to attend and to address their quadrennial meeting, to be held in December, 1935, at Toronto, and also to visit several universities in Canada and in the United States. After His Grace accepted this invitation, the officers of the S. C. M. notified the authorities at "281", intimating that if it were desired he would be available for Sunday preaching engagements. This was done chiefly as an act of courtesy to his fellow-Churchmen. A secondary motive was that such engagements might help defray the expenses of his trip. Naturally, our national office jumped at this chance and immediately began scheduling appointments—so many more of them, in fact, that the S. C. M. people expected as to jeopardize their plans seriously.

The inference drawn from the caption under the Archbishop's photograph is that the original invitation for a visit to this country came from the Presiding Bishop, and that subsequently His Grace was, as it were, loaned to a few universities. This is so obviously wide of the facts, and so unfair to the Student Christian Movement officers, to whose courtesy we shall owe any engagements he may fill in our pulpits, as to call for correction.

A. C. Zabriskie,
Professor, Virginia Theological Seminary.

* * *

Archdeacon Russell.

Mr. Editor:

Among the thousands who have been saddened by the news of the death of Archdeacon Russell, I count myself as one. And yet, why should we be saddened? This noble servant of God has had a new introduction to his Maker, by reason of what we call "death." Indeed, he is now new-born. May light and love shine upon his way.

Of two eminent representatives of the Negro race whom I have personally known, who were in my opinion the very greatest of the Negroes I have had the honor to call my friends, I believe Archdeacon Russell was the greater. I have often thought of the opportunity which came to him some years back to become the very first Negro Bishop in the Episcopal Church in this land—no mean honor, assuredly. And yet he declined, in order further to develop St. Paul's School for the youth of his race.

Combined with his sparkling and brilliant mind, and his deep and never-to-be-questioned sincerity of consecration, was his keen, clean humor. Yes, the suave Archdeacon had a nice sense of humor. How well do I recall a display of it at a diocesan convention in Southern Virginia. It was at a great missionary service, held in a conservative old Virginia church—which, by the way, was filled to capacity. We had just listened to one of the most tedious addresses this writer has ever heard, one hour long, and very slow—by a layman, who afterwards told the writer that it was the first address he had made since leaving college (a good many years previous). Then Archdeacon Russell mounted the pulpit. His first words were the old story of Zacchaeus and the young theologue. But it was the manner in which he told it and the "point" which the situation gave it which won us all and which brought applause in that conservative atmosphere. He said that the young theologue was handed a paper, as he entered the pulpit for a "trial" sermon, on which, so he was informed, was the text from which he was to preach an extempore sermon. The one word on the paper was, Zacchaeus. "Well," said he, "Zacchaeus was a short man—and so am I. Zacchaeus found himself 'up a tree'—and so do I. Zacchaeus made haste and came down—and so shall I." It was so spontaneous and so apropos, for it was then ten o'clock at night, in a small town—that it aroused every listener and gained for the speaker close attention, which needless to say, he held to the end of his graphic message. And now this radiant soul has gone up higher to be with the Master whom he served so heroically—and with all the saints who have gone on before. May God raise up others like him.

Thos. F. Opie.

Olney, Md.

* * *

Bishop Whittle's Men.

April 4, 1935.

Mr. Editor:

The passing of Archdeacon James Solomon Rusell into life eternal recalls the great contribution the late Bishop Whittle made in Church extension among the colored race of this country.

Bishop Whittle was the cause of the first colored clergyman coming to Virginia. While rector of a church in Louisville, Ky., he united in holy wedlock the Rev. Joseph S. Atwell and Miss Cordelia Jennings. Miss Jennings was a native of Lunenburg County, Virginia, but was educated in Philadelphia, and had gone to Louisville to teach in the Mission School of Rev. Mr. Atwell. Shortly afterwards Dr. Whittle was consecrated Assistant Bishop of Virginia. Soon thereafter he influenced Rev. Mr. Atwell to come to Virginia and assume the charge of St. Stephen's Church, Petersburg, lately organized.

Bishop Whittle ordained both deacon and priest six colored men. His was the first ordination, to the diaconate, a colored man, the Rev. J. H. M. Pollard, at the Virginia Seminary in June, 1878. Mr. Pollard had been teaching in northern Virginia, and was privately prepared for the ministry by the Rev. Dr. William M. Dame, at that time rector of Christ Church, Alexandria. Mr. Pollard, upon leaving Virginia, became rector of St. Mark's Church, Charleston, S. C. Later, he became Archdeacon of the Colored Work in North Carolina.

The Rev. Thomas W. Cain, who wrought in Virginia, and in Texas, was the second man ordained by Bishop Whittle. The Rev. Mr. Cain, in two General Conventions, was a deputy from the Diocese of Texas. The late Archdeacon Russell was the third man thus ordained. His contribution is too well and universally known for repetition here. The writer of this article was the fourth person ordained by Bishop Whittle to the priesthood. The Rev Wm. P. Burke, of Alexandria, Va., was the fifth. The last man thus ordained by Bishop Whittle, both deacon and priest, was the Rev. Dr. John Wesley Johnson. Dr. Johnson wrought in Virginia as rector of St. Philip's Church, Richmond, and also as a professor in the Bishop Payne Divinity School, Petersburg, before his removal to New York, where he died. The writer is the last one of the six men ordained by Bishop Whittle, surviving.

Archdeacon Russell was a great and good man. When I was a youth, and he a young man, he came to Petersburg to study for the ministry and boarded at my father's house. I remember distinctly that he had a little prayer book, with hymns, given him by the late Mrs. Pattie Buford. It was my privilege, as well as pleasure, to make many explanations as to its use; and I stood by, the night of his Confirmation, and witnessed the laying on of hands by Bishop Whittle, and, ever since we have remained the dearest of friends.

George F. Bragg, Jr.

Baltimore, Md.

* * *

Service League Programs.

April 10, 1935.

Mr. Editor:

I am writing in commendation of the Fellowship Service League Program, by the Rev. R. F. Blackford, which appeared in your issue for April 6. The idea is a good one, and should, I believe, be more widely used in teaching the history of our Church to both young and old. I am especially interested, because I have recently been doing the same sort of thing, in more extended fashion, for the Episcopal Church Series of Sunday School Lessons, published by George W. Jacobs, Company. The series will be published in June.

While I approve, thoroughly, of the thing Mr. Blackford has done, and like the way in which he has done it, I must enter my protest about one thing. A reading of Irenaeus will show that not by any stretch of the imagination could he have seen John the Beloved Disciple. I know that in a brief Program such as Mr. Blackford has given us some foreshortening is allowable, but not that much. This sort of thing loses its value when we become careless in our presentation of fact.

William R. Moody.

St. Mark's Church,
Washington, D. C.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., APRIL 20, 1935. No. 16.

Easter.

The choirs will sing. Probably too many will sing music that is a bit "screechy" and even badly rendered. But the flowers and the efforts will again register man's great thanksgiving that Christ is Risen and that this life is only the beginning of an Eternal Life.

Possibly there is no subject as much neglected in our Church's teaching today as the whole subject of Immortality. It almost seems sad in a day when there is really more reason to believe in Immortality than ever before, we should have more people than ever before who have weak and hazy ideas on the whole subject. In many circles there is a hesitancy to even bring the subject up, for faith is weak and weak faith does not like to discuss or try to grow.

Certainly in the physical sciences we have had tremendous advances in what could be called spiritual ways. We no longer believe in the perishibility of matter, for we know that matter exists as long as the world exists. Hence to deny Immortality is to say that everything in this world except the most important thing of Human Personality will live forever!

To the Christian there is always the assurance of Easter. To him it is not just a day, but rather a Day that lives in itself. For no matter how feeble his faith may be, he has experienced in some small way the Immortality of Our Lord Jesus Christ. He has experienced a new birth of conscience or he has, better still, experienced a new inspiration for life and living. If any of us have played fair with our religious lives, Christ can never be just a good man who lived many years ago, but will appear more and more as the Living Christ Who yet lives and inspires.

Certainly we are glad that Easter comes in the Spring of the year. Nature herself seems intent upon teaching us the Power of His Resurrection. The drab brown of Winter gives place to the Green of new beauty and new life. The vitality of new and resurrected inspirations makes the heart glad. We don't wonder that Spring has ever been an especial favorite of poets, for poetry is the only method that can be used to explain our feelings at this time of year.

And so, no matter how badly we express it, we still know that men long for the Power of His Resurrection and are glad when Easter proclaims Him.

A Changing World and Changing Leadership.

To men used to older ways of doing things, new methods and new means seem at times appallingly strange and even destructive. In the nation as well as in the Church this is true. Protests are frequently heard from all sources more or less saying, "What are the younger leaders trying to do?"

Possibly there is a confusion of ideas. As one person has put it, the same old underlying principles are still needed, but they are needed in much the same way in which we need an overcoat for winter use. We still need the overcoat, but hardly the same one that we had twenty years ago—for that one is outworn.

It is doubtful if ever again government can be carried on entirely by the legislative bodies alone. More and more, no matter what political party is in control, commissions will have to be formed and surveys taken, and the real governments in states today are no longer in the capitols—which have almost become museums in the older states—but the real government is found in office buildings where are located departments of health, public welfare, etc.

Just as truly is this trend to be found in the Church. The Forward Movement has recognized that the old individualism, rugged as it might have been, has lacked real leadership for the present world. The best of pastoral care must be given as much as ever, but it must be given with an eye on the present ways in which people live. Suburban developments, quick transportation and new types of recreation have made a changed world whether we like it or not. Those who cry that we should go back to something of old are right in principle, but often so very wrong in application of principle.

Consequently before any Forward Movement can be undertaken in the greatest and best way, we will need a lot of deep thinking and inquiry about where we are and whether our present methods are right or wrong. It is probably in the hope that we might have proper information that clergy especially, and we hope also laity, will be called together to study technique in the various methods of pastoral care and church management. Honest inquiry into methods of spiritual living will also be surveyed, and there is no need to condemn the new leadership, for surely the old has not kept pace and the very fact that we need a Forward Movement at all shows that we need new leadership.

Church and World Problems as Others See Them

The Evangel of Hope.

The Record, March 22, 1935.

Without being unduly critical of modern religious literature, we are compelled to note one curious and significant fact in relation to the Person of our Lord Jesus Christ. We refer to the strange way in which the title of Saviour is dropped out of current theological speech. We are urged to accept Him as our Example; we are counselled to trust Him as our Teacher; indeed, we are asked in these days to do almost everything save accept Him as our Saviour. In many quarters the Gospel of Service has taken the place of the Gospel of Salvation, and the old controversy between salvation by works or salvation by grace is taking unto itself a new and somewhat subtle form. Now this calls for very careful consideration, in view of the fact that if men and women are to think about Jesus Christ to any purpose at all, they are bound sooner or later to give Him some kind of a title. So far as we can judge, the world is prepared to give Jesus, almost any kind of name save that Name which is above every name—"that in the Name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

* * * *

What we have to say in all such cases is that we proclaim Jesus, not as Teacher, Example, Leader or Philanthropist; but as Saviour. The Evangel we have to declare announces that He can deliver us from every kind of fear. Perfect love casteth out fear, and when Jesus completes His perfect work in the life of a man, He casts out every form of fear, just as the coming of the sunshine casts out every form of darkness. Any man who has been delivered from the tyranny of fear cannot help rejoicing in the salvation that Christ has brought.

C. H. Spurgeon was once entertained in a Christian home, where in his bedroom the text was hanging: "Such time as I am afraid, I will trust in the Lord." At the breakfast table the following morning, the great preacher commented on the text hanging in his bedroom, and said, with a merry twinkle in his eye, "I will give you a better text than that—'I will trust and not be afraid'." But only Jesus, the Saviour, can make it possible for men to talk like that, and for this reason when we fail to declare the Evangel of Salvation, we fail to give men the one message for which their souls are longing.

II.

But Jesus does more than this. He saves men from despair. It is quite easy for those who are young and happy, or who are in the midst of what the poet calls the halcyon days of life to say emphatically "there is surely little despair in the world." But if they say that, they cannot be very exact students of the daily papers. An eminent preacher confessed the other day that one feature of his ministry which caused him endless heart-searching, was that within ten years he had buried five suicides. He felt that if he had been a more faithful preacher of the Gospel, those tragedies might have been averted. It is natural that any earnest servant of Christ should feel like that, but, at the same time, we cannot get away from the stubborn fact that there is far too much depair in the hearts of men and women in these modern days.

This in itself would be enough to show how urgently necessary is Christ's great salvation. We know how it was in the first century. One historian has pointed out that the outstanding characteristic of first-century believers was their abounding happiness; and, certainly, that would appear to be true. The early Christians were gay and almost hilarious. In the presence of the most difficult situations they would sing a hymn of praise to Jesus. If one thing is more certain than another, it is that He saved them completely from everything approaching despair.

And that is where we see the Saviourhood of Jesus Christ. He saves us from despair, and He tells us that despair is abnormal. The whole of nature is hopeful in the Springtime as it contemplates renewal and resurrection; and when Jesus comes into a human life, and is accepted as Saviour and crowned King, our hearts and souls are quickened with hope and love that casteth out fear.

Taboos.

Canadian Churchman, April 4, 1935.

The Nineteenth Century in their March issue gave the following list of abusive terms which may not be used in the House of Commons, London:—

Dodge, jockeying, windbag, hooligan, blackguard, traitor, slanderer, hynocrite, cowardly, offensive, scurrilous, dishonest, vicious and vulgar, insulting, shabbily, a dirty trick, criminal, disgraceful, wicked, corrupt, impudence and impertinence. This long list of taboos must certainly cramp the style of members who get really angry.

It must, however, be understood that a member of Parliament can abuse ladies and gentlemen who are not members of Parliament as heartily as he chooses. For example, years ago, John Burns, attacking Joseph Chamberlain, described the newspapers which supported the South African war as "owned by blackguards, edited by ruffians, and read by fools." The Speaker made no protest; but when Burns went on to say that Chamberlain's speech on the war was "couched in the language of the pot-house and in the spirit of the prize-ring," he was promptly called to order.

Just recently the Speaker in the Ontario House called the Premier to task for using the word "brazen." Mr. Hepburn referred the decision to the members of the House, who supported him in its use.

Bulletin of the Mayo Clinic.

Southern Christian Advocate, February 14, 1935.

"As doctors we must begin to think of promoting the cause of temperance. How often do we hear when we are speaking of a certain man, 'A very bright man, but he drinks.' Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest, none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcoholic drink."—Dr. W. J. Mayo.

Temperance pays, even from a standpoint of enlightened self-interest. In the race of life, liquor can outrun the strongest and swiftest. It is a chain that effectively binds the most brilliant and promising.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Victory of Faith

The Resurrection of our Lord Jesus Christ was the greatest victory that has ever been won in the history of mankind, because it overcame death which had hitherto been regarded as man's invincible enemy from whom there was no escape. It seemed, on Good Friday, as if He who had come to save mankind was powerless to accomplish the mighty task which He had undertaken to carry out. Even His nearest and dearest friends thought that His Cause was lost as they saw Him die, like any other man, the death of the Cross. But He, by His resurrection from the dead, completely reversed the decision which His enemies and friends alike had come to, only two days before. As St. Paul wrote, years later, He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. As the great champion of mankind, He proved that He had all sufficient power to conquer and overcome every evil force that might stand in the way of man's redemption.

The Victory Ours Through Him.

He won the victory, not for Himself but for us, and He has admitted us, who believe in Him, to a share in it, that we too may enter into and share the glory which was His from all Eternity. St. John, in his first Epistle (5:4-5), said, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The fact that we believe Jesus Christ to be the Son of God gives assurance to our faith, because if He were not the Son of God then no matter how much faith we might have in Him as a man, such faith could not possibly enable us to overcome the world. St. Paul, like St. John, believed that Jesus Christ was the Son of God and that faith enabled him to say with confidence, "We are more than conquerors through Him that loved us."

A Convincing Demonstration.

There could not possibly be a more convincing demonstration of the truth of St. Paul's words than the fact that the early Christians, entirely without the aid of material weapons, conquered the Roman Empire because they were strong in faith, believing that what Christ had promised He was able also to perform. Napoleon was reported to have said, "God is on the side of the biggest batallions," or words to that effect. But this was certainly not the case when Rome brought her legions into array against Christianity and used every device then known to destroy it, but in vain. Faith in Jesus Christ as the Son of God was proved to be the supreme power then, and it can be proved to be the supreme power now, if His followers will only manifest the same faith in Him now as they did then. But we must use the same weapons that they did, for St. Paul says:—"The weapons of our warfare are not carnal but mighty through God to the pulling down of strong-holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4-5.

What Do We Know About These Spiritual Weapons?

These words clearly reveal to us how little we really understand the secret of the power which possessed those early Christians and enabled them to remove mountains of difficulty, otherwise impassable. Have we so completely lost touch with the spiritual world that we do not even know what St. Paul is talking about? We have come to rely so completely upon intellectual weapons that we fail to realize that they are, after all, a very insufficient substitute for the spiritual weapons he is referring to here. What do we know from actual experience about the pulling down of strong-holds and casting down imaginations and every high thing that exalteth itself against God and which can bring into captivity every thought to the obedience of Christ? Was St. Paul speaking in an unknown tongue here? Or is it that we are ignorant of the very first principles of Christian warfare? The power which could do such tremendous things referred to by St. Paul in this passage, is said by him to have been the power of God and not that of man, though men were used by Him as the instruments of His power.

Is the Church in Her Second Childhood.

Perhaps the following words from the Epistle to the Hebrews are appropriate to our present situation:—"For when for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat." Has the Church of Christ gotten into her second childhood and therefore cannot produce men capable of wielding the titanic weapons which alone are suitable for the spiritual warfare in which we are supposed to be engaged? "The whole armour of God," was considered essential to victory at the beginning, and "the whole armour of God" is essential now, if we are "to stand in the evil day and having done all to stand." There is no lack of words spoken and written about Christianity, both for and against it. In fact, the amount is so great as to rival the great dust storms which are now raging in the South and Middle West. But its vast extent is confusing to the mind, and with its numberless side issues, it hides and obscures the main issue, that which really matters, namely, "WHO IS HE THAT OVERCOMETH THE WORLD BUT HE THAT BELIEVETH THAT JESUS CHRIST IS THE SON OF GOD?"

* * *

EASTER.

A Great Hope came to light
Out of the darkness of the night
And from a great Despair
There came a vision bright and fair.

Life used to be shut in
By walls of darkness, Death and Sin;
Man's feeble strength had failed
To break his doom, and naught availed.

But now Life conquers Death
And man e'en with his parting breath
May shout of victory
And claim that death will set him free.

For Death has come to be,
Through what Christ did for you and me,
A door that leads to life,
Above this world of sin and strife.

The resurrection morn
Saw for mankind a new hope born.
That Christ has set us free,
To share His immortality.

Frederick W. Neve.

The Meaning of the Resurrection

By

ROBERT E. L. STRIDER,

Bishop Coadjutor of West Virginia.

Now is Christ risen from the dead.—1 Cor. 15:20.

ALTHOUGH many scientific theories, like the conservation of energy, the electronic structure of matter, and Einstein's doctrine of relativity, involve grave difficulties, yet scientists accept them on the broad ground that it is more rational to believe than to deny them. In somewhat the same way we modern Christians accept the Resurrection. If we are honest we cannot but admit its difficulties, difficulties which so far as we can tell are insurmountable by the human mind. Nevertheless we believe it. That the most stupendous spiritual happening in human history, explain it in detail as you will, actually took place during the early hours of the first Easter Day in the peaceful garden of Joseph of Arimathea, we Christians find it impossible to doubt. Moreover, that that event almost in a single day revolutionized and remade the lives of the Apostles, sent them forth to the achievement of the impossible, and gave to the Church an impetus sufficient to carry it through nineteen centuries, is as certain as any item in our historic faith. Indeed, someone has said that the Resurrection of Jesus, regarded as a historical fact, is as well attested as many of the events considered by historians to be indisputable, which have come down to us from the ancient world.

We, therefore, accept the Resurrection as men accept Mount Everest. Granted that it is unscalable, that it presents problems which are unanswerable, that it is unique and utterly baffling as it towers in grim, mysterious grandeur. Nevertheless there it stands. No rational mind can ignore it. And, having accepted the Resurrection as an undeniable fact, we find that life viewed in the light of its truth is more intelligible, more coherent, and more gloriously worth living than life without belief in a Resurrection could ever be. Perhaps, then, it will be helpful to consider what enormous practical difference the Resurrection makes; how infinitely poorer life would be, and thought would be, without it.

IF THERE BE NO RESURRECTION, matter is the master of spirit, things alone possess reality, and persons are but shadows. Not many of us can bring ourselves to believe that. If matter actually be the master of spirit, earth, iron and rocks are more real than personality, chemistry is more true than philosophy, poetry and music, and decay is a more universal principle than love. If matter be the master of spirit, the chemical elements which compose the body of a man, into which scientific analysis resolves him, and which have been estimated to be worth in the commercial market just eighty-seven cents, represent the real man, whereas his hope, his thought, his vision, his soul are but the "baseless fabric of a dream," but the thinnest of thin air, and the most pitiful of all illusions. Only think what that means! The basic and essential being of my Mother, Father, or dearest friend, is a few pounds of physical matter; all else is nothing. Jesus Christ is not the Saviour of Mankind, nor the Great Teacher, nor the Lamb of God; that is but sentimental nonsense. Jesus is eighty-seven cents worth of chemicals! God, as one of our modern writers has actually said, is nothing but a "sensation in the pit of the stomach" which has somehow become personified! How many of us find it possible to believe that?

If, on the other hand, the Resurrection indubitably took place the case is far different. Spirit, then, must be the master of matter. Man incidentally and on his physical side does consist of eighty-seven cents worth of chemicals, but that estimate of him concerns only the temporary house in which he dwells. The real man lives within, spiritual, immortal, forever above and superior to the dance of physical particles of which mere matter is composed. Personality alone is finally real, alone possesses inviolable worth. Personality takes precedence in the scheme of the universe. It is the crown of creation, the goal of evolution; and because man in a measure possesses it, we believe that he is made in the image of the divine. The roots of reality are in the spiritual. Matter is servant, not master, in the many-mansioned house of God's creation.

I adopt this view of life rather than that which involves a denial of the Resurrection, because I feel I must accept the more coherent and the more rational view instead of the less coherent and the less rational. To approve the hypothesis which offers on the whole the most satisfactory explanation of the problem under investigation is a procedure as valid in religion as it is in science. In a word, it is in the Resurrection of our Lord that we find substantiation of that which most of us feel compelled by the sheer necessities of existence to believe, that man is of higher worth than physical matter, that the things which are seen are temporal, but the things which are not seen are eternal. Life is mightier than death. Spirit is Lord.

IF, AGAIN, THERE BE NO RESURRECTION, all the struggle and fret of life are vain, and defeat at last is man's inevitable doom. Yet, every instinct of reason and of our higher nature rebels at such a conclusion. It cannot be that men are born, reared, matured for no purpose whatsoever; that men strive, achieve, hope, suffer, sacrifice only in order that finally the infinite abyss of nothingness shall swallow them forever; that the course of evolution, notwithstanding all our thought and talk of progress, is ever tending downward.

Bertrand Russell, the well-known skeptical philosopher, has said: "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

So Bertrand Russell believes, but most of us find such a philosophy beyond the limits of utmost pessimism. The Resurrection of Jesus is an indispensable aid to those who would think in more hopeful and more living terms. Life is worth while, because all along it is engaged in building up something so precious and lasting that the collapse of the physical

frame of the universe can never destroy it, any more than an earthquake or a tornado can annihilate truth. My own life is worth while, because my victories, my feeble faith, my struggles, my sacrifices, even my defeats, are contributing all the while to values in myself and in my fellows which cannot but survive the shocks and storms of time. The end of life, unless I am determined to make it otherwise, is not defeat but triumph: triumph over self, pain, failure, all the "changes and chances of this mortal life." It is worth while to try to be masters of our environment and captains of our souls, because we who believe have seen the vision of a shattered tomb surmounted by the figure of a radiant and risen Christ. That can have but one meaning. The master key to life is hope, not despair. Even death shall be finally swallowed up in victory.

IF, ONCE MORE, THERE BE NO RESURRECTION, insanity and not reason rules the universe. Again we find it impossible to believe that that can be the case. All experience and all scientific knowledge point in another direction. The universe is orderly. Eclipses are predicted centuries ahead of time. The assumption on which scientific investigation rests is that which affirms the uniformity of all the processes of the material order. Natural law is consistent. This means that a principle of mathematical orderliness operates in nature, that essentially and at bottom the world is reasonable, not irrational. One cannot easily understand how life and thought would be possible if it were not so.

If there had been no Resurrection, it would be difficult indeed to believe in a universe which has rationality at the heart of it. Consider the present state of humanity. How many eons of struggle and effort have been expended upon the making of man. How much ingenuity, how much trial and error, how much pain. Only with the utmost of travail has nature brought about his survival, and set him where he is as her last and finest product. But why? We cannot help asking. In order that having scaled the peaks of existence he may leap off into the bottomless chasm? In order that having lived and loved, hoped and achieved, he may at the end be extinguished like a candle flame in a blast of wind? In order that having seen the light he may be plunged one day into rayless and eternal gloom? If so, then nature is insane, and not reasonable as we had supposed.

Imagine a potter who labors for a lifetime on a beautiful vase until at last it stands complete, exquisite, perfect in every detail, the fully adequate realization of his dreams, and imagine him in the moment of the triumph of his genius taking a hammer and smashing the lovely vase to bits. What except insanity could explain his act?

Or imagine a man, having built a beautiful and spacious house, having furnished it, having laid the tables as if for many guests, lit the fires, illuminated the house from top to bottom, then setting a match to it in order that he might see it go up in flame and smoke. Who save a crazy man would be capable of such a deed?

We are somehow inhibited from believing that life, and personality, and the upward march of man end at the grave; that the final issue of all beauty, all literature, all music, idealism, love, is a six-foot ridge of earth covered with faded flowers; that the solemn sentence "earth to earth, ashes to ashes, dust to dust" enshrines the ultimate goal of lives like that of Saint John, Saint Francis, John Wycliffe, Phillips Brooks, even of Jesus Christ: that it is this, a grave, for which men are born. Can life be such a dreadful nightmare as that? Is our existence on this earth but a "tale told by an idiot, full of sound and fury, signifying nothing"? No, cries the heart of man. William Dean Howells, writing to Mark Twain on the death of the latter's daughter, said, "It is all a crazy blunder, if she be not in conscious blessedness which knows and feels your love." No, says the Resurrection. Now is Christ risen from the dead. Man was born to live, not to die. The grave is not his goal. Death is not the end. There is more and better life on the other side. At the heart of existence stands One who will see to it that the most precious values in the universe are not forever lost; that somehow the essence of the noblest and best we know will be conserved for that fuller life which lies beyond the "baths of all the western stars." Loving Reason rules this universe. And He will not suffer that which is most nearly akin to Himself to be blotted out as if it had never been.

Thus the Resurrection makes more credible that which science has been telling us, that nature is consistent, and that order and reason rule it. And if the universe be reasonable, then self-conscious personality, the high point and purpose of all its processes, can never be put to permanent confusion. We accept belief in the Resurrection, because it makes our world intelligible, and because it makes life that which William E. Gladstone said it always was to him, "Not a mean and grovelling thing, but a noble and lofty destiny." Thus we frail children of dust have the faith and the courage to live like men and women who are destined for eternity.

* * *

EASTER'S AFFIRMATION.

My faith is all a doubtful thing,
Wove on a doubtful loom,
Until there comes each showery Spring,
A cherry tree in bloom.

And Christ, who died upon a tree
That death had stricken bare,
Comes beautifully back to me
In blossoms everywhere.

Probably these verses by David Morton, Amherst College poet-professor, could be written by many of us, whose faith, having been tested and tried, feels the need of the affirmation Easter brings.

We need the rich green of Spring to forget the blank, cold whitness of the long winter past, we need April's "blossoms everywhere" to remind us of the full measure of our faith, its marvelous whole content, which the Calvary season of winter may have obscured. For the days before Easter have been days like these:

Now there is snow upon the hill
And no leaf stirs within the wood;
The brook is cold, is frozen still;
Never so still has winter stood.
No bird is flying in the air,
No warbler in the garden sings;
We who dread such days, cold and bare,
Wait restlessly for what Spring brings.

——— for what Spring brings. That is resurrection, that is Easter. That is nature once again bursting into "blossoms everywhere" with winter gone and summer coming. That is joy and glory of Easter morn, the anniversary of the conquest of life over death.

Spring brings Calvary and Easter morning, not the one without the other, but both together. There cannot be the one without the other. Both reveal the sheer grandeur of God's love for man; both are but two faces of the same jewel.

(Continued on page 9.)

The Easter Longing

By

DR. DYSON HAGUE, TORONTO.

An Easter Message

I DON'T think any one at this Eastertime could have a more exalted aspiration than that great longing of St. Paul, to know the power of His resurrection. The power of His resurrection (!) (Phil. 3:10). Think of it! To know in the reality of personal experience the dynamic energy, age-lasting, world-inspiring, of that great and incontestible Fact. Christ is risen from the dead. Well may each Christian heart re-echo, as its Easter longing: O that I may know it.

I long to know the power of His resurrection through that personal knowledge of Christ, which is the experience of every real Christian heart. "How do you know Christ is alive?" a skeptic once said to a Christian. And back came the answer splendid: "How do I know? I know He is alive because I spent an hour with Him this morning." Yes. The primary power of the resurrection is the everlasting evidence of personal experience by which those who receive Jesus Christ realize in their hearts and souls that He that hath the Son hath life.

I long to know the power of His resurrection in inspiring, reviving and vitalizing faith. This living faith is the wonder of Christianity. A Japanese gentleman one day said to one of our missionaries: "Do you know what led me to Christ? It was the thought of your God being alive. You know our gods are all dead. But when I heard of the Living God and the Living Christ it awakened my heart and led me to life." By this faith we live.

I long to know the power of His resurrection to give me power to live not only the better but the transformed life. I long to join the countless army who know the power of His love, and that Christ died for them in order that they should not henceforth live unto themselves, but unto God. The slums of a thousand cities in Christendom can bring witnesses to that. You can put a diamond in the mud, but it is a diamond still. The purest, sweetest lilies blossom from the mire. Christ's resurrection is the power that enables souls to live in the heavenly places in this wicked and adulterous generation. It is a fact. It is a fact that that power today is lifting untold millions to seek those things which are above, where Christ is sitting in glory on the right hand of God.

I long to know the power of His resurrection to awaken the dead and to transform these poor mortal bodies of ours to resemble that body of Him in glory. I love those words of the epitaph of one of the greatest novelists of the last century, Charles Reade: "I hope for the resurrection—not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing; which nature could not. He can restore man from the dust; which nature cannot. And I hope for holiness and happiness in a future life—not from anything I have said or done in the body, but from the merits and mediation of Jesus Christ." This is the victory, the victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ, in the power of His resurrection. I believe in the resurrection of the dead, and the life of the world to come.

I long to know the power of His resurrection to overcome these vague timidities, these haunting anxieties, these dread forebodings of the dim unknown. I long to hear the Voice of the Easter dawn: "Fear not. Dismiss your fear. Do not be afraid. I am the ever-living One. I am now alive for evermore." Oh, to be brave; to confront the future with the calm confidence of Him who knows that all things work together for good. The only cure for those cowardly fears is Christ's presence and His reassuring voice. The only one antidote to all fear, all weakness, all doubt, is the power of His resurrection. When we see the Risen One in heaven crowned with glory and honour, in His victory we triumph. Fear vanishes. Hope rallies. Faith revives. Love, joy, peace irradiate the triumphant heart. It is the power of His resurrection. So sursum corda—up with hearts! Awake you sons and daughters of sloth in selfish dreams. Awake and Christ shall give you life. Awake you sons and daughters of sorrow. He is alive. He lives. Take comfort in His Word. Triumph in His resurrection.

The Cross in High Places

By MARY F. GOODWIN.

THE incident is familiar to all of us which led to the writing of the beautiful hymn, "In the Cross of Christ I Glory," how Bowring, sailing up a river in China saw a cross surmounting a tower which stood guard over the ruins of a sixteenth century monastery built by Portuguese missionaries. Over many such high places in this old world the cross towers today. When traveling through the older countries in Europe one is struck with the number of peaks in the Alps and Pyrenees crowned with this sacred symbol of Christianity. In Bavaria, especeially in the vicinity of Oberammergau; on the peaks overlooking the valley in which Lourdes is situated, in many a lonely mountain pass there is a cross reared which may be seen for miles. At night, during fetes, they are often outlined with electricity. When the shape of the peak on which they stand is lost in darkness, the effect of the blazing cross, which seems suspended in mid-air is very wonderful.

On the silent peaks of the Andes also, these crosses stand as symbols of peace, and in many a busy mart of the world, it looks down on men as they go about their daily tasks. Perhaps Russia is the greatest territorial expanse on the globe today where man lives and the cross is not found. But the Russian Church, expelled from her native land and purged of much of the dross accumulated during centuries of lassitude and luxury, is carrying on in France, training up ministers for the day they confidently expect when the cross will again crown the gilded domes of Christian churches in the motherland.

Missionaries have from the beginning carried the cross as their banner, and wherever they have gone the cross "towers." In Tokyo an imperial edict forbids any point in the city to be higher than the top of the royal palace. One exception has been made, and the cross on the top of St. Luke's Hospital looks down on the home of the Emperor.

Not only over all lands does the cross stand high, but over the seven seas it is also found. The banner which a chaplain hoists during service on shipboard

(Continued on page 9.)

Tenant Farming in the Cotton Country

By

JAMES M. STONEY,

Rector of Grace Church, Anniston, Alabama.

SO FEW PEOPLE KNOW what tenant farming is that it might be well to give a brief description of the system. I own and live on a farm, I have two families of tenants on my place and they run a six-mule crop. I am in daily touch with the situation as it works in this section and feel that I can say something about it.

There are three general systems of tenant farming. The first is standing rent, where the tenant pays a fixed sum yearly and beyond that, the owner has little interest. The next and most popular system is "thirds and fourths," where the tenant furnishes everything he needs and pays a third of all crops, such as hay and corn, that require little hand work, and a fourth of crops, such as cotton, that require considerable hand work. The third system that most owners try to avoid is "halves," where the tenant gives only his labor and gets half what he produces.

In all cases, the tenant is furnished a house, water, fuel, a garden patch, pasture and the right to raise chickens, pigs, cows, etc., for his personal use.

The first difficulty is the low price of farm products. In this section, cotton is the main, if not the only cash crop. The price has been held up, but the production per man is so small that his cash income is very little. Take a typical instance, that of a farmer who owns two mules and is allowed to plant twelve acres of cotton on which he may not exceed two hundred pounds of lint to the acre. The government lends him twelve cents a pound, which is more than the present market price. Allowing an additional $15 a bale for his cotton seed, that means that he has a gross possible income of $363 for his year's work. But he has to pay a fourth of this for rent, and from the rest he must buy his fertilizer, and keep up his equipment. Farm stock and equipment is costly, far beyond the service rendered, so very little cash is left to the tenant. Practically all of his corn and hay is used for his stock.

THE NEXT, and equally serious, difficulty lies in the fact that few owners live on their farms. Banks, professional and business men in the towns own the farms and want only a revenue. Few of them care for the land and are perfectly willing to let it run down, wash away and deteriorate generally, so long as they get the rent. Wells are not always satisfactory, buildings are often in miserable repair, fuel amounts to trees which have to be felled and cut up. The tenant has the right to raise his living, and many of them do, but usually they are pushed in good weather, getting in their field crops, so that little attention can be given to pigs, chickens and cows. Houses in which the people live are often in a sad plight. No rent is collected on houses, so no repairs are put in. They are usually unpainted, leaky, full of holes all around and in a general state of drab dilapidation. Those who can do so, get out, of course. The result is that many tenant farmers are shiftless and stupid. Many of them are too improvident to fix a step or mend a fence that belongs to the owner. The system is a vicious circle. Farms everywhere are being allowed to run down and the tenants are becoming poorer and poorer. Theoretically, one has little sympathy for a farmer who does not raise his living, but when one knows the system well, he realizes that little encouragement and help is given by the owner and the tenant is too often the type of person that needs constant supervision to keep him intelligently at work. One has little sympathy for the landlord who is hard on his tenant, and the cry of "merciless" and "dishonest" is freely banded about. Some are merciless and some are crooked. That's true of all people. For the most part, the owner of the farm that is run by tenants, merely has an investment on which he wants to make a profit.

ALL the fault is not on either side. Neither the tenant nor the owner is free from blame. Merely trying to ease up individual cases is not enough. The tenant system itself is one that cannot be prosperous to owner or worker. The state colleges are doing wonders to train the farmers. The public schools are educating his children beyond anything that Southern farmers ever knew before. The solution of the difficulty is not so simple as old clothes and immediate relief. Three things must be done, if the Southern farmer is to prosper: he must be given control, if not ownership, of the land; he must be given far higher prices for his products; farm machinery must be so radically reduced in price that sufficient equipment can be owned by the small farmers.

People are complaining about the cost of farm products, yet they do not know what a tiny part of the cost of the finished product it amounts to. A suit costing forty dollars will have little over a dollar's worth of raw material in it. A shirt costing $2.50 will have less than a dime as the farmer's share.

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EASTER'S AFFIRMATION.

(Continued from page 7.)

We, who have known winter days, now welcome the warmth and color of spring. We, who have known Calvary, greet the Resurrection morn. Spring has come into the world again, and with it the Easter message to be glad, to be glad and unafraid, for life is ours and there is no death.

Easter has come again. There is no reason at all why our faith should be "a doubtful thing wove on a doubtful loom." For now as in every year there comes "a cherry tree in bloom"; and the earth has cast away its winter mantle; and life is for ever gloriously ours, we are assured; and joy and gladness and the green of spring and blossoms are everywhere.

—Frederick Ward Kates.

* * *

THE CROSS IN HIGH PLACES.

(Continued from page 8.)

carrying its blue cross on a field of white, soars above the national flag. There may be more than a passing significance in the fact that Great Britain which is today the hope of civilization in Europe, and the controlling destiny of many peoples, carries four crosses on her national emblem.

We come this week to learn anew the lesson of the cross. When we consider what it has stood for as a symbol through the ages, when we remember how many people are looking on it today, we take courage that the great sacrifice made thereon will so conquer men's hearts that its message may reach many hidden depths and save the nations from another devastating war. Bowring was indeed writing of a personal experience, but it is true for peoples and nations as well as the individual, "Peace is there that knows no measure," if that peace reigns in the heart of every Christian, can there be more wars?

"And I, if I be lifted up will draw all men unto me."

Random Remarks on the Devotional Life

By

PROFESSOR ALEXANDER C. ZABRISKIE, S. T. D., and FREDERICK WARD KATES, M. A.

Virginia Theological Seminary.

IT IS advisable to write out the product of one's meditation and prayer. Bishop Brent prayed pen in hand. This gives definite shape to our thought and prayer. "There are those who toil through the whole of their life of prayer," he said, "leaning upon the prayers of others. They maintain they cannot compose prayers of their own. This is not so. Anyone of average intelligence, if he chooses to take time and pains, has ample capacity for the purpose. Let him use his pen and write down his aspirations for himself and others as concisely as he can, and he will be surprised to find, not only how much he has to say to God, but how easily it is to express what is in his heart. Such a practice greatly helps his speech. Furthermore, it is an act of reverence to present to God the best expression of our thought that we can."

We cannot pray and then go out and live entirely in disagreement with what we have prayed. Trying to do this is what makes a divided personality. Instead of all the powers and pulls and drives being focussed on one concentrated line, the personality is being torn asunder as each separate pull jerks it first in this direction and another yanks in another direction. The happy man is the perfectly integrated man; the happy man is he who keeps his life in line with his prayer. Let your prayers spring out of your life, your days, and then let your life follow on the heals of your prayer. Life has got to be brought into harmony with prayer.

We start in prayer at the stage of self-centeredness. Our problems, our needs, are what we are concerned about and in agitation go before God to have considered. But gradually we approach God-centeredness in prayer, which is the true center of prayer.

When we come to the first great divide in our life of prayer, the great shift when we seek communion with God not for what it does for us, but rather for its own sake and by it to learn of God, we have indeed climbed a high mountain and for the first time are able to survey in a majestic sweep the valley we for years walked in.

WE WONDER these days why it is we have deficient knowledge of spiritual things, why it is our prayer is often but meaningless and unsatisfying mumbling of words. Yet, no wonder should it be. For it is one of the cardinal axioms of the spiritual life that discipline is necessary for spiritual progress, and we are a generation raised without discipline. There is no possible chance for growth in spiritual maturity, unless we undergo regular discipline. The discipline need not be of any formal method at first, or necessarily for long periods of time, but it must be regular.

Another reason for our ineffectiveness in our devotions is the matter of time. We begrudge God any portion of our time, all of which is His gift. But we may be sure we shall never find out about Him unless we take time to do so. He is inscrutable indeed, except to the patient searcher. In our devotions we must give generously of our time, we must be unhurried, unpressed, and then we can have leisurely communion with God and we shall soon find our quiet intervals with God coming to have rich meaning.

The way to progress in spiritual things lies along the route of feeding oneself on a few great simple thoughts, of pondering great themes. Meditation is the art of thinking thoroughly and profoundly on the great truths of the Christian religion, until we master them or until they master us. Meditation is saturating oneself in the great and high and basic ideas of the faith. It is allowing ourselves literally to brew in the great truths of our religion. By living so closely to the great truths of the faith their significance will become unbelievably clear, and, for most of us, for the first time intelligible; and their application to the every-day problems of our lives will become instantly revealed.

Of course, the root of all progress in spiritual knowledge is the determined desire to know about spiritual truths and to live our lives in Christ-like fashion.

IF CHARACTER to a large extent is formed by what or by whom we live in frequent and intimate contact, then it follows that if we live intimately with Jesus Christ, His influence will be exerted upon us and we shall in some measure be molded like unto Him. So if we would be Christians, Christ-like persons, we need to find and to take time in which we can direct our entire attention upon Christ, so His influence can and will operate in its transforming manner upon us.

This is where worship fits in. "Worship is our concentrated attempt to expose our whole selves—imaginations, will, mind, affections—to His transforming influence."

The disciple who is earnestly seeking to become more like his Master feels the need and has the desire for intervals of prayer, conversation with God. But while he must persist in such moments of prayer, steadily, frequently, constantly and briefly done, he must also have, for his spiritual growth, longer and uninterrupted periods of communion with God, when his soul may, as it were, literally soak and saturate itself in the atmosphere and the aroma of God.

Such moments of prayer and of private worship enable us to keep alive the dynamic we need to enable us to move forward in more Christian living; such times keep our vision alive and bright. Let us remember that, "Before the commission to preach or teach comes, comes the vocation to pray."

FIRST of the four prerequisites for effective prayer is objectivity. Christ or God, not our own selves, is the center of our attention in prayer. After all, if Christ is to have any influence on us, we must pay attention to Him. Self-centeredness in prayer suffocates the influence of Christ on life. Self-centeredness, which Mrs. Herman in her "Creative Prayer" calls "the slum of the soul," defeats the very purpose of prayer. The Lord's Prayer is the model for our own personal prayer, and notice how little a portion of it is concerned with one's personal requests. God and His will is the beginning and end of that pattern prayer for the Christian.

That we be animated by the desire to know and to do God's will is the second essential for effective prayer. When we set forth in prayer, we embark upon God's way, not our own. Each day must be a renewed dedication on our part to find and to do God's will.

We all know that not the amount of our words or the beauty of them play any part in rendering our prayers heard or effective. It is immaterial whether our prayers are "uttered or unexpressed," whether they are spoken or silent. "Certain thoughts are prayers," said Victor Hugo. "There are moments when, whatever be the attitude of the body, the soul is on its knees." "Every good and holy desire, though it lack

(Continued on page 11.)

BOOK REVIEWS

THE SEVEN DISPENSATIONS: By Henry W. Frost, D. D. Art Paper. Pp. 59. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, 40 cents.

Those who read the recent review on "The Harmony of the Eons" will be prepared to understand the import of Dr. Frost's message.

Confessedly, the rank and file of believers in the Christian faith are densely ignorant of this most essential feature of the revelation of God to men. Once more we must return to the axiom of the early Fathers, "Distinguished the periods, and the Scriptures will harmonize." This would indicate that already in the life of the historic Church, confusion held sway in the thoughts and appropriation of truth.

And this contention is most reasonable. When the writer of the Fourth Gospel declared that "the law was given by Moses, but grace and truth came by Jesus Christ," when our Lord affirmed, "Ye have heard that it hath been said by them of old time; but I say unto you" and when the Apostle unfolded in the third chapter of the Epistle to the Ephesians, that "the mystery in other ages" not made known unto the sons of men, is now revealed unto His holy apostles and prophets by the Spirit", the implication of dispensational dealings with mankind is clear to the intelligent students. And certainly, this method of comprehending the Holy Scriptures is not only to be commended, but urged upon the sincerely pursuing of the will of God as disclosed in His Word.

Dr. Frost has in a most simple way and in compact form treated this so-essential matter, making to the reader an easy access to the method of "distinguishing the periods." We may assume that most of our people, with their Bibles in their hands and under such teaching as this, would find the revelation of God a new book.

Some of Dr. Frost's compeers in the field which he treats may take exception to his classifying the present age as beginning with the ministry of our Lord Jesus, for they will hold that the Church period was inaugurated at Pentecost, with outpouring of the Holy Spirit for enlightenment and quickening for service. This would imply that our Lord's earthly mission was a mellowing of the sunset of the old dispensation into the ultimate sun-rising of the new, when the fulfilment of the promises of the bestowment of the Holy Spirit should materialize. This, however, is not of such significance as to mar the smoothness of Dr. Frost's approach to this needful method of Biblical understanding.

Certainly, we must commend this little manual, for it will repay in generous returns the small cost and the intelligent study which it challenges.

Kenneth Mackenzie.

* * *

TINKLING CYMBALS: By Milton G. Nicola. Pp. 236. Published by Daniel Ryerson, 644 West Garfield Boulevard, Chicago, Illinois.

This story tells the problems and events of a young boy from the time he leaves high school until he discovers the secret of contentment and peace which comes to him in the middle age of his life. Ideals and ambition fighting one against the other until the events of his life and the guidance of his friends lead him to the ministry.

The problems of the ministry of the Episcopal Church are given in humor and pathos, and are realistic in every detail. Though the story deals with the Church, it is far from monotonous. Its picture of life both spiritual and worldly are adventurous and hold the reader's attention to the end.

To adopt the principles the hero of this story finally practices becomes the ambition of anyone who has given the subject any consideration. I would advise every one to read this with the idea of becoming better acquainted with human nature and learning to cope with it, as well as enjoying the interesting details of the Episcopal Church.

L. L. C.

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HISTORY OF ST. PAUL'S CHURCH, NORFOLK, VIRGINIA. Published by the Altar Guild of St. Paul's Church, Norfolk, Virginia, 1934. Pp. 115 and index. Price, $2.50.

The ladies of St. Paul's Guild have done a real service to the city of Norfolk, and to those elsewhere who are interested in the history of the colonial churches in Virginia in publishing this attractive volume. They have included a sketch of the history of the Church with a description of its memorials, and a sketch of the life of the Rt. Rev. Beverley D. Tucker, D. D., who was rector of the church for twenty-four years before becoming bishop Coadjutor of the Diocese of Southern Virginia in 1906. A record is given of the inscriptions on the tombstones in the churchyard, and there are numerous excellent pictures of the church.

St. Paul's Church was erected in 1739, upon the site of an earlier building erected in 1641 as a chapel-of-ease of Elizabeth River Parish. After the establishment of Norfolk Borough in 1736, the present church was erected, and remained the Borough Church until after the Revolution. The building was then abandoned for a number of years, during which the Church life of the parish centered at Christ Church. The old building was repaired and put again into use in 1832, at which time the name of St. Paul's Church was given to it.

During its nearly two hundred years of existence, the church has shared the vicissitudes of war, fire and pestilence which the community has suffered. But perhaps no visitor ever fails to see its most interesting relic: The cannon-ball fired from a British warship in the bombardment of 1776, which struck the Church, and is now fastened in the wall.

G. M. B.

* * *

EASTER DAY.

From Sacred Latin Poetry of the Middle Ages, Freely Translated by Mary M. Pleasants.

Let Christians offer praises to The Lamb—
The Lamb our Saviour, who redeems the sheep,
He brings the worst of sinners to their God,
Wondrous life in struggle with grim death!
The Source of peace—though seeming dead—now rules,
And gives to all, who trust, Eternal Life,
"Tell, Mary, what, on the way, you saw."
"Angelic witness and the napkin and grave clothes."
"Tell Mary, what on the way, you saw."
"The Lord is risen and, in Galilee will be,"
We give more credence to the words of Mary,
Than to all the lies of hostile Jews!
We know that Christ has risen from the dead,
Conqueror of death, the Saviour of mankind!

—Anonymous.

* * *

RANDOM REMINDERS ON THE DEVOTIONAL LIFE.

(Continued from page 10.)

the form, hath in itself the substance and form of a prayer with God, who regardeth the very moanings, groans and sighings of the heart."

Our prayers are our soul's sincere desires—not our mind's, nor brain's desires, but our soul's. Our prayers to be real must issue from our hearts and not our mouths. God hears only when the heart speaks. We must be sincere in our prayer.

Let us always remember that "God looks not at the oratory of our prayers, how elegant they may be; nor at the geometry of our prayers, how long they may be; nor at the arithmetic of our prayers, how many they may be; nor at the logic of our prayers, how methodical they may be; but the sincerity of them He looks at."

The fourth factor in making our prayer effective is to have an attitude of expectancy or faith. After all, we must be firm in our conviction that Christ wants to remake us, and that He can change us, and that He will change us, if only we shall let Him.

"God is ever seeking man: His ear is more sensitive to the words, His heart to the desires, of men than the aspen leaf to the summer breeze, than the compass needle to the call of the poles." With such assurance from Bishop Brent, a man whose life was spent, figuratively, on his knees before God, let us confidently step forth into a more active and into a richer adventure in the life of prayer, or worship, and of devotion.

* * *

RESURRECTION MORN.

Margaret R. Watkins.

When early dawn, with roseate hues—
Unbarred the gate of day;
An angel stood beside the tomb
And rolled the stone away.

And from that sepulchre of gloom
Eternal life was born:
Salvation free, proclaimed to all—
That first glad Easter morn.

And down the centuries today,
Redemptions story swells
In a golden jubilate,
Of joyous Easter bells

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

A MEETING OF THE NATIONAL COUNCIL.

In preparation for this program, the Leader should copy the list of members of the National Council from page five of Living Church Annual. To be quite up to date, this should be corrected by the April, 1935, Spirit of Missions, page 138. He then distributes slips bearing names of these members and of other speaking parts in pageant to members of the League, giving several to each. It is suggested that the Leader may elaborate this program by adding to it reports from other Secretaries.

Leader: Our pageant this evening is a meeting of the National Council. Each of you has been given the name of one or more of the members of the Council whom you represent. When your name is called on the roll you will answer "Here," and when voting will vote according to your convictions. I will now turn the meeting over to ——, who represents Bishop Perry, Presiding Bishop of the Church.

Bishop Perry (with gavel): The meeting of the National Council will now come to order. I will ask that Bishop Tucker of Virginia will lead us in prayer

Bishop Tucker: Let us pray. (He reads prayer for Conventions, p. 36, in Prayer Book.)

Bishop Perry: The Secretary will now call the roll.

Secretary (calls roll, each member answering, "Here." When he finishes he announces): Mr. President, I find that all are present.

Bishop Perry: Mr. Secretary, you will now read the minutes of the last meeting.

Secretary: The meeting of the National Council met at 10 A. M., February 19, with Bishop Perry in the Chair. The roll being called all members were found present. The Rev. Mr. Reinheimer. Secretary of the Field Department, announced that reports indicated that pledges were $190,000 below even the emergency schedule. But that counting on every available resource in sight there would still be a $143,790 shortage of the emergency schedule, Respectfully submitted, Franklin J. Clark, Secretary.

Bishop Perry: Are there any corrections or omissions? If not, the minutes stand approved as read at the sound of the gavel. (Strikes with gavel.) We will now have the report of Bishop Bartlett of North Dakota, Executive Secretary of the Department of Domestic Missions.

Bishop Bartlett: I would call the attention of the Council to the whole vast field comprehended within the words Domestic Missions. Mexicans, Orientals and Negroes are but phases, but especially the Rural Field. (He continues with small print on page 139, April, 1935, Spirit of Missions.)

Bishop Perry: Thank you, Bishop Bartlett. Are there any questions?

Bishop Sherrill: Mr. President, Bishop Sherrill of Massachusetts speaking, I would like to ask if Bishop Bartlett found the work in th emountains of Kentucky progressing or at a standstill?

Bishop Bartlett: Bishop Abbott reports that it is progressing satisfactorily.

Bishop Perry: We will now hear the Report of Dr. Wood, Executive Secretary of the Department of Foreign Missions.

Dr. Wood: I beg leave to report that in spite of the depression and the cut in salaries, the morale of our Missionary Fields is in an unusually fine condition. I would also like to report that in several of the fields in China, the higher salaried officials decided among themselves that those whose salaries were under $300 a year should not receive the ten per cent cut. So they reduced their own salaries still further in order to care for the amount necessary to keep those with the low salaries at the same figure. In the face of such self-sacrifice, we beg that there be no slackening of effort to raise the full amount for the Church's Program in 1935.

Bishop Perry: At this time, my brethren, I feel that I must insist that the item in our budget of $7,500 for the salary of the President of the Council be reduced to $2,400, in order to cover expenses, and if Bishop Cook will take the chair, I offer that as a motion. (Bishop Cook has arisen.)

Bishop Cook: Do I hear a second?

Bishop Stewart: With great regret I second it.

Bishop Cook: All in favor will please say, Aye. (Majority say Aye.) It is carried.

Bishop Perry: Ladies and Gentlemen, I thank you. We will now hear the report of Mr. Franklin, Treasurer of the Church.

Mr. Franklin: With the generous offer of our President, I take great pleasure in announcing that the emergency schedule of $2,313,115 is balanced. For the first time in four years the Church is free from the immediate necessity for further cuts. In explanation of this I feel that I should say (here is read speech of Mr. Franklin on page 137 of April, 1935, Spirit of Missions, all that is in quotations).

Mrs. Cain: Mr. President, I move the following resolutions: (from p. 138, Spirit of Missions).

Bishop Perry: All in favor of this resolution will please say, Aye. (All say, Aye.) It is unanimously carried. We will now hear the report of Mr. Hobbs, Executive Secretary of the Department of Publicity.

Mr. Hobbs: The Spirit of Missions continues to do its good work, being sent free to every clergyman, and to a large paid subscription list. In addition to this, we have cooperated with the Field Department in publishing a large number of pamphlets. We have also made good use of the radio in broadcasting sermons by famous preachers for several months. We would also offer the following resolution (read it from page 139 of April Spirit of Missions.)

Bishop Perry: Do I hear a move for the adoption of the resolution?

Mr. Patton: Mr. Patton, of Tennessee, speaking, I so move, Mr. President.

Bishop Rogers: Bishop Rogers, of Ohio, speaking, I second it.

Bishop Perry: All those in favor will please say, Aye. (Majority vote, Aye.) I declare it passed. My brethren, the hour of noon has arrived, and I bid you to prayer in the chapel. After it we will resume our work here and hear the reports of the other Departments. I have a special joy in this service, for it is to be my privilege to unveil a tablet to my valued friend and co-worker for so many years on this Council. I refer to the late Rt. Rev. Hugh Latimer Burleson, late Bishop of South Dakota and my Assessor here. Let us go into Prayer.

* * *

Pikeville, Ky.: "The Goal" is the name of the monthly paper of the Young People's Service League of the Diocese of Lexington. The third issue, edited by members of the League of Christ Church Mission, here, has just appeared. The cover is a picture of the famous cross at Sewanee.

* * *

Richmond.

Miss Olive Meacham, principal of the Bromley School, Liberia, will be in Richmond, April 28, to speak to the Y. P. S. L. about her work in Liberia.

One of the members of the House of Bishops stated that she was one of the most interesting speakers who had ever addressed that body. The meeting is sponsored by the Richmond Council of the Y. P. S. L. The public is invited.

* * *

Our Young Men.

There is some very good vintage from these last few years, some greatish men maturning, and quite a lot of good ones. "Will they be Christian?" "How can we keep our young men?" The question has a quiet humor, when we take it to the light of the Gospel, which is all about young men led by One as young as they. I hear that you have been listening to rebels. But rebels always remind me of a boy who came to see me in 1916, and said, "I don't mind the war, but I can't stick the Army." And a few days later, a regular came to me and said, "When shall we get over this horrible war and get back to real soldiering?" So a Church that is fighting manfully against evil and sorrow will hold its men; but the best men will not turn out merely for mimic warfare.

P. B. Clayton, of Toc H.

The Call.

Remember, O Lord, what Thou has wrought in us, and not what we deserve; and as Thou hast called us to Thy service, make us worthy of Thy calling. Through Jesus Christ our Lord. Amen.

The Sermon on the Mount makes an appeal apparently so simple, sets forth principles so obviously just, that nothing seems easier than to obey it. But let a man give it a fair trial, and he will soon find that its standard is far beyond.

"The Dial
Receives many shades, and each points to the sun;
The shadows are many, the sunlight is one,
Life's sorrows still fluctuate; God's love does not,
And His love is unchanged when it changes our lot."

"The Cross is presented not primarily to our tastes or sympathies, but to our consciences."

CHURCH INTELLIGENCE

FOR EASTER.

An Easter greeting has come from Professor Sergius Bulgakoff, Dean of the Russian Orthodox Theological Institute in Paris, who will be remembered by thousands of American Churchmen as a distinguished visitor at General Convention, a welcome speaker and lecturer in many parts of the country, and a brilliant leader of the Russian Orthodox in Europe:

From the heart of the Eastern Orthodox Church I send my brethren of the Episcopal Church in America the Easter salutation. It is the custom in our Church that all present at the Easter service and throughout the whole of Easter week, salute each other with a kiss and the words, "Christ is risen!" to which the others reply, "He is risen indeed!" The midnight service which announces Easter is a supreme gift of the Holy Spirit, a miracle of joy and light, given us as the fruit of penitent observation of Lent and the majestic and tragic mystery of Passion Week. We believe that this joy will not be denied, even to the Martyr Church in Russia.

It was given me last year to visit America and to enter into contact with the Episcopal Church by participation in its Convention and in its worship. And I have brought back with me to Europe the most grateful and gracious memories of that visit. Easter is the festival of Christian love. On that occasion the sense of Christian unity is manifest in the soul with special power, and I have a vivid desire to send you our Russian Easter greeting, "Christos voskriesse". May it ring in your ears and in your own tongue, just as at Pentecost, the joyful tidings of the Resurrection were heard from the Apostles, each in his own language: Christ is risen—He is risen, indeed!

(Signed) Sergius Bulgakoff.

The Russian Church in the Past.

Speaking of the Russian Orthodox Theological Academy in Paris and of the several undertakings to which it is related, Mr. Paul B. Anderson, of the International Y. M. C. A., says:

"Before the revolution the Russian Church asked no favors; rather, it was the Russian Church that preserved the holy places in Jerusalem, supported the Bulgarian and Serbian Churches under Moslem oppression, sent missionaries to Alaska and established a permanent Church life in Japan. Now is the time when Western Christians can take a turn at helping Russia, as a sister Church, which in due time will thank us."

Situated as we are in peaceful surroundings, it is hard for us to realize the intensity of the sufferings of the heads of the Orthodox Church in Russia at the hands of the present government. . . . The inhuman, diabolical means made use of to try to destroy the Church are almost unbelievable. There are heroes today as in the early days of the Christian Church. We are at ease in Sion; beware lest we, too, are set for trial.—(Rev.) W. S. Slack.

Out of the Arctic wastes around Tigara (Point Hope), Alaska, comes word from Archdeacon Goodman that there have been plenty of whales this winter, which means oil, light, heat and some of their food, to our Eskimo Church people.

They are so keen to go to church that if there is a howling wind and the cold many degrees below zero, they walk backward, and when that becomes impossible they get down and crawl on all fours, the better part of a mile to the church.

This is Archdeacon Goodman's tenth year at Tigara.

* * *

Carrying Christ to the People of the Mountainside.

As the sun dips down behind the Muncy hills and the shadows of the evening lengthen, a lonely farm house stands silhouetted against the darkening sky. But is it lonely? No, for from within comes the sound of singing—joyous singing—and the words are those of a hymn. Thus may be found the Church for the Isolated, established by the Rev. Squire B. Schofield, rector of St. James Church, Muncy, Pa., for the purpose of "carrying Christ to the people of the mountainside". Once a month farmers from all parts of the hills gather at a farm house—there to worship God. And it matters not whether they are Episcopalians or members of any other denomination, for the Church of the Isolated is non-sectarian and everyone is welcome. Many of these sturdy tillers of the soil have not been to church for years, because the nearest church is many miles away. Many of the younger ones have never been to church at all. No collections are taken, and the Rev. Mr. Schofield carries on his work without remuneration. His son also accompanies him to these informal services to play the piano. The two take along a hymnal, and the old favorites, the ones that everyone likes to sing, are the hymns that are sung. The first service was held about six months ago at the farm of Charles Lavers. Twenty-eight persons attended. At the third service the members of his "flock", learning that the day was Mr. Shofield's birthday, showered him with gifts, most of which were products of their own labor. Thirty-four attended this service.

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DR. GAVIN TO REPRESENT AMERICA IN CONVERSATIONS.

The Rev. Dr. Frank S. B. Gavin, professor of Church History at the General Theological Seminary, has been named by the Rt. Rev. James DeWolf Perry, D. D., presiding Bishop, to represent the American branch of the Anglican communion in conversations on "Anglican Orders" with the hierarchy of the Rumanian Orthodox Church at Bucharest, Rumania, during June.

Dr. Gavin's appointment was made by Bishop Perry, at the request of the Most Rev. Cosma Gordon Lang, D. D., Archbishop of Canterbury. The commission representing the Anglican churches of the world will be headed by the Rt. Rev. Frederick C. N. Hicks, D. D., Lord Bishop of Lincoln. The conversations are expected to lay a basis for inter-communion.

The invitation to discuss "Anglican Orders" was sent to Archbishop Lang by the Most Rev. Myron Chryston, Patriarch of the Rumanian Orthodox Church, as the result of a series of lectures delivered by Dr. Gavin at the University of Bucharest four years ago, when the tenets of Anglicanism for the first time were explained to the Rumanian branch of the Eastern Orthodox Church.

The conversations at Bucharest will begin on May 31, and will continue well into June. Following the discussions, the Anglican Commission will report to Archbishop Lang.

Charles D. Kean.

COUNCIL OF YOUTH ORGANIZATIONS MEETING.

The second meeting of the conference of representatives of the various youth organizations was held in New York, Tuesday, March 26, 1935. Those present were:

Rev. Ernest E. Piper, National Federation of Episcopal Young People.

Mr. Leon C. Palmer, Brotherhood of St. Andrew.

Mr. Frank Lincoln, Order of Sir Galahad.

Mr. Richard T. Viguers, Knights of SS. John.

Miss Harriet Dunn, Girls' Friendly Society.

Miss Frances Arnold, Girls' Friendly Society.

Miss Ruth Littlefield, Order of the Fleur de Lis.

Miss Edna Eastwood, Jr., Daughters of the King.

Rev. Vernon McMasters, National Secretary for Church Schools.

Rev. T. O. Wedel, National Secretary for College Work.

Rev. D. A. McGregor, Executive Secretary of the Department of Religious Education.

Miss Dorothy May Fischer, National Secretary for Young People's Work.

Reports were given from the various representatives as to the attitude of their respective boards regarding the feasibility of a council of youth organizations. The feeling was that such an organization would be of great value.

Discussion followed as to the type of organization it should be. It was the general consensus of opinion that it should be an independent group, self-constituted, meeting for consultation and projection of their own plans rather than an advisory group.

The Rev. Ernest Piper was elected chairman, and Miss Dorothy May Fischer, secretary. Two questions of major interest were brought up: Have the existing youth organizations outlived their usefulness? Or is there a field of usefulness for them which is not now being used? Has the time come when all these organizations should be abandoned in favor of a single young people's organization with a program for Christian youth which can function in any section of the country? The council recognized that there were many major complications in such a procedure, but also recognized this as a trend.

The second question that was raised was that of a closer cooperation between church and community groups.

Attention was called to National Youth Week, April 27-May 4 as an opportunity for community cooperation.

The material of the United Youth Movement, sponsored by the International Council of Religious Education, under the theme, Christian Youth Building a New World, was discussed. It was interesting to learn that many youth groups in our Church are participating in this Movement. The Brotherhood of St. Andrew is using this as the basis for their program for next year. It was felt that through this United Youth Movement there was an excellent opportunity for community cooperation. The Council went on record as approving this movement, and suggested that each representative call the attention of his constituency to the United Youth Movement and suggest it as a means of cooperation in community activities.

The Girls' Friendly Society reported that they were sponsoring a course on the Psychology of Leadership, April 5, 6 and 7, at their headquarters in New York, to which leaders of various young people's groups were invited. Members of their staff are also giving courses

on the Psychology of Leadership at summer conferences, to which all leaders of young people are invited.

The Brotherhood of St. Andrew reported that they are sponsoring a six weeks' study program on Personal Religions for all leaders of young people.

Dr. Sherman spoke to the group on the Forward Movement, and invited the participation of the young people in this Movement.

The question of a young people's magazine to be supported by the various youth organizations was discussed. It was suggested that this magazine might present a program for Christian youth instead of specific organizational programs. The feeling was that such a magazine would be of great value to the young people's work, but that it would not replace the material which is being put out by the individual organizations.

The Council of Youth Organizations will meet again on October 3 and 4, 1934.

* * *

BISHOP HOBSON PRESENTS FORWARD MOVEMENT TO GIRLS' FRIENDLY SOCIETY.

A challenge to the young people's organizations of the Church to help with the Forward Movement was presented by Bishop Hobson to the board of directors of the Girls' Friendly Society at its dinner meeting, April 3, at the Parkside Hotel, New York City. Following Bishop Hobson's talk, the board voted that the society should undertake as its part in the Forward Movement cooperation with the clergy and the Church schools in "a humble but sincere attempt to study and teach the principles of prayer to its girls".

A program series for young people on Peace, Race Relations and the Movies was voted by the board. This series is to be published in The Record, the magazine of the society, next fall. Miss Katherine Gardiner, of the Inter-Racial Committee of the Federal Council of Churches, addressed the board on the progress being made today in churches of all denominations along the line of educational programs to build better inter-racial understanding.

The gifts of the society to support work in the mission field were found to have been even more needed than ever during the past few years. It was reported that without the scholarships which G. F. S. groups send to All Saints' Mission for girls, Bontoc, the Philippine Islands, the school would have to close its doors; and that last year's gift of $2,000 to St. Barnabas Mission for Lepers, Kusatsu, Japan, had enabled the mission to provide much needed quarters both for the well children of lepers and for children now pronounced "symptom free". The society this year has undertaken the support for two years of a much needed assistant to Miss Bremer of St. Faith's School, Yangchow, China. Miss Florence Moore, of Philadelphia, received the appointment and sailed for China in January.

Leadership training was found to be the great need of the Girls' Friendly Society as of all organizations working with young people today. As the first step in a new series of leadership training courses, a three-day institute for the leaders of young people's groups, especially those on the faculty of summer conferences, was conducted by Mrs. Helen G. Hogue, Mental Hygiene Counsellor, Board of Education, Highland Park, Michigan, at the national office of the society immediately following the meeting of the board. The topics for discussion were: "How Personality Grows," "Personality Problems of Normal People", "Ways and Means of Helping Personality to Grow", "Working Toward Successful Marriage" and "Making Religions Real to Young People". Forty-five leaders of the Girls' Friendly Society and of other young people's organizations attended this conference.

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C. L. I. D. Speaker.

Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the Church League for Industrial Democracy, is to speak at a number of meetings under League auspices in the immediate future. The first is to be held in Cincinnati on April 25 at a luncheon meeting at the Y. W. C. A. On May 4 she is to address a meeting in Los Angeles in the afternoon, and on Monday, May 6, will meet with the clergy of the Diocese. Later in the week Miss Van Kleeck is to be the guest of honor at a dinner meeting of the San Francisco group of the C. L. I. D., arranged by Bishop Parsons and some of the local League members.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Piedmont Convocation.

The spring meeting of the Piedmont Convocation will be held in St. Paul's Church, Haymarket, on Tuesday, May 7.

W. F. Carpenter, Sec.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

C. P. C. Speaker.

Miss Florence F. Pickard, from the mission at the Southwestern Virginia place with the satisfying name of Splashdam, is to be the speaker at the open meeting of the Church Periodical Club in the Parish House of St. Thomas' Church, New York City, 1 West Fifty-third Street, on Monday in Easter week, April 22, at 11 A. M. The Church's work has made striking progress among the primitive conditions surrounding the mission at Splashdam.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Centennial of Diocese to Be Formally Opened on April 30.

The Centennial of the Diocese of Chicago will be formally opened in Chicago, Tuesday night, April 30, with a great diocesan dinner. The Bishops of Springfield and Quincy, and the Rev. William L. Essex, rector of St. Paul's Church, Peoria, are expected to be guests of honor.

Present also will be Mrs. Charles T. Hull, wife of the Rev. Charles T. Hull, a descendant of Philander Chase, first Bishop of Illinois. A message from President Roosevelt will be presented and the history of the diocese reviewed by motion picture slides.

The occasion will mark the forty-fifth annual meeting of The Church Club of Chicago, sponsor of the dinner. Bishop Stewart will give the principal address.

The week following the dinner, the million dollar campaign, which the diocese is undertaking as part of its centennial celebration, will get under way. Deanery meetings are planned by the centennial organization to formally launch the campaign. Already organization work for the canvass has been virtually completed and some 2,500 workers and solicitors lined up. The drive will be carried on virtually simultaneously in all the parishes through the month of May.

The fund, which is sought, will go to re-finance the diocesan as well as parochial obligations, particularly the obligations of the Bishop as corporation sole.

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Lenten Speaker Urges Sacrifice.

Christianity, like all other time-honored institutions, is fighting with its back to the wall, the Rev. Harry S. Longley, Jr., declared at the Lenten Noonday Services of the Church Club this week.

"It is obvious today that we are living in a time that comes once every five or six hundred years between the death of an old age and the birth of a new," said Fr. Longley. "In such a time every old institution fights with its back to the wall. In our day Christianity is no exception.

"If the age that is coming is to be aware of God and not of man only, then today is a time of battle for the Christian disciple. The Christian today must realize that he is at war with forces which threaten all that he holds dear. He will not win the battle without sacrifice. That is why it is so important to relate the Passion of Christ to modern Christian discipleship."

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Woman's Auxiliary Sponsors Silver Tea.

St. Cecelia's Chapter of the Parish Council of the Woman's Auxiliary of the Cathedral of St. Philip will sponsor a silver tea at Wisteria Hall, Thursday, April 25, at four o'clock.

This is the ancestral home of the Misses Caroline and Louise Sisson and Miss Laura Beauregard Larendon. When the original plantation house burned several years ago, the present house was built around the old furniture which has been in the Beauregard and Sisson family for generations.

Mr. Raymond Hastings, a horticultural expert, will speak, his subject being, "A Japanese Tea Garden," the setting for which will be the Sisson garden, miles of wisteria, iris, dogwood, crab-apple and other flowers, making it one of the gardens to which the people of Atlanta make annual pilgrimages.

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Bishop H. J. Mikell will preach at the Annual Diocesan Convention of South Florida, to be held at Daytona Beach, on May 7.

A. B. Gray.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D. Bishop
Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor.

Program of Sesquicentennial Celebration.

In the commemoration of the sesquicentennial of the founding of the Diocese of New Jersey, two distinguished visitors from England are to be the guests of the Diocese. They are: the Rev. Canon Stacy Waddy, D. D., Secretary of the Society for the Propagation of the Gospel, and Sir Edward Midwinter, K. B. E., who is a representative of the Society. Since the S. P. G. played such a large part in the sending of missionaries and the founding of the Church in the diocese, it is most eminently fitting that it should be representatives of the same Society who come to assist in this celebration.

The program within the diocese opens with the unveiling of a tablet in Christ Church, New Brunswick, on Saturday, May 4, commemorating the founding of the diocese at that place one hundred and fifty years ago. The distinguished guests are to be present and speak at the Diocesan Convention on Tuesday, May 7, and Wednesday, May 8. A period of pilgrimages has been arranged during two weeks to most of the colo-

nial parishes, whose origin was under the bounty of the S. P. G.

The distinguished guests will participate in many activities outside of the Diocese of New Jersey while they are here. Canon Waddy and Sir Edward Midwinter are to speak at the Annual Court of the Society of Colonial Wars at Princeton, on Friday, May 3, on the subject of "The Colonial Parishes in New Jersey and Their Relation to the S. P. G." The unveiling of the tablet in Christ Church, New Brunswick, is to be part of the program of this Annual Court. The tablet is given by the Society of Colonial Wars.

On Sunday, May 5, at 10 A. M., Sir Edward Midwinter is to speak on the subject of "The Coming of the S. P. G. to America," over Station WABC, and fifty station. This address will be given under the auspices of the Department of the National Council. On Tuesday, May 14, the representatives of the S. P. G. are to be the guests of the Diocese of New York. At 8 P. M. Canon Waddy is to speak at a special service in the Cathedral in celebration of the one hundred and fiftieth anniversary of the Diocese of New York. The subject is to be "The Work of the S. P. G. for the Diocese of New York," or some similar topic.

SOUTH FLORIDA.

Rt. Rev. J. D. Wing, D. D., Bishop

St. James' Parish, Leesburg, Fla., is to erect a parish house, the construction to begin shortly. This will fill a great need in furthering the parish work under the charge of the Rev. G. M. Blackford.

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Trinity Mission, Daytona Beach, Fla., rejoices over definite plans for a rectory, this to be erected within a few weeks.

C. Robinson.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Old Friends Interested in Rev. Carl Truesdale's New Work.

"A New Englander is Transplanted," an article appearing in the current number of the American Church Monthly, written by the Rev. Carl Morrison Truesdale, formerly of Lonsdale, R. I., has attracted the attention of many of his old friends in this diocese. He was ordained a deacon in the Cathedral of St. John in this city last October, and assigned to a missionary field in Nevada, with residence at Caliente.

He describes his arrival at the mining camp, where his parish, St. Matthias' is situated; his rooms under the church were cold and barren; and "a marvelous assortment of pans, tins and buckets spread out along the floor," in the church to catch the water leaking through the roof.

He was pleased that the people "did not ply him with questions about where he came from and what he had done there." The past means very little to the Westerner; it is the present and future that count. This is a grand attitude to take.

One man greeted him by announcing that he was able to "hold more liquor than any other man in the state," and an old prospector regaled him with stories of the Old West and "Massakrees."

* * *

Passion Play is a Religious Performance to the Players and Prayer is Offered Before Each Performance.

Henry Cooper, who for the fourth season is portraying the part of "Christus" in the Passion Play, given by the Epiphany Players of the Church of the Epiphany, has given an impressive interview to the press about the effect the part has upon him.

Mr. Cooper, who played in Sock & Buskin, the Brown Dramatic Club in his freshman year, is teacher of Science and Dramatics at the West Warwick High School.

"I was reluctant," he said, "to play the role of 'Christus' when I was first approached on the subject several years years ago. I did not feel good enough to be the medium of such a sacred part, but I was persuaded to try it.

"In the first place, I turned to the New Testament and read everything in it that might throw light on Jesus' manner, His speech, His spirit. I try to have an hour for quiet thought before each performance. It is a part that one cannot play or rehearse if he is not completey composed and calm.

"It has been our thought in the Epiphany Players to lose our several identities in the parts we play. There are no leading roles; we are all alike. We look on the Passion Play as a religious performance and prayer is offered before each performance."

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor

University of South Suffers Great Loss in Death of Dr. Wilson Lloyd Bevan.

The theological department of the University of the South has sustained an irreparable loss in the death of Dr. Wilson Lloyd Bevan, the professor of Systematic Divinity. Dr. Bevan's illness, though brief, had to some extent prepared his friends for his death, which finally came on Monday, April 8, around noon.

Surely his place cannot be taken. He was a man of wide learning and his like as a student has rarely been found in this country. His sincerity and his breadth, his true catholicity, are unmatched. He embodied a certain joyous hospitality to ideas. He moved in a world somewhat above that of his students, but they found him enthusiastic in his desire to conduct them thither. His was an attitude of tolerance toward those who found themselves unable to share his ideas, and his sense of the ridiculous prevented him from taking them or himself too seriously. There was a simplicity about him, a naturalness, a reverence for holy things, withal a love for life, that made one easy in his presence, that saved one from embarrassment in the face of such great learning. It was no uncommon thing for students to be puzzled concerning where to find some obscure fact of history, some forgotten theological theory, some fugitive idea, and always the man to whom they went as to an oracle was Dr. Bevan. His love for Sewanee was matched, I think, by no other love than by his love for Europe, where certainly he was at home.

Dr. Bevan was born in Baltimore, Md., in 1866. He was graduated from Johns-Hopkins with a B. A., from Columbia University with an M. A., from General Theological Seminary with an S. T. B. He was ordained deacon in 1889 by Bishop Potter, priested in 1891 by Bishop Doane, fellow of Columbia University in 1889. He was rector of Trinity Church, Concord, Mass., from 1894 to 96. He was Professor of History, University of the South, 1911 to 1914; associate editor of the New York Churchman, 1898-1917; professor of Ecclesiastical History, Kenyon College, Gambier, Ohio, 1918. Also author of historical and theological books.

Funeral services were held in All Saints' Chapel of the University of the South, by the Rev. Moultrie Guerry, chaplain, assisted by the Very Rev. Charles Luke Wells, D. D., Dean of the Seminary, the Rev. Fr. James Marvin Luke, and the Rev. Haskell M. DuBose. The Rt. Rev. James M. Maxon pronounced the benediction.

Thos. R. Thrasher.

BETHLEHEM

Rt. Rev. F. W. Sterrett, D. D., Bishop

Lent.

This has been a very good season for the Church in Bethlehem. From every part of the diocese come reports of large congregations and large communions, especially at the early service.

Two successful missions were held. One by Father Dunphy at St. James' Church, Jermyn, the Rev. Arthur K. Fenton, rector, and the other by the Rev. Walter Bentley at the Church of the Mediator, Allentown, the Rev. R. N. Merriman, rector.

The Rev. Glen B. Walter of the Church of the Redeemer, Sayre, had a number of Lenten Suppers after which illustrated lectures were given on different mission fields. The meetings grew until they filled the large parish hall.

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Summer School.

The programs of the Bethlehem Summer School have just been sent to the clergy. This year the conference will be held at Hawthorne Inn, Mt. Pocono, from June 23, on through the week.

Hawthorne Inn is a beautiful spot in the Poconos and affords every comfort. There is the large Inn and ten cottages, where 150 young folks can be nicely accommodated. Connected with the Inn are recreational facilities of all kinds for the delight of the pupils in the free afternoons. The faculty is as follows:

Rev. F. O. Musser, of Trinity Church, Easton, is Chaplain and will give a course on "Worship and Its Significance";

Mrs. John Loman, of the Department of Religious Education in the Diocese of Pennsylvania, will give two courses. One on "Creative Teaching" and "Teaching Techniques";

The Rev. Glen B. Walter, of the Church of the Redeemer, Sayre, will teach a course on Some of the Church's Missions;

Mrs. T. B. Smythe, of Reading, president of the Diocesan Girls' Friendly Society, will continue her course of last year on "The Girl and Her Church Life";

Mrs. C. Stanley Rogers, in charge of Religious Education and young people's work at St. Mary's, Ardmore, will give two courses. One on "Young People's Fellowships," and the "Discussion Method in the Y. P. F.";

The Rev. Thomas B. Smythe, of St. Mary's Church, Reading, will also have two courses. One on Church History and the other on "Church School Lesson Methods";

Miss Letty M. Parry, of the Scranton Public Schools, will teach two courses. One, "Fundamentals of the Religious Drama," and "Pageantry Preparation";

The Rev. Fred Trumbore, of St. Clement's Church, Wilkes-Barre, will again give a course on Church Music.

One of the fine features of the evening will be the moving picture, "The New World," which was presented for the first time at the General Convention at Atlantic City.

Registrations should be sent to Mrs. Donald W. Denniston, Palmerton, Pa. The fee for registration, board and lodging is only $13.50.

The Rev. A. E. Eastburn, of St. Barnabas' Church, Philadelphia, will be the counselor for the boys and Mrs. Smythe, of Reading, for the girls.

Last year there were 116 registrations

from the Dioceses of Bethlehem, Harrisburg and Philadelphia.

For programs and further information address the Rev. George McKinley, Palmerton, Pa., chairman of the Summer School Committee.

H. P. W.

Pro-Cathedral Services.

The speaker at the April meeting of the Church Service League of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., was the Rev. C. Rankin Barnes, Executive Secretary, Department of Christian Social Service, National Council, who addressed a large gathering of church members and social workers of the community on "The Church and Social Security."

* * *

Wednesday Evening Lenten Services at the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., have had the largest attendance in their history. Preachers have included the Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island; the Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.; the Very Rev. Frank W. Sterrett, D. D., Bishop of Bethlehem, and the Rev. Geo. A. Trowbridge, All Angels Church, New York. The preacher in Holy Week was be the Rev. Royden K. Yerkes, D. D., Philadelphia Divinity School.

* * *

The preacher at the Three Hours' Devotion on Good Friday at the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., was the Very Rev. Wallace E. Rollins, D. D., Dean of the Episcopal Theological Seminary, Alexandria, Va. This service always draws large crowds from the community as a whole as well as from members of the Cathedral Parish.

A. L. Trumbore.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Bishop Barnwell of Idaho the Bishop-coadjutor-elect of Georgia, confirmed his first class in the Diocese of Georgia at St. Michael's and All Angels' Church, Savannah, on Sunday, April 7, at the mid-day service. The class of sixteen was presented by the rector, the Rev. Joseph Burton.

In the afternoon he confirmed a class of six at St. Stephen's Church, the Rev. Gustave H. Causton, rector, and at eight o'clock a class of fourteen at St. Augustine's Church, the Rev. J. Henry Brown, D. D., vicar.

Camp Reese.

With only a little more than six weeks before Camp Reese on St. Simon's Island, will reopen for the summer diocesan camps and conferences, the Department of Religious Education is sending out literature giving the schedule of the camps to be held and the names of those directors of the camps who have accepted their appointment. The Camp grows in popularity each year, with both old and young, and last year something around two hundred and eighty attended the summer conferences and camps. More are expected this year and, while those in the Diocese of Georgia are always given first consideration, individuals from other dioceses, in so far as they may be accommodated, are accepted on the same terms. Any desiring information are asked to communicate with Mrs. J. W. Griffeth, Executive Secretary of the Department of Religious Education, Diocese of Georgia. The Adult Division (23 years up) will open the camp on June 8 and leave on June 22. The rates are:

Registration	$ 2.50
Board	20.00
Total	$22.50

Directors: The Rev. Dr. David Cady Wright, rector, Christ Church, Savannah; the Rev. John A. Wright, rector, St. Pauls Church, Augusta.

The Young Peoples Division and College Conference (16-22 years), June 22-July 6.

Registration	$ 2.50
Board	14.00
Total	$16.50

Director: The Rev. C. C. J. Carpenter, rector, St. Johns Church, Savannah.

Junior Girls' Division (13-15 years), July 9-July 20.

Rates same as above.

No Director named.

Junior Boys' Division (13-15 years), July 20-31.

Rates same as for Young People's Division.

Director: The Rev. Robb White, Jr., rector, St. Thomas' Church, Thomasville.

A new division, known as the "Boarding Period" has been added this year.

Adults and children will be accommodated August 2-19.

Rates: Adults, $15 per week; children, under 12, $10 per week.

Director not yet named.

Julia St. Clair Moore.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Weather Vagaries.

On a March Friday the interior of St. Alban's, Fullerton, was decorated thickly with the product of a severe dust storm, a little later on in the day the sixth window to be replaced since last fall was blown out by the force of the cyclonic wind, the following day a heavy snowstorm blanketed the church, and on Sunday a mild day brought the pattering of water as an accompaniment to the music of the service. The fifteen communicants remain undaunted and "carry on".

* * *

Mileage.

The Rev. Robert Mason of the Associated Missions at York, Nebr., reports 1,135 miles of travel by bus and train during March.

* * *

Bishop Shayler Offered Invocation.

At the annual conference of the D. A. R. of the State of Nebraska, the Rt. Rev. Bishop E. V. Shayler offered the invocation at the unveiling of a bronze tablet in the Union Pacific Station in Omaha, to commemorate the resumption of the Union after the War Between the States. A large crowd gathered to witness the ceremony, and Mayor Towl of Omaha, and State Regent Mrs. H. J. Cary were among several who took part.

Former Student at Brownell Hall.

The new Assistant Secretary of the Treasury, Miss Josephine Roche, renewed friendships with many of her former associates in Omaha recently. She was a student at Brownell Hall, the Diocesan Church School, in Omaha, and recalled many happy friendships with Episcopal people in her life as an Omahan in the 1900's.

United Services in Twin Cities.

Dr. Fred Clayton has just returned from a very happy visit to the Twin Cities, where he conducted Lenten services for the churches there, which united in special gatherings. He preached in St. John the Evangelist, St. Paul, and in Gethsemane, Minneapolis.

* * *

Fifty Ministers Gather for Semi-Annual Retreat.

The Rev. G. St. G. Tyner gave a very effective address to about fifty ministers of all denominations at the semi-annual retreat at the First Presbyterian Church in Omaha last Monday. He paid warm tribute to the Rev. S. Shoemaker of Calvary Church, New York City, for influence which led to the development of his own spiritual life.

Wm. J. H. Petter.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop

St. Andrews Church To Be Dedicated.

St. Andrew's Church, Harrisburg, the Rev. Earl M. Honaman, rector, has cleared off the mortgage on the church property. The church will be dedicated by Bishop Wyatt Brown on Ascension Day, May 30. The parish was organized in 1906. A new organ, which has been entirely paid for, will be dedicated in the near future.

* * *

Forward Movement Pamphlets Distributed.

Bishop Brown has sent copies of The Forward Movement pamphlets to all the parochial clergy of the diocese for the families of their congregations. He has also sent copies of the book, "The Episcopal Church in Town and Country," to all of the clergy of the diocese who are doing rural work.

* * *

Making Surgical Dressing for Local Hospitals and Mission Stations.

Under the leadership of Mrs. Wyatt Brown, a group has been formed at St. Stephens Cathedral, Harrisburg, to make surgical dressings for local hospitals and hospitals in our mission stations, such as the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Mrs. Stanley Parks, of Trinity Church, Williamsport, Pa., addressed a meeting held at Bishopscourt, telling of the similar work being done at Trinity Church, and later came to Harrisburg to instruct the women in the making of the dressings.

* * *

Intensive Visitation Conducted.

The local Federation of Churches of Lewisburg adopted The Forward Movement of the Episcopal Church at a recent meeting, and an intensive visitation was conducted by all the ministers. The Rev. Morris W. Derr, student chaplain at Bucknell University, who was made a member of the Federation recently, explained the movement and its purpose to the group. The Episcopal students at Bucknell have also taken hold of the idea and a campaign is being planned by the student vestry.

C. W. French.

SPRINGFIELD.

Rt. Rev. John C. White, D. D. Bishop.

Activities of the Church's Missions.

The Rev. Franklin H. Spencer, has recently assumed charge of the Church's Missions at Salem, Centralia, Mt. Vernon and Carlyle, in addition to the already large number of stations in his care.

One of the most attractive buildings in the southern end of the diocese is the one at Salem and there is a thoroughly alive group of people attached to the church in this community.

At Centralia, the people are working under great handicaps. There is a very attractive church building in this city, but it has a heavy debt on it and a considerable sum owing for its furnishings and services have been very infrequent for the past year.

Trinity Church, Mt. Vernon, is trying to come back, following a rest of all too long a time.

The missions at McLeansboro, Olney, Albion, Carmi, Mt. Carmel and Harrisburg (the latter in the coal fields), are holding their own and it is hoped that

before long will be exceedingly active in good works.

A field meeting of the women of the Albion, Olney and Mt. Carmel field was held April 11 with Mrs. J. G. Weart, President of the Diocesan Branch of the Woman's Auxiliary in attendance, together with other officers of the women's work in the diocese.

The men of the southern end of the diocese are working on plans for a dinner meeting to be held at Salem on May 9.

In several of the Missions, Mr. Spencer is gathering together different people for Confirmation classes to be presented to the Bishop in June.

This section of the diocese is one of the largest mission fields in the church and to adequately take care of it, involves the traveling of some two thousand miles a month.

Lenten Mite Boxes; The Children's Number of The Spirit of Missions; Birthday Thank Offering Literature; The U. T. O. Boxes; copies of the several Church Papers; The Forward Movement literature; Duplex Envelopes —all are used or distributed throughout the field.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

"And Whosoever Shall Compel Thee to Go a Mile, Go With Him Twain."

Striking evidence of the responsiveness of laymen to a frank and convincing presentation of the financial needs of their parish was demonstrated recently at the Church of St. John the Evangelist, Lansdowne, of which the Rev. Dr. Charles E. Tuke is the rector. Following the Sunday morning service all laymen attending were asked to remain for a meeting in the parish house.

Fifty-four laymen attended this meeting. Dr. Tuke's sermon text at the morning service was St. Matthew 5:41 —"and whosoever shall compel thee to go a smile, go with his twain." With this sermon still in their minds the laymen at the parish house meeting were shown that during the past four years the parish had accumulated a deficit of $5,500. Members of the vestry explained in detail how this deficit was incurred and, with a further statement that parish budget for 1935 had been balanced, submitted the whole situation to the assembled group for its consideration.

Then the unusual happened. There was action before discussion. Within less than two minutes $2,400 was pledged towards wiping out the accumulated deficit. Then came the discussion. It all centered on the best and quickest way to liquidate the entire sum. The entire fifty-four volunteered to go out immediately and to begin enlisting the aid of all the other laymen in an effort to obtain pledges within the next two weeks, sufficient to wipe out the entire deficit, the pledges to be paid in monthly installments during the remainder of the year.

Someone remarked that Dr. Tuke's sermon of the morning suggested the possibility of a rallying name for the movement. Almost spontaneously "Second Milers" was adopted, and the entire fifty-four following the adjournment of the meeting divided themselves into smaller groups of two and started on their visitation to other laymen.

Evidence is not lacking that the "Second Milers" may become a permanent laymen's organization in this parish. Since its spontaneous organization, less than ten days ago, approximately $3,600 has been pledged towards liquidation of the parish deficit; more than a score of additional laymen have been enrolled as "Second Milers" and the group has extended its aim and purposes by definitely pledging the support of its members to the acceptance of any service the rector may request of them, individually or collectively, in the work of the parish, including parish visitations, contacting new families, teaching in the Church School, or taking part in any community service in which the rector or the parish may participate.

S. H. Warnock.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Bishop Ablewhite to Assist Bishop Page.

The Rt. Rev. Hayward S. Ablewhite, D. D., Bishop of Marquette, accepted Bishop Page's invitation to spend two and a half weeks during March and April, and approximately a similar period in May, in the Diocese of Michigan, during which time he will conduct about thirty Confirmation services. Bishop Page finds that visiting 120 parishes and missions during the course of a year, in addition to his administrative duties, makes great demands upon his strength, and while he regrets giving up the visiting of any churches in the diocese, he is grateful to Bishop Ablewhite for his kindness in making it possible to relieve him.

Dean O'Ferrall Visits Grace Church, Utica.

The preacher at the mid-week service on Thursday evening, March 28, in Grace Church, Utica, New York, was be the Very Rev. Kirk B. O'Ferrall, D. D., Dean of St. Paul's Cathedral, Detroit. Dean O'Ferrall feels more than a usual interest in visiting Grace Church, since it was the church his mother attended.

Questions Folks Are Asking.

A series of Lenten sermons on the general subject, "Questions Folks Are Asking," by the Very Rev. Kirk B. O'Ferrall, D. D., Dean of St. Paul's Cathedral, Detroit, include the following: "Is the Religion of Jesus Outgrown?" "Whither Are We Drifting?" "How Shall We Be Religious?" "Are There any Fixed Moral and Spiritual Standards?" "Of What Eternal Significance is the Cross?" and, on Easter Day, "Why Believe in Immortality?"

* * *

New Director of Boy's Work.

Mr. Allan L. Ramsay, of Jackson, Michigan, has been appointed as Director of Boys' Work of the Diocese of Michigan, succeeding the Rev. I. C. Johnson, rector of St. John's Church, Detroit, who resigned at the first of the year. Mr. Ramsay is the son of the Rev. Charles L. Ramsey, rector of St. Paul's, Jackson. He will graduate from Michigan State College in June, but has already undertaken his duties.

Mr. Ramsay has been associated, through camp and Brotherhood of St. Andrew work, with the Boys' Work Department of the Diocese, for a number of years, and last summer acted as assistant resident Director of Camp Chickagami, for older boys. During the ten years that Mr. Johnson acted as Director of Boys' Work, his main objective was to train boys for leadership responsibility. The appointment of Mr. Ramsay as Director of Boys' Work is an excellent demonstration of the value of such a policy and program.

The operation of the two diocesan camps for boys—Camp Frisbie, near Waterford, and Camp Chickagami, north of Alpena—as well as the work of the Brotherhood of St. Andrew in the Diocese and a general supervision of boys' work in many of the parishes and missions, will come under Mr. Ramsay's direction.

Programs of Music by Adult Choristers.

On Sunday evening, March 31, the Adult Choristers of St. Paul's Cathedral, Detroit, under the direction of Francis A. Mackay, organist and master of the choristers, presented a program of Wagnerian music, including the prayer and finale from Act I of "Lohengrin," "O Sing to God" from "Tannhauser," the "Evening Hymn." They sang the Bach "Passion According to St. Matthew," with orchestra accompaniment as well as organ, on April 7, and Dubois' "Seven Last Words" on April 14.

The Rt. Rev. Herman Page, D. D., Bishop of Michigan, was the speaker at a parish dinner in Grace Church, Mt. Clemens, on the evening of Tuesday, April 2, marking the tenth anniversary of the erection of the parish house.

Detroit People Anxious to Hear Bishop Stewart.

When the Rt. Rev. George Craig Stewart, D. D., Bishop of Chicago, visited Detroit to speak for a week at the Lenten noon-day services of the Detroit Council of Churches, the Church people of Michigan determined to make other opportunities for him to address them. As a consequence, he found himself addressing the March meeting of the Woman's Auxiliary in St. John's Church, Detroit, on April 1 (the date having been changed to coincide with his visit) in the afternoon, and the Round Table Fellowship sponsored by the Diocesan Department of Religious Education that evening.

A Woman Addresses Congregation from Pulpit.

At the invitation of the rector of the parish, the Rev. I. C. Johnson, Miss Elizabeth S. Thomas, Diocesan Director of Religious Education, addressed the congregation of St. John's Church from the pulpit at the service on Sunday evening, March 31. Probably the last time a woman has addressed the congregation from the pulpit of an Episcopal Church in Detroit occurred during the lifetime of the late Bishop Charles D. Wiliams, when Miss Maude Royden spoke in St. Paul's Cathedral.

MISSIONARY DISTRICT OF WYOMING

Rt. Rev. Elmer N. Schmuck, D. D., Bishop

Bishop Perry Visits Wyoming.

The Rt. Rev. James DeWolf Perry and Mrs. Perry visited in Laramie, Wyoming, March 26, with Bishop Schmuck. This was Bishop Perry's first visit to Wyoming. During the day he visited and inspected the Cathedral Home for Children; the Cathedral Schools and was much impressed with the extensiveness and strength of the Church in the See City of Laramie. In the evening he preached to a large congregation of church and town people and university students.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Commemoration Service.

In commemoration of the first step taken toward the nation-wide organization of the Church with the full Apostolic heritage of our race, and the election of Bishop Seabury, the Holy Communion was celebrated in the room where the meeting assembled at the Woodbury Glebe House, on the Feast of the Annunciation. The Rev. Richard Baxter was assisted by the rector of the parish. There was remembrance made of the funeral that day of the Rev. Leon Alverden Mansur, whose work at Middle Haddam had been given

(Continued on page 22.)

FAMILY DEPARTMENT

APRIL.

7. Fifth (Passion) Sunday in Lent.
14. Sunday (Palm) before Easter.
15. Monday before Easter.
16. Tuesday before Easter.
17. Wednesday before Easter.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
22. Monday in Easter Week.
23. Tuesday in Easter Week.
28. First Sunday after Easter.
29. St. Mark. (Monday.)

* * *

COLLECTS FOR EASTER DAY.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

* * *

O God, Who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin that we may evermore live with Him in the joy of His Resurrection, through the same Christ our Lord. Amen.

* * *

For the Southern Churchman.

EASTER DAWN.

Blossom Bennett.

Soft breezes stirred the new-born leaves on trees
And flowering shrubs, and filled the morning air
With fragrance borne from lilies of the field;
While earth and sky alike became more fair
As dawn revealed their beauties overcast
With gold and rosy glow. Against the gray
Fast disappearing, countless birds sang forth
Their joy to greet the Resurrection Day.

Unmindful of the loveliness of dawn
Or of the matchless joy that soon should know,
The women, bearing precious spices to
The tomb, spoke softly of their grief. Their slow
Steps told of heavy hearts, for hope was dead.
Amazed, they saw the stone was rolled away;
And trembling, heard the angel say, "Fear not.
The Lord is risen indeed—see where He lay."

Thou Christ, triumphant over sin and death,
Roll back for us the cruel stone of doubt,
The heaviness of dull uncertainty
That mars our lives and keeps the Saviour out.
Speak to our hearts as once Thou didst speak Mary's
Name; that we, though slow to see, may fling
Aside our unbelief, and falling at
Thy feet, confess our risen Lord and King.

* * *

Power Must Be Used for the Kingdom.

The Church must declare that the power of the Risen Christ is given to men to be used for Kingdom effort and not for selfish use, that the way of the Cross is the way of denial and the way of life. Was not the failure to recognize this fact the thing that was behind much of what was wrong with our religion when we were all plunging blindly on to the day of ruin? We thought Christ was our personal possession, that the Cross was a jewel we might hang about our necks, not a burden we must bear after Him. In Eugene O'Neill's play it is when his hero comes to face the meaning of the Cross that his selfish soul dies within him. The Church must do that for itself. It must make the world do it. Something must die on the Cross before the man or the institution can be saved. Bunyan put that truth in another way in "Grace Abounding": "Forasmuch as the passage was wonderful narrow, even so narrow that I could not but with difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest and unless they left this wicked world behind them, for here was only room for body and soul, but not for body and soul and sin." And sin to Bunyan was self and all that the love of self entails. The Kingdom of God has no room for selfish men until they leave their selves behind. When John Loving came to the Cross at last, after a life in which self had been supreme, self died. There is many a Christian who needs a like experience.

There are strange prophets today. Shall we enlarge their company?—Dr. W. L. Brooks, in Presbyterian Banner.

* * *

Knowing Him.

"That I may know Him, and the power of His resurrection."—Phil, 3: 10.

We are to remember that the resurrection is not merely a historical fact and transcendent miracle and mystery of the Apostolic age. Certainly it is all that. But it is more. It is a moral event, a principle of spiritual energy, as well as a fact of human history. While to those therefore who see Christ only from the outer court of knowledge, and whose faith ends in the bare belief that "He died and rose again according to the Scriptures," the mystery may remain. To those who press into the inner sanctuary of fellowship, praying that they may "know Him, and the power of His resurrection," it will be more and more laid open to them as they advance.—A. J. Gordon.

* * *

The Church Is of God.

There is one great truth, among others, that we must never let go: The Church is of God. It is the Body of Christ, not merely an organization, but a living organism. It is here at the will and word of God. It has its imperfections, to be sure, because it is made up of so many imperfect beings. But, it is God's Church, and we are members of it. We must be loyal to it. If the Church is of God, and it is, disloyalty to the Church means disloyalty to God. It means disloyalty to the Son of God who gave Himself for it. Disloyalty is manifested by inattention, inactivity, indifference, infidelity. Let us show our loyalty by attending upon its ordinances, paying to its great program, believing in it as a divine institution, and praying daily God's blessing upon it. Some people can't attend church regularly because of illness or other physical reason; some can't pay liberally because of financial straits; but everybody can pray for the Church and help its work. Whatever may be its shortcomings, we'd rather be found with those who love it and who are loyal to it when Jesus comes back to earth, than to be found with those who abuse it or ignore it.—Exchange.

* * *

The Resources of the Soul.

"No man can doubt that if what we call the Christian spirit prevailed the world would be changed. But its power to prevail would be immensely increased if we steadfastly believed that the Christian spirit is not a mere aspiration, but the spirit of a real living and reigning Christ. If Christendom really held and acted upon the conviction that in this Christ, in His spirit, in His rule, the will of God the Supreme Reality is revealed, the world would be transformed. This is the truth of another old, deep, familiar word—'Seek ye first the Kingdom of God and His Righteousness, and all these things'—the things men need —'will be added unto you.' In view of these great issues on which the true welfare of our own lives, of our country, of the world depend, I plead that in the coming year and always we should set ourselves towards a recovery of soul.

"You are concerned about prospects of recovery—of health, it may be, or of business, or of work. These are recoveries which are not wholly within your own control. But there is another recovery which is—a recovery of soul. Nothing moves me more than to note the way in which so many who are suffering from lack of work refuse to become embittered or depressed and keep their courage high. They are giving proof that the soul has resources which can overcome untoward circumstance. These resources will gain their full strength and power if the soul finds its way to the true centre of its own world —God Himself dwelling among us and within us in Christ Jesus. You remember what He has said of everyone who gives to Him the lordship of his soul— 'I will liken him unto a wise man which built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.' Build the life of the soul on the rock of this unchanging Reality—God's presence, God's care, God's love."—Archbishop Lang of Canterbury.

* * *

The Great Adventure.

Only those are fit to live who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same Great Adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first. Never yet was a country worth living in unless its sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life, not as something concerned only with the selfish evanescence of the individual, but as a link in the great chain of creation and causation, so that each person is seen in his true relations as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole.

With all my heart I believe in the joy of living; but those who achieve it do not seek it as an end in itself, but as a seized and prized incident of hard work well done and of risk and danger never wantonly courted, but never shirked when duty commands that they be faced. And those who have earned joy, but are rewarded only with sorrow, must learn the stern comfort dear to great souls, the comfort that springs from the

knowledge taught in times of iron that the law of worthy living is not fulfilled by pleasure, but by service, and by sacrifice when only thereby can service be rendered.

In America today all our people are summoned to service and sacrifice. Pride is the portion only of those who know bitter sorrow or the foreboding of bitter sorrow. But all of us who give service, and stand ready for sacrifice are the torch-bearers. We run with the torches until we fall, content if we can pass them to the hands of the other runners.—Theodore Roosevelt, in "The Great Adventure".

* * *

"I Cannot Lie For Any Man."

A few years since, Baron Morimura, president of one of the great banks of Japan and a commercial leader of that country, landed in America, and with his suite took an apartment in one of the large hotels in San Francisco. Pressed with business cares and desiring to avoid intrusion, he commanded that if visitors wished to see him they should be told he was out. Before long a caller unexpectedly appeared in his presence. The baron was very angry. Upon investigation he ascertained that a chambermaid had disobeyed orders and had acknowledged that he was in. He called for the disobedient servant and severely reprimanded her. She flung at him the reply, "I cannot lie for any man!"

After his anger had subsided, Baron Morimura began to think. He became impressed with the belief that the strength of character indicated by the chambermaid must have been based on Christianity. He said, "Nobody but a Christian would stand for not lying". He commenced to study the Bible and became a secret believer. Finally, he made public confession of his faith, and has been a steady advocate of his Lord from that day to this. It has since been his great joy to preach Jesus all over Japan, while his large influence and gifts have, in numerous ways, been dedicated to the cause of righteousness. So much for the possession of genuine conviction and living up to it!—Witness.

Crooked Spines Made Straight

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An Elderly Lady, all bent over, was straightened wonderfully. A Grateful Father writes his daughter had a bad curvature, yet was completely straightened. A Man helpless, unable to stand or walk, was riding horseback and playing tennis within a year. A little child, paralyzed, was playing about the house in 3 weeks. A Doctor, confined to a wheel chair for 8 months time. Thousands of sufferers have found relief, benefit or cure through the PHILO BURT METHOD. Over fifty-nine thousand cases in the past 30 years.

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THE LAMB IS THE LIGHT.

In Memory of My Christian Mother.

By Cassie Moncure Lyne.

Flowers return with the message of Spring,
Blue-birds and robins are now on the wing;
Daffodils, gay yellow, nod in gentle breeze;
Powdered with bloom are the old orchard trees;

Willows, lush green . . . and dogwood so white,
Like a fairy-wand's touch to earth bring delight;
But where are our DEAD . . . in graves tucked away;
Why can't they return when Nature holds sway?

Are they forgot by a dear loving God,
Left only to mold beneath somber sod;
While violets purple sprinkle the dell;
Where are our DEAD; . . . can anyone tell?

What comfort is chalice of magnolia bloom,
If fragrance of Memory is all at the Tomb;
Then answer made echo . . . out of Bush flaming red;
"I am . . . the Great I AM" . . . that is enough said!

Look at the blossoms that no one can count;
That is the Sermon . . . there on the MOUNT:
If God can so cloathe the lily of the field,
Who can picture what Paradise has to reveal?

Then, Doubt, like the stone rolls away, while tears
Turn to Rainbows of Promise . . . since Death has no fears;
All Life is transition . . . like birds leave the nest,
So the Spirit Immortal, in the grave, does not rest.

But with re-birth in glory . . beyond mortal sight . . .
Wings upward . . . and onward . . . to Eternal Light;
For Spirit of God . . . that took shape of the Dove,
Guides souls of the departed . . . where all is LOVE.

* * *

Victorious Life of Love.

Grace French Smith.

The life upon a cross, not crowning fame,
The Christ forsaken even by a friend,
Superb in death—few seem to comprehend
His gift of love upon that wooden frame!
To teach unselfish love has been His aim;
In leading man to God, He would transcend.
All greed and hate—His life the dividend—
The power of love became a vital flame.

Not gold amassed on aching backs of men,
Nor power enslaving men at any price;
Not carven marble held in velvet moss,
Nor snatching fame from life by sword or pen.
The life of victory glows in sacrifice
When love and service flood the daily cross.

A Costly Experiment.

Said a minister to his young people: "I want you to spend fifteen minutes every day praying for missions; but I warn you, it will be a very costly experiment". "Costly?" they asked in surprise. "Yes, costly," he answered. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord to send forth more laborers in His harvest, and lo! it is going to cost our country five thousand young men and women who have, in answer to their prayer, pledged themselves to the work. You will find that you cannot pray for this work and withhold your labor or your money, or your life itself."—Ex.

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FOR THE CHILDREN

For the Southern Churchman.

AN EASTER VISION.

Miss Anne Reiley Nesom.

The early sunshine smote my eyes
And clear within I heard, "Arise,
This is Easter Day; what do you see?"
A wonderful sight, a flowering tree
Whose boughs but yesterday were bare;
"Oh, Master of Life, in this vision rare,
I see the Angel from Thy tomb,
With a message of joy for a world of gloom."

* * *

Bobby and Betty Greet Easter.

Verna Grisier McCully.

When Bobby and Betty came in from play their mother handed each of them an envelope.

"Where did they come from?" asked Bobby.

"The postman left them here," answered his mother.

Quickly Bobby and Betty tore open the envelopes. Inside of each was a pretty Easter card.

"From Doris," read Betty. "Why, we were over there just this afternoon and she didn't say a word about sending us a card."

"She probably wanted to surprise us," said Bobby. "And I guess she certainly did. They are sweet, aren't they? Let's see yours again."

"Yes, they are sweet," answered Betty. "But we ought to send Doris some, too. And we haven't a bit of money to buy any. What can we do?"

"We made a valentine," said Bobby. "Why couldn't we make some Easter cards? I'll go ask mother." Bobby skipped into the kitchen and came running back in less than two and a half winks.

"Yes, mother says we can make Easter cards. She'll help us in just a few minutes. She says we can hunt up the things."

"What will we need?" asked Betty.

"Well, some white cardboard or yellow or lavender, 'cause those are Easter colors. I think maybe we have some, too. At least some heavy paper. And she says to get the wool yarn left from that slumber-robe she crocheted for grandmother. We want yellow and white. And some glue and a pencil and the scissors and crayons and that must be about all."

By the time their mother was ready to help them Bobby and Betty had all the materials at hand. First they cut the cardboard and heavy paper into sizes suitable for Easter cards. Four inches by five is a good size, but they can be either larger or smaller than this, such as three and a half inches by five or four by six. And they can be used either up and down or crosswise, according to the designed.

"Now," began mother, "you must plan some designs on plain white paper marked the size of the cards. You can draw bunnies or chicks or little ducks. But make them fairly large, and don't put too many on a card."

Betty drew a design of a duck swimming on some water. Bobby drew a plump little rabbit sitting up.

"What next?" asked Bobby.

"Next you carefully copy your designs on the cardboard." Bobby and Betty did this, sketching them first very lightly in pencil so that they could erase easily if they made a mistake. Even when the outlines were finished they did not mark them very heavily because the pencil lines were not supposed to show at all after the cards were finished.

Following their mother's instructions, Bobby cut some of the white wool yarn into tiny wee little bits, while Betty cut some of the yellow the same way.

"Now," said her mother, "spread some of the glue all over the shape of the little duck. But be very careful to put the glue inside the lines you have drawn, following them exactly. And don't put any glue on where the beak is to go. And no glue on the water."

Betty very carefully spread the glue on, using the end of a toothpick for places like the pointed tail, where a brush or a spreader would be too big. When this was done, her mother showed her how to sprinkle the tiny furry bits of cut yarn over the glue-covered surface. Betty dropped it on quite thick, then gently pressed it down, shaking the card so that pieces falling outside the gluey surface would fall off. She continued this until the duck was entirely covered with soft fuzzy yarn down.

Following almost the same instructions, Bobby began his rabbit. But before he put on any glue he cut out two long white paper ears. He had to try them out to see if they were the right size. Then he tinted them pink at the tips. The one which was to belong to the far side of the rabbit's head he fastened down by putting a speck of glue at the base of the ear and sticking this to the head. Then he spread glue over the rest of the rabbit except its ears and tail. On this surface he sprinkled bits of white yarn and pressed them down. After the rabbit was entirely covered he pasted on the second ear, putting it on top of the yarn, and attaching it just at the base. The other ear was now underneath the yarn, which made it look as though it were on the other side of the head.

After this Bobby made a little pompom of white yarn, just as he would have made a tassel, winding it round and round a small piece of cardboard, tying it together at one side and cutting it at the other. This was for the tail. At first it was much too big, so he cut it off bit by bit until it was the proper size for so small a bunny. Last he pasted it in place.

"It ought to have an eye," said Bobby.

"A bead would be just the thing," said his mother. So Betty scampered off and soon came back with the little box of beads. Bobby chose a pink one for his rabbit, because white bunnies always have pink eyes. He pasted this cautiously on the head among the snips of white yarn.

"It ought to stand on something," suggested Betty.

Bobby agreed, so he drew a groundline with green crayon and put a few pink and lavender flowers at one end. Above this in green he wrote, "Easter Greetings". If Bobby and Betty had had no crayons they could have put in the ground and flowers with water-color paints, and printed the letters in ink.

"But I haven't finished my duckie," said Betty. "What shall I do next, mother?"

"Next you cut a little wing-shape from some yellow paper. If you can't find any yellow you can use white, and color it with crayons or water-colors. Then cut two little long narrow shapes for the bill."

Betty did this. She pasted it on top of the yarn at the duck's side. And the upper and lower bill she pasted where the mouth would be. Then she picked out a little black bead for an eye. After that with blue and green crayon she marked wavy lines to represent water, and last, wrote in the greeting in dark blue, which said, "Best Easter Wishes."

"Aren't they cute?" exclaimed Betty. And certainly they were, for the little duck and the white bunny looked almost real.

"Let's make some more," said Bobby.

"Let's," agreed Betty. "I'm going to make a bunny this time. Are you going to make a duck?"

"No, a little chicken. Maybe two or three."

Betty cut a card from some heavy lavender paper, then marked a white paper the same size. On the white she drew a rabbit hopping along in a hurry. She copied this on the lavender card. Then she cut out the two ears and tinted them pink at the tips. She pasted on the one meant for the far side of the head, putting the glue just at the base of the ear, so that it would look real. She then covered the rest of the bunny with glue, sprinkled on some bits of white yarn and pressed them down just as she had done with the duck. Like Bobby, she made a wee pompom tail. After this she pasted on the top ear. At last she glued in place a small pink bead eye. Along the bottom of the card she drew a ground-line in green crayon and made some blades of grass. At the top she printed in deep purple crayon, "Best Wishes for Easter."

Bobby and Betty, after admiring the finished cards, ran gayly to the mail box, picturing the surprise and pleasure their friends would have when they received them. And you can rightly guess that they thought they were the prettiest cards they had ever seen, and begged Bobby and Betty to show them how to make some, too.

* * *

For the Southern Churchman.

Our Risen Lord.

Arianna Randolph Wight.

Joseph and Nicodemus stood looking towards the Hill Golgotha. It was at the time of the Crucifixion. "I was a coward and would not go to the meeting of the Council," said Joseph, "because I feared to vote against the Chief Priests, and I could not condemn this innocent man to death." "And I, too," said Nicodemus. "I was absent from the meeting. One night I talked to this Man, and His words are the inspiration of my life." The two men stared at the three crosses outlined against the gray sky, and said: "Now by our silence we have betrayed Him."

It was not too late to do something for Jesus, and late that night Joseph gathered his handsome chariot—he was a very rich man—and drove to the Governor's castle where, from Pilate, he begged the body of Jesus. Together, he and Nicodemus wrapped it in snowy white linen and anointed the body with myrrh, aloes and spices. Myrrh, which is taken from a leaf whose color varies from pale yellow to a reddish brown, was an antiseptic. Aloes are taken from a rare wood; and the spices were a sign of wealth and royal favor. Jesus' body was placed in Joseph's new tomb, carved out of exquisite and expensive stone, and situated in the midst of a garden. The Orientals take great pride in their gardens. On hot and dusty days they have their family dinners there. These gardens are enclosed within hedges, and inside there are winding paths, running canals, arbors under which to sit, and Almond and other beautiful shade trees. In the Old Testament Isaiah had said that He (Jesus) would make His grave with the rich at His death, because He had done no violence; neither was there any deceit in His mouth.

On the third day after this, while it

was still dark and the world was sleeping, Mary Magdalene and the other Marys came to the tomb bringing spices. They found the stone rolled away, and the body of Jesus had disappeared. Mary Magdalene hurried away and met Peter and John, and they also ran to the tomb. The found the napkin that had been bound about His head in one part of the tomb, and His clothes in another. Peter and John returned home, but Mary stayed there, weeping. Two angels with radiant faces, dressed in snowy white, sitting one at the head and one at the foot of the tomb, spoke kindly to her: "Woman, why weepest thou?" She answered: "Because they have taken away my Lord, and I know not where they have laid Him." She continued to weep. Another person asked her: "Why weepest thou?" The tears dimmed her vision. She thought this was the gardener, and said unto him: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him and I will take Him away." The Voice said: "Mary!" and now she recognized it as The Master, and said: "Master!" Mary Magdalene had been an ill woman, and Jesus had cured her of her infirmity. This infirmity had been something like a nervous hysteria, and she had been completely cured. The courage of The Twelve had been broken by the approaching death of Jesus, but Mary Magdalene's courage never wavered. She was one of the last at the cross, and the first at the grave, and she has the honor of being the first person that our Lord had appeared to in His risen body.

At a later time the disciples were fishing in the Sea of Galilee one beautiful spring morning, looking out over the waves on which was reflected the glory of the sun. All night long they had fished and caught nothing, and early in the morning Jesus appeared to them on shore and told them to cast out their nets again. They did so, and this time it was so heavy with fishes they could hardly drag it ashore. They cooked the fish over coals of fire, and Jesus served them bread and fish. After they had had breakfast Jesus and Peter were having a confidential talk. Jesus said: "Simon, lovest thou me?" Peter replied: "Thou knowest that I love Thee," and Jesus answered: "Feed my sheep." Three times the question was asked and answered. Jesus had asked the question in terms of deepest love. Peter answered in a lesser degree of love. Once before he had boldly declared that, though all men forsake Him, he never would; then three times within an hour he had denied his Lord. Now he would wait to prove it with his life rather than by his words. Jesus knew how Peter felt, and He did not want him to brood over his sin, but to go out and do something for somebody else. Feeding His lambs is the only way we can do things for the Master.

For forty days our Risen Lord walked and talked with His disciples. He told them to go and tell all nations about Him, but not until the Spirit had led them; they must wait for the Spirit. For the Holy Ghost would come to the world to guide them and be their daily companion. This was Jesus' last command. No educational system; no formal service; only to be under the personal guidance of the Holy Ghost was the way Jesus told His disciples to live. He led them out opposite Bethany, and a cloud received Him up out of their sight. Two men dressed in snowy white, with radiant faces, said: "Ye men of Galilee, why stand ye gazing up into heaven? The same Jesus shall so come unto you in like manner as ye have seen Him go into heaven."

Charlotte Ann's Yellow Beads.

One bright spring day Charley was busy painting the bird house he had made. He gave a last stroke with his paint brush and drew a long breath.

"There," he said to Lena, who, with her doll Charlotte Ann, stood looking on. "I will leave it in the sun to dry, and then Father is going to help me put it up in the tree. If the bluebirds do not like this house they will be hard to please."

Lena gazed admiringly at the little white bird cottage with its glistening red roof and green shutters.

"Charlotte Ann would like to live in a house like that," she said. "While you have been making the bird houses I have strung her a necklace. Grandmother gave me the beads. See how yellow they are. They shine like gold. They are part of a necklace she had when she was a little girl, but she lost some of the beads bit by bit, until they are all that are left."

"They are pretty," said Charley, "and I suppose Charlotte Ann will be very proud of them, but not as proud as the bluebirds will be when they live in my house."

Then the two children ran away to play.

The next day they came to see if the paint was dry on the bird house. Charley went all over it carefully to see if there was a rough spot, and Lena and Charlotte Ann looked at it all they wished. Lena even put Charlotte Ann's head inside the tiny door that she might see how it looked. "Don't you wish you were a bluebird, Charlotte Ann?" she asked. "Then you might live in the bird house."

Within a day or two a happy pair of bluebirds came to the little house and, after looking it over carefully, moved in. Charley watched them all his spare time, but Lena was very unhappy, for somehow or other Charlotte Ann had lost her necklace of pretty yellow beads. Lena had hunted everywhere, down by the brook, in the pasture woods, all through the yard around the house, but no yellow beads were to be found.

"I just know the hens ate them," she said mournfully; "they probably thought they were grains of corn."

The summer went on. The bluebirds raised their families and flew away, and at last it was cold weather. Father and Charley took the pretty little house down from the tree to clean it out and put it away until spring.

"I will repaint it," he said, as he went away to get something to clean the house out with.

Lena had Charlotte Ann in her arms. "Let's dust the house while he is gone," she said to Charlotte Anne. "There's is an old nest in there. Charlotte Ann, you may pull it out."

She pushed Charlotte Ann's hand into the little door and drew the nest out.

"Oh! Oh! Oh!" she cried, for there, shining in the sunlight, woven in and out among the twigs and straw, were the yellow beads."

"Charley, Charley!" Lena called, "come and see what your bluebirds left behind them for Charlotte Ann and me."

Charley hurried to her. When he saw the little nest with its trimmings of yellow beads, he gave a whistle of surprise.

"How did those bluebirds ever get hold of Charlotte Ann's beads?" he asked.

Lena was carefully picking the nest to pieces to get at the beads. "I think I know," she said. "Last spring when you painted the bird house I pushed Charlotte Ann's head through the door, so that she could look inside. The necklace must have come unclasped and fallen inside."

"And the bluebirds borrowed it for the summer to make their nest pretty," laughed Charley, "and now you have your beads back again, none the worse for their experience."

"Yes," answered Lena, "and it is not every doll that has a necklace that was once part of a bird's home. Charlotte Ann should be a very proud doll indeed."—Emma Florence Bush.

* * *

Potato Race Game.

Equipment—Two baskets or other containers, six or eight potatoes, and two large spoons.

Game—the baskets are placed about two yards apart. In line from each basket at intervals of a yard or so mark small spots or circles. The potatoes are placed on the spots. Divide the players in equal groups. The leader of each group begins the game by picking the potatoes up one at a time, with his spoon, and placing them carefully in the basket at the starting point. Should a player drop a potato he must pick it up with his spoon before returning for another. When all potatoes are in the basket the second player is touched off and he replaces the potatoes on the spots one at a time and touches the third player, and so on.

The race is won by the group whose last player places the potatoes in the required formation and returns to the starting point.

Small apples or other objects may be substituted for potatoes. Sharp sticks may be used instead of spoons allowing the players to spear the object and carry it on the stick to the base.—Cumberland Presbyterian.

* * *

GRANDADDY LONGLEGS.

(Who is really quite remarkable.)

Old Grandaddy Longlegs I think is attractive
And, all of his eight legs are certainly active.
He walks, and he runs, but it's never a bother
For him to know which leg comes after the other.

Now, Grandaddy Longlegs is such a small being
That but for his eight legs he isn't worth seeing;
And, if he should ever lose two, three, or four legs,
The wonderful thing, he can always grow more legs.

He must be a wise one—that goes without saying,
For he always knows where our cows go a-straying.
And, though he's related to cruel old spider,
We truthfully state, he's an angel beside her.

—Maude McGehee Hankins, in Nashville Tennesseean.

* * *

"The white flowers, freed
From snowy sepulchres may speak
In angel-tone to thee—
'Oh, fear not, ye!
The Saviour, Whom ye seek
Is risen indeed'!"

* * *

For the Southern Churchman.

FULFILMENT.

Hazel Rawson Collins.

Christ bore His Cross up Calvary's Hill—
In pain and grief He struggled on—
Then in the grave God worked His will
And to the world came Easter dawn.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO THE LEPER MISSION JANUARY, FEBRUARY, MARCH, 1935.

From Miss Susan Hanckel's Estate, Charlottesville, Va.	$ 8.00
Mrs. T. A. Harrelson, Richmond, (Christmas)	1.00
Miss Margaret D. Mason, Woodville, Va.	3.00
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Mrs. T. W. Meriwether and Miss Evelyn Meriwether, Madison, Conn. (Pete Bank)	16.00
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The Plains, Grace Church, Whittle Parish	1.00
St. George's, Fredericksburg	5.00
St. George's, Section B, Fredericksburg	45.00
Mrs. Helen Mordecai, Richmond, Va.	1.00
Mrs. R. R. Harrison, Richmond, Va. (Pete Banks)	65.00
Total	$377.09

Cots and Cows.—"Mothers in America, putting their kiddies to bed in white enamelled cribs after a story about Bushy Tail and Hazel Squirrel, will feel special tenderness for the children in the "untainted" homes at Chandkuri, India. These will have no beds at all except with our help. Twenty iron cots, which are needed for children still sleeping on a stone floor will cost $175—about $9 apiece.

Much more important for little children, even than beds, are good cows. Only those who have seen the wretched skeletons of an Indian village herd, and drunk the dirty watered milk of the village milkman, can know how important: Chandkuri has been very happy in the gift of a small herd of their own from this Mission. But last year hoof and mouth disease and injured udders made havoc in the Chandkuri herd. For replacement and for fresh breeding the homes urgently need $800."

Dr. Heiser, of the Rockefeller Foundation, in an address while in Australia said, "Work among Lepers is one of the finest jewels in the diadem of Christianity."

From: Without the Camp, published in London, England, January, 1935.

All gifts gratefully acknowledged.

EVELYN P. MERIWETHER,
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WANTED, BY A SETTLED WOMAN, POsition as a companion at a small salary. Single. Am an Episcopalian. Address Ellen C. Tyler, Hague, Va.

NURSE, GRADUATE, MIDDLE-AGED, Episcopalian, wishes position in home mission hospital, or other Episcopal institution. Salary moderate. Address "R", care of Southern Churchman.

CLERICAL.

WANTED, BY EXPERIENCED EPISCOpal Clergyman, small parish, or mission field in East, or South. Address "Parson", care of Southern Churchman.

WORK NEEDED JUNE 1, BY EDUCATED, competent, middle-aged woman. Good cook, economical housekeeper; experienced with small children and young people; practical nurse; drives car. References exchanged. B. J. H., 40 Parkstreet, Gainesville, Ga.

EXPERIENCED, CAPABLE WOMAN, good cook and manager, housekeeper, accustomed to handle help and meet public, needs work June 1 in home, hotel, tearoom, camp, institution or similar capacity. Drives car. Secretarial experience. References. A. L. L., 40 Parkstreet, Gainesville, Ga.

DEATHS

RESOLUTIONS

adopted by the District of Columbia Chapter of the American Guild of Organists at its monthly meeting on April 1, 1935, on the sudden and untimely passing away of Mr. Edgar Priest, March 30, 1935:

WHEREAS, MR. EDGAR PRIEST was one of the founders of the District of Columbia Chapter of the American Guild of Organists, a former officer and a loyal member throughout the twenty-five years of its existence; and

WHEREAS, he possessed a high order of musicianship which he generously shared with his pupils, choristers and all who touched his life in this field of activity; and

WHEREAS, his high conception of the mission of sacred music, always evident in his spiritual and masterly achievement as an organist and choirmaster is a stimulus to the members of this chapter, many of whom were his scholars, to pledge themselves to constant nurture of their own talents, ever striving to attain that goal which he had earned at so costly a price; and

WHEREAS, by his exalted Christian character he was at all times an inspiration and blessing;

THEREFORE BE IT RESOLVED, That the Districst of Columbia Chapter of the American Guild of Organists express here its deep gratitude for the life and influence of Mr. Priest, its profound sense of loss in his removal from our midst, sympathy for his family and all who are bereft by his going, and a prayer for his continued growth in the love and service of his Lord and Master.

BE IT FURTHER RESOLVED, That a copy of these resolutions be sent to Mrs. Priest, to the authorities of Washington Cathedral and to the important music publications in this country and England, and that they be spread upon the minutes of this chapter.

Signed:
MARY MINGE WILKINS, A. A. G. O.
MASON R. McARTOR, A. A. G. O.
CHARLOTTE KLEIN, F. A. G. O.
WALTER H. NASH, F. A. G. O.

CHURCH INTELLIGENCE.

(Continued from page 17.)

the Advent Offerings of the Diocese for 1933 and 1934.

The annual meeting of the Church Mission of Help in the Diocese of Connecticut, will be held at the Parish House of Christ Church Cathedral on Wednesday, April 3. Bishop Budlong and Dr. Mark May will be the speakers.

F. Appleton.

Personal Notes

The Rev. Francis Darnell Daley was instituted as rector of St. Luke's Church, Altoona, Pa., recently. Six hundred persons were present at the institution. The Bishop of Harrisburg preached the sermon, and the keys of the church were presented by the senior warden, Mr. E. M. Fleming. E. C. Knepp, secretary of the vestry, read the Letter of Institution. Among those who attended were two Jewish rabbis, two Lutheran ministers, two Methodist ministers, and a Reformed minister. Several of the diocesan clergy were also present. The wardens and vestry of the parish gave a reception for the Rev. Mr. and Mrs. Daley the preceding evening, which was attended by more than five hundred persons.

Institutions.

The Rev. Geoffrey M. Horsfield was instituted rector of St. Paul's Church, Savannah, Georgia, on Sunday, April 7, by Bishop Reese. The Rev. George W. Ferguson, who has been locum tenens of St. Paul's Church pending the arrival of Fr. Horsfield, preached the institution sermon.

The Rev. Thomas E. Dudney, recently of Ormand Beach, Florida, has accepted a call to become rector of All Saints' Church, Winter Park, Florida, and enters his new duties on April 28. Mr. Dudney is a son-in-law of the Rev. Jas. G. Glass, D. D., a former dean of St. Luke's Cathedral, Orlando, Florida.

Clerical Changes.

The Rev. E. R. Carter, Jr., formerly in charge of churches in Lunenburg and Charlotte Counties in Southern Virginia, has accepted a call to St. Luke's Church, South Richmond, Va., effective on Easter Day.

The Rev. Frederick W. Leech, formery assistant to the vicar at Grace Chapel, New York City, has become assistant at St. Andrew's Church, Ann Arbor, Mich.

The Rev. George S. Richards, formerly assistant at Incarnation Chapel, New York City, is priest in charge of All Saints' Church, Atlantic City, N. J. Address, 2 South Delancey Place.

The Rev. Donald J. Campbell, assistant at St. Paul's, New Haven, has accepted the rectorship of the Redeemer, Providence, succeeding the Rev. John I. Byron.

The Rev. A. F. Roebuck, formerly assistant at Grace Church, Lawrence, Mass., has accepted a call to St. Mary's Church, Portsmouth, R. I., effective shortly after Easter.

The Rev. Peter E. Spehr, formerly rector of St. Mary's Church, Webster, South Dakota, has taken the rectorship of Christ Church, Sidney, Nebr., effective April 15.

Dean Bonell, founder and long the head of St. John's College, Greeley, Colorado, has resigned.

The Rev. Edwin S. Appleyard, formerly assistant to the Archdeacon of Madison, Lancaster, Wis., is vicar of Immanuel Parish, and St. Stephen's Mission, Racine, Wis.

The Rev. Edward Bull, formerly rector of St. Andrew's Church, Walden, N. Y., is chaplain of St. Elizabeth's Chapel, Eagle Valley, and of the CCC camps and institutions, Bear Mountain, N. Y. Address, Spruce Cottage, Eagle Valley, via Sterlington, N. Y.

The Rev. Frederick Wall Eberlein, formerly assistant at the Church of the Intercession of All Saints, and vicar in charge of St. Olaf's Mission, Stevens Point, Wis., has become priest in charge of St. Augustine's Church, Rhinelander, Wis.

The Rev. Harry Kroll Hemkey, formerly vicar at St. Andrew's Church, Valparaiso, Ind., is priest in charge of St. John's Church, New Rochelle, and St. Andrew's Church, Hartsdale, N. Y. Address, 11 Wilmot Road, New Rochelle, N. Y.

The Rev. Henry J. Simpson, deposed at his own request in 1922, was restored to the ministry on March 30, by the Bishop of Southern Ohio. The Rev. Mr. Simpson is serving in the Diocese of Michigan as missionary in charge of St. Andrew's, Flint; St. John's, Otter Lake, and as rector of Grace Church, Lapeer. Address, Flint, Mich.

The Rev. Hervey C. Parke has resigned as vicar of the Church of the Angels, Pasadena, Calif. (L. A.), due to ill health. Adress until June 18, Eden Hotel, Rome, Italy, then Amherst, Mass.

Preaching and Missions.

The Rev. Shirley C. Hughson, superior of the Order of Holy Cross, was the preacher Monday, April 15, at the Chapel of the Good Shepherd of the General Theological Seminary.

Bishop Ward preached each Tuesday during Lent at the Cathedral in Erie, all our churches in the city combining for the service. There is neither choir nor offering, but just a simple service with congregational singing and the address by the bishop. Everyone seems to like the idea.

"Daddy Hall" famous son of Alabama and Bishop of Wall Street, spent his winter vacation in Alabama and preached in numerous places, to the great delight of his friends.

Dr. Larkin W. Glazebrook, lay missioner of the Commission on Evangelism, has held preaching missions at the Church of the Ascension, Montgomery; All Saints, Homewood, and St. Paul's, Selma. He will return in May for Missions in Troy, Dothan, Ensley and West End, Birmingham.

Dean DeOvies of Atlanta held a most inspiring mission at Christ Church, Mobile, the first week in February; this was followed by a celebration of the **Rev. Mr. Kirchhoffer's** tenth anniversary, a reception at the chapter house being featured by the gift of a lamp and a purse of money, and a service of thansksgiving when Bishop McDowell preached.

Large Bequests to Churches.

John Russell Van Derlip of Minneapolis, Churchman and lawyer, died on March 16. He was for many years senior warden of St. Mark's Church, and was active in church life. He made very generous bequests to various church institutions totalling $170,000.

Off for Denmark.

The Rev. Samuel Shoemaker, rector of Calvary Church, New York, sailed recently to attend meetings of the Oxford Groups (Buchmanites) now being held in Denmark. There was a persistent rumor about that Mr. Shoemaker had resigned as rector of Calvary in order to devote all his time to the movement, but it is steadfastly denied by officers of the parish. Others attending the meetings in Denmark from America are the **Rev. and Mrs. William L. Wood** of Cambridge, Mass., and **Boshop Logan Roots,** missionary bishop to China.

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THOUGHTS for the THOUGHTFUL

"Lift your head, poor penitent,
Mercy is with judgment blent;
Christ is risen to bestow
Just the peace you long to know."

"No man but One has ever lived whose acts were not smaller than himself."

Better be a true man on the side of wrong than a false one on the side of right.—F. W. Robertson.

The first word, when the tomb was newly rent,
Was to a grieving woman gently said;
With two sad men He walked, the day far spent,
And how their heavy hearts within them burned,
As comforted into the inn they turned,
And He was known to them in breaking bread!

—Caroline Hazard.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

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After nineteen hundred years the same
Still clings, and we have not made good the loss
That outraged faith has entered in His Name.

—L. A. Robinson.

"On the Cross God was not demanding something; God was giving something; God was giving everything."

All night had shout of men, and cry
Of woeful women filled His way;
Until that noon of sombre sky
On Friday, clamour and display
Smote Him; no solitude had He,
No silence, since Gethsemane.

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his Soul should go.

—John Oxenham.

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Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

Vol. 100. RICHMOND, VA., APRIL 27, 1935. No 17.



—Courtesy of Canadian Churchman.

DURHAM CATHEDRAL

At length, St. Cuthbert made unmistakable signs that he desired to rest for all time at Dunhelm, the present Durham. A shelter of boughs was hastily constructed; the makeshift beginner of a series of erections, their culmination being the grand Cathedral of Durham, begun in 1093.

LETTERS TO THE EDITOR

"THE CHALLENGE."

Mr. Editor:

Will you be good enough to give me enough space to make a statement in regard to "The Challenge Effort" in the Diocese of Virginia for $25,000.00? General Convention, because of lack of funds, decided to give up a part of the General Church's missionary work, valued at $386,000.00. The Convention, because of the vision of some of its members, voted to challenge the membership of our great Church to do something about halting this actual retreat of the Church's first line of advance, which had been won at great cost in sacrifice of money and even of life.

The Challenge was passed on to the Dioceses. The Diocese of Virginia accepted the Challenge to restore the segment of the abandoned salient represented by the cut in the appropriation to St. Paul's Normal and Industrial School at Lawrenceville, Virginia. To make this restoration would cost $6,500.00.

After starting out to organize for this effort, Virginia decided that it would make one effort to secure this amount and the amount needed to keep its own line of battle intact. To do the latter it would cost $18,000.00—$5,000.00 to complete its promise to the General Church and $13,000.00 to care for its own missionary work. Add $500.00 to these sums for expenses and we have one big "Challenge" of $25,000.00.

Will the membership of the Diocese of Virginia do nothing about this matter of letting St. Paul's Normal and Industrial School be crippled and letting the already cut salaries of their missionaries be cut further? This is "The Challenge". To meet the Challenge, members are asked to give on Whitsunday as generously as possible. Without special effort we should hope to raise about $5,000.00 in this way. Where is the other $20,000.00 to come from? From those who are doing all that is expected of them for Church and community enterprises, but who are willing to give of their extra giving ability to this cause. Such people will give, if convinced that the cause is worthy. Therefore, they must be solicited personally. This is not an every member, but a limited canvass. It means on the part of solicitors and solicited the exhibition of some of those qaulities of the members of the early Church who thought it a glory to make sacrifice in serving the Lord Jesus by preserving His Church for future generations.

All parishes have been asked to take a Whitsunday offering for "The Challenge". All pledges are to count on the Whitsunday offering of the parish of the pledger. The effort will be made May 19 through June 2. The Diocese is divided into eleven districts, with a large place as center. It is desired to have a mass meeting at the beginning of a week's campaign. The first mass meeting will be in the Alexandria District, and the last on May 26 in Richmond. The chairman of "The Challenge" Campaign in the Diocese of Virginia is

Yours faithfully,
L. Carter Harrison.

* * *

Piece of Church History Honor to Virginia.

Mr. Editor:

Will you not please find space for the following quotation from the late Bishop Whittle's address to the annual Council of the Diocese of Virginia, in the year 1879?

"In Brunswick County a devoted lady (Mrs. Pattie Buford) by simply manifesting the spirit and following the example of the blessed Saviour, has so gained the confidence of the colored people that, by means of her influence, an organized body, composed of a number of preachers and of several thousand members, has asked to be received into communion with our Church. Last summer the Rev. Dr. Dashield was sent by the executive missionary committee to confer with these people, and more recently the Rev. Drs. Dashield and Weddell were appointed for the same purpose. I give their interesting report in full."

Rev. Dr. Packhard, of the Virginia Seminary, chairman of the Committee on the State of the Church, in his report, said:

"The remarkable work in Brunswick and adjoining counties, under Mrs. F. E. Buford, has awakened great hope as to our being able to reach on a large scale, and to influence for good, this class of our population. Through the efforts of this modest and refined churchwoman, under God, we call attention to the fact that an entire congregation, called Zion Union Apostolic Church, consisting of their Bishop, more than twenty (20) preachers and about 2,000 communicants, is seeking to be placed under the care of our Church. When it is considered what an amazing work (unaided and alone except by her Heavenly Father's help) among these people has been done by this devoted servant of God, can we not take courage and hope that at last an open door and effectual has been opened to us in the direction of a people whom we have too much neglected?"

This is a piece of history which is an honor to the Virginia Church. James S. Russell was the secretary and compiler of the minutes of this organization. Through Mrs. Buford, he was the first one to offer himself for the ministry. When he came to Petersburg to prepare for holy orders, he brought with him a little prayer book and hymnal combined, given him by Mrs. Buford. He boarded at my father's house, and I stood by, in St. Stephen's Church, and with my own eyes witnessed his confirmation by Bishop Whittle. Bishop Whittle ordained him both deacon and priest. At the very organization of the Diocese of Southern Virginia, Bishop Randolph appointed him Archdeacon, and he remained such to the day of his translation. Mrs. Buford was one, but preeminently such, of many Southern women who lovingly and devotedly gave themselves in work among the colored people. With the passing of Archdeacon Russell, Mrs. Buford should not be forgotten.

And, in passing, I might add, the logical place for the Bishop Payne Divinity School, is not Raleigh, but Lawrenceville. It was started for the express purpose of the theological education of James S. Russell. No two men have done more for the advancement of the Church among negroes than Bishop Whittle and James Solomon Russell. Both of them were born in Mecklenburg County, the heart of the "black-belt". The St. Paul School and the Bishop Payne should be linked together and stand in the heart of the "Black-belt" as a witness and a testimony. Upon the soil of Virginia that school of the prophets should ever remain.

GEORGE F. BRAGG, Jr.

Baltimore, Maryland, April 16, 1935.

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EDITORIALS

Vol. 100. RICHMOND, VA., APRIL 27, 1935. No 17.

The Fifty Days.

The new pamphlet issued by The Forward Movement should enable the Church to make use of a season that in our country has been too long neglected. We have become so used to speaking of "Low Sunday" as if the whole program of the Church was at an end until the next Fall season opened that, almost unconsciously, even clergy with a vision have not expected much enthusiasm, and not expecting have received little or nothing.

Already many have commented on the fact that the new pamphlet is superior to the Lenten leaflet, though for our own part we feel that the Lenten one was needed in every way and accomplished its purpose when it was used.

Possibly our climate has had a great deal to do with our neglect of the fifty days. In England, where our Mother Church seems able to make much more of the great days and seasons, the social life of the capital is in full swing and it is natural for the churches to keep up a full program. With us, much of our country has entered hot Summer days and Spring has been given over to little besides school commencements. Even leading rectors of large city churches have been known to begin vacation on May 1 in ultra prosperous days!

But those days are gone forever. The Forward Movement realizes that the great need of Christians is to so deepen discipleship and strengthen faith that as important a season as the fifty days will really mean living the Easter of The Risen Lord in every relationship of man. Whitsunday may have been the birthday of the Church, but to many of us in America, it has just been a queer old-fashioned name and Whitsunday Communion instead of being a climax in a great season, has just been another day when thoughtlessly we could stay away from church as conveniently as at any other time.

If The Forward Movement accomplishes nothing except to point out the lost opportunities of Churchmen, it will have accomplished a great deal. That we have made poor use of fine traditions is evident. That the majority of our people are ignorant of spiritual truths and spiritual power is too well known. That they will respond to dignified and reasonable programs of Bible reading and meditation is attested to by the success in many parishes of the Lenten leaflet. The clergy must lead, but The Forward Movement is a laymen's movement also, and without the enthusiasm of the laity nothing will be accomplished. Again we have reason to be grateful to Bishop Hobson and his Commission.

Parishes and Summer Schools.

We again approach the time when various Summer schools and conferences will have their annual sessions. And again we are astounded at the great indifference evident in parish after parish towards this fine movement. These schools have accomplished so much in actual results and have contributed to such an increased interest in parishes where they have been supported that we wonder that more support has not been given.

Just what is the greatest contribution of such institutions to the life of the Church would be a question hard to answer. To many the demonstration over a period of days of real Christian living would seem to be their greatest accomplishment. Young people who had thought of the spiritual life as unattractive and queer, have had demonstrated to them that it can be the happiest and most natural way of living. A rule of life and a regular day with proper recreation as well as proper periods for prayer and meditation have opened the eyes of many of our healthy young people to the real possibilities of religion.

To others the chance to really learn something about the Church and her methods is the chief reason for a Summer school. Of course, there has been criticism of some of the instruction. In the early days of the Summer conference the staff was often by necessity chosen from those who were easily available. But in the ensuing years the thought and planning that has been put into the program of our institutions has been remarkable. Only those who have sat with program committees of such schools as Wellesley, Blue Mountain and Sewanee, can know the careful planning and the careful regard paid to modern educational methods. We can be sure today that in a well run Summer school we can trust the teaching staff, because it will be the best that can be assembled.

Of course, there are those short and smaller conferences that are doing much good. They cannot, because of lack of resources, equal the larger conferences. But if people can only afford a very few days for attendance, they serve admirably as institutions that awaken possibilities in church workers.

What these fine institutions need is better support from the parishes. Surely a little money appropriated in the budget for scholarships to these schools will come back in a thousand ways in renewed allegiance and intelligent lay leadership. We can think of no other investment that will pay such great dividends.

Church and World Problems as Others See Them

Meaning of the Word "Catholic".

The Church of England Newspaper, April 5, 1935.

The Bishop of Gloucester (Dr. A. C. Headlam) has the following interesting note in his Diocesan Magazine:—

"I have been asked to write something about the meaning of the word 'Catholic'. In the Prayer Book we describe the Church as Catholic. That means to say that it is the Church for the whole world. The term 'The Catholic Church' grew up originally to imply the Christian Church, which was for all nations, in contrast to the Jewish Church, which was only for the people of the Jews. And then later, the term began to be used of those customs which were used everywhere, and therefore might rightly be described as catholic.

"At the present day the term is used often very incorrectly. It is used by the members of the Roman Church to describe themselves, and to claim that they are only the true Church. As a very large part of the Christian world which displays equal spiritual power is not included, that claim is obviously incorrect. Then it is sometimes used for all churches which are Episcopal. That quite clearly is equally incorrect. It is used by a particular section in the Church of England who claim that they are the only Catholics in the Church. That is obviously ridiculous. It is used often for a great many customs which are only adopted partially in the Church.

"If the term 'Catholic' means universal, then the things which are Catholic are such things as the Bible, the Nicene Creed, and the Christian ministry though not any particular form of it, and the Sacrament of Baptism and the Sacrament of the Holy Communion. All those are characteristics of the Christian Church which are really Catholic.

"It is sometimes asked who are members of the Christian Church. The answer is all baptized persons who believe in the Lord Jesus Christ and claim to be His servants. But there are many of those who are imperfect members of the Church, sometimes through their own fault, and sometimes without their fault, who do not possess all the privileges of the Church. Above all, the divisions of Christianity make every branch of the Christian Church imperfect."

Favor Child Labor Amendment.

Federal Council Bulletin, March, 1935.

A strong statement was recently issued by a group of about fifty nationally known churchmen, on the initiative of James Myers, Industrial Secretary of the Federal Council, favoring the Child Labor Amendment. Among the signers were: Rev. Harry Emerson Fosdick, Rev. S. Parkes Cadman, Bishop Francis J. McConnell, Rt. Rev. Charles K. Gilbert, Rev. Frederick K. Stamm, Rev. Ralph W. Sockman, Rev. Henry Sloane Coffin, Rev. C. Rankin Barnes, Rev. Hubert C. Herring, Rev. Albert W. Beaven, Rev. George A. Buttrick, Rev. Allan K. Chalmers, Rev. William Pierson Merrill, Rev. Justin Wroe Nixon, and Rev. Guy E. Shipler.

"For the past thirty years," this declaration reads, "this country has endeavored to abolish child labor by means of individual state legislation, with but little result. In fact, by depending wholly on that method an immoral situation developed which enabled business men to make the most money in states where children could be treated the worst! This system tends to drive manufacturing to the states which allow the most child labor, and out of states with the highest standards, thus penalizing the good and rewarding those states with the lowest standards.

"The National Recovery Administration has now clearly demonstrated that child labor can be abolished. The progress made in this direction has been largely accomplished because the matter has been lifted above state lines and attacked on an industry-wide and national scale. Business men have been glad to go along on this reform as soon as they could be assured that general child labor standards would be advanced without regard to state or sectional lines. To make sure of the permanent abolition of child labor, it is now important to ratify the child labor amendment.

"We heartily concur in the resolution favoring the National Child Labor Amendment, which was officially adopted at Dayton last December at the Biennial Meeting of the Federal Council of the Churches of Christ in America, representing twenty-six Protestant denominations."

The statement was presented by Bishop Gilbert on behalf of the group at a public hearing concerning the issue in the State of New York. Reports have come in of unprecedented activity on behalf of Protestant churches in other states also where the matter is up for decision. Among other national bodies recently adopting strong resolutions favoring the amendment are the Council of Women for Home Missions and the Bureau of Christian Social Relations of the Woman's Missionary Council of the Methodist Episcopal Church, South.

Automobile Accidents.

The Canadian Churchman, April 4, 1935.

As the fine weather approaches the danger of motor accidents increases. This modern toll of human lives, like a western juggernaut, should appall every one of us. Those of us who drive should be ever on the alert and those who walk should obey all the rules of the road and in addition walk facing the traffic on country roads. Then at least if the motorist does not see you, you can step off the road into safety.

The Archbishop of Canterbury spoke out not long ago regarding those who drive motors under the influence of liquor. His Grace said, "When this slaughter, this maiming, can be reasonably attributed to the carelessness of persons driving motor cars after overindulgence in alcohol, then I hope we shall agree that no punishment is too severe. It is really monstrous that the same sort of fine or short imprisonment should be imposed on those who commit (often under circumstances of great temptation) some minor theft as is imposed on those who wantonly and thoughtlessly destroy the lives and maim the bodies of their fellow citizens."

In thinking of this subject, we should not lose sight of the fact that a driver becomes a menace to the public long before he is technically regarded as drunk. A very moderate amount of alcohol impairs the judgment and powers of control necessary for safe driving. I remember hearing a man remark that he would not drive his car after one cocktail. That is the standard of safety. And the words of the Primate of all England are needed here as well as there.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Where Is the "Power of His Resurrection?"

St. Paul in his Epistle to the Philippians (3:10), said: "That I may know Him and the Power of His Resurrection." St. Paul had a clear idea of the essential facts of Christianity, and he felt that what he most needed, to make his work thoroughly effective, was a share in that power which Christ manifested when He rose from the dead. If he could but bring that power to bear upon the difficulties which stood in his way, he felt that he could overcome them all. And we may well take it for granted that it was because he did actually come into possession of this essential power, that he was able to carry out the tremendous task, which had been given him by his Master to do.

The Influence of St. Paul on Human History.

It seems impossible to overestimate the wonderful influence which St. Paul exerted in his own day with the added influence which has been carried on throughout the centuries which have elapsed since then, and will doubtless continue on with increasing power till the end of time. We can hardly explain the vast cumulative influence referred to above, without coming to the conclusion that there was a power manifesting itself which was something more than can be accounted for by the ordinary influence of a single individual, however great his talents and natural energy may have been. He certainly claimed to have identified himself with his Master, Jesus Christ, not only in His Death, but in His Resurrection Life, as may be seen from the following:—I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20.) These words may be said to be figurative, but they nevertheless represent an assured reality which implied that the mystical union betwixt Christ and His Church is shared also by the individual members of His Body. The only difference is that in St. Paul's case he entered more deeply into the experience of this mystery than perhaps any other saint of God has ever done, and by sharing his Master's Resurrection Life, in so great a measure, he shared also in the power of it.

An All-Important Question.

The all-important question at the present time is, where can we find now the manifestation of the resurrection power of Christ in His Church? Are we really seeking earnestly, as St. Paul did, to know Him and the Power of His Resurrection? If we could only attain to a share in this power as members of His Body, then there would be no question at all as to Christianity exerting a dominant influence upon the world at large and being recognized as having the Power of God working with it. We Christians of the present day, do not seem to possess that clear perception of the essential thing to be sought after which St. Paul evidently had. We are seeking after a hundred and one different things which distract our attention from the one thing needful to make us "more than conquerors through Him that loved us."

The Distracting Effect of Non-Essentials.

The multitude of non-essentials so clutters up our field of vision that we are expending our energy upon them instead of seeking to share in that power which would, if used, carry everything before it. Everyone must see, if he will carefully consider the matter, that what the Christian Church needs, more than anything else at the present time, is the possession of that same power which the Church had in the early days, and which enabled her to conquer the world. Perhaps that which has distracted our attention most completely from the quest above described is the undertaking to attempt a reconciliation between Christianity and Natural Science. The latter has been so successful in bringing about a transformation of our material surroundings, that it has been supposed that all that is required to give to Christianity a similar impetus would be to apply the scientific method to religion.

The Heavy Price Required for This Reconciliation.

But it must be borne in mind that in order to come to terms with Natural Science, Christianity would have to submit to a dictatorship on the part of Science and this would mean that Christianity would have to give up its claim to be a supernatural religion and be content to be brought within the limits of the Natural Order. It would simply be one of many religions, though it might be allowed to claim a leading place among them, provided that this superiority could not be considered as due to a supernatural origin. But this would be bartering our Christian birthright for a mess of pottage, besides which Christianity could certainly not enter into an alliance with Natural Science, unless the latter would consent to repudiate all connection with the scientific discoveries and inventions which have given to modern warfare its most destructive and horrible weapons, and in other respects show itself willing to promote the higher interests of mankind.

The Main Objective of the Christian Religion.

However Christianity has its own special objective, the pursuit of which will best serve the good of the world. Its chief concern should be directed towards spiritual ends and the development of the spiritual resources which have been placed at its disposal by God Himself, through His Son, Jesus Christ. Christ has revealed to us the divine method for obtaining the treasures of the Kingdom of Heaven, which are more needed by mankind for its own highest welfare, than all the discoveries and inventions of man. We have yet to see what faith can do in unlocking the heavenly treasure house and above all in securing for us that spiritual power which will enable us to bring in the Kingdom of God upon earth, which even Natural Science, with all its wonderful achievements, could never accomplish for us.

* * *

O Bride of Christ, beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

O Church of God, why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be,
His angel to humanity.

Frederick W. Neve.

Good Friday, Easter and Then....?

By GILBERT K. GOOD.

Dean of Trinity Cathedral, Duluth.

SUBMISSION to the influence of mechanisms is an obstacle to personal growth. Every person who has risen above the ordinary has been a rebel. He has been one who has refused to submit to the control of either natural or artificial mechanisms. He has, and does, feel that God has endowed him with distinctive, individual qualities and that it is his basic duty to contribute these qualities to society. It may, as it often has, mean crucifixion, or death by other means. Yet, if he is true to the divine within him, he will rebel, although it is harder than placid conformity. This is because it is divine to grow, and growth is the deliberate expression of individual character.

It is too easy for people to slide into the mechanistic grooves carved by natural and human mechanism. If we do not resist nature, it will destroy us. We must wage constant warfare against the deterioration of the soil, or it will become so poor that it cannot produce food for the sustenance of physical life. We must build shelters and produce artificial heat or the cold of nature will destroy us. We must paint our houses or the elements will rot them. If we would make a steel knife to serve our needs, we must first blast our way through layers of stone and earth to procure the ore. Levees must be built lest the spring floods overwhelm our fields and homes. The aspects of this every-day battle against the mechanism of nature are varied and complex, but humanity dares not give in. Human welfare depends upon it too much.

Apparently nature gives us nothing except the will to reach out and take what we want and need. In this light it would appear that nature is an enemy and not a friend. It apparently presents a problem to be solved, and that man's life depends upon his success in the solution. This has led many into pessimism. If the mechanism of nature is unfriendly and lacking in charity, then the God, whose creature it is, is likewise unfriendly and uncharitable.

This is true, if we think only in terms of problems. But life is not a problem. Life is a challenge to the human capacity to grow. The mechanism of the universe is a promised land for man to take and possess. Man inherits from his Father the divine spark of creative ability. This power to create develops only in proportion as it is used.

The building of mechanisms seems to be the result of human, as well as divine, activity. There are human mechanisms on every hand. Social mechanisms, economic mechanism, industrial mechanism, moral mechanism, and religious mechanism—one and all the creatures of man. Their usefulness depends upon man's capacity to grow and remain superior to them. We human beings will remain superior to our mechanisms only as long as we remember that they were created by us. The moment we side-step the responsibility for them, by insisting that they are beyond our province to change and improve, we become their slaves. For example, there is a decided inclination to say that the recent economic collapse was inevitable and that such recurring periods cannot be helped. If this be the case we have become the helpless creatures of the mechanism we have created. There can be only one reason for the breaking down of one of our mechanisms, or systems, and that is human failure.

In other words, man-made mechanisms are the creatures of man's brain and he alone is responsible for their operation. He fails and they fail only at the moment when he ceases to grow and thereby remains superior to them.

WHAT about man's religious mechanism? This was invented and placed in operation as a means to an end—the God-like life. In the case of that branch of the religious mechanism called the Episcopal Church, we have had handed to us an auxiliary mechanism—the Callendar of the Christian year. This is a guide to the annual observance of the events in the life of Christ. The pattern for individual life in the Kingdom of God. There is the festival of Christmas, with its message of humility and good will. Both are essential qualities of the good life and are binding on every person who takes the vow of Christian discipleship. There is the Epiphany season which calls upon every subscriber to the system to show forth these basic qualities in every relationship and endeavor. There is the holy season of Lent; the season when we concentrate on the business of using these basic qualities of Christian living with our spirits. Good Friday is set aside that we might not forget the colossal defeat of human character and the causes thereof, and to warn us of the cost of the sincere expression of individual goodness. As every despair is followed by a ray of hope, so Easter must inevitably follow Good Friday. Easter must be observed with a great shout of praise, because the creators of this mechanism would have us always remember that victory is possible, even after the most devastating defeat.

Good Friday, Easter, and then . . .? Shall we call it the acid test? It is the test of our place in the Calendar, and the test of the Calendar's place in our living. The post-Easter season is the time of testing whether we are servants of the Calendar mechanism or whether the Calendar is serving us.

When the last triumphant notes of the Easter Te Deum fade away there is apparently a deep and sincere sigh of relief. To ease the strain, Low Sunday has been injected into the picture. The annual burden of Lent and Easter is removed and a long breathing space is ahead. The Calendar mechanism is a hard task master. It has literally whipped us into the observance of certain events in the life of the Utopian Man. We have reluctantly complied up to this point, but beyond that we either will not or cannot go. We are content to leave our pattern of eternal life on paper, printed in violet, green, red and white.

What if the automotive engineer took the same attitude toward his creature? He has designed a streamlined method with all of its magic accessories. Beyond the picture he will not take the trouble to go. He then becomes the servant of the picture. He adores it as it hangs on the wall of his office, and as it appears in the catalogues.

But no automotive engineer, worthy of the name, is satisfied until he has gone all the way and placed his car on the highway. Even then he is not satisfied for he at once sets his creative power in action to improve on that car for the coming season. He is thus the master of the mechanism he has created.

That is what the post-Easter season must mean to the Christian. After resurrection there can be no standing still. Yet, that is what Low Sunday implies

(Continued on page 7.)

Renewal

By JAMES E. FREEMAN,

Bishop of Washington.



Bishop Freeman

LO, the winter is past. The flowers appear on the earth; the time of the singing of birds is come."

This finely descriptive and picturesque passage occurs in one of the great poems in the Old Testament, namely, the Songs of Solomon. It suggests a freshened hope and the renewal of life that marks the days of early Spring. It fitly describes the dominant note of Easter. As Lent is designated, "The Spring Fast," Easter comes as its climax, bringing with it the mighty truths which the Risen Saviour of mankind gave to men in that early morning, nineteen centuries ago. A Rock-hewn sepulchre in a garden in a remote corner of the world has focused the thought and reverent interest of men the world over. It contains a truth more compelling and more thrilling than any recorded in the annals of men, a truth that responds to the ancient query: "If a man die, shall he live again?" So mighty is this truth that upon it a great institution has risen known as the Christian Church, and so strong is the conviction concerning it that, the greatest exponent of the Resurrection, St. Paul, declares: "If Christ be not risen, then is our preaching vain, and your faith is also vain." It was this conviction that welded together a band of recreant disciples, filling them with such persuasive power and courage that they readily and gladly accepted martyrdom as they prosecuted their ministry in the early days of the Christian era. Their message was keyed to the word: "If ye then be risen with Christ, seek those things which are above." They resisted all opposition, overcome all obstacles, carried their message to cities and institutions that, at the beginning were unresponsive to their claims, and ultimately planted and established the new faith in Rome and Athens until ultimately it spread to every part of the world, civilized and uncivilized. Every Cathedral and Temple, every Church in city and hamlet throughout the world affirms its faith in Him who declared: "Because I live, ye shall live also."

No recorded fact in history has so affected the thought and inspired the reverent obedience of men as that which the Easter message proclaims. It must be ever identified in our minds with the renewal which each recurring Spring proclaims, that "the winter is past, the flowers appear on the earth," and "the time of the singing of birds is come"; this is in perfect consonance with the message of Easter. It is impossible adequately to express in any form of words the hopes and expectations which Easter seeks to interpret. Our thoughts run beyond theological systems, creeds and formulae, and each one, according to his needs and his experiences applies the message of that first Easter morning to his own life and the intimate incidents of his own household.

Quite apart from the glowing Church services with their triumphant hymns and anthems, that command the greatest response of any throughout the year; quite apart from the enthusiasm and the spirit of praise which they generate, it is the personal appropriation of the Easter message to our personal needs and problems that makes it the most precious and refreshing of all the beliefs we hold.

Renewal is our search from youth to old age. To feel that the spent forces and energies of life can be renewed, and that when the shadows lengthen and the evening comes we can be assured of another and eternal Springtime, where disappointment, weakness and sorrow shall be no more, is to give to life here and now its greatest refreshment and its supremest comfort.

"Lo, the winter is past; the flowers appear on the earth; the time of the singing of birds is come."

GOOD FRIDAY, EASTER AND THEN.

(Continued from page 6.)

—an abrupt stop. The result is that the last state of that man, or Church, is worse than the first. The spirit of resurrection can mean nothing to us unless it is followed by a deliberate ascension. Because Christ ascended after He arose, we have a living Christ to "prevent and follow us" instead of just a pretty picture of a man who rose from the tomb many centuries ago. The man who uses the Calendar as a guide by means of which he exercises his capacity to grow, or ascend to a higher plane of living, is the master and not the slave of the Calendar. To him the Calendar is a challenge to his power to rise, and not a thorny problem to give him a headache.

THE FORWARD MOVEMENT calls upon men to stop serving the Church and to begin to make the Church serve men and all humanity. Lent and Easter set up the sign posts along the road of progressive living that point to the Kingdom of God. These sign posts read, year after year: Self-sacrifice is a prerequisite to Self-realization! No man makes any progress along this road unless good will is the key to his every relationship. There can be no stopping or loitering along the road at these attractive taverns called Low Sunday. It is a steep ascent and the pause results only in the stiffening of the joints.

Steep? Yes, very steep! It is the steepness that is the Challenge. Steepness is the basic quality of every mechanism, artificial or natural, in this universe. Compare the hardship of living one hundred years ago with the comforts of today. What a steep ascent! What a glorious portrait is this determined rebellion of man against the resisting forces of nature! It is an everlasting challenge to man's capacity to grow, but growth is the only road to freedom.

So is the spiritual ascent, as set forth in the Calendar, a challenge to man's rebellious nature. Has he the capacity to ascend after the resurrection, or does his weakness demand a long period of rest? We shall see, we shall see!

We live in a vast experimental laboratory. Life is an interesting experiment, if . . .

Dr. Easton's Reinicker Lectures

Reported by

FREDERICK WARD KATES.

SAINT LUKE'S "Acts of the Apostles" became more than ever before the touchstone to the early history of Christianity for all who listened to the rather novel and brilliant interpretations of the book given by the Rev. Professor Burton Scott Easton, D. D., of the General Theological Seminary, in a series of three lectures at the Virginia Seminary, April 3 and 4.

Professor Easton's acute insights and profound penetration radiantly attested his scholarly reputation. Under his searching eye the Book of Acts sprang to life and its full meaning and significance in correctly understanding vital phases in the first century of the Christian era were indelibly impressed.

Students of the Seminary, alumni and residents of the Seminary Hill comprised the audiences. Dr. Easton spoke on the Reinicker Lecture Foundation, established in 1894 by Mr. George A. Reinicker of Philadelphia. The Rev. Norman B. Nash, S. T. D., professor in the Episcopal Theological School, Cambridge, Mass., gave the first series of Reinicker lectures for 1934-1935 last autumn.

Dr. Easton prefaced his initial lecture with an introduction to the book. Luke wrote it to edify all Christians and in order to make the story understandable to all he simplified it in three ways, geographically, biographically, and chronologically. "To attain the maximum of simplicity he begins with a city—Jerusalem—and ends with a city—Rome. This by itself tells the story in miniature: from the sacred but utterly provincial city of the Jews to the dazzling capital of the Empire! All in between progresses in orderly fashion. From Jerusalem the narrative widens out to Samaria and Judea, moves from there to Antioch, from there to Asia Minor, from there to Eastern Europe, and from there finally to Rome itself."

"Along with this geographical simplification goes a biographical. The first part is dominated by the figure of Peter, the latter by that of Paul. The only other persons in Acts who are at all individualized are Stephen and Philip, and they serve chiefly to link together the work of the two great apostles.' '

The third simplification is chronological. "About time-sequences Luke is indifferent." Dr. Easton believes this lack of precision regarding time and dates deliberate. "The edificatory purpose of Acts could be obscured only too easily by an over-multitude of details. . . The reader's attention is concentrated exclusively on what Luke feels that Christians ought to know—and, as a result of their knowledge, belief and practice."

Of the methods by which this all-important knowledge is conveyed, the most directly didactic is of course the speeches. Of these there are eleven, and Luke's grouping of them is interesting. The three extended addresses at the beginning, in chapters two, three and seven, are balanced by a corresponding three at the end, in chapters twenty-two, twenty-four and twenty-six. In between these two triads stand five speeches, and these are all different. "These speeches," said the lecturer, "taken as a whole, are designed as a 'corpus' of first-century apologetics."

"But they are only part of the apologia. . . The apostolic miracles are confirmatory testimony of the highest possible order. So Acts is suffused with miracles from beginning to end."

"Practically all these signs are arranged in two groups of unusual similarity, the lecturer pointed out, one attached to Peter, the other to Paul. Both expel demons, heal a lame man, raise persons from dead, etc. Here are sixteen miracles, in two series of eight each. We are told that all apostles possessed wonder-working power as a matter of course (2:43, etc.), and that others had it also; specifically, Stephen (6:8), Philip 8:13), and Ananias (9:18).

The form of these miracle-stories merits special study, continued the speaker, but "it must suffice to say that the more elaborately they are told, the more they tend to be conventionalized. On the other hand, the nearer Luke comes to the event itself—whether through personal presence or good sources—the more simple are the narratives." Of another type are the miracles of revelation.

Less supernaturalistic, perhaps, but equally miraculous to Luke—no doubt even more so to us—is the evidence to the faith provided by the marvelous conversions wrought through apostolic preaching. "At the very beginning the original 120 win about 3,000 souls, and the glorious record never falters. Wherever the missionary sets his foot, there a church springs into being. How countless many souls have been moved to their depths by Luke's story! 'God's arm is not shortened; since He could do these marvels through the first believers, may He not do something today through me?' And to give men this inspiration was one of the most potent reasons why Luke wrote Acts."

Dr. Easton next pointed out that not every word and phrase of the book is consciously pedagogical, so the definite teaching material is interspersed with narrative, whose primary design is merely to interest the reader and to refresh him after the exactions of the more serious passages. In Acts is one scene introduced to arouse laughter—19:13-16.

"Such are certain of the means by which Luke has produced, what is beyond any possibility of compare, the most popular historical work that the world has ever seen or—I am sure we may safely add—ever will know."

PENETRATING more deeply into the work, Dr. Easton declared that religious edification is not Luke's sole purpose. "He has another, never put explicitly into words, but obvious to even the most casual reader. Christianity is a religion that should be tolerated by the State."

In a very real sense Acts from Chapter 13 on is a casebook in Roman Law, said the lecturer. Contacts with Roman authorities fill the book. Luke gives precedents that prove Christianity deserves toleration from the State. He goes much further and demands this toleration as a legal right. For, as Luke presents his case, Christianity is no new and independent religion. It is nothing more and nothing less than Judaism and so is explicitly recognized by Rome as a religio licita.

It is easy enough to miss this thesis of Luke's, unless we recall certain facts about first-century Judaism, the lecturer showed. "Primarily, that in the apostolic age a Jewish mission to Gentiles was no novelty. Christ tells us how the Pharisees 'crossed land and sea to make one proselyte (Matthew 23:35)." Paul and other Christian missionaries to the Gentiles were only doing what other Jews had long been doing.

In the second place, we have to remember that in the apostolic period, Judaism was highly complex, of numerous parties and divisions. "Gentiles found incomprehensible the topics about which the chosen people quarreled so bitterly. To them a Jew was a Jew, and this is Luke's point. From what he conceived the Roman theory ought to be, the Christians were simply one more Jewish party." Christianity differs

from the other Jewish parties in being the only true "way." It was enough for Luke's aim if he could persuade Theophilus and the rest that the Christians too were Jews.

"A considerable part of the speeches in Acts is devoted to this theme. It is the reason for the lengthy openings of the speeches in Chapters seven and thirteen." These prefaces are purely rhetorical, designed to convince the listeners of the speakers' orthodoxy. In this manner the way is prepared for a sympathetic reception of the specifically Christian message. And this message, when told to Jews, is always told as specifically set forth in the Old Testament, Dr. Easton emphasized. It is the true promise to the fathers, to which the patriarchs and prophets bore testimony and to see which they passionately yearned." Acts is packed with arguments from the Old Testament to prove that Christianity and it alone is true Judaism.

But Luke was aware that the argument from prophecy was fiercely disputed by the bulk of the Jewish nation and so might not convince the Romans. Far more cogent were previous official decisions that the Christians were, in fact, a Jewish party, and such decisions Luke produces (18:15; 23:29, etc.).

Luke has still more testimony, of the sort which ought to be irrefragable, that of the Jews themselves. And in the very forefront of this he sets the evidence of the strictest and most representative party of all, the Pharisees.

The testimony of the most important class of all is that of the Christians themselves. Did they consider themselves to be Jews? As far as regards the Palestinians the problem was simple enough and the answer is yes. Jerusalem Christianity was almost bound up with the Temple. And "the Way" was no insignificant group; it contained tens of thousands of Jews, faithful and strict in their Judaism, painstaking in their legalism.

"But how about those Gentile Christians, on whom the legal burden is explicitly said not to rest?" continued Dr. Easton. Just as Jewish semi-proselytes were never allowed to separate themselves in groups that posed as full representatives of Judaism and were invariably kept in a subordinate status under strict Jewish supervision, so according to Luke's picture were the Gentile Christians treated in the first century.

In concluding his first lecture, Dr. Easton said: "It is a thesis of Acts that the Way has a centralized Jewish authority, and that this authority is fixed in Jerusalem. And just as in non-Christian Judaism as a whole, authority is exercised by the high priests and the elders, in the Way it was exercised in the earlier period by 'the apostles and the elders' in the later period by 'James and the elders'. And in the Way, just as in non-Christian Judaism, Gentile converts or semi-converts are kept strictly under the supervision and direction of Jews."

DR. EASTON'S second lecture dealt with the Apostle Paul and church polity in the first century. Luke's picture of Paul was designed to stand on its own merits, said the lecturer, who proceeded to discuss the Acts portrait, noting particularly Paul's subordinate status to Barnabas in the Antiochan Church.

The suggestion that the ceremony described in Chapter thirteen was nothing other than an ordination ceremony of Paul to the apostalate, was advanced by the speaker. Luke regards the apostalates of Paul and Barnabas, while valid ones, inferior to those of the original twelve, who were witnesses of the Resurrection of Jesus. To Luke, what Paul saw and heard, while true knowledge, was less than what the original twelve saw and heard and Paul was very definitely behind those pre-eminent apostles. He could receive apostolic title only through ordination.

Paul's missionary efforts were directed to the Jews. That he in fact labored chiefly among non-Jews was only because such work was thrust on him against his will. At at all times, however, he remains a Jew scrupulous in his legalism.

Dr. Easton stressed the fact that the early genuine Christians were under iron discipline directed from Jerusalem by Jews, that the early Christians had specific duties to obey, there were duly constituted authorities to enforce them, the apostles, and that their main function was to perpetuate through teaching the pure original Christian tradition. Just as in non-Christian Judaism teaching was in the hands of duly-constituted elders, divinely empowered to perform this duty, because they were the divinely-instituted guardians of the divinely-given tradition from Moses, so was Luke's idea of the Christian elders who derived their authority not from Moses, but the apostles and who ruled the different early Christian communities in presbyterian manner.

The ideal example of a Christian presbytery was that at Jerusalem, whose elders originally had been the twelve apostles all together. This council of elders, in which was invested the authority of teaching and governing the Jerusalem community, was the model for all local presbyteries, though it always held a unique position among all.

This Jerusalem presbytery, besides being the pure fountain-head of the tradition, had another prerogative, that of a permanent head. This was at first James, not because he was an apostle, which he was not, but because he was something higher—a brother of Jesus and so in some way was felt to represent our Lord in person. James was succeeded by a series of individual Christian leaders setting an example of church government that in the second century was to spread through the whole Christian world. So to Luke, in Dr. Easton's opinion, the organization of local congregations was presbyterian and the elders were the successors of the apostles. In the church as a whole, the polity was not presbyterian for the single one in Jerusalem rules over all and its authority is episcopal and its head is an individual.

The diaconate as presented in Chapter six was next discussed. Dr. Easton said Luke states that deacons were a Christian creation called for by a specific Christian need. There was no Jewish precedent. Stephen and Philip, who were made deacons for purely administrative functions, he pointed out, directly forsook them for preaching and missionary activity on their initiative. Stephen became a zealous champion of the faith and Philip did everything but care for the poor widows in Jerusalem. The seven really were not deacons at all, as the office was originally conceived, but rather ministers to the Greek-speaking Jerusalem Christians. The primary duty of the deacons was to care for the poor by serving at the tables at which they were fed. Stephen's case showed preaching was a proper incidental function for deacons, that is, preaching to the unconverted, but it is to be noted that, when in this capacity, his title was changed to that of evangelist.

THE Reinicker lecturer's third discussion of Acts dealt with the content of the faith which the apostles and church perpetuated and taught, Christology, the doctrine of the Holy Spirit and criticism. The Faith in Acts was not a set of doctrinal formularies but, from evidence in missionary addresses of Paul and speeches addressed to the Jews, consists of the basic tenets of the Jewish faith—monotheism, repentance, belief in a resurrection—and the Christian note enters by way of the resurrection belief. Jesus is the Man, God has ordained to bring remission of sins, His forgiveness, and His super-eminence is amply confirmed by His own resurrection and by Old Testament

(Continued on page 12.)

St. Cuthbert

By

KATHRYN POCKLINGTON.

On a rock, by Lindisfarne,
St. Cuthbert sits, and toils to frame
The sea-born beads that bear his name;
Such tales had Whitby's fishers told,
And said they might his shape behold,
And hear his anvil sound;
A deadened clang—a huge dim form,
Seen but, and heard, when gathering storm
And night were closing round.

FOR the above passage in Marmion, Sir Walter Scott drew upon an ancient legend that St. Cuthbert in his cave beneath the sea, forged the small crinoids of which myriads were once washed up by the waves during storms. Each of these fossils being perforated where a slender animal body had lain, they were called "St. Cuthbert's Beads," and were for the use of the devout on their rosaries. The seventh century Cuthbert is the inspiration of countless legendary tales which lead from marvel to marvel.

It was on the night when Aidan, Bishop of Linsdisfarne, laid down his staff forever that we get what is perhaps our first authentic glimpse of Cuthbert. We see him watching his sheep in the valley of the Lauder, a stream emptying into the Tweed, not far from Melrose—this district being then annexed to Northumbria. As he was kneeling at his prayers, a broad path of light cleft the dark skies and thereon a crowd of angels came trooping down to earth. Presently, they reascended, bearing with them a glorious soul, which, though the awed Cuthbert knew it not, was that of Aidan. Through this vision, the boy was led to become a monk.

We are told that Cuthbert was an active lad and excellent in sports, but whether his racial origin was Celtic or Anglo-Saxon we do not know. His family may have had oversight of the flocks of some rich Saxon lord. The boy was not extremely poor, for in an illumination in Bede's Life, showing him being received at the door of Old Mailros (Melrose), his horse and an attendant stand behind him. It was Prior Boisil who, in the absence of Abbot Eata, welcomed the fifteen year old youth to this famous school for novices, exclaiming, intuitively, "An Israelite, indeed, in whom there is no guile!"

OLD MAILROS stood on a promontory whose base was laved on two sides by the Tweed. In the rough wooded country adjacent lived wild tribes of Picts and Angles. A cluster of wattled huts formed the monastery. Amid these rude surroundings, the young Cuthbert grew in conventual graces, in all ways justifying the Prior's predilection. Before long, he was being sent out through the sparsely settled kingdom—one of those missionaries who, before the foundation of parishes, kept Christian teaching alive among isolated people. Often he walked weary distances over rugged ways, bearing his message to dalesmen and hill-dwellers; more rarely, he rode; and when he wished to minister to people along the cost, he would take boat.

Abbot Eata, on being transferred to Ripon, took with him Cuthbert, and there the young monk, being made Hostillar, had in charge the entertaining of strangers. On one occasion, says tradition, after the departure of a guest, there was found upon his table three loaves of whitest, most delicious bread—in truth, heavenly bread, for an angel had been entertained unawares. But Eata and Cuthbert returned to Melrose, by and by, and the latter resumed with zeal his apostolic journeyings. These were interrupted when he was stricken with the plague. His life was spared in answer to the united prayers of his brethren of Melrose, but to his deep sorrow his loved teacher and friend, Boisil, succumbed to the disease.

Again, in 664, Eata left Melrose, this time for Lindisfarne, the Holy Isle, where he assumed the abbacy. And again he was accompanied by Cuthbert, who became Prior of the monastery.

LINDISFARNE! How the word sweeps us back to the early Church in Britain. From the Lindis, a brook which had hollowed a narrow course across the basalt of the island, and the Celtic "fahren." meaning "a place of retreat," came the euphonious name. It was Aidan who had pointed out Lindisfarne to the compliant King Oswald as the future seat of his bishopric. Perchance, he saw in it resemblance to his former home, the bleak Iona. However that may be, there was a measure of security for his church in its insulation twice daily by the tide.

In Cuthbert, now promoted to priorship though still under thirty, was observed an ever-increasing humility. Many other gentle virtues were his—compassion, sympathy, tenderness, tolerance—which shine star-bright against the dark, half-barbarous background of his age. No imputation of dull goodness attaches to him, for we are informed that he could be merry among his companions. His days at Lindisfarne were spent in religious offices, in acts of mortification, in manual labour and in healing spiritual and physical ills of the people. Twelve years seeped placidly away, then he resolved upon a solitary life. It is believed that he crossed to the mainland and inhabited a cave, since known locally as "Cuddy's Cove," but not finding the hoped-for seclusion, he withdrew to Farne, a desolate islet south of Lindisfarne.

His first care was to exorcise a horde of demons. The chronicler describes these horrific beings as short in stature and with long beards. They wore black cowls. Brandishing lances in an alarming manner, they dashed about the little domain on goats. So puissant were they that the holy hermit's powers only availed to banish them to a neighbourhood island where they remained in possession for centuries.

Now Cuthbert was free to erect his hermitage. This was round in shape and of no mean dimensions, being from four to five perches across. Its walls of rough stone and turf upheld a roof of wood thatched with the long tough grass of the island. Within were his oratory and his living-room. Some distance away, beside a little harbor, he built a guest-house for the use of the devout who would visit the island. In these works he had the aid of brother monks. Cuthbert's buildings were yet standing in the twelfth century. "There was still the small low cottage on the north side of the island, the only part approachable by a boat, and there was still the narrow pathway leading to the oratory, which was purposely concealed among the rocks."

BY PRAYER, Cuthbert obtained a spring of water, and for food he planted a plot of barley. Until this was ready to be gathered in, rooks, says legend, daily brought him sustenance. Like many another saintly anchorite, he made the birds his friends. Wild sea-fowl, said to have been eider-ducks, grew tame from his caressings and lost all fear of man. They were termed the "Birds of St. Cuthbert."

Visitors from far and near drew in at the little bay, and Cuthbert would talk and eat with them. But on nights of intense blackness and storm, cut off as he was from all his kind, what solemn sense of his mortality and his sole dependence upon the Eternal must have possessed his consciousness! No puny faith was his, for he joyed in his reclusive life, and when, after eight years of it, King Egfrid himself came to him and humbly besought him to accept the bishopric of Hexham, it was with utmost reluctance that he consented. Six months later, he left his island and at York was consecrated bishop by the primate, Theodore.

But still he longed for those familiar isles washed by the cold North Sea, and within the twelvemonth he had effected an exchange of sees between himself and Eata, and was Bishop of Lindisfarne.

Faithfully he discharged his episcopal duties. But, though he was little more than fifty years of age, his health was failing. In two years he resigned his high office and retired to his loved hermitage on Farne, where, a few weeks later, tended by friendly monks, he breathed his last, on March the twentieth, 687, or, as some assert, 688.

He was buried at Lindisfarne, which at once became a focal point of pilgrimage, with many miracles wrought at the tomb. Quoting from Scott:

> Dry shod, o'er sands, twice every day,
> The pilgrims to the shrine find way;
> Twice every day the waves efface
> Of staves and sandal'd feet the trace.

Even now, at low tide, pedestrians cross the three miles which separate Lindisfarne from the mainland by following the "Pilgrim's Way," indicated by poles and the "Monk's Stones."

Eleven years passed, then the tomb was opened, whereupon, as stated in Hegge's "Legend of St. Cuthbert," "they start at a wonder, they lookt for bones and found flesh, they expected a skeleton and saw an entire bodie with joynts flexible, his flesh so succulent that there only wanted heate to make his bodie live without a soul, and his face so dissembling death, that elsewhere it is true that sleep is the image of death; but here death was the image of sleep."

It was in 875, when the community on Lindisfarne fell into peril of attack by the Danes, that Bishop Eardulph and his clergy fled, taking with them the body of their tutelary saint into whose coffin had been thrust other sacred relics, including the head of St. Oswald. They also carried away a Book of the Gospels which had been written for St. Cuthbert and used by him—a richly illuminated volume, in a cover of gold and silver set with precious stones. Then began seven years of wanderings through Northumbria and southern Scotland, the little band receiving support and veneration wherever they went. And never did the saint cease his miracles. The coffin was laid upon a wheeled bier, which was drawn by lay brothers. Despairing at last of any permanent peace in their own land, the chiefs of the wanderers resolved to go to Ireland. They set sail, leaving their comrades on the beach, lamenting. But a storm drove them back. Before they could land, Cuthbert's Book of the Gospels fell into the sea. Now was disunion, the laymen and junior monks being so incensed at the attempted desertion that they withdrew from the party, leaving no one to draw the bier. From this plight, the saint himself brought succor. In a dream, he appeared to one of the monks, and after informing him where the lost Book would be found, he said he must seek a bridle which was hanging on a tree and show it to a horse feeding nearby. The animal would run to him and allow himself to be yoked to the bier. All these things came to pass. The book was found on the coast of Galloway, and the horse henceforward drew the saint's vehicle.

At length, St. Cuthbert made unmistakable signs that he desired to rest for all time at Dunhelm, the present Durham. A shelter of boughs was hastily constructed, the make shift beginner of a series of erections, their culmination being the grand Cathedral of Durham, begun in 1093. There in 1104, the body of St. Cuthbert was finally translated. It was found to be still incorrupt, states the monkish narrative. In a place of honour behind the high altar, the casket was elevated on a handsome green marble tomb, in which were four praying niches. It was enclosed in a great iron chest, which in turn was protected by a case of wood, highly ornamented, and capable of being lifted above it by means of a pulley. To the rope were attached six silver bells whose tinkling "made such a goodly sound that it stirred all the people's hearts that were within the church, to repair unto it, and make their prayer to God and that holy man, St. Cuthbert."

At the time of the Norman conquest and the resistance of the North to the Conqueror's authority, the body of the saint was conveyed for greater safety to Lindisfarne, but was soon restored to its old place at Durham.

When the Church was suppressed, rough, hireling hands broke up the shrine, after stripping it of its wealth of gold and precious stones. Beneath the spot where it had stood so long, the bones of the saint were consigned to earth.

St. Cuthbert's Festival is the twentieth of March. In his representations there often is seen with him the head of St. Oswald, of which the dust mingles with his in the tomb. The biography of this early saint of Northumbria is peculiar in that more has been written of the vicissitudes of his relics than of the circumstances of his life.

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Victorious Life.

Grace French Smith.

All hail victorious life!
By peace of God set free,
Above the noise and strife
March on, my soul, so free.

How long we seek in vain
Our weary way to tread,
And pick our steps with pain,
Misunderstood, misled.

When lo! that peace divine,
So near to us—within,
Can all our life refine,
Create new power within.

For when we look away
Into His face sublime
And follow His bright ray,
Our song outsings our rhyme.

All hail victorious life!
By peace of God sent free,
Above the noise and strife,
March on, my spirit free.

* * *

THE BARREN FIG TREE.

Bess S. Ayres.

You ask why I am withered, gaunt, and sere,
And why I stand so starkly naked here;
Have you not heard how once He came to me
An hungered, on the road from Bethany?
I missed life's moment for a noble deed;
I failed Him utterly in time of need;
The curse of barrenness is mine to bear,
No cloak of leaves or figs to ever wear—
I stand a symbol to the passer-by,
But—it is rightly so—for—such—as—I.

BOOK REVIEWS

THE STORY OF GOOCHLAND: By Richard C. Wight. Published by The Richmond Press, Inc., Richmond, Va.

Within the covers of this little volume, Mr. Wight has placed the rich information he has gathered from forbears who had a conspicuously creative part in the life of Goochland County, Virginia. He has presented many incidents that deserve permanent record, and he has done so in a manner that will be of interest to many readers.

In a foreword, Dr. Douglas S. Freeman states: "The story of homes and families, of intermarriage and inheritance, constitutes the brick for the structure of the social life of the State, without which there can be no real understanding of national development."

The book is illustrated with portraits of former residents of Goochland, prominent in the social and political life of Virginia, and of many of the historical homes of the county.

C.

WITHOUT COMPROMISE: By W. Brooke Stabler. Pp. 135. Price, $1.00. Published by The University of Pennsylvania Press, Philadelphia.

The volume contains seven lectures delivered to the University of Pennsylvania students under The George Dana Boardman Lectureship on Christian Ethics at the end of 1934. The lecturer was the chaplain of the University, the Rev. W. Brooke Stabler, an Episcopal clergyman of ability to face the problems of students today.

The lectures are unique in their presentation of the necessity of Christian living and thinking. They form one of the best presentation of Christian apologetics of the day. The very title suggests the uncompromising nature of the Christian revelation of the way of life abundant as revealed by Jesus Christ. The third lecture on "Humanity Turns the Corner" is an inspiring sermon on the changes the Birth of Jesus Christ wrought on the fundamental institutions of mankind and how the mind of the mankind turned the corner at the first Christmas. This is a Christmas sermon that would appeal to any mind that seeks rationalization of historical facts.

The lecture on "What Price Success" is a picture of what kind of attitude to life will lead to success. Success is presented in the light of the teaching of Jesus Christ as the only success that is worth the name. It ought to be read and re-read by all young people who seek a career. The quotations are very striking and unique. They suggest great themes. The lecturer faces bravely and consistently all the difficulties that confront students today. An invaluable help for all who deal with young people.

Spathey.

THE GRIM SHADOW: By Herbert Lockyer. Art Paper. Pp. 14. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, 10 cents.

Many mind are turning with longing eyes to the close of this trying depression marked by bungling governmental situations. What will the issue be? We need not be alarmists to seek some solution of the perplexing problem. It certainly must be acknowledged. There is no ground for warm congratulation that there is "peace and safety." Those who look for the gradual Christianizing of the world are not very stable in their position. Wonderment infiltrates the political, social and religious world. We cannot hide our heads in the sand.

The writer of this pungent little treatise had gripped the question with firm hand. He believes the world is headed for the assumption of power by that superman, which the Scriptures define as arrogating to himself authority in all of the above realms. Certainly, we have come to admit that our vaunted democracy is honeycombed with graft and merciless rivalry. The whole world needs and is crying for one mind and heart to salve its desperate and despairing agony.

If we have Fascism in Italy, Nazism in Germany and unrelenting dictatorship in Russia, there is solemn ground for apprehending the breakup of our own govenment; the influence of the old world cannot for all time be resisted. Thinking men are coming back to the predictions of our Lord and His apostles, who declared, every one, that the present dispensation would not conclude in an era of peace, but discord and confusion, strife and hatred, war and bloodshed. Many have laughed at those who have in earlier years affirmed their conviction of this truth. Now, they are verifying their forth-seeing in the witness of secular opinion. H. L. Mencken, the retired editor of the Mercury, an un-Christian Magazine, has declared, "I desire to point out that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world (age it should be. K. M.), and that a fair reading of them must lead any rational man to conclude that these events are upon us." This is certainly a rebuke to the popular ideal.

Kenneth Mackenzie.

THE KEY TO THE DOOR OF DIVINE REALITY: By W. H. Jeffreys, M. A., M. D. Art Paper. Pp. 71. Published by Harper and Brothers, New York City. Price, $1.00.

This volume is a number in the series which had been previously issued by The Institute of Social and Religious Research.

The very designation of the above organization, illustrates the character of the volumes which have been brought before the public. The attempt to reach divine realities from the ground up is commendably wise; if the man or woman who is seeking divine realities cannot accept the Scriptural ideal of their being revealed from heaven to earth. We can find no fault with mysticism for those who like it and think it the only way. But we prefer the simpler method of taking what God has spoken without any intellectual analyses. There are those whose intellectuality must be satisfied by the mystical process. But the world is full of simple folks who cannot enter into the disquisitions of such a book as this; and for them our Lord had and has a heart of compassion.

Dr. Jeffreys has done a good work. It is consistent with others of his producing. He has a longing to help and he will help. Blessings upon him and his book, if he does.

Kenneth Mackenzie.

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DR. EASTON'S REINICKER LECTURES.

(Continued from page 9.)

prophecy. When repentance of sins and faith in Jesus are coupled, the proselyte to Christianity is granted remission of sins and share in the inheritance of the community and elders.

"The apostles' preaching in Acts is in no sense a preaching of the Cross," declared Dr. Easton. Not by any theory of atonement does belief in Christ bring remission of sins, he continued. From Christ's Messiahship, rather, springs Luke's doctrine of forgiveness. "From Christ's Ascension, not from His Passion, forgiveness flows."

Commenting on the extreme communism practiced in the Jerusalem Christian community, Dr. Easton said it was rather an exaple of self-sacrifice and to be regarded as a work of supererogation rather than as an example for all Christians to follow.

The outpouring of the Holy Spirit at Pentecost was of special significance to the early Christians. Pictured in Jewish apocalyptic imagery "the last days were at hand." And it was from Christ Himself that they received the Spirit. They never doubted this: "In the name of Jesus Christ ye shall receive the Holy Spirit." These were the last days, to the early Christians, and the long-promised gift of the Holy Spirit was bestowed on the elect by Jesus Christ Himself. That the Messiah was even then communicating the Holy Spirit to the believers in Him who were thereby united to Him in a wondrously intimate bond enabled the Christians to adjust themselves to the notion that the world might endure for yet a great while and allowed them to drop the apocalyptic stress from their early faith with no sense of integral loss. That the Church was already in direct and immediate communion with her Lord and Master rendered the delay of the Second Coming a matter of no moment. Messianism was replaced by Christology.

Dr. Easton spiked the notion lately advanced that Acts was written during the lifetime of Saint Paul. The only tenable date for it, he says, is 93 A. D.

Dr. Easton said that the strongest argument against the theory that the Book of Acts was written by the man who actually accompanied Paul, is that, if this man wrote the work, he would have known more about Paul. Either the author didn't know about Paul at firsthand, or consciously distorted facts. The more one argues for the traditional authorship, the more one puts on the conscience of the traditional author, was his concluding remark.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

THE GOOD NEWS FOR THEOPHILUS.

Leader: The scene of our pageant this evening is the home of Philip, the Deacon in Joppa. The time is about the year 60 A. D. Its purpose is to show us how the Gospel according to St. Luke was written. There are four characters: St. Luke, St. Matthew, Rhoda, the wife of Mark, and Iris, the daughter of Philip the Deacon. Three are seated when Luke knocks at the door.

Iris (going to the door): Who knocks at this hour of the night, and whom do you seek?

Luke (outside): I am Luke the Physician, the companion of Paul the Apostle. I seek Philip the Deacon. I am told that this is his house.

Iris (opening the door): Enter, Noble Luke, in the name of the Lord. I am Iris, daughter of him whom you seek. I have often heard my father speak of you and the Apostle whom you accompany.

Luke (entering): Peace be unto this house, my daughter. Will your father be home soon?

Iris: I believe so. Meanwhile, let me introduce you to my friends. This is the Apostle Matthew, who also awaits my father, and of whom you have heard.

Matthew: Nay, my daughter, Dr. Luke and I are old friends.

Iris: This is my friend Rhoda, the wife of Mark, the Bishop of Alexandria in Egypt.

Rhoda: Welcome, noble Physician, my husband has often spoken of you and of your faithfulness to Paul.

Luke: I thank you for your welcome, my friends. Perhaps you may be able to tell me some things I wished to know from Philip. Recently a young Greek named Theophilus, who has just become a follower of the Christ, asked me to write him out a life of the Master in order. So I would find out all that I can from those who actually knew the Christ.

Matthew: The idea is a good one. Have you seen the Life of Jesus which Rhoda's husband, Mark, wrote a short while ago for the Romans?

Rhoda: I have here a copy of it, if you would like to see it.

Luke: I did indeed see that wonderful book, and a copy of it I always carry with me. But as I have gone about I have found many stories which Mark did not include. These I would add to Mark's Gospel.

Rhoda: My husband wrote for the Romans. He was so anxious to tell of what Jesus did, that he wrote very little of his teachings.

Matthew: Yes. That is the reason the reason that I have collected the sayings of Jesus into one great sermon. This I have my children learn before they come to confirmation. This also I teach to all new converts to the Curch that are grown when they wish to be baptized so that they may be certain they know what He taught. This I call the Sermon on the Mount. I have combined it with other stories I remembered and using the Gospel of Mark as an outline have written my own Gospel. I wonder if you have seen a copy of this?

Luke: I have not seen it, nor did I know that you had written it. But I would greatly like to copy from it if you will allow it. For I would put into the book for Theophilus all that I can obtain about the Master that is certainly known as true.

Iris: Most noble Luke, I, too, have a contribution that I can make. After the Crucifixion, John took the Blessed Mother of the Master to his home, and there my sisters and I as girls used to visit her often. While on these visits she told us many things about Jesus, and later at our request she wrote them down for us in order that we might not forget them or get them confused. I have that manuscript here in the house.

Luke: This is most interesting. What kinds of things were they?

Iris: She told us of how an Angel first told her that Jesus would be born. Then of how He was born, and how she wrapped Him in swaddling bands and laid Him in a manger. Also she told us of how on that same night Shepherds were watching their flocks, and to them angels appeared and told them that Jesus was born. Also she told us of how they took Jesus to Jerusalem when He was twelve years old and what happened there.

Matthew: This is indeed wonderful. Joseph told me something of the birth of Christ, and I put it in my Gospel. I did not know that Mary had also written the story.

Luke: I will indeed be glad to have your manuscript. Does it also tell much of John the Baptist and his preaching?

Iris: It does indeed. For it tells not only of his preaching, but of how an angel foretold his birth to his father Zacharias.

Luke: This is a marvelous treasure that I have stumbled upon. I wonder if I can secure many other things that have not yet been recorded?

Rhoda: Before I married Mark, I was a servant in the house of his mother, and she and I used to often discuss the teachings of Jesus and His wonderful works. Some of those that especially concerned women I listed and I have with me in my home in Alexandria. I wonder if you would like to see the list?

Luke: I would, indeed. But why did not Mark put them in his Gospel?

Rhoda: He said that no one save women would be interested in them and he was writing primarily for men. I remember one of the incidents. There was once a woman who had been sick for eighteen years, but Jesus healed her on the Sabbath. That was one that I saw with my own eyes.

Luke: May God be praised that I have once more found people who saw the Master do His miracles. Do you remember more? I am very much interested in the way the Christ dealt with women.

Rhoda: I remember that once when I was waiting on the table, Jesus took a grain of mustard seed and held it up. Then he said that the Kingdom of Heaven was like that. For a man took such a seed and planted it and it grew into a great tree.

Iris: Then, too, the Virgin Mary told us of many parables that Jesus spoke concerning sinners. Thus He told us the Kingdom of Heaven was like a woman who lost a coin and swept the house diligently until she found it. So also He told us of a Prodigal Son who wasted is Father's money. But when he came home his Father received him with rejoicing and a feast.

Luke: These are wonderful stories from the lips of Jesus. Could you both write down for me all that you remember and send them to me? I would like to put them all in my story.

Iris: I know that I will be glad to do so.

Rhoda: I, too, will be glad to help, and will tell of all the miracles of which I know that have not been recorded by either Matthew or by my husband. But there is one other matter; I wonder where you will have your story stop? Some say that the story is complete with the Resurrection. Others think that it should end with the Ascension of Jesus. But it seems to me that the story is not complete until the story of how the Holy Spirit came is told, and also of how the Spirit has led the Church even down to the present. Where do you plan to end your account?

Luke: I agree with you that it is a great mistake to end the Story too soon. So I am planning three books. The first will tell of the Life of Christ through His Resurrection. The second will continue the story until the Church under the leadership of Paul has reached Rome, the capital of the world. For this purpose I have kept a diary of the times I have been with Paul. The third book will tell how the Gospel has been carried to the farthest limits of the West in the trip that Paul has just completed. It is my desire to give these three books to Theophilus, and only hope that I may live to complete them.

Rhoda: Then, perhaps, you will tell of my husband's life and work in Alexandria.

Luke: No, for I must limit my subject matter. Thus of the Twelve, I will confine the record to the time when they were all together with special attention to Peter and to John. Then I will tell of how Philip here brought the Gospel to the Samaritans, and then of Paul's travels for the Gospel.

Rhoda: Even if you do not tell of Mark's work in Alexandria, you will tell of his first trip with Paul, will you not?

Luke: Yes, I have already written that part.

Iris: If you are to tell of Peter, you must not forget to tell of how, when he was freed by an angel from prison, he came to the house where they were all assembled, and Rhoda answered the door and was so glad to hear his voice she ran to tell them without letting Peter into the house.

Luke: Peter was laughing over that story the last time I saw him. Did it really happen that way, Rhoda?

Rhoda: It did indeed, and Mark often jokes me about it even now.

Matthew: It is a wonderful plan that you have, Luke, but I would make one suggestion. It is that you will give the exact dates of the happenings.

Luke: I am planning to do so. But I must hasten on to catch Paul at Troas.

Will you all send me your contributions to the house of Trophimus in Rome? For we expect to go there after Troas?

Iris: We will indeed.

Matthew: And now, my brother, shall we not all kneel, and say the prayer Jesus taught us.

Luke: By all means let us pray. (They kneel and Matthew leads in the Lord's Prayer.)

CHURCH INTELLIGENCE

PRAYER FOR THE NATIONAL COUNCIL MEETING, APRIL 30, AND MAY 1 AND 2.

Almighty God, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name, through Jesus Christ our Lord. Amen.

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THE FORWARD MOVEMENT MOVES FORWARD.

The six hundred and seventy-five thousand, six hundred and eighty-nine copies of the Forward Movement Commission's Lenten folder, "Discipleship" ordered were sufficient to cover every family in the Church, if properly distributed.

The Church is accustomed to daily Lenten suggestions for Bible reading and meditation, but the issuing of a post-Lenten pamphlet to cover the great forty days from Easter to Pentecost was a new idea, and a smaller demand was anticipated for the new folder entitled, "Disciples of the Living Christ". The edition ordered by the Commission was two hundred and fifty thousand. So many requests for it were received that other editions followed one upon another. Still the requests poured in and the printer wired asking that the reserve of twenty-five thousand copies, being held for shipment to the Cincinnati headquarters of the Forward Movement, be used temporarily since the presses and packers, though working at full capacity, were unable to supply the demands.

To date, five days before Easter, the total number of "Disciples of the Living Christ" printed is six hundred and twenty thousand, and stock is ready for increasing this number as needed. Being simpler, more concrete and more definite than "Discipleship" this second leaflet seems to be commending itself even more than the first. Bishop Manning has circularized his clergy in his eagerness to obtain a complete coverage for the Diocese of New York. Many other Bishops are employing this method. One Bishop writes:

"I am enclosing our order for 6,500 copies of the pamphlet for use during the great fifty days. I actually have received orders from the clergy for more than 6,200 copies, but, to be on the safe side, you will notice I am ordering 6,500.

"I think this is quite amazing. I had no idea there would be such a demand for this new pamphlet. It is only one more indication of the impression the Forward Movement is making. I do believe that all of us in this Diocese will agree that the Forward Movement is the most helpful and encouraging thing that has come to us in many years."

Some parishes are planning on an Every Member Visitation in the interests of promoting a Forward Movement in life and service among their members. The rector of one parish writes:

"I want you to know how much of a success I feel the Forward Movement is so far. I have been using your first pamphlet, and the second has arrived today. Personally, it has stirred me more than anything since I was ordained, and I have been bending every effort to make people realize that we have been living a second rate Christianity without really knowing Christ at all. I can see results in this parish. One of my vestrymen has come to me to offer his services for an Every Member Visitation of the parish after Easter, at which we shall try to put the question to each man as to whether he is doing his share in supporting the Christian Gospel—not with money, but with his life. I plan to announce it from the pulpit and through letters to the parish. The visitors will have to be trained as to what they shall say and do."

During Lent many of the clergy preached on the six notes of Discipleship—which formed the weekly topics of the Lenten folder. Larger Lenten congregations are reported.

A laywoman writes as follows:

"The other day I was talking with a young priest. He is in a difficult field, much business has crept in and many foreigners. His congregations have not been large—and what is worse they have not been enthusiastic.

"He had been talking to his people about the Forward Movement. He has distributed the literature, and he says that on Ash Wednesday morning at the 7:30 Mass he was startled and almost fainted when he looked down from the Sanctuary. Instead of the usual two or three there were some thirty people. Every one of them made their Communion. He says the other Masses throughout the day were similarly well attended—likewise the evening service. And the Sunday congregations are growing. He has had the gratifying experience of having his women workers come to him and ask him how best they could serve.

"This priest says that the people are using the Forward Movement literature faithfully—reading the leaflets daily and bringing them to services with them. He says he is so impressed by the fact that the persons in charge of the Movement have dwelt upon the gifts of the Holy Spirit—and so happy to see that the material carries on beyond Easter to Whitsuntide.

"People do want to march forward, don't they? But all people are not leaders. They have to have those "up front" to help them forward. The most ardent soldiers must sometimes have a band to keep them in step, if for nothing else!"

The rector of a parish of about one thousand communicants in an Eastern Diocese returned from the General Convention last October with the impetus of an encouragement engendered by the inauguration of the Forward Movement. He spoke of the Forward Movement frequently to his congregation, both in public and private, and communicated much of his spirit and hope. He reports a new enthusiasm for Christ and His Church among his members, manifesting itself in the following ways:

1. One of his laymen suggested a corporate communion for fathers and sons, at which 190 men and boys were present.

2. The following Sunday, March 10, was the corporate communion of the Forward Movement, at which nearly 300 people were present at the eight o'clock service, and approximately an equal number at the later celebration of the Holy Communion. There has been nothing like it in the parish except at the great festivals of the Church heretofore.

3. The Sunday School has doubled its membership.

4. A Parent-Teacher Association has been established to work together for the better religious education of the children of the parish.

5. The Lenten services have been better attended than at any time during the present rectorship of thirty-two years.

6. The pledges for parish support have been increased by $1,200, and for the general work of the Church by $500, and the end is not yet.

Truly a Forward Movement in this parish because of a new and contagious determination and an enlarged vision in the heart and mind of the rector.

Welcome in Unexpected Places.

The pamphlets of the Forward Movement find a welcome in unexpected places. A prominent Baptist minister in the South wrote concerning "discipleship" to one of our Bishops:

"A few days ago there came to my hand the little booklet . . . for use by your people during Lent. Now, do you think it strange when I tell you that I'm going to carry this in my pocket and read every assignment each day during Lent? You know Baptists are not strong on doing such things because we say we should do those things all the time. So we should, but I think there is great spiritual advantage to be gained by observing special seasons. I have just read the second page, 'A Disciple Turns', and then knelt in prayer for you and myself that the good Lord may use and bless us in His work."

An inmate of an old ladies' home, seventy-four years of age, a member of the Disciples of Christ writes:

"I have been greatly helped by a Lenten pamphlet, 'Discipleship', of the Forward Movement, and would like to go on with what follows. Please advise me so there will be no breaks in the readings."

Again from another seeker after light and leading:

"Several days ago a booklet of yours entitled, 'Discipleship', fell into my hands. I have read it with more than keen interest because I have been deeply concerned about my own particular work. Would it be asking too great a favor for a little more information about 'The Forward Movement'?"

Arthur M. Sherman.

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HOLY WEEK MISSION SERVICES.

The Cuban parish of St. Paul, Bolondron, and the congregations in three neighboring towns, Guanabana, Guira de Macuriges and Bermeja, under the care of the Rev. Vincente A. Tuzzio, united in a kind of mission during Holy Week, with one or more services each day in one or more places, a group from each congregation visiting the others in token of general unity and brotherly love. The Church schools and young people took part, also the Woman's Auxiliary, "that industrious and useful society", as the announcement calls it. A neatly printed announcement and invitation was distributed in advance.

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A REVIVAL OF HEBREW.

Lecture at the Kensit College.

In the Times of December 1 an article was printed commencing with the words, "The revival of Hebrew from a dead into a living language is one of the most remarkable achievements of the last fifty years".

In keeping with that thought was the interest displayed in a recent lecture at the Kensit College, Finchley, which was thrown open to the public, and drew an appreciative audience. The Rev. Dr. Goldsmith, Greek and Latin tutor at the college, presided, and declared that

there was no one of average ability who could not tackle the Hebrew language. It was, indeed, a great advantage for the study of the Old Testament, for no language gave more vividness to the mind.

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The lecturer was the Rev. R. Talbot, M. A., vicar of Reigate, and son-in-law of the famous North London preacher of a past generation, Canon E. A. Stuart, of St. James, Holloway. Mr. Talbot declared that Hebrew might be described as a child's language, built up on simple principles, and the phrases were made by very simple conjunctions. He showed, by many blackboard illustrations, both the difficulties that were encountered in reading the ancient manuscripts and the spiritual light and leading which came by careful study. He reminded them that consonants only were given in the ancient manuscripts, and that there appeared a solid phalanx of letters without break, and that, therefore, the Rabbis were needed to apply great care and diligence to the reading. The first verse of the Bible would read, "In beginning created God the Heaven and the earth". It was noteworthy that God was the plural nominative and yet had the singular verb—a clear indication of the doctrine of the Trinity. The contrast betwixt Hebrew and Greek was made—the one being an Eastern, and the other a Western, language. Therefore, the reading was, in the Hebrew, from right to left, and in the Greek, from left to right. In the Hebrew, every word was a poem, and every letter a picture, and by most interesting sketches he traced the forms of the Hebrew alphabet. The ideal Hebrew word consisted of three letters, and the ideal Hebrew sentence, of three words—surely another foreshadowing of the Trinity.

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There were many words which had the same consonants, or at any rate, the same roots, which had opposite meanings For example, the words, "bless" and "curse"; the root idea going back to "kneeling", because it was the custom whether in blessing or in cursing to kneel. The great passage of the writing on the wall in Daniel 5 was explained by the filling in of the vowels, which made all clear, and Daniel knew what God was going to do, whilst the drunken party did not. Indeed, only one could supply the vowels to the hardly understood words of the Old Testament; Christ only could enable one to read the Scriptures aright.

The pronunciation of the Hebrew words was of sounds which made big suggestiveness by their inflection. "Nehustan" literally meant "He shivered it", with reference to the brazen serpent, and it implied that no thing ought to be worshipped—only a person—the Person of our Blessed Lord. Love and hatred were represented by the same root, in which there was the thought of breathing, but love was the breathing of the zephyr, while hatred was snorting. Saul breathed out, or snorted out, threatenings. It was easy to see how even English words looked very much alike, when there were quite opposite meanings to the words. He remembered a vicar addressing a letter to "Dear Friends", and when it appeared in print it was "Dear Fiends". There was a striking illustration in the matter of the Hebrew word for "strong drink", for it literally meant, "to take possession of".

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The lecturer went on to give some graphic illustrations of various texts of Scripture. A beautiful one was on prayer, where he showed that the word used was literally "to stroke the face of God". How our children are ready to thus coax us, but what a mighty conception of the Father's readiness to hear His children, this thought gave.

Before he closed he spoke of the jot and tittle, the jot being the smallest letter of the alphabet, and the tittle only the shoulder of a letter; yet there was not to be missing one letter or even a shoulder of a letter, from the great text of the Scripture. They might well ask, who keeps the Bible intact, and they could but reply, "Almighty God". There was no such thing as "all scholars are agreed"—a favorite phrase with the critics; but all should be agreed to peruse the Scriptures to receive the delineation of the features of the Son of God. A church warden of his once asked, "Why do you always preach Christ?" and he had replied, and continued to reply, "Because I have no one else to preach."—The Recorder (English).

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A MILLION PEOPLE IN WAR-PANICKED EUROPE HEAR THE THE MESSAGE OF THE OXFORD GROUP.

In all his fifteen years as a porter in the Liverpool Street Station (London) he had never seen a flashlight photograph taken of a group of people departing quietly for a spiritual offensive in a foreign land. He had never before seen a flashlight picture taken of any group bent on any purpose. The party which left was part of a team of the Oxford Group en route to Denmark. In Copenhagen today two hundred people, representing thirteen different countries, and whose ages range from seventy-three to eighteen, are met for the purpose of bringing the message of Christ to an entire nation. A member of the House of Lords is working together with the son of an unemployed sailor; an erstwhile member of the Young Communist League of Great Britain stands alongside a Lady in Waiting to a Queen; a former chairman of a Warwick Unemployed Association is cooperating with the provost of an Oxford college. This same provost, Canon Streeter of Queen's College, was in Oxford on April 1 in the morning, and an hour after landing in the Copenhagen Airport in the evening addressed a jammed meeting in the Danish capitol's largest assembly hall, in which he said: "It was because I saw that the Oxford Group were making bad people good and good people better, and giving to men of good will new hope, that I threw in my lot with them. The reason why I am here today is not so much that I want to address meetings, but rather that I want once more to join the Group so that I can learn more from them for myself, over and above what I have already learned. May I suggest that perhaps you might follow my good example?" (Laughter.)

Two years ago the owner and editor of Denmark's most important newspaper pulled a ladder up to the open window of the assembly hall of an Oxford college in order to hear what was going on in an overcrowded meeting, where an Oxford Group house party was in progress. Today all the leading papers in Denmark are carrying front page articles about the Oxford Group, and the belief of leaders in Denmark that this religious movement holds the answer today to world unrest. Representatives from twenty newspapers were present at the first Copenhagen meeting, together with six press photographers. Some of the press representatives came from Finland, Sweden and Germany. The meeting was broadcast over the entire country, and was heard in Norway, Sweden, Great Britain, France, Switzerland, Egypt and Canada. Telegrams came in from all parts as a result of this meeting. Before the broadcast was finished people were ringing the studio asking for interviews. The Bishop of Copenhagen said at the first meeting: "I myself have been a member of the Oxford Group for some time. My friend, Bishop Berggrav, of Tronso, said to me yesterday, 'What is now happening in Norway is the greatest spiritual movement since the Reformation'. We in Denmark have been praying for the Oxford Group team to come. Eighteen thousand people have already come to their meetings during the first few days."

It is estimated that over a million people in the first national broadcast or the press reports of it, heard or read the challenge of Jesus Christ to a needy, disillusioned world in a language that the modern pagan can understand. In mentioning this question of language one might add that the Group is never short of interpreters. In Copenhagen a prominent business man was asked to interpret for the first meeting, but he decided that he did not feel worthy to interpret such a message. This led him to make a full surrender of his life to Christ, and on the following night the team had a changed interpreter, through whom the Holy Spirit spoke with power.

Latest additions to the Oxford Group team in Copenhaven are the Bishop of Finland, two citizens from the Faroe Islands and a lawyer from Sweden. The Swedish lawyer has come from a house party held near Stockholm. Already the team has been urged to go to Sweden, Finland, Iceland and the Faroe Islands. A new illumination may come to Europe through the Scandinavian countries. Norway has led the way, and Denmark is beginning to follow after in a constructive Christian revolution, which may lead a renaissance throughout Europe.

Mrs. James B. Williams, Jr.

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AMERICAN DECLINE IN GIVING TO MISSIONS MUCH GREATER THAN IN ENGLAND.

Finance in the Church of England is discussed in the 1935 issue of the Churchman's Handbook, published by the English Church Assembly. The writer, G. R. Crawford, chairman of the Winchester diocesan Board of Finance, observes:

"The Church today is full of life, and is dealing vigorously and rapidly with those many problems which have necessarily remained almost untouched for generations waiting for the time when the Church should acquire more liberty of action . . . It is to some extent the reorganization of Church finance, and the new interest which it has aroused in diocesan and central problems that have made this possible . . . In the teaching and organization in the dioceses and in the parishes, the financial and the spiritual duties of the Church are no longer considered as being water-tight compartments. It is far more generally, though not universally, recognized that the financial work of the Church is as spiritual as that more obviously spiritual work which finance renders possible."

Commenting on Mr. Crawford's article, Dr. Lewis B. Franklin says:

"It is not surprising to learn that in England the Church is experiencing difficulty with the system of missionary quotas only introduced there of recent years. The following quotations from the Handbook have a familiar ring:

"'A certain risk there is of quotas being accepted and paid in the wrong spirit, considered as rates or taxes and endured as necessary burdens. Originally the quota was intended to be a suggestion of the minimum that a parish

should pay if it desired to take its fair share with other parishes in the work of the Church.

"'It is not unnatural that a parochial Church council should put in its budget the exact figure asked from it, and regard the due payment of that amount as fulfilling all obligations . . . Constant teaching on the duties of Christian stewardship is required if the right spirit of giving is to be inculcated and maintained. It is there especially that we need the assistance and good will of the clergy. It is still rather too uncommon to hear from the pulpit teaching on the duty and on the right spirit of giving, while the attitude of the chairman of a parochial Church council towards the responsibilities of a parish to the diocese and to the Church as a whole may make or mar the success of the parochial effort'."

Dr. Franklin adds:

"In the Handbook is also found a statement showing the voluntary offerings in the Church of England for extra-parochial purposes. For the year 1933 the offerings showed a decline from 1924 of less than 10 per cent, and from 1925, which was the high-water mark, of only 17 per cent. This is far less than the decline of such giving in the United States. The giving here to general missions in 1933 was less than one-half of that for 1926; the income for diocesan missions has not declined to such a large extent. Our total giving shows a far greater decrease than that of England."

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JUNIOR WOMAN'S AUXILIARY CONFERENCE.

Conference of the Province of Washington will be held at Shrine Mont, Orkney Springs, Virginia, June 10 to 16, 1935. J. W. A. Provincial Chairman, Miss Sallie C. Dean, Richmond, Va.; Chaplain, Rev. John W. Gummere, Charles Town, W. Va. This conference has been arranged with the belief that it will have a unique value in the development of the Junior Woman's Auxiliary throughout the Province of Washington.

Classes.

School of Prayer, Rev. S. Thorne Sparkman, Baltimore, Md.

Teaching of Missions in the Home, Miss Rowena Brown, Wilmington, Del.

Mission Study, "Brazil", Mrs. A. M. Chapman, New York, N. Y.

Altar Guild (except Thursday), Mrs. S. W. Symington, Baltimore, Md.

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THE INFLUENCE OF A SINGLE COMMUNITY.

In the study of the Blacksburg Community of Montgomery County, a partial check of migration from the community for the last fifty years was made. Records were obtained from 577 individuals. Three hundred and thirty-two were found to have gone to thirty-six other States and to five foreign countries; while 245 had gone to thirty other Virginia counties. Approximately one-third of those migrating came from the more marginal homes. Many of those migrating have moved several times. These migrants are an influence for good or ill in their associations in the communities in which they have settled, thus the influence of the Blacksburg Community becomes nation-wide.

It has cost this community more than a quarter of a million dollars to rear and educate these migrants (allowing $500 each, a most conservative estimate). The migration to the community from elsewhere has not anything like compensated for this outlay.

The above figures are a good illustration of how living standards, health and educational conditions of a single small community are of state and nation-wide significance. They form a strong argument for state and national support of various kinds of public services if a community is not able to adequately provide for such facilities itself.

Such data as this also emphasizes the importance of occasions like Rural Life Sunday tending to promote a high state of community development. It is hoped that every community in the state will observe Rural Life Sunday this year some time in the month of May, and at this time focus the attention of the people on community progress and needs.

W. E. Garnett,
Rural Sociologist.

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CHURCH OF THE AIR.

Sir Edward Midwinter's broadcast in the Episcopal "Church of the Air" series on May 5, will be the introductory event of his visit to this country as he arrives from England with Canon Stacy Waddy only shortly before that date. Attention is also called to the fact that daylight-saving time is then effective. The broadcast is over WABC, New York, at ten A. M. Eastern daylight-saving time on Sunday, May 5.

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ST. AUGUSTINE'S CONFERENCE FOR CHURCH WORKERS.

The St. Augustine's Conference for Clergy and Church Workers will be held June 3 through June 7.

Some of the subjects that will be discussed are, "Educational Program of the Parish", continued from last year and conducted by Rev. Gardiner L. Tucker, D. D., Executive Secretary of the Department of Religious Education, Province of Sewanee! "Personal Religion", by Rev. David T. Eaton, rector of the Church of the Holy Comforter, Burlington, N. C.; "An Introduction to the New Testament", by Rev. Alfred S. Lawrence, rector of the Chapel of the Cross, Chapel Hill, N. C.; "Parish Problems", by Ven. J. H. Brown, Archdeacon of Georgia; "Work of the Woman's Auxiliary and Young People", by Miss Leila Anderson, Young People's Secretary to the National Woman's Auxiliary, and recreational work for the young people by the staff of Bishop Tuttle School.

The officers of the Conference are:

Rev. Edgar H. Goold, chairman.

Miss Bertha Richards, treasurer.

Ven. E. L. Baskerville, Chaplain.

Arthur P. Chippey, Executive Secretary.

Steering Committee, Rev. R. I. Johnson, chairman; Ven. J. H. Brown, Rev. B. W. Harris, Rev. J. W. Herritage, Rev. J. Clyde Perry, Mr. J. H. Clark, Mr. G. C. Pollard, Mrs. Alice W. Dixon, Mrs. M. M. Weston.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Notice.

The Woman's Auxiliary meeting of the Valley Convocation will be held this spring at Upperville on May 23.

The program will open with celebration of the Holy Communion at ten o'clock, followed by an address from Bishop Tucker.

During the morning brief talks will be made by Mrs. Barton, Mrs. Welbourn, Mrs. Batcheller and Mrs. Chambers. Each delegate is asked to give a three-minute report of the work being done by her Branch and to omit figures.

After lunch the Auxiliary will have the privilege of hearing Mrs. John E. Hill of Philadelphia, president of the Woman's Auxiliary of the Diocese of Pennsylvania.

How One Church Observed the World Day of Prayer.

In observation of the World Day of Prayer, the Woman's Auxiliary of St. James' Church, Montross, Va., invited their friends and neighbors of other denominations, Methodist and Baptist, to join them in expressing these faiths in the community.

The united prayers of Christian women, all working and praying for the evangelization of the world seemed a step in the right direction, and every one present must have been spiritually renewed by this experience. The church was open from 7:30 in the morning utnil seven in the evening for the benefit of those who could not be present at the special programs. The first of which was under the auspices of the Woman's Auxiliary, at 10:30 A. M. Prayer was used as the subject for this meeting, congregational reading from Scripture, moments of meditation, prayer in unison and prayer hymns made this a very effective service. At 2:30 the program was continued by the Woman's Missionary Society of the Methodist Church, led by the wife of the minister of that church. In this hour the importance of missionary effort and the cultivation of the missionary spirit was emphasized and a very interesting talk on Japan was given by one of the members.

The next program in charge of the Woman's Missionary Union of Nomini Baptist Church was postponed until 4:30, that the teachers at the High School in the village, might have the privilege of attending.

A very helpful and instructive program was conducted by one of the members—sincere prayers for all mission workers, and for the spread of God's Kingdom on earth were offered. Responsive Scripture reading, and sweet music closed this wonderfully helpful day of prayer.

Pauline H. Lewis,
Secretary St. James' Branch,
Montross, Va.

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The mid-day services conducted throughout Lent at St. Paul's Church, Richmond, were well attended, as always. The last preacher, Dr. Hugh Black of New York, spoke to a church filled to capacity every day. Many who came to hear him were from other denominations in the city. His coming to preach is always heralded with joy by those who have heard him in times past.

There have been large confirmation classes in the city churches during Lent, and two classes were presented on Easter Sunday, Bishop Tucker held the confirmation at St. Andrew's Church in the evening, and Bishop Goodwin visited St. John's in the morning.

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Layman's Association.

The Rev. Herbert A. Donovan, rector of Zion and Good Shepherd Churches, Fairfax, was the special speaker chosen for a series of meetings of the Laymen's Association of the Rappahannock Valley Convocation, of which Mr. W. D. Mountjoy is chairman and Mr. George H. Ross, Jr., is executive secretary. The organization is an active one and plays a vital part in the life of the Church in that section of the diocese.

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Expansion.

The Blue Ridge Industrial School, under the leadership of the Rev. George P. Mayo, D. D., is about to embark on a $100,000 five year expansion program, to bring buildings and equipment more into accord with its needs. This year the teaching staff of the school numbers twenty-five and the pupils two hundred and thirteen; 1,014 pupils

have been graduated from the institution since its beginning.

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Council Meeting.

The One Hundred and Fortieth Annual Council of the Diocese of Virginia is appointed to meet in St. George's Church, Fredericksburg, on Wednesday, May 15, 1935, at 10 A. M.

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Meeting of Convocations.

Albemarle, at Greenwood, May 6-8.
Valley, at Luray, April 29-May 1.
Piedmont, at Haymarket, May 7.
Rappahannock, at Kilmarnock, May 1-2.

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Summer Conferences.

The Summer Conference annually held at St. Margaret's School, Tappahannock, Va., will meet from June 28 to July 13.

June 28-30, Y. P. S. L. Conference
July 1-6, Young People's Division.
July 8-13, Adult Division.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Easter Services.

An Easter Dawn Service was held on the Library steps of Columbia University at 7 A. M. on Easter morning, under the auspices of the Greater New York Federation of Churches. Among the participating clergy were the Rev. Robert W. Searle, Executive Secretary of the Federation, and the Rev. Herbert E. Evans, Director of Religious Work at Columbia. The Salvation Army Band played.

Bishop Manning preached at the eleven o'clock service at the Cathedral of St. John the Divine and at three o'clock in the afternoon he confirmed a class at Trinity Church.

The Rev. E. Russell Bourne, rector of the Church of the Resurrection, New York City, who has been absent from his parish for the last six months, because of ill health, has returned and conducted the services on Easter. Dr. Bourne, however, will not take up active pastoral duties for at last two more months. Meanwhile, the Rev. Charles L. Pardee, D. D., Secretary of the House of Bishops will continue as priest in charge.

At the Church of the Heavenly Rest, Easter afternoon, the young people of the parish presented the Easter mystery play, "The Resurrection." The play was written by the rector of the parish, the Rev. Henry Darlington, D. D.

The Rev. Olin Scott Roche, rector-emeritus of St. Peter's Church, New York City, participated in the Easter services for the fifty-second consecutive year. The Rev. Richard A. D. Beaty, present rector of the parish, preached at the eleven o'clock service.

The Church of the Ascension gave a dinner on Thursday, April 25, at the Hotel Pierre to celebrate the tenth anniversary of their rector, the Rev. Donald B. Aldrich, D. D. Dr. Aldrich came to New York in 1925 from the Cathedral Church of St. Paul in Boston, where he had been assistant to the Dean. He succeeded at the Church of the Ascension the late Rev. Percy S. Grant, D. D.

Grace Church, Nyack on the Hudson, of which the Rev. E. W. Churchill is rector, held its annual Men's Dinner on Easter Monday, April 22, at 7: P. M. The dinner was prepared by the Girls' Friendly Society. The speaker was the Hon. John McKenna, recently elected Rockland County Judge and Justice of the Children's Court.

E. F. K.

American Slavonic Choir to Sing in Trinity Chapel.

The new American Slavonic Choir, under the direction of Alexander Koshets, is to sing music of the Eastern Orthodox Church in Trinity Chapel, on Sunday May 5, at 4 P. M.

Trinity Chapel, New York City, was the scene of the first celebration of the Eastern Orthodox Liturgy ever to take place in the United States. The celebration in Trinity Chapel was held on March 4, 1865, to mark the tenth anniversary of the accession of the Czar, Alexander II, to the Russian throne.

The Rev. Dr. J. Wilson Sutton, the vicar, has invited the Slavonic Choir to Trinity Chapel for its recital on May 5. The chapel has a gallery similar to that ordinarily occupied by choirs in Eastern churches, which will be used and as the chapel is one of the loftiest church buildings in the city, it offers exceptionally good sounding space for the resonant Slavonic music.

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The speaker at the noonday service in Grace Church on Friday, April 26, was the Rev. Walter H. Brooks, D. D., pastor of the Ninth Street Baptist Church in Washington, D. C. Dr. Brooks, born a slave, was one of the first graduates of Lincoln University, and has been a devoted pastor and leader among his own people for more than sixty years.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Easter Day in the Capital.

Despite a cold rain in the Capital City, Easter was a memorable day in the churches. It is estimated that over 12,000 people attended services at the Cathedral. President Roosevelt and his family worshipped at St. Thomas' Church, the Rev. C. Ernest Smith, D. D., rector. There were a number of sunrise services, including one at the tomb of the Unknown Soldiers. At Mount Rainier four or five hundred people braved a cold wind and the inclement weather to attend the first sunrise service to be held in that section. The service was conducted by the Rev. Walter Plumley, rector of St. John's Church, Mount Rainier, on the edge of the metropolitan section, and thirty voices from the choir of this church provided Easter music. At Rock Creek Church, the Rev. Dr. F. J. Bohanan, rector, the two hundred and twenty-third consecutive Easter festival service was held. A special feature was the closing address at Town Hall, in a series of open forum talks, which have run through the winter season. Dr. S. Parkes Cadman was the Easter speaker.

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National Cathedral Association Annual Meeting.

On May 2, the annual meeting of the National Cathedral Association will be held in Whitby Hall, with the Bishop of Washington presiding. Dr. John Huston Finley, of the New York Times staff, will be the chief speaker. Invitations have been issued to a tea and reception held by Bishop and Mrs. Freeman in the Bishop's Garden, which is a bower of rare beauty at this season of the year, as indeed at all times.

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Diocesan Convention.

Arrangements are now complete for the fortieth annual diocesan convention of Washington, to be held in St. John's Church, Georgetown, the Rev. F. Bland Tucker, rector. It will be preceded by a special service on the evening before at the Church of the Epiphany, at which time the Bishop will give his annual address.

* * *

The Diocesan Summer School of Religion will be held this summer at Overall, Va., beginning June 22. It will be under the direction of the Rev. Wm. Moody, chairman, assisted by Mrs. Moody, and a staff of instructors.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Fourteen Pennies Have Grown to $40,000 in Two Years.

This is the story of how fourteen cents became $40,000. It was related before a group of laity of the diocese April 16, at the Central Y. M. C. A., Chicago.

Two years previous at a similar luncheon meeting in the same place, fourteen men sat around the table with Bishop Stewart. In the course of the discussion, financial problems came up. The Bishop made the casual remark that if every church member gave a penny a meal to his Church, the problem of finances would be solved.

At the conclusion of the meal, one of the members of the group handed the Bishop a tumbler containing fourteen pennies. Six months later, the Bishop's Pence, inspired by that informal gathering, came into being. And on Tuesday the second birthday of the Pence was celebrated with members of the Brotherhood of St. Andrew and Pencemen from over the city in attendance.

The Bishop was again handed a tumbler, containing the same fourteen pennies which started the Pence Fund two years ago. The pennies have been preserved and are being kept by the Pence office at diocesan headquarters. Along with the fourteen pennies, was a huge Pence Can, bearing the exact amount collected from the Pence to date. It aggregated $40,000.

Bishop Stewart praised the accomplishments of the Pence, pointing out specific places where it had stepped into the breach and saved important pieces of work for the diocese. Mr. Angus Hibbard, chairman of the Pence Committee, told of the developments of the plan, and Sylvester A. Lyman, executive secretary, stressed the importance of active pencemen to insure the future of the plan.

* * *

Good Friday Services.

The Harris Theatre in the Loop, Chicago, was filled to capacity on Good Friday, when Bishop Stewart concluded the Noonday services sponsored by The Church Club. The attendance was considerably increased over last year.

'Today the world is at least a little hushed," said Bishop Stewart in his Good Friday Message, "in awe, as it remembers the events of a spring day, the year 29, when a young man died outside the city wall in Jerusalem. On Sunday, the same world will be full of joy because He rose from the dead. If He hadn't risen, His death would have been the end of it and of His influence; His words would have been forgotten, and His career would have been recorded in the footnotes of history, numbering Him among the minor fanatics of His day.

"It is the light of the Resurrection thrown back on the Cross which gives it significance. It is Easter which makes this a Good Friday and not a Bad Friday; because now we know that the central figure between the thieves was a unique figure, a genuine superman. God in the trenches.

"Jesus Christ in His position in the world is no longer on trial. The spectators are. His disciples are. You and I are. Everyone who knows Him is. Only as we enter into the agony of Good Friday can we share in the tri-

(Continued on Page 21.)

FAMILY DEPARTMENT

MAY.

1. SS. Philip and James (Wednesday).
5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day. (Monday.)
28. Rogation Day. (Tuesday.)
29. Rogation Day. (Wednesday.)
30. Ascension Day. (Thursday.)

* * *

COLLECT FOR THE FIRST SUNDAY AFTER EASTER.

Almighty Father, who has given Thine only Son to die for our sins, and to rise again for our justification; Grant us to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

HE LIVES, OUR GREAT REDEEMER LIVES!

Georgie Tillman Snead.

Was ever day so joyous as on that Easter morn
When Christ arose victorious, and hope was then reborn,
When shadows dark, appalling, fled from the earth away,
And joy and peace and gladness came on the earth to stay?

O Easter morn, thy glory is shed o'er earth and sky,
As we listen to the story of Him who reigns on high—
Who burst the tomb asunder, in majesty arose,
With lightnings dire, and thunder he conquered all His foes.

He lives! Go tell the tidings, let all the earth rejoice,
He lives Who died to save us, lift up, lift up the voice,
Lift up your voice, behold Him Who conquered o'er the grave,
Nor seal, nor death, could hold Him Who came our souls to save.

He lives, our great Redeemer, He lives for aye and aye,
Who ushered in the glory of an everlasting day,
No more can evil blight us, nor shadows dark appall,
No more can sin affright us, He conquered over all!

* * *

A Young Man's Definition of Reality.

On the occasion of his last appearance in the Gospel, Thomas is still the relentless seeker after facts. His is the immature mind which thinks that it can accept nothing but what can be substantiated by the senses. Thomas is an uncompromising realist. His difficulty is that he has a totally inadequate notion of what constitutes reality.

It is a young man still who answers from the depths of his dark despair to those who declare that they have seen the Lord, "Except I shall see the print of the nails in His hands, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe". Life had tumbled in for Thomas, as it had for the others. Like them, he had given his whole self to this Nazarene Messiah, and now that He was dead, life was over for them.

Christianity would probably have perished had it not been for the forty days after the resurrection. What these men needed most was to see Jesus alive again. Yet for some reason Thomas was absent on the occasion of the first appearance. It is possible that he was deliberately keeping apart, brooding, nursing his sorrow. It is a fact that we frequently fail to make use of our two great pillars of strength—human fellowship and divine love—in the very moments when we need them most. What a tragedy it would have been if Thomas had gone on thinking that the Lord was dead, that death was victor over life! But again Jesus gave him what he asked. "Reach hither thy finger, and behold my hand, and reach hither thy hand, and behold my side, and be not faithless, but believing."

The record does not state that Thomas availed himself of the opportunity. Perhaps he did. But I like to think that at the last it was not these physical marks in the body of our Lord, but rather something about His personality—something intangible and invisible, yet very real and compelling, which overwhelmed Thomas and led him to make his profound confession, "My Lord and my God". But Jesus saw so clearly what was troubling Thomas. It was his immaturity, his woeful inexperience with life, his naive assumption that you can fight your way through doubt and despair by depending upon the senses. "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." Happy, indeed, is the man whose philosophy of life includes the recognition that some of the profoundest realities we know cannot be apprehended at all by the senses.—H. L. Sumner.

* * *

For the Southern Churchman.

Rocks.

Monica Williams.

As we look out upon the landscape, are not the rough stones in the stream or the jagged rocks on the mountainside those which first catch our eye? They seem to stand out beyond the rest, they seem more alive. Time and tide have not yet worn their edges smooth, and in the uncertain lines of their ragged beauty there is a mystery that entices us.

Within our inner consciousness we can see the bird's nest tucked deep within the crevice of a sheltering peak or hear the music of the wind as it circles overhead, then drops and winds through each untrammeled space in tones of varying sweetness—or we may see the snowflakes falling, one by one, filling in and covering all until the silhouette against the sky is white—then the sun shines and we turn away somewhat blinded, but the mystery of the rocks is there. When the snowflakes melt, if we will look again we will see the water trickling down in drops and streams of widening greatness. The ragged edges glisten in the sunlight and the rocks again are drawing us to the secrets they withhold.

So it is with life—our lives have heights and depths we do not know, smooth surfaces and rough edges. But how often are the jagged lines those which first attract and hold our gaze. We may not see the beauty in the roughness of our lives, perhaps it is the toil that empties life of joy, the pain that hardens hearts, we see—the jagged edge. But the mystery of pain, the gladness of the toil is back of all, if we will see. We look at the lives of others and we think we know them, but there are nooks and crevices which bind the secret of their lives to other days. The pain that seems so keen today may be but joy tomorrow if looking through the pain we see God's love coming through.

We are content to look upon the whole of life, as we look out upon the rocks. The various aspects of our lives enchant us. But we do not want to come too close to the jagged edge, for we cannot see behind it. We are afraid of what we do not know, and so we sit down upon the first smooth stone we come to and look about at the rest. Why are we afraid when it is the mystery of life that leads us on? The things we do not know open up through joy or pain—it is the pain we fear, but pain will be as joy, when treading in the Way the edges are worn smooth through deeds of selfish love.

It is only God that stays our lives. It is only our life in Him which can hold us and carry us over the rough stones. It is God who is urging us on, it is God who has made the ragged beauty of the rocks, and it is He who draws our gaze upon them. God holds the mystery for which we yearn, but His secret is deep. It is not found upon the smooth stones in the stream over which we like to pick Life's way—it is not found on the rock at the foot of the hill on which we like to browse in the warmth of the morning sun. God's secret, dear friend, which is the Way of Life, is found only in toiling day by day along the pathless way of jagged rocks. The secret of God's love is deep, but if we place our hand in His and trustfully obey the voice within, which is His guiding Hand, we need not fear the Way. Our perspective will change as we go on, and the rough edges will become stepping-stones of life.

Only we must hold on, we must trust God. The bird that nests within the shadowed ledge is safe from wind and rain, but a rock is its shelter. God in His infinite love has guided the bird in His Way, and the down that fills its nest is but a token that God alone is worthy of all praise!

The music of the wind that whistles through the rocks in changing tones could never be the same upon an open plain. The music of the soul, which has not feared hard things, but has gone through all for God, rings true. It is as if a harp were playing in our midst in tones of wistful sweetness.

The seasons change, there is a rest for all; the hardness of our rocks seem softened as the snowflakes fall, we forget their jagged lines. If we were children we might almost feel that ghosts were in the sky, they seem so white and changed. The rocks are there, but they are changed to us—it is like God's love that eases pain, that makes things new, but we must be like children, we must trust God, and when a respite comes, see only joy. As in myriad forms of snowflakes from the sky—so peace comes, too, in many ways from God. It is for us to see! But as the snow melts, sorrow comes again, for life goes on. But thank God rocks are rough and sorrow comes, and there are men with hearts to follow through—God's Way.

* * *

The Household of God.

Church-ianity is a word used with lofty scorn by the friendly citizen who feels that he can be a better Christian outside the Church than he can inside its official walls. By the same token, that man ought to make his own candles, professing them to be better than public service lights. He ought to make his own shoes and other commodities that are made by organization rather than

by individual effort. When he reads his English Bible he ought at least repeat a brief collect of gratitude for the organized Christian scholarship that gave him a readable Revelation out of indecipherable manuscripts, and which worked for centuries to do it.

Such a man may be likened unto the farmer who still scorns scientific agricultural methods and calls the student of the soil and plant life and the follower of school methods "a book farmer". The book farmer has won a fifty year battle in the country so conclusively that the so-called practical farmer is only to be found now where the brush is high, the soil sour and the machinery rusty.

The man who scorns the church building and the church-organizing method of clinical Christianity may be likened unto the man who buys the finest apples at the city fruit stall and then recommends that orchards be cut down and cleared away.

The Church Creed Christian will win the day just as the book farmer won it. Just as the Declaration of Independence won the battle where maudlin social theories melted before the heat of battle. Creeds are principles defined, not infallible, but workable until they are improved.

So we deliberately preach about Christianity as it is mothered and fostered under the roof of a church, carried on by a board of elders, led by an ordained preacher and paid for by contributions listed in the signatures of names that will pass among friends because they are genuine friends.—Rev. R. L. Long, in Presbyterian Banner.

* * *

For the Southern Churchman.

DO YOU BELIEVE?

Monica Williams.

Do you believe the Sun will rise—
As a golden disk in the Eastern skies—
Do you believe the dark of night
Is swept by its radiant light?

Do you believe the Sun at morn—
Will keep on shining the whole day long—
Though many a cloud Its light embrace—
Do you believe they can stop its pace?

Do you believe our life abounds—
In warmth and light the Sun sheds 'round.
Do you believe Its glories too—
Can cheer us on more work to do?

Do you believe the moon reflects—
The hallowed light the Sun begets—
Do you believe its still calm light
Is only through the Sun's great might?

Then look you to the Life of Love
Which is all other lives above,
And you will see Love's radiance too
Can carry on, God's work to do.

* * *

Professor Spooner's Pew.

"Excuse me!" said Professor Spooner to the occupant of his seat in a packed church (it must have been Easter day or Christmas), "but you are occupewing my Pew!"

Proprietorship of pews is not known in this Church of England of ours in Canada. Neither, unfortunately, with few exceptions, are packed churches. In this democratic country the use of a surname is the exception rather than the rule among men; the significance and obligation of the Tom, Mitch and Harry continually on men's lips merits some consideration by Anglican laymen.

The significance—A Christian name bestowed at baptism.

The obligation—"The duties of a Christian towards the Church of which he is a member. Surely the least of these duties is attendance at divine service, and particularly at the Lord's own service on each Lord's day.

If every member of the laity who has received the privilege of baptism into the Church of England were seized with the responsibilities involved, packed churches would be the rule and not the exception.

Lions, Rotarians, Kiwanis, Hermes and what have you—the clubs which are responsible for so much social service—have amongst them an esprit de corps, which is sadly lacking in our Church; there, membership entails regular attendance—here, attendance is only regular at irregular times. Easter and Christmas, perhaps, are added to the occasional wedding or funeral, and we sit back, self-satisfied and well satisfied at a good deed well done!

But it is not enough. Addressing a meeting at Montreal in the Church of St. John the Evangelist, the Primate of Canada, in speaking of the urgent task of upbuilding the Anglican communion, mentioned idealism, sacrifice, patience and endurance as some of the personal characteristics needed in those Christians who would contribute to the work.

Let us laymen pause long enough to consider how those qualities are made manifest by our parish priests—sacrifice, patience and endurance, how they stand out as an example to every layman who has eyes to see. Idealism—if it is not quite so obvious, is it not because we laymen have half killed it with our montrous apathy?

Let every layman who is enrolled go after just one of those unenrolled Anglicans, but, and there is always a but, he'll never get that other to attend the services of the Church and shoulder his responsibilities until he himself is a regular attendant meeting the liability signified by the continual use of his Christian name.—Walter Danks, in Canadian Churchman.

* * *

For the Southern Churchman.

TEACH ME TO DO THY WILL.

William P. Rockey.

Teach me, O Lord, to do Thy will,
Though hard my lot may be;
So that my life may be always,
Acceptable to Thee.

If grief and pain my portion be,
Give me the strength to bear;
My cross will lighter be, if Thou
Bestow Thy love and care.

If I be tempted to do wrong,
Come quickly to my side;
That I may walk and talk with Thee,
I would in Thee confide.

If I should Thy commandments break,
And stray away from Thee;
Protect and guide me, so that I
Again restored may be.

When I no more shall labor here,
On this earth cease to roam;
Unite me then with Thy blest saints,
In Thy eternal home.

* * *

An Imperishable Possession.

Throughout the vanished centuries a golden dream has stirred the heart of man, and kept his hope alive and bright. It is the dream of heaven. In these latter days we hear less of heaven than in former times. The emphasis is placed upon service and upon right living. And yet deep down in the heart of man, in which there is restlessness and warfare and great hurts, there is, all unobserved by every eye except the eye of God, a hunger for a place where the wicked cease from troubling and the weary be at rest. Therefore, the assurance of the great apostle, who himself had been caught up into heaven and experienced inexpressible emotions, and the assurance of a greater than Paul, who promised that He would go to prepare a place for us, are among the most treasured and imperishable possessions of the human spirit.—Southern Christian Advocate.

* * *

For the Southern Churchman.

EVE BEFORE EASTER.

Martha Young.

God's Christ "Descended Into Hell"
I love on that credo to dwell:
To utter dark came perfect Light,
To utmost wrong came Lord of Right,
To deep despair—of hope one ray,
To night of soul—One gleam of day.
In the Self-Sacrificed Christ's Face
To lost—hope in His Saving Grace.

* * *

"Archimedes wanted a fulcrum on which to place a lever, and then, he said, he would move the world; Calvary is the fulcrum, and the cross of Christ is the lever; by that power all nations shall be lifted."

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FOR THE CHILDREN

For the Southern Churchman.

GLAD NEWS!

Monica Williams.

Little Friends, I bring to you
Glad news on Easter Day,
It is that Christ is risen,
And will always with us stay.

He will always help and guide us
If we will feel Him near,
And talk with Him in all we do,
Today, and all the year.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XVI.

David.

M. L. G.

"Marse David?"

"Yes, Uncle Danger, what is it? Want me to help hitch up? It's 'most time to go to the station for Father?"

"I 'clar, little marster, I gwine hafter ax mor'n de hitchin' up. Here I got a tu'n o' rheumatics mighty nigh twis' me double. Miss Mollie she gimme a pellet or somep'n, but hit ain't rout hit, not yit. An' wid dishyar storminess gwine on outside—"

"I believe Aunt Mollie will let me go alone. I'll ask, Uncle Danger."

David ran upstairs, with more spring in his step than it had had for a week. Aunt Mollie saw the eagerness in his face. Winnie had told her, and she had seen herself, that all was not well with David. Now there was something that David really wanted to do.

"Aunt Mollie, Uncle Danger's rheumatism is bad. Can I drive to the station for Father?"

"I don't see why you shouldn't, David. Just be in good time so you tie Frank before the train gets in." Aunt Mollie almost offered to go along, but she felt that David would be glad to be quite alone, and to come back with his father.

And David, driving along in the rainy darkness, with only the bobbing lantern to light the way, was indeed relieved to be meeting Father alone. How good the pines smelled, as Frank jogged along, rain flying from his harness, and shadows seeming to leap into strange shapes in the lantern's light, to fall back into the general darkness as they passed. Now they reached the churchyard gate, and Frank seemed doubtful whether this was not the place to turn in, until David urged him on. Then the village, and the curved slope to the station. David tied the horse securely, selecting the end of the long hitching-rack where a scrubby tulip-tree leant above, somewhat protecting him. It was good to enter the station where the big stove glowed red-hot.

"How about seventy-two, Mr. Acres?" he asked the agent, not without a sense of importance.

"She'll blow in long about six minutes now. Your Papa comin' home on her?"

"That's what I expect."

"Guess you ain't sorry. We've missed him about the village. F'r instance, Ben Burser can't stay sober like he used to, without him."

"Oh, is Ben—I mean, Father'll be sorry."

"It ain't Ben only. My wife's mother, she stays sick in the bed all time now, and she frets considerable, not havin' your papa come say prayers and the like. Well, the track's beginning to sing, she'll be coming in now."

David went out on the platform, where rain poured from the eaves. A glow lighted the eastern sky down the track. Then the headlight shone out as the engine rounded the last curve, bell clanging and brakes grinding. Fireman and agent shouted greeting as the engine steamed past. The baggage car, the mail coach—at last the one dimly-lighted passenger car, and Father, making his way with a few others, to the forward door.

"Hello, son!"

"Hello, Father! Let me take your satchel. Frank is right out at the hitching-rack. Is Claire all right? And is Mother? Can you stay this time, Father?" David was shaken out of his usual quietness.

"Thank you, boy. No, I'll keep one bag—well, Mr. Acres, how's everything here at home? And how's Mrs. Sanders?"

"She'll be the better for knowin' you're back, sir. And the rest of us, likewise."

"Well, I'll be looking in the choir for you on Sunday. Nothing like a good, strong bass to depend on."

"And there I'll be, Reverend, with the aid of Providence, and if Mrs. Acres thinks well of it, sir."

David was never to forget the drive home in the pouring rain. His disquiet gave place to a feeling of utter security. In after years he would know who first taught him the meaning of fatherhood, giving him a sort of parable by which he might learn of the great Father's unchanging care.

"You asked about Claire and Mother, David. Claire couldn't be coming along better. And that, and having Aunt Mollie here, have been medicine for Mother."

"And you can stay?"

"Unless Mother writes she needs me I can stay until time to bring them back. That should be in another six weeks. So I'm a fixure now—and how good home is! Now tell me about Kent and all at The Rectory."

"Everybody's fine but Uncle Danger, he had a turn of rheumatism. But Kent and all are fine."

"And that's why my son meets me alone? Well you've shown you can drive! Come on, Frank, old fellow. I've missed these pine woods, David, none along the way can compare with them. This air is good to fill the lungs with;—did you say you're fine, too, son, or is something troubling you?" One of Father's hands came to rest on David's.

"Yes, sir, something is—or it was, I feel better now you're here. I—I hate to bother you with it when you're just come home."

"Why, it's just another reason for me to be glad I came. Do you feel like telling me now?"

"It's about school, Father. I'm—Father I've been suspended for a week!"

"Well, son, and if you have?" Father answered instantly and cheerfully; and what had seemed to David an unspeakable disgrace became a commonplace circumstance, hardly deserving a thought of anxiety.

"It's not what happens to us that can hurt us," Father went on, calmly, "but only what we are or do. Are you something, or have you done something, that can harm you, David?"

"I was careless, and I'll tell you about that. But I can't think of anything else."

"Well, carelessness is your old enemy. But you've given him some good fights, and I've thought for some time that he was on the run. But tell me—no need to hurry, Frank, along too fast."

"It was in Latin Class. More than a week ago the first time was. Mr. Price had asked us to make a list of the people we were reading about in Caesar—Orgetorix and Dumnorix and all. And we were to tell what they did. I wrote my list down with a few lines about each one. And when he called the class—we don't leave our desks, you know—he asked me about one—it was Divitiacus; and while I was telling about him, Mr. Price said, 'What's that paper under your hand, David?' And, Father, it was the list I had made! It was right on top of my desk, and Mr. Price said he had noticed me looking down and moving my hand along as if to see one part better. But Father—I knew he realy thinks he saw it. I didn't, Father!" David's voice grew thick, he could not go on."

"Certainly, my son, you didn't," Father said quietly.

"And he told me to sit down, and he said he had suspected irregularities among several boys in the class, and that I was one. He said my work had suddenly grown better, and he thought it strange knowing you weren't at home to help me—but Aunt Mollie's good at Caesar!" David broke off to say; "she helped me over a hard line two or three times."

"Fine, that it's getting better!" Father said, heartily.

"And then after class he called me to his desk and I told him—I told him I hadn't even thought of the paper, I hadn't meant to move my hand or anything, but he only said he found it hard to believe me against the evidence of his senses. And then he said he would have to lay the matter before the Principal. So then, after school, he took me to Dr. Blackburn's office and told him. And Dr. Blackburn asked me just what I had done, and I said about what I've told you. And then Dr. Blackburn said to Mr. Price that I should have zero on the lesson for having the paper in class at all, but that my record was good, and you weren't here to consult, and it was better to have too much faith in a boy than too little. So that was all; but Mr. Price—he seemed angry about it after we had left the office."

"You say that was the first time? What was the second?"

"It was on Wednesday. I was translating, and I got it pretty good. And Mr. Price said, 'Sure that's all your own work, David?' and I said except Aunt Mollie helped with a verb. And, Father, he said, 'Every boy in the class clear out his desk and put on the top all he finds.' And we did. And in my desk I found a little paper book, and it had every word of the Caesar in English. I had never seen it before—"

"I know, my son. Were others like it found?"

"Yes, sir, three others. So we all four were taken to Dr. Blackburn's office and he suspended us for next week, because you would be here, and he wouldn't go into the matter without consulting each boy's father."

"And that's the whole story, my boy?" Father said, turning into the driveway, "Well, I'll tell you first that I believe every word of it, and I suspect only one thing—and that is that the work was better because you knew I had been worried a bit about your Latin, and so you wanted to improve it while I was gone, and surprise me with a good mark. Have I guessed it?"

"That was it! That was it, Father!"

"Well, I'm as pleased as Punch. Couldn't be more so. You've shown yourselve able to carry responsibility, patient under reproach and earnest in purpose. Good boy, David! And here's the Rectory door open and Winnie and Phil waving. We'll forget the worry, son, and just be happy!"

For the Southern Churchman.

REAL LIFE.

Wythe Leigh Kinsolving.

A little bird was flying and singing as it flew;
The little bird looked at the sun, and saw the cloudland, too:
Ah, what a pretty world it is, the little birdie said:
The one Who sees the whole of it must live up overhead.
Of course 'tis I must get the straw and build it in a nest;
And when it rains I cannot find the straws that are the best;
But He above sends out the rays of sunlight; and I find
That He is very good to me and truly very kind;
Thus while I live I love to sing and have a happy day;
For with the things I'm bound to have, I sing along my way.

The lily looked so queenly as the sun shone out so clear;
She said sometimes the raindrops sweet bring to my roots good cheer;
The air is full of life, and I draw from it what I need;
As I delight to blossom, so also I drop my seed;
The One Who sends the sunshine and the rain is very kind;
I'm happy even as a bird; life very sweet I find.
I pondered on the birdie's lot and on the lily's, too;
For Solomon in glory was not dressed in gayer hue;
And never falls a sparrow but the Heavenly Father knows;
Great kindness to the lilies and the birds is that He shows.

How little are they anxious; and how happy birds and flowers;
How they live amid the sunshne and the fine health-gving showers;
Do they pray? Perhaps in faith, in hope, in love, they truly live,
Just perfectly dependent on the One Who loves to give
All the blessings most abundant for their happiness and peace:
They toil not and they want not, and their joys seem ne'er to cease!

* * *

Perfume for Mother.

Jean and Marie were standing by the mail-box, waiting for Mr. Anderson, the carrier, to come over the hill.

"I do wish he'd hurry," Jean said.

"So do I," her sister replied. "You know granny promised to tell us a story if we brought her a letter this morning. There he is now!" she exclaimed as Mr. Anderson came down the hill, stopping his car in a little cloud of dust.

"Where is Mrs. Arthur?" he asked. "I have a valuable parcel for her."

"She couldn't come, so she sent us," the girls answered in one breath.

"Well, see you don't lose this parcel. Here is a letter for her, too," he added, and then he disappeared down the road.

"Oh, goody! I do believe it is from her big boy. See the queer postmark. I can't even read it," Jean said as they started back along the little green road to Granny Arthur's home on the other side of the big hill.

Now, Granny Arthur's little white house, with its big garden filled with lovely flowers, was the nicest place in all the world, and every summer Jean and Marie came to live there.

They loved to listen to granny's stories and to play with their dolls in the playhouse up in the apple tree. But this summer granny was very lame, so Jean and Marie ran errands for her.

A little breeze brought a whiff of fragrance from granny's garden.

"Oh, dear!" Marie sighed. "I wish we could think of some way to get that perfume into a bottle for mother. She just loves it, and she can't come here in the summer with us."

"So do I. I have tried and tried, but I can't think of a single way to get any. Let's hurry, though, the sun is getting hot," Jean said, and soon they were going up the walk to the porch, where granny was waiting.

"Here's your letter, granny dear, and here is a parcel, too," they called.

Jean and Marie sat very still while granny read the long letter from her big boy, Jim, who was in that far-away place with a name one could not pronounce. Then she opened the little parcel, which had the same hard name stamped on it.

"Come here, Jean and Marie," she said. "See this tiny bottle. It is filled with the loveliest perfume in all the world. Attar of roses. How would you like to hear its story this morning?"

"Do tell us, granny. And begin right now."

"Very well," she said, as the girls sat on the porch steps in the shade of the climbing roses. "In that tiny bottle Jim sent is the sweetness of many thousands of roses.

"These roses are gathered in the beautiful sunny rosefields of Bulgaria. In the early morning, before the sun gets hot, men and boys and women and girls gather the roses and rosebuds. They are taken to the rose-sheds. The petals and buds are put into water and boiled. The sweetness of the roses is in the steam that rises. This steam is caught in a tube and is turned back into liquid."

"I know," Jean said as granny stopped to watch a robin hopping down the path. "It is just like when I hold a plate over the teakettle spout and drops of water form."

"That is right," granny went on. "This liquid is put into pans and let stand all night. In the morning there is a thin coating of oil on it. The oil is very carefully taken off, and it is now known as attar of roses. It is so strong that only one drop is needed to make a whole gallon of perfume."

"Just think," Marie exclaimed, "you would never know, to look at roses, that they are worth so much."

"I do wish we could get some perfume like that for mother," Jean said wistfully. "Do you think we could, granny?"

"I am afraid not, dear child. That perfume is very costly," and granny smiled as she added, "I wonder if you girls will go up to the attic for me. You will see a little old trunk under the window. Open it and get the box you will find there."

Jean and Marie climbed the attic stars and pushed the low door open. "My!" Jean exclaimed. "What a lovely place to play in the winter! Don't you wish we could come here then?"

They soon found the box in the little trunk under the window, and carefully carried it down to granny. She opened it, and there was a lovely brown jar that sparkled as the sun shone on it.

"This is the rose-jar I had when I was a little girl, and I have been thinking I'd like to have it filled with petals from these roses climbing over the porch," she said.

"Oh, granny! Let us do it right away," Marie begged, and soon the little brown jar was filled with the fragrant pink petals. "M-m-m," she whispered to Jean, "wouldn't mother just love to smell these?"

"That is fine," granny said, and she dropped one drop from her tiny perfume bottle on to the petals in the jar.

Jean and Marie sniffed. "It smells just like the roses before the sun shines on them in the morning."

"Now," said granny, "I know two little girls who have been feet for me all summer. And they never grumbled once when they had to leave their dolls to go after the mail in the hot sun, or pick the berries for supper. Do you suppose they would like this rose jar?"

"Oh, granny! Not really! For mother? Is it really ours to give to mother?"

Granny nodded, while Jean and Marie hugged her tight, and whispered, "You are the best granny in all the world."—Junior World.

* * *

On Striking a Man When He is in Your Power.

David once did this thing when the king of Israel was in his power, and a temptation at this point may try us. To strike at those who are wronging us, to say some sharp or ugly word about those whom we do not like or who do not like us, to take advantage of a man who is in our power, to hit an enemy or rival when he is down—who has had the opportunity and not felt the temptation to do this? But to resist such opportunities and solicitations to do evil, to deal justly and generously with an enemy, to speak kindly of him, to take no advantage of weakness, to walk all around a sleeping enemy and never touch him—this is noble self-control and manhood. Jesus when He was reviled, reviled not again, and though He had ten legions of angels at His command yet He resisted not His enemies with a sword, but let them take Him to the cross.—Ex.

* * *

For the Southern Churchman.

TWO LITTLE POEMS.

Magda Brandon.

Rover.

My dog, Rover,
Roved all over;
Roved in clover;
Sneezed, fell over;
Sneezed, fell over;
Rolled in clover;
Rolled, rolled over;
My dog, Rover.

Peter Rabbit.

Everyone knows
Peter Rabbit
Twinkles his cute nose
To everyone;
And that a body—
That a body knows!

Peter Rabbit
Has this habit:
Twinkling his cute nose.
Where Peter Rabbit
Got this habit—
Not a body knows!

* * *

For the Southern Churchman.

WINGS.

Leslie Savage.

Wings—to youth—mean valiant joy
Free of earthly tie,
Speeding planes like tropic storms
Roaring through the sky.

Wings—to age—mean brooding love
Psalmists knew of old,
Sheltering care and tenderness,
Refuge, peace untold.

* * *

'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our folly that so long
We hold the earth from Heaven away."

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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EXPERIENCED, CAPABLE WOMAN, good cook and manager, housekeeper, accustomed to handle help and meet public, needs work June 1 in home, hotel, tearoom, camp, institution or similar capacity. Drives car. Secretarial experience. References. A. L. L., 40 Parkstreet, Gainesville, Ga.

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DEATHS

BROWNING: On Saturday, March 30 1935, at her late residence, 1506 150 Street, Whitestone, Long Island, ALICE VIRGINIA MARBURY, widow of the late Thomas Baird Browning. Daughter of the late William H.and Anna E. Marberry of Alexandria, Virginia.

Services from Grace Church, Whitestone, Long Island, on Monday, April 1, 1935.

CHURCH INTELLIGENCE.

(Continued from page 17.)

umph of the empty tomb, the Risen Christ on Easter."

After the noonday services, Bishop Stewart took the Three Hour Service at Church of the Ascension.

Four other noonday services in the business district attracted capacity congregations on Good Friday.

* * *

Christ Church, Joliet, to Celebrate.

Christ Church has completed plans for celebrating its one hundredth anniversary next month. The celebration will start May 5, with the Rev. Duncan H. Browne, S. T. D., rector of St. James' Church, mother church of the diocese, preaching.

On May 7, the Girls' Friendly Society will sponsor a centennial entertainment, and on May 9, will be the Centennial dinner and parish reunion. May 10 will bring a Centennial Ball; May 12, the Very Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, will be the preacher. In the afternoon, the reunion of the choir will be held. The men's centennial program is scheduled for May 13; May 14, a Japanese bridge tea.

On May 16, will occur the one hundredth anniversary service, with reception in the afternoon, and Bishop Stewart preaching and confirming in the evening. May 17, the children's celebration will occur and May 19, the Very Rev. E. J. M. Nutter of Nashotah House, will be the special preacher.

Mr. James Vard Clyne is chairman of the centennial arrangements, and the Rev. Joseph S. Minnis is rector.

Christ Church dates back to the days when Bishop Philander Chase, first Bishop of Illinois, rode along the Illinois River, carrying the Church to far outposts. In fact, Bishop Chase was largely instrumental in the founding of the parish, which has carried on consecutively through the century.

* * *

Chicago Centenary Fund Progresses.

Grace Church, Oak Park, has set as its goal in the Centenary Fund Campaign about to be launched by the Diocese of Chicago at $100,000. This is the latest of the larger parishes in the city to set a definite goal.

Six parishes have decided to give all that they raise in the campaign to the diocesan fund. They are: Epiphany and Trinity Churches, Chicago; St. James, Dundee; Emmanuel, LaGrange; St. Anne's, Morrison, and Christ Church, Waukegan.

Governor Henry Horner has sent a Centennial Message to the diocese, saying in part:

"I heartily congratulate you upon your plans for a centennial celebration of the founding of the Episcopal Church in Illinois; the important event, which took place near Peoria one hundred years ago. That this centennial is to mark the beginning of an even greater period of service to God and to the State by the Episcopal Church, is my sincere hope."

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Symbol of Life.

As automobiles approach what was once the most dangerous intersection in Atlanta, known as "Dead Man's Curve", the headlights for nearly half a mile away bring into flaming prominence the reflector cross at the foot of the Cathedral Hill. It is so beautiful a sight that drivers instinctively slow down, not from a sense of danger, but with a desire to let the eye linger a little longer on this symbol of life. As the car draws nearer the name of the Pro-Cathedral of St. Philip, Atlanta, and its services are plainly discernible on this sign.

Y. P. S. L. Activities.

The Young People's Service League of the Cathedral of St. Philip, Atlanta, presented a pageant, "How the Light Came", by the Rev. F. D. Graves, on Palm Sunday evening. This was part of the year's study of missions of the Church.

"The Terrible Meek," by Charles R. Kennedy, was presented Maundy Thursday evening by the Young People's Service League of St. Luke's Church, Atlanta. This play, containing only three characters, is played in total darkness until the last four lines, when a faint light shows the three crosses upon Calvary. The St. Luke's League is giving this play in connection with the Personal Evangelism Committee of the Diocese. At the Diocesan Convention of the Y. P. S. L. in May, St. Luke's League will have notebooks and ideas that are workable to present for the other groups in the diocese.

An honorary society, Omicron Delta Epsilon, based upon a point system for the Service Leaguers of St. Luke's Church, Atlanta, is being formulated. The ritualistic service has been planned and the initiation tea will be held in May, following the Diocesan Y. P. S. L. Convention, which will be held at the Cathedral of St. Philip. Points will be awarded for young people giving most outstanding service in the five fields and practicing the four ideals of worship, study, service and fellowship.

Children's Easter Offering.

Easter pageants and the presentation of the Mite Box Offering formed colorful service in each of the Church Schools of the diocese. The Church School having the largest per capita offering for the Mite boxes will be awarded the Bishop's banner at the annual Diocesan Church School Service, on Sunday, May 5, at the Pro-Cathedral of St. Philip, Atlanta.

The children of the Diocesan Church Schools are sending their gifts for the kindergarten teacher in St. Margaret's, Tokyo, to the Diocesan Chairman of Religious Education, W. W. Davison, of All Saints, Atlanta.

Andria Bandy Gray.

NEBRASKA.

Rt. Rev. E. V. Shayler, D. D., Bishop.

Oldest Inhabitant of Omaha Passes.

Trinity Cathedral was filled with a subdued and saddened congregation last Monday to honor the late Frederick H. Davis, senior warden of the Cathedral Parish, and for many years the oldest continuous inhabitant of Omaha. For nearly eighty years Mr. Davis has grown up with the city. He has been prominent in Episcopal Church life, in banking, industrial expansion, civic office and education. From its inception the Bishop Clarkson Memorial Hospital has received his loving and constant care. Brownell Hall, the Episcopal Church School for girls, from which such illustrious figures as Josephine Roche and many others have graduated, was one of his deepest interests. He is survived by his wife, who is a daughter of the late Bishop Clarkson.

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Personal Notes

Bishop Helfenstein Has a Busy Lent.

From Ash Wednesday, beginning with the midday service in St. Paul's Church, Baltimore, to Easter afternoon, Confirmation at the United States Naval Academy, Annapolis, Bishop Helfenstein participated in forty-five services, confirming during that period of time 518 persons.

The Rev. Canon G. Freeland Peter, D. D., sailed on April 18 for Italy to take charge, for at least a few months, of St. James' Church, Florence, relieving Bishop Booth of Vermont, who has been there for the past few weeks. Canon Peter's name is well-known from his position during the past seven years as canon and chancellor of the Cathedral of SS. Peter and Paul, Washington, D. C., before which time he was rector of St. James' Church, Richmond. He is a descendant of George Washington's family. He formerly lived for some time in Florence, and is familiar with the parish.

Mrs. Peter will join her husband in Florence as soon as possible after the Episcopal High School in Alexandria, where their son, G. Freeland Peter, Jr., is a student, has closed in June. She will be accompanied by her daughter, Miss Elizabeth Aiken Nolting, as well as by her son on her trip to Italy.

The Rev. Philip Kittredge Kemp, A. B., M. A., S. T. B., was instituted by Bishop Seaman as rector of Emmanuel Parish, San Angelo, in the Missionary District of North Texas, on April 15. The day of the institution was the sixteenth anniversary of the rector's ordination to the Priesthood. He has transferred from Glendale, California, in the Diocese of Los Angeles, where he was rector for twelve years.

The Rev. George W. Atkinson, D. D., recently resigned, has been elected rector-emeritus of St. James' Church, Washington, where he served with conspicuous loyalty for many years.

Ordinations.

The Rev. Frederick Alexander McDonald was ordained to the Priesthood by the Most Rev. James DeWolf Perry, D. D., Bishop of Rhode Island and Presiding Bishop of the Episcopal Church, Tuesday morning, April 23, at 9:30 o'clock in St. Stephen's Church, Providence, R. I., which Mr. McDonald has been serving as assistant curate since last September. Bishop Perry acted for the Rt. Rev. S. Arthur Huston, D. D., Bishop of Olympia, of which the ordinand is canonically a member.

The Rt. Rev. G. G. Bennett, D. D., Auxiliary Bishop of Rhode Island, was deacon, reading the Gospel; the Rev. Harold N. Renfrew of the General Theological Seminary, was sub-deacon, and Canon B. I. Bell, litanist; Fr. Spence Burton, D. D., of the Order of St. John the Evangelist, Cambridge, Mass., preached the sermon, and the rector, the Rev. Charles Townsend, presented the candidate.

Two Young Ministers Ordained During Lent.

Two young ministers of the Diocese were ordained to the priesthood during the Lenten season by the Rt. Rev. Clinton S. Quin, Bishop of Texas. **The Rev. E. Percy Bartlam,** who has been the assistant at Trinity, Houston, for the past seven months, was presented for ordination by the Rev. Thomas N. Carruthers at Trinity Church on April 11. The sermon was preached by the Rev. Everett H. Jones of St. Paul's Church, Waco.

On April 12, the **Rev. Homer Neville Tinker** was ordained in St. Philip's Church, Hearne, Texas. At this service, the sermon was preached by the Rev. J. P. DeWolfe of Christ Church, Houston, and the candidate was presented by the Rev. James S. Allen of St. David's Church, Austin.

The Rev. Mr. Bartlam will continue as assistant rector at Trinity Church, Houston.

The Rev. Mr. Tinker will continue as priest-in-charge of St. Philip's, Hearne, and Epiphany, Calvert, Texas.

Deaths.

The Rev. Robert Scott Chalmers, D. D., rector of Grace and St. Peter's Church, Baltimore, died suddenly on April 12, while preaching in Trinity Church, New York, at the noonday service. His death was a great shock to Maryland, as well as the entire Church.

The Rev. B. McK. Garlick, one of the assistant ministers of Grace and St. Peter's, went to New York to meet Dr. Chalmers' son, the Rev. William H. Chalmers, of the Order of the Holy Cross, and the two accompanied the body to Baltimore.

The body laid in state in the Baptistry until the funeral on Monday morning. Bishop Helfenstein read the burial office and Father Shirley W. Hughson, Superior of the Order of the Holy Cross had the Requiem Mass. The Rev. G. Warfield Hobbs, D. D., represented the Presiding Bishop and National Council. Burial was in Druid Ridge Cemetery, Baltimore.

Dr. Chalmers was born in Dundee, Scotland, in 1882. He was educated at Edinburgh University and came to America at the age of twenty-five and went to work with a rubber company. He became assistant credit manager of the company, later assistant to the treasurer, but cut short his business connections to prepare for the ministry. He studied at Bexley Hall Divinity School, Gambier, Ohio, where he received the degrees of Master of Arts and Doctor of Divinity. He was made deacon in St. Paul's Church, Akron, Ohio, where he served from 1914 to 1915; then successively rector of Trinity Church, Tiffin, 1915-1918; rector of St. Mark's Church, Toledo, 1918-1924; Dean of St. Matthew's Cathedral, Dallas, Texas, 1924-1930, when he became rector of Grace and St. Peter's Church, Baltimore.

He was a member of the National Council from 1924 to 1930, and a member of the Standing Committee in the Diocese of Texas and later in the Diocese of Maryland. He was a Trustee of the Donaldson School, Ilchester; St. James' School for Boys, Washington County, Maryland, and a member of the University Club, Baltimore.

In addition to his son, the Rev. William H. Chalmers, he is survived by his wife, Mrs. Adela W. Burnet Chalmers, formerly of Glasgow, Scotland, another son, James Chalmers, and a daughter, Miss Margaret Chalmers.

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THOUGHTS for the THOUGHTFUL

"Love made perfect in deed is nearest akin to God of all things beneath the stars."

Mankind, on the whole, needs not so much revelation as redemption.—Figgis.

Peter believed because he had found a living Jesus, not because he could not find a dead one.—Sel.

If you desire Heaven, you must win it; for Heaven is a Temper, not a place. —Farrar.

You must be free from sin in proportion as you would judge with the allowance and the charity of Jesus Christ.—F. W. Robertson.

Power of life means power of suffering.—Hort.

"Deny the reality of the resurrection, and it is certain that Christianity becomes a patch-work, whose complete disintegration is only a question of time. Affirm the resurrection, and Christianity becomes a seamless robe, woven throughout by the Master Workman of us all."

"Back flies the foam; the hoisted flag streams back;
The long smoke wavers on the backward track,
Back with the wind fly the things that wind obey;
The strong ship keeps on its appointed way."

There are so many kinds of ignorance and they do so many kinds of harm; but the most fatal ignorance is not to know love when it looks us in the face, nor gentleness when we have felt its healing touch, nor goodness when it travels our own streets, nor wisdom when it speaks to us of the things which belong to our peace.—Dr. Gaius Glenn Atkins.

It might be possible to double the amount given by a church without increasing its spirituality and power, but it would be impossible to multiply the number of members who gave according to the principles of the Spirit of Christ without immensely augmenting that Church's spiritual life and achieving ability.—John R. Mott.

The coming of the Kingdom of God can mean nothing less than the opening up, for every living soul of the human race, regardless of race or nation, rank or color, full liberty of development for the Godlike powers with which it has been endowed.—Edward Grubb.

Free, indeed, men must be to accept Christ as Lord or to reject Him; but when they have accepted His Lordship, they cannot be their own masters, and the society or fellowship of believers claim this loyalty.—Selected.

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1835—CHRIST CHURCH CENTENNIAL—1935

JOLIET, ILLINOIS

Christ Church was founded on May 16, 1835, and has had a continuous history in the community during the hundred years which have passed. A note in the parish register tells that in 1849, because of the gold mania which swept the country and because of cholera, there were only seven communicants left in the parish. Among those who have ministered to the parish were the Reverend Clinton Locke, the Reverend John Hazen White (later Bishop of Indiana), the Reverend Bohler Walker (who later went to Atlanta, Georgia), and the Reverend T. Dewitt Tanner (who is now in Bellingham, Washington). The Reverend Joseph Summerville Minnis, the present rector, came in 1932 from the Washington Cathedral, where he had been connected with the College of Preachers.

The Centennial celebration will be held from May 5th to 19th.

LETTERS TO THE EDITOR

Religious Life in the Nation's Capital.

April 12, 1935.

Mr. Editor:

Bishop Freeman, to whom you wrote under date of March 28 regarding the Committee on Religious Life in the Nation's Capital, has asked me, as Secretary of the Committee, to reply. This movement represents the twenty-two leading Churches of all denominations in Washington. Some forty-one pastors representing the Protestant, Roman Catholic, and Jewish Churches, have signed an appeal for greater emphasis on the claims of religion and church attendance. The Committee plans to lay special emphasis on reaching the hundred thousand and more government employees in Washington, as these constitute one-fifth of the total population.

It will be greatly appreciated if the "Southern Churchman" can call the attention of its readers to the fact that they are invited to communicate with the undersigned, or any other Episcopal Minister in Washington, if they know of any Episcopalians moving to the city, or who have recently moved here and are without church connections. Arrangements will be made to have them called upon by the rector of the nearest parish. In each case their home address and parish, and their position in Washington and their Washington residence should be mentioned. It may interest you to publish the enclosed statement which we issued to the press a few weeks ago, or at least some extracts from it.

Thanking you for your letter, I am

Anson Phelps Stokes.

Washington, D. C.

* * *

Principles Not Lost.

April 18, 1935.

Mr. Editor:

I have just read your account of the service commemorating the evacuation of Richmond, and think it very unfortunate that the term "Lost Cause" was used.

True principles can not be lost and if they were not true why commemorate them? The principles for which the South stood in 1861 were those for which the United Colonies stood in 1776. They were true then, in 1865, and now.

"A cause that produced a Lee and a Jackson can never be lost"; nor the steadfast people of which Richmond is proud.

Please call attention to the anomaly of the use of the term in this connection.

Yours truly,

Sue Ruffin Tyler.

Holdcroft, Va.

* * *

Satisfactory Dividends.

1174 Victoria Avenue, Los Angeles, Cal.

Mr. Editor:

Unless my memory is very much at fault, which is liable to be true of those of us who have qualified for membership in the octogenarian class, this renewal remittance herewith handed is my fifty-sixth annual one.

Had my other investments returned such satisfactory dividends as have these annual remittances of renewal, I would be well up to the "Morgan class." As satisfactory as has been the reading of your journal to me, and as good as I know it to be, I believe had I failed in prompt remittance to it my conscience would have so rebelled as to entirely upset my mental powers of appreciation. Of course, do not permit the "slow pays" or the "never pays" to know that any one of your subscribers entertain such an unethical opinion; should you do so it is highly probably many would write "discontinue the paper," or say "the Southern Churchman has greatly deteriorated since the depression began."

The fellow, either male or female, who has placed himself or herself in either one of the last two named classes should refrain from criticizing the street gamin who crawls under the tent to see the circus performance.

Armistead C. Leigh.

* * *

We Appreciate This.

Mr. Editor:

I now subscribe to "The Southern Churchman," which I have been wanting to do for some time. I enjoy your Thousandfold Page so much. I guess I'll be wondering soon how I ever managed to get along without this magazine.

Helen L. Bowman.

Petersburg, Va.

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A. GERALD BUSH, Manager.

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News concerning the Church at large always welcome.

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EDITORIALS

Vol. 100. RICHMOND, VA., MAY 4, 1935. No. 18.

"Dr. Bill's School."

Perhaps not all of our readers know of the school of social service conducted by Dr. William Keller in Cincinnati each Summer. For the past number of years Dr. Keller with the charming Mrs. Keller has been taking seminarians right into his home and giving them an insight into practical life as it is found in the big city and into conditions which they will face in their ministries.

Greek and Hebrew are certainly needed in the scholarly side of the ministry, but many problems of a social nature in the past have come to young clergy and older ones, too, which they have not been prepared to meet. Dr. Keller is adding a new and fine training to the work of the ministry.

Dr. Keller literally visits the jails, and even the sweat shops, to show his pupils life in the raw. After all, such visiting has the sanction of The Master Himself. The idea that the ministry is a protected life, away from the horrors that humanity has to face, is not Dr. Keller's idea, for he knows that to be effective the clergy must know all sorts of conditions of men.

And then the Church has been accused of having the poorest trained men in social service. Many a good rector has no knowledge of social service technique and consequently is often the bane of the trained social worker's existence. But Dr. Keller's pupils know social service, for they work with social workers. Undoubtedly they have something fine to give the social workers, but also the workers have a great deal more to give them. They see the social service set-up of a great and well organized city. They meet the men and women in the institutions and hospitals who deal with humanity and humanity's problems, and they go back home with eyes opened.

Dr. Keller is known to his "alumni" as "Dr. Bill". In the present depression the Social Service Department of our National Council has had to cut off the appropriation made to this great work. Under Bishop Hobson and the Diocese of Southern Ohio the work is encouraged to continue, but more contributions are needed. If any of our readers interested in well trained clergy and real social work in religion make a contribution, they will have encouraged one of our finest pieces of real and vital work in the national church. We must keep "Dr. Bill" going.

Contrbutions sent either to Dr. Keller direct or to the Diocese of Southern Ohio for this national work would be a real blessing to the work of the Church.

Reading Schools for Laity.

If a large orchestra were to play with no rehearsals, or even worse, with no musicians, the result would be discordant and unpleasant and the music would never be played as the composer dreamed it. And yet in the Episcopal Church, we have a great poetry in our Book of Common Prayer that is read by many who have no appreciation of the drama or the beauty contained in the book.

As part of The Forward Movement it might be a good thing for a few interested laymen to gather for instruction in reading. Of course we know that a great many clergy should have such instruction also, but couldn't parish clergy conduct such schools and do not teachers often get more out of such studies than their pupils?

The tragedy of the average service is the fact that with some of the most beautiful English ever written, prepared for aiding worship, the many listeners never hear the religious truths expressed, because they are expressed monotonously and inartistically.

The General Confession of Morning Prayer is often read with the emphasis in the wrong places, so that a listener with no familiarity might think most of us were bragging that we had done the things we ought to do instead of the opposite feeling which is contained in the words.

The laity would be interested in the drama and would possibly point out to their clergy many places for improvement if little schools of reading could be held in parishes from time to time. At least it is a worth-while idea.

Looking Forward to a Goal.

The Great Fifty Days which is being emphasized by The Forward Movement as it has never been emphasized in the American Church will bring about a new thought of Whitsunday and the Birthday of the Church.

Too often we have good ideas born in the minds of clergy and often of the laity, but we find that for some reason or other, failure often follows great ideas. One reason for failure is the fact that there is no goal to work towards. We American people like goals. We like community campaigns where we know what we should attain, to be successful. We like programs that are definite in objective. This Fifty Days under the Forward Movement gives us such a goal.

Whitsunday is late this year. In many of our South-

(Continued on page 9.)

Church and World Problems as Others See Them

British Church Officials Score Munition Makers.

Christian Century, April 24, 1935.

When the British government announced, on February 18, "the terms of reference" together with the personnel of the royal commission charged with the responsibilities of investigating the munitions industries there was the usual remonstrance from various quarters. Those who were overcautious, as well as the avowed opponents of the inquiry, expressed their fear of too much prying into personal affairs and too much interference with a business that is "after all neither better nor worse" than any other form of business. It remained for the archbishops of Canterbury and York, the Anglican archbishops of the churches in Wales and Ireland, together with representative leaders of the British free churches to form, on behalf of British Protestantism, a united front against profits in the arms trade. In a lengthy memorandum addressed to the royal commission, which has hardly begun its long grind, these prelates insisted that "the present system of manufacture of and trade in arms is open to grave objection and is provocative of war." Said they: "We have been gravely disturbed by allegations made that the armaments industry has used the power of its financial strength to impede the negotiation of treaties for the limitation and reduction of armaments, that it has used the means of propaganda to keep alive such international alarms as will increase its profits. . . . We believe that steps must be taken to eliminate private profits from . . . this industry, either by appropriate measures of restriction or control, or, if such measures proved inadequate, by the transfer of the industry to some public authority." This sort of language should prove a signal for a further bombardment of official quarters from the churches and smaller sections of public opinion generally. In that event our British friends may yet expect to witness a real investigation, one which assumes from the start that the private business of munition making is after all public business, and that it must be understood and dealt with accordingly.

League of Clergy for Peace.

Church of England Newspaper, April 12, 1935.

A meeting of the League of Clergy for Peace was held recently at three, Little Cloister, Westminster Abbey, by kind invitation of Canon F. Lewis Donaldson.

The speaker was Rev. E. N. Porter Goff, Secretary of the Christian Organizations Committee of the League of Nations Union. He reported briefly what was being done up and down the country under the auspices of his Committee. Conferences of clergy and ministers had been held in twenty-five Dioceses, by the invitation of, and generally under the presidency of, the Bishop, to consider what they as clergy and ministers could do to present the case for peace. He did not think any useful purpose was served by blaming statesmen. The more fruitful approach was outlined in a paper which had been prepared by his Committee, and which had been distributed to those present. This paper recalled the words of the Lord Privy Seal on March 7, that:

"The foreign policy of His Majesty's Government is unalterably based on the League of Nations as being the most effective mechanism yet devised to operate a collective peace system; and that there is no security in arms comparable to that which can be derived from the effective working of such a system."

We had a right to ask that this policy should be pursued consistently, and that it should be as much in evidence in British naval, army and air estimates as in British pronouncements upon Foreign Affairs. We must make it clear to our statesmen that in carrying out their declared policy they would have our support, but that if they departed from this policy they could not rely upon our sustained support.

Several interesting questions were raised in the subsequent discussion, and it was evident that some of the clergy were convinced that the way of complete pacifism was the only one they could follow. Others present felt that support of the collective system, embodied in the League of Nations, was the only solution in the present state of the world.

The New Leisure.

By John W. Day, in The Witness, April 18, 1935.

To Fred Eastman, professor of religious drama in the Chicago Theological Seminary, the problem of the new leisure suggests the story of the boy who received three Christmas presents: a sled, an air-rifle, and a diary. In the diary he made these entries, "December 26: Snowed so hard I was not allowed to go out with my sled. December 27: Still snowing. Had to stay in. December 28: More snow. Shot grandmother." Professor Eastman's comment is, "When denied recreation and amusement we shoot grandmother."

My own reflection is: "When we are furnished with the means of recreation and amusement and don't know how to use them we shoot grandmother."

Assuming that there is already a problem in regard to leisure time, it is not yet sufficiently acute to cause us much worry. Many individuals who have benefited by the NRA to the tune of fewer hours of daily labor, report that for several months they spent their time catching up on sleep and rest.

No one questions the hope that the day is not far distant when workers will really have a problem of leisure time, which can be occupied with some helpful and healthful amusement or occupation and not in "shooting grandmother."

* * *

THE THOUSANDFOLD PAGE.

(Continued from page 4.)

a successful skirmish of a small body of troops, has sometimes brought on a general engagement of the whole army, resulting in a great victory. The really important thing is to prove by an actual demonstration, that God is just as ready as ever to manifest His Divine Power in and through His Church, whenever His people show sufficient faith in His promises to bring down that Power from above, to lead them on to victory. And there is no reason why our own Church should not be able to bring about such a demonstration as any other.

THE DAY.

O keep Thy promise, Lord,
According to Thy Word,
That they who will believe
Shall mighty grace receive
To do what Thou didst do,
And greater wonders, too;
Then through Thy mighty power,
Shall come the noontide hour,
When shadows pass away,
And men shall see Thy Day.

Frederick W. Neve.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

A New Battle of the Marne

The first Battle of the Marne, as we all know, turned the tide in the Great War, which seemed to be going against the Allies. After many days of retreat, which seemed to forecast a complete route, they took a stand at the River Marne and began an offensive movement which ended in a victory for them, and a consequent retreat of the German Armies. It was the turning point in the Great War. We may, perhaps, take this event as an illustration of what might be done to arrest the rearguard action of the Christian forces which has been going on for some time and to take the offensive and win a similar and even a more decisive victory for Christianity than was won by the Allies at the Marne.

An Ever Victorious Army.

An army that is always on the defensive never wins a campaign. But there is no reason at all why Christianity should submit to be reduced to a merely defensive position. It has at its command all the resources needed to keep up an offensive warfare, and to go on winning victory after victory all the time. There was everything to discourage the Allies when they reached the Marne, and it probably seemed to many of them, a hopeless task to attempt to turn the tide against their foes. It was courage and a firm faith in their cause which enabled them to strike back, when all seemed lost. But the Christian army has no need to be discouraged, for the situation is similar to that in which the prophet Elisha said to his servant, when the city in which they were staying, was surrounded by the Syrian armies:—"They that be with us are more than they that be with them." For the Word of God says:—"Ye are come unto Mount Sion and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22. We have lost sight of the main body of the army of the Living God, although they have joined forces with us, and if we are willing to fight the good fight of faith, which includes a clear consciousness of the fact that we have been reinforced with the heavenly legions, then defeat is inconceivable. And not only that but there should be a continuous advance.

The Intellectual and the Spiritual Planes.

It has been proved by years of actual experience, that this triumphant progress cannot be made on the intellectual plane. Much as learning has added to the strength of the Christian position in many cases, and however necessary it may be in building up a reasoned theology, it has not been able to restore to us that technique of spiritual power which was the priceless possession of the Early Church. If that is to be restored to us it can only be through the exercise of faith upon the spiritual plane. On the intellectual plane we are being held up by our adversaries and brought to a standstill, because they are using the same weapons which we ourselves possess, and their skill in using these weapons is often more clearly manifested in their hands than in our own.

The Superiority of the Spiritual Plane.

But on the spiritual plane we Christians have an overwhelming advantage, because that is the region to which our adversaries have no power to penetrate, because they have never learned to adapt themselves to it. We are told, with good reason, that the next Great War will be fought in the air, and it is, we believe, a great advantage to the pilots who can manage to keep their airplanes above those of their foes and thus hold a position which enables them to dominate those below them. The spiritual plane is, as it were, the stratosphere as compared with the intellectual plane below it. It requires the exercises of our spiritual faculties and their proper development to carry on a warfare at such a high altitude. But it is only upon the spiritual plane, and by fighting the good fight of faith, that Christianity can be proved to possess a power superior to every other known to mankind. This is because faith is the faculty which enables us to draw upon the only source of spiritual power, which is God Himself. We can by faith, feel assured that just as we rise in the morning and go forth with the belief that all necessary physical strength will be at our command to do our ordinary day's work, so will all spiritual power be forthcoming necessary to enable us to live the Christian life.

The Hour of Destiny.

It seems to be a time when the Christian Church should realize that the hour has arrived, when she should courageously take the offensive and go forward with a full assurance that all the necessary power will be forthcoming, not only to resist but to drive back her adversaries and make a triumphant advance towards the bringing in of the Kingdom of God upon earth.

The Forward Movement.

In our own Church we have started a Forward Movement, under the leadership of Bishop Hobson, of Southern Ohio. We have passed through several Movements which have had their day and ceased to be, because our people have not taken them seriously enough to carry them to a successful completion. The Forward Movement is of a different character. It is not a mere campaign to raise funds, nor is it intended merely to supply our people with information as to what the Church is trying to do, although it may include that. So far from that it is a genuine attempt to awaken our people to a consciousness of what it means to be disciples of the Lord Jesus Christ, and so inspire them to walk in His steps that the Church may come to be really and truly made up of loyal and consecrated members, full of enthusiasm for the cause of Christ and with a fixed determination to make His Kingdom a reality here on earth.

The Last Shall Be First.

It will, of course, be said that the Episcopal Church is but a small part of Christendom as a whole, and that it is absurd to suppose that so small a part could start a movement which would involve the whole Christian world. But, as we all know, "God moves in a mysterious way His wonders to perform." It seems to many very, very strange that such a tiny speck in the vast universe as this earth of ours should have been chosen by God to carry out His great work of Redemption. But He did so, nevertheless. We remember, too, how Gideon, when he was called by God to lead Israel against the Midianites, said:—"Oh, my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least of my father's house." And history has shown again and again that

(Continued on page 5.)

The Moslem Awakening

By JAMES THAYER ADDISON,

Professor in Episcopal Theological School, Cambridge, Massachusetts.

IN THE last ten or twelve years in this country we have grown rather tired of hearing about Fundamentalists and Modernists. But I hope our interest may freshen if we change the subject from Christian Fundamentalists and Modernists in America to Moslem Fundamentalists and Modernists in Cairo and the Near East.

Until very recently all Mohammedans were fundamentalists in several senses of that word. They rejected all modern science. They clung to ancient dogma and to ancient forms of education and they believed devoutly that their sacred book, the Koran, was absolutely infallible and inspired word for word. Against these rocks of conviction the waves of modern learning and discovery and the tides of Christian missionary enthusiasm have dashed in vain. But about a generation ago there began to be faint stirrings of a new development, and in the last seventeen years since the war these first signs have expanded into a vigorous movement which challenges at point after point the claims and convictions of the old Islam. At last there is such a thing as Moslem modernism. That is what I went to Egypt especially to study, some years ago, and the results proved interesting and fruitful beyond my expectation.

In the first place, there are changes in religious belife. In Moslem countries in the good old days you could always count on all the people and their leaders being professed and orthodox Moslems. But the inroads of European science and culture have been so extensive and devastating that in Egypt and Turkey today a large proportion of the educated and governing classes are not at heart Moslems at all. Such a mild profession of faith as they may see fit to make from motives of policy barely disguises their scepticism and agnosticism. So far the merest handful have become Christian, but tens of thousands have inwardly given up the consolation of any religion. These open or secret doubters and deniers form the extreme wing of the new movement. Less advanced than they are other thousands of educated men who are trying to readjust their religious beliefs to modern conditions, trying to reconcile an infallible sacred book with modern science, trying to combine the old claims of religion with the new claims of Western culture. You see how similar their difficulties are to those of many here at home. And then still further to the right you find the huge illiterate majority still untouched by outside influences and still following leaders educated in the old school—narrow, intolerant, and obstinately orthodox.

To sum up, by looking at the two extremes, you remember that Turkey went so far in 1924 as to abolish the Caliphate—that supreme office of temporal and spiritual power in the Moslem world—and to forbid the teaching even of the Mohammedan religion in the schools. For the first time in Moslem history Church has thus been divorced from State and religion made to stand on its own feet. That, so far, is the extreme case of reform in Moslem lands. And at the other extreme, as I have said, we must put the tens of millions of ignorant believers whose religion is very much what it was a thousand years ago. The significant point, however, is that the liberalizing movement is growing in strength and the number which it affects is steadily increasing. Above all, a new tolerance and open-mindedness are everywhere in evidence.

THE SPREAD of open-minded tolerance shows itself in the extraordinary zeal for modern education among Moslems in the Near East. Egypt is a conspicuous example of this. Everywhere fathers among the upper and middle classes and (to an increasing degree) even among the lower classes are eager that their sons and even their daughters should reap the advantages of a modern Western education. That education a few of them get abroad; many thousands find it in American Mission schools and colleges in Egypt; but the enormous majority of those who get it at all receive it in less admirable but still valuable form in the Egyptian Government Schools. In Egypt today there are over 600,000 children in elementary schools where at least a mild beginning is made in education, while a smaller number of more than 12,000 goes on to really modern study of more advanced grade. It is these men with their modern training of the Western type who are becoming the governing classes of the next generation. For no government positions are open except to those who have had this secondary school training.

Though I saw, when in Egypt, something of the government schools, I saw much more (both as teacher and as observer) of the American University at Cairo, an institution now fifteen years old, with a brilliant future before it. In that most interesting college of some two hundred and fifty students, nearly a score of different nationalities are represented—about half of them Mohammedans, a few Jews, and the rest scattered among different types of Christianity. They were a delightfully varied group to teach and in no subject more so than in the subject of religion. What more direct and amazing proof could be found of the new spirit of open-minded tolerance than the picture of all these young men studying at an institution avowedly American and avowedly Christian, warmly encouraged to come by Moslem fathers as well as Christian fathers, and always ready and eager to discuss in class the pros and con of any and every religion including their own. Twenty years ago the classes I taught would have been impossible. They never would have asked the questions they now ask. Here, for instance, are some of the questions that these very live wires used to ask me: Why are there different religions in the world? What is the difference between supernatural and superstitious? Why have you the religion which you have? Is it due to family influences? How do we know that Christ really existed? And then there were other questions, less theological, which revealed personal and social problems. Is it possible to cure spiritual disease? What are the chief causes of revolution? Why does Islam permit polygamy? Is it true that a sinner who repents will be applauded in Heaven?

Among these young men students and teachers could talk freely about any religion. Moslems could ask me what in the world I meant by saying that Christ was the Son of God and I or other Christians could ask them why on earth they thought the Holy Koran was infallible. And so Moslems and Christians could meet for the first time in many centuries as personal friends to discuss the deep problems of religion, not only with no desire to exterminate each other, but with no desire even to take an unfair advantage of each other.

(Continued on page 7.)

Ideals and Life

By JAMES E. FREEMAN,
Bishop of Washington.


Bishop Freeman.

CAN we survive individually or corporately without religious ideals? This is the primary and pertinent question of the hour. Up to the present we have assumed that fundamentally as a people we were upon a religious foundation, and it is only within recent years that this assumption has been challenged. In all our concepts of individual and corporate practice a religious basis is implied. Wherever men in public life by word or act have denied this, they have lost public favor and their decline has been swift and certain. Such religious principles as the "Golden Rule" and those set forth in the Ten Commandments have occupied a conspicuous and integral place in our life.

It is interesting and significant to note that some of our outstanding publicists and educators are beginning to appraise the causes of our present confusion and are tracing them to the decay of moral and spiritual ideals. Recently, Dr. Angell, President of Yale University, in a notable address, declared that, "Only when and if there be an essentially ethical and religious attitude introduced into the convictions of the great mass of the population can there be that generous and whole-hearted cooperation which can alone guarantee continuing process, even in the face of shifting circumstance." He refers to the "acceptance of a spiritual order of righteousness as constituting an integral part of reality," and maintains that, "The ultimate values of life are reflected in beauty, truth, righteousness and their kin," and that all these are "Children of the spirit and very close to the heart of true religion." Continuing, Dr. Angell said: "They are indigenous to the human social order, and in any effort to better that order they must be taken into full account. While hunger and destitution are insufferable in any age, it is still as true today as it was 1,900 years ago that man does not live by bread alone. Any effort to bring peace and happiness into our lives, which seeks this result through economic channels solely, is destined to defeat."

These are significant words. They are the profound convictions of the head of one of our greatest educational institutions. It may be and probably is true that the practical values of religion as applied to our social and economic practice have not been made as evident in our age as they should be. It may be that our practice has not squared with our profession. Doubtless much of the apostasy of our age is traceable to the failure of the professed religionist to make his religious principles operative in his daily conduct and practice. Certainly the time has come where we must face the challenge presented in Dr. Angell's bold statement. It is becoming increasingly evident that security and survival, whether of the individual or the body corporate, are conditioned and determined by the kind of ideals that we adhere to and practice. That Jesus Christ dealt with the immediate and pressing problems of life, that He sought by word and act to give to men a finer sense of their individual and corporate obligations, is clearly evident. He lived in a real world, contended with weighty and pressing human problems and repeatedly insisted that His mission was to give to men a finer, nobler and more wholesome philosophy of life. He dealt with the privileged and under-privileged, with the well and the sick, with the abused and with the favored. As a matter of fact, He came to His crucifixion because He dared to confront and confound the faults and selfish philosophies of His people. The ruling class destroyed Him because He attacked their unwholesome and inequitable systems.

We will not and we cannot survive nor have the sense of security, unless along with our other efforts at rehabilitation we freshly and definitely acknowledge our loyalty to those deep and eternal religious principles that constitute the very basis of our individual and corporate happiness and peace. We do not believe that our youth in particular will follow any leader, however clever and adroit he may be, who lacks devotion and loyalty to deep moral principles and spiritual ideals.

THE MOSLEM AWAKENING.

(Continued from page 6.)

THIS INVASION of Western learning and modern culture is not only producing a powerful ferment within the very vitals of Mohammedanism itself. It is not merely revolutionizing the subjects and the methods that constitute state education. It has also, as you can readily see, begun to stimulate new activity and to encourage new methods in the great enterprise of Christian missions.

Until the last twenty-five years or so it was almost impossible in Egypt to carry on any form of Christian work with Moslems except medical work. As a consequence, nearly all the work of the American United Presbyterians (by far the largest missionary body in Egypt) has been with the Egyptian Christians—the so-called Copts. And the one visible piece of work for Moslems was the great Church of England hospital at Cairo.

But already before the war, schools for boys and girls had begun to include Mohammedan children and there was even a small amount of work done in distributing the Scriptures. Today, however, if you have reasonable common sense and tact, you can really engage in evangelistic work. That is, you can aim more and more directly and openly and with less and less chance of disturbance or ill feeling to present Christ to Moslems. Not only are there several Christian schools and colleges where the Moslems outnumber the Christians, but outside the sphere of schools there begin to flourish under brave leadership new enterprises wherein followers of Christ are reaching out to touch and win the Moslem—through boys' clubs, through discussion groups and forums, and through smaller Bible study classes for enquirers. Today, a brave and consecrated common sense prompts the missionary to make generous and trustful use of every avenue of approach, and makes the conversion of Islam no longer baffling impossibility, but a real and credible program, bristling with difficulties, it is true, and as yet fearfully slow of tempo, but in the long run just as sure of fulfilment as our Master is greater than theirs.

Some Finalities and Open Doors in the Christian Faith

By STAMO S. SPATHEY,
Editor of the Book Reviews.

THERE HAVE BEEN, and still are some extremes in the Christian religion. The one is the claim that there is nothing final in doctrine or creed, but everything is a question mark. This is fallacious beyond dispute, for two thousand years of Christian history and experience bear overwhelming witness to the fact that there are certain realities in the Christian make-up that are final whether we accept them or not. These are so real, by their own nature that it takes more faith to deny than to believe them. The human mind does not find food for its life in negations. Negations are more or less artificial and temperamental rather than real and fundamental. A mere denial of a fact does not destroy the fact.

On the other hand, the other extreme is just as fallacious and unnecessary, that is, that everything is clear, every doctrine is perfect, every tradition is beyond dispute; creeds are so perfect that there is no room for improvement in them; the Christian character is perfect and faith is simply a finished product once delivered to the saints of old, no more left for the saints of today. A Bishop of the Church has made a statement within the writer's hearing to this effect, even the Summa Theologia of St. Thomas Aquinas is beyond improvement; the Creeds and doctrines were done so well that there is nothing for the modern mind to think and do; just to accept them without asking questions. These extremes have done more harm to the cause of the Kingdom of God than all external hostile forces put together. They have divided the Church, then drove out some of its best thinkers and created hypocrites of many that are within its household. It is another way of saying that the seraph of theological perfection visited the ark of the Faith once for all, then flew away to be at rest! Jesus Christ Himself has warned against this error as we shall see below.

As in other ways of life which is in the making, there is a happy medium to be found between extremes, so with the Christian thinking and believing. We are reminded of the Greek ideal of Beauty which is not a landscape, nor the blending of colors by the hands of an artist, but proportion, symmetry in everything, religion included. We need to develop this sense in the Church. The motto the old Greeks created out of this sense was "Ou Agan," which means "Nothing Overmuch". In other words, avoid extremes.

Happily, in a living religion as Christianity, we find both finality and progress to be marvelously interwoven. The one cannot stand without the other. This is a paradox of a living faith and wish to point out the most fundamental one, and in using the words of the Apocalypse, "an open door", to enter in to see the glory of God and then His purposes for men.

THE FIRST and foremost finality is the existence of God. This fundamental truth does not need arguments to stand. It stands on its own feet. From the beginning of history which is comparatively a recent event in comparison with the age of man and the world, all man's remains testify of his belief in a supreme being, called by different names, being many in numbers, expressed by many external symbols; but the reality at its basis has always been the same. The saying is true, that if man had not known God by revelation, he would have made one. The Soviets in Russia are sowing the seeds of their ruin in trying vainly to banish God from their country by promoting atheism. Equally as foolish are those discouraged here in the United States who are trying vainly to banish God from America by robbing the poor and ignorant of every bit of hope they have been cherishing through faith in God by promising them social and economic redemption. If these people could create God they could also get rid of Him at wish. How strange, when people are discouraged over human affairs, they deny God!

Old theology has tried with all the might of the intellect to prove the existence of God. It has created so many so-called arguments. Arguments from design, using big words such as Ontological, Teleological, Cosmological, and still recently, Biological and Psychological! Most of these curious mental gymnastics have proved confusing and unsatisfactory, for the existence of God does not depend on the mind alone, for, if so, the intelligent only can know God, and these are always in the minority. But the knowledge of God depends on our human nature. We have been looking for God everywhere in the universe except in human life. We are made and equipped with the religious sense, for religion is to know that we are related to God. This is the meaning or a part of the meaning of the word religion. It is a conscious relation of our life to God. As St. Augustine said, "Thou hast made us for thyself and our souls are restless until they find rest in thee." This is a profound truth. St. Paul also knew of an old Greek poet named Cleanthes who said practically the same thing and quoted it to the Stoic philosophers on Mars Hill, "For we are His offspring." This is found in a hymn to Zeus, but the Apostles changed the false idea of the old Athenians to our relationship of the One and true God, the God of love, who made us to be partakers of His nature and life.

The gradual unfolding of God in human life—not out of it as something foreign to human nature, became perfect in the coming of Jesus Christ. If we go to Him and ask Him to tell us what God is, we will be very much impressed to find that Jesus has no argument for the existence of God for us. God just is and there is no other final statement about Him. He brought us the Parenthood of God and the Sonship of man. He called Him, "Father", in a better translation, "Our Parent who art in heaven". Our relation to God, then, is a parental relation with all its wonderful possibilities. The existence of God, according to the Gospel is the supreme finality of the Christian faith. God made Himself known to us not by an angel, nor by a seraph but by the most perfect Human Being who ever lived on this earth, Jesus Christ our Lord. Man is the perfect channel whereby the Divine makes itself known. The Incarnation is the final and most perfect channel of life's perfection. This is final and we cannot help holding it as such. There is no other rational way that would stand the test of the day. God is and He is known.

BUT WHILE this is final that God is, and that Jesus Christ has no argument to prove His existence, there are certain doors open and necessarily so. We cannot honestly claim that we know all about God, even through Jesus Christ our Lord. We must accept the truth that revelation is progressive. The Bible is the most perfect witness to this great truth. We do not know all about God. How could we! Jesus Christ came to bring us a Parent God, but He is con-

(Continued on page 9.)

Bits of American Church-Lore

By EDGAR L. PENNINGTON,

Rector of Grace Church, Ocala, Florida.

THE REVEREND THOMAS HALIDAY, of Perth Amboy, New Jersey, in a letter dated December 9, 1712, explains the methods and subject-matter of his preaching.

"Without preface I make it the great end of my business what I have Chiefly in my Eye, That those I am concerned in Rightly understand ye Method & Terms of Salvation, as proposed by Jesus Christ of whose Gospel we are ye Ministers. I lay before them ye Corruption and Wickedness of our Nature derived from Adam and that both by this and our Sins we are obnoxious to the Threatned curse and that this is the Spring of all the Evills of Life and of greater that must be endured. Hereafter for remedy of those Evils and delivery from the Curse I propose our Saviour as haveing in his own Sufferings Endured those Punishments due to us, That it being absolutely Necessary for ye Hon^r^ of God that his Laws be fully obeyed in ye humane nature That our Saviour has done this in as perfect & Compleat a Manner as God himself can require, That all is Communicate to the beleivers of his Religion by vertue of ye Mistycal Union, That relation in which they Stand in to him as Members of the Body to the Head, as the wife to ye Husband, and withall I take care to show ye great Influence that the Christian Religion has to make holy and Righteous in our lives and dispositions that a wicked Immoral Christian is ye most absurd Contradiction as Opposing ye Great End of all that our Saviour did, and Suffered wch was to purchase to himself a Peculiar People Zealous of Good Works, I Proposed ye Doctrines of our Religion, as Setled by ye Articles of our Church in opposition to all Heresies and Errors prevalent in ye place consulting alwayes ye best of our Divines that my subject may not Suffer through my Infirmity."

THE REVEREND WILLIAM ANDREWS, missionary among the Mohawk Indians in New York State, describes some of the difficulties attending upon his work there, in a letter to the Society, from the fort, September 7, 1713:—

"The Charges of the Society at this Place are already great, but this is such a Wilderness Countrey that no body does care to come here without considerable Advantage. There is no manner of pleasure to be proposed by liveing here, but only the hopes of doeing Some good among those poor dark ignorant Creatures ffor in the Winter Season for 4 or 5 Months we can Scarce Stir abroad by the reason of the Extream Coldness of the Weather and deep Snows, and in the Summer tormented with fflyes and Muschetoes, and can't Stir abroad without being in danger of being Stung with the Snakes here are So many of them, Especially the Rattle Snake. In the next place the Transporting of Provisions to this place is very Chargeable, The nearest Towns to us of the Christian Inhabitants, where we buy what we want, is Shectady (Schenectady) and Albany. The one about 24 the other about 44 miles. The Road by Land for the most part, is only a Small rough Indian Path thro the woods where we cannot ride without a great Deal of Danger by reason of the foullness of the Road with fallen Trees, Roots, Stones, high Hills and Swamps. The small River we are upon that runs to the Towns above mentioned, is generally frozen up all the Winter, and almost dry in the Sumer, the Spring and ffall being the times we can make use on't for transporting any thing, and then not without Difficulty by reason of the many Rocks and falls in it. These are some of the Inconveniences That discourage Peoples coming here to live, besides the Trouble which the Indians, who are Constant Visitors for their Bellies, and the fear of Receiveing Mischief from Some of the Worst Sort of them upon any Disgust or their Rebellion in General."

THE inhabitants of St. Helena's parish (Beaufort), South Carolina, are anxious to have a clergyman, as they inform the Society, March 16, 1713:

"This is absolutely the most remote & uncomfortable Parish in the whole Countrey and . . . We have never Since our first Settlement in this Part of the Countrey had a Minister among us."

Music and Religion.

By Thomas F. Opie, D. D.

Rector of St. Bartholomew's Parish, Olney, Maryland.

WHAT a beautiful combination do Music and Religion make! They are two things that are universal. All tribes and clans and indeed individuals have some form of music and are moved by its sweet magic. All have religion and are also moved and swayed by its compelling force. These have been wed for ages—have Music and Religion. Let them never be divorced!

Some who are devoted to Music, however, have not always the spirit of true religion. The sweet divine art of Music has not lifted them into high realms of kindness, reverence, love and patience—and these be outward expressions of Religion!

There are times when there is prejudice and even pride and jealousy in the lives of those who lead in Music circles. This ought not to be. Everyone cannot be the leader. Some must, in the nature of the case, occupy inconspicuous places in the ranks. It is their part to manifest that fine loyalty and devotion to the Cause, both of Music and Religion, which gives them the spirit of Loyalty, Humility and of Willing Service.

"If Music be the food of Love—play on—
Give me excess of it . . . . .
That strain again! . . . . .
Oh, it came o'er my ear like the sweet sound
That breathes upon a bank of violets."

* * *

EDITORIAL.

(Continued from page 3.)

ern parishes there will be the disadvantage of the weather that often is hottest around June 9th. But even with such a handicap, there will be the objective of having a real goal to work for and of making Whitsunday a feast of the first class not in name only but in actuality as well.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

From Christ Church Mission, Anvik, Alaska.

Until January, the Rev. Henry H. Chapman was so occupied with the manual labor about the place, carrying water from the river to the houses, etc., that he was not able to make his usual pastoral visits to the Shageluk villages situated to the east, about twenty-five to thirty miles away.

Of the January trip, he writes:

"As the school teacher was away, and the school house closed, I held the service in Robert's house. It was a Communion service, and there were five communicants. The house was packed with people, there having been a series of feasts, and every one from both villages was there, as well as some from Swiftwater and Anvik. Two babies were baptized afterward."

On February 16, 1935, Mr. Chapman writes:

"Since your contributions of money for that purpose came, I have been able to hire a native man to carry water to the dormitory, and so have been more at liberty. Last week I made another trip to Shageluk, hiring Billy Williams to take me over.

"After we started, light wet snow began to fall, which made sledding difficult. It snowed hard and steadily the rest of the day. Billy put on snow shoes and went ahead of the dogs, while I drove.

"Darkness fell while we were crossing the tundra a few miles from Shageluk, and in the dark, we lost the trail. We stopped the dogs, and Billy zigzagged back and forth until he found the trail. A little farther on we lost it again. Billy was bearing off to the right, but I saw that the dogs were inclined to keep to the left. I stopped the team, took a few steps to the left and felt the trail under my feet. It was after eight o'clock when we reached Shageluk. We stayed there all the next day, and I held a service at the school house.

"Most of the men were out at the reindeer camp, but their wives and children came to the service. As a result of this trip, there are five candidates for Confirmation in Shageluk. That makes up for what little discomfort we experienced on the way over.

"Bishop Rowe writes me that he has been obliged to cut our appropriation for mission supplies $1,000, and that as we face an additional cut for next year, I must be prepared to close the school.

"I do not know what is to be done with the children if the school is actually closed. Some have relatives who might take them in, though they are not disposed to do so, feeling too poor to take other children into their family; but there are orphans who have no home of any kind to go to, sixteen orphans. The situation is bad enough. I have a feeling that there is enough money in the church to keep all our missions going, if only people were better informed. There must be many who could afford to give if they had the will to give."

Miss Hazel Chandler, teacher at the Anvik school, writes, February 17, 1935:

"One just cannot think of some of the sickly children of the mission going out into homes where they are not wanted, and are likely to be neglected. It is up to us to try to keep Anvik school open in 1936, if possible. We cannot do it unless the natives in the village are willing to help us in every way.

"The children are busy in sewing class with their Easter dresses. I have not cut all of them out yet. It takes much longer when they are made by hand.

"Alberta Fisher made an apron for herself, and a shirt for Robert. Her work is very neat, the stitching looks as though it had been done on the sewing machine."

During the summer fishing season, Miss Chandler superintends the children of the school in fishing, and preparing the salmon for the winter supply of food, cutting it, and canning, salting or smoking it, or hanging it up to dry for the dogs.

She is also an enthusiastic gardener, making garden beds, planting and caring for the crop, the children sharing in the work. She has a small hot-house where they start seedlings, to be set out in the garden beds when the warm days of summer come. They raise tomatoes and cucumbers under glass.

When the season has been favorable for berries, she takes the children out to the berry patches, where they find red raspberries, currants, both red and black, blueberries, and the small cranberries of the country. They have a good picnic, and bring in sufficient quantities to put up for winter. Last winter, the children put out rabbit snares. Miss Chandler believes in conservation of any food supplies which the country produces, and since the children must make their living off these, when they leave school to make their own way, they should learn to make use of these resources of their own country, instead of depending upon "white men's food," which is expensive, and some of it is utterly distasteful to them.

Mrs. John W. Chapman.

St. Mary's Hall, Shanghai.

Concerned about the fact that the teaching staff of St. Mary's Hall, Shanghai, has been diminishing as a result of reduced appropriations, Miss Caroline A. Fullerton, the principal, writes:

"The attitude of students and teachers, Chinese and foreign, is all that one can ask. We have little friction in the day's work and St. Mary's is a happy place. The only reason for this is that it is a Christian school —a missionary school. If the time should come when it is not an avowed missionary school I believe the excellence of the institution will be greatly lessened. It is impossible to run a missionary school without missionary teachers. The supply of new teachers has apparently ceased.

"Unless there is sufficient genuine missionary enthusiasm constantly renewed, the school will lose the one quality which distinguishes it now from most other high schools. When that is lost there seems little reason why the Church at home should make sacrifices to run a Chinese high school on this property. There are plenty of good schools, if one does not desire the quality for which this school strives to stand. The parents of the girls want it, though they do not understand what it means. Christian culture and missionary enthusiasm together are necessary for the continuance of the work of St. Mary's Hall."

Of the staff of nine foreign teachers, two were ill and three were on furlough all or part of last year, and one could give only part time.

There were 302 girls last year, in senior and junior high school. The gate school for village children enrolled twenty-eight. In faculty and student body together, there were 118 baptized persons and seventy-one confirmed, of whom five were baptized and fourteen confirmed during the year.

Of the attitude of the Chinese government, Miss Fullerton writes:

"As an unregistered school we might expect some interference with our work, but no such has arisen to the present time. If reports are asked for, we furnish these as courteously as possible, and none have been required except routine reports of work covered, texts used, qualification of teachers. By following the requirements, which are reasonable, we meet with no criticism at all from the authorities.

"The past year has been one of great satisfaction to us all. The chapel is really the center of the school

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BOOK REVIEWS

RELIGIOUS PICTURE SERMONS: By Harold Francis Branch, D. D. Published by Harvey M. Shelley, 5513 Larchwood Avenue, Philadelphia, Penn. Pp. 233. Price, $2.

This is a volume containing fifteen sermons on the fifteen masterpieces of religion in art and literature. The volume does not contain the pictures, only discussions on them. They can be easily procured.

It begins with "Jesus in the Temple," by Hoffmann, with a properly selected text. This is from St. Luke 2:46. The next is "The Rich Man and Lazarus," by Dore. The text is from the Parable of the Rich Man and Lazarus. There are only three pictures representing Old Testament characters, Ruth and Naomi by Calderon, Moses Presenting The Law to the People, by Raphael, and a beautifully presented picture in words entitled, "Breaking Home Ties," by Hovenden, which depicts Jacob leaving his father's home for the last time. It is based on Genesis 28:5. The rest are based on scenes of the life of Jesus Christ our Lord. The last picture sermon is a fine exposition of the words of Christ to Mary on the Resurrection Morning, "Touch Me Not," by Schonherr. The text is taken from John 20:17, and the author discusses the Resurrection of Christ and the fear of death and the life hereafter.

The book is a fresh presentation of the life of Christ with help of the visual faculty which makes each scene everlastingly impressive. Each picture discussed must be before the audience in order that these picture sermons be used effectively. The book is particularly interesting to the reviewer, because it closes with Dr. W. Cosby Bell's last message to his students at the Virginia Theological Seminary, April 6, 1933. The reviewer is one of Dr. Bell's students. The book could not have a better ending.

Spathey.

* * *

BY HIS HELP: By the Rev. Reuel L. Howe, Th. M. Paper. Pp. 16. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin.

This pocket booklet will be of value to those who are seeking a "closer walk with God." There is a page of suggestive texts engaging the reader in the quest for God followed by one which leads a step further on. Sundry prayers succeed which include bodily healing as well as other needs. Scripture readings in line with the plan are set forth and several appropriate hymns lie in fitting order. That the medical profession should be embraced in the scheme of intercession is a worthy purpose. If there were to be any criticism, which one would be loth to offer, it would be that the page on Spiritual Exercises seems a bit too like the Demonstrations of the New Thought and Unity cults. The author opens his heart in the opening question, "How shall Christians regard the relation between spiritual healing on the one hand and medicine on the other?" He answers his query by assuming that the two must go together. In such matters, however, every man must be persuaded in his own mind as to what may be the will of the Lord in any particular exigency. And he who walks with God, will know God's mind, if he seeks Him with all his heart (Jer. 29:12, 13). We do well to hold from committing ourselves to any set plan; neither to flee to the medicine chest or the doctor's office in sheer dismay, nor yet unfitted for it "try" what prayer will do. Unquestionably there is a life for us from the Head of the Body, which may be appropriated in faith. But this should be so regarded, that, evidently our Lord and His apostles, did not encourage people to live a slackly spiritual life and then in an emergency seek Him. The rather, as our writer will allow, they would have the believer in the Lord's power live so closely to Him as to draw from Him needed strength for daily use, and daily health.

Kenneth Mackenzie.

* * *

NEWS FROM THE FRONT.

(Continued from page 10.)

activities in a way most surprising when on realizes the large non-Christian element. The doors are always open, girls and servants enter as they choose. The Altar Guild, changed monthly, takes the right kind of responsibility, under the direction of a teacher. Evening services and the gate Sunday school are managed entirely by students, with a faculty adviser. In our offerings we get all the funds necessary to pay our diocesan and missionary district assessment, and to send the amount due to New York for the American Church Building Fund, which helped us build the chapel. We plan on U. S. $100 a year for that Fund. All the school is organized for Christian education, in our Bible classes, and the education given is sound."

* * *

SOME FINALITIES AND OPEN DOORS.

(Continued from page 8.)

tinually now for two thousand years unveiling Him to the world. This inability to know more of God is due to our human nature. Our mind can grasp but so much. "Many things have I yet to tell you, but ye cannot bear them now," not now, but "When He, the Holy Ghost is come, He shall guide you to all truth." This is what Jesus Christ told His disciples on the eve of His departure, that they must not be eager to arrive to undue conclusions about spiritual and divine truth, for the Holy Spirit will guide us while we are able to follow the path that leads to fuller knowledge. He could have told them plenty, but they were unable to hold it as the word in the original text means. Divine revelation, we must realize, depends on the ability of our mind to grasp and make use of it. This makes it not only possible, but absolutely necessary to keep the doors open to grasp new light the Holy Spirit throws upon divine things. To claim that all is known, all is given in detail, is to violate the promise of the Saviour who said, "Greater works than these (these I am doing myself) ye shall do, because I go unto my Father." The greater work of the Gospel is not in the past but in the future. Development of the divine in us through Jesus Christ our Lord will achieve a more full and perfect knowledge of God. We see this in a certain degree now. We call this sainthood, but even this is still imperfect. It must grow. Like a grain of mustard seed, faith must develop as our faculties develop to know God and His nature whom to know is "life eternal". "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," continued the departing Saviour. Spiritual life is a growing thing.

We are well aware that the knowledge of God is still mixed with many superstitious and cruel ideas and primitive beliefs even in our Christian preaching and teaching. Think of the cruelties traced to God that have created the hell fires and future tortures that have been preached in the name of the Christian God! Preachers have taken the short cut to lead people to be good and frightened them to join the churches, forgetting the words of St. John of old, who made one of the truest and most fundamental statements ever made of God and His relation to human beings when he said, "Fear has torment (hell), but perfect love casts out fear." Perfect love only makes us better. Fear has no goodness in it; it does not develop Christian character. Fear is disease, how can a disease help people to be good? "The love of Christ constraineth us," said the Apostle Paul. We need to reform our idea about the Christian God and get rid of the pagan ideas that mar the perfect picture in Jesus Christ.

It is a fact of history that the preaching of a cruel God has inspired most of the cruelties and persecutions that have disgraced the very Gospel of His love. How could it be otherwise? How can faith in a cruel and angry God make kind and peaceful men? The idea of an angry God is the main theme of most of our modern revivalistic preaching. The real and final revelation of the Christian God has not been preached yet. The Fatherhood of God and His love for men is still mixed with many pagan and primitive ideas. If any revival of religion should come, certainly a revival of the Christian revelation of God must be at its roots that it may bring the desired fruit in our broken and confused human life and thinking. "God is love," wrote St. John long ago.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

COMPARATIVE RELIGIONS.
II. The Norse Religion.

The scene was a small town. There was great excitement. A certain minister had announced that he was going to preach on the "Sin of Christians Keeping the Heathen Festival of Easter." As our Church had been devoting special attention to Easter Music, as always, and had advertised the fact well, both services were well attended. The minister went on to describe every possible connection between the Spring Festivals of the Heathen and our own Queen of Seasons Bright.

The joke of it was that most of the things he said were true; that the very name of Easter came from the Norwegian goddess of Spring, Eostre; that she was the flower goddess, so that on her festival the heathen had strewed the land with flowers; that rabbits, symbols of abundant life, had drawn her chariot and that the giving of Easter eggs was done originally in her honor. The trouble was not so much in what she said as in what she left out.

For Mother Church has always had two types of thought in her midst. The one was the Puritan type that wishes to have the strictest interpretation to everything. The other I will call the Tolerant type, though in History they usually went under the name of the Catholic Party. Of course, we must be careful not to confuse this latter with either the Roman Church or the modern group which usually is associated with Ritualism.

The minister, of whom we were speaking, was a typical Puritan. The first time the group appeared in Church History was when they wished to make every Gentile become a Jew through the rite of circumcision. But St. Paul led the Tolerants and at the First Council of the Church, held in Jerusalem, it was decided that "We trouble not the Gentiles". In other words, the Tolerants won. They decided then that a Gentile need only be baptized in order to come into the Church.

Later on the question came up as to whether a person who, under persecution, had denied Christ, should be allowed to come to the Holy Communion. On this occasion the Puritans got so wrought up about it that they went off and formed a Church of their own, where they could be exclusive. Eventually, this got so exclusively run that it lost all its members. The Tolerants won the day. The next question was what should be done about Heathen Festivals and Customs. The Puritans said that Christians ought not to have anything at all to do with anything that would remind anyone of Heathenism. But the Tolerants said, 'Why not?" Especially did the Tolerants think that it would be a good plan to adopt the heathen feasts, if there was nothing inherently wrong with them. The Tolerants won the day, so that the Church took over the Spring Festival in honor of the Resurrection of Christ. People gave Easter eggs to children in the Church, just as they had always done. The difference was that instead of saying that they were to be thankful to many gods for the return of Spring, we were to be thankful to the One God for the Resurrection of the Master.

Not only did they take over the Easter feast, but they also took over a great number of other customs. The best known of these were the Christmas festivities that were taken over bodily from the Feast of Balder the Beautiful, that came at the same time. Such were the use of Holly, Mistletoe, the Yule Log, etc.

In Rome and Greece the festivals and customs were, naturally, taken over from the Greek and Roman mythology. But in Northern Europe, where our ancestors lived, they had an entirely different set of gods and customs. So that when the missionaries came there they naturally took over the customs and feasts from it. Just what this Northern mythology and religion was is the subject of our program this evening.

The Norse Religion is the only one which we shall discuss in these Programs, that is, what we call a dead religion. That is to say, that it is dead, because it now has no one that believes in it. Every now and then some one in Nazi Germany says that they ought to revive it, but we consider that they are only talking to see whether their jaws are still in good working order. In ancient times it was the religion of most of Northern Europe, beginning at the Rhine and extending through Germany, Norway, Denmark, and Sweden. It later was brought to France and England and to parts of Russia and Poland. But France, England, Russia and Poland had different religions originally that were much closer to Animism than the Norse Religion. As our ancestors were the English, who came as Angles, Saxons and Jutes from the German forests, it was the religion in which they believed before they were converted to Christianity. It has thus had a greater influence on English literature and art than any other religion save Christianity and possibly that of the Greeks and Romans.

Description of the Norse Religion.

According to the Norse Religion, the world was made by a number of gods who slew a giant. From his blood they made the ocean and rivers and lakes. From his teeth they made the cliffs, and from his hair the trees. The gods then went to live in a place called Walhalla. In this land the chief city was Asgard. The giants they sent to live in another place called Jotun-heim, whence they sent cold and snow to annoy the gods and men.

The gods were ruled over by Odin, or Wodin, the All Father, and Frigga, or Freya, his queen. It is interesting to note that Wednesday, Woden'sday, and Friday, Freya'sday, are called after these two. They were the father and mother all of the gods, and many were the stories told of them and their family. As examples, we shall tell two of these:

The first of these concerns Thor. His name, incidentally, gives us Thursday, Thor'sday. He was their war god. He once paid a visit with a friend to the home of the giants. There he was entertained and asked to prove his strength by three deeds. The first of these was to out-eat the giant's cook. This feat Loki, Thor's friend, tried but without success. The second was to drain the cup of the giant at one draught. This Thor tried, but, though he took three draughts, he could not empty it. The third feat was to run a race. This another of Thor's friends tried and was defeated. Thor was asked to wrestle with the giant's old nurse. This he tried, and nearly accomplished. As they were leaving the next morning they were told who their opponents had been. The eater was Fire, the racer had been Thought, the cup was attached to the ocean, but Thor had drunk so much that the ocean had gone down several inches. The old nurse was Old Age, whom no one can conquer.

The next story is of Baldur, or Tiw, as he was sometimes called. His name gives us Tiw's day or Tuesday of course. Baldur was called the Beautiful. His story was an attempt to explain winter and summer. He was the god of summer, innocence and light. One night he had a bad dream. He told Odin, his father, about it. Odin told his wife. So Baldur's mother sent out messengers to ask every stone, metal and wood not to hurt Baldur. All were asked and promised, except one wood that was so insignificant that it was overlooked. It was the mistletoe. When the gods heard of this they all began to throw things at him. For they were sure that nothing could hurt him. Baldur had a brother, Hodur, god of winter and of darkness as he was blind. Loki, god of evil, found out about the mistletoe and made a weapon of it. This he gave to Hodur who threw it at Baldur and killed him. So Winter kills Summer, and Night kills Day. So also we honor mistletoe at the Feast of Baldur, lest it again feel hurt by being overlooked. After a while Baldur was avenged and so came back to earth, symbolizing another day and another summer.

So much for the stories of the Norse religion. Now as to their worship. It was a glorification of war. Thor, though not the chief of the gods, was the favorite. The battle axe, or hammer was his symbol. Soldiers who died in battle were assured of everlasting feasting. So cruelty and fighting were the great characteristics of this religion.

The brightest spot in the Norse religion was the place they gave to womanhood with its honor. Freya, the Queen of Heaven, was goddess of love, but she, like a true Norse woman, rode into battle and fought like a man. Her chariot was drawn by cats, the emblem of petting.

Comparison With Christianity.

Unlike the Romans, the Norse peoples seldom, if ever, persecuted the Christians. This was not always understood as its worshippers, considering that stealing was the act of a warrior often carried away property from Christian churches and monasteries as well as from Christian homes. Thus the hammer of Thor was considered the great opponent of the Cross of Christ. Its symbol was a T, or a cross without its top piece. For many years the T and the Cross contended throughout Northern Europe.

Eating horse meat and drinking from

the skulls of their enemies were for the Norsemen like the Holy Communion was for Christians. But when the religion of Love was presented to them with the proof of the love of God as shown by the death of Christ on the Cross, little by little the Gospel won its way, until today the Norse Religion is entirely a think of history with its beauty and its horror. When we look back on it in its cruelty I think that me may breathe a Prayer of thankfulness that it is dead.

CHURCH INTELLIGENCE

THE DEAD SEA.

We quote the following from The Church and the Jews, a Quarterly Record of the East London Fund for the Jews, January, 1935, issue:

"From time immemorial the Dead Sea has been a synonym for all that was useless and unproductive, and the expression 'Dead Sea fruit' had denoted bitter disappointment, while travellers' tales had made it out to be a spot where the climate was unbearable and deadly, and where it was impossible for human beings to live.

"Now we know that the Dead Sea represents hope and hope fulfilled. The Dead Sea is, in fact, a thing of life, and today is pulsating with health and conferring benefits on thousands of human beings.

"The Dead Sea is, indeed, becoming a health resort beyond compare. The air contains more oxygen than elsewhere. The sun heals without scorching. No germ can live in the water of the Dead Sea, and to bathe therein is health-restoring, youth-renewing, life-giving.

"Approximately one-third larger than the lake of Geneva, its waters of a maximum depth of 1,300 feet, the Dead Sea has an ever-increasing mineral content, which is deposited by the inflowing Jordan and various streams and springs along its banks. The salts of the Dead Sea which are only now being made available for the world's use, are, beside common salt, magnesium chloride, calcium chloride, potassium chloride. Easily and cheaply obtained by water pumping and sun evaporation, the salts are transported by road and rail, via Jerusalem to the port of Haifa, in a manner simple and speedy. The monetary value of the vast quantities—thousands of millions of tons—of these salts contained in the small area of forty-seven miles by ten miles, makes the Dead Sea easily the most valuable spot in the world.

"This Dead Sea wealth, because so vast in amount and so easily obtained, is destined to play an ever more important role in the world's economics, as well as in the world's politics. In the world's militarism, it may even be! War calls for potash in particular, and potash exists in the Dead Sea in such quantity that 'if no other potash from any other source were used, the quantity existing in the Dead Sea would last the world (for normal needs) for over two thousand years'."

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A SERVICE OF PRAYER FOR THE CHURCH AND THE JEWS.

(Pubished by the Missionary Council of the Church Assembly, Westminster S. W. 1.)

I. An Act of Penitence.

For the centuries of cruelty and hardness of heart in Christian people towards the Jews, our Lord's peoples after the flesh.

Forgive us, we beseech Thee, O Lord.

For the persecution of soul and body meted out to the Jews today in Germany and other lands.

Forgive us, we beseech Thee, O Lord.

For words and deeds which have often made the name of Christian symbolic of oppression and hatred.

Forgive us, we beseech Thee, O Lord.

For racial arrogance and exclusiveness rampant among Christians in many lands, and showing itself in our own country and empire.

Forgive us, we beseech Thee, O Lord.

For the indifference which keeps us unconcerned in the presence of the agony of our brethren, for all easy judging of ourselves, and alertness to the faults of others.

Forgive us, we beseech Thee, O Lord.

II. An Act of Intercession.

Let us pray—

For the Jews of Germany and Eastern Europe subject to persecution and contempt.

We beseech Thee to hear us, good Lord.

For little children, Jews and Christians of Jewish ancestry, in the countries where they are persecuted in the schools.

We beseech Thee to hear us, good Lord.

For Jews and Christians of Jewish birth excluded from the universities and the professions, and for all who have taken refuge in our own and other lands.

We beseech Thee to hear us, good Lord.

For Jewish families, our fellow citizens, living in our own towns and in our parishes.

We beseech Thee to hear us, good Lord.

For all governments which have to deal with Jewish questions, and for the officers of the League of Nations, that they may have the will and courage to do what is right.

We beseech Thee to hear us, good Lord.

For the leaders of the Churches in Europe and America, that they may show forth the spirit of Christ in all their dealings with the Jews.

We beseech Thee to hear us, good Lord.

For the Jewish missions in our own and other countries, that their work may be blessed and prospered, and that they may be given the men and the money that they need.

We beseech Thee to hear us, good Lord.

For the Anglican bishop in Jerusalem, that he may be given grace and wisdom in his work.

We beseech Thee to hear us, good Lord.

III. An Act of Thanksgiving.

Let us thank God—

For the writings of the Hebrew prophets, for the Scriptures sacred alike to Jews and Christians, and for the Israel of God, the chosen people of His purpose.

We praise and bless Thee, O Lord.

For the coming of our Lord Jesus Christ to be the Saviour of all mankind.

We praise and bless Thee, O Lord.

For the willingness of many Jews to forgive the grievous wrongs which they have suffered, and for the generosity of the Jewish community throughout the world.

We praise and bless Thee, O Lord.

For the turning of many Jewish hearts to Jesus Christ, and for the numbers who have confessed Him in baptism.

We praise and bless Thee, O Lord.

Finally, let us praise God for the one Holy Catholic and Apostolic Church, the Body of Christ, the fulfilment of the ancient Israel of God, upon which are descended the promises—wherein is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, bond or free, but Christ is all and in all.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

The Jew and the Church.

The above Service of Prayer, which was intended for use during the Lenten period, is supplemented by a noteworthy and definite Call to Penitence and Prayer, which has been prepared by the Rev. William Paton. We are glad to note that this Call to Penitence has been reprinted in a number of Christian and Jewish missionary publications and would recommend it to all readers.

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CAROLINE STUCK DIES.

All friends of the Church in Alaska who remember Hudson Stuck or who know of his work wil lregret to learn of the sudden death of his sister, Caroline Stuck, aged 68, at her home in Heathfield, Sussex. For the past twenty-five years she had lived with a close friend, Miss Helen Smith. They went for a time as volunteer workers in a North African mission until ill health sent them home. Financial difficulties have made the later years increasingly difficult. All who have read Hudson Stuck's fine books on Alaskan life, which are even more noteworthy as the self-revealing record of a rare spirit, will be glad to know that the very slender royalties from their sale have helped a little to ease his sister's life.

* * *

ANNUAL SERVICES OF THE HUGUENOT SOCIETIES.

The Federation of Huguenot Societies will hold its annual congress on Saturday, May 11, at the Robert Treat Hotel, in Newark, N. J., and will have its annual service on May 12, at the French Church du Saint-Esprit, 239 East Sixty-first Street, New York City, at 4 P. M.

This congregation is the only one founded by the Huguenots in America, which has maintained the use of the French Language. Like most of the Huguenot congregations here and in England, it has become part of the Episcopal Church. It had an Episcopally ordained minister, Pierre Daille, as early as 1682.

The afternoon service will be held in English. The preacher will be the Rt. Rev. Frank Du Moulin. A tablet, erected to the memory of the Rev. A. V. Wittmeyer, rector of this church from 1879 to 1925, will be unveiled at that service.

Under the direction of Mr. K. Walton, Psalms in the ancient French manner will be sung by the choir.

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DISTINGUISHED VISITORS TO PARTICIPATE IN NEW JERSEY CELEBRATION.

Captain Sir Edward Colpoys Midwinter, K. B. E., C. B., C. M. G., D. S. O., and the Rev. Canon Stacy Waddy, D. D., both of London, England have arrived in the United States to participate in the celebration of the one hundred and fiftieth anniversary of the Episcopal Diocese of New Jersey. Both are officers of the S. P. G. (The Society for the Propagation of the Gospel in Foreign Parts), which is the oldest organization in the Church of England, which

sends missionaries to foreign fields.

Sir Edward Midwinter has been Controller of the Sudan Government office in London since 1925. During the World War he served in the Nile campaign, including the battle of Omdurman. From 1906 to 1925 he was General Manager of the Sudan Governmental Railways and Steamers, and from 1913 to 1925 he was a member of the Governor-General's Council.

A distinguished layman of the Church of England, Sir Edward is Secretary of Archives of the S. P. G., having in his care records of early missionary activities of that Church, including records of the early Church of England missions to the American Colonies.

Canon Waddy was formerly Archdeacon of Palestine and Chaplain of the Order of St. John. He is a member of the Missionary Council of the Church Assembly of the Church of England, and is Secretary of the S. P. G., which office accounts for his interest in the New Jersey anniversary celebration. The S. P. G. was founded in 1701 to meet the religious needs of English folk who had settled in the American Colonies, and in the West Indies, and most of the early parishes, including St. Mary's, Burlington, New Jersey, owe their origin to the efforts of the early S. P. G. Missionaries.

During their stay in the United States, both Sir Edward and Canon Waddy will address various bodies and organizations of the Episcopal Church, and on May 5, at ten o'clock, Sunday Morning, Eastern Daylight Saving Time, Sir Edward will make an address by radio, through the Episcopal Church of the Air, using the facilities of the Columbia Broadcasting System.

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SECOND PROVINCE HOLDS ANNUAL MEETING.

Under the leadership of the Rt. Rev. Charles K. Gilbert, D. D., its Chairman, the Social Service Commission of the Province of New York and New Jersey held its annual meeting at the House for Retreats and Conferences, at Bernardsville, New Jersey, April 24 to 26. The opening Quiet Hour, conducted by the Rev. Thomas A. Conover, was followed by a vital paper, "The Church's Part in Developing a Christian Social Order," presented by the Rev. Daniel A. McGregor, Ph. D., Executive Secretary, Department of Religious Education, National Council of the Episcopal Church.

The question of the Church's responsibility in a period of financial stringency for direct social service to her own members and members of other or no church affiliation was outlined in a paper by the Rev. C. Rankin Barnes, Executive Secretary, Department of Christian Social Service, National Council of the Episcopal Church. The discussants of this theme were Miss Marguerite Marsh, Executive Secretary, Church Mission of Help, Diocese of New York, and the Rev. Harold P. Kaulfuss of Trinity Church, Whitehall, New York.

The theme, "How Can Diocesan Social Service Departments Help Parish Clergy Find and Use Available Social Resources?" was discussed by the Rev. Floyd Van Keuren, D. D., Executive Secretary, Social Service Commisison, Diocese of New York, and the Rev. George W. Dawson, Canon Missioner of Social Service, Diocese of Newark. The Rev. Robert W. Searle, D. D., newly-appointed General Secretary of The Greater New York Federation of Churches, presented the subject, "Practical Methods of Cooperation With Other Religious Groups for Social Betterment."

Plans were laid for the social service conference which will be held in connection with the next meeting of the Synod of the Province, to be held within the Diocese of Newark at a date not as yet announced.

BELL NEEDED.

The little Mission of St. Peter's at Rincon, New Mexico, the Rev. Hunter Lewis, Missionary-in-Charge, feels that a bell would greatly aid its work.

Is there a friend anywhere who could supply this need?

About a year ago a S. O. S. call of "Pews Needed" was sent out through the Southern Churchman, at the request of this missionary. The Jewish Rabbi in El Paso answered immediately, and gave the pews.

The Rev. Hunter Lewis' address is St. James' Church, Mesilla Park, New Mexico.

GENERAL THEOLOGICAL SEMINARY COMMENCEMENT PROGRAM.

Dr. Clarence W. Mendell, Dean of Yale College, will deliver the address at the one hundred and fourteenth annual commencement exercises of the General Theological Seminary at the Seminary, Wednesday, May 22.

The Seminary commencement week program will open Monday evening, May 20, with the baccalaureate sermon, which will be preached by the Rt. Rev. William T. Manning, D. D., LL. D., D. C. L., Bishop of New York, in the Chapel of the Good Shepherd.

On Tuesday, May 21, the annual meeting, memorial service and luncheon of the Associate Alumni of the Seminary will be held. The Rev. C. Rankin Barnes, '15, Executive Secretary of the Social Service Department of the National Council, will be the speaker.

Among the classes which have already made arrangements for reunions are those of 1910 and 1915. The Class of 1910 will hold its twenty-fifth reunion, arrangements for which are being made by the Rev. Charles P. Otis, S. S. J. E., while the Rev. Gregory Mabry is in charge of arrangements for the twentieth reunion of the Class of 1915.

Charles D. Kean.

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ITINERARY OF ARCHBISHOP OF YORK DURING VISIT TO AMERICA.

Early in the winter, the Archbishop of York accepted my invitation to visit America next December and January and requested me to arrange in detail the itinerary which in my invitation had been proposed to him. During the past two years there had gone to the Archbishop from dioceses, parishes, universities and missionary organizations many requests for sermons, courses of lectures and student missions. He had been unable to accept these until they could be combined in a program of one month, the utmost for which could be arranged in his calendar for the winter.

I have received and submitted to the Archbishop many invitations from dioceses and educational institutions which he has had regretfully to decline because of the limited time for his visit. The schedule of his appointments now nearly complete will include the following:

December 7, 1935—Arrival.
December 8—Washington Cathedral.
December 9-12—College of Preachers, Washington, D. C.
December 14-16—Cathedral of St. John the Divine, Diocese of New York.
December 17-18—Harvard University, Cambridge, Mass.
December 19-23—Boston, Mass.
December 24-26—Providence, R. I.
December 27-January 1—Indianapolis, Ind., Student Volunteer Jubilee.
January 4-9—Diocese of Chicago and University of Chicago.
January 11—Sails from New York.

It is hoped that this schedule will leave sufficient time also for conferences with American representatives of the Conference on Faith and Order and the Universal Christian Council on Life and Work; also for public meetings in the interest of Church Unity in which the Archbishop is officially and personally concerned.

(Signed)
James DeWolf Perry,
Presiding Bishop.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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May 1, 1935.

To the Rectors of Parishes and the Presidents of Parish Organizations:

You will find enclosed a copy of the Program of the Sesquicentennial Celebration of the Diocese of Virginia, to be held on May 14, the day before the Council. We hope to have such an outpouring of our people from every parish as will make our Celebration a red letter day in our church life.

May we ask the cooperation of the rector and the presidents of parish organizations in every parish in announcing the Sesquicentennial Celebration and in arousing the interest of members of the congregation.

With your help we look for an enthusiastic and notable celebration.

Very sincerely yours,
The Sesquicentennial Committee,
G. MacLaren Brydon,
Secretary.

* * *

The Sesquicentennial Celebration of the Diocese of Virginia.
1785-1935.
Tuesday, May 14, 1935.

To be held in Old St. Paul's Church in King George County and at St. George's Church, Fredericksburg.

Services at St. Paul's Church, King George County:

11 A. M.—Morning Prayer and Address by the Rt. Rev. Arthur C. Thomson, D. D., Bishop of Southern Virginia.

Intermission for basket luncheon.

2 P. M.—Address on The Early History of the Diocese of Virginia, by the Rev. G. Maclaren Brydon, D. D., Historiographer of the Diocese.

Unveiling of Tablet in Memory of the Rev. Joseph Raphael Andrus, first Rector of St. Paul's Parish after its revival, and the first missionary of the Episcopal Church in Virginia to a foreign land.

Address—The Missionary Motive in the Life of the Church in Virginia by the Rt. Rev. Frederick D. Goodwin, D. D., Bishop Coadjutor of the Diocese.

Service at St. George's Church, Fredericksburg:

8 P. M.—Evening Prayer and Address, "The Challenge of the Future to the Church," by the Rev. Beverley D. Tucker, Jr., D. D., LL. D., Rector of St. Paul's Church, Richmond.

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St. Paul's Church (erected about 1766) is on the Potomac side of King George County about twenty-five miles east of Fredericksburg on Route No. 205. It is near the Naval Proving Grounds at Dahlgren. Cars coming by Fredericksburg should cross the Rappahannock River and turn east on Route No. 3. Turn left into Route 206.

It is hoped that pilgrimages of Church people from every part of the

Diocese will come to the Sesquicentennial Celebration. Those who come should bring basket luncheons. At moderate driving the trip to St. Paul's should not take more than three hours from any parish in the Diocese. The services at St. Paul's will be over by 4 P. M., and those who cannot stay to the evening service at St. George's Church in Fredericksburg, can reach their homes before dark. Delegates to the Council can reach Fredericksburg in ample time to register before the dinner hour.

There is another very interesting old Colonial Church on Route No. 3 between Fredericksburg and St. Paul's Church. This is Lamb's Creek Church, erected in 1769-70. It is about fourteen miles east of Fredericksburg on the left side of the highway. The road leading from the highway to the church will be plainly marked. All who come to the Sesquicentennial services are invited to stop for a few moments and see Lamb's Creek Church.

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Spring Meeting of the Valley Convocation Auxiliary.

The Woman's Auxiliary of the Valley Convocation will meet at Upperville, Thursday, May 23. It is hoped that every Branch of the Auxiliary, including, of course, Juniors and Little Helpers, will send a delegate and many visitors to this all-day meeting.

At ten o'clock there will be a celebration of the Holy Communion, followed by an address by Bishop Tucker. Other speakers will be Mrs. Barton, Mrs. Batcheller, Mrs. Welbourn, Mrs. Chambers, all Diocesan officers. After lunch Mrs. John E. Hill, President of the Woman's Auxiliary of Pennsylvania, will speak.

Anna K. Cummins.

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Notice.

The Convocation Day of the Woman's Auxiliary to the Piedmont Convocation will be held at St. George's Church, Clarendon, May 13.

K. S. Davison.

* * *

The Meaning of Lent.

At St. George's Church in Clarendon, this Lent has been so beyond the usual that it has caused some of us to think through what it has meant to us.

At the very beginning we were conscious of deep thought and planning, designed to make every detail of the Church's ministrations helpful in bringing home to us the meaning of Lent. The flowers were gone from the altar and the gleam of brass from the chancel. There were a cross and candlesticks of dark wood. The night Lenten services especially were like the church, ripped bare of distractions, concentrated on bringing us into real touch with God. There was no music, no lights in the church, except candles in the chancel, and an illuminated cross high overhead.

Some of the prayers were made by the rector out of his knowledge of our needs. Litanies and searching questions which we put to ourselves in silence on our knees, showed us definite ways in which we were really "miserable sinners". God began to show us to our discomfort what He wanted us to do about it. The reality and presence of Christ became more vivid to us, and the level of His life reduced us to penitence for our own.

To help us take into our hearts more deeply than words often can, the Passion of Christ, on Good Friday night our rector prepared for us a service of a kind new to most of us. With the church in darkness except for candles on the altar, and the lighted cross above, the rector followed the reading of passages from the Gospels by organ music, to help us think more clearly and feel more deeply something of the meaning of the Cross.

The contact with God and penitence and prayer which this Lent has brought, have laid a foundation upon which Christ can surely build to transform our lives and then to use us in changing the world.

Two Parishioners.

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PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

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Descendants of "Colony of New Sweden."

Swedish citizens of Philadelphia and vicinity, including American-born descendants of the early Swedes, who formed the Colony of New Sweden along the Delaware River before the arrival of the English, last Sunday took part in a Swedish Pilgrimage to historic St. James' Protestant Episcopal Church, one of the group of Swedish Churches founded by the early Swedish colonists, all of which subsequently became parishes of the Episcopal communion.

In connection with the Pilgrimage there was a commemorative service at four o'clock in the church, at which the Rev. Dr. Julius Lorimer, pastor of historic Zion Evangelical Lutheran Church, made a special address on "The Spiritual Heritage of the Swedish Colonists". Mr. Albert Duncan Yocum, President of the Swedish Colonial Society, made the address of welcome. The famous Swedish Vasa Chorus, under the direction of Mr. Valdemar Olsen rendered a special program in Swedish. The rector of St. James' Church, the Rev. William Roberts, the choir and members of the congregation of the parish also took part in the commemoration service.

Following the coming of the first group of the early Swedes to the Delaware River, one of their first acts was to build a church, the famous Old Swedes of Wilmington, Delaware. This was in 1639. As the Swedes extended their settlement further up the Delaware River, they founded a congregation at "Wiccacoe" in South Philadelphia, which they named Gloria Dei, worshipping in the Block House they had built to protect them from attacks by the Indians. This was in 1677 and in 1700 the present Gloria Dei was built alongside the old Block House. Subsequently St. James' Church was buitl in the district then and since known as "Kingsessing". Pushing up the Schuylkill River to the Upper Merion section in what is now known as Bridgeport, they erected in 1760 the present Christ Church, Upper Merion.

With the coming of the English colonists the English language largely superceded the Swedish, and the Swedish pastors in the succeeding years were frequently aided in their ministrations and in their church services by the clergy of the Church of England. A strong bond of friendship was formed between the Swedes and the English, and as the years passed, the Book of Common Prayer of the English Church and its services came into more general use and the Swedish language had virtually disappeared.

The Rev. Dr. Nicholas Collin was the last of the Swedish pastors to have oversight of "The United Swedish Lutheran Churches of Wiccacoe, Kingsessing and Upper Merion" as the three churches in Pennsylvania following the erection of the State of Delaware were known. During Dr. Collin's pastorate of forty-five years, he was assisted by a considerable number of clergy of the Episcopal Church in the Diocese of Pennsylvania, which had been organized in Philadelphia in historic Old Christ Church, 150 years ago next fall.

In 1931, following Dr. Collin's death, the congregations of the three Swedish Churches called the Rev. John Curtis Clay, a clergyman of the Protestant Episcopal Church, to be their rector. Eleven years later the United Swedish Churches became separate congregations of the Episcopal Church, and have continued as such since that time.

St. James, Kingsessing, which was the center for the Swedish Pilgrimage, became a parish of the Episcopal Church in 1843. In the past ninety-two years of its history as an Episcopal Church, St. James has had but five rectors. The Rev. C. S. Brinkle served from 1843 to 1848; the Rev. J. Brinton South from 1848 to 1856; the Rev. Charles Maison from 1857 to 1895; the Rev. S. Lord Gilberson from 1895 to 1930. The Rev. William Roberts, the present rector, took charge in 1930 following the death of Dr. Gilberson.

S. H. Warnock.

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NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D D., Suffragan

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Easter Pageant.

An Easter pageant, "The Story of the Resurrection" was given in St. John's Church, Yonkers, Sunday, April 28, at four o'clock. The pageant was written and directed by Mrs. George Arthur Smith. The pageant adhered as closely as possible to the Miracle and Mystery Plays characteristic of early Christian medieval time. Much of the Bible text was incorporated into the composition. The story covered the events which took place from Good Friday night to the time when Christ appeared to the Disciples on Easter.

* * *

Diocesan Meeting Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of the Diocese will be held on Tuesday, May 7, at the Cathedral of St. John the Divine. There will be a Corporate Communion at ten o'clock, at which the contents of the United Thank Offering boxes will be presented. This will be followed by the annual meeting in Synod Hall. In preparation for this annual meeting, many parishes will hold their own presentation services for the United Thank Offering.

* * *

Overcoming the War Habit.

The following paragraph entitled, "Overcoming the War Habit," is carried on the leaflet of the Church of the Transfiguration for Sunday, April 28:

"Remember that war is futile! No one gains by war. Everybody loses. The great World War is proof of this. Each nation that fought in the war lost more than it could have gained by complete victory. Killing and hating cannot destroy war. Only love and good will can do away with war. Let us begin at once to be practical peace makers. Let us begin at once to radiate peace and good will and love. Peace begins at home! Peace begins in the individual!"

E. F. K.

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WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

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For Use of Any Member of Parish.

The Woman's Auxiliary of the Church of the Epiphany, Dr. Z. B. Phillips, rector, has established the Z. B. Phillips Foundation, for the endowment of a bed or room in one of the local hospitals, for the use of any member of this parish, who is unable to pay for hospitalization when ill.

* * *

Annual Convention, Daughters of the King.

On April 25, in Easter Memorial Parish, Congress Heights town hall, the thirty-ninth annual convention of the

Daughters of the King of the diocese was held. Miss Janet Soper, of the National Council, was present and gave a sketch of the order since its founding. Mrs. Randolph Menefee, president of the diocesan organization, spoke on the future of the order. Holy Communion was conducted by the Rev. Clyde Brown and quiet hour was led by the Rev. John Robertson.

* * *

Good Friday Service for Department of Agriculture.

Bishop James E. Freeman was the speaker at a special Good Friday service, held in the auditorium of the Department of Agriculture, for employees and attaches of the department. The United States Department of Agriculture chorus, directed by Robert F. Freund, sang "The Seven Last Words", DuBois' sacred cantata. Good Friday services and cantatas also characterized the day's program at many of the city churches, including Epiphany Church, where Stainer's "Crucifixion" was sung, under the direction of Adolf Torovsky, organist and choir-leader.

Thos. F. Opie.

* * *

Cathedral to Receive Memorial Alms Basin.

A handsome silver and jeweled alms basin for use in Washington Cathedral at important religious services presented by Mrs. William S. Claiborne, of Chattanooga, Tenn., will be dedicated by the Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., LL. D., at evensong on Monday, May 6, at four o'clock. The gift is being made in memory of the donor's mother, Mrs. Violetta Claggett Marlow.

Mrs. Claiborne's husband, who served for many years as Archdeacon in Tennessee, was one of the leaders at DuBose Training School in Monteagle, where laymen are trained with a view to entering the ministry.

The date for the dedication was chosen because it is associated with events in the history of Mrs. Claiborne's family. She is a descendant of the Rt. Rev. Thomas John Claggett, First Bishop of Maryland, and First Bishop to be consecrated on American soil, who is buried in the Crypt of the Cathedral by action of General Convention of the Protestant Episcopal Church.

The beautiful alms basin has been made from silver and jewels belonging to Mrs. Claiborne and her deceased daughter.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Successful Pastoral Work.

One of the most notable pieces of pastoral work now being done in New England is carried on at the Cathedral of St. John, Providence, by the Rev. Arthur H. Beaty, the minister of the congregation. In a parish which, on account of extreme changes in the character of the neighborhood, was been doomed by practical prophets to waste away, Mr. Beaty, not yet two years in service there, is presenting record-breaking Confirmation classes and organizing church attendance in such surprising fashion that he is posting new figures on his bulletin after almost every major religious occasion.

It was upon the recommendation of the Rt. Rev. Granville Gaylord Bennett, auxiliary bishop of Rhode Island and lately resigned bishop of Duluth, under whom Mr. Beaty has labored for years, that the highly skilled pastor was called from that diocese in the summer of 1933.

His latest achievement is a Confirmation Class of seventy-three, exceeding in size any presented in the days when the parish was the religious home of many old families and every department was flourishing.

Upon request of your correspondent, Mr. Beaty explained his technique, in this way:

"Well, in the first place, it is work—calling nights as well as days. It is knowing the parish intimately and having a record of every one in the parish—if confirmed or not. Following up new people right away—getting their records and attaching them to the church by Confirmation, if possible.

"In Lent I make Confirmation my major work—call on prospects every week or oftener. It is surprising how luke-warm and indifferent people gradually come to the services and grow enthusiastic about the church.

"In other words, it is putting your time on the 'fringe' and making the 'fringe' into real church people. Many of the 'fringe' I missed last year and could not get, came to me this year and asked to be confirmed. Many of these I had to baptize first.

"Men and women make up the larger part of the class—I would say about forty—and I do not recognize a single name of a regular attendant before the present year. They are well prepared, too; come to services Sundays and week days during Lent and meet me at least once a week for instructions.

"I have a list now started for next year. I like this sort of work, but I do feel that unless we can keep adding a goodly number each year to the Cathedral congregation, we have no real future. Our pledges numbered 239 when I came and now we have 580—practically all new people." (Remember Mr. Beaty hasn't finished his second year here yet.)

"We had eighty-four at early service last Sunday, and an average of seventy-five during Lent, and I should think that half are new people. We started from scratch with three or four.

"The congregation did not get the class. The minister did.

"Lastly, it is not hard work—anyone can do it."

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Favor Legislation to Prevent Hasty Marriages.

The Diocesan Council in session on April 23, adopted resolutions urging the Illinois Legislature to enact legislation now before it requiring a three-day notice for the issuance of marriage licenses in the State.

The proposal now pending is aimed at so-called "marriage racketeers" and is proposed as a means of preventing hasty marriages, which so frequently result in divorces. Under terms of the proposal, a three-day notice would be required throughout the state for the issuance of a marriage license.

The resolutions before the Diocesan Council were offered by the Rev. Howard E. Ganster, rector of Christ Church, Waukegan, one of the favorite spots for "midnight" marriages by justices of the peace. The Rev. C. Carleton Story, rector of Mediator Church, Morgan Park, spoke strongly in favor of the measure.

* * *

Million Dollar Campaign Starts.

The Million-Dollar-Centennial Campaign of the Diocese of Chicago is under way. St. Mark's Church, Glen Ellyn, the Rev. Gowen C. Williams, rector, started the drive this week, seeking as its goal $15,000.

Grace Church, Oak Park, seeking $100,000, launched its part in the campaign on May 1, followed closely by St. Paul's-by-the-Lake, Roger's Park, on May 3. In rapid succession the more than one hundred parishes and missions which are joining in the drive, will begin their drives.

Plans now laid out call for completion of the campaign the first week in June. Some work will be done after that, but the major portion of the drive will have been finished

In his final word to the Diocese, Bishop Stewart stressed the importance of the partnership phase of the campaign, its relationship to the future work of the Diocese, and its significance from a centennial point of view.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Resolutions Adopted on the Resignation of Rev. Allyne C. Howell, D. D.

Whereas, Dr. A. C. Howell has been the rector of St. Stephen's Church for a period of more than twenty-five years; and,

Whereas, during this period the church's membership has increased from 156 to over 800, with a corresponding growth in power, dignity and influence, due almost entirely, we believe, to Dr. Howell's untiring efforts and to the charm and forcefulness of his personality; and,

Whereas, Dr. Howell, by reason of physical incapacity to continue to bear the ever-increasing burden, has been forced to tender his resignation, now, therefore, be it

Resolved:

That with the deepest regret we accept Dr. Howell's resignation, the same to be effective May 15, 1934.

That at the same time, we ourselves and for each and every member of the church, acknowledge and now express our appreciation for the splendid service he has rendered to this church and to this community; for his unselfish devotion to duty, coupled as it always has been, with a friendly and invigorating cheerfulness which made every contact a pleasurable companionship; for the magnificence of his sermons, reflecting as they did the application of the mind of a cultured scholar to the results of tireless research—sermons never to be forgotten, each one an individual masterpiece which left with every sincere listener thoughts to be preserved and cherished; and lastly and above all for the inspiring example of a true Christian life.

Further Resolved: That we say to Dr. Howell and to his family, Godspeed, good luck, peace and contentment, with the earnest hope that we may have from them the privilege of frequent visits and the joy of frequent reunions throughout the years to come.

The Vestry,
St. Stephen's Church.
Sewickley, Penn.

* * *

Procession to the Cross.

At the fifteenth community Three-Hour Service, held in St. Stephen's Episcopal Church, Wilkinsburg, on Good Friday, the congregation was so large as to test the seating capacity.

In the same church, on the evening of Easter Day, the Church School Festival was held. The Church was again crowded with the parents and their children. For the twelfth year, an eight-foot wooden cross, with niches in it, from base to top, was filled with two hundred and eight Lenten Mite Boxes. Beginning with the very youngest members of the Church School, and continuing throughout the grades, ending with the rector of the parish, there is a procession to the Cross, in which each box is placed. The sum-total of the contents of these boxes proved to be well above what was given on Easter Day, 1934. This wooden cross is erected in

the afternoon of Easter Day, in the chancel, and the interest in this plan of presenting the Mite-Box offering is as keen as ever. The boxes are distributed the Sunday before Ash Wednesday, and missionary stories, to maintain the interest, are told the whole school each Sunday in Lent.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

St. Paul's Method of Raising Funds.

I hereby enroll as an individual contributor to The Repair and Renovation Fund of St. Pauls Episcopal Church, Louisville, Ky., and agree to use my influence to extend our work among my friends and in my church.

( ) I will be one of thirty additional Pence Can Contributors to give to said Fund through my Pence Can 1c per meal for three years.

( ) I will be one of fifty to give to said Fund by adding 60c per month or 15c per Sunday to my yearly pledge for three years.

( ) I will be one of ten to give to said Fund $30 per year for three years.

Mark "X" opposite the Plan you select in effort to cooperate. Every member may share in the plan in some way.

A test of my sentiment and generosity. We will do it.

Sign here .....

Address .....

Sign and place your "sharing plan" on alms basin today. St. Paul's to be repaired and renovated for Easter.

The Federal Housing Administration is encouraging the renovation and modernization of churches and offers us a credit-plan whereby we can borrow up to $2,000, repaying the loan in installments over a period of three years.

The rector wishes this congregation to decide, by a rising vote, whether it wishes the vestry to request a loan to pay for urgent repairs that must be made at once. We will have to pay back the loan at the rate of $30 per month for three years.

This loan will enable us to

Repair roof	$ 225.00
Paint, repair plastering and put cap on pilaster, 2 coats wall paint in sanctuary, chancel, nave and 2 vestibules	808.40
	$1,033.40

Entire set of new bulbs throughout the church will be extra, while scaffolding is in position.

We can have our church put in first-class condition and dressed up for Easter if Church School, Woman's Guild, Altar Guild, and the men of the parish will put their shoulders to the plough and push hard and faithfully.

(1) We can finance the entire plan if thirty additional members of the congregation will take our Pence Cans at once and use them honestly and conscientiously, as per instructions, dropping one cent in the can every time they eat a meal and bring them in regularly every three months.

(2) If fifty members will give 60c a month additional to what they are now giving for the next three years.

(3) If ten members will give $30 each year for the next three years. The rector will give $30 for three years, provided the vestry will canvass and get ten other persons to give $30 annually for three years. This ought to be the easiest thing in the world to do, provided an earnest effort is made and real work done to find nine other $30 contributors annually for the next three years. (A vestryman to make a motion after this announcement is made by the rector on Sunday, March 24.)

(I move that the members of the congregation present, authorize the vestry to proceed with the repairs to the roof and painting the interior of the church, the sentiments of this congregation to be conveyed to the "called" meeting of the vestry to be held immediately following this service. A second to the motion to be made and rector to put the motion to the congregation.)

Those desiring to cooperate and to have a part in renovating and saving this church from tumbling down upon our heads are asked to accept either one of the three plans suggested.

Remember, we celebrate our centennial in 1938. Commence now to preserve your church and get it in shape for this glorious event.

Henry L. Durrant, Rector.

More than enough pledges were secured and placed on alms basin last Sunday before going to the "called" meeting of the vestry immediately following the service.

NEBRASKA.

Seventy-first Year Celebrated.

Brownell Hall, Omaha, the Episcopal Church Girls' School, celebrated the seventy-first year of its contribution to the educational life of the city on Wednesday. Miss Abba Bowen, the principal and the staff received guests from 3 to 5 P. M., and a very large number of alumnae from outside points as well as Omaha people met in the attractive grounds, where many fine old trees made a fitting setting for the event.

* * *

The work of the united organizations of Cathedral women in serving meals at the National Flower Show in Omaha recently resulted in approximately $1,500, which it is planned to apply on the Cathedral debt.

* * *

Street Car Strike Did Not Deter Church-goers.

What was expected to be a serious handicap to attendance on Easter Day in Omaha proved to have little effect on devout members. A strike of street car employees, so that no cars were available, was neutralized by the numerous "jitneys" and taxicabs and the "picking up" of church-goers by passing motorists. All churches in Omaha reported large numbers and successful Easter services. In one out-of-town church, St. Luke's, Plattsmouth, the choir has grown to the extent that it was necessary to resurrect a discarded pew from the basement and clean it up and put it into commission again.

Wm. J. H. Petter.

ATLANTA.

Former Dean to Visit Sewanee.

The Very Rev. Raimundo de Ovies, Dean of the Cathedral of St. Philip, Atlanta, will spend the first week in May at the University of the South, Sewanee, Tenn., meeting the students and holding conferences with them. Dean de Ovies was Chaplain at the University of the South before coming to Atlanta to become Dean of the Cathedral of St. Philip.

* * *

Annual Convention, Y. P. S. L.

Definite plans are being made for the Annual Diocesan Convention of the Young People's Service League, which will be held this year at the Pro-Cathedral of St. Philip, Atlanta, May 17-19. Robert M. Bandy, Diocesan President, has appointed Fred Kyle, Jr., President of the Cathedral Y. P. S. L., as General Chairman in charge of arrangements. Sub-committees have been appointed and are working toward a record attendance at the Convention.

UTAH.

Rt. Rev. A. W. Moulton, D. D., Bishop.

Cathedral to Be Restored.

You will be interested to learn that the Parishioners of St. Mark's Cathedral are starting out at once to restore the Cathedral, which was ruined by fire on March 31. The sanctuary and choir were a total loss and the plans for restoration include a new chancel in memory of Bishop Tuttle. There is no memorial to Bishop Tuttle in the Cathedral.

St. Mark's Cathedral was the first Gentile Church to be built in Utah and is one of the earliest churches in the West. In Utah it is the same age as the Mormon Tabernacle and twenty-five years older than the Mormon Temple. In point of continuous use for worship it is the oldest of all the churches, Mormon or Gentile.

It is the hope of the Utah communicants to restore St. Mark's in accordance with the original architectural plans, but to enrich it and make it a more modern building.

Arthur W. Moulton,
Bishop of Utah.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

The Communion Silver Service that was stolen from Christ Church, Valdosta, a few months ago, has been replaced and was dedicated on Easter Sunday by the vicar, the Rev. Armand T. Eyler.

Several members of the church contributed towards the purchase of the new service.

The Bread Box was given by Mrs. Carlos Griffin, in memory of her father, Ebenezer Milton Saundersfi 1853-1923.

* * *

On Easter Sunday afternoon the Rev. Armand T. Eyler, vicar of St. James' Church, Quitman, dedicated two chancel Prayer Books and a Hymnal, gifts from the Rev. James Wright, retired, who lives in Quitman.

A pair of seven branch candlelabra, the gift of Mrs. Everitt Young, was also dedicated.

* * *

At Calvary Church, Americus, the rector, the Ven. James B. Lawrence, D. D., asked for an Easter offering of $500. Four hundred and sixty-five dollars in cash was placed in the alms basin Easter Day and it is confidently expected that the other thirty-five will come in.

Julia St. Clair Moore.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Memorial Tablets.

Dedication service at Holyrood Church, April 28.

In the chancel, in memory of Ernest Sumner, sometime organist and Master of the Choristers. The gift of Choristers who served under his direction.

In the Parish House, in honor of Gustav Arnold Carstensen, Ph. D., D. D., rector and rector emeritus, the gift of a group of young men of the parish.

In memory of Stuart Crockett, D. D., D. C. L., L. H. D., the gift of Stuart Crockett Memorial Chapter, Daughters of the King.

In memory of Sidney Clinton Crane, Vestryman and Churchwarden, the gift of his widow.

(Continued on page 22.)

FAMILY DEPARTMENT

MAY.

1. SS. Philip and James (Wednesday).
5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day. (Monday.)
28. Rogation Day. (Tuesday.)
29. Rogation Day. (Wednesday.)
30. Ascension Day. (Thursday.)

* * *

COLLECT FOR SECOND SUNDAY AFTER EASTER.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

* * *

UPWARD.

Jesus, Thy Name is known afar,
Unfailing as the morning star
To guide the wond'ring tribes of men
Back to the heart of God again.

Thy way is known along the years
Unbroken through a vale of tears,
And forward still it leads the soul
Upward to a celestial goal.

And they who follow Thee are found
Wherever mortal woes abound,
For Thou art come, O Son of Man,
To save in love's eternal plan.

And they who scorn the upward way,
And they who wait another day
Must walk in darkness and alone,
And hear no voices but their own.

Lord, bid me follow Thee, I pray,
And by Thy Spirit led alway
I shall ascend the mountain road
That leads to liberty and God.

—Robert MacGowan.

* * *

Completing Christ's Victory.

We are accustomed to think of Easter in terms of victory. We celebrate with thanksgiving our Lord's "victory" over sin and death. But it is well to remember that the value of victory depends on its context. It is only in so far as it is the prelude to constructive action and a reconstructed life that it has permanent moral value.

It would be ungracious to cast doubts upon the reality and sincerity of the great Easter services of the Church, and there is no need to make any such suggestion. Multitudes of simple folk have taken part in such victory services and have felt the emotional thrill which they produce. A smaller number perhaps have grasped the mighty implications of the Resurrection story. But the rejoicing has been genuine enough, and even in those who are only on the fringes of the Church and who hold loosely to any convictions whatever, some indeterminate sense of victory has been aroused.

Can this sense of victory be made the starting-off point for what we call rather clumsily "constructive action in the sphere of morals" and what the Apostle calls with attractive simplicity "newness of life"?

St. Paul gives us a very definite hint as to how the victory of Christ can not only be turned to account but converted into a forward march. He was under no misapprehension as to the real meaning of victory. It did not mean for him any laying down of arms, any quiescent resting on "the finished work of Calvary." He was not so foolish as to confound victory with rest. To him it was only a jumping off place for a new kind of life, the door of which had been thrown open to him by his risen Lord. There is almost a touch of sternness, as if he feared the lassitude which victory often brings, in his words to the Christians of Colossae, "If ye then be risen with Christ"—if indeed you claim to share in your Lord's victory over sin and death—if indeed you have arisen and are not still buried as some appear to be—"Seek those things where Christ sitteth at the right hand of God." Thus only can His victory, so far as you are concerned, be consolidated in your life.

The warning is worth while. So long as the Incarnation at Bethlehem or the Sacrifice on Calvary or the Resurrection on the third day remain as events which, however much we believe them, we regard as external to ourselves, they have no power to change our lives. The victory that is inherent in this world process of redemption remains inoperative over the area which we represent. Christ has lived and died and triumphed so far as we are concerned—in vain.

So we turn back with sobered feelings, perhaps even with misgiving, to the victory celebrations in which we took part so happily on Easter Day. Did we realize that we were celebrating not the end of a battle but the beginning of a new campaign? Did we realize that the inaugural victory of the first Easter Day over the world's hopelessness and despair was only the prelude to the march of redeemed humanity against the forces of evil? Henceforth with sure conviction we must seek those things which are above, knowing that they alone possess ultimate value. The quality of life which shone in the life of Jesus still shines above the stars. The redeeming love which He brought to bear upon the world and which was slain and crucified still lives imperishably in the Person of the risen Christ. This is the unique and inextinguishable glory of the first Easter Day.

But this quality of life and this redeeming love in action has to be transmitted to the world in each succeeding generation. It can only be conveyed through those who have become so filled with the Christ-spirit that it would seem as if they had gone the self-same way as Christ Himself by dying unto sin and rising unto God. Christ's victory needs to be repeated over and over again in the personal experience of men and women through succeeding generations.

Then, and not till then, is the way open for the onward march, in our own day—or any other day—of the Church of Christ. It is when we have known "the power of His Resurrection" that we can begin to exploit His victory for the redemption of mankind.

This victory still remains to a large extent to be assimilated and to be made our own even after the Easter celebrations are over. The world is waiting for the fruits of Christ's victory to manifest themselves in a new order of peace and righteousness and joy and love. Are we holding up the final triumph of Christ because our own Easter is incomplete?—Canon Rogers, in Church of England Newspaper.

For the Southern Churchman.

FISHERMEN.

Leslie Savage.

Fishermen who long ago
Toiled on Galilee
Left their nets to follow One
Lover of men and sea.

Still, upon the lonely waves
Fisherfolk again
Find, in Him, companionship,
Friend of fishermen.

* * *

For the Southern Churchman.

"After Life's Fitful Fever."

Eunice Wingate Quimby.

Since it is reasonable to believe that our world is a universe of ultimate progress, the faith that makes Easter joyful should be more universally strong now than at Easter, 1934. Yet we all welcome reassurance. The beloved bishop of Massachusetts, Phillips Brooks, founded his comfort on belief in a loving Creator.

"You are a child of God whom He is training. You have a soul, which is your true value. You are to live forever. Know these truths. By them triumph over the sorrow that He cannot take away, and be consoled."

And he further comforts:

"The calm must come back to you not by the restored presence of your dead friend, but by the new presence of Christ, who brings with Him in His spiritual access the spiritual companionship of all of ours who have gone to Him."

When that pioneer English educator, Hannah More, was dying, one of those experiences occurred that strengthen our belief in heaven. Her face suddenly brightened; she tried to raise herself, and stretched out her arms, crying, "Patty, joy!" This dear sister had preceded her.

The word for paradise, to which Jesus and the penitent thief were going, meant a park or garden. Sometimes the visions on the boundary between the earthly and heavenly life are of green fields. One young girl exclaimed:

"Oh! the beautiful music! Do you hear it, mamma?"

"No, I do not hear it, Mildred."

"I'm not dreaming. It's real. And, oh! the light, the beautiful sunset colors, and in front is green grass—and there is a river—and some one, and he wants me to come."

Celia Thaxter, the Appledore poet, whose centenary occurs this year, wrote of her mother's last illness:

"She lies looking like an angel, talking and babbling of green fields."

Perhaps the author of the old hymn, "There is a land of pure delight," had known of other such visions when he wrote:

"Sweet fields beyond the swelling flood
Stand dressed in living green."

And again in the hymn, "On Jordan's Stormy Banks I stand,"

"Sweet fields arrayed in living green,
And rivers of delight."

Even in a recent magazine a modern poet coins the phrase, "Death's emerald garden."

Such regrettably infrequent intercourse with the spiritual world is tentatively explained in some lines by the human Scotch preacher and writer, George MacDonald.

"If gratitude our speech benumb,
And joy our laughter quell,
May not Eternity be dumb
For things too good to tell?"

A pastor recently affirmed his present

belief that there is more difference between the spiritual and material world than he used to think.

The two worlds of the caterpillar and butterfly are still suggestive symbols of the material and spiritual life. Wrinkles and whitening hair, dim eyes and stooping frame, are not decay alone. A chrysalis is forming, from which a new embodiment shall rise to fresh surroundings.

In one of George MacDonald's old Scotch stories, "Warlock o' Glenwarlock," he says the soul ought "to keep growing bigger and stronger every day, until it bursts its shell." One dying man experienced this when he said to his watching wife, "My house is getting too small for me, Mary."

In Browning's "Easter-Day," we find the thought that death is more real than life.

"From repose
We shall start up, at last awake
From life, that insane dream we take
For waking now, because it seems."

At the time of her mother's death the faith of Celia Thaxter was not very strong, for she writes, "I hope all things, I believe nothing." But later in life her mind was exactly reversed.

"Death seems such a different thing from what it used, such joy, such comfort; it is so sweet to look forward to... the beginning of a new and beautiful exitence when all your powers are renewed and you begin afresh to live with those you love. . . . It is nó dream, no fancy. I do not think it, I know it is true."

* * *

A ROAD SONG.

These to be thankful for: a friend,
A work to do, a way to wend,
And these, in which to take delight:
The wind that turns the poplars white.

Wonder and gleam of common things,
Sunlight upon a sea-gull's wings,
Odors of earth and dew-drenched lawns,
The pageantry of darks and dawns;

Blue vistas of a city street
At twilight, music, passing feet,
The thrill of Spring, half joy, half pain,
The deep voice of the Autumn rain.

Shall we not be content with these
Imperishable mysteries?
And jocund-hearted take our share
Of joy and pain and find life fair?

Wayfarers on a road, where we
Set forth each day right valiantly,
Expectant, dauntless, blithe, content,
To make the great experiment.

—Author Unknown.

* * *

"What's Dolly Doing Now?"

An energetic little girl of four lives next door to us. From morning until night Dolly is running, skipping or hopping about, brimming over with the vitality of perfect health. As her mother expresses it: "She's always into things!"

But alas! the penalty for this natural exuberance of physical energy is a series of spankings, scoldings and threats. So now this child is already showing defiance and a battling spirit as her defense. If not used against her mother, it is shown towards others.

When her mother spanks her and sends her out-of-doors to "be good, now", she goes to her little pup, and if he doesn't do her bidding at once, slaps his ears. Or, fresh from a battle with her mother, she may appear on the front sidewalk to strike with a stick, or her jump rope at some passer-by.

At a stranger's exclamation, she laughs in glee, and as the saying goes, "gets a kick out of it." All of her most valuable energy is being wasted. Even now, to the suggestion that she is a good girl, she defiantly explains she is a bad girl and proceeds to demonstrate the truth of her words.

Her reaction is no different from that of hundreds of other human beings who, without sufficient cause, get a "bad name" and afterwards live up to the reputation given them. At first, it is only a matter of misdirected energy. Fortunately, as far as little children are concerned, there's a remedy. Wise mothers will keep boys and girls busy at useful, harmless tasks.

My sister and I have enjoyed trying our own tactics with this little neighbor whose mother labels her as "unmanageable". The other day she espied the heavy wire door mat by our back steps and with a gleeful cry, ran and picked it up. Glancing back at us triumphantly, she called out, "I'se going to take it home," and started trotting down the driveway. Hearing no threat or admonition called after her, she paused at the front walk and looked back again.

To her surprise, my sister exclaimed: "My, what a big strong girl Dolly is!"

"Yes," I answered, "she can lift that heavy mat and carry it down the walk. I wonder if she can carry it all the way back and put it right by the steps exactly where it was before!"

She listened, considered a moment and then gravely marched back and replaced the mat where it belonged. We praised her and she scampered off, without having been scolded for "doing something." And it's this matter of "doing something" which requires ingenuity and patience on the part of mothers.

But how much better to spend a few minutes each day, planning little tasks or pleasing occupations, than to spend them punishing a lively youngster for inventing tasks of which you disapprove. Most little "Dollys" are happy when they are busy, and when they are busy in a worth-while way, they are good.

There is a pamphlet published by the Office of Education, Washington, D. C., called, "Some Educational Activities for the Young Child in the Home." It costs only five cents but it must be paid for in coin. Stamps are not accepted. Mothers of little children are advised to send for this pamphlet and to read it carefully.

Energetic boys and girls are eager to show what they can do. The earlier they are given opportunities to do things that are useful, the surer they will be to find continued satisfaction in worth-while activities.—Theodora Brownfield, in National Kindergarten Association Release.

* * *

God With Us.

God has not forsaken us; but we need not expect Him to appear suddenly in rending heavens and flowing mountains. He has been with us historically in the Person of Jesus; He remains with us spiritually through the enduring influence of Christ, the Prince of Peace and God of Love. He does not force Himself on us; we may ignore Him if we wish, but we ignore Him at our peril. According as we hearken to the words of Jesus, and yield our unruly spirits to His guidance, will we succeed in beating our swords into ploughshares and our spears into pruning-hooks. Those individuals and nations who ignore or flaunt Him, whose souls are not upright, will most surely collapse. It is quite certain that the next quarter-century will witness either the spiritual rise or the spiritual and material downfall of the peoples of the world. The issue lies in our hands.—Rev. H. R. Hunt.

* * *

His Priority in Love.

He puts Himself alongside the dearest relationships of earth, and says, in unforgettable words, "You must hate all these, or you cannot be a disciple of Mine." The force is upon the word "My." Thy word "hate" is a relative word, it is not absolute. It cannot be that Christ contradicts Himself. He tell us that we are to honor our father and mother. He cannot mean that we are to hate them while we honor them. When He said He was going to send fire on earth, and cause divisions amongst men, and set father against son, what was the reason of it? Because the fire of a great love would come into the heart, a love that would be brighter and more glorious than the most fervid earthly affection.—W. Y. Fullerton.

* * *

Anchors That Hold.

The writer knew a manufacturer of anchors and chains, who was exceedingly proud of a large photograph in one of his rooms, representing a ship riding at anchor in a tremendous storm. Some twenty vessels on that fatal day parted with their anchor and made shipwreck; whilst the anchor forged by my friend bore triumphantly all the stress of the terrible tempest. Thus the Apostle gloried in the firmness and victory of the much-tried Thessalonians. The anchor held. One of the actors in the French Revolution, who was asked what he did during several awful weeks of peril, replied, "I lived". Sometimes it is just enough to live. Let us hold confidently by the great truths, promises and hopes of our faith, and they will not fail us in the great crises of life and death.—W. L. Watkinson.

* * *

AN ANCIENT COLLECT (A. D. 440).

Bless all who worship Thee, from the rising of the sun unto the going down of the same. Of Thy goodness, give us; with Thy love, inspire us; by Thy Spirit, guide us; by Thy power, protect us; in Thy mercy, receive us now and always.

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FOR THE CHILDREN

For the Southern Churchman.

SINGING FOR GOD.

Magda Brandon.

The little birds are singing
High up in the trees,
But I cannot see them
Through the many leaves.

I wonder little birdies
If me, you cannot see,
For leaves that come between us
Must hide me, too, you see.

Then you, your song are singing,
Not knowing I am here,
But God, who made you, sees you;
It's Him you're singing there.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XVII.

M. L. G.

"Look, Aunt Mollie, violets!"

"Lovely, Winnie! What could be sweeter—" Aunt Mollie put her face down to the fragrant handful Winnie carried, for a good whiff.

"I wish Miss Sarah had told me to draw flowers instead of books and jars."

"No, child, she was quite right. Straight lines and planes first, then will come the curves and the concave surfaces. Lots of time for that. Put them in a low bowl—this green glass one will do, just the color of the stems."

"I wish Claire could see them," said Winnie, as she arranged the violets. "They'll be all gone before she comes. Is there any way to send violets to a person, Aunt Mollie?"

"Let's see. We could use the tin ginger-box Mrs. Innis left—scrub all the ginger smell away first! Then a little moss and damp newspaper. I'm sure we could do it by gathering them just before train-time and so give them a quick start."

"I'll get the ginger-box right now' Aunt Cindy will help me get it clean and fresh. Then I'll pick them—purple ones and white, too, and I know David can drive Frank again, if Uncle Danger still feels bad."

"Where is David, Winnie? I hope not hiding away somewhere. I have seen him only at dinner."

"I think he is—you know, Aunt Mollie, 'barrassed about not going to school. He's been out in the barn, in the hay-loft. He told me when I came back."

"Well, I hope Brother Kent will see to having that child's rights upheld. The very idea! Doubting David's word, I never in my life—wait, Kent, honey, don't roll over that way, you'll have that arm broken again."

"Father has gone to see Dr. Blackburn now. He believes David, so Dr. Blackburn soon will." And Winnie went contentedly to get the ginger-box.

A little later David crossed the yard from the barn, with Roy and Noel at his heels. The three had had a romp, and David felt less nervous than he had all day. Seeing the carriage turn into the driveway he ran to meet it. Roy and Noel, delighted at a beginning again of activity, ran bounding and barking at his side.

"Well, what's this, the animal fair?" cried Father, as he stopped Frank so that David might climb in.

"Was it all right, Father?"

"Entirely all right, my son. Your good conduct and record have stood you in good stead in this crisis. Dr. Blackburn was very ready to believe that my estimate of you is a true one."

"That must be because he knows you're true," David said, "for he didn't treat me differently from the other three last week."

"And he can't now, David, unless in some way we can find how the little book—they call such things 'ponies'—came to be in your desk. Have you told me all you know about that?"

For the first time David was silent. They had reached the house, and now Philip rushed out.

"Father, they's violets for Claire, to go—and can I go too?"

"What, Phil, all the way to Claire?"

"Violets all the way, but me just to the twain to help David put 'em on. Wight on the engine!"

"Run in the house a moment, son. Lots of time before we need meet the down train, if Winnie has some scheme of sending violets to Claire. I'll see about it later. Well, David?"

"Father—I don't know what to say."

"What you say to me, son, is confidential if you wish it to be."

"I can say I had never had it in my hands before—that's true. And the night you came I told you I had no idea how it came there—that was true then. But now—there's an idea come into my head—but I'd rather be suspended all over again than tell Dr. Blackburn!"

"It is a fact, son, that to protect another in a wrong may be hurting instead of helping him."

"Another?" David said in a low voice.

"Haven't I guessed it? Somebody put it there."

"Well, Father, I can't tell on him, I just can't! If it's wrong, I'm sorry—"

"I'm not going to urge you to. It must be only a suspicion. Let's forget it for now. It is true you must stay out of school this week since you cannot explain the matter. But keep up your work, and we'll have some good drives together. Your own self-respect is the thing you mustn't lose. Now let's find out what's this notion of Philip's about violets on the engine."

David and Philip were soon driving to the village; to the post-office first to have the box weighed and stamped, then on to the station.

"Will you take it wight to the engine-man, David? An' say, 'Here, engine-man, here is violets for Claire'?"

"Oh, no, goosie. Mr. Acres will hand it to the man in the mail coach for me."

"I'd wather climb wight on the engine and say to the engine-man, 'Engine-man, dese is—' "

David's thought drifted from Philip's chatter and went, as they had done so often in these days, back to his school trouble. Quite suddenly as he lounged in the hay-loft, trying to read, something that he had seen two or three weeks before, had flashed into his mind. Four of his school-fellows at recess were in a group under a large oak tree at some distance from the school; seeing them there David had run up to ask if they would join in a game of prisoner's base.

"No, go 'way, David, we're studying, can't you see?" grumbled Bill Donnell.

"Oh, come, on, we won't have enough big boys unless you do," David had urged.

"I say let's go," spoke up Hamilton Brist; "we've done enough—no need to work too hard, now."

"Hush!" Jim Engle said, scowling. "Hush up, Ham. Here, I'll collect all the books and take them back to the school; you boys go on, start the game. I'll join you."

Jim had quickly gathered the books, and in thinking of it in the hay-loft, David remembered, along with the familiar "Caesar's Gallic Wars", some little paper books. His unsuspecting thought had made no note of it, only the seeing part of his mind kept the memory until this morning. Bill, Hamilton and Jim—these were the three boys in whose desks, along with his own, the little books had been found!

One boy, David remembered, had not spoken, Pat Donovan. But Pat had not joined in the game, either. When they reached the impatient boys on the playground, Pat said he did not feel well, he would just sit and watch. Pat had entered the school only after the Christmas holidays. He was the son of the manager of the new knitting-mill on the edge of the village. He worked very hard on his lessons, but with the handicap of his late entrance it was hard for him to keep up. David had heard Mr. Price suggest to him that he drop back into first-year Latin, but Pat had answered quickly, "Oh, no, Mr. Price, I must keep up. Dad and Mama, they want me to get on, and go to College—and I'm fiffiteen now. I'll work hard—try me a while yet!" And Mr. Price said, "Well, Pat, if your work improves."

All this came back to David, and made him twist uncomfortably. Poor Pat, who tried so hard! Father had said there might be harm in shielding him. And David thought, with a quick feeling of indignation, "He's letting me suffer all right!" But only to go back to his first thought, "Maybe it just seems to me that it is Pat. Anyhow, I can't tell on him, and that's all."

* * *

A Bag of Gold.

Founded on Fact.

Joseph was going back to his sleeping quarters in the compound of the big rubber plantation, on which he worked. He was a fine, honest Kaffir boy, a member of a tribe in South Africa, very different from the usual lot of them, for Joseph was a true Christian.

As he hurried along to the place where he slept, Joseph stubbed his toe against something hard, lying on the soft, muddy path. Stooping down to rub his foot, he saw a small canvas bag. He gave a low whistle of surprise when he found it full of gold coins. It was too late to tell about it that night, and indeed the boy was so bewildered at the sight of so much money that he felt he must think what was best to do about it.

Hiding it carefully in his clothes, he went to his bed and was glad to find most of his room companions asleep. Only his chum Paul was waiting for him, and Joseph could trust him. Paul was not yet a Christian, but Joseph had many hopes of him. In the darkness he showed him his find.

"Say, Joe, you're lucky, what will you do with all that?"

Together they softly counted sixty golden English sovereigns, being careful to make no sound at all.

"I must find the owner first thing in the morning," said Joseph.

"If I were you I'd take the money you honestly found and run away to your old mother in Natal. Of course there's danger, but you can lie low and they can't catch you for theft, for you just found the stuff. I'll never tell—you know that."

"I know it, Paul, but that's not the way a Christian acts. I must give it back."

Paul argued awhile, and then went to sleep, but Joseph dared not follow his example, he was too frightened.

Next morning all the men in the compound were excited because the overseer had lost a bag containing a large part of the workers' wages, and being afraid of losing his job he did not want to tell about his own carelessness. What a relief it was to every one when Joseph was able to save them from suspicion and punishment. He hoped that the bag had contained just the sixty coins, and that none had been taken before he found it. There were plenty of men who would do this, being afraid to steal more for fear of being caught.

When the money in the bag was counted and they found that it was all there, the overseer allowed Joseph to go, but without a word of approval. Paul, however, took care to tell others about his friend, and somehow the head of the rubber company heard about Joseph's honesty.

"Something new among Kaffirs," he said. "I must watch this boy, for there are not many like him."

Some time after Joseph was told to go with the old bank messenger on his daily journeys, and probably some day he may get his job, which is much better paid. At any rate he feels very proud and pleased that he is being trusted by his chief, and most of all that he has not displeased his Lord and Master.—S. S. Times.

* * *

For the Southern Churchman.

OUT AT LAST.

Maria Brandon.

A chicken cried, "I'm out at last!"
Then out he fell, he jumped so fast.
"I'm glad I'm out of egg alive;
I pecked for hours to arrive.
I'm glad I pecked and did so well,
That egg-shell broke, and out I fell,
Or I would have no tale to tell—
I'm out at last and all is well.

Dissatisfied.

A chicken ran away to play
On the pond with baby ducks, one day;
His frightened mother clucked to him—
"My darling child, you cannot swim;
Your feet are not like theirs—come here—
Or you will drown," she clucked in fear.
The chicken sighed, "That's just my luck;
Why couldn't I have been born a duck?"

* * *

The Best Dog Team.

A football came twirling through the air. Walook caught it in his hands, tucked it under his arm, and began to run. He had only gone a few steps when Toorack caught his knees. Flop-flop Walook went, down into the snow. Up he got, laughing, and ran off in the gray twilight to kick the ball to Toorack.

Just as Walook tossed the ball in the air to kick it, some one called, "Toorack! Toorack!"

In one of the snow igloos a little girl stood. "Toorack," she called, "you can't play football all the time."

Toorack ran off towards his igloo and Walook followed him. "Tomorrow, you start with father to trap white fox," his sister said when they reached the igloo. "Before you go, mother needs more ice."

"I'll get it," Toorack said. He began to harness the dogs to the large sled that stood by the igloo. "Can you come, too?" he asked Walook.

"I'll help," Walook helped put the leather harness on the dogs.

Soon they were off. "See how these dogs can run," called Toorack. "They are the swiftest dogs in the village."

"Oh, no they aren't," said Walook, as he ran beside the sled. "My father's dogs are the swiftest."

Toorack pulled his dogs up beside the piles of ice that were cut from the lagoon, ready to be hauled away. "This is our pile," he said, as he began to drag the big blocks of ice to his sled. Walook helped him.

"Well," Toorack looked at his friend. "You're wrong. My father's dogs are the fastest. Didn't the white doctor choose my father's dogs to take the long trip out on the tundra? And didn't the doctor make the trip swiftly?"

"Yes," Walook stopped pushing and lifting the block of ice toward the sled. "But doesn't my father take his dogs and travel many days to the south to get our mail? Doesn't he take the letters the people write? Doesn't he bring packages of gifts back to the Eskimos?" Walook laughed. "So you see, his dogs must be the swiftest and best. It is the big chief at Washington who thinks his dogs are best and asks him to carry the mail."

Toorack shook his head. "He does not always use the same dogs. My father's are the best."

Walook had no answer; he turned and ran away.

Sliding the ice on to his sled was not nearly so much fun for Toorack without Walook. He wished he had not said his father's dogs were best. When his sled was piled high with ice he hurried back to the igloo, hoping he would see Walook. But Walook had disappeared.

Toorack was so busy helping his father pack the two sleds they were to take on the trip across the tundra that he did not have time to run to Walook's igloo and talk with him.

Early the next morning, when it was time to start, Toorack looked for Walook, but Walook did not come until Toorack had cracked his whip and had started off ahead of his father. Then he saw Walook standing beside the entrance to his igloo. As Toorack went by, Walook shouted, "My father's dogs are best."

And Toorack turned and called over his shoulder, "Wait and see. My father's dogs are best."

All morning long they traveled. At noon they stopped to eat and to feed the dogs chunks of meat. Then Toorack's father said, "The igloo where we shall live is just a few miles ahead on the tundra. I shall turn aside here to see if there is a fox in the first trap. You go ahead and wait for me."

Toorack was proud that his father would let him go ahead alone. He shouted to his dogs and set off. As he stood on the runners of the sled and bumped over the uneven tundra he thought, "I should not have shouted back to Walook. His father's dogs are also swift. They could not carry the mail were they slow."

The air had been clear, but now Toorack was surprised to feel snow in his face. He looked up at the great, gray sky. He could not see the stars shining. Snow was coming.

Suddenly the sled struck a great bump in the tundra. Toorack, who had been gazing at the sky, did not see it coming. As the sled went over the hole Toorack was bumped off. He came down onto the tundra, head first. His head cracked against the ice, and he lay there stunned. The dogs ran on. Many minutes later, Toorack sat up and held his hands to his head. How it hurt! And how it was snowing!

He stood up and tried to walk in the tracks of the dogs and the sled. His feet were so heavy he could not lift them high. He dragged along. The gray winter day was fading. Soon it would be night. There would be no stars. But Toorack knew he must keep on walking. He made his feet take step after step.

At last he stumbled and fell headlong. He lay there without trying to get up. Then he heard dogs barking, and he saw dogs flash by him. He heard a voice calling them to step, and he heard footsteps coming back. But he could not sit up. Some one's arm lifted him up, and then some one's voice said, "Toorack!"

Toorack opened his eyes. It was Suvlu, Walook's father. He heard Suvlu say, "I am late with the mail and I should go on. But first I must take Toorack to his father." He laughed. "My dogs are swift. The extra hours will not count against my record."

He picked Toorack up in his arms, and carried him to his sled. Gently he laid him on top of the furs packed over the mail. He called to his dogs, "Swiftly now."

Then Toorack closed his eyes and he thought he had not had them closed a minute before he heard his own dogs barking and his father's voice.

"I found him on the trail," Suvlu said as he watched Toorack's father lift him from the sled. "He is safe. And now I must go on with the mail."

Early the next morning, Toorack's father turned back toward Barrow. Toorack lay quietly, bundled in furs, on the sled. His head still hurt.

That night, when he lay in his own reindeerskin bed, glad to be at home, Walook came to see him.

Walook came slowly over to his bed and sat down on the floor beside him.

Toorack took his hand. "Walook," he said, "I think your father's dogs are the fastest."

"No, no," cried Walook.

"Yes, they are," said Toorack. "If they had not been the swiftest, he would have had to leave me lying by the trail. For the mail cannot be late. Because his dogs are swift, I did not freeze."

Walook laughed. "It does not matter," he said, "whose dogs are swiftest, if you are still my friend."

Toorack laughed, too. "I am," he said. "When tomorrow comes, my head will feel better and we shall play football."

"Yes," said Walook. "It is my turn to kick."—Dorothy Jastram, in Alabama Christian Advocate.

* * *

JENNY WREN.

Here's little Jenny all so sweet,
In natty suit of brown;
She's quite a social figure
In the whirl of Feather Town.

Her home is all a home should be;
A model nest—but then,
You'd never find it otherwise
With little Jenny Wren.

Serene and stout, she hops about,
A worthy little birdie,
And if her children favor her
They should be plump and sturdy.

Her eyes are clear and quick and bright,
Her neatness an obsession,
For nothing's ever out of place
With Jenny in possession.

—Our Dumb Animals.

* * *

A painter called upon a fellow artist; finding he was out, he asked for a pencil and paper and left a picture. When his friend returned, he said, "Rubens has been here; none but he could have drawn such a picture." John the Baptist, when he heard what Jesus was doing, knew that He must be "He that should come."—The Sunday School Chronicle.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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DEATHS

MISS POLLY CARY RANDOLPH.

After a long and beautiful life, suddenly, on January 31st, POLLY CARY RANDOLPH was called to that higher life—that life eternal, where God's "peace which passeth all understanding" shall be hers forever.

The memory of that life, rendering faithful, loyal service at all times to the Master, whom she loved so dearly, will always be—not only an inspiration, but also a blessing to those of us who are left and who miss her so sadly.

With grateful hearts the members of the Leper Society of Christ Church, Millwood, desire to express their love and appreciation, and their belief that such a life cannot die—it will live always in our midst.

"Blessed are the dead who die in the Lord: their works do follow them."

HATTIE N. GILPIN,
AGNES R. PAGE.

WALTER B. FERGUSON.

Resolutions.

WALTER B. FERGUSON, Junior Warden of this Church, and a faithful and loyal member of the Vestry and the Church, departed this life on the 11th day of April, 1935.

Mr. Ferguson was, from boyhood, a member of, and active in the work of the Church, and otherwise contributed generously and unostentatiously thereto. He was a member of the Executive Committee of the diocese, and has, from time to time, been appointed on important committees representing the diocese in the National Councils.

He was gentle by nature, and a man of sound judgment and strong convictions. He rendered able and faithful service to the Church, the city and community.

We are convinced that he earned the plaudit "Well done good and faithful servant".

We will sorely miss his presence, his influence, able counsel and sound advice, yet he has, by his life and example, left with us an inheritance, for which we thank God.

Now therefore, be it resolved by the Vestry of St. Paul's Protestant Episcopal Church of Suffolk, Virginia, that our sympathy be and hereby is extended to the bereaved ones in their great loss. May God comfort them in their sorrow.

And be it resolved further, that a copy hereof be sent to his widow, a copy to his sister and brother, a copy be spread upon the records of this Vestry, and a copy be published in The Southern Churchman.

Faithfully and sincerely,
VESTRY OF ST. PAUL'S P. E. CHURCH.
By W. E. HINES,
S. M. LAWRENCE,
L. W. WHITE,
Committee.

Suffolk, Virginia,
April 26, 1935.

CHURCH INTELLIGENCE.

(Continued from page 17.)

In memory of William Oliver Embury, Founder-Rector, the gift of his classmate and successor in office, the Rev. Gustav Arnold Carstensen.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

Expansion. Gifts. Services.

Lenten services were about the same as usual. Inclement weather interfered frequently.

The Discipleship pamphlets were used by many as the basis for Lenten talks; some stressed evangelical preaching, some Bible study, some Henry VIII.

The Okolona Industrial School (colored) is rejoicing in a new brick classroom building. They also appreciated very highly the gift of a complete communion set of silver and linens from the New York Auxiliary. They were used for the first time Easter. Combination hymnals and prayer books were given the school recently by the Bishop White Society. The school observes the Church year whole-heartedly. During Lent, in addition to the regular services the students held their own daily Lenten devotions.

The Rev. R. E. MacBlaine, of St. George's, Clarksdale, had a daily sermon in the local paper.

The rector at Aberdeen, C. G. Hamilton, spoke in thirty schools in Monroe County during Lent. He is the first Episcopalian to ever speak in these thirty places.

New prayer books have been given to St. Paul's, Corinth; Our Saviour, Iuka, and Grace, Okolona. They had been using the old prayer book.

A beautiful altar set of cross, candles and vases has been added at All Saints, Tupelo.

The TVA development is still bringing new members to Corinth and Iuka Churches.

Nativity, Greenwood, is continually adding new memorials.

Dr. Capers and Bishop Green both were Lenten speakers in Memphis for a week.

Easter services were well attended everywhere. Your correspondent held five services and assisted in two others, traveling 165 miles.

St. John's, Aberdeen, has organized an organ guild as a step towards getting a new pipe organ.

The day of prayer for each minister brought a sense of deepened fellowship.

Union Friday services at West Point, Amory, Aberdeen, and other places show the increasing observance of the day among all denominations. Greenwood closed schools and stores for the service.

C. H. G.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Plans For Daily Vacation Church Schools.

Formal announcement was made by the Ven. Leonard P. Hagger, Archdeacon of the Diocese, of the 1935 Daily Vacation Church School plans of the Diocesan Department of Religious Education. Archdeacon Hagger is the Chairman of the Committee responsible for the Schools, and states that last year more than forty such Schools were conducted in the diocese. The response to the Manual prepared by the Committee last year, "The Story of Worship", was so enthusiastic as to lead the Committee to prepare another Manual along a similar plan for 1935. In one way this year's Manual, "The Master's Way", is a sequel to the 1934 book, as "The Story of Worship" was drawn from the Old Testament, and the 1935 Manual deals with the earthly life of Jesus. It can, however, be used independently.

The material is arranged to meet the needs of a School operating from two to three hours a day over a period of ten days, but can be used in other ways. The 1934 and 1935 Manuals may also be used together to provide a four-weeks' School. The main plan in both Manuals is the provision of dramatized Bible scenes, and the daily program consists of worship, note-book, hymn practice, rehearsal for the next day's scene, manual work (for which explicit directions and helps are given), and recreation. The material is suitable for all children eight years of age and over.

Archdeacon Hagger states that the Committee is prepared to arrange for demonstrations of the Vacation School in different parts of the diocese if requests are made for such demonstrations. The other members of the Committee are Miss Elizabeth S. Thomas, Diocesan Director of Religious Education; the Rev. L. E. Midworth of Trenton; the Rev. C. C. Jatho of Royal Oak; the Rev. Edward Green of Tecumseh; the Rev. A. E. DuPlan of Port Huron; the Rev. Van F. Garrett of Flint, and the Rev. Harold McCausland of Bay City.

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The Rev. H. Ralph Higgins, rector of St. Mark's Church, Grand Rapids, returned to St. Paul's Cathedral, Detroit, as preacher on the morning of April 28, for the first time since his resignation in November, 1933, to take his present rectorate. Mr. Higgins came to St. Paul's as Senior Curate in 1930 with the Very Rev. Kirk B. O'Ferrall, D. D., Dean of the Cathedral.

Personal Notes

The Rev. W. S. Turner, Canon of the Cathedral of St. Philip, Atlanta, and rector of the Church of Our Saviour, Atlanta, spoke before the Annual Convention of Army Chaplains on Wednesday, April 24, in Louisville, Ky. His subject was, "The Advisability of Using Local Ministers in Place of Chaplains." Chaplains of both the regular army and of the reserve corps attended this meeting. Canon W. S. Turner will act as Brigade Chaplain in reviewing the Brigade Maneuvers at Fort Benning, Ga., from May 6 to 20. He is president of the Chaplain's Association of the Fourth Corps Area.

The Rev. C. O. Smith, D. D., has resigned from Trinity Church, New Haven after a profoundly interesting and influential ministry of forty-three years, in the most important parish in this diocese. The resignation is to take effect in September.

Call Accepted.

The Rev. C. Stanley Long, D. D., has accepted a call to the rectorship of Brandon Parish in the Diocese of Southern Virginia. Dr. Long will be remembered in the South as Dean of St. Luke's Cathedral, Orlando, Florida, from 1921-1927. During his Deanship the new Cathedral was built. In 1927, Dean Long resigned his appointment to accept a Chaplaincy in the United States Navy. Since his retirement from the Service, Dr. Long has acted as Minister-in-Charge of Trinity Parish, San Francisco, California.

Ordinations.

Priests.

The Rev. Frederick A. McDonald, assistant curate of St. Stephen's Church, Providence, R. I., was ordained priest last Tuesday morning in that church by Bishop Perry, acting for the Rt. Rev. S. Arthur Huston, D. D., Bishop of Olympia, with which the ordinand is canonically connected. Bishop Bennett, Bishop Perry's assistant, read the Gospel. The Rev. Harold N. Renfrew of the General Theological Seminary, New York, was sub-deacon. Canon B. I. Bell read the Litany. Fr. Spence Burton, D. D., of the Order of St. John the Evangelist, Cambridge, Mass., preached the sermon, and the rector, the Rev. Charles Townsend presented the candidate. The newly-ordained priest is chaplain of St. Dunstan's School.

The Rev. Thomas R. Marshall and the **Rev. R. Dunham Taylor** were advanced to the priesthood by Bishop Stevens of Los Angeles in St. Paul's Cathedral, Los Angeles, March 16. The Rev. William Cowans preached the sermon.

The Rev. Mr. Marshall was presented by the Rev. Thomas C. Marshall, and is vicar of St. Andrew's Church, Los Angeles.

The Rev. Mr. Taylor was presented by the Rev. W. E. Maison, and is vicar at St. Stephen's Church, Beaumont-Banning, Calif.

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THOUGHTS for the THOUGHTFUL

By all that He requires of me
I know what He Himself must be.
—Selected.

"That which the mind receives
By proof, is small;
That which the soul receives
Is proof of all."

Jesus had no set of Truths labeled "Religious". On the contrary, His doctrine was that all truth is one, that the appropriation of it is freedom.—Jane Addams.

Only Love can win love, and if God were not infinite Love, we could not love Him, albeit we might cower before Him, trembling and afraid.—Joseph F. Newton.

The Cross of Christ must be, either the darkest spot of all in the mystery of existence, or a searchlight, by the aid of which we may penetrate the surrounding gloom.—Selected.

Whoever is out of patience is out of possession of his soul. Men must not turn bees, and kill themselves in stinging others.—Bacon.

Death is only a dark room, in which
Life changes its robe and marches on.
—Selected.

Seeing our Father, as Thou hast said
Is by the sparrow's dying bed;
Therefore it is a blessed place,
And the sparrow in high grace.
—Geo. MacDonald.

Citizenship in the Kingdom of God brings inspiration and consolation, but also conflict, desolation and rebuff. In both directions Christ says, "Follow Me."—Canon Streeter.

A man must seek his happiness and inward peace from objects which cannot be taken away from him.—W. von Humboldt.

It has been said that St. Paul in his preaching and letters did not merely preach the Resurrection; he shouted it. And in this he is true to the mind of the first Christians, who had themselves known Christ in the flesh. The hallmark of early Christianity is above all else the certainty that the Lord, who had been dead, was alive for evermore.
—Rev. Francis Underhill.

Risen, not to stir the curiosity or arouse the amazement of multitudes; risen, not to win admiration by a baffling demonstration of miraculous power; but risen to enthrone a disheartened group of loyal disciples; risen to lead His consecrated followers to a world-wide victory for righteousness and human brotherhood; risen to give to men the assurance of immortality. "Because I live, ye shall live also."

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Vol. 100. RICHMOND, VA., MAY 11, 1935. No. 19.



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What an image of peace and rest
Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.

See how the ivy climbs and expands
Over this humble hermitage,
And seems to caress with its little hands
The rough, gray stones as a child that stands
Caressing the wrinkled cheeks of age.

Here would I stay and let the world
With its distant thunder roar and roll;
Storms do not rend the sail that is furled,
Nor like a dead leaf, tossed and whirled
In an eddy of wind, is the anchored soul.

—H. W. Longfellow.

LETTERS TO THE EDITOR

To All Ministers.

Mr. Editor:

We ask you to read this letter on Sunday, Mother's Day, to your congregation in order that true tribute to mothers may be accomplished.

Recently certain child health and child welfare committees from such Statewide associations as the Medical Society of Virginia, the Virginia Tuberculosis Association, the Virginia Pediatric Society, the Cooperative Education Association, Virginia Branch of the National Congress of Parents and Teachers, and the Virginia Education Association met in a joint conference here in Richmond. Advising this committee were such leaders as Dr. I. C. Riggen, State Health Commissioner; Dr. McDowell, President of the Virginia Pediatric Society; Dr. B. B. Bagby, Director of the State Bureau of Child Health; Mr. L. L. Watts, Director of the State Commission for Eye Conservation; Dr. Hall, Commissionery of Labor and Industry, and the Directors of the Child Bureaus of this Department and the Department of Public Welfare.

This central committee, composed from all these associations, adopted the name of the State Child Conservation Committee, and after much deliberation arrived at the conclusion that there were four immediate and intense needs for the conservation of mothers and children in the State. They arrived at these conclusions because:

1. Seventy-five per cent of our Virginia pupils do not reach the minimum standard of physical fitness, and certain remediable defects, such as vision, hearing, tonsils-adenoids, teeth are seriously handicapping their progress in school and for later life. That these defects cost the State probably several millions in repeated costs for these pupils.

2. That Virginia has an unduly high maternal death rate even for the United States, and that only two or three Southern States have a higher rate of death for babies than Virginia.

3. That Virginia has the fifth highest tuberculosis death rate in the United States, and that she is not keeping up the average rate of decline even for the Southern States. There are approximately 20,000 people in the Sate who have, or have had, tuberculosis, and about 2,000 people die annually from this disease.

4. That the State Bureau of Vital Statistics estimates that there are 50,000 new cases of venereal disease annually in the State.

Something must be done to deal with these conditions. This State Child Conservation Committee, described above, will sponsor certain bills at the next Legislative Assembly which would provide funds to remedy these conditions described—

1. Funds for the correction of specific remediable defects in indigent children.

2. Funds for specific measures to control tuberculosis.

3. Funds for the control of venereal disease.

4. Funds for a post-graduate service to Virginia doctors, to secure better obstetrics and an earlier diagnosis of tuberculosis.

The request for these specific funds will not be exhorbitant demands, but practical, good economy and worked out by special studies by those prepared to make these studies.

The all important question faces us: "What will your representative in the State Legislature do when these bills are presented?"

The real tribute you can pay mothers is to find out their views, convince them, and when the bills sponsored by this State Child Conservation Committee are presented, have them prepared to vote for them. It is too late when the Legislature has assembled—do it now.

Words may be surface manifestations—deeds come from the heart.

Use Mother's Day for this service.

R. Cary Montague.

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EDITORIALS

Vol. 100. RICHMOND, VA., MAY 11, 1935. No. 19.

Fear God. Honor the King.

The celebration of King George, which is being observed in England, calls upon many of us to rejoice that our Mother Country has had for twenty-five years as fine Christian characters as the present monarchs. Regardless of our own political creeds, we sometimes wonder in our country if the British Royal Government is not, after all, really more democratic than our own.

But on the Third Sunday after Easter with the Epistle for the day in our ears, we cannot help but wonder what type of government is best for humanity.

There are many of us in the Church who feel that the present social order is a great failure. In our zeal for reform we have at times made the mistake of speaking as though political reformation was all that was necessary to bring about the social changes that are needed. Certainly Christians should not make such a mistake. At the basis of all human relations stands the spiritual note that either makes a government good or bad—depending upon the vision of the people and their leaders. There have been good monarchies in the world, and there have been good republics. There have been corrupt kings and there have certainly been corrupt administrations in the most democratic of states. The spirit of the author of the Epistle would seem to be that those who became Christians need not worry about the form of their government as long as they held for that which was true spiritually.

While certainly every preacher should be a prophet and cry out against the social injustices of the day and while we have sometimes forgotten that Old Testament Prophets denounced wealth in much more severe terms than Karl Marx ever used, fundamentally we should be very careful to differentiate between forms and methods and spiritual forces.

While on the whole we can say with fairness that monarchies are more apt to be corrupt than democracies because selfishness is apt to be the chief guidance, it is a pleasure to recall that our own Mother Country has had the best of monarchies, and we hope that not a little of the spiritual influence of his reign can be attributed to the spiritual influence of our Mother Church.

Mothering Sunday.

We have become accustomed to celebrating Mother's Day on the Second Sunday in May. The idea of a Mother's Day appeals to us in spite of the fact that in the observance, the day often has been made too sentimental, and too commercial. As a church day it has not taken deep root in the Episcopal Church.

It is interesting to note in this connection that there is a Mother's Day that has the traditional sanction of the Church of England and other Churches. It is the Fourth Sunday in Lent, called Mothering Sunday. Other names for this day are, Son's Sunday, Refreshment Sunday, Fig Pie Sunday, The Sunday of Five Loaves, Flowering Sunday, and The Feast of Violets. Each name tells some particular custom connected with Mothering Sunday. Some relate to food, some to flowers.

Mothering Sunday and The Feast of Violets are particularly appropriate names for this day that is being revived in many parts of the World. They go together, because everywhere people wear violets and buy violets to mothers on Mothering Sunday. The custom has produced in England such saying as "Who goes a-mothering finds violets in the lane", and "The violet is well hid that stays in the lane on Mothering Sunday".

Mothering Sunday is a home-coming Sunday, when sons and daughters meet in person, if possible, or in spirit, to pay tribute to their mother. And they come bringing violets.

It is a religious festival when the family go to church together to give thanks to God and to unite the family in worship.

It is a day of Remembrance when many go to God's acre to place violets on a peaceful spot.

Recently the Archbishops of Canterbury and York have sanctioned a special service for Mothering Sunday. At many of these services children are given violets to take to mothers. Each child takes them to the best mother in the world.

It seems to us that there is a great deal of value in this old day. We would like to see it developed here in America. We would like to keep it The Feast of Violets, too, for violets are beautiful to associate with Mothers.

"Violets, their fragrance sharing,
With Immortal Flowers above,
Sweet and Pure and Everlasting
Emblems of a Mother's love.

Church and World Problems as Others See Them

The King, God Bless Him!

The Canadian Churchman, May 2, 1935.

The Church of England in Canada unites with our Nation and Empire, and in fact with the men of good will in all the world, in rejoicing with our King on his twenty-fifth anniversary. Never was the throne more firmly set in the hearts of the people and as this is due to our King, no greater tribute could he receive.

He was called to the throne on May 6, 1910, by the death of his father. He has lived and served as selflessly and generously as any sovereign ever has. As a result the monarchy holds a place today that it never before occupied. The King and the Queen, by their devotion to duty and by their exemplary lives, have won the respect and affection of the whole empire.

The twenty-five years in which his Majesty has been our King have been troublous times. There was the general strike in England, the World War and latterly the world depression. During this time the three monarchies which claimed to be heirs of the Roman Empire, whose rulers bore the titles of Caesar, Kaiser or Tsar have disappeared but our King stood forth after the conflict more firmly fixed in the hearts of the people than ever before.

He has shown all that is best in a British Sovereign, the strictest regard for constitutional practice, whole hearted devotion to the welfare of the realm and what lies beneath and is fundamental to the whole, a home life beyond reproach. One of his humblest and yet most glorious titles is "Defender of the Faith." He defends it first and foremost in his own religious life.

OUR GRACIOUS KING
1910—1935

"Give the King Thy judgments O Lord, and Thy righteousness unto the King's son."

All thanks and praise be unto Thee, O Lord,
For all Thy grace;
Through all the passing years Thine arm hath kept
Men of our race;
So now we meet, and of Thy goodness sing,
Whose love has sheltered our beloved King.

'Tis not our might, our armies, or our means,
But righteousness,
That through the changing order shall suffice
Our race to bless;
Thy love, Thy goodness, and Thy truth alone,
Can still maintain the honour of our Throne.

Bless then, we pray Thee, with Thy judgments, Lord,
Our gracious King;
And grant us here the grace to serve Thee well,—
So shall we sing
The songs of those Thy truth and peace who bless,
And own Thee still the Lord our Righteousness.

—Arthur J. Patstone.

* * *

General Ludendorff and Christianity.

The Guardian, April 18, 1935.

Last week we quoted the seventieth-birthday declaration of General Ludendorff—"I am anti-Christian and heathen and proud of it." A correspondent of the Morning Post on Wednesday of last week threw some light on the General's strange decline since the end of the War. He was then not only Army chief but practically dictator of home policies. He gave up his seat in the Reichstag in disgust when the Dawes Plan was ratified, married a psychiatrist and faith-healer, and, with her, set to work by pamphlet, magazine and newspaper, to "educate Germany back to health." There is a weekly Ludendorff organ entitled "At the Holy Source of German Strength: From the Thought World of the House of Ludendorff." It has a circulation of about 50,000, and the birthday number offers an illuminating commentary on the General's vigorous Nordic outlook. The goal, he says, is "to create so firm a spiritual unity in the German people that it must guarantee victory to a strong army and a strong field-marshall." This will be impossible by Christian teaching—possible, indeed, only "in frank opposition to Christianity." There must be "a purely German conception of God"; "I must reject the Bible from the bottom of my soul," for the Old Testament ordains that the Jewish race shall achieve world domination, and in the New Testament the fulfilment of the Jewish laws is proclaimed by Jesus. Christianity, in fact, must be rooted out in favour of the Ludendorff's ghastly "Hundred per cent Teutonic religion."

* * *

Mr. Adolphus Ochs.

The Guardian, April 18, 1935.

Mr. Adolphus Ochs, the famous proprietor of the New York Times, who began life as a poor immigrant from Bavaria, has not long survived his brilliant managing director, Mr. Louis Wiley. Mr. Ochs made the New York Times a huge success against what seemed to be all the chances. When he took it over in 1896 the popular, or "yellow", papers were the only sort that promised prosperity. Mr. Ochs was intent on an old-fashioned solidity and he showed all the other papers how to take an interest in foreign affairs which at that period engaged the attention of few Americans. He was indeed much more interested in providing the news than in pressing his opinions. He was not without strong opinions, and a regular reader of the New York Times was well aware what they were, but he felt that his real mission was to offer all the news that he could collect at home and abroad and to present it with perfect honesty. His motto, "All the news that's fit to print," was as good a motto as a newspaper could have.

* * *

A Peace-Loving Government.

The Record, April 18, 1935.

The large and increased amounts set aside in the Budget for our army, navy, and air forces are almost sure to revive the outcry of those extremely vocal pacifists who are anxious to make the country—and other countries also—believe that the Government is hurrying, or at least drifting, into war. If anything could convince them of their error it would be that speech which Mr. Baldwin delivered at Llandrindod Wells early in last week. Mr. Baldwin's character is such that it is impossible to believe him capable of double-dealing, while the prominence of his position as the head of the largest party in Parliament, and as all-but Prime Minister, give great weight to his utterances. On that occasion he reviewed the situation in Europe, which he compared to living in a madhouse. He said he would gladly see the submarine and bombing abolished, and arms reduced to a minimum—"I have not lost hopes yet," said he. Later he said this country did not want war, and did not mean to have war,

(Continued on page 6.)

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Physical and the Spiritual

The wonders of the radio reveal to us means of communication which were undreamed of only a few generations ago. That a human voice can be heard the other side of the world from the point where it is spoken, is quite as wonderful, if not more so, than any of the miracles which have been put on one side as incredible by many people in this age of ours. The radio serves as an illustration of the possibilities of prayer as a spiritual influence, which, however, passes far beyond the utmost limit reached by the radio. For in the first place, prayer can enable us to pass into the very presence of God and to receive a response from Him, which is something far more wonderful than any thing which the radio has revealed to us, or is ever likely to reveal.

The Possibilities of Prayer.

Prayer to God is not a mere act of presumption on our part, since it is God who has taken the initiative by many wonderful promises and has thus invited us to draw near to Him, and to cast all our care on Him. Even so, it would be impossible for us to reach Him by means of prayer, if it were not for the fact that we have a spiritual nature which is capable of holding communion with God, though the words that we utter with our lips may me a mere whisper, and can not even be heard by those kneeling beside us in the House of God. All of what has been said clearly implies the existence of spiritual laws and forces which transcend the merely physical ones, and it may be said that the radio not only makes known to us a deeper meaning in Nature, but also suggests to our minds the nearness of the spiritual world, and the vast possibilities which the clearer consciousness of its presence will more and more fully open to us, as time goes on. It may be that the greater works referred to by our Lord as being possible to those who should believe on Him, had reference to spiritual miracles which were to be exercised by His followers through the possession of that spiritual power which He promised that they should receive.

The Emphasis on the Material Side of Life Exaggerated.

Men of the present day have been so fascinated by, and absorbed in, the discoveries and development of the physical world, that they have forgotten for the time being, that the spiritual world is man's true home and that a far vaster knowledge of it will come to those who enter into closer relations with that world, and take possession of the riches it has in store for them. We shall never know what we are really capable of, nor the possibilities of our spiritual nature till that day arrives. And the world is losing its true blessedness because we have turned away from the King's Highway of real progress to follow a bypath which, however attractive it may be, leads out into the wilderness. This by no means implies that there should be any suspension of the development of the resources of Nature, which God has given to us to use.

The Main Issue a Spiritual One.

But what is implied is that the resources of the spiritual world should most certainly not remain undeveloped, since their value to mankind is vastly greater than the other, and is absolutely necessary to yield to human life the means for its finest and richest development. For in spite of the fact that this age of ours has seen the most wonderful discoveries ever made for the improvement of the outward conditions of the world, in which we live, yet at the same time these discoveries, wonderful as they are, have not served to deliver us from some of the greatest evils that we have to endure. In fact, modern progress has meant, not only an increase in many blessings and advantages unknown to our forefathers, but also an increase in the destructiveness of war to the extent of being an actual menace to civilization; to say nothing of the minor evils which afflict our national life.

The Spiritual Essential to Human Welfare.

It has become quite evident that the development of the spiritual side of human life is not only important, but absolutely essential to man's happiness and general welfare. Just as the individual is made up of a higher and a lower nature, and if his lower nature controls his life and actions, his character is deteriorating all the time; so it is with Society as a whole. A community, a nation or a civilization concerned chiefly with material ends, is in a state of decadence, as history has shown again and again through the ages, for "He that soweth to the flesh, shall of the flesh reap corruption." Christ said to His disciples: "Ye are the salt of the earth," because if they were true to their mission, they would be able to save the world from corruption.

The Fruit of the Spirit.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." This is the contribution which Christianity offers to the world as the remedy for its evils: as containing the necessary and essential elements which alone can create the type of human character which will regenerate mankind. It is all the greater blessing because it comes direct from God Himself, through the inspiration of His Spirit, and is therefore the real working out of the divine ideal in the life of man. We have come to regard Social Service as one of the main duties of the Christian Church, and no greater kind of social service can be rendered to a community than the spiritualizing of human society by Christians living the life of the Spirit, and thus creating an atmosphere or climate in which the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, are most perfectly produced.

The Regeneration of Human Society.

It would be impossible for war or the other evils, so prevalent at the present time, to exist in such an atmosphere, and yet this priceless contribution, which Christianity should be making to bless mankind, is still in so large a measure, lacking, to the sorrow of the world. The radio is one of the greatest wonders of the age, but it sinks into insignificance in comparison with the Prayer of Faith, which brings Heaven and earth together. If all Christians would only use it with a strong faith in God, the atmosphere of Heaven would be with us and would help to sweeten and purify and enrich human life, so that this earth would become the Garden of the Lord.

"The Resurrection of the Body"

By JOHN MOORE WALKER,

Rector of St. Luke's Church, Atlanta.

AN EVIDENCE of the vitality of Christianity during its earliest days lies in the fact that men still held firmly to their faith in spite of the failure to materialize of one of their greatest hopes, to wit: the Second Coming of Christ. Christians of the first generation universally, in all probability, looked for this event in their own day. But it never came. At any rate, it never came in the outward manner they had confidently expected. Still their faith withstood the shock of this disappointment and Christians remained loyal and steadfast, thereby proving that their religion had firmer foundations to rest upon than whether or not the Second Coming was to occur in the manner and at the time they had believed.

Now, St. Paul's discerning exposition of the Resurrection contained in First Corinthians, Chapter 15, assumes a close connection between his doctrine of the resurrection body and that General Resurrection at the time of the Second Advent. So likewise does the Apostles' Creed, its framers doubtless sharing St. Paul's earlier conviction in this regard. St. Paul, however, apparently changed his ideas as to the imminence of The Second Coming, probably also as to its nature. Certainly, in his later writings there is not noticeable the same emphasis on the Coming as theretofore. And it is undoubtedly the case with large numbers of Christians today that a belief in the outward return of Christ, accompanied by a general resurrection of all the dead, is not looked upon as intrinsic to the Faith of the Church. In the same way that earlier generations of Christians found their essential loyalty to their Saviour in no wise lessened because The Second Coming (in the outward form they expected it) never occurred, so present-day Christians are not aware of any disloyalty to Him or to their brethren of earlier generations in exppressing belief in "the resurrection of the body and the life everlasting" without connecting the same with the thought of a general resurrection "at the last day".

The average Church-goer, as he thoughtfully and devoutly declares his belief in "the resurrection of the body", has in mind the broad, deep Christian conviction of the life of the world to come, uncomplicated by any associations with The Second Advent. The average Christian layman has but vague acquaintance (and more probably no acquaintance at all) with what scholars call eschatology; but he has an abiding conviction of the Christian truth that the episode of physical death cannot destroy the God-created life of the soul. This faith is simple, as the trust of a little child is simple; but it is also profound as dealing with the vast deeps of our own nature and of our relation to the Infinite God.

What shall we say, then, that "the resurrection of the body" as a component of simple Faith expresses? First, it expresses for us continuity. "How are the dead raised up and with what body do they come?" is a question St. Paul essays to answer. "Thou foolish one," he declares, "that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain. It may chance of wheat or of some other grain. But God giveth it a body as it hath pleased Him, and to every seed its own body." In the same way that the life contained in the seed continues into the plant after the seed has perished, so the soul's being continues in the realm of the life beyond the grave, after the body which has been its organ of expression in this world has perished.

SECOND, "Resurrection of the body" expresses for us our faith in the continuance of the individual existence of those we have known and loved in this life. True the physical body reverts to the earth whence it came; but we had come to love those very physical bodies. We know our friends and dear ones only as through and by means of their material bodies. The loving eyes, the sweet smile, the kindly handshake, were the faithful manifestations of the soul within; and as such they were true components of the individual personality. These physical accompaniments to the indwelling soul were, therefore, an emblem, a value, which in God's great economy are not to be cast away as rubbish. Though they were indeed the outward and visible of an inward and spiritual, the association between the outward and the inward was so closely bound and intimate that the outward partook of the inward and was accordingly precious. And precious things God will not allow to be destroyed.

> "A baby's eyes, ere speech begin,
> Ere lips learn words or sighs,
> Bless all things bright enough to win
> A baby's eyes.
>
> "Love, while the sweet thing laughs and lies,
> And sleep flows out and in,
> Sees perfect in them Paradise.
>
> "Their glance might cast out pain and sin,
> Their speech make dumb the wise,
> By mute glad godhead felt within
> A baby's eyes."

St. Paul, in the course of the exposition above referred to, states: "If there is a natural body, there is also a spiritual body." That is: as a physical body is necessary to the soul's expression under mundane conditions, a body adapted to the circumstances of that other realm will likewise be provided. If so, what more in keeping than that the values associated with the material bodies of dear ones in this life shall be maintained in the bodies wherewith they shall be clothed upon in that other life, thus contributing to the conserving of the individual personality? In this way is belief in "the resurrection of the body" a component of the Christian's faith in that other mansion of his Father's house.

* * *

CHURCH AND WORLD PROBLEMS AS OTHERS SEE THEM.

(Continued from page 4.)

an if war can only be stopped by letting the aggressor know that war will not be permitted in Europe, this country would play her part with the rest of Europe to see that no aggression took place. In his opinion the best way of securing peace was by some means of collective security, and to that end, inside the League of Nations, the whole of Europe must play its part. Everyone who heard or read the speech must have been convinced that the speaker was whole-hearted for peace, and therefore that the policy of the Government in which he bears so high an office must be likeminded.

A Religionist Looks at Birth Control

By THOMAS F. OPIE,

Rector of St. Bartholomew's Parish, Olney, Maryland.

WHAT IS THE USE of discussing, debating or legislating any question, until the question of birth control has had sane and reasoned consideration? Why try to solve any of our problems, until this, the fundamental of all problems, has at least had an inning? All of our vexed questions are centered in this one problem, it seems to me, namely, the social planning, the regulation and the spacing of children, according to the best religious and social reasoning we can bring to bear on the matter.

Certainly, if the welfare of humanity is of concern to us, then I submit that this question should have our full and earnest thought. It is a matter about which we have, as religionists, been entirely and disproportionately prudish, evasive and handoff-ish!

Are we concerned with the unemployment problem? Do you know that the birth-rate among the unemployed has jumped up sixty per cent? What of these hundreds of thousands of infants—many of whom are not wanted; most of whom must be undernourished and handicapped from the very first, in the nature of the case—and all of whom are being introduced into social, educational and moral chaos. It simply is not fair to the unborn!

Are we concerned with the question of poverty, of housing, of over-populated slums? Are we concerned with the question of crime and of crime-prevention? Then we had better put on our thinking-caps and see that these, too, have their roots right down in the bed-rock of birth control.

I quote from the March, 1935, issue of the American Journal of Public Health:—"The bugaboo of religious intolerance of medical advice for contraceptive purposes can no longer be honestly quoted in the face of publicly declared positions of a number of important organizations which have expressed a favorable attitude towards the dissemination of birth control information under appropriate conditions." The following organizations and conventions have approved of the spreading of birth control information, through medical and hospital and clinical channels: The Universalist General Convention (1929); Central Council of American Rabbis (1929); Lambeth Conference of Bishops of the Episcopal Church (1930); Federal Council of Churches of Christ in America (1931); General Council of Congregational and Christian Churches (1931); New York East Conference of the Methodist Episcopal Church (1931; Philadelphia Yearly Meeting of Friends (1931); Y. W. C. A. National Board (1934); Protestant Episcopal General Convention (1934); National Hebrew Sisterhoods (1935)—and numerous other religious conclaves.

A diocesan paper recently carried a column article, "Making Maternity Safe," in the interest of the work of the Maternity Center Association of New York City. It cited six principles of adequate maternity care, as follows:—"A competent medical examination early in pregnancy; regular and frequent medical supervision; an aseptic delivery under the supervision of an obstetrician; supervision, care and instruction until the mother is able to resume her work; examination of the mother at six weeks, three months, six months and one year after the baby is born and arrangements for continuous medical supervision of the baby." What a fine topic this affords for a Mother's Day editorial. And yet there is one obvious omission here, without which, this schedule is not only incomplete, but sadly crippled, namely, that every mother in the country, be recognized as entitled to proper information from reputable professional sources, as to how she may space her unborn children, so as to insure them comfort, nourishment, care and educational and moral guidance.

Listen to this statement:—"With a marriage rate in the United States today of about eight per 1,000; with one in six marriages ending in divorce; with at least one abortion for each three pregnancies, with 15,000 maternal deaths a year from criminal abortion (personally I think it is more like 25,000!)—and a large amount of maternal mortality related to conditions in one or both parents of a preventable character, and with disproportionately high birth-rates among the less competent part of our population, we may well consider whether there are no lessons for us to learn and apply in the example of some European nations which have incorporated the protection of women against pregnancy by appropriate medical advice in their public health services." This is from the American Journal of Public Health—and is a conservative expression, not a radical one.

NOW LOOK at the legal situation, by reason of outmoded statutes and persistent unreadiness to deal with this, the most vital of public questions that can possibly engage Congress—or any group of humanitarians. By the way, why are we so bent on legislating the amenities and ignoring the humanities? Section 211 of the United States Penal Code prohibits the sending or receiving by or from the United States mail information or supplies pertaining to the prevention of conception. There are no exemptions—but, believe me, a host of modern-minded humanitarians are now pressing for certain rightful exemptions—despite recent suggested legislation that would tend to tighten rather than to loosen the restrictions in this regard. By reference to Section 245 of the United States Penal Code, it also appears that sending or receiving information or supplies pertaining to the prevention of conception by or from Express Companies or other common carriers, is forbidden. Of course, the law is not being observed—especially by those who have unworthy intentions in this particular—and yet the honorable medical profession and the standard hospitals of the land are prohibited from placing, professionally and rightfully, proper information in the hands of those who deserve and should have it—namely, the hundreds of thousands of married women who are no less than frantic over the matter of too many children or children who come at inopportune times—most notably in a period of moral and financial depression.

Doubtless you are familiar with the fact that Birth Control Bill S.600 would amend the above Penal Code, with a view to making it lawful for accredited physicians and for hospitals and clinics to give and extend such information as they might deem needful to such persons as they might judge in need of it. Birth Control Bill H. R. 5,600 (formerly Bill 2,000) would amend the Criminal Code, as follows: "The provisions of this section shall not be construed to apply to any book or information relating to the prevention of conception, or article," etc., intended solely for the prevention of conception, as follows: (1) for use by any physician licensed to practice medicine; (2) for use by any druggist in filling any prescription of such licensed physician; (3) for use by any Medical College legally chartered; (4) for use by any hospital or clinic or governmental agency duly chartered under the laws.

Surely when as conservative a body as the General Convention of the Protestant Episcopal Church in America brings itself to favorable action on the subject of Birth Control, any group of religionists may well consider whether or not it should not fall in with this trend. Editorially, The Nation had this to say:—"The present federal laws against birth control tie

(Continued on page 8.)

"Behold the Man!"

By JAMES E. FREEMAN,
Bishop of Washington.



Bishop Freeman.

A PETTY Roman governor occupies a conspicuous place in history, not because of his fame or distinction, but because of his weakness and cowardice. In Munkascy's great painting, "Christ Before Pilate," he portrays the Roman governor as a weak and vascillating man. The scene is the mock trial in the governor's palace and the central and kingly figure in the drama is the humble Nazarene. As one studies the great picture one can almost hear the governor uttering the memorable words as he declares concerning the meek and lowly prisoner, "Behold the man!" Little did Pilate realize that in this utterance he was proclaiming a truth of vast significance. It is a curious kind of immortality, and a doubtful one that Pilate thus gained, by being identified with the greatest scene recorded in the annals of history. Down through the long ages these challenging words of the Roman governor have arrested the thought and serious consideration of men the world over. Through succeeding ages the Master who stood in Pilate's court on that memorable day has been the central figure before every tribunal where men have debated the high claims of this incomparable Saviour of Mankind. Each generation has appraised the man and His mighty teachings. At times, the verdict has seemed to be in doubt, and yet, He has emerged from every test and trial as the supremest figure the world has known. To the man Christ Jesus, individual or corporate judgment has been directed, but down to this latest hour He holds His unchallenged place as the "mightiest among the mighty", who, by His life and ministry, to use the language of another, "raised empires from their foundations, turned the stream of history from its channels, and still continues to rule and guide the ages." Upon His teachings great systems have been builded, and He who was "despised and rejected of men" has millions of reverent adherents in every part of the world.

This kingly figure stands once again in our day to be appraised by the men of our generation. What we think of other great figures and how we appraise them affects little our philosophy of life or our habit of living. Not so with Christ. What we think of Him, how we appropriate His teachings, has a determining effect not only upon our philosophy of life, but upon our habit and ultimate destiny. In every place where men are seeking to find a way out of their confused problems whether they relate to their individual or corporate interests, He stands today, and their judgment of Him and His teachings must affect their purposes and plans. As we consider Him in the light of our domestic, social and economic practices, we are compelled to heed His voice and obey His will, or else to assume the responsibility for our course of action.

"Behold the Man!" is the challenging note that arrests the thoughtful consideration of every age, and upon our appraisal of Him who stood in Pilate's court we base our ideal of what we have come to call Christian civilization, a civilization that at least by implication is founded upon His life and teachings.

In these critical days of unrest and unsettlement, days fraught with threatening perils, we are confronted with the question as to whether we are to be led by the Man on the Cross, or the so-called super-man, the "man on horseback." Are we to have an orderly and peaceful world, or are we to return to the ways of barbarism, in which the rule is to be the rule of might rather than the rule of right? This Prince of Peace with His message of love and good will, this great teacher who gave to men His ideal of a world brotherhood and His conception of the "abundant life", is pressing his claims today in a world that is distracted by conflicting aims and purposes, that is shadowed by war clouds and alarmed by the arrogant designs of those who press the selfish claims of nationalism. Men may refuse, as did Pilate, to recognize either His purpose or His message, but ultimately He must prevail. Sooner or later those who will not heed Him will be compelled to cry out as did one of old: "O Galilean, Thou hast conquered."

"BEHOLD, THE MAN!"

A RELIGIONIST LOOKS AT BIRTH CONTROL.

(Continued from page 7.)

the hands of the medical profession and drive the distribution of contraceptives underground. The bootlegging of fake methods makes for tragedy and endangers public health. There are approximately 1,000,000 abortions in this country each year; 30,000 women die as a result of pregnancy or abortion—and 200,000 infants die or are born dead." If that is not a challenge for us to bestir ourselves, especially in the light of approaching Mother's Day, which we shall all observe in one way or another, I do not know a challenge when it is flung in my face.

HAVE YOU read Margaret Sanger's book, "Motherhood in Bondage"? Or her book, "My Fight for Birth Control"? Here are two books which, in my opinion, every pastor should not only peruse, but seriously ponder. Either one of them is calculated to convert to this impelling cause any reasoning and open-minded humanitarian on earth. Dorothy Bromley's book, published not long ago by Harper and Brothers, "Birth Control; Its Use and Misuse," is also timely.

I cannot close this paper without a word of tribute to Margaret Sanger, herself a Churchwoman, preeminently the one conspicuous authority in this field—and the most vigorous crusader for the cause of birth control, in season and out. Here is a woman who knows how to suffer and to agonize for a cause—for, not her own personal cause, but for the cause of millions of distracted mothers—for humanity itself, since this cause runs like a scarlet thread through the whole fabric of human life and public weal. Eight times arrested and once serving an actual jail sentence, she has been unrelenting in her sacrifice for her convictions in this particular matter. Her own story, already referred to, constitutes a classic in pressing for an ideal and shows beyond quibble that she is in heart and spirit as truly a martyr for a high and worthy end as were the followers of the Nazarene who suffered at the hands of a Nero or a Caesar. She has not had to die for her cause, thanks to a somewhat softened public opinion—but she has done better—she has lived for it and has carried in her own soul the marks of a suffering womanhood—a struggling humanity.

The King's Churches*

By Elissa St. John.

KING GEORGE, as all the world knows, is a deeply religious man, although he does not believe in exhibiting it unnecessarily. Ever since he was sixteen he has read a chapter of the Bible every day —the fulfilment of a boyish promise made to his adored mother, Queen Alexandra, fifty-five years ago.

Their Majesties the King and Queen are among the greatest churchgoes in the country and only severe illness or something very urgent will make the King miss his weekly church service. His Majesty is generally regarded as an Episcopalian but as a matter of fact this is not quite correct. When in Scotland the King becomes a Presbyterian and attends the kirk. During his autumn stay at Balmoral he worships every Sunday at Crathie Church, which is the parish church of Balmoral, Crathie and Braemer, a combined parish which extends to forty miles in length and twenty in breadth.

Crathie Church stands nearly 1,000 feet above sea level and with its central tower, octagonal spire and white granite construction, makes a notable landmark. The present church was built on the site of an old one and was opened on June 18, 1895. The style of the architecture is modified Early Gothic and its architect was Mr. A. Marshall Mackenzie.

A beautiful stained glass window in the north transept commemorates the Diamond Jubilee of Queen Victoria, who was so passionately fond of the district and the little parish church. The south transept is reserved for the king and the royal household—and during the king's residence at Balmoral the public part of the church is crammed every Sunday morning. His Majesty invariably drives to Crathie Church in Highland dress and he follows the plain Scottish service with devout interest.

When staying at the palace of Holyroodhouse in Edinburgh—the ancient home of his Stuart predecessors—the King attends divine service at St. Giles' Cathedral in the historic High-street. St. Giles is rather a sombre building from the outside, but this old collegiate church has had a stirring history and His Majesty likes to worship in it.

The royal pew at St. Giles takes the form of a magnificent dais fitted with a superbly decorated throne chair over which is a fourteen-foot canopy. Fifteen stalls for the royal suite are also on the dais, which is thirty-two feet long by eight and one-half feet broad and is raised four and one-half feet from the floor. An elaborately carved desk stands in front of the oak throne and altogether the Scottish cathedral gives all possible honour to its royal worshipper when he enters its historic walls.

Irregular in shape and rather gloomy in its interior, St. Giles is yet full of interest to the student of history. Here lies the beheaded body of the Marquis of Graham, executed in Edinburgh for his Stuart loyalty in 1650 and whose remains, unceremoniously buried beneath the gallows, were exhumed in 1661 by order of the restored Charles II and re-interred with pomp and splendour in St. Giles' Cathedral a few yards away from here his executed ancestor lay buried.

It was in St. Giles in July, 1637, that Jenny Geddes, an Edinburgh housewife, threw a stool at the dean for reciting the Episcopalian liturgy. It was in this church that John Knox preached. James VI of Scotland said farewell to his Scottish subjects when he set off for London in 1603, and where the ill-fated Charles I often worshipped.

The beautiful little chapel of the Knights of the Thistle is in St. Giles and the stalls of the knights make a wonderful display. The sovereign's stall is in the centre on the right of the entrance and it is flanked by those of the Prince of Wales and the Duke of Connaught. Being a lover of history and tradition, it is little wonder that His Majesty takes a very great interest in St. Giles' Cathedral.

It is common knowledge that the King, like his parents before him, regards Sandringham as his real home. The official name of Sandringham parish church is St. Mary Magdalene, and as its register dates from 1557 it will be seen that it had its own history and traditions long before King Edward bought the Sandringham estate from Lady Harriet Cooper for £200,000 in 1861. But the British royal family have been staunch friends of this picturesque church for over half a century. King Edward restored it at his own expense in 1890 and again in 1909, while the present king in 1921 defrayed the entire cost of a magnificent new oak roof. The pulpit—an exquisite erection in oak and silver, was presented to Queen Alexandra on her eightieth birthday in 1924 by Mr. Rodman Wanamaker and it took over two years to construct.

Stained glass window memorials to Sir Dighton Probyn, Sir Archibald Davidson and Viscount Knollys, trusted friends and servants of the royal family, add a rich glow to the interior. But, indeed, the church is crowded with artistic memorials of dead royalties and their friends. In the east wall of the sanctuary is a silver tablet placed by King George in memory of his mother, Queen Alexandra.

Sandringham Church only holds 150 and the living is in the hands of the king. The present rector is the Rev. Arthur Rose Fuller, domestic chaplain to the king and his stipend is £316 a year with residence.

In Sandringham churchyard are buried Prince Alexander, the infant son of King Edward VII, who died in 1871, and Prince John, the youngest son of King George, who died in January, 1919. Sandringham Church with its intimate sidelights on royal affections and friendships, is well worth a visit.

Windsor Castle, with all its dignity and splendour, does not greatly appeal as a residence to the king and queen, but custom and tradition demand that they should spend a certain time there every year. The glories of Windsor are world famous and in St. George's Chapel there exists surely the most regal looking church in the world as far as interior goes. With its beautiful side and adjoining chapels, St. George's, Windsor, is a worthy memorial to the monarch, Edward IV, in whose reign it was founded, although Henry VIII completed it!

To describe the treasures of St. George's Chapel would need a stout volume. Memorials, all of them ornate and expensive, abound, and Queen Victoria appears to have had a fondness for them. A cenotaph erected by her is a tribute to Louis, Prince Imperial of France, and son of the exiled Napoleon III, who was killed fighting for Britain in Zululand in 1879. There is also a memorial to a Prince Alamagu, son of Theodore, King of Abyssinia. Two massive brass candlesticks in the Rutland Chapel were presented by the present king and queen to "The Glory of God and in Memory of their Parents".

The elaborate stalls of the Knights of the Garter each surmounted by the banners, helmets and insignia of the knight owner, are most impressive sights, and the richly carved vaulted roof and the magnificent stained glass windows present an unforgettable scene.

The Albert Memorial Chapel, erected by Queen Victoria in 1875, has been described as one of the most beautiful and costly church interiors in the world—the mosaics, marbles, stained glass and precious inlaid stones all being superb. A recumbent effigy of the

(Continued on page 10.)

DEEPER MEANINGS OF PRAYER.

Louis Deschamps.

"All the question is the quantity of thought put into the prayer."—Victor Hugo.

NOT ONLY is prayer invocation and petition, but also meditation. Its deeper meanings are not found in speaking many words. Silent, thoughtful prayers are the most profound and satisfying. The daily repetition of words at the same time is too often crowded with distracting thoughts so that prayer becomes a perfunctory duty. One should not stop there. It is the individual's mental concept of prayer that makes it either a sub-conscious repetition of words or a profound spiritual experience not only at the allotted time, but always present for the unexpected hour of solitude or a moment's meditation.

Meditation in prayer offers much to those who seek its deeper meaning. For some it means a privilege of the highest honor, because it is an audience with the King. Their conception of prayer includes a mental picture of an impressive Council Chamber of royal grandeur, where one finds the wisest and greatest of humanity for conference with the King. What greater appreciation of the worth and dignity of the human soul than to realize that God opens His conference room to all who reverently come! And what an inspiration to the humble and discouraged to find within his own heart the same spiritual powers of the great and good! In prayer the differences of fortune are not present ether to humiliate or to glorify the individual. Greatness of soul knows no man-made limitations. Prayer as an audience with God, the Source of all wisdom and truth, is indeed a privilege no one can afford to neglect. There is no greater Counselor. Through all history the wisest and greatest of mankind have used the same Council Chamber. The most perplexing problems of individual lives find a satisfying answer there. Success and failure acquire new meanings there, because spiritual values are the standard.

AGAIN, to the thoughtful, prayer means the healing ministry of the Great Physician. Fears and anxieties are relieved when the mind acknowledges the presence God. Worry and despondency are essentially self-centered so that prayer is like the fresh air and sunshine outside the narrow walls. Prayerful meditation diverts the attention from self and lifts up the eyes to spiritual things. Remorse and despair admit no other cure than sincere, thoughtful prayer. The peace and serenity of simply "awaiting upon the Lord" in prayer is like the calm of the dawn or the soothing solemnity of the star-lit night. The beauties of Nature are made symbol of spiritual truth by prayer.

Many there are who never dare to approach the outer edge of things, the inevitable valley of the shadow, although they know full well they must pass that way sooner or later. Real prayer fortifies the soul against the unfathomable mysteries that torture the mind. It is like the candle light that shows a path where there was only darkness. It leads the thoughtful pilgrim to the very threshold of the infinite, not in vain and hopeless speculation, but in communion with One Who has passed beyond and overcome Death. Each new departure of friend or dear one is not only an occasion of grief and sorrow, but also a more profound and comforting use of the hour of prayer. A well-established habit of thoughtful prayer unrestricted in time or place satisfies the most inquiring mind as to the ultimate meaning of life. It convinces the most skeptical that there can be no better reason for life than to learn the will of God and perform it to the best of one's ability.

BOOK REVIEWS

MODERNISM CROSS-EXAMINED: By David Simpson. A companion volume to Evolution Cross-Examined, which the author names "A Critical examination of Modernism in the witness box." Wm. B. Eerdmans. Price 35c.

Modernism may be expressed by the following formula: "Because of the insignificance of the earth in contrast with the immensity of the universe, the reputed truths of God and man as defined in the Bible are inconceivable. That there should be a personal God, having any direct interest in any individual is impossible of conjecture. The theory of evolution effectually disposes of the idea of sin and redemption. The new psychology explains or discards the notion of prayer and spiritual experience. The Bible can have only an ethical value, since its supernatural and prophetical features are untenable. The doctrines of the Christian Faith, from the Virgin Birth of Christ to the promise of His coming again have no foundation for intelligent acceptance. The possibility of a future life is no longer dependent upon Biblical assurances. It may or may not be a reality. And life on earth can have no relative bearing upon expected joys and punishments in that problematical existence."

This attitude towards revealed religion grows more and more audacious, and we come to ask, What shall be our position? Shall we accept James Gordon Gilkey's dictum, "The old religion was founded upon an alleged revelation; the new religion will be based upon reason and experience?" Our author helps us to make a decision. Some of us do not need any enlightenment. We know Whom we have believed; and are content to stake all on Him. But, there are uncertain souls who are standing upon the brink. and who need the bracing which this searching volume offers.

Let us hear once more the challenge of the Apostle Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence." Testimony to the working of God in the life will do more to cure Modernism as we have defined it, than volumes of argument, and yet, persuasiveness teems in this contribution to the widely-prevailing discussion.

Kenneth Mackenzie.

* * *

THE KING'S CHURCHES.

(Continued from page 9.)

Prince Consort bears the inscription, "I have fought a good fight, I have finished my course."

Beneath the Albert Chapel is the tomb house built by George III in 1810 and here are buried many British royalties. In the '70's, Queen Victoria insisted on inspecting this grim underground chamber, a demonstration of the iron nerve of the great queen.

King Edward and Queen Alexandra were married in St. George's Chapel in 1863, which has been the scene of many royal religious ceremonies throughout the centuries.

It is said that the king much prefers the private chapel at Buckingham Palace to the ornate St. George's for Sunday worship, and as the public are never admitted to Buckingham Palace, this may account for the king's preference! The Buckingham Palace chapel is small and plainly artistic and His Majesty has a private entrance. The king often goes into his private chapel for meditation during the week—and when thus engaged he is never on any account disturbed.

A great deal of His Majesty's courage and vision during his stirring reign is due in his own opinion to his deep religion feelings and his firm belief in a Supreme Power. No man, no matter what his beliefs, can fail to respect a sovereign who in an age of scepticism is a staunch church-goer and believer.

King George is one of the longest-lived monarchs in the history of England. Since 1066 only eleven other had sufficient years to mark a silver jubilee.

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THE WOMAN'S AUXILIARY

NATIONAL EXECUTIVE BOARD MEETING.

April 26, 27 and 29.

Many times in the past the Executive Board has wanted to get away from the always pressing needs for action on specific cases long enough to consider underlying questions of policy and the character of the work as a whole. This procedure was accomplished, or at least begun, at the April meeting. Of the seven morning, afternoon or evening sessions, six were given to conference on the work as a whole. The desire for further exploration and study was so evident that the chairman asked the board members to continue their work all summer, for report and further conference at the October meeting.

Among the many subjects considered were: the aims of the Executive Board; the Auiliary's relationships with missionaries; field work, past experience, present need and future policy; the best use of field workers; the educational value of the whole program of the Auxiliary, a conception of education as much more than acquiring information or belonging to a study class; promotion of the United Thank Offering, what emphasis should be given to it now, what methods used; program-building; development of the Auxiliary's social service program; the value of professional women's work in education and social service; objectives of the supply department, its methods, its relation to the present-day desire of professional organizations, Federal and State, to administer relief not by giving supplies but by giving money; college students and the Church's college workers, student needs and the character of the Church's work; standards for Church work, recruiting and training missionaries—even the precise question, what is a missionary? is to come up for further clarifying.

The Presiding Bishop, in a brief address, urged the continuing personal activity on the part of every church member as the real basis of the Forward Movement, and Dr. Franklin voiced a warning against a dangerous complacency which may result from meeting the Emergency Schedule, which is only a minimum for 1935.

Ratification of the proposed Child Labor Amendment was favored by a motion on which the roll call showed fifteen in favor, one opposed, two not voting and two absent. Women in States where the Amendment is not yet ratified are urged to secure information on this subject from the National Child Labor Committee, 419 Fourth Avenue, New York City, and, as opposed to the Amendment, the National Committee of the Protection of Child, Family, School and Church, 1218 Olive Street, St. Louis, Missouri. If after study they favor ratification, they are urged to take action. Attention was called again to the statement adopted by the triennial meeting: "As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus."

Immediate passage of the anti-lynching bill is urged in a petition to President Roosevelt which the board voted to sign. Further copies of the petition are to be sent diocesan presidents for such use as they can make of them. The petition summarizes the purpose of the bill: "to assure to persons within the jurisdiction of every State the equal protection of the laws by discouraging, preventing and punishing the crime of lynching."

In accordance with resolutions passed by the triennial meeting on the subject of Christian citizenship, the board urged that effective action be taken in dioceses and parishes, on matters affecting international, interracial or other social conditions. Execution of this action of the triennial falls normally within the province of the Auxiliary's diocesan social service chairmen. Dioceses where as yet there is no such officer are urged to secure action in whatever way seems most effective. (Out of ninety-seven diocesan annual reports recently studied, fifty-three showed social service chairmen.)

Foreign branches of the Woman's Auxiliary, including those of the American Churches in Europe, now have a member of the Executive Board, Mrs. Beverly Ober, of Baltimore, to keep them in closer touch with the board. This applies to branches not already under the care of a provincial representative on the board. Puerto Rico, for example, belongs to the Second Province, Alaska and Hawaii to the Eighth.

After struggling with a pasteboard ballot box at the triennial elections, Miss Elsie C. Hutton, who was chairman of the Election Committee, has presented to the board as a gift from the evening branch of her parish, St. Mark's Church, Mt. Kisco, New York, a handsome and durable ballot box of carved wood with brass-bound corners.

Young people's work and a new religious education department in Hawaii, and college work in general, were subjects briefly presented to the board by Leila Anderson, Woman's Auxiliary field worker, just returned from Hawaii and from visits to several colleges and universities.

Georgia.

The Macon District of the Woman's Auxiliary of the Diocese of Atlanta will hold its spring meeting at the Auditorium at Warm Springs, Saturday, May 11.

Mrs. McMillan, the Provincial President, will be the guest speaker.

Mrs. A. H. Sterne, Past Diocesan President, will give the devotional and talk on The Power of Prayer.

Miss Louise Starr, Episcopal Student Worker at the University of Georgia, Athens, will talk of her work among the students.

Mrs. Marshall Ellis, Diocesan President, members of the Board and Committee Chairmen will speak for two minutes and there will be a general discussion among all present.

The Macon District, being one of the three districts into which the Diocesan Woman's Auxiliary is divided, is composed of Macon, Griffin, Talbotton, La Grange, Fort Valley Milledgeville and Columbus.

Through these District meetings a closer friendship is formed among all members of the Auxiliary, an opportunity is given to discuss local problems and to gain inspiration, so that all may work together in the best way for the Diocese and the Church.

Mrs. Banks Yonge, of Columbus, Vice-President of the Diocesan Auxiliary, is in charge of the meeting.

District of North Texas.

St. Mary's Parish Branch of the Woman's Auxiliary, Big Spring, in the District of North Texas, the Rev. P. Walter Henckell, rector, had a triple anniversary, on April 22, in observance of the fiftieth anniversary of the organization of the Mission by Bishop Garrett in 1885, the twenty-fifth anniversary of the organization of the District of North Texas and the District Branch of the Woman's Auxiliary, and the tenth anniversary of the Consecration of Bishop Seaman.

Mrs. V. Van Gieson read a carefully prepared history of this congregation which was made a parish this year.

The rector was with the Bishop, an honor guest, and Bishop Seaman made an address.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

WAR AND PEACE, AND WHAT TO DO ABOUT IT.

The earliest records that we have tell of wars between peoples in Egypt or in Babylonia. Scholars tell us that even before that the tombs show that men had fought among themselves. One man or a group of men would want something that another had and would fight for it. If the offender was an individual in an organized community we called him a robber, but if it was a group that was the offender we called it war.

Sometimes war came because things were in a muddle, so that the leaders considered the best way out was to call in the soldiers to fight it out. In other words, the soldiers were called to stop the war the leaders had started. War is always bad. It is a breakdown of law and order, and all right thinking people are anxious to prevent it at all times. The only trouble is to get a method that will really prevent it.

We often hear that war today is much more horrible than it ever was in the past. But let us see if this really is true. In the Meuse-Argonne Battle in the World War, in the eighteen days' fighting, there was one American soldier in every 1,000 engaged that was killed. This meant about five in every hundred thousand per day. But in the battle of Gettysburg, 1,150 per hundred thousand per day were killed. This was bad enough, but in the battle of Bunker Hill the same percentage would give us 9,091 per hundred thousand. In the battle of Cannae in the Roman Carthagenian War, 91,320 per hundred thousand were killed. So we see that modern war is much safer than ancient war. Yet, modern warfare is bad enough, and we should do all we can to prevent it. For in the World War nearly sixty million men were in the armies of the contending nations. That is about half as many people as we have in the entire United States, and more than one out of every forty people in the entire world. Moreover, nearly eight million of them were killed, and more than twice that number wounded.

One of the first methods of stopping wars was for one nation to conquer the entire known world. In the great empire thus formed people thought that there could be no war. This was practically done in the old Roman Empire. But before we go further, let us see why such a plan could not work today.

It was possible in the past, because one nation could have much more powerful weapons than the others. Also being better organized for war it was able to conquer any one nation. Then, means of communication being so poor, a small nation could be conquered before its neighbor heard the news and was able to come to its aid. But today, with the radio and the news service we have, everyone knows things of importance almost as soon as they happen, so that other nations would "gang up" on any nation that tried to be a world conqueror.

Next there is the Disarmament Plan. This, in its extreme form says that nations cannot fight without arms. Therefore, if we will only destroy all our arms so that we cannot fight, there will be no more fighting. The trouble with this in its extreme form is that the outlaw would be delighted in our own land and would, as soon as they heard that the police nad disarmed, rob all our banks and stores, not to speak of our homes. So we see that we must modify our plans for complete disarmament and keep enough for a police force. But the question then arises: How much would we need for a police force, and if we have just enough to manage our own outlaws, may not some outlaw nation come in and rob us?

As this plan is so popular in these days with so many people, especially in its form of promising that they will never go to war under any circumstances, we should go into it rather deeply, remembering that, as Sherman said, "War is Hell", and that our objective is to avoid war. If we have our people agree not to fight under any circumstances, what would be the result? If we may judge from the East, where Japan was recently warring against China for the possession of Manchuria, we can see what has and will always happen when a nation has wealth, but has not force to protect itself. Some other nation comes in and wars against it. Some people say that we should not provide arms for either side in a war. But if we do this, we are sharpening the teeth of the wolf and muzzling the lamb, lest the poor wolf get hurt while killing the lamb. For an attacking nation has its arms ready and the attacked nation, not suspecting the trouble, has not supplied itself with any arms. So we say that we want disarmament, but only when all nations agree to disarm.

The next plan that has been suggested is Arbitration. This, its advocates claim, is what we have in our law courts between individuals, and we need to have it between nations as well. It has been tried a number of times, and where it has been tried it has been successful. The argument is that after a war, a nation's leaders assemble around the council table and make peace. Why not do it before war has killed so many people? The argument is good, except that often nations will not submit their differences to a third party. The League of Nations was, and is, an attempt to get all the nations to agree to do this. But the United States would not go into it. The League formed a World Court. To it nations may bring their differences. But Japan refused to submit to its ruling. A few years ago much was made of the Kellogg Peace Pact. But as the Honorable Bassett Moore, at one time Chief Justice of the World Court, stated: "It simply renounces War, except when attacked, or when a nation's honor is concerned. And it leaves it to the nation to say whether its honor is affected, or whether it is attacked. Now, it is an interesting fact that no war has ever been started that each nation did not claim that it had been attacked, or that its honor was concerned. So it means simply that the nations agree not to go to war unless they want to do so."

A Practical Plan.

Many people get the idea that the fact that a man has been a soldier is apt to make him in favor of war. But no one can know the horrors of war quite so well as one who has seen it as a soldier. So that to say that a war veteran wants another war is about as sensible as saying that a man whose house has been burned down wants it to happen again.

After the World War a number of veterans from the various allied countries formed what is called the F. I. D. A. C. (Federation Internationale des Anciens Combatants), or International Alliance of Old Soldiers, for the purpose of fighting war, and to have a permanent peace. The Fidac's program is a fairly simple one. It has three sides to it:

First—Good will among nations that will make a will to peace. So they encourage visits between members of different nations, so they will grow to like one another better.

Second: Arbitration and International Justice with a World Court to which nations shall bring their differences before going to war.

Third—An international police force, to which each nation shall contribute its quota of troups. But until this is formed or until all nations disarm, that each nation shall be prepared to protect itself against other nations.

This in modified form is what practically every military man holds is necessary. Some do not believe we can ever get an international police force, so they are most insistent that Preparedness is the real way to peace when combined with the other two.

Next the question comes up of what is meant by Preparedness? Many think that this means simply a big navy and a big army. But that is not correct. The statement was made recently, that though in the Washington Conference on Disarmament it was decided that England, America and Japan might build navies at a ratio of England five, America five, and Japan three; the ratio today was England five, Japan three and Uncle Sam two. So that no one can say that we are a big navy country. Then, in so far as the army is concerned, there are sixteen countries that have larger armies than we, even if we increase our army according to the present bill in Congress. So that no one can say that we are a big army country.

Up until the World War, when we were so unprepared that it took us a year to get into the fighting at all, after we had declared war, there were considered but two ways of being prepared. The first of these was by a large professional army. But this was so expensive that it was practically not in use anywhere. The other way was by universal military training, or as we commonly call it the "draft". By it every man when he comes of age must serve a certain length of time in the army or navy; then after a year or so he goes into the Reserve.

We had always had the volunteer system until the War Between the States. The South had the draft from the start practically but the North had it later. When the World War came England alone of the nations began with the volunteer system, but she soon had to change. When we got into it, we, on the advice of our allies, adopted the draft at the start.

After the World War it was decided

that we would try to have a scheme by which we would not be wholly unprepared in case of another war. By our present plan we have three parts to our army. The first is a small Regular Army, 130,000 men. Next comes the National Guard, or State troops; in all, these bring the number up to about 330,000 men. Then there is the Reserve. This last is a group of civilians who are trained and when the authorities are satisfied, are given commissions as Reserve Officers, or else warrants as Non-commissioned Officers in the Reserve. The plan is that if a war should break out these reserves could train the men who would be immediately drafted. The Reserve Officers' Training Corps and the Citizens' Military Training Camps train men for this Reserve.

This means that our Regular Army could be rapidly expanded and officered within a few months after the outbreak of hostilities, to a strength that it took us nearly two years to reach during the World War. This scheme is purely for defense. It is the cheapest method of defense, both in time and money ever devised, and military men are for it. Many people, misled by the fallacy that disarmament would prevent war, are anxious to cripple this scheme by not giving enough money to keep it up in an efficient way. We should remember that the first reason for our Constitution is stated in its preamble as National Defense.

Washington said: "In time of peace prepare for war," and in this way many people believe that war can be avoided. For, as a greater than Washington said, "When a strong man armed keepeth his palace, his goods are at peace."

CHURCH INTELLIGENCE

THE FORWARD MOVEMENT.

In the Church it is estimated we have 35,000 young people in our various organizations, and approximately the same number in the Girls' Friendly Society. What will the word "forward" mean to these groups? The leaders of these organizations are already thinking this out. Following the talk of the chairman of the commission, the Rt. Rev. Henry W. Hobson, D. D., to the Board of Directors of the Girls' Friendly Society, in April, the Board voted that the society should undertake, as its part in the Forward Movement, cooperation with the clergy and the Church schools "in a humble and sincere attempt to study and teach the principles of prayer to its girls".

There is perhaps no group which is more challenged by an appeal to go forward than the young people. The Diocese of Minnesota has chosen for the theme of its annual convention "Youth and the Forward Movement". The Diocese of Georgia and the Diocese of Southern Ohio have organized a Young People's Division and The Young Churchmen respectively, in which all the diocesan young people's organizations cooperate as a means of going forward in more effective service.

The Young Churchmen have made their first publicity poster a picture of young people going into a church and the words "Forward Young Churchmen". It is the theme and subject for rallies and speeches. They have written to the Commission on the Forward Movement recommending three things:

1. That young people be given some part in the Forward Movement which they can do as a group.

2. That the Forward Movement Commission encourage parish planning groups and committees to incorporate the youth of the parish in their plans.

3. That some program of leadership training be inaugurated for the group just over twenty-five years of age, in order to keep that group active after they are too old for young people's groups, and in order to provide the trained advisory leadership for youth groups, of which the young people themselves feel the need.

The young people of the Church want to go forward and they want to be used. Full of enthusiasm and unbound by cumbersome habits or traditions, they eagerly offer themselves for a Forward Movement.

It is estimated that there are about 36,000 vestrymen and wardens in the Church. What will a Forward Movement in religious experience, living and service mean to this group? Some one has pointed out that there are approximately 300,000 confirmed male members of the Protestant Episcopal Church, of which 25 per cent, or 75,000, may be said to be active. Including the wardens and vestrymen, the others serving on parish and diocesan committees, and another 1,000 Church school officers and lay readers, we may say there are about 40,000 "trust officers", 35,000 active and willing workers and 225,000 inactive, inarticulate and uninformed "nominal members". If the 40,000 "trust officers" more fully understood their duties, and the 35,000 "willing workers" were instructed how to be channels through which God's plans could work, the 225,000 "nominal members" could soon be brought into a closer relationship with Christ and the millions outside the Church aroused to a realization of its power and purpose.

The following from a mid-western city is a story of a real Forward Movement in a parish, made possible by the devotion of one member of the congregation.

Last September a young woman in a downtown parish in a mid-west city began to interest herself in the immediate neighborhood of her church. The parish had six hundred communicants from all parts of the city, but drew no one from the cheap rooming houses and poor apartments close by. As a result of the personal work of this one member in the neighborhood adjacent to the church, forty-one children and twenty-four adults have been brought to baptism, twenty-nine adults have been confirmed and seventy-four children have been added to the Church school. A guild of forty women has been meeting for five months. And the work has just begun. "Everywhere I go," she reports, "I find people hungry for the Church, its Truth and its Life."

What has been done in this one place can be done in many others. "Ye shall be my witnesses beginning at Jerusalem."

A Lutheran finds help in the Forward Movement literature: "A pamphlet entitled 'Discipleship' has been handed to me by a friend. I am most favorably impressed by its contents and so suitable for distribution during Lent especially. My church is as you note of the Lutheran denomination, but I have yet to find any Lenten literature more self-explanatory and awakening than the pamphlet issued by you."

The Archdeacon of a far western diocese writes: "We have been delighted with the way the clergy have ordered the post-Easter pamphlet. We used approximately 5,000 more than the Lenten one." The same diocese used the Discipleship topics during Lent in a diocesan radio mission.

From a woman communicant in a southern city comes this testimony of the usefulness of the Forward Movement Lenten pamphlet on Discipleship:

"During Lent the women of our parish met every Tuesday morning for Discipleship services based on the booklet of the Forward Movement. I led these devotionals, giving a ten-minute talk each week on the subject indicated."

The Diocese of Western Massachusetts made the Easter number of its diocesan paper, "The Pastoral Staff," a Forward Movement number. It contains history of the movement, personnel, lists of its accomplishments and aims, and three pages of the opinions of prominent members of the diocese concerning it. Bishop Davies writes as follows: "The activity now proposed to the Church might have been called the upward movement, for it is a lifting up of the heart to God. It might have been called the downward movement, for it is a strengthening of foundations and a deepening of faith and resolve. It might have been called the outward movement, for it is a reaching out to share the riches of God's goodness. It might have been called the inward movement, for it is taking our discipleship to heart. It might have been called anything but the backward movement, for it knows no retreat. It is called the Forward Movement, with all its inspiring suggestion of progressive development, increased usefulness, and advance in the Christian Life."

The following testimonies concerning the Forward Movement comes in from bishops of the Church:

One bishop writes: "Did I tell you that the clergy have asked for nearly 10,000 copies of the Easter-Whitsunday manual?"

A missionary bishop writes: "I like the new pamphlet, 'Disciples of the Living Christ,' better, I think, than the other. In the first place, it requires the use of the Bible and the Prayer Book and suggests other reading. And though a small gain, a very real one, it is of the right size to put in one's pocket or enclose in an envelope. I am urging all of our staff to remember the movement frequently in their intercessions. I know that it is often remembered at the altar in the offering of the Eucharistic prayer. You have my unreserved admiration for what you are doing and my faith in the whole enterprise. I do not know when anything has occurred to challenge our lethargy comparable with the post-Easter project."

The Missionary District of Brazil is feeling the impulse of the Forward Movement and is seeking to put it in operation in the Brazilian churches. It is basing its plans upon the Forward Movement in the Church in the United States and the Council has appointed a committee to plan for and develop this work.

The Commission on the Forward Movement has in preparation three courses for use in clergy conferences. These are entitled, I, "The Rector and Parish Management"; II, "The Spiritual Preparation of the Priest", and III, "The Place of Prayer and Meditation in the Life of the Clergy and Laity". As far as possible the commission is seeking to provide summer conferences for the clergy with leaders to conduct these courses.

What the contagion and enthusiasm of one person for the mission of the Church can accomplish has been strikingly illustrated by a missionary exhibit recently held in Boston. A young woman member of St. Paul's Cathedral attended the convention in Atlantic City and went to every missionary meeting. She came home filled with the desire to

make her whole parish more missionary-minded, and the result was a most successful and interesting project in missionary education. An original missions exhibit was arranged based on the itemized apportionment which the Diocese of Massachusetts distributes to its parishes upon request. Ten cathedral organizations assumed the responsibility for preparing the exhibits for ten mission fields: The Men's Club chose Honolulu; Monday Auxiliary, Southern Mountains; Tuesday Evening Bible Class, Japan; Young People's Fellowship, Our Diocese; the Dean's Group, Work for Negroes.

In order to prepare for this, each organization made two months' intensive study of the field selected. An exhibit was held consisting of charts showing the growth of the Church in various fields, models of various mission buildings made locally from photographs, charts of photographs exhibiting various kinds of missionary service, articles straight from the mission fields, pictures of missionaries, etc. The exhibit opened with a large dinner attended by 250 people, followed by a missionary address and an entertainment featuring the music or the poetry or the art of a particular field. A Sioux Indian in full regalia delivered the invocation. Dean Sturges and the cathedral staff feel that the project has done a great deal to make the world-wide work of the Church a reality and a personal responsibility in the parish.

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THE PROTESTANT EPISCOPAL CHURCH HOME.

The Protestant Episcopal Church Home in the city of Richmond has had a continuous existence for sixty years. It was incorporated by the General Assembly on March 25, 1875.

Now on its sixtieth birthday the Board of Corporators has decided to publish a short history of the institution, showing what it has accomplished in the relief of distress and also to put before the public its present needs.

Beginnings.

Early in the year 1875, a dying woman bequeathed all that she had—a legacy of fifty dollars—to Mrs. Caroline Lathrop, of this city. The recipient of the legacy, surprised, yet gratified, determined "solemnly to consecrate the amount to God; and to make it the nucleus of a fund for the relief of indigent women."

A society for this object was organized, and plans for its operation, very humble in their scope, were being made, when Mr. F. W. Hanewinckel, of Richmond, placed at the disposal of the society a large and comfortable house on North Fourth Street. This property was deeded in fee simple to the Protestant Episcopal Church in the State of Virginia.

A Board of Corporators took charge of the financial management, with a Board of Lady Managers to operate the Home. Endowments and gifts were forthcoming sufficient for opening the Home, which for some years was largely maintained by donations of fuel and provisions sent in from all sections of the State.

The Home continued to operate on Fourth Street for twenty-three years, caring for forty-six ladies during that time.

Achievements.

In 1908, the original quarters having been outgrown, a new building was erected at No. 1621 Grove Avenue, a modern structure with capacity for thirty residents. With the fourteen ladies transferred and others admitted this was soon filled. By careful handling of its limited funds, the Board has been able to keep every room occupied and to care for the ladies in comfort as long as they live. Every expense but that of dress is defrayed and, in time of illness, nurses, medicine and medical attendance are provided.



The Protestant Episcopal Church Home, Richmond, Va.

During the sixty years of its existence one hundred and thirty-one ladies have been residents of the Home.

Needs.

However, in recent years, a shrinkage in income has caused uneasiness for the present as well as for the future operation of the Home, and makes it necessary to put before the people of Virginia the needs of this splendid institution. An increase in contributions, or in capital, as permanent endowment, which would provide sufficient income for the maintenance of the Home and the care of the old and feeble, is now a necessity.

"Surely," wrote Mrs. Whittle, the first President of the Board of Managers, "this is a better way to perpetuate the memory of those loved and lost than costly marble or memorial windows, which, though pleasant to the eye, lifts no burden from the weary and gives no home to the homeless."

Gifts.

The permanent endowment and all special funds are in the hands of the Board of Corporators.

Contributions to these funds may be sent to the Treasurer, Mr. W. Meade Addison, Mutual Building, Richmond, Va.

In making a will the following form of bequest may be used:

I, ... hereby give, devise, and bequeath to the Protestant Episcopal Church Home, Incorporated by the General Assembly of Virginia, March 25, 1875, and located in the City of Richmond, ..."

Board of Corporators: Rt. Rev. H. St. George Tucker, Rev. J. Y. Downman, Rev. Beverley D. Tucker, Jr., W. Meade Addison, Hugh Antrim, Henry C. Riely, O. J. Sands, Lewis C. Williams.

* * *

FEDERATION OF YOUNG PEOPLE TO MEET.

The National Commission of the Federation of Episcopal Young People is to meet in Chicago on May 21, 22 and 23. There will be one young people's representative from each of the eight provinces, together with the advisers of the commission, the Executive Secretary of the National Council's Department of Religious Education, and the Secretary for Young People's Work in that department.

—o—

UNION OF EDUCATION AND MISSIONS BOARDS TO BE CONSIDERED AT PRESBYTERIAN ASSEMBLY.

A project for uniting the Board of Christian Education and the Board of National Missions of the Presbyterian Church in the U. S. A. will be one of the major questions to be decided by the General Assembly of the Church opening at Cincinnati on May 23.

The two organizations have assets of $47,000,000 and annual expenditures of more than $5,500,000. Between them the two organizations carry on all the educational and evangelistic activities of the Presbyterian Church, except those in foreign lands.

The Board merger, which has been under consideration for several years, is expected to take effect in June, 1936, if adopted by the General Assembly. It is the culmination of a consolidation movement which has been in progress for many years. The consolidation would bring the number of boards and agencies in the Presbyterian Church down to three in contrast to the seventeen boards and agencies of the Church twenty years ago.

The Education Board controls $4,000,000 in buildings, securities and other assets and spends about $2,500,000 a year in its work. Of this yearly outlay about $1,500,000 is for manufacturing, selling and other publishing costs of millions of copies of books and weekly and monthly periodicals. The assets of the National Missions Board total about $43,000,000, and its annual expenditure is approximately $3,200,000.

Representatives from China, India, Japan, Persia, Mesopotamia and other foreign countries will be present at the General Assembly.—N. C. J. C. News Service.

* * *

THREE NEW BISHOPS IN ASIA THIS YEAR ALREADY.

I. For Dornakal, India.

Everyone who knows about the tremendously heavy work carried by Bishop Azariah of the Diocese of Dornakal in Hyderabad, India, will rejoice in the fact that he at last has an assistant bishop: the Rt. Rev. Anthony Blacker Elliott, consecrated in Calcutta on January 27. The new bishop, a graduate of the University of Dublin, was ordained by Bishop Charles Gore of Oxford, and went to India in 1913, where he has worked for twenty years with Bishop Azariah. As Bishop Azariah is a native of India, this seems to be the first intance in the Anglican Communion of a foreign assistant for a native diocesan. Visitations will be arranged so that each bishop visits each place in alternate years.

II. For Rangoon, Burmah.

The Rt. Rev. George Algernon West was consecrated at the same service in Calcutta on January 27. He is the new Bishop of Rangoon. He had previously been a misionary for thirteen years among the Karens of Burmah, where he worked out a particularly valuable method of evangelization. Amongst distinctions listed in his biography is the fact that in cricket at St. Bees he

was the best bat the school produced in thirty-five years; he also holds a Serbian decoration for distinguished service with the Red Cross during the war.

The Diocese of Rangoon includes all Burmah with some islands in the Bay of Bengal, and is one of the fourteen dioceses of the Church of India, Burmah and Ceylon. This region, where Mr. Kipling's dawn comes up like thunder, is a large and difficult diocese with work among Burmese, Europeans, Eurasians, hill tribes and Chinese. The S. P. G. began work there in 1864.

III. For Hong Kong.

The Rt. Rev. Mok Shau-tsang of Canton was consecrated on St. Paul's Day, 1935, in the Cathedral at Hong Kong. Formerly archdeacon, he is now Bishop Hall's assistant in the Diocese of Hong Kong. He is the seventh living native Chinese bishops in the Anglican Communion. There are now nineteen bishops altogether in our branch of the Church in China and Hong Kong.

Hong Kong Diocese was organized in 1849, and, although six dioceses have since been set off from it, it is still a vast jurisdiction. It is of special interest to the American Church, because it is the nearest Chinese diocese to the Philippines; Chinese in Manila speak the southern China dialects, and Bishop Mosher has always the problem of staffing St. Stephen's and St. Peter's Chinese missions in Manila with clergy and lay workers who speak the Cantonese and Amoy diolects. — Hawaiian Church Chronicle.

VIRGINIA.

Jamestown Day.

The three hundred and twenty-eighth anniversary of the arrival of the first permanent English settlers at Jamestown Island will be celebrated on May 13, under the auspices of the Association for the Preservation of Virginia Antiquities, as is the custom of this Association, for forty years.

The usual commemorative services will be held in the Old Church at 2 P. M., with the Rt. Rev. A. C. Thomson, Bishop of the Diocese of Southern Virginia, officiating, assisted by Dr. W. A. R. Goodwin, rector of Bruton Parish Church. The music will be furnished by a choir from William and Mary College, directed by George Small, Instructor of Music at William and Mary College. Loud speakers will be used for those outside.

The services this year will be in the form of a memorial to the late Mrs. J. Taylor Ellyson, President of the Association for the Preservation of Virginia Antiquities for the past thirty years; and also to the late Colonel Samuel H. Yonge, U. S. Engineer, who built the sea wall, and who was a member of the Jamestown Committee since its formation, a member of the Advisory Board and the author of "The Site of Old Jamestown."

Colonel Yonge died on the eleventh of March and Mrs. Ellyson on the twenty-third.

In the afternoon, special features will be given on the grounds, and as usual on "Jamestown Day", the gates will be opened free to visitors.

* * *

Seminary Notes.

An active program of work among college and school students carried on by Virginia Seminarians this winter and spring has manifested itself in numerous visits to institutions in states all along the eastern seaboard and in a series of visitors to the Seminary from different colleges.

Groups of students from the University of Pennsylvania, the University of Virginia, Williams College, Yale University, Baltimore, and New Bedford, Mass., have visited the Seminary as well as students from as many more different schools and institutions.

Seminarian have visited Virginia Polytechnic Institute University of North Carolina, University of Virginia, Amherst, Hamilton, and Union Colleges, and the University of West Virginia.

Young alumni have been largely instrumental in promoting interest in the ministry among undergraduates. Prof. A. C. Zabriskie is in charge of the student work.

* * *

Retreats.

The senior class retreat of members of the Seminary, which has become an annual custom, will be conducted this spring by the Rt. Rev. Benjamin Washburn, Bishop Coadjutor of Newark.

The graduating class, under leadership of Boyd R. Howarth, of Chatham, N. J., for three years its president, will leave May 8 for Orkney Springs, Va., for a three-day retreat. The Rt. Rev. Samuel B. Booth, Bishop of Vermont, conducted the retreat for last year's graduating class.

F. W. Kates.

* * *

United Lenten Mite Box Offering.

All the Church schools of Richmond united in a beautiful service of presentation of their Lenten offerings in old Monumental Church Sunday afternoon, May 4. The choir was composed of members of the junior choirs of the various schools, rendering the simple music in a spirited manner. After the opening prayers and hymn, the Rev. Charles Smith, of St. Paul's Church, read a description of the work of the Church in foreign lands, during which reading there were simple tableaux presented to illustrate the educational, medical, teaching and preaching missions in foreign lands. The total offering from the city churches amounted to $5,271.

The exhibit of posters made by the various schools during Lent, illustrative of their studies of Japan and other foreign lands, was interesting, and after the services was visited by a number of people, many of whom expressed their astonishment at the work of the pupils.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Bishop Gribbin Speaks at New River Convocation.

The Rt. Rev. Robert E. Gribbin, D. D., Bishop of Western North Carolina, was the guest speaker on Tuesday evening, April 30, when the Convocation of New River was in session at St. Thomas' Church, Abingdon, Va., the Rev. John S. Wellford, rector. Bishop Gribbin's address was the feature of the missionary service and was built around a question and answer in the Offices of Instruction: "What is your bounden duty as a member of the Church?" "My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of His kingdom." The bishop discussed the various sections of the answer in a most interesting and helpful way, and his address will doubtless form the basis of some future sermons in this diocese.

The Convocation opened Monday evening with a sermon by the Rev. John A. Winslow, of Dante. Tuesday morning the Rev. Edward W. Hughes, of Bluefield, led the Quiet Hour, and out of a long and active ministry gave a meditation on some incidents illustrating the reality and power of religion and the Christian life.

The preacher of the Convocation sermon was the Rev. James A. Figg, of Christiansburg.

The Rev. Mr. Wellford was elected Dean of the Convocation for the coming year; the Rev. Mr. Figg, Secretary, and the Rev. Richard R. Beasley, of Bristol, Treasurer. The Convocation accepted an invitation from the Rev. Allen Person to meet next at Trinity Church, Rocky Mount.

T. A. S.

SOUTH FLORIDA.

Rt. Rev. J. D. Wing, D. D., Bishop

United Presentation Services.

Children of the Church schools in South Florida assembled in the several districts on the First Sunday after Easter to present their Lenten mite box offering. This is the first time that the schools in this diocese had united for such presentation. For this service in St. Luke's Cathedral, Orlando, Dean Johnson was assisted by Rev. Thomas E. Dudney, of Winter Park, and Rev. Elred C. Simkins, of St. Cloud. Three groups of choir children, in their vestments, led the music.

C. Robinson.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Annual Diocesan Convention.

The Rt. Rev. George Craig Stewart, D. D., Bishop of the Diocese of Chicago, and the Rt. Rev. Frederick B. Bartlett, D. D., Missionary Bishop of North Dakota and head of the National Department of Domestic Missions, were special speakers in connection with the one one hundred and fifty-first Annual Diocesan Convention of that Church, which met in this city last week.

The convention opened its session in the Church of the Holy Trinity on Tuesday morning with a celebration of the Holy Communion at 9 o'clock, at which the Rt. Rev. Francis M. Taitt, S. T. D., Bishop of the Diocese and Presiding Officer of the convention, was the celebrant. Upwards of 700 clerical and lay deputies represented the nearly 280 parishes and missions comprising the diocese.

Both Bishop Stewart and Bishop Bartlett were the special guests of Bishop Taitt at a dinner in the Penn Athletic Club on Monday, at which the bishop was the host to the clerical and lay deputies, following which there was a diocesan mass meeting in the Church of the Holy Trinity. Bishop Stewart made a special address at this meeting. Bishop Taitt also delivered his annual message. The clerical and lay deputies attended the mass meeting in a body.

Bishop Bartlett made a special missionary address at the convention on Tuesday.

Among the important matters to come before the convention was the report of the Special Committee on Financial Safeguards appointed in pursuance of a resolution adopted at the convention of last year. Since its appointment this committee has given considerable time to the duties assigned its members under the terms of the resolution.

The special committee comprises Spencer Ervin, Vice-President of the Executive Council of the diocese, as chairman, and lay deputy from St. Asaph's Church, Bala. Clerical members of the committee are the Rev. Howard R. Weir, rector of the Church of the Holy Trinity, and the Rev. L. Gouverneur Morris, rector of Calvary Church, Germantown. Other lay members are Henry R. Robins, deputy from Old Christ Church, Philadelphia, and Samuel F. Houston, deputy from St. Martin-in-the-Fields, Chestnut Hill.

The preamble to the resolution providing for the appointment of the com-

mittee stated that "some non-parochial institutions, societies, committees and other organizations operating in the Diocese of Pennsylvania under the auspices of this church, at present lack adequate protection for their securities and funds, and supervision of their investments".

The committee was directed "to bring about such protection and supervision by the voluntary action of the organizations at present concerned; to confer with the Committee on Canons on the advisability and practicability of regulating the matter by Canon; and to submit to the convention of 1935 a written report of its actions and recommendations". The committee work was limited to the non-parochial organizations designated in the preamble to the resolution and was not empowered to deal with parishes or with diocesan missions for worship, the latter being under the bishop and Department of Missions.

The convention's attention was also directed by the Department of Christian Social Service and Institutions report to bills now pending in the State Legislature in relation to social measures. The department is planning especially to enter an emphatic protest against the group of House and Senate bills which aim to license horse racing, permit betting and wagering on results of horse races, and the bills legalizing the setting up of lotteries to provide unemployment relief. In its report on horse racing and lotteries, which was forwarded to all the clerical and lay deputies, the department says: "The evils resulting to and reacting upon the individual citizen generally from such legalized gambling are entirely apparent. The degrading results of getting something for nothing; of becoming the victims of transactions in which mere chance and not intelligence is the determining factor; of the prostitution and commercialization of the faculty of hope to the sordid and selfish passion for undeserved and unearned gain; of a resulting disregard for the needs and rights of others; of a denial of the rules and requirements of good sportsmanship; on these and many other counts the legalizing of gambling and lotteries would constitute a grave and ethical peril to the individual citizen.

"Economically, we believe that the menace is or would be almost as serious. A gambling transaction does not represent new income or the production of real wealth. It is good money diverted to improper uses. It decreases general purchasing power. It results in placing a tax on those who are often least able to bear it. To quote a former Governor of California: 'Financial benefits to the State from a tax on the volume of money wagered at race tracks cannot balance the broken lives, the ruined homes, the welter of crime and sorrow that race track betting leaves in its wake.'"

S. H. Warnock.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D D., Suffragan

The General Theological Seminary Commencement Week, A. D. 1935.

Monday, May 20, 8 P. M.—Evensong in Chapel of the Good Shepherd. Baccalaureate Sermon by the Rt. Rev. William Thomas Manning, D. D., LL. D., D. C. L., Bishop of New York.

Tuesday, May 21—Aumni Day—10:30 A. M., Celebration of Holy Communion in Memoriam of Departed Alumni and former Students. Reports of Necrologist. 11:30 A. M.—Business Meeting of Associate Alumni in Seabury Hall. 1 P. M.—Alumni Luncheon in Hoffman Hall. 20 P. M.—Reading of Alumni Essay in Seabury Hall Auditorium: "Fresh Techniques in Pastoral Care" by the Rev. Calvin Rankin Barnes, B. D., G. T. S., '15. 2 P. M.—Board of Trustees meeting in Jarvis Hall.

Wednesday, May 22—7 A. M.—Celebration of Holy Communion. 10:30 A. M.—The Bishops, Trustees, Faculty, Alumni and other Clergy meet in the Library. 11 A. M—Commencement Exercises. Address by Clarence Whittlesey Mendell, Ph. D., Dean of Yale College. 12:30 P. M.—Senior Class Luncheon in Hoffman Hall (admission by card).

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

A Tribute of Gratitude to Retiring Rector.

The Rev. Charles D. Burrows rector of St. Matthew's Church, Jamestown, for the past thirty-five years, has retired. His parish, which includes the whole Island of Jamestown, a suburb of Newport, gave him and his wife a reception before they sailed for England for a holiday. In an insular community like Jamestown, where parish work is quite as important in the sequestered winter as in the spacious holidays of lower Narragansett, such a ministry counts for more than the city-minded can easily understand. But St. Matthew's understands, inscribing its gift of a silver bowl "To the Rev. and Mrs. Burrows, rector of St. Matthew's Church, Jamestown, R. I. A tribute of gratitude and love for devoted and faithful service most graciously rendered, from the members of the parish."

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Assistant in Many Capacities.

The Rev. Robert R. Carmichael completed ten years of service as assistant at Grace Church, Providence, immediately after Easter. His has been an unusual sort of assistanceship. No doubt he has taken care of all the usual detail that is assigned to the junior clergy in a large city parish. One would expect that of him, with all his good nature, energy and zest. But what makes him different is his job, however he got it, of assistant at large. One season of the year you place him as a diocesan leader of young people, and you find a place for him in your mind. There are curates and assistants of whatevername who have such a way with youth in their own parish that they are set over all of the bishop's youth. But when winter comes you notice a change coming over the Grace Church assistant. He becomes an expert in religious education for everybody in the diocese, young and old, and you find him running "schools," "seminars," "institutes" and all the rest that Bishop Bennett, Canon Bell, Dr. Evans, and the imported lecturers address. That's not all the assistant is up to by any means. No wonder they put him on the Council to assist the governing body of the diocese!

F. W. Jones.

ATLANTA.

Noted Archaeologist Lectures on New Findings.

Sir Charles Marston lectured at Agnes Scott and Emory University, Atlanta, during his visit to Georgia in April.

He discussed the new light which has been thrown on the Old Testament by the recent excavations in the Holy Land, and especially did he mention the findings about Jericho, which bear out the Bible story of the fall of the wall of Jericho. He has found evidence that writing is an older art than the historians had thought. Some things pertaining to the Jewish history are dated 1400 B. C.

Sir Charles Marston, a noted archaeologists and director of the Welcome Expeditions in the Holy Land, is the author of many books, among the most recent being his "New Bible Evidence".

He and Lady Marston, the former Mrs. Mary Bonney, were in Atlanta on their bridal trip. They attended the Easter services at All Saints' Church, where Lady Marston is a member, and then visited Rome, Ga., where Lady Marston, the granddaughter of the famous surgeon, Dr. George M. Battey, was born. Sir Charles and his bride returned to New York and from there will sail for England and then the Holy Land.

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A meeting of the Camp Mikell Staff was held at the Pro-Cathedral of St. Philip, Atlanta, Tuesday, April 30, to complete the plans for the Young People's Camp which will be held at Toccoa Falls, Ga., June 17 to 29. Rev. Mortimer Glover, of Christ Church, Macon, will be the director. Bishop H. J. Mikell will be the chaplain.

* * *

Annual Pilgrimage to Appleton Church Home.

The Diocese of Atlanta will make its annual pilgrimage to the Appleton Church Home in Macon, Ga., Sunday, May 12, being Mother's Day.

This Orphanage, founded following the War Between the States, is a real home for the girls, and under the able direction of Miss Fanny B. Duval, Executive Secretary, they live happy lives. The various auxiliaries of the diocese sponsor these girls, thereby establishing a closer relationship between each of them.

A program has been arranged for the guests by the girls of the Home and a basket luncheon will be carried by all who attend.

The Executive Committee of the Home is Bishop H. J. Mikell, chairman of the Board of Trustees; Mrs. E. B. Harrold, Mrs. Carl Slocum, Rev. Mortimer W. Glover, General W. A. Harris, Rev. Randolph Claiborne and Mr. S. T. Coleman.

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Y. P. S. L. Convention.

Young people will gather from the entire Diocese of Atlanta for the Annual Diocesan Y. P. S. L. Convention, May 17, 18 and 19, which will be held this year at the Pro-Cathedral of St. Philip, Atlanta. The newly organized leagues in Griffin, Macon, East Lake and Gainesville will be presented to Bishop H. J. Mikell for admission into the Diocesan League at the young people's service on Sunday, May 19, at 11 o'clock. Dean Raimundo de Ovies will preach a special sermon for the young people at this service.

Audria Bandy Gray.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Department of Chrstian Social Service, Committee on Publicity.

Concerning: Action taken by the Department of Christian Social Service of the Diocese of Long Island, State of New York, at its regular meeting, April 9, 1935.

Action: Be it voted that—

The Department of Christian Social Service of the Diocese of Long Island approve in principle the Federal Government Bills now pending in Washington, D. C. (House of Representatives 5600), (Senate of the United States 600)—to amend sections 211, 245, and 311, of the Criminal Code as amended —to modify the existing laws concerning

the dissemination of birth control information.

This action was taken after careful consideration during two regular meetings, at which people properly qualified to speak in favor of and against the bills were heard at length, and after unrestricted debate.

NORTHERN INDIANA

Rt. Rev. Campbell Gray, D. D., Bishop

Tenth Anniversary.

The celebration of the tenth anniversary of the consecration of the Rt. Rev. Campbell Gray, D. D., S. T. D., was the chief event in connection with the thirty-seventh Annual Council of the diocese, meeting in St. James' Church, South Bend, April 30 and May 1.

More than 200 persons attended a reception and banquet in honor of Bishop and Mrs. Gray, April 30. As an expression of esteem, James H. Haberly, treasurer of the diocese, presented Bishop Gray with a purse from the members of the diocese, which will be used for the purchase of a new automobile.

Clifford P. Morehouse, of Milwaukee, the principal speaker at the banquet, presented the Forward Movement. The deans of the three deaneries in the diocese, the Rev. Lawrence C. Ferguson, of South Bend; the Rev. Dr. Earl Ray Hart, of Michigan City, and the Rev. J. McNeal Wheatley, of Fort Wayne, and Mrs. Robert G. Happ, president of the diocesean Woman's Auxiliary, presented felicitations to the bishop. The Rt. Rev. Wyatt Brown, D. D., Litt. D., LL. D., Bishop of Harrisburg, related reminiscences of college days with Bishop Gray at the University of the South. The Rev. Theophilus Mazakopakas, pastor of St. Andrew's Greek Orthodox Church, South Bend, brought the greetings of his congregation.

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Diocesan Council.

The Diocesan Council met May 1. There was a requiem for the Rt. Rev. John Hazen White, D. D., fourth Bishop of Indiana and first Bishop of Northern Indiana. At a Corporate Communion of the delegates, Bishop Brown, who was celebrating the fourth anniversary of his consecration the same day, was the celebrant. Bishop Gray celebrated the Councilar Eucharist.

In the convention sermon, Bishop Brown said: "Has your bishop kept faith? That is the great test. Our Church does not have great prestige and wealth, nor many worldly assets, but it does have what the world needs most today. That is the Faith. I know your bishop has kept faith with you. I knew him as a schoolmate, and you have known him as a bishop, but we both know him as a man."

Officers of the diocese were re-elected as follows: Secretary, the Rev. J. McNeal Wheatley; Treasurer, James H. Haberly; Treasurer of Missionary Funds, Duncan J. Campbell; Chancellor, Gilbert A. Elliott; Registrar, the Rev. E. R. Hart, LL. D.

The annual meeting of the Woman's Auxiliary was held at the same time and place as the Council. The principal speaker was Mrs. Paul H. Barbour, of the Rosebud Mission, South Dakota, and a missionary in China for many years.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J M. Maxon, D. D., Coadjutor

Dr. Keller Addresses Congregation in Chattanooga.

Making a characteristically strong appeal for Christianity in our Social Order, Dr. W. S. Keller, the director of the Cincinnati Social Service School for Candidates for the Ministry, addressed the Congregation of the Chapel of the Good Shepherd on Look Out Mountain.

"We take," Dr. Keller said, "twenty-one men from the Episcopal Seminaries and give them an opportunity to work in the social agencies in Cincinnati. This enables them to get a picture of a community organized for social work, which they could probably get in no other way. In the twelve years of the school's existence these men have made a real place for themselves in the social agencies of Cincinnati." Dr. Keller outlined the present situation in regard to social reform, and said that the Church must take a more active part in the development of the social conscience. Our School is not a theological school, said Dr. Keller, but it is the result of a desire on the part of certain men to apply their ideas concerning the being and nature of God, to the being and nature of man. "Religion, to some people, is the desire to save one's own soul, while to others it is the desire to express in their human relationships that salvation here and now."

The Church must insist upon some revision of its idea of sin. Sin is not merely the individual transgression of some external law, but it is more often, social inertia, the inveterate proclivity many of our people seem to possess of allowing "George to do it." "There is something wrong with a country where laws can be passed and enforced limiting the number of fish one can catch, from a stream, but which apparently cannot limit the number of dollars men can get at the cost of human life."

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On Monday, April 29, Dr. Keller visited Sewanee, where he addressed the student body at noon-day chapel, and afternoon spoke to the students of the Seminary, and spent the afternoon in conferences with those students wishing to attend his school. He returned Monday night to his home in Cincinnati.

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On May 1, at 4 P. M., the Tyson Memorial Student Center in Knoxville, was dedicated by Bishop Gailor. This beautiful home is a gift to the diocese and it will afford an opportunity for a great work among the students of the University of Tennessee.

Thomas R. Thrasher.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Services—Appointments—Repairs.

During Lent, noon-day services were held at Christ Church Cathedral, Louisville, with the following persons as preachers: the Very Rev. Richard L. McCready, D. D., Dean of the Cathedral; the Rev. William H. Langley, rector of St. Mark's, Louisville; the Rev. Frank H. Nelson, D. D., of Cincinnati; the Rev. John Gass, D. D., of Charleston, West Virginia; the Rev. Walter C. Whitaker, D. D., of Bowling Green, Kentucky; the Rev. Franklyn Cole Sherman, of Cleveland.

After the services each day lunches were served in the Cathedral House by the ladies of the Cathedral, assited during Passion Week by ladies from the other churches of the city. Proceeds of the lunches were presented to the Cathedral endowment fund at the early celebration on Easter as a memorial to Canon Hardy.

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St. Mark's and the Cathedral, Louisville, had such a splendid attendance at the eleven o'clock service on Easter that chairs had to be placed in the aisles. Over 200 persons attended the 7:30 A. M. service at St. Mark's, and about 350 were present at the early celebration at the Cathedral. The eleven o'clock service at St. Mark's attracts a crowd every Sunday.

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We are happy to report that Bishop Woodcock is able to resume his duties. He has confirmed classes at both St. Paul's and the Cathedral recently.

* * *

The Rev. J. Luther Martin of St. George's, Louisville, has been appointed chaplain of the Norton Infirmary by the Bishop. Dr. Martin has been doing splendid work at St. George's and at Fort Knox, Kentucky.

* * *

St. Paul's, Louisville, has just had the interior of the church painted, and the young men of St. Andrew's, Louisville, have just painted the primary room. St. Andrew's Guild, an organization of the younger women of the parish, raised the money for the paint.

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Camp Woodcock, the Diocesan Camp for Boys, will be held again this year with the Rev. J. M. Nelson, Canon of Christ Church Cathedral, as chaplain.

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The Rev. A. H. Austin, of Grace Church, Louisville, has been appointed chaplain for the Bluegrass Conference, to be held at Margaret Hall, Versailles, Kentucky.

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The Rev. H. S. Musson, rector of The Church of the Advent, Louisville, is expected to return from Europe soon.

Katharine Wendell Lewis.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Centennial Dinner.

Nearly 1,500 churchmen and women assembled at the Hotel Sherman the evening of April 30 for what proved to be one of the outstanding events in history of the diocese. The occasion was the cenennial dinner of the Diocese of Chicago.

Messages from President Roosevelt, Governor Henry Horner and Mayor Edward J. Kelly were among the features on the program. In his message, President Roosevelt said:

"I take this opportunity of expressing to Episcopalians throughout Illinois my heartiest congratulations and best wishes upon this centennial occasion. The Church has in the past and must continue to go hand in hand with the progress of the State. Where there are strong churches there will be strong citizens and strong government. In upbuilding our churches we are upbuilding one of the important factors in our American life. May the next century bring to the Church in Illinois renewed life, intensified vigor and withal a larger service in her field of labor."

The Rt. Rev. John Chanler White, Bishop of Springfield, represented that diocese on the occasion, and the Rev. William L. Essex, pastor of St. Paul's Church, Peoria, represented the birthplace of the diocese.

"Go out and strike a blow for God and Church and country," declared Fr. Essex in his address. "There are no greater problems today than in the early days when Philander Chase came to Illinois. Our problems, in fact, are light compared with those faced and met by the men who established the Church in the State."

Bishop George Craig Stewart, principal speaker at the function, threw out a definite challenge to the diocese to "lighten the ship" by "shifting the cargo of debt", speaking of the Centenary Fund campaign which started on May 1. Now is the time to attack, charged he

(Continued on page 22.)

FAMILY DEPARTMENT

MAY.

1. SS. Philip and James (Wednesday).
5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day. (Monday.)
28. Rogation Day. (Tuesday.)
29. Rogation Day. (Wednesday.)
30. Ascension Day. (Thursday.)

* * *

COLLECT FOR THIRD SUNDAY AFTER EASTER.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

* * *

BEAUTY.

God, give me speech, in mercy touch my lips,
I cannot bear Thy Beauty and be still,
Watching the red-gold majesty that tips
The crest of yonder hill,
And out to sea smites on the sails of ships
That flame like drifting stars across the deep,
Calling their silver comrades from the sky,
As long and ever longer shadows creep,
To sing their lullaby
And hush the tired eyes of earth to sleep.

Thy radiancy of glory strikes me dumb,
Yet cries within my soul for power to raise
Such miracles of music as would sum
Thy splendour in a phrase,
Storing it safe for all the years to come.

—Studdert Kennedy.

* * *

Aeternitatis Candidatus.

The ancient Romans were a conquering race. Their language itself, which many of our young people do not learn any more, to their cultural and mental hurt, carries with it something of their imperial dignity. An old teacher used to say to his students as, with glowing cheeks and shining eyes, he read to them a passage of prose or poetry from the day's lesson—"Boys, can't you hear the tramp, tramp of the Roman legions going forth to conquest in the solid compactness of those lines!" And we thought we could. The English Essayist DeQuincey somewhere calls attention to the solemn and mighty significance in the mere resonance of the phrase—Senatus populusque Romanus—"the Senate and the Roman people." I have always been profoundly stirred when, as I have imagined it, Paul said to the Roman soldier about to apply the lash to his back—"Civis Romanus sum"—"I am a Roman citizen!" The lash did not fall, and I have felt that it was the Latin itself that saved Paul's back on that momentous occasion. These Latin phrases have a power all their own—a power that seems to vanish when they are turned into our less stately, more homely Saxon speech.

Another one of these phrases caught my attention just recently, and the effect was to stir me again and to remind me once more of the glory that was Rome even in the genius of its speech. The president of a Catholic College was addressing his faculty, and he told them this among other things: "The student entrusted to our care is not only a citizen and a man, not merely a candidate for academic honors, for social prizes and civic rewards; he is as Tertullian masterfully says, 'aeternitatis candidatus', a candidate for eternity."

"Aeternitatis candidatus," a candidate for eternity—is not this Catholic educator daring to place the emphasis where some of it ought to be placed in the matter of education? At least he is placing it where it has not been placed in much of our recent educational thinking. Our schemes, systems, methods, courses of study are arranged to prepare the young student for life here and now as a social, economic, and political being. He is being trained to make a living as an industrial unit, to adjust himself cooperatively in the social order, and to become an intelligent citizen. No education is quite complete that forgets these purposes in getting youth ready for a satisfactory life. As fundamentally important as these purposes are, however, they are not the whole matter in the aims of education—perhaps not even the most important. After a man has been prepared to make a living, to be an intelligent member of society, and to be able to meet his political duties in a reasonable way, there is yet something behind all of this, and, that is, the kind of man he is. For after all, what he does with his education, how he applies it to the various relations of life, depends upon the sum total of the motives and sentiments that govern and direct his activities. And these represent the quality of his personality, the kind of man he is in the deep citadel of his nature.

The major question, then, is—Can this personality be enriched, developed, trained? Is it of very special worth because there may be attributed to it qualities that give value and dignity to human nature beyond those qualities belonging to any other phase of it? The Christian religion affirms that it does possess such qualities, and it is quite refreshing in the midst of much of our present day chatter about education, to hear this Catholic educator calmly call us back to the Christian view with Tertullian's majestic phrase—"Aeternitatis candidatus," a candidate for eternity. That is what we have in hand when we accept the boy or girl into school and college to give him, as we say, his chance to be adequately prepared for life—indeed, for the life that knows no end.

It may be well to let this educator speak a little further—"If we are to prepare the student for his immortal and glorious destiny, we must teach him what life is and what he must do with it; intellect trained under the unflickering beacon light of our Catholic faith; intellect and will grandly applied to life; character moulded to Christlike perfection under the purifying influences of Catholic morality." A courageous statement like this, expressing the Catholic view of human personality and the aim of education, ought to serve as a tonic to the wabbling uncertainties of Protestant conceptions of Christian Education. As a matter of fact, do we really think of "preparing a student for his glorious and immortal destiny" so much as for some inglorious, mortal self-supporting job? Have we an "unflickering beacon-light of faith", to offer him while he is in the midst of a process of "moulding his character to a Christlike perfection" under the influences of a definitely wrought-out system of Christian morality? While we are trying to train him for a smoothly adaptable social efficiency, have we felt that the major duty is "to teach him what life is and what he must do with it?"

And so with Tertullian's great phrase ringing in our minds, we come to the conception that the real content of education depends upon the understanding we have of human personality. If it is to be trained just for the day, for acquiring the creature comforts of life, for the "full barns" and "soul take thine ease," then the Christian Church has greatly missed its Founder's estimate of the potential worth of personality. Certainly, to Him each human being was a "candidate for eternity," and they who think with His mind about education must hold the same view.—Dr. H. N. Snyder, in Southern Christian Advocate.

* * *

VICTORY.

We came not in with proud,
Firm martial footsteps in a measured tread,
Slow pacing to the crash of music loud;
No gorgeous trophies went before, no crowd
Of captives followed us with drooping head.
No shining laurel sceptred us, nor crowned,
Nor with its leaf our glittering lances bound;
This looks not like a Triumph, then they said.
With darkened faces in the battle flame,
With banners faded from their early pride,
Through wind and sun and showers of bleaching rain,
Yet red in all our garments doubly dyed,
With many a wound upon us, many a stain,
We came with steps that faltered—yet we came!

—Unknown.

* * *

Not Endured, But Done!

It is not Thy will be endured, but Thy will be done, and give me grace to do it. Not with the bowed head of the mourner, or the cry of defeat of the broken-hearted, but as a body of keen and ardent young knights, with their heads and chins well up, riding out on the roadway of life to express the will of their King in all the common intercourses and relationships of life. That is what it means. It is active, not passive. Not may it be endured, but may it be done. And to sit down helplessly before the sins and sorrows, and injustices and the cruelties of life, and bleat out these are the will of God, and do nothing, seems to me to be blasphemy. Christ was always fighting against these things. God's will is that the world should be saved from all these things. God's will is His Kingdom should be here, a Kingdom where love, fellowship, and peace should be no longer catch-words but facts, and where all men, women and children should have a fair chance of enjoying His free gifts. That is God's plan, and in that plan you and I have our part to play. But if through slackness or indifference, through fear or cowardice we do not play our part, then we are doing our best to wreck the plan, and are delaying the victory and work of Christ.—Rev. W. M. Selwyn, in Church of England Newspaper.

* * *

Thanksgiving and Consecration.

The world is full of lepers who have been healed and who have straight-way forgotten the Great Physician. As Father Faber says: "Our own interests drive us obviously to prayer, but it is

love alone which leads to thanksgiving. There is little enough of prayer, but there is still less of thanksgiving. And yet there is no redeemed soul that cannot echo the Psalmist's words, 'O that men would praise the Lord for His goodness and for His wonderful works to the children of men.' 'O give thanks unto the Lord, for He is gracious and His mercy endureth for ever'."

When we consider the long list of mercies which we have received through no merit of our own, we must make a part of our worship the prayer: "O Lord God, what shall I render to Thy Divine Majesty for all the benefits Thou hast done unto Thy servant?" It is well that frequently we should recite in the silence of our time of communion with God the blessings that we have received at His hands, since we left our mother's knee. He has been our hope from our youth. He has saved us from temporal and spiritual danger. And each one can recite the list of these deliverances, for which his gratitude must be forthcoming. There are special spiritual mercies which have been granted to us, for which our thanksgiving and our consecration are the least return that we can make. There are special times when such thanskgiving should characterize our prayers. Samuel Johnson, on his birthday every year, recognized the claims on him of the Divine Love, and prayed that "I may use Thy bounties according to Thy Will, through Jesus Christ our Lord." John Wesley made these anniversaries also the occasion of special thanksgiving. We do well to have days when we say to ourselves, "I will remember the years of the Right Hand of the Most High."

The conclusion of our prayer must ever be an act of consecration. When we think of the infinite and innumerable mercies of God, we must be led to say with Fenelon: "I adore all Thy purposes without knowing them. I am silent. I offer myself in sacrifice. I give myself to Thee. I would have no other desire than to accomplish Thy will." Before we return to the work of our daily lives, let us say with Augustine: "Let my soul take refuge from the crowding turmoil of worldly thoughts beneath the shadow of Thy Wing; let my heart, this sea of restless waves, find peace in Thee." Let us go forth to the battle of life, as Sir Jacob Astley went, before the battle of Edgehill, when he said: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me."—The Secret of the Saints.

* * *

Urgent Invitations and Open Doors.

It is a real appeal. At the annual meeting of the National Christian Council of Japan, Mr. Yammasu, representing the minister of education, declared, "The government is helpless when it comes to changing the spirit and psychology of the people. You religionists should not want and take the lead from the government but lead out of your own faith and convictions." Mr. Kikuzawa, head of the bureau of religion in the department of education, said: "We are passing through a time of suffering and hardship, and at such a time the human heart turns to religion for comfort and guidance. There can be no doubt that the nation is once more turning its heart toward religion." The Japanese Christians in their council voted, "Mission organizations and missionaries should act from an irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. We welcome assistance from abroad which is motivated by a positive urge. We need to be more forthright in our presentation of the essential differences between Christianity and Japanism."

Consider the present oportunity in China. It may be that increasing limitations will fall upon the secondary forms of missionary work, but nothing hinders missions from going about their main business. A recent editorial in "The Chinese Recorder" declares, "The social changes going on in China may gradually limit the scope of, or even supplant, all Christian agencies except that of the Church." A recent visitor with unsurpassed opportunities for observation declares, "I find the Chinese students sobered, heart-hungry and adrift, not knowing which way to turn. The colleges are practically all open and asking for meetings beyond our strength. China is undoubtedly the most wide-open field for evangelism in the whole world at the present time."

Consider the open door in India. "There is no real competitor with Jesus Christ in the mind of educated India. Our greatest obstacle for the future will not be any such competition, but the old absorbing spirit of Hinduism which can in appearance accept Jesus while accepting at the same time something which is a denial of all for which He stands. The Bhagavadgita is supposed to hold a similar place in the hearts of all Hindus to that of St. John's Gospel in the hearts of Christians. But Mr. Hilary Wilson found casually in conversation that of the twelve students residing in his hotel, not one had read it." (From G. E. Phillips' Report to the Directors of the London Missionary Society.)

"The time has come," some recent critics of missions have said, "to set the educational and other aspects of missionary work free from organized responsibility to the work of conscientious and direct evangelism." On the contrary the time has come when every agency, the formal preaching of ordained men, the everyday conversation of Christians, the ministry of the hospital, the discipline and enlightenment of the school, and every human contact, must be made subject more fully than ever before to the one supreme aim of making Jesus Christ and His Gospel, His Grace and Power, the meaning of His life and His death and His resurrection, known to men and women, boys and girls, everywhere, in every land, and without delay.—Dr. Robert E. Speer, in Presbyterian Banner.

* * *

Chirst Our Example.

A gentleman had a lovely Chinese plaque with curious raised figures upon it. One day it fell from the wall on which it was hung, and was cracked right across the middle. Soon after, the gentleman sent to China for six more of these valuable plates, and to ensure an exact match, sent his broken plate as a copy. To his astonishment, when six months later he received the six plates, and his injured one, he found the Chinese had so faithfully followed his copy, that each new one had a crack right across it! If we imitate even the best of men we are apt to copy their imperfections, but if we follow Jesus, and take Him as our example, we are sure of a perfect pattern.—Sunday at Home.

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FOR THE CHILDREN

For the Southern Churchman.

TODAY IS SUNDAY.

Monica Williams.

Today is Sunday and I'm glad
To come to our Church School,
To try to learn to follow God
In keeping every rule.

Our first rule is to be real quiet
While prayers are being said,
For when we pray we talk with God,
We kneel and bow our head.

And then we must sing every song,
For songs are full of joy,
And God who makes the birds to sing,
Helps every girl and boy.

Then when our teacher says to us
Our lessons now we'll say,
We'll quietly go to classes
And work and work away.

And then when we go home again,
We will be glad to say,
That we have really tried in school
To learn of God today.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XVIII.

It's Good to be Free!

M. L. G.

The week of David's exile from school was almost over. In spite of Father's support and the kindness of all at home, David felt very greatly the disgrace of it. When he went out with his father he did not look up to greet friends. It was painful to ride through the village during school hours. He could not ask that people should wait while he explained, and he did not feel sure they would believe him. Better ust not talk, better not be seen if he could help it. Father, seeing his confusion, stopped taking him when he must drive through the village during school hours.

On Thursday afternoon David, in his favorite place, the hay-loft, heard Winnie calling him.

"David! Here's Hamilton come to see you!"

"He's in the barn? Say, I'll just go on there," he heard Hamilton's voice. "Hey, David! Up in the loft?"

"Hello, Ham, come on up!" he called back, though he wished he might not have to see even Hamilton, who had also been suspended.

The other boy was soon beside him on the hay.

"What doing? Gracious, not old Caesar? Why I, for one, have enjoyed a little holiday from all Gaul."

"I'm not so good on Latin, you know, Ham. So I've been reviewing. I've got almost to where we had to break off. I had Treasure Island along, too, you see.

"Say, David," Hamilton said suddenly, in a lowered voice, "You're not in the same fix as the others of us."

David flushed uncomfortably.

"I told Dr. Blackburn I hadn't used the book, Ham. Father's talked to him, too. But I can't explain how it came to be there—anyhow, the week's 'most over, no use to bother now."

"If you hadn't been caught reading off that paper just a few days before—"

"I didn't read off that paper, Ham!" David cried angrily. "I know Mr. Price was never satisfied about that, but I didn't, and if you say I did I'll fight you! Not here—" David added, remembering that Ham was his guest, "but in the road or somewhere."

"Well gracious, I'm not going to get into a scrap over it—don't care that much. What I wanted to say, Dave—I know whose book was in your desk."

"Why didn't you say, then, when Dr. Blackburn had us all in his office?" David was still angry.

"Well, you see, at first we were all sort of bluffing, nobody was giving anything away. And it was over so quick—and the other boys didn't say anything—"

"Well, Ham, let's change the subject," David said, trying to speak gently.

"No, Dave, honest, I made up my mind to ask you if you'd like me to tell old Blacky. It was Pat, you know—did you know?"

"I remembered seeing you all together, and I figured it was Pat. But no, I don't want you to tell. Pat knows himself, let him tell."

"He was talking to me this morning, Dave. He's all worked up about it. But he's afraid he'll be expelled, not confessing right off. His folks are so set on his getting ahead—his father never got beyond the sixth grade, and his mother had less schooling than that. Honest, I felt sorry, when he was teling me."

"Well, let's just let it go. I reckon he won't use the book again. I don't know what else to say, Ham!" David ended miserably.

"Pat said he stuck it in your desk one day when Mr. Price was coming down the hall. His desk is at the back you know, he hadn't time to get to it. He said he didn't even remember which desk he'd put it in. Didn't mean to get you in a fix—"

"Well, we've just one more day to be out. Don't bother, Ham."

"I can't help bothering. Bill and Jim are sort of worried, too. But if you say let it go, I'll let it go."

They talked of other things, and climbed down together when they heard Uncle Danger bring the carriage around to the barn.

"That means Father's home—"

"Well, say, Dave, I'll cut around this way, no need to let him know I've been here."

But just then Father appeared on the back porch.

"Hello there, David, I was coming to find you. Why, Ham, come in, come in!"

"No, sir, thank you, sir, I got to be going, honest—"

"If you could spare a few minutes, Ham, I'd really like to speak to you and David together. Or—I'll tell you! David, get Uncle Danger to bring Frank 'round again; we'll drive Ham home, and talk on the way."

The early spring evening was very sweet as they drove along the pine-woods. David heard the frogs singing, watched the first stars come out. Father had just put a hand on his shoulder with a quiet, "It has all been told me, David. All right, son!" And he had felt the last wisp of misunderstanding clear away.

Father told them of a visit he had paid to the Donovans. He had found that they had not been coming to church in his absence, being so new to the neighborhood, and finding it hard to become acquainted; "Mother's hand needed there!" Pat had come in during the visit, and the talk had turned to school matters. Father did not tell them what was said, but ended:

"Pat told me the whole story, boys. He's had a rough time of it. He came back as far as Dr. Blackburn's house with me, and the three of us talked it over. Dr. Blackburn said for you to come back tomorrow, David."

"Wish I could!" Ham cried suddenly.

"Well, old fellow, the road's clear before you," Father said, "One more day out, and then—be through with all concealments, all dishonesties. Turn in your own work, and have done with fear and watchfulness. It's good to be free!"

"It would be—I know." They had stopped before Ham's gate on the village street.

"You'll try it, son?" Ham found his hand warmly grasped.

"Yes, sir, honest. And thank you!"

"Goodnight, Ham. My love to your folks."

"Father," said David, as they turned back, "I wish you could tell Jim and Bill what you told Ham. Ham said they were bothered, and Dr. Blackburn certainly did say some—some heavy things when he suspended us."

Father's hearty laugh rang out. "I will, David. I'll have an eye open for a chance. But for you, Dr. Blackburn has unsaid all the heavy things. He said he wants to tell you so, before the school in assembly hall tomorrow."

"What, Father! Before the girls and everything—oh! I couldn't let him—I just can't go if he wants to do that—can't you speak to him, Father?"

"I did, son! You won't have to face that, only a few minutes in his office. And besides that, old fellow, you must let your father say he's proud of his boy, and couldn't have wished his conduct to have been different all through this hard week!"

* * *

For the Southern Churchman.

Pancho Coyote's Race.

William Allen Ward.

Once long, long ago, there lived far out on the crimson cliffs and painted wastelands of Western Texas a very young coyote who thought that he was very smart, indeed. The little prairie wolf's father and mother had named him Pancho, for that is the nickname the Mexican sheep herders often give their sons, not that the coyote was a Mexican boy, but simply because his father and his mother liked to copy the ways of men. Naturally, Mr. and Mrs. Coyote did not know Pancho was short for Francisco, and that translated into English, the shorter word meant Frank and the longer Francis.

One day Pancho Coyote was out on the bald prairie that stretched along the lazy Concho toward the captrock of the Staked Plains of Texas. The wind was blowing right out of the northwest and it was filled with sand. Again the sandstorm monster was crawling on its stomach across the arid wastelands, feeding of sand and gravel. The sun was shining in a sickly manner through sand-filled skies—a sun that looked like a big piece of cheese swung way up in the sky. The arroyo was a big base horn through which the wind blew its melancholy dirge, for it was very dry and in the gulch a long-horn was dying as the drought took its toll. Mile high buzzards were circling, watching—ever watching the arroyo waiting with the eyes of ghouls for death to call and the long-horn to pass on.

But the coyote was not interested in death or brooding winds. He was young, full of life and very smart, indeed, so he imagined. Across the plain rolled a huge tumbleweed—one of a vast parade of tumbleweeds, racing across the plains—desert tumbleweeds are vagabonds that steal rides from the sandstorm.

"I'll outrun that old grandpa," Pancho Coyote said to himself. "Why, that tumbleweed last summer was green and lovely, but now it's dead and doesn't know it. That tumbleweed just rolls

over and over—it can't run—I'll beat it a mile, or maybe two."

In an instant the fleet-footed coyote was racing beside the tumbleweed. Pancho laughed with glee as he passed the weed and headed toward the painted bluff of the canyon wall. But his laugh was short, for, as he began to tire, he looked back and the tumbleweed still continued coming—ever coming, not slowing down a bit.

"Tumbleweed, don't you ever get tired?" Pancho Coyote said as he sat down to rest.

The tumbleweed did not say a word. But, while the coyote rested, the weed scurried past, racing in front of the sandstorm. Pancho Coyote soon started running again, but it did not do him any good. The grizzled old tumbleweed never tired.

As twilight, like a priestess, walked across the foothills lighting stars for candles before the altar of night, the coyote walked very slowly to the home of his wise old parents in the gulch. Pancho was very weary, indeed.

After knawing a bone for a while, Pancho asked: "Father, why can't I outrun a tumbleweed? I can run faster, but I can't keep going as long—"

Pancho stopped talking as his wise old father laughed and said: "Son, when I was young I also wasted my time trying to outrun tumbleweeds—but that was before I learned that I could never outrun the wind. You see, Pancho, the wind belows the tumbleweed along, and you can't outrun the wind."

That night Pancho Coyote went to bed a much wiser little coyote.

* * *

Playing "Seventy Years Ago".

Jane and Freddie didn't know what they were going to do all evening. The electricity had gone off, and the only light they had was from the blazing fire in the fireplace.

"What shall we do?" Jane asked her grandmother.

"I think we can find some candles," grandmother said.

"But we can't read, nor draw pictures, nor play games without good light," complained Jane.

"We can't even listen to the radio," said Freddie.

"Children," grandmother said slowly, rocking back and forth in her chair by the fireplace, "I rather like being without electric lights for a while."

"You do?" Jane asked, surprised.

"How funny!" said Freddie.

"Yes, I like it," grandmother explained. "It makes me think of a long time ago when I was a little girl living on a farm. We didn't have any electric lights in those days, but we had a big fireplace like this one of yours, and we had candles."

"I'm glad I didn't live in those days," Freddie remarked.

"Oh, we had a good time," grandmother continued, as she threw a log on the fire. "How would you like to pretend this was seventy years ago, and that we were living on a farm many miles from town?"

"That might be fun," said Jane.

"I'll play the game, too," added Freddie, not wishing to miss any chance for fun.

"You children go out into the kitchen and stay about ten minutes," grandmother said. "You must remember to knock when you come back. This is 1864, and you two are going to call on your grandmother, who lives in the hills."

Jane and Freddie waited in the kitchen about ten minutes, and then ran around the house to the porch which opened off the living room.

"This is going to be fun," said Jane.

"Oh, look in the window!" said Freddie. "Grandmother has two big candles on the table."

"And tin candlesticks," said Jane. "Those are the candles she keeps in that big box in the attic."

Freddie knocked, and grandmother opened the door. She was wearing a shawl pinned at her neck with a silver pin shaped like a bow.

"Good evening," she said. "Did you drive Dobbins over? He's a fine horse. I hope you put on his blanket. It's a little chilly tonight."

Jane and Freddie both laughed and followed grandmother into the house.

"What nice big candles you have, grandmother," Jane said.

"I made them myself," grandmother replied.

"I never heard of making candles," Freddie said.

"You use kerosene lamps, don't you?" asked grandmother, smiling. "Some folks do nowadays. But I like candles better. You children don't carry a lamp upstairs when you go to bed, do you?"

"Oh, no," Jane answered with a laugh.

"Lamps aren't safe for children," grandmother explained. "Your mother gives each of you a little candle to carry upstairs, doesn't she?"

"Yes, every night," Freddie explained, and Jane was amused at the thought of going upstairs with a little candle in her hand.

"Some folks buy candles," said grandmother. "Your mother buys hers, but I like to make mine. It's cheaper."

"Tell us how to make candles," Jane begged.

"Then sit down by the fire on that rag rug. I made that rug five years ago, but it's still good."

Grandmother sat in her rocking chair by the fire, and poked the logs to make them burn more brightly. Jane and Freddie sat at her feet, and thought it was fun to play they were sitting on an old-fashioned rag rug. They loved to hear grandmother tell of the strange things she did seventy years ago.

"I made the candles just last week," grandmother said, watching the red flames curl around the logs. "I made enough to last all winter, I think. I had saved my tallow for a long time."

"What's tallow?" asked Freddie.

"It's hard fat. I put a big kettle of tallow on the stove to melt. Then I set out my candle-molds. Have you ever seen candle-molds?"

"No," said Jane and Freddie.

"Then just imagine two long, narrow pans with their bottoms together. We'll move them apart the length of the candles. In fact, our pans look as though they were held apart by twelve tin candles, six in a row. The tin candles are not real candles, of course. They are just the hollow molds that the candles will be made in. Our top pan has holes in it, and each hole is the mouth of a candle-shaped mold. At the very bottom of each mold is a tiny hole. You'll find out what it is for later."

"My molds are made of tin, and hold twelve candles. Some folks use iron molds. Some molds hold only six candles.

"While the tallow was melting I cut wicks. Each wick I cut a little longer than the candle was to be. Then I laid a stick across each row of holes and tied the ends of the wicks to the sticks. Each wick fell into a mold. How do you think I kept the wicks nice and straight?"

"I think you worked the wicks up through the holes in the bottom," Freddie suggested.

"And then tied a knot so they couldn't slip back," Jane added.

"You are almost right," said grandmother. "Some folks tied knots in their wicks, but I tied a little nail in mine. The weight of the nail kept the wicks straight."

"That must have been a lot of work," said Jane.

"I don't mind work," grandmother said. "We left our big kettle of tallow on the stove melting, didn't we? The molds were all ready, and as soon as the tallow had melted I poured it into the molds. Then I set the candles away, and that was all for the first day.

"The next morning I set the molds into hot water for a second or two, and then the candles would drop out. I'm always proud of my candles. I mean I'm almost always proud of them."

"Aren't they always good?" Jane asked.

"Not always," grandmother said. "Once I set them in too cold a place to harden, and they all cracked."

"I wish we could make candles," Freddie said.

"I'm afraid we can't tonight, but I know something we can make. Something we often make at night."

"What?" asked Freddie.

"Pop-corn balls."

"How can we make pop-corn without any electricity to heat the stove?" Jane asked.

"I make it in the fireplace," said grandmother. "I have an iron pan with a heavy lid that's just right for a popper. We'll make syrup, too, and we'll have the best pop-corn balls we've had in a long time."

Grandmother arose and started into the kitchen to look for her old iron pan. The children followed.

Just then a bright light appeared in the living room.

"Oh, dear," Freddie said, "the electricity is on again. Now we can't have any more fun."

Grandmother only laughed.

"Of course we'll have our fun," she said. "We'll just turn off that light. This is still 1864, and we have no need of electric lights.

The children and grandmother popped their corn in the old iron pan. There were lots of old maids, but the corn that did pop was very good. They made it into balls that were sticky and hard to eat. But that didn't seem to matter either, for those pop-corn balls tasted just fine.

When bedtime came grandmother gave Jane and Freddie candles to undress by.

"I'm glad the electricity went off," Jane said. "We've had lots of fun playing seventy years ago."

And Freddie agreed with his sister.
—Junior World.

* * *

GROWING SMILES.

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

He smiled on someone, since you smiled,
And then that one smiles back,
And that one smiles, until, in truth,
You keep in smiling track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere.

—N. Y. Times Book Review.

Classified Advertisments and Notices

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SPECIAL NOTICES.

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DEATHS

MARGARET WARD WEDDELL.

Entered into life eternal, March 29, 1935, at Richmond, Va., MARGARET WARD WEDDELL, second child and eldest daughter of the late Penelope Margaret Wright and Alexander W. Weddell, D. D., rector of St. John's Church, Richmond, Va.; beloved sister of Elisabeth Wright Weddell, Alexander W. Weddell, and William Sparrow Weddell.

A TRIBUTE.

Entered into eternal life on Friday morning, March 29, 1935, MARGARET WARD WEDDELL, second child of Reverend Alexander W. Weddell and Penelope Margaret (Wright) Weddell. A happy, sunny disposition, always ready to help those who needed help, a reverence for age, devotion to her family, loyalty to her friends, and above all an abiding faith, these are a few of the many characteristics which endeared her to a large circle of friends. She loved the beauty of this world, the trees and birds especially. The gentle, tender side of her nature was strongly brought out in her love for her "Little Helpers", and each little child was to her a personal friend. Reared from her earliest years in an atmosphere of love of the Church, she carried this early training with her all her life. Saint Paul's Church and its work were very near to her heart. The Woman's Auxiliary of Saint Paul's Church feels keenly her loss, and shall ever cherish with affection her association with this organization.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

SALLY ARCHER ANDERSON.

RESOLUTIONS.

Resolutions passed at a called meeting of the Board of the Colonial Dames of America in the State of Virginia.

The joy of discipleship, so coveted by all in the daily routine of life, was vouchsafed to MARGARET WARD WEDDELL in large measure heaped up and running over. To her the joy of giving was greater than that of receiving, and her loyalty to and interest in all endeavors made her assistance invaluable to those who worked with her.

She brought to this Board all of these qualities, and in addition a clear perception of what it means to be a Dame and what is necessary in choosing our Associates in the organization. The term "gentlewoman" she appreciated in its fullest sense and her wise and intelligent thought given to the work of this Society made her an invaluable member and one whose loss we deeply deplore.

She had a spirit of youthfulness which endeared her to all and she carried always into any work which she undertook an enthusiasm which will remain an inspiration to each one of us. This enthusiasm was strikingly shown in her love of the beautiful, especially in her great appreciation of Nature, and in her devotion to children.

To her bereaved family we extend our loving sympathy and move that these Resolutions be spread upon our Minutes and a copy sent to her sister.

CALVIN BRAGG VALENTINE,
President Colonial Dames of America
in the State of Virginia.
ANNA B. PURCELL,
KATHLEEN ANDERSON BOURLAND.

CHURCH INTELLIGENCE.

(Continued from page 17.)

bishop; there can be no standing still or retreat.

The Rev. Alfred Newbery, rector, Church of Atonement, represented the clergy of the diocese in a concise presentation of the Centenary plan and its advisability at this time.

At the conclusion of the meeting, Bishop Stewart announced the first report on the Centenary drive. St. Mark's Church, Glen Ellyn, three days previous had launched its campaign, and at the first meeting nearly half of the $15,000 sought was in sight. The report was received with great applause.

Mr. Austin J. Lindstrom, of St. Luke's pro-Cathedral, Evanston, was named president of The Church Club of Chicago, sponsor of the centennial dinner, as part of the program. He succeeds Mr. John D. Allen, for six years the president of the club. Mr. Allen becomes chairman of the board.

* * *

Laymen's Missionary Movement Congress.

With representatievs from every major missionary field in the world in attendance, the National Congress of young men sponsored by the Laymen's Missionary Movement opened at the Stevens Hotel here Friday, May 3. Bishop Stewart was among the speakers.

The economic and political upheavals in the present world were termed "signs of God shaking the earth", by Bishop Stewart in his address.

"The larger universe has not destroyed God, but enlarged Him. We need a bigger God than we have dreamed and today the world leaps to receive Him."

Several thousand delegates from all parts of the country were in attendance at the Congress, which lasted through Sunday, May 5.

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

The Diocesan Convention will be held in Trinity Church, Florence, the Rev. William Thompson, rector, on Wednesday, May 15. There will be a supper of the Laymen's League on Tuesday night, and the Department of Religious Education plans a meeting for Tuesday. The House of Happiness will have an exhibit in charge of Miss Nettie C. Barnwell. The Tri-Cities are hoping for good weather and a large attendance to partake of their hospitality and to enjoy the sights of the Tennessee Valley.

NEBRASKA.

Losses Suffered From Storms.

Two windows of fine art glass were blown out in the Decatur Church in the recent storms, and a window in the Indian Mission Church at Winnebago. All three were insured in the Church Properties Fire Insurance Corporation, and will be replaced as soon as possible.

Walked Twelve Miles to Be Confirmed.

An Indian boy of the Ponca reservation walked twelve miles from his home during one of the worst dust storms of the season in order to be confirmed when the Bishop visited the mission last month.

Rev. Percy Houghton, of 281 Fourth Avenue, New York, conducted the three-hour devotion at Trinity Cathedral this year for the second time, on Good Friday.

A congregation, which taxed the capacity of the building, gathered on Monday in Holy Week for the first of the Community Holy Week services in St. Luke's, Plattsmouth. The sermon was preached by Rev. G. A. Pahl (Evangelical); the lesson was read by Rev. H. G. McClusky (Presbyterian); the Psalm by Rev. C. O. Troy (Methodist).

Summer Conference plans are well under way. The opening exercises will be on June 17. The Conference will meet at Doane College, Crete, Nebraska, with Bishop E. V. Shayler acting as and a well rounded list of leaders.

Wm. J. H. Petter.

Personal Notes

Dr. Gavin Appointed as Representative at Bucharest.

At the quarterly meeting of the National Council last week, the Rt. Rev. James DeWolf Perry, D. D., Presiding Bishop, announced the appointment of the Rev. Dr. Frank Gavin, of General Theological Seminary, as representative of our Church in conversations on "Anglical Orders" with the hierarchy of the Rumanian Orthodox Church at Bucharest, Rumania, during June.

Bishop's Granddaughters Meet.

An interesting moment in the centennial dinner in Chicago was that when two great-granddaughters of Philander Chase, first Bishop of Illinois, met for the first time. Neither knew of the presence of the other.

The two were Mrs. James Trottman, of Milwaukee, and Mrs. Charles T. Hull,

wife of the Rev. Charles T. Hull, of Chicago.

When it was learned the two descendants of Bishop Chase were present, they were called together by newspaper photographers and met outside the dinner room for the first time.

The Rev. Harry Hilbish, recently ordained priest and now principal of the community school at Erie, Ill., has been elected rector of Grace Church, Sterling, Ill. Mr. Hilbish has tendered his resignation at the Erie School, where he has become widely known, to accept his election in Sterling. It will become effective as soon as he is released from the Erie School, where he has built up an important work.

The Rev. Donald J. Campbell, assistant at St. Paul's Church, New Haven, will begin his new duties as rector of the Church of the Redeemer, Providence, R. I.

Ordinations.

The Rev. Peyton Randolph Williams was ordained to the priesthood in St. Stephen's Church, Richmond, May 2 by the Rt. Rev. F. D. Goodwin, D. D., Bishop Co-Adjutor of the Diocese of Virginia. The sermon was preached by the Rev. Charles W. Sheerin, rector of St. Paul's Church, Chattanooga; the Litany was read by the Rev. G. C. Palmer, rector of the church; the Epistle was read by the Rev. D. C. Zabriskie, S. T. D. of the Theological Seminary, Alexandria; the Gospel by the Rev. James W. Morris, D D., of Petersburg, Va. Mr. Williams was presented by the Rev. John N. Lewis, rector of St. John's Church, Waterbury ,Conn., and with these clergymen the following united in the laying on of hands: The Rev. Dr. B. D. Tucker, D. D., Rev. Dr. Cary Montague, Rev. Dr. Hugh Sublett, the Rev. Messrs. S. Chilton, S. S. Spathy, E. C. Pedrick, Ernest Stires, Charles Smith and Comer Lile.

Mr. Williams graduated from the Theological Seminary in Alexandria last June. Since that time he has been assistant to the Rev. Mr. Lewis at St. John's in Waterbury, at which place he will continue for the present.

The Rev. James McDowell Dick assumed charge of the Church of the Good Shepherd, Raleigh, N. C., Sunday morning, May 5. Mr. Dick's former charge was Pulaski, Va. He succeeds the late Rev. Theodore Partrick, Jr.

Dr. Dyson Hague Stricken.

It will be a shock to the Church people throughout Canada to hear of the sudden and serious illness of Dr. Dyson Hague. The news reached us just as we were going to press. Only a few days ago at Wycliffe Commencement Canon Hague presented some students for the degree of L. Th., and it occurred to me at the time that his natural force had not abated one whit. The old spirit was there, the old-time dynamic was there, and the old lifelong loyalty. He suffered a cerebral hemorrhage while at Preston Springs and is now lying in the Galt Hospital.—The Canadian Churchman, May 2, 1935.

Deaths.

The Rev. Arthur M. Griffin, Ph. D., rector of Christ Church, Canaan, Conn., and of Trinity Church, Lime Rock, Conn., entered into life eternal Tuesday, April 30, 1935. Services were held in Christ Church, Canaan, Thursday, May 2, at 9 A. M. (D. S. T.).

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THOUGHTS for the THOUGHTFUL

"The heights belong to the eagle."

The Church should be "a vast distributing system of the Divine Charity."—Evelyn Underhill.

"No man is fully alive who is not ready to die for something."

Probe deep enough into anything and you will come to tears.—Edith Wharton.

"Love has a hem to its garments which reaches the very dust;
It can touch the stains of the streets and lanes,
And because it can, it must."

Men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Loyd Jones.

The cross is the inescapable condition of being a disciple of Jesus. Look at these great verbs: "Come—Deny—Take up—Follow!"—Rev. S. B. Belk.

Fishers of Men, look to your nets!
What will the Master say
If through ragged nets or slackened nets
Your catch has slipped away?
—Prichard.

The heart of religion is not so much an opinion about God as a personal relationship with God.—Archbishop Temple.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us that we can be reconciled to life and duty.—F. W. Robertson.

"The poorest of trades and the noblest of callings," is what Doctor Cuyler called the ministry of the Gospel.

He that acknowledges a creation and denies a providence involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence, but deny a particular providence, not considering that a general providence consists of particulars.—Webster.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., MAY 18, 1935. No. 20.



Chief Justice John Marshall

FOURTH SUNDAY AFTER EASTER.

LETTERS TO THE EDITOR

Child Labor Amendment.

May 3, 1935.

Mr. Editor:

As a new subscriber to your paper, I regret to note that you have fallen under the delusive and specious spell of the advocates of the so-called Child Labor Amendment to the Federal Constitution. Their statements from the very start have been misleading or worse. They use child labor as the medium for enlisting sympathy, very proper sympathy, of those who disapprove of exploitation of children by industries. Incontrovertible statistics prove that the evil does not exist there. The purposes of the proponents of the measure are quite other, ulterior and dangerous. Under guise of protecting the child, that word appears nowhere in the measure, which aims on the other hand to place powers of control in Federal bureaus over the lives of all under eighteen, an outright and unsafe invasion upon parental powers that are fundamental. The grant of such power would vest in governmental agencies the ability to exercise rights against which our people would surely rebel, as a measure more dangerous, more destructive and more impracticable than the prohibition amendment.

Philip S. Tuley,

Louisville, Ky.

Books on the Confederacy.

Mr. Editor:

The admirable note, signed Sue Ruffin Tyler, moves me to write another.

I believe that there are many, many persons who who do not understand why the Confederate States used their constitutional right to withdraw from the Union of the States and even to uphold it by fighting for it.

Also, many, many books have been written on the subject; but I suppose not many are read now-a-days.

For those who would like to get a true view of facts, let them read "The Rise and Fall of the Confederate Government," by Jefferson Davis (perhaps omitting the appendix, which gives his speeches in Congress before the war), and "The Long Roll," by Mary Johnston. The latter shows all of the horrors of war. I might add, "Was Davis a Traitor?" by Bledsoe.

H. Cockerille.

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EDITORIALS

Vol. 100. RICHMOND, VA., MAY 18, 1935. No. 20.

Our Heritage.

The Sesqui-Centennial of the Diocese of Virginia brings to mind the great heritage and historical place of our Church in America. It is hard to realize that it is longer from Jamestown to the Revolution than from the Revolution to the present day, and yet we have been as a Church in this country as long as Anglo-Saxon civilization.

It almost seems a pity to realize that though we were the first to arrive with English-speaking people, we never did keep pace with the growth in population of our country. As one missionary bishop was wont to put it, the Baptists and Methodists arrived in the West with the covered wagon, and our Church came on the observation platform of a Pullman car. But we have been making up for lost time, and while the present age is an age of revolution and change, our Church has grown in popularity and is better understood than in former times.

The great and glaring weakness that is brought to light in Virginia's celebration is the fact that aside from Maryland, Virginia and Connecticut, our Church has always been a city Church. We have neglected the great majority of the population that lives in either rural areas or small villages, and even in those dioceses where we have had rural work, it has often been neglected because city work dominated the mind of the Church.

And yet there is a simplicity and strength about Virginia Churchmanship that can best be accounted for by the fact that strong countrymen were the communicants who represented our Church. Little picayune matters of ritual have small place in rural churches. Congregations in the country always have a large group of visitors from other Christian people. It was in the spirit of understanding that this Evangelical type of Churchmanship was developed, and while it is true that the rugged Puritanism of the nineteenth century allowed ugliness in worship, fundamentally there was always a strength of purpose and a zeal for religion that has been a great contribution to our National Church.

In the modern tendency to run after ecclesiastical names and offices and mere fancy ritual, it is well to be reminded in the celebration of Virginia that Evangelism amongst rural as well as city dwellers gave to the Church her greatest strength. Virginia has always been an independent diocese. She is not dominated by a priestly group, but is still in her councils guided by intelligent and consecrated laymen. That has always been the strong heritage of our Church, and until we realize that our Church is a layman's Church, we will never grow in those places where we are weak.

* * *

Bible Classes.

One of the few successful Bible class teachers in our Church recently asked why it was that when he asked bishops and clergy about Bible classes, they always put off the question and Episcopalians seemed to have a lack of interest in them.

It is indeed a question to ponder, for with all of the faults that might be found in Bible classes, they have been the chief means of evangelization in the average Protestant Church. The indifference which the Episcopalians show may be either from a sense that they are above that which others have found successful, or else we are too lazy to really work hard enough to organize and encourage what has been proved to be a wonderful institution.

As a matter of fact the silly reasons given against the Bible class are obviously mere excuses. A favorite one is that men who come to Bible classes do not come to church. The real question is whether men who might come to Bible classes come to anything at all when they could at least come to a class. The Bible class is probably responsible for more men who now come to church than any other institution. Managed by laymen, it has all the force of the personal invitation from the layman behind its invitation to join. It is easier often and less embarrassing for a man with no church connection to attend a Bible class than it is to enter a church whose liturgy and music are unfamiliar. Once entering the class, he comes in contact with religious teaching and his interest is likely to grow until he is ready for church membership.

Of course, a good Bible class properly organized will take a good bit of time on the part of certain laymen. It will mean even a word of encouragement and an occasional visit from already busy rectors. But it pays dividends in renewed interest and in its recruiting possibilities. Above all, it will serve to make men familiar with the Bible itself—which today is only too unfamiliar with good Episcopal laymen. If we carry the Bible class to its fullest possibilities, it will become a missionary training school that in some churches has resulted in renewed missionary interest and even in active missionary work supported by individual classes. It is worth the while of our Churchmen, at any rate.

Church and World Problems as Others See Them

Religion and Youth.

The Guardian, April 18, 1935.

How should religion be presented to youth today? The problem is an anxious one, because a new generation is arising which may be described as post-post-War. Its outlook is more obscure to the older generations than was that of the young people who grew to manhood and womanhood ten years ago. There are signs that it is demanding more definite standpoints than were in favour when the world was settling down after the great catastrophe. Some would say that the interests of the arriving generation are chiefly pragmatic. The influence of Buchmanism would lend support to this view. Dr. Quick, in the current number of "Theology", utters a useful warning against accepting this notion too readily. One characteristic of the ages from eighteen to twenty-three is constant—a desire to establish sound rational bases for life, and a tendency to reject any system of thought or behaviour which is unable to meet the test of logical criticism. That is why a religion without theology does not usually make converts among the young. It is a striking fact that the younger men and women who have been led to accept the Papal claim of recent years have commonly done so because they believe that they find in the Roman Church alone a consistent and rational theology. It is possible that they have been deceived and that they have been more influenced by the siren voice of infallibility than they know.

There can be little doubt, however, that if a revival of institutional religion is to take place it can only be by a careful building up of definite beliefs which embrace the whole of life. Dr. Quick points to a weakness insufficiently understood when he says that religion is too much accepted as a department of life. He takes as a telling example an article that appeared in a well-known newspaper, urging that the clergy should confine themselves to spiritual sermons which would take the thoughts of their hearers away from the occupations of the week, and he rightly adds that this doctrine provides the Marxist with an excuse for saying that religion is dope. The exact contrary is what the inquiring mind demands today. As always, and never more than now, the ardour and relentlessness of youth are seeking an underlying principle that will make sense of most things. Dr. Quick suggests that youth will find it in the Incarnate life of a God of Love.

* * *

Dauntless Discipleship.

The Living Church, May 11, 1935.

The devotion and determination of the Virginia Seminary student, William Franklin Draper, is a noteworthy example to the whole Church. Feeling that he was called to the foreign missionary field, Mr. Draper sought appointment by the National Council only to find, as so many other zealous young men and women have found, that the door was closed to him because of lack of funds. Undaunted, Mr. Draper went about interesting his relatives and friends, with the result that he has raised a trust fund of $15,000 to pay his expenses for five years. The National Council has accepted the trust fund for this purpose and has accordingly appointed him as a missionary in the district of Tohoku, Japan. Not every would-be missionary can follow Mr. Draper's course, nor perhaps would it be wise if this practice were followed on a wide scale, but we congratulate him on his refusal to let seemingly insurmountable obstacles block his answer to the missionary call. Mr. Draper is carrying on the noble missionary tradition of Virginia, which has given so many valiant leaders to that cause.

* * *

"A Daniel Come to Judgment."

Erie, Pa., Daily Times.

From a recent issue comes the following story: "A New Yorker got drunk the other day, got into a fight with a friend, and unintentionally killed him with a blow of the fist. The killer was brought into court, where he pleaded guilty to a charge of manslaughter. The ordinary sequel would have been a prison sentence. But the judge who handled the case seems to have been a man of considerable discernment. So instead of sending the slayer to prison, he ordered him to abstain from all alcoholic drinks for five years, to pay the funeral expenses of his victim, and pay the widow $15 a week for five years. If the man fails to live up to this agreement, he goes to prison for a five-year stretch. This looks like an exceedingly sensible decision. Too often, when society punishes a lawbreaker, the lawbreaker's victim gets left out in the cold. Here is a case in which a measure of justice will be done to the innocent persons who suffered because of the killing."

* * *

Who Is the Patron Saint of Lawyers?

The Living Church, May 11, 1935.

The "Commonweal", noted weekly review of the Roman Catholic Church, recently expressed the opinion editorially that when Sir Thomas More is canonized by the Pope he will be officially designated as a patron saint for lawyers. A correspondent, however, points out that in his "Utopia", Sir Thomas does not speak too favorably of "proctors and sergeants at the law, which craftily handle matters and subtly dispute of the laws". This correspondent refers to St. Ives as a lawyer's saint but expresses some doubt in that regard, quoting the following delightful bit by Austin V. Cannon in a recent report of the American Bar Association: "It was this same St. Ivo, so the ancient story goes, who, on petition by the lawyers, was permitted by the Pope to choose the patron saint of the legal profession. The choice was to be exercised in this fashion. Ivo was to be blindfolded and turned loose in the Lateran to feel the statues of the saints. He was to embrace one statue and the saint whose statue was thus selected was to be the patron saint of lawyers. Ivo wandered about, lawyer-like, feeling the various statues until he came to the one of St. Michael overcoming Satan. Then, as fate would have it, he threw his arms about the statue of Satan, who thus became our patron."

* * *

Exiled Teachers and Scholars.

The Guardian, April 5, 1935.

I am glad to learn that, thanks largely to the Academic Assistance Council, 248 of the 1,202 university teachers who were displaced in Germany for racial political or religious reasons have been placed in permanent positions outside their own country. In addition to the discharged university teachers, a large number of scholars were exiled, and of these 366 are being temporarily assisted to continue their studies—170 in Great Britain and 196 in other lands. It is hoped that if the maintenance grants can be continued for two years it will be possible to establish in self-supporting positions almost all of the sufferers from the short-sighted "non Aryan" agitation. The office of the council is at Burlington House, where financial help will be welcomed.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Chick and the Egg

Before the chick is hatched the egg is its little world. It knows nothing of the one outside and yet that is its real world, the world in which alone it can live its true life and makes its proper development. And so it is with the Christian life. We are so accustomed to the present state of things that we have come to regard it as the normal state with which we must be content, because no other is possible, at any rate under present conditions. But God is not content with it, and, therefore, we ought not to be content with it. The little chick, even, is not content with the inside of the shell, although there is a certain amount of food there. He wants to be on the outside and to know what the outer world is like, and it would seem as if, in this case, at any rate, instinct is superior to reason. For our physical life is, as it were, the inside of the shell, in which it is impossible to live our true life and reach our fullest development.

The World Outside the Shell.

But what is the world outside the shell? It is the spiritual world which transcends our merely physical environment even more wonderfully than in the illustration used above. Physically, we are, as it were, but dust, or as the Psalmist says:—"Man is like a thing of naught, his time passes away like a shadow." When we make ourselves at home in the spiritual world, we realize that we are the sons of God and heirs of eternal life, and it is in the spiritual world only that we can become what God created us to be. There are some who try to persuade us that Christianity should concern itself with the inside of the shell and try to improve that, leaving the spiritual world and its interests to the future life. We are offered a reduced Christianity, much as the fashion of the day seems to require of women, specially young women, that they must try to be as thin as possible. It is somehow or other, supposed that an attenuated form of Christianity will prove more attractive and win more adherents than that which once conquered the world.

The Vaster Christianity.

The fact of the matter is, however, that there is vastly more in Christianity than we can even conceive of at present, and that the best way to make it attractive and to win adherents is to make men see how great and wonderful it is, rather than how small it seems to some to be. Of course, if we want to keep inside the shell, it is necessary to adapt Christianity to the meagre limits which the walls of the shell impose upon us, and the limited supply of food contained in it. But if we feel the urge for a larger life and a greater freedom of spiritual development, we must not be content with things as they are, but seek to find out what we are really capable of, as the sons of God. We may be well assured that we are doing honor to God in believing that it is His Will that Christianity should control the world, and that He will certainly sustain us with all the resources needed for that purpose.

Faith Will Bring the Power Needed.

It has been said that, if a horse knew its own strength, it would never submit to be made the servant of man. And so with the followers of Christ; if we only had sufficient faith in Christ's promises that His power is at our disposal, in seeking to do His Will, and to further His Cause in the world, then we would not allow ourselves to be hypnotized into servile submission to the spirit of the world. Men and even Christians, look upon war as a necessity, and therefore are willing to tolerate it. But if Christianity is not able to save the world from such a curse, it must be because it is sadly lacking in the Spirit of the Master, the Prince of Peace. And St. Paul once wrote:—"He that hath not the Spirit of Christ, he is none of His." By earnest supplication on the part of the whole body of Christ's followers, such a tremendous spiritual pressure would be brought to bear upon those who govern the nations, that they would feel compelled to yield to the overwhelming sentiment against war which had inspired their people to bring this pressure to bear upon them.

The Possibilities Open to Us.

We have become so used to the inside-the-shell point of view that it is hard for us to realize what tremendous possibilities lie open to us in the spiritual world. If we would only make ourselves at home in it, and really test the promises of Christ, which hitherto we have not dared to do, we would feel inspired to make great ventures of faith, expecting that He would be as good as His Word, and reward our faith accordingly. That this is no exaggeration, may be seen from the following words of St. Paul, in which he describes the Colossian Christians, as being "Strengthened with all might, according to His glorious power." Why should the Colossians enjoy greater privileges than we do? There is no reason at all, except that we have not the courage to claim all the privileges which we are really entitled to, and which Christ has purchased for us by His Death upon the Cross. The Israelites failed to enter into the Promised Land when they were commanded to do so, and through lack of faith, they were condemned to remain in the wilderness. It is the same lack of faith which keeps us back from the position of power and influence which we ought to possess as the sons of God. If we would only go forward, expecting the full measure of the divine promises to be fulfilled; then the way would open up before us and we should see heights of which we had never dreamed. Then these would be made accessible to us by our Great Leader, who has gone before and who beckons to us to follow Him.

* * *

Note. Since the above article was written and sent to the office of this paper, the writer has discovered that the quotation from Colossians I-11: "Strengthened with all might according to His glorious power," was part of a prayer on behalf of the Colosians by St. Paul, and not necessarily a statement of their actual condition, as seemed to be implied in the article. But that it was not a mere aspiration on their behalf by St. Paul, may be seen from verse 29 of the same chapter: "Whereunto, I also labor, striving according to His working, which worketh in me mightily." It is clear that the Apostle longed for them to share this mighty power with him as a part of their Christian birthright.

Frederick W. Neve.

The Rural Problem

By VAL. H. SESSIONS, D. D.,
Rector of the Bolton Field, Bolton, Mississippi.

ANOTHER YEAR has just about passed and again we face Rogation Sunday—the Sunday on which it is our privilege to think about the work of Mother Church in the Rural Districts. We hope that throughout the land messages concerning Rural Work will be delivered from our pulpits. We hope that our people will be stirred to take a firmer hold on this problem. It is the greatest work before the Church, because on its solution depends the future of the Church. We say this on account of the movement of people from rural areas to the city, and of the beginning movement from the city to rural areas. When we pause and think we can realize that the Church is concerned with not only those who are remaining in the Rural Districts. Too long has the Episcopal Church been holding back as a whole in her attitude towards the work in the great open spaces, hamlets, and towns of these United States of America. Even after taking everything into consideration, we still feel that we are justified in saying that we have had money for almost everything under the sun, and almost everybody under the sun, except our own Rural Folk of this nation.

The Church has made great strides in this work in the last seventeen years. We see quite a change going on. Books have been written about Rural Work Rural Conferences held, Diocesan, Provincial, and National, and are still being held for the purpose of studying the best methods to carry the Church into the Rural Districts. Through exchange of ideas we have learned much—and we have accomplished a great deal. But we have a long way to go. Our folk have not yet waked up to helping in the work with their gifts of money. We have pushed other things ahead of the Rural Work. Leaders in the Rural Field are still trying to carry on the work in the ways of yesterday. There are still those who think if a man stays in the Rural Field he is there because he cannot help himself, or he has no ambition, or he is some kind of a freak. Yes, we have a long way to go before we'll be able to master the situation.

In writing this article we could deal in mere words. We could write about the romance of Rural Work in the United States, a place where there is real romance as in no other place under the sun. We could write about the twitter of birds, and the call of bull frogs, and the four o'clocks that bloom at four o'clock. Yes, we might even write of the effect of "day-light saving time" on the folk in the country sections, but at the end where would we be? Let us try and take a step forward by facing facts. Facing them for the purpose of using this Rogation Sunday as a stepping-stone towards the solution of the Rural Problem.

What is the Rural Problem?

We have headed this article—The Rural Problem—we know there are those who say, Rural Problem! Well, what's the Rural Problem? There are those in existence who do not realize that there is a Rural Problem as distinctive as any of the other many kinds of problems.

We could make answer: The Rural Problem is: how are we going to carry a sane presentation of the Gospel to the people in the Rural Districts?

For so long a vast majority of the places in the Rural Districts have had a negative religion presented to them. A negative philosophy of life. They need a wholesome Gospel. Our Lord came that we might have life, and the more abundant life. I say that, too long a set of don'ts and a biased philosophy of life, have been presented. Already we see reaction to this kind of presentation, the result being a turning away on the part of many from any kind of organized religion.

But we are not going to answer that question this way in this article. We are going to say that the answer is for us as members of the Episcopal Church: the Rural Problem is how are we going to extend the work of our Mother Church into the Rural Areas? How are we going to hand down that revelation from the Master that we have, as no other Church has?

Let us give a short paragraph right here to those who would say—Well, has the Episcopal Church a different message? There are many of our folk who say they believe that one presentation is as good as another. If I thought so I would join something else. The difference is the Episcopal Church presents a Positive Religion. A Sane Religion. The Gospel is presented as the Master gave it—progressive—today better than yesterday, tomorrow better than today. First the blade, then the ear, then the full corn in the ear. There is no hocus pocus affair about it. Such as—once saved always saved.

Now, before we go into some of the methods of solving the Rural Problem, we want to make this statement in answer to the criticism of many. And mark well—we can make it after the experience of twenty-odd years in the same Rural Field as Postulant, Candidate, Deacon, Priest. We feel that we have proved it. Then you can find proof for it wherever the Church has been trying to solve the problem. Here's the statement: The Episcopal Church can minister to the people in the Rural Districts—to all conditions of men wheresoever found. If we could not it would be a terrible criticism of the Church. We know of nothing worse that could be said than: The Episcopal Church is able to minister only to the privileged folk. Just compare that statement with our Lord's love and work. If ever that statement is made in our presence, challenge it. It is better to please God than man.

Pure Catholic.

Of course, in order to do this the Church must be Pure Catholic—and not Sectarian Catholic. Some Episcopalians are getting to be as bad as some of the members of our daughter churches about that word Catholic. When they hear the word Catholic they think of purgatory, invocation of Saints, etc. But we mean Catholic in the sense of the Creed. To me a man is a Catholic when he believes that every human being is a child of God, and everyone who is baptized in the name of the Trinity is a member of the Universal Church. We are Pure Catholics when we recognize the worth of every person. The reason that many folks are afraid of the Episcopal Church is because so many of our leaders have offended folk by narrow Sectarianism under the name Catholic. To go into any community and flaunt our beliefs in the faces of other people by criticizing them, and making comparison of beliefs, is to build a barrier that will take a long time to surmount and tear down. By our actions we are judged. By our actions others know the value of our religion. "Ye shall know them by their fruits." By our actions others know whether we ring as true metal or adulterated. And it is interesting to know that the two on the road to Emmaus had just such an experience with our Lord. At first they did not recognize Him. He talked to them about the teachings of the

prophets, and their hearts did burn them, but they did not recognize Him by His words. It was in the breaking of bread—His actions. And so, we must go in this spirit into the Rural Districts where the Church is not known or where she is weak—taking every man for what he is worth, adopting forms of services that they can understand and leading them on to the appreciation of the Liturgy of Mother Church, presenting the Gospel as handed down to us without making comparison of teaching, and living the Christ life daily. Arguments, fusses, bigotry, narrowness, will never convert the countryside to the Master or His Church.

Cannot Be Done in a Day.

And we would have you to recognize this fact that we have preached in season and out of season for years. The countryside cannot be converted in a day. The leaders of the Episcopal Church need not expect large confirmation classes in our generation. The Church has lost ground by turning over the Rural Districts of the United States to the extreme Protestants. And when we think about it carefully, we will have to recognize the fact that we owe a great debt to these churches, because had it not been for them our Lord would not be known as well as He is in our Rural Districts.

Present Trend.

The trend now, however, is towards the abandonment of distinctly Rural Churches on the part of the extreme Protestants. This is an indication that the children of the rural under-privileged will in an increasing degree be deprived of Sunday-school instructions.

As we read and think and listen, we wonder whether we are rushing into too much organization in the carrying on of the Church's work in the open country, hamlets and towns. We would dare to hang out a warning sign with these words on it—do not over organize for fear of killing the spirit. Naturally as the efforts to push the Church into the Rural Districts gain momentum the cause attracts. Many suggestions are made. We do not question the sincerity of those making the suggestions, but we will question the suggestions.

For example, we do not need Farmer-Preachers, neither do we need Preacher-Farmers. We need Pastors. How fine it would be if we could use that word altogether—Pastor. Pause and think of its meaning!

If a Pastor wants to have a little farm on the side-line to work in, that is all right—but—it must be distinctly understood that it is his hobby. That instead of golf he has a garden to get exercise or because he loves to farm—or he has a little patch in order to help fill the larder. The thing we are trying to say is to make a point of having a farm has the danger of creating the notion that the farm comes first—that it conflicts with our work as a Pastor and that the work of ministering comes second. As much time is needed, and more, working at the work of the Ministry, as in any other undertaking. Developing a class of farmer-preachers or preacher-farmers will not solve the Rural Problem. Farming is a job in itself. The work of the Pastor is a job in itself. If a man's time is divided between two or more professions or vocations, we just naturally hear remarks.

Neither do we need the idea that every Pastor must be an experienced Social Worker, or an expert Psychiatrist, or any other profession of that kind. If the Pastor is an expert Social Worker by nature, or if in some way he has had the opportunity of training himself as such—that is different. If he has had the time to develop along these lines that is great—but all these are secondary as far as the Pastor is concerned. If a Pastor knows enough about this kind of work to know where he can go for help: if he knows enough to call in the Social Worker or the Psychiatrist—then—he is on a far safer track than thinking he must be all in one. To me—to think otherwise is minimizing the work of the Ministry. A Pastor is first and last a Soul Specialist. The Priest must minister to the soul as his specialty. It is a man-size job.

(To be continued.)

BOOK REVIEWS

THE FIRST BISHOP OF CONNECTICUT: By the Rt. Rev. Chauncey B. Brewster, D. D., Retired Bishop of Connecticut. Art Paper. Pp. 7. Published by The Church Missions Publishing Company, Hartford Connecticut. Price, 15 cents.

The celebrations of last year, marking the one hundred and fiftieth anniversary of the consecration of Bishop Seabury, the first Bishop of Connecticut and of the Church in the United States, may well round out with this well-expressed historical address by the one man most eminently fitted for the task. For Bishop Brewster, Connecticut born, in whose veins courses the blood of the colonial Brewsters, should be looked to for this treatment of the event which marked a so-significant and auspicious beginning of the life of the Church in our land. And he has done his work with commendable brevity and directness. All clergyman as well as all layman should possess it.

Kenneth Mackenzie.

* * *

AGAINST HEAD WINDS: By Dr. John T. Faris. Cloth. Pp. 27. Published by The Wm. B. Eerdmanns Publishing Company, Grand Rapids, Michigan. Price, $1.

Here is a book that may well take its place beside "The Masters of Fate," by Sophia F. Shaler. The author has a penchant for the heroic. In our age of despondency, with suicide as a final issue, we need the stimulus and quickening to courage which the lives of those who have fought just such battles as our own, display. His own apology for offering this volume may indicate both his purpose and spirit: "It is to present the lives of men and women who have struggled and conquered, who have been so transformed by the Master's call to heroic living, that they may have a helpful message for everyone who comes to them."

Biography is a winsome call to thought. What God has done for others, we may well believe He can do for us. Mary Lyon, founder of Mount Holyoke College; Horace G. Underwood, who "laughed at impossibilities"; Myron T. Herrick, whose "Christian principle won"; Frank Higgins, "The lumber-jack's sky pilot"; Andrew Jackson, whose crowning victory was becoming a Christian. These are a few of the fascinatingly described characters. Twelve men and women in all, whose lives shine out as exemplars of daring in the face of difficulties.

This book might make a fine gift on a boy's or girl's birthday anniversary; or at some holiday time. Surely Dr. Faris makes his characters "real, glowing, thrilling people"; and such folks are the admiration of our young people.

Kenneth Mackenzie.

* * *

CHRISTIAN THEOLOGY: By the Rt. Rev. Arthur C. Headlam, C. H., D. D., Bishop of Gloucester, England. Published by The Oxford University Press, 114 Fifth Avenue, New York City. Pp. 482 with the Index. Price $4.50.

This is a textbook for theological students written in the typical and clear style of Richard Headlam. It is not primarily a history of what has been believed, as the author makes it clear, but what is necessary to believe and think to be Christian. The book is differently arranged than other theological treatises published hitherto.

He begins with "The Sources of Religious Knowledge"—Natural religion comes first with all modern methods of study such as psychology, Pragmatism, faith and mysticism. Then he takes up revealed religion as we have it in the Bible. This is a fine discussion of inspiration, tradition and the authority of the Scriptures. He defines Inspiration as "The Bible is the record of a divine pro-

(Continued on page 11.)

The Christian Challenge

By JAMES E. FREEMAN,
Bishop of Washington.


Bishop Freeman.

REVERENCE for sacred things, such as the sanctity of Sunday, insistence upon purity of life, the indissolubility of marital obligations and the finest things of domestic life, honor and decency in social and industrial relations—these today are being challenged. Take as an example the growing and widespread disregard for the observance of Sunday. Have we reached a stage where we are to make this day a Roman holiday, abandoned to any practice or device that the human will desires?

If reverence for Sunday goes, the Church as an institution goes with it. If the clergy and professed Christian people impair the reverent practices of this day, they undermine the footings of the Christian faith itself. All the cheap substitutes we set up to appeal to the capricious wills of the people, especially the youth, will little avail us when once we have made Sunday a holiday rather than a holy day.

I press the claim for a Sunday habit and practice that is just, consistent and reasonable. I deplore the loss of reverence that characterizes the present trend of society in making the day one of excessive social indulgence. I make no appeal for a so-called "blue Sunday". I do affirm that this day and its hallowed usages is vitally related to our physical, cultural and moral well-being, and that once it is secularized or abandoned, we shall lose out of our life its most stabilizing and sustaining support.

I INSTANCE the concerns of the home and marital fidelity as transcending all other matters that challenge our attention today. No matter what else we may do to stabilize our economic institutions, we shall ultimately fail of our coveted aims and purposes, if the sanctity of marriage and the security of the home is imperilled. Loyalty to Christ begins at the hearthstone of the home. Let there be indifference to purity, decency and ordered discipline here, and the Church and all our other stable institutions will suffer.

America has the unenviable distinction of leading the world in its divorces and shattered home life. What stability can the state, society and industry have, when the central institution and the most indispensable, the home, is made the sport of those who for lust or incompatibility or less consequential causes, ruthlessly destroy its very being and abandon to their own devices its most sacred treasures, its children? Modern society regards looseness and license as they concern fidelity to marital obligation, as of such slight importance that they may be practiced with impunity. The libertine was once spurned by wholesome social circles; today his multiplied liaisons give him an enviable distinction. This is particularly true in what are called the exclusive and upper circles of society. Were it not for the wholesomeness of the less conspicuous and less favored, we should have a state of moral laxity and indecency comparable to that of Roman civilization in the days of its decline and decay. The exploits of these destroyers of the fine things of the home and of the cleanest and best in social usage are made the choice and favored bits of news in the social columns of the daily press. When we are startled by wars and rumors of wars, of threatening misfortunes that may destroy the quiet and security of our cherished institutions, let us be admonished by an ancient if forgotten word that has deep significance: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

It is not a question of party allegiance that is called for today; it is a question of allegiance to those eternal verities; honesty, purity, decency, sobriety and the most indispensable and wholesome things of life, that challenge the true patriot and disciple of the lowly Nazarene. God has repeatedly saved society and the state from corruption and ruin by minorities. "Not by might, nor by power, but by my spirit," this has been the watchword and assurance of small groups of heroic men and women who have dared to stand against fearful odds and for that which they believed to be right.

A lonely Saviour, despised and rejected of men, has overspread the world with His mighty Gospel. What is lacking today in our Christian household is His courageous spirit. We reverently bow before His cross, but the sacrifice it implies we cautiously and lightly assume. We come to His table and receive the gifts it imparts, but we fail to espouse His cause when it affects our convenience or lays upon our personal interests a heavy or costly toll. We maintain a discreet silence in the presence of wrongs and injustices, and forget that He drove with knotted whip cords from the sanctuary, those who made a pretence of religion. We pay homage and deference to the favored and the privileged, waiting for the crumbs that fall from their ladened tables, rather than rebuke them for practices that bring shame and distress to multitudes of helpless and defenseless men, women and little children. Better that we suffered and starved for awhile, nourished only by His Spirit, than that we betrayed His cause and by our apathy and indifference hindered the progress of His Kingdom. It may be that the time is at hand when men who believe in Christ's teachings may have to exhibit courage, yes, and suffer humiliation, dishonor and pain, that His cause may prevail.

WE CANNOT meet today as a body of Christian men and women without taking cognizance of the ominous and threatening clouds that hide the fair face of the sun and that betoken the possibility of devastating storms that may once again engulf the world in strife and bloodshed.

Europe seethes with unrest. Russia is far from the goal she set herself in her planning, and hunger and starvation are the portion of great numbers of her people. Germany has grown militant and puissant under a reckless leader whose attitude has aroused anxious fears throughout the world. The solemn tramp of increasing armed forces presages the imminence of another world conflict.

Even peace-loving America discloses signs of apprehension of what may be impending, and increases her armed forces on sea and land. The press creates deepened concern and the munitions and armament manufacturers gloat over conditions that give promise of increased earnings and augmented dividends. It is a situation that challenges the Church and Christian men and women everywhere. Those who promote and abet the war spirit, discount our influence and set at naught our power.

Certainly the time has come when the Church of every name must call into militant action all its forces to resist those who would treat with contempt the teachings and ministry of the Prince of Peace. We

(Continued on page 9.)

Rogationtide

Rogation Sunday. Fifth Sunday after Easter. May 26, 1935.
Rogation Days—Monday, Tuesday and Wednesday, May 27, 28, and 29, 1935.

By CHARLES W. F. SMITH,
Assistant Rector of St. Paul's Church, Richmond.

IN THE YEAR A. D. 467 Mamertus, the old Bishop of Vienne, was standing before his altar saying the Easter Even Mass. Suddenly an earthquake shock was felt, one of a series that for some time had been devastating the country. The people fled the church, but the Bishop remained. There and then he pledged that on the three days before Ascension Day he and his people would sing solemn litanies in procession through the countryside. From that time to the Reformation these processions became a universal Christian custom. The days came to be called "Rogation Days" from the Latin "rogare", "to implore". In some parts of England today processions through the fields to bless the crops with the saying of litanies still take place. In many parishes it is also the custom to perambulate the boundaries and "beat the bounds". Our Prayer Book provides on pages 39 and 40 special prayers for use on Rogation Days; a special Collect, Epistle and Gospel, on pages 261-263, were added at the last Revision.

Ideal Christian experience moves from a sense of need to such a satisfactory conclusion that thanksgiving becomes vocal. This is illustrated by the presence in our Calendar of the Rogation Days and of Thanksgiving Day. The Rogation Days are 'days of solemn supplication" that God will, for us in our particular place and time, repeat His annual miracle of growth to plenty. The Rogation "days of solemn supplication" echo the petition of the Litany "that it may please Thee to give and preserve to our use the kindly (i. e., "according to their kind" cf. Genesis 1:11 and 12) fruits of the earth".

Rogationtide betokens a sense of dependence. Dependence may be a soul cramping and life destroying thing. The supply of our needs when we are dependent may make of our feeling of gratitude a fettering bond. But that depends upon who it is to whom we owe our gratitude. There are some people we would not wish to be under an obligation to; we might fear they would take advantage of us. There are others who meet our needs in such a way that we have no fear. We feel the gift gives them a joy which satisfies them without requiring servility on our part.

Our dependence on God is of this kind. His heart is so generous, His gifts so freely and indiscriminately given, His nature so just and moral, and His yearning over us so willing to suffer for us, that a trustful dependence on Him can be full of joy and strength. It can nourish our life and make us more alive rather than cramp us. He sends His rain on the just and on the unjust. To some it is a matter of course. Others receive the good and their hearts are full of gratitude and praise to the Heavenly Father, who, infinitely more than any parent, provides their needs. To these the sense of dependence on God opens new exprinces of companionship and peace as they respond to God's continual and all-embracing love.

BUT when we meditate on this we realize that though God does not discriminate in His gifts of the fruits of the earth, man has somehow injected an element of discrimination. The freely flowing supply, intended to reach all, reaches some not at all, others inadequately, some sufficiently, and others super-abundantly. And these last seem to have control over the supply to the others. It is evidently not as God intended. This is the problem of the distribution of wealth in an economy of abundance like ours today. The true child of God, feeling his own dependence on a loving Father, Who gives all things, even Himself, for man, cannot be happy or take rest until this is righted. So it comes today, into our prayers for the fruits of the earth, which create in us a spiritually healthful sense of dependence, there must enter a note of supplication that the barriers to the supply of all men's needs everywhere be broken down. Until all men are satisfied with food our own satisfaction will be in continual peril. It is good for us all to be dependent upon God, but not good for many men to be dependent on a few.

THE CHRISTIAN CHALLENGE.

(Continued from page 8.)

abdicated our office and allegiance in the late war. We forsook our principles and became propagandists for a cause that has issued in confusion worse confounded and sown the seeds of bitterness and hatred the world over. To advocate peace along sane and rational lines has brought down upon its advocates everywhere, the scorn and derision of war-mongers, crafty diplomats, selfish politicians and those who profit at the cost of the thousands of our youth who are ruthlessly slaughtered at their behest.

These instigators of war are safeguarded by reason of age and position from its cruelties. They make no reckoning of its awful horrors and tragedies. To them the survival of the fittest, means the security of selfish interests at the price of human sacrifice. They are as grossly callous and brutal as those cruel monsters who ruled Rome in the days of its decadence. The time has arrived where these men must be dealt with by an aroused and courageous public opinion. The women and youth of the World will no longer be silent, nor will they permit a handful of men in any nation, be they in the seats of the mighty or in the high places of industry, to work their advantage at the cost of their fellow-citizens.

A wave of righteous indignation is sweeping the world today and the determination to peace is no longer to be turned aside by small minorities that sit secretly in chancellories or within the restricted areas of cabinet chambers. Well did Lloyd George affirm that if another great world war comes, the churches must be prepared to close their doors—their end is in sight. We believe he spoke wisely. This present time is fraught with infinite perils. To continue passive and quiescent is to invite disaster. The finest exhibition we can give of love of country is to support those in our federal government who are courageously and aggressively carrying on a campaign to promote peace at home and abroad through treaties enforced by public opinion.

Let us urge the supervision and control of armament and munitions and the restriction of war profits. Let us demand measures that shall safeguard our nation from offending sister nations or provoking in them suspicions as to our motives or intentions. Let us persistently inculcate, especially in our youth, the spirit of amity and good-will towards all men. Let us promote that consistent form of national pride that regards with generosity and chivalry our neighbors of every race and kindred the world over.

In the name of God, let us turn aside from our petty and insular conceits, our miserable divisions and boasted distinctions and places of proud advantage, and consolidate our ranks that we may hasten the reign and dominion of Him whose Advent was heralded with the promise of peace and good-will.

The Centennial of Chief Justice John Marshall's Death

By CASSIE MONCURE LYNE.

In the days when Richmond, Virginia, was a small hamlet, a pair of newly-wedded lovers, whose courtship had occurred amidst the stormy days of Yorktown, were John Marshall and the lovely Mary Ambler, who were destined later to live in this new capital of the Commonwealth, where John Marshall became a character famous for democracy in many ways. This period, of course, ante-dated the establishment of any market-place, so that Marshall carried his own basket when he went forth to dicker with hucksters, and would be seen homeward bound, as Virginians expressed it: "Toting his own ducks, amid much squawking". He also was a marked figure in the Monumental Church, where he always sat with his pew door open, so that he might stretch his long legs more comfortably in the aisle; for the old square church pew was rather restricted as to space; since it contained the stove. But, when travelling in his gig for sessions of Court, Marshall cut the most picturesque figure—albeit it was well-known he never could hitch a horse. Once, so the yarn goes, when the harness broke, the great Jurist sat helpless at his wits' end as the horse walked out of the hames. Seeing a small darkie sitting on a nearby fence, Marshall summoned the little pickaninny to his aid, grinning from ear to ear. When the nag had been backed into the shafts and the buckles adjusted, Marshall, with usual placidity, observed: "Why couldn't I have done that?" To which was the instant reply: "'Cause God ain't give you no horse sense, dat's why!"



Interior of Monumental Church, Richmond, Va. Chief Justice Marshall's Pew Was Second from the Chancel, Left.

When John Marshall first arrived at Yorktown, he was a green mountain lad of only seventeen, fresh from the hills of the Blue Ridge, where, like Abraham Lincoln, he had been born in a log cabin. Close by lay the land of the Senecas in this outpost of British colonization, where the county then was called "Dunsmore", after the English Governor. There, by a lightwood knot, Marshall had begun the study of law, for his father had purchased a copy of Blackstone, only two of which sold in America. Samuel Adams, in faraway Massachusetts, had secured the other volume, and had organized a "Liberty Club", that was known as "The Caulkers" (a term well understood by these sailors in New England as a ship-term for making "tight" or "sealed", since whisperings of separation from the Mother Country must be held behind closed doors, lest treason arrest the members; hence evolved the word "caucus" to be added to America's vocabulary from this incident).

Young Marshall early gained for himself at Yorktown the nickname of "Silver-heels", as he was such a fleet runner, and also because his mother kept him well supplied in knit socks of grey. Knowing her great loving anxiety for her boy, General Washington wrote to her: "Do not be uneasy and worry for the safety of your son. I have placed him in the regiment of a gentleman"—which was a reference to his great friend, Colonel Baylor, of New Market, Virginia, famous as a horseman, and lover of the turf, which stood him in good stead as commander of the Lady Washington Dragoons. This cavalry's contingent were the Culpeper Minute Men, whose flag showed a serpent, with the motto: "Touch me if you dare." With this infantry, Marshall later was destined to shiver at Valley Forge.

But, when in the trenches of Yorktown, Marshall utilized his winter bivouac to study law at William and Mary, under the great Chancellor Wythe. He also fell desperately in love with the daughter of Secretary Ambler, a girl of barely fourteen. She was a winsome beauty, shy as a partridge, so when Marshall courted her, she was so scared, she said, "No"—albeit she loved him and had meant to whisper, "Yes". However, he accepted her refusal and went on his way. Then, like the ladies of that period, Mary Ambler began to "pine away", so her sister, Mrs. Carrington (whose husband was the Quartermaster General), cut off a lock of Mary Ambler's hair and sent it to the disappointed lover anonymously. He was heartened, believing it came from his fair dulcena, renewed his suit, and, like a fairy tale should end, "Thus they were married and lived happily ever afterwards". The fame of the Ambler family centers around many romances in colonial days, for her mother, Betty Burwell, jilted Thomas Jefferson to marry Ambler, and is the "fair Belinda", to whom the Sage of Monticello

scribbled many love-passages in his diary at William and Mary. The call of the blood, possibly, was due to French charm, for the Amblers belonged to the house of Jacquelin Ambler, Count de la Roche, to whom was entrusted the Dauphin, when Marie Antoinette and Louis fled from Paris. John Marshall's love for his wife continued to her life's end, and she bore him many children. In her last illness she became very nervous, and as their house required roofing anew, the Chief Justice had the shingles screwed on, as the sound of the hammer was too noisy for the frail invalid.

John Marshall, as soon as the Revolution was ended, walked every foot of the way to Philadelphia to be innoculated with the virus of cow-pox, which Jenner had just discovered as a vaccine against small-pox, which plague had decimated hundreds of soldiers—as scourge always follows wars. Again, as an old gentleman, he sought the great medical center of the "City of Brotherly Love" to be operated on for gall-stones by the famous surgeon, who, curious to relate, was literally named Dr. Physick! As a graduate of Edinburgh University—so renowned was he for medical science, that the name of "Philip S. Physick" stands as the recognized "Father of American surgery".

It was a confession of Marshall's, "That I was an American before I became a Virginia", which stamped him always as a strong Federalist. During his soldier-days at Monmouth, Princeton and Valley Forge, giving the opportunity of seeing the great industrial North, for Philadelphia then was the metropolis of America, Marshall was made to realize the conditions of a country, not fettered by slavery as the South was, would play a most important part in solidity and progress of the Nation. He could visualize the Union as a world power of the future, having seen beyond the smoke of his own chimney in the Fauquier hill country!

As the jurist who interpreted the Constitution, as the Judge who sat in the Aaron Burr trial; as Judge on the bench for thirty-five years, he has left an indelible impression on the construction of the Constitution and the laws of this country.

* * *

BOOK REVIEWS.

(Continued from page 7.)

gressive revelation delivered through the medium of human agents." p. 78. He quotes from many sources of all Christian communions to show what the Church as a whole is holding concerning the Bible. Then follows the Church as the next source of religious knowledge. The General Councils and the history of the Creeds is ably discussed in this Chapter. The topic, "The Living Voice of the Church," p. 117, is informative and suggestive. It must be studied in all its expressions, the author declares. The Chapter on "Authority," p. 125, is worthwhile reading, since he makes it to be Christocentric in its reality. The only one that would stand the test.

The Doctrine of God covers sixty-six pages of the book. It is a brief but comprehensive history of all views and ideas about God through all the ages up to the present time. All theories have been carefully investigated and explained, and many of them necessarily refuted.

The doctrine of the person of Jesus Christ occupies 172 pages. It is the clearest history of the doctrine the reviewer has ever seen. Of course, for such a study requires several volumes to write, most of what has been thought and taught about such a Life; but our author is unique in condensing his material yet not leaving anything fundamental out of his outline. He uses the historical method in dealing with the New Testament account of His life. He is fair in his treatment of the modern theories, especially with the miraculous element in the life of Jesus. He writes concerning the Virgin Birth, "What I think we can say quite legitimately is that the story of the Virgin Birth occupies a quite natural place in Christian Theology. The Incarnation was a new departure in human history," p. 295. He does not think that, "It is not possible to argue on a priori grounds." The pages following represent the modernistic position, very lucidly described.

The doctrine of the Holy Spirt and of the Holy Trinity occupy the rest of the book. The final chapter 17, on "Faith and Life" is a practical application of theology to the making of life, it closes with two verses of the Trinity Hymn, "Holy, Holy, Holy, Lord God Almighty."

No minister or theological student can afford missing this wonderful compendium of Christian Theology, well written with all information and references necessary for such a sublime study, the study of all studies.

Spathey .

* * *

EVOLUTION CROSS-EXAMINED: By David Simpson. Art Paper. Pp. 44. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, 35c.

This is a dialogue between a Modernist who believes in Evolution and a Christian who does not. Written by a Welshman, it bears the tone of strong conviction.

The backbone of the contention is that evolution, as held by the atheist, implies that God is unnecessary, if evolution is admitted. For the essential evolutionists despise Theistic evolutionists, who would drag the God of the New Testament into the process. And confessedly, we find difficulty in agreeing with those fine Christian people, who deem that their Christianity is enriched by the doctrine of evolution. It must be that they do not understand the position of the evolutionist radical. He does not want our approval of his theory. He rejoices in his alienation from all association with us, who believe in God and His Holy Word.

Why, then, should we try to harmonize his imputations with our own convictions? No doubt, the Theistic evolutionary movement in the Churches originated by the fear that if we do not agree with evolution, we shall lose our young people who are getting it in big doses at our institutions of learning. But we already see that such a compromise is costing us a heavy toll. For our young people will respect us more for our adherence to the truth of our fathers, than should we compromise that truth on the ground of expediency.

The author of this challenging booklet goes far into the discussion; and we cannot do better than to commend it to both young and old; the orthodox and the modernist. It answers many perplexing questions; and we lay the book down with a sense of having been quickened and strengthened in our faith.

Kenneth Mackenzie.

* * *

PAMPHLETS, 8, 9, 10, 11, 12, 13 of the series issued by Jessie W. Gibbs, Shelbyville, Kentucky.

The titles, The Gospel of the Kingdom; The Unity of the Church; The Church and the State; The Church and the Kingdom; Property and the Kingdom, and The Order of the Divine Kingdom, suggest the pith of the teachings. From these topics the author arrays himself with the class of teachers who are stressing the dispensational character of the Word of God. This is in accord with the ancient saying, "Distinguish the periods and the Scriptures will harmonize."

The author and publisher may be addressed with a view to the obtainment of any or all of this series.

Kenneth Mackenzie.

* * *

THEN AND NOW.

Evelyn Goodwin Farr.

I love to think of the first Easter morn—
His loved ones going at early dawn
To seek the grave of their Lord departed,
With weeping eyes, and all heavy hearted.
I see them come to the empty tomb,
Expecting to meet the sepulchral gloom,
And finding instead a celestial light
And angels to say that during the night
The Lord had risen again from the dead,
Had gone before them just as He said.

And ever since, as we come to the place
Where a loved one lies, we can feel His grace
And hear again, "Why seek ye the living
Among the dead? For God's Love is giving
The spirit life, and there is no death;
For your dear one now has received the breath
Of the Holy Spirit—together with Him
Lives here and there, and only the dim,
Poor sight of your human eyes can hide
The glory of life on the other side."

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

THE CHURCH ARMY.

In the Middle Ages there were to be seen on every hand what were called "clerks". Though the modern word clerk means a person who sells in a store, or does book-keeping, the old meaning of the word was quoted different. For it meant a person connected with the Church and its ministry. As they were the only ones who usually knew how to read and write, the meaning came to mean a person who could figure or keep accounts, and so got its meaning and dropped its significance. The clerks of old were of two types, priests and laymen. The priests baptized, celebrated the Holy Communion, and also preached. The lay clerks went about preaching, and not administering the Sacraments. Chief among them were the followers of St. Francis.

The Church Army today is an attempt to have a group of modern lay clerks. In other words, to have laymen give their lives up to preaching. Their name suggests the Salvation Army, and in some things they are much like that body. The great difference is that the Salvation Army is not connected with any denomination or Church, being a kind of separate Church, and the Church Army is entirely under the Episcopal Church, and a part of it.

There are four ranks in the Church Army. When a person first joins it, he becomes a "Candidate". He is tested out for quite a little while and if he continues to like it, and they consider that he will be a good man for the work, he is advanced to become a "Probationer". In this rank he continues for some time until he has passed certain tests and shown his worth, and he is then promoted to the rank of "Cadet". He now goes to the special training school of the Army, which is in Rhode Island, for this country. There is no charge for this training and he receives food, clothes and instruction, also a very small amount of pocket money. When certain examinations are passed, he is commissioned a Captain in the Church Army. In the English Church he is also ordained as an "Evangelist". In this country he is licensed by any Bishop who wishes him to preach in his diocese.

Their uniform is a kind of dark gray with a military cap and the initials "C" on one lapel. They also have a red cord embroidered on their coat, which has several meanings. One is that when Joshua took the city of Jericho in the Bible, they killed every one there except a woman named Rahab, who had acted as a friend to the Jews. Her house and property were saved when she obeyed orders and hung a red cord out of her window. It is thus a symbol of Salvation. It also means that they are willing to be bound in prison for the sake of Christ, and its red color shows their intense earnestness.

About fifty years ago the Army began when a certain clergyman, Mr. Carlisle, found that, though he had very small congregations in his church on Sunday night, when he went out on the street a great number of people came to hear him. So in spite of much opposition he began to preach on the street much as did the Salvation Army and many were converted thus. So the Church Army was born.

Today it is well established in England, and though it has only been in this country for about seven years, it already has more than twenty-one commissioned officers. It also uses women who are called "Sister". One of these is doing a very fine work among the Indians of South Dakota, and they have recently started work among the Negroes, their first Negro officers having recently been commissioned.

In addition to their work in this country and England, the Church Army is also at work in Canada, Honolulu, India, Africa, China, Japan, Australia and the West Indies. They have over 1,200 Captains and Mission Sisters in these various fields.

In this country their headquarters is in New York City. But they have regular workers in Texas, South Dakota, Virginia, West Virginia, Ohio, New York, Florida and Alabama. Six churches have been built by them in the last four years and many people have been presented for baptism and confirmation. Their motto is "Go for Souls", and their work is spoken of well by practically every place that has been privileged to hear them. One such clergyman stated: "Had I only known, I would have had them stay twice as long in my parish as they had arranged for."

They hold preaching mission revivals, where invited into the parish by the rector. The object of these is plain, old-fashioned conversion. Then, in some places, they have charge of parishes, as a clergyman would have, except that they cannot celebrate the Sacraments and must have a priest visit the field for this purpose. They have been especially useful in small places in this kind of work. Then sometimes they go as "Hiking Troubadours" through the entire diocese, staying from one day to a week in each parish that desires them. Where distances are short, they go on foot from place to place and visit and preach as directed by the rector. In South Florida this winter they came on bicycles. They have an automobile following with bedding and other baggage.

In the early days of our country, our Church often did not have the clergymen to send into sparsely populated sections, or the money to pay them. Thus we did not go into many places, and our Church people drifted away from us. But today the Church Army hopes to go where the clergy cannot go, for the salary is only $10 a week with uniform and lodging provided. A man with this small salary must be very devoted, or he would leave the work to get more. No man goes into the Church Army for the money that is in it. But their prayers, their earnestness and their work has done much good in the past wherever they have been.

* * *

The Story of a Mighty Oak That Grew From a Little Acorn.

During the winter of 1877, Mr. John Marston, then superintendent of the Sunday School of St. John's Church, Cynwyd, a suburb of Philadelphia, suggested to the members of his Sunday School that they should give their offerings on the Sundays during Lent that year for the missionary work of the Church. They gladly complied with his suggestion and the first Lenten Offering for Missions presented at Easter in that small suburban church in 1877 amounted to $200.

Other Sunday Schools in the Diocese of Pennsylvania followed the good example set by St. John's, Cynwyd, and next year (in 1878) the Offering was $7,070.

Year by year the Sunday Schools of other dioceses have united in the splendid enterprise, until the boys and girls and young people in the schools and Bible classes in all our Dioceses and Missionary Districts in the United States and Foreign Missionary Fields have joined in the good work. Fifty years after the first Offering the children of the Church gave $553,252. That was the largest amount given in the history of the Offering. In 1934 the Offering was $276,460.

In St. John's Church, Cynwyd, is a memorial tablet that bears the following inscription:

The Originator of the Lenten Offering
Mr. John Marston
Entered into rest, January 31, 1910.
"Their Works Do Follow Them."

* * *

Atanta.

The Annual Diocesan Y. P. S. L. Convention will be held at the Pro-Cathedral of St. Philip, Atlanta, May 17-19. Saturday, business session. Bishop Mikell will have the noon-day prayers. Luncheon will be served by members of the Cathedral League, under the trees about the spacious grounds.

There will be discussion groups led by Dean Raimundo de Ovies, of the Pro-Cathedral, "Personality and Christianity in making a living today"; "Trends behind the modern movements of today (i. e., fascism, nationalism, communism)," led by the Rev. Mortimer Glover of Christ Church, Macon, and "Y. P. S. L. Progfram Building," led by Miss Louise Starr, Episcopal Student Worker at the University of Georgia, Athens.

Saturday night there will be hayride and weiner roast. Following this, the Rev. Randolph Claiborne will hold the preparation service for the young people.

Sunday at the eleven o'clock service, Dean Raimundo de Ovies will preach a special sermon for the young people, the lessons will be read by the president, the ushers will be members of the Y. P. S. L., the new Leagues of the diocese will be presented to Bishop Mikell for membership in the Diocesan group, the newly-elected officers will be installed and a corporate communion service celebrated by the Bishop, assisted by Dean de Ovies, for the young people.

Delegates and visitors from the entire diocese are expected.

* * *

Junior Boys' Camp.

Camp de Wolf Perry will open July 8, for its fourth year, at Toccoa Falls, Georgia. The Rev. Woolsey E. Couch of College Park (suburb of Atlanta), will again be the director. The Perrywa and Wolfpaw tribes will again assem-

ble at the foot of the beautiful falls, which is twenty-eight feet higher than Niagara—and make plans for tournaments, pow-wows, et cetera. There will be a well-balanced program of Bible study, games and trips of interest; stunt nights, and the favorite of all, tribal ball games. Splendid food and good fishing. The camp is for boys from ages nine to thirteen.

CHURCH INTELLIGENCE

SOCIETY FOR COLLEGE WORK OFFICIALLY INAUGURATED.

On page 23 of this issue will be found an advertisement of The Church Society for College Work, a society which has come into being in recent months. The first meeting of the Board of Directors was held at the Gramercy Park Hotel, New York, on May 2.

All those interested in college work have for years felt the need for a Church society which could undertake promotion of the Church's work in colleges in a large and enthusiastic way. A preliminary meeting of those interested in founding such a society was held on January 16 of this year. Officers were elected, a perliminary draft of a constitution was accepted, and authorization given for the formation of a Board of Directors. The National Council, in its meeting of February 12, endorsed the formation of the Society. The meeting of May 2 was the first official meeting of the society, with twelve members of the Board of Drectors present. Many of the names included in the list will be recognized as those of men and women prominent, both in the world of affairs and in education. The list is as follows:

Miss Leila Anderson, Field Worker, Woman's Auxiliary.
William R. Castle, Washington, D. C.
Harry Woodburn Chase, Chancellor, New York University.
John Crocker, Episcopal Student Chaplain, Princeton.
John T. Dallas, Bishop of New Hampshire.
Norman H. Davis, New York City.
Samuel S. Drury, Headmaster, St. Paul's School, Concord.
William S. DuBarry, University of Pennsylvania.
Thomas S. Gates, President, University of Pennsylvania.
C. Leslie Glenn, Rector, Christ Church, Cambridge.
Robert C. Hill, New York City.
Henry W. Hobson, Bishop of Southern Ohio.
Coleman Jennings, Washington, D. C.
Arthur L. Kinsolving, Rector, Trinity Church, Boston.
Roland S. Morris, Philadelphia.
John Lloyd Newcomb, President, University of Virginia.
Robert Root, Dean, Princeton University.
Mrs. Harper Sibley, Rochester, New York.
W. Brooke Stabler, Chaplain, University of Pennsylvania.
Theodore O. Wedel, Secretary for College Work.

The officers of the Society as duly elected at the meeting of May 2, are as follows:

W. Brooke Stabler, President.
C. Leslie Glenn, Vice-President.
Theodore O. Wedel, Secretary.
Thomas S. Gates, Treasurer.
William H. DuBarry, Assistant Treasurer.

The purpose of The Church Society for College Work is to promote knowledge of and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers; and to establish a Fund for this purpose.

Immediate Objectives.

(1) To assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; and to increase the number of such workers in places which are under-manned. Ordinarily they will be attached to the local parish. This will be done by advising Bishops and Vestries when requested; and, where necessary, by making temporary or permanent financial grants from the funds of the Society.

(2) To develop an adequate and detailed file of clergy interested in and qualified for college work in order to advise intelligently about placement. This may be done independently or in conjunction with some other organization in the Church.

(3) To continue to bring to the attention of the Church the strategic importance of college work. This will be accomplished by the writing and speaking of the members of the Society, by publishing pamphlets, and by various other means.

(4) To aid the movement for Christian conferences and retreats for college students by aiding existing conferences which seem to be producing results in Christian life and character and by increasing the scale of these meetings, and in some cases by starting new conferences. To get students off for a week-end or a longer time for prayer and religious thinking is one of the most effective tools of the Church in this over-busy age.

(5) To recruit for the ministry. In all the present-day interest in placement of clergy, unemployment, discouraging unfit men, and selecting only the best, every part of the task seems to have its workers except one, namely, providing a sufficient number of candidates from which to choose. Laying hands suddenly on no man is an ideal often impossible to follow, because there is not much from which to choose. Men for the ministry must be gathered into groups to think about it and into conferences to give longer consideration to it. They must also be supplied with appropriate literature.

(6) To gather together those committed to the cause of college work for prayer, inspiration, and planning. Fellowship is a need of the scattered workers in college centers.

(7) To raise money for the support of the work. The opportunity presented in most college centers is a greater one than can be met financially by the local parish, the diocese, or the National Council. Some fund must be available for openings which lack only money for the securing of a clergyman or other worker fitted for college work.

(8) To unite in intercession those who care about the college work of the Church.

One of the interesting details of the Society will be a group of workers in the field called "The College Relations", a group living under specific rules for prayer, study, fellowship and work. This brotherhood of College Relations will be expected to be ready upon call for the specific tasks which the Society may have in view. The formation of such a brotherhood, bound together around one common purpose by strict rules of discipline, has abundant precedent down through the pages of Christian history. To the founders of The Church Society for College Work, it seems one of the most effective means of advancing the cause.

As the advertisement on page 23 will show, anyone interested in furthering the purpose of the Society is eligible for membership. The annual dues include a subscription to a News Bulletin. Dues and gifts may be applied as directed by the member (a) to the current expenses of the Society; (b) to the endowment of the Society; (c) to the Church's work in any particular college or university center.

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THE THIRD ANNUAL CONFERENCE THE LIBERAL EVANGELICALS.

The Whitsunday Conference will be held in St. Paul's Cathedral, in Boston, June 10, 11 and 12, 1935. The Liberal Evangelicals seek to establish within the Protestant Episcopal Church a fellowship in prayer, in study and in conference of those who would cherish and increase within our communion the warmth of personal religion which evangelicalism represents and the freedom of an open mind which marks the liberal.

PROGRAM.

Monday, June 10.

Registration in the Cathedral Library, 26 Temple Place.

7 P. M.—The Liberal Evangelical Dinner—Boston City Club, 14 Somerset Street ($1.50).

Review of the work and progress of The Liberal Evangelicals during the past year by the Chairman, the Rev. Howard Chandler Robbins, D. D., General Theological Seminary, New York City.

Addresses:

The Rt. Rev. Henry Knox Sherrill, D. D., Bishop of Masschusetts.

The Rt. Rev. William Lawrence, D. D., Retired Bishop of Massachusetts.

The Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio.

Tuesday, June 11.

Celebration of the Holy Communion —The Cathedral.

Breakfast.

9:30 A. M.—"Non-Episcopal Orders" —The Cathedral Crypt. Chairman, the Rev. W. Russell Bowie, D. D., rector of Grace Church, New York City.

Speakers:

The Rev. William Adams Brown, D. D., Union Theological Seminary, New York City.

The Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's Church, Philadelphia.

Discussion.

Noonday Prayers.

Luncheon.

2:30 P. M.—"The Social Implications of Liberal Evangelicalism"—The Cathedral Crypt. Chairman, The Rev. J. Howard Melish, D. D., rector of Holy Trinity Church, Brooklyn.

Speakers:

The Rev. Frank H. Nelson, D. D., rector of Christ Church, Cincinnati.

The Rev. Elmore McN. McKee, rector of Trinity Church, Buffalo.

Discussion.

6:30 P. M.—Dinner.

8 P. M.—Conference Service—The Cathedral.

Preacher, the Rev. Harold A. Prichard, D. D., rector of St. Mark's Church, Mt. Kisco, N. Y., and Canon of the Cathedral of St. John the Divine.

Wednesday, June 12.

Celebration of the Holy Communion —The Cathedral.

Breakfast.

Business Session—The Cathedral Crypt.

10 A. M.—"Where Do We Stand?"—The Cathedral Crypt. Chairman, the Rev. Howard Chandler Robbins, D. D., General Theological Seminary, New York City.

Speakers:

The Very Rev. Arthur B. Kinsolving, II, Dean of the Cathedral of the Incarnation, Garden City, Long Island.

The Rev. Anson P. Stokes, Jr., St. Mark's Church, Shreveport, La.

The Rev. Theodore P. Ferris, Grace Church, New York City.

Discussion.

12 M.—Closing Service—The Cathedral.

Executive Committee: the Rev. Messrs. Howard C. Robbins, J. Howard Melish, W. Brooke Stabler, Harold Arrowsmith, W. Russell Bowie, Arthur B. Kinsolving, II, Phillips E. Osgood, Robert Rogers, George A. Trowbridge; Mr. William H. DuBarry.

Boston Committee: the Rev. Messrs. Philemon F. Sturges, Phillips E. Osgood, Angus Dun, Arthur L. Kinsolving.

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ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

The Annual Report of the Society was presented by the General Secretary, the Rev. William H. Matthews, D. D. This report showed gains in all lines of the Society's activities. There were 673,158 more pieces of Christian literature published last year than the year before. The total of 6,572,261 pieces is nearly twice as much as was published in the peak years before the depression. The donations to the Society's work were about 15 per cent above the previous year; the number of annuity agreements was twice as many as have been written in any one year since the organization of the Annuity Department; grants of free literature were much greater than in recent years, and the number of the Society's colporteurs has been slightly increased the past year.

Dr. Matthews also reported that arrangements have been made with the American Foundation for the Blind for the Society to publish Part I of "Pilgrim's Progress" as a Talking Book. The recording of this book for the Blind will begin at an early date.

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CALENDAR REFORM NEEDED.

In 1934 Easter Day was April 1. In 1935 it was April 21. As a result only a small part of the Church School Lenten Offering has been received this year by May 1, and the report of collections to date is very poor.

The total receipts since January 1 were only $247,248.40, as compared with $299,113.91 last year. After allowing one full month for collection and remitting the payments were only 71 per cent of the amount due on Expectations as compared with 90 per cent a year ago.

Quite a number of dioceses are still asleep. I hope they know that the salaries of our missionaries must be paid month by month.

Let us make this month of May a merry one.

Faithfully yours,
Lewis B. Franklin,
Treasurer.

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ANNUAL STUDENT ELECTIONS GENERAL THEOLOGICAL SEMINARY.

Thomas V. B. Barrett, of Westport Conn., was elected President of the Student Body of the General Theological Seminary for the coming academic years at the annual student elections Wednesday. Mr. Barrett will succeed the Rev. William B. Sperry in the office.

At the same time Benjamin Minifie, of Belleville, N. J., was elected President of the Missionary Society to succeed Henry P. Krusen, and Charles E. Wilcox, of New Brunswick, N. J., was elected Vice-president. Mr. Barrett, Mr. Minifie and Mr. Wilcox are all members of next year's senior class.

Others elected to office were Lauriston L. Scaife, of Milton, Mass., recording secretary of the Missionary Society; Herbert S. Brown, of Dorchester, Mass., corresponding secretary of the Missionary Society; Charles D. Kean, of Providence, R. I., treasurer of the Missionary Society, and John S. Kromer, athletic director of the seminary.

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A FURTHER STEP IN CHURCH UNITY.

Further activity out of the Lambeth Conference of 1930 and a further step in the direction of Church unity will be the visit of the Archbishop of Canterbury's distinguished commission of Anglican Churchmen to the Patriarch of Roumania for a series of conversations the first week of June. Orthodox delegates to the Lambeth Conference made certain formal "Recommendations", which have since been studied and will form the chief subject of the coming visit.

In response to the invitation of the Roumanian Patriarch, the Most Rev. Myron, the Archbishop of Canterbury has nominated the following to represent the English Church: the Bishop of Lincoln, Dr. Hicks, who as former Bishop of Gibraltar, had the English chaplaincies in Roumania in his jurisdiction; the present Bishop of Gibraltar, the Rt. Rev. Harold J. Buxton, who is well known to the Patriarch and other Orthodox leaders in Bucharest; the English Bishop of North and Central Europe, the Rt. Rev. Staunton Batty, and Bishop Graham Brown of Jerusalem; the Rev. Professor Goudge of Oxford, Dean Bate of York, the Rev. Dr. A. J. Macdonald, the Rev. Canon J. H. Sharp of Gibraltar, and the Rev. Philip Usher. Canon J. A. Douglas will also attend as a correspondent. The Archbishop of Dublin is also to join the deputation and, at the Archbishop of Canterbury's request, Bishop Perry has appointed an American representative, the Rev. Dr. Frank Gavin, of the General Theological Seminary, New York. Dr. Gavin gave a series of theological lectures in Bucharest a few years ago, in the Roumanian language.

On Sunday, June 9, there is to be the celebration of a solemn Liturgy at the English Church in Bucharest, where the Rev. Hugh Farrie is chaplain. Besides the Roumanian Bishop and clergy, it is hoped that the Dowager Queen Marie may be present. She is an Anglican Churchwoman and has frequently shown her interest in the Church of the Resurrection, attending a confirmation service there last year as godmother of one of the candidates.

American Churchmen hardly realize that the Roumanian National Church is probably the largest established State Church among the Eastern Orthodox, with some thirteen million members. Its theological seminary in Bucharest has about nine hundred students. By a Church law of 1925, every man ordained is required to have a university degree.

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EPISCOPAL SOCIAL WORK CONFERENCE, MONTREAL, JUNE 9-14.

Sunday, June 9, to Friday, June 14, are the inclusive dates of the fifteenth Episcopal Social Work Conference, to be held in the Mount Royal Hotel and Christ Church Cathedral, Montreal.

KANUGA LAKE CONFERENCES.

Kanuga Lake, conference center of the Episcopal Church, near Hendersonville, N. C., will be opened on June 10, for its summer season of training, and recreation.

The Retreat for Women will be the first period on the program, followed, on June 15, by the Young People's Conference, lasting two weeks, then the Junior Conferences for boys and girls, June 29-July 12. The Adult Conference will be held July 13-27, with the Clergy Conference beginning two days later, July 15. The Laymen's Conference, July 19-21, will be held, as usual, the same week-end as Auxiliary Day, which comes this year on July 21.



The Guest Period and Boys' Camp will open July 27, and, on September 2-4, there will be a Clergy Retreat, followed by the Convention of the Woman's Auxiliary of the Diocese of Western North Carolina, September 5 and 6.

Among those on the faculty for the Adult and Clergy Conferences this year will be: the Rev. C. Rankin Barnes, Executive Secretary of the Department of Social Service of the National Council; the Rev. Arthur M. Sherman, D. D., Secretary of Missionary Education, Department of Religious Education; Miss Mabel Lee Cooper, Secretary for Teacher Training, and Mrs. D. D. Taber, Field Secretary for the Woman's Auxiliary.

The ages for attendance at the Young People's Conferences have been changed somewhat for this season. The age for the Junior Conferences has been raised to twelve years, and the age for entrance of the Young People's Conference, High School and College age, has been changed to fifteen years, instead of fourteen, for the youngest, as formerly.

A number of improvements are being made on the property, and plans are being perfected for another record year in attendance and accomplishment, such as was enjoyed last year by those coming to Kanuga for training, for inspiration, and for the many forms of recreation offered by the beautiful lake in the famous "Land of the Sky."

There are afternoon sessions each day. The Episcopal Conference meets as an associate group of the National Conference of Social Work, which is also assembling in Montreal on June 9, for its sixty-second annual meeting.

Among the subjects to be discussed in the Episcopal Conference or in its joint sessions with other agencies are:

"Increasing cooperation getween clergymen and social worker"; American approach, the Rev. Walter K. Morley, chaplain at Wiltwyck, West Park, N. Y., and New York State Medium Security Prison, Wallkill. Canadian approach, Miss Charlotte Whitton, executive director, Canadian Council on Child and Family Welfare, Ottawa.

"Church's cooperation with the community's probation program." By the Rev. Francis D. McCabe, director, Indiana State Probation Department, Indianapolis.

"Practical standards for diocesan social service departments." By the Rev. C. Rankin Barnes, executive secretary Social Service Department, National Council, Episcopal Church.

"An Anglican agency at work with the unmarried mother." By Miss Gertrude Hill, superintendent, Humewood House, Toronto.

"New attitudes toward young people." By David Cushman Coyle, consulting engineer, New York City.

"Group work among girls in Canada." By Miss Ethel Law, training and conference secretary, National Council, Canadian Y. W. C. A.

Group work programs with unemployed girls. A panel discussion with an address by Miss Grace Coyle, assistant professor, School of Applied Social Sciences, Western Reserve University.

"Pre-marital instruction and post-marital counselling." By the Rev. Dr. Floyd Van Keuren, executive secretary, New York Diocesan Social Service Commission.

"The contribution of medicine and psychiatry to marital counselling." By Valeria S. Parker, M. D., Director of Community Relations, American Social Hygiene Association.

"The parish as a social instrument:" American approach, the Rev. Dr. Norman B. Nash, professor of Christian Social Ethics, Episcopal Theological School, Cambridge, Mass. Canadian approach, the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

"Religious child-caring institutions: Administrative relationships," H. W. Hopkirk, superintendent, Albany Home for Children, Albany, N. Y. Methods of care, Eric W. Gibberd, superintendent, St. Edmund's Home for Boys, Glendale, Ohio.

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THE BLUE MOUNTAIN CONFERENCE.

The Blue Mountain Conference will celebrate its tenth year when it opens at Chambersburg, Pennsylvania, on June 24. It is interesting to note on its advance program that Bishop Rhinelander is now the honorary President, while the Rev. Nathaniel B. Groton, who has been the chief spirit from the beginning, is to be President of the Board.

The courses promise to be more interesting than usual. The new rector of St. Luke's and the Epiphany, Philadelphia, the Rev. Thomas L. Harris, will give a course for the clergy on "Present Trends in Religion in the Light of What Has Caused Them". The clergy will thus form an integral part of the conference this year instead of being a separate group as in the past.

Dr. Franklin, Vice-President of the National Council, will give the course on "Missions" in his practical and inspiring style. The Rev. L. Bradford Young is to be the leader in two courses, "The Life of Christ" and a course on "The Social Gospel", which he is so eminently qualified to lead. The course on "Doctrine" will be given by the Rev. W. H. Dunphy, who has recently left the faculty at Nashota House to take a parish in New York.

The music will again be directed by Mr. Twining Lynes, of Groton School, who served with such distinction two years ago. He will also lead a course in "The Music of the Parish Church" in which he has asked for a good victrola by way of illustration.

The conference is especially to be congratulated in its chaplain, the Rev. Angus Dun, of the Episcopal Theological Seminary, who will be serving for a second year.

Thirty dollars will pay for the entire two weeks at the conference. Further information and programs may be had from Rev. N. B. Groton, St. Thomas' Rectory, Whitemarsh, Pa.

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WAR RESISTANCE.

Presented by John Nevin Sayre to Virginia Seminary Students.

The Church's part in war resistance was the subject of an address delivered to students of the Virginia Seminary, Alexandria, Va., by John Nevin Sayre, chairman of the Fellowship of Reconciliation, April 26.

The program of a Christian Church "dead in earnest" in its resistance to war will consist of six points, according to the leader of Christian pacifists and former Episcopal rector.

First, "such a Church must recover the pacifist standard of primitive Christianity". Mr. Sayre quoted from C. J. Cadoux's "Early Christian Attitude to War", G. J. Heering, and Adolphe Harnack in attesting the out-and-out pacifist stand of the early Christian Church. The Church's policy was completely reversed at the Council of Arles in 314, when it was said: "They who throw away their weapons in time of peace shall be excommunicated." The worst of this Arles decision was not that men sinned against the Christian standard, but from that date on the standard was no longer seen.

Secondly, such a Church will be opposed to the methods of warfare. It is not a matter of whether a war be good or evil, or whether it be a war of defense or aggression, but the method. This method of arms, coercion of conscience, false witness, butchering of men—combatants and innocent persons, Mr. Sayre feels must be condemned.

Thirdly, such a Church will have to disentangle herself and completely dissociate herself from war and all military agencies. This, obviously, will not be easy. This will mean the Church will have to cast out military training from her own schools. It will mean reform in the chaplain service. Chaplains, he remarked, who are in the pay of the military service and wear its uniform, not the Church's, have a dual function, namely, to minister to the men in their spiritual needs and to serve as morale officers for the military machine.

Such a Church, fourthly, will have to support the agencies of peace and all who labor for the processes of peace rather than the butchery of war.

Fifthly, God's energies will have to be released into the struggle. The waiting energies of God, however, cannot be released into the struggle until men and women, sufficiently consecrated, appear to allow these divine forces to work through them. The Church confronts the choice, said Mr. Sayre, of being either an entertainment agency or really the Body of the living God, of Christ, of redeemed humanity. If it is going to check the war menace, the Church will have to undergo the breaking of bodies and pouring of blood. The Church will encounter tremendous opposition from the State, but it belongs to the Church to receive blows—it is an anvil which has worn out many hammers.

Finally, Mr. Sayre reminded his listeners of the power of minority groups and pioneers.

F. W. Kates.

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MEMORIAL TABLET TO DR. TEUSLER.

A large bronze tablet has just been placed by one of its loyal members in Monumental Church, Richmond, Va., the mother church of Dr. Rudolph Teusler.

The tablet, which has been placed on the interior wall, just west of the main entrance, reads as follows:

In Memory of
Dr. Rudolph Bolling Teusler
A member of the Sunday School and a communicant of the Monumental Church
Professor in the Medical College of Virginia in this city.
Medical Missionary to Japan.
Founder and Director
Of St. Luke's International Hospital at Tokyo, Where he served for about thirty-four years, Ministering to suffering humanity.
Died there on August 10th, 1934.
He serves his God most who serves his fellowmen best.

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GENERAL THEOLOGICAL SEMINARY

Canon P. Stacy Waddy, of London, England, secretary of the Society for the Propagation of the Gospel, was a guest preacher last Monday evening at the Chapel of the Good Shepherd of the General Theological Seminary. Canon Waddy, who is traveling through the United States, was accompanied on his visit to the Seminary by Captain Sir Edward Midwinter, of London.

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VIRGINIA.

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Commemoration Exercises.

Under the auspices of the Virginia Historical Society, the Richmond Bar Association and the A. P. V. A. exercises were held in Richmond May 11, commemorating the centennial of the death of Chief Justice John Marshall, which occurred in Philadelphia in 1835.

In the morning a pilgrimage was conducted to old Shockoe Cemetery, where a wreath was laid on his tomb by Mr. S. M. Loftin, President of the American Bar Association, and an address was made by Dr. John Stewart Bryan, Vice-President of the Virginia Historical Society and President of the College of William and Mary. In the afternoon Mr. James M. Beck, former Solicitor-General of the United States, addressed a large audience, in which were many members of the Richmond Bar and many visitors. Mr. Beck recalled the fact that after Marshall's death in Philadelphia, when his body was being carried to the wharf en route to Richmond, the old Liberty Bell was tolled, marking not only the death of a great man, but also the passing of an era. During the tolling a rift appeared in the side of the bell, thus muting forever its voice.

John Marshall lived for many years in Richmond in a simple brick house which is still standing. In this house his gentle wife, for whom he had such a deep and abiding love, spent the last years of her invalid life. She preceded him to the grave by some five years. It is characteristic of the man that when he wrote his own epitaph all he wished recorded on the stone were the dates of his birth and death and the fact that he was the "Husband of Mary Ambler Marshall". While living in Richmond, John Marshall attended Monumental Church. His pew is marked, and there is a memorial window to him in the church bearing a representation of Moses with the tablets of the Law in his hands.

In speaking of Marshall's life, Dr. Bryan said:

"It is not the death but the life of John Marshall that gives this occasion its poignant and peculiar significance. It was tested on the field of battle; it showed his unparalleled wisdom and unshaken fortitude on the bench; it was characterized by parity and sweetness in the home, and was crowned by that final test of a strong man, which is the capacity to bear great burdens; it touched with genius and constructive imagination the form of our government, and established the strength of our Federal Constitution for the heavy tasks that lay between Yorktown and today."

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

James River Convocation.

The Convocation of James River met April 29 and 30 in St. John's Church, Glasgow, the Rev. Arthur W. Taylor, rector. The Rev. Marshall N. Bacot, of St. Peter's Church, Roanoke, read an essay on "The Boy and His Relation to the Church", and there were a number of other interesting and helpful features during the session.

Officers elected for the coming year are: Dean, Rev. J. Lewis Gibbs, of Emmanuel Church, Staunton; Secretary, Rev. Thomas H. Wright, of R. E. Lee Memorial Church, Lexington.

T. A. S.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

One Hundred and Fiftieth Anniversary Convention.

The Annual Convention of the diocese was held May 14 and 15 at the Cathedral of St. John the Divine. The convention was the occasion for the 150th anniversary of the diocese. The service of commemoration and witness was held on Tuesday evening, at which time Bishop Manning discussed "Our Heritage from the Past and Our Witness in the Present". Other speakers at the service were the Rev. E. Clowes Chorley, D. D., historiographer of the diocese, and the Rev. Stacy Waddy, secretary of the Society for the Propagation of the Gospel. Since the diocese originally included the entire State of New York, all the eleven bishops of the present dioceses were invited to the service. The committee in charge of the anniversary included Bishop Manning, Dean Gates, Dr. Fleming, Dr. Chorley, Rev. Mr. Godolphin, Colonel J. Mayhew Wainwright, Stephen Baker and Henry Parish.

On Sunday, May 12, at 4 o'clock, in the French Church du Saint Espirt, the service was held marking the close of the fourth Annual Congress of the Federation of Huguenot Societies, in Newark, N. J. A memorial tablet was dedicated to the Rev. Alfred Victor Wittmeyer, former member of the church; the Rev. Oliver Shaw Newell, D. D., rector of St. John's Protestant Episcopal Church, Yonkers, and the Rev. John Brett Langstaff, rector of St. Edmund's Church, in the Bronx, were among the speakers. Others taking part in the service were the rector, the Rev. John A. F. Maynard, D. D., and the Rev. Henry Delavan Frost, pastor of the Huguenot Memorial Church of Staten Island.

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Honor Their Rector.

On Wednesday evening, May 15, at the Scarsdale Golf Club, a dinner was held in honor of the Rev. Alan R. Chalmers' fifteenth anniversary as rector of the Church of St. James the Less of Scarsdale. During Mr. Chalmers' rectorship the Church of St. James has grown from about 150 families to about 800. The communicant list has increased from about 200 to over 1,100, and the Church School has shown a great increase from some 150 children to about 500.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Annual Convention—Diocese and Woman's Auxiliary.

The One Hundred and Thirteenth Annual Convention of the Diocese of Georgia and the Forty-third annual meeting of the Diocesan branch of the Woman's Auxiliary, convened in St. Paul's Church, Albany, on Wednesday, May 8, with a celebration of the Holy Communion at nine-thirty o'clock. Bishop Barnwell of Idaho, Bishop Coadjutor-elect of Georgia, who has been visiting the missions throughout rural Georgia for the past month, was the celebrant, assisted by the Rev. H. S. Cobey, rector of the parish; the Rev. J. C. Skottowe, vicar of St. Luke's Church, Hawkinsville; the Ven. James B. Lawrence, D. D., rector of Calvary Church, Americus, and Archdeacon of Albany, and the Rev. S. B. McGlohon, retired, Savannah. Bishop Reese was also in the sanctuary.

Bishop Reese made an urgent plea for missions of the National Church, religious, humanitarian and educacational, which have been greatly reduced as a result of the depression.

As to the status of the diocese's finances, Bishop Reese said that the tide seems to have turned and he feels very encouraged over this. Bishop Reese also said that he regards the Forward Movement as of the greatest importance and that it demands the intelligent and earnest cooperation from the clergy and the people.

Following the service, delegates to the Woman's Auxiliary withdrew to the parish house for their meeting, and the convention opened with Bishop Reese presiding. Bishop Barnwell also attended the sessions. The high points of the convention were the joint meeting of the Convention and the Woman's Auxiliary to hear a program presented by the Department of Religious Education, at which Mrs. J. R. Cain, a member of the National Council spoke on the Woman's Auxiliary; Mrs. James W. Griffith, Executive Secretary of the Diocesan Department of Religious Education, spoke on the highlights in the young people's work, and the Rev. Armand T. Eyler, vicar of Christ Church, Valdosta, who outlined the conferences and projects to be held at Camp Reese this summer. An address was made by the Rev. Dr. T. R Ludlow, who, at Bishop's Reese's request, came to the convention to talk on "The Forward Movement"; also by Mr. H. R. Flintoff, who urged that the boys of the diocese be sent to the University of the South at Sewanee. At a joint meeting in the evening, five minute talks were made by the missionary clergy on the work that they are doing. A resolution was adopted and committee appointed to formulate plans by which a closer and different relationship than now exists between the Diocesan Convention and the Council of Colored Churchmen, may be obtained. At the present time the Council is represented at the Diocesan Convention by a clerical delegate and the separation of the conventions was at the request of the colored delegates and was made, and went into effect some years ago.

A report on the survey made on the condition of the missions in the diocese was submitted by the committee, which had worked on the survey for the past year. The Convention lasted only one day and following the election of officers, adjourned to meet in Calvary Church, Americus, on April 22, 1936.

Chancellor, William K. Miller, Esq.

Registrar, the Rev. James B. Lawrence, D. D.

Treasurer of the Convention, Valmore W. Lebey.

Standing Committee, the Rev. Messrs. James B. Lawrence, David Cady Wright, H. Hobart Barber, Charles C. J. Carpenter and the Messrs. J. Randolph Anderson, George T. Cann, Frank D. Aiken and Thomas Purse.

Julia St. Clair Moore.

NORTH CAROLINA.

Rt. Rev. E. A. Penick, D. D., Bishop.

Rev. James McDowell Dick Begins Ministry.

A congregation that filled the Church of the Good Shepherd greeted the Rev. James McDowell Dick as he conducted his first service at the church May 5. Mr. Dick succeeds the late Rev. Theodore Partrick, Jr., as rector of the Raleigh Parish.

Coming to Raleigh from Pulaski, Va., where he served for six years as rector of Christ Church, Mr. Dick utilized his sermon period for an informal talk to his new parishioners, expressing his appreciation of the courtesies showered upon him since his arrival, and voicing the hope that his ministry here would be fruitful.

"I want to informally meet and greet you, and enter into a fellowship and relationship that shall exist as long as God sees fit for it to continue. I come into your midst in an effort to make a place for myself, and not to take the place of someone else.

"We must never lose sight of the beloved memory of my predecessor, whose work will live on forever and forever.

"As a priest, my eyes look first to God, and then to His people; and I ask your prayers to the end that I may glorify God and not myself. My task is to lift up Christ before men by my daily living, by my personal conduct, by my teaching, by my pastoral relationship and by my preaching. To lift up Christ will be my theme and challenge, that in His life we may see life and find the way to Truth."

Mr. Dick attended the Convention of the Diocese of North Carolina, which opened Tuesday in St. Timothy's Church at Wilson, thus taking advantage of the opportunity to meet the clergy and laymen of the diocese in familiarizing himself with his new field of work.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

National Cathedral Jubilee Celebration.

In cooperation with the British Ambassador in Washington, the Bishop of Washington and the Cathedral staff arranged a special service at the National Cathedral on May 6, in celebration of the twenty-fifth Jubilee Anniversary of King George's accession to the British throne. The anniversary was observed throughout the empire's domains and at the same time a national ceremony was being held in St. Paul's Cathedral, London, the event was being celebrated in Washington. Members of the English Speaking Union and other organizations in the nation's capital were present and the Cathedral choir rendered music taken from the official program carried out in London. It was a memorable event, not only for the English, but for all in attendance.

* * *

Construction to Be Resumed on Cathedral.

It has been announced at a recent meeting of the National Cathedral Association, by Bishop Freeman, that a

gift of $50,000 lately made to the Cathedral on Mount St. Alban, will enable the authorities to resume actual building on the main structure, on the north transept, after a cessation of work for about two years. This will give employment to a number of skilled workers and artisans and is good news to all who are interested in the Cathedral in Washington.

* * *

Special Service for Lenten Offerings.

In the Church of the Epiphany on May 5, Sunday-school pupils from all parts of the diocese assembled in a special service arranged by the Department of Religious Education under the direction of the Rev. Wm. R. Moody, chairman, to hear reports on the annual Lenten offering. Prizes had been offered to the pupils writing the best essay on "Why Send Missionaries?" The offering amounted to over $3,000, and will be raised to higher figures when several other schools are heard from.

* * *

Cross Erected to Memory of Cavaliers.

Bishop Freeman was one of the speakers at the dedication of a granite cross erected on the spot where the Cavaliers from the Old World first set foot on the soil of the New World, near what is now Cape Henry, Virginia, three hundred and sixty-eight years ago.

* * *

Cathedral Aides.

Washington's Cathedral was the theme of a "columnist", Helen Essary, in a recent edition of a Washington paper. She stated that 20,000 visitors had come to the Cathedral in the last three Sundays—over 12,000 being counted on Easter Day. Miss Essary made special reference to the "attractive, well-informed Cathedral aides", a group of women who have volunteered to act as guides through the various sections of the building, under the general direction of Mrs. James A. Saltsman. The aides recently heard an interesting address on Gothic architecture, delivered by Professor William Hutchins, of the faculty of the American University.

T. F. O.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan

Elected Bishop of Arkansas.

The Rt. Rev. Warren Saphore, D. D., Suffragan Bishop of Arkansas, was elected Diocesan Bishop on the first ballot at the Sixty-third Annual Convention of the diocese, which met in Trinity Cathedral, Little Rock, on Wednesday, May 1. The Rev. Dr. Charles H. Clingman of Birmingham, Ala., was the only other person nominated.

Bishop Saphore, who will be eighty-one in September, has been Suffragan Bishop of the diocese for several years.

MARYLAND

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Bishop Johnson Addresses Churchman's Club.

The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, addressed over two hundred members of the Churchman's Club, of the Diocese of Maryland, on Thursday evening, May 9, in the Emerson Hotel, Baltimore. The topic was "The Plan, the Purpose and the Process of Life."

Bishop Helfenstein shook hands with all present, as is his usual custom.

* * *

Regional Conference of the Baltimore Church Lecture Foundation.

The Baltimore Church Lecture Foundation held a regional conference in Baltimore, on Friday, May 10. The general subject was "The Ministry and Mission of the Church." The program was opened with Holy Communion at Mount Calvary Church, by the Rev. William Pitt McCune, Ph. D., rector of St. Ignatius Church, New York City. Luncheon followed in Grace and St. Peter's Parish House. At 2:30 the Rev. Leicester C. Lewis, rector of St. Martin's in the Fields, Chestnut Hill, Pa., and the Rev. William M. V. Hoffman, Jr., S. S. J. E., addressed the Conference. At 5:30 a conference for Young People, conducted by the Rev. W. H. Dunphy, was held in St. David's Church, followed by supper. At eight o'clock Bishop Irving P. Johnson, of Colorado, addressed a mass meeting in the Church of St. Michael and All Angels.

A Thanksgiving Service for the Reign of King George V.

In old St. Paul's Church, Baltimore, on May 6, at noon, the diocese held a thanksgiving service to Almighty God to signalize twenty-five years of the auspicious reign of His Majesty, King George V. The boys' choir of St. Paul's furnished the music and the Rt. Rev. Edward T. Helfenstein, D. D., Bishop of Maryland; the Rev. Dr. Arthur B. Kinsolving, D. D., rector of St. Paul's; the Rev. Noble C. Powell, D. D., the Rev. Philip J. Jensen, and the Rev. S. Tagart Steele, Jr., D. D., took part in the service.

The processional hymn, "God of Our Fathers, Whose Almighty Hand," was most effective, and the addition of the flags of the United States and Great Britain in the procession made it inspiring. The Rev. Dr. Kinsolving made the address and reviewed the brilliant reign of King George. He stated that the interest of the entire nation and the world was centered in the man and the throne of England today was firmer than when he ascended it. Immediately before the address the congregation sang "God Save Our Gracious King".

Dr. Henry Barton Jacobs, President of the English-Speaking Union in Baltimore, was chairman of the Committee on Arrangements for the service.

N. Evelyn Parsons.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Bishop's Day Celebration.

Boys and girls under fourteen years of age from more than 200 Sunday schools in this diocese centered in the Ritten house Square section of the city in a "Bishop's Day" celebration, during which the children were the guests of the Rt. Rev. Francis M. Taitt, Bishop of the diocese, at a Reception in the Church House, followed by a Special Service for children in the Church of the Holy Trinity.

The "Bishop's Day" celebration was under the direction of the Diocesan Commission on Church Schools of the Department of Religious Education; more than a score of the Junior Choirs from various parishes, in their vestments, participated in the service following the reception.

The Rev. Howard R. Weir, rector of Holy Trinity, welcomed the children, and Bishop Taitt made a special address. It was planned to make the service exclusively a Children's Service of praise and worship. The "Bible Reading" or "Lesson" were given a dramatic touch by groups of boys and girls interpreting the thought in appropriate costume and carrying the musical instruments mentioned in some of the Psalms. Children selected from each of the participating Church Schools, in another part of the service, were dressed in costumes representing the peoples of all nations in the world. The pageantry of the service in the church was arranged by the Diocesan Commission on Religious Pageantry.

The afternoon's program began at three o'clock, when the children with the help of guides from the Student Councils of Historic Old Christ Church and St. Paul's Church, Chestnut Hill, escorted the children through the Church House. A group of the smaller children were in the receiving line with the Bishop as he greeted each of the children.

* * *

Methods of Spiritual Training for Children.

Miss Mary Wood Daly, Director of Education at Sleighton Farm, Media, where are upwards of 460 girls committed there by the courts, addressed a joint meeting of the Clerical Brotherhood and Diocesan Department of Christian Social Service and Institutions of the Episcopal Church. The Rt. Rev. Francis M. Taitt presided at the joint meeting, and Hon. Clinton Rogers Woodruff, Director of Public Welfare in Mayor Moore's Cabinet, is the Chairman of the Christian Social Service Department. Miss Daly's topic will be Methods of Spiritual Training for Children."

S. H. Warnock.

SOUTH FLORIDA.

Rt. Rev. John D. Wing, D. D., Bishop.

Easter Mystery Play Successfully Presented.

The Power of His Resurrection, an Easter mystery play by Rev. Carroll Lund Bates, was presented Easter evening under the direction of Mrs. F. V. Baer, of St. Matthew's Church, Woodhaven, New York.

Mrs. Baer has studied pageantry and delights to use her gift to enrich the life of the Church. Each character was carefully studied and the costumes were made true to the life of the time. The play was colorful and beautiful and the teaching was impressive.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Trinity Cathedral Hold Special Jubilee Service.

Sunday morning, May 12, in Trinity Cathedral, Pittsburgh, Bishop Mann was the special preacher for a service in connection with the King's Jubilee. The service was arranged at the suggestion of the British Consul resident in Pittsburgh and was broadcast over WCAE, one of the National Broadcasting Company stations.

The music, under the direction of Mr. Alfred Hamer, A. G. O., organist and choirmaster of the Cathedral, was in keeping with the English tradition including several of the hymns sung at the Jubilee service the Sunday before in Westminster Abbey. Kipling's Recessional to an old English tune was sung as an anthem. Special invitations were sent by the Bishop, Dean and the British Consul to all consuls in the city. Many of them were present in uniform. The British flag was carried in the procession with the American flag. Dean Moor read the service.

The following prayer was written by Bishop Mann especially for this service:

Almighty God, into whose Holy City the nations of the world shall one day bring, each its especial honor and glory, we would at this time render to Thee high praise and hearty thanks for the contribution which under Thy gracious Providence the English peoples have made toward the peace and welfare of all mankind.

We recognize with gratitude the great gifts which other nations have made for the benefit of the whole world, but more especially we would thank Thee for the supreme blessing of political liberty, of free speech, of free assembly, of a free press which have been wrought out for the world through the long years of English history.

(Continued on page 22.)

FAMILY DEPARTMENT

MAY.

1. SS. Philip and James (Wednesday).
5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day. (Monday.)
28. Rogation Day. (Tuesday.)
29. Rogation Day. (Wednesday.)
30. Ascension Day. (Thursday.)

* * *

COLLECT FOR THE FOURTH SUNDAY AFTER EASTER.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true Joys are to be found; through Jesus Christ our Lord. Amen.

* * *

TAUGHT BY CHRIST.

"He called the unknown best
From Peter, James and the rest
Who lent their lives to His amazing grace
Of humor, irony, and insight; base
Was base no more: and even commonplace
Became uncommon; their very names grew great
To move a world that would have thought them
Simple, stupid, ordinary men
As once they had been, till Christ
Upcaught them in the gold He sought,
Drew forth their inmost selves.
Can He again do that, if you
Or I have faith to ask?"

—Source Unknown.

* * *

The Citizen of Tomorrow.

The greatness of a state lies in its manhood and womanhood. The sacred duty of a commonwealth is to produce pure and noble citizens:—men who are attached to home and to state; men who are courageous in war and vigilant in peace; God fearing men; educated men. A state's noblest purpose is to create citizens like these, to rear them by preparing her children for manhood and womanhood. The state's priceless possession is the individual citizen, and the child of today is the citizen of tomorrow.—Southern Christian Advocate.

* * *

The Exhaustless Christ.

A distinction which it is very necessary for us to make, is that between our constantly changing and enlarging understanding of Christ and the Infinite, Changeless Christ Himself. Our understanding of Christ, and of the truth which centers in Him, may change, indeed, must change, as our minds and characters grow and enlarge and expand. As the various experiences of today present themselves to us, we see how the Infinite Christ fits perfectly into all possible experiences and situations of life. We have the promise of Christ Himself, that the Holy Spirit will reveal to us the things which pertain to Him.

But Christ is Himself the Infinite, Changeless Saviour, who is always far out beyond humanity, calling us on to Himself. He is the Perfect Goal of humanity, as well as the only Way to that Perfect Goal. No matter how long humanity may continue to live upon the earth; no matter how many new truths men may discover in the future; no matter how radically life on earth may change by human initiative and human skill; we may be sure of one thing—we will never get beyond the Changeless Christ of God. Beyond Him there is nothing. He is the end, the goal, of all. In Him all things consist. In Him all truth centers—truths of science, truths of history, truths of philosophy, truths of education. He is the center of life and love and truth in the universe of God. The only progress possible is progress toward Him.

All the study, all the experiments, of the ages to come will never exhaust Christ. He is the exhaustless Christ because He is the Infinite, Changeless Son of God. Let history study Him. Let science study Him. Let psychology study Him. We have nothing to fear. He is the Truth, and the Truth will at last prevail.

But we must carefully distinguish between our narrow, imperfect, but ever enlarging, conceptions of the Truth and the Truth itself. Let man conquer the universe. Let him explore its secrets in every realm. Let him analyze the stars of farthest space. Let him study the realm of the infinitestimal. Let man master the world. Let him subdue it, and put all things under his feet. And when man has done all that human skill and human wisdom and human investigation can do, he will still see, on beyond him, in the white light of eternity, the Majestic, Changeless, Exhaustless Christ, the center of all truth in every realm and in every form of existence.

And the life of man will always be imperfect, apart from that Christ. Human society will ever be imperfect, apart from that Christ. He will ever remain the Way of God the Father, the Truth about God the Father, and the Life of God the Father; and we will come to the Father only by Him.—Dr. G. H. O'Donnell, in Western Recorder.

* * *

Prayer.

Prayer is the vital artery that consciously connects us with God. It is the channel through which our thoughts and lives go up unto Him and His life flows down into us. It is the common life we live with God as our Father.

But can our prayers make any difference with God? Will the God of the constellations bend His ear to our pitifully childlike and often childish cries? It is an old question and has been often answered and yet we persist in asking it. Do the questions of a child have any influence with the father or mother, of the scholar have any value to the teacher? All our questions are prayers, and life could not be possible without them. Our prayers to God do not give Him any information that can change Him, but they put us in a different relation to Him so that He can deal with us in a different way. Prayer tunes us into harmony with God and makes us sensitive and receptive to His wisdom and will, and thereby enables Him to answer us. It is strange to hear men perpetually asking this question in this day when we are told and shown that the whole universe is a quivering organism that is sensitive to our every act and word and responds to us with corresponding action.

God is nigh us, even in our hearts, closer than breathing, and we can speak to Him and He with us, and thus our life in Him is vitalized and wrought into harmony and unity with His life. And so Jesus taught us a fundamental and perfectly reasonable duty when He bade us always to pray and not to faint.

And prayer is not the privilege and duty of only a few. It is not the office of the preacher and priest only. It is not open only to those with a special gift such as a musician or painter must have to enter the ivory temple of art. It is open to all, and no eloquent or grammatical words are necessary to express it, but a few broken words that come from the heart may be most expressive of all and bring the surest blessing from heaven. We need more prayer, individual and private and public prayer in our lives. The secret of Pentecost was fervent prayer, and this is a fundamental need and expression of the Christian life that opens all the gates of heaven and brings down showers of blessing.—Presbyterian Banner.

* * *

For the Southern Churchman.

THE RAISING OF LAZARUS.

St. John: 11:14-44.

Monica Williams.

The Master, at the grave of Lazarus stood
And to the Father lifted up His eyes,
For through this death, Christ sought to show men God—
That God alone gives life to him who dies.

To God alone in prayer then Jesus spake,
In thankfulness that He did always hear,
And prayed that through this death might God awake
A knowledge of the Father's love and care.

Then at Thy bidding Lord, did Lazarus come
Forth from the tomb in grave clothes bound around;
That all might know Thy Holy Will was done
Through God alone, where Grace and Love abound.

But thankfulness, Oh Lord, was Thy first care,
Though grief for friends constraineth Thee to weep,
Above Thy sorrow was Thy praise, a prayer
For Thee with God, true faith did always keep.

And so, Oh Lord, Thy Holy Will was done,
At Thy command the dead arose to live,
For God in Thee, and Thou in Him art One,
Because, like Him, Thou livest but to give.

And so, Oh Lord, when we have learned of Thee
That life is but the gift of self to all,
From pain, from death, from self, we shall be free,
Like angels then shall praise alone enthrall.

* * *

Banishing the "I Don't Know".

"Mother! just see the flower I picked for you!"

"How lovely, dear! Where did you find it?"

"Over in the woods—it was so pretty! What kind of a flower is it, mother?"

I looked down at the flushed, expectant face of my small daughter, disliking to utter the trite and all too common, "I don't know". But I said it, and some of the eagerness died out of the expressive little face turned so confidently to mine. Her joy in giving the flower was lessened. Mother didn't even know its name!

Several times that morning as I busied myself with the numerous tasks of housekeeping, Janet's disappointed face appeared before me. I felt helpless; and still disturbed when I had finished my work, I sat down in my easy chair to think it over.

One thing was certain, mothers couldn't know all the flowers and trees that came to the notice of their little ones. High school botany (if one goes to high school) is so often just another study to be "passed". One retains little of it in later life, unless perhaps one has a special interest in the out-of-doors and so carries on.

But if a mother doesn't know a certain thing, there is one sure way to learn—through the library and its books. So I reasoned, and, therefore, that afternoon my small daughter and I went shopping.

She was much mystified at my purchases, but quite content to wait until mother explained. First, we bought the gayest, most attractive pencil we could find, then a small, well-bound notebook, a bottle of mucilage, a scrap-book and a roll of cellophane paper. When we arrived home I explained the various items.

"You see, Janet, mother does not know the names of all the flowers that grow and help to make the world a lovely place, but she would like to know more of them. So bring the flower that you found this morning, and I'll show you what all these things are for.

"That's right! Now, dear, this pencil is yours, and we shall use it whenever we use the book. In the book we are going to write down all the things we can find out about this flower. What color is it? How tall is it? How many petals has it, and what is their shape? What are its leaves like, and where did we find it growing"

The answers to all these questions we entered in the little book. Then we placed the flower carefully between the leaves of another book, one that was large and heavy, putting a bit of tracing paper on either side so that the book would not be stained from the moisture.

In three days we took the dry, pressed flower and mounted it with a cellophane covering, to hold it in place and protect it, in the scrap-book. The mucilage was placed along all four edges of the cellophane, which had been cut just large enough to cover the flower and leave a margin.

In the meantime, my small daughter and I had been to the library. We were fortunate in securing a very complete book on New England wild flowers. Imagine Janet's joy when we found the picture of her unknown beauty as well as its name and many interesting facts concerning it, all of which we wrote carefully under the pressed and mounted flower in the scrap-book.

Since then we have found and studied many flowers, and the book is nearly filled. Janet is trying hard to improve her penmanship so that she may make the written entries next spring.

Not only have we made a flower book, but we have bird and insect books, too. We have cut and collected pictures of birds and insects, and written interesting facts and stories concerning them. We used the notebook here also, listing the various characteristics of the bird or bug which held our interest. Then, later, we obtained books at the library which supplied the information regarding that that we wanted. Janet's dislike of spiders and darning needles is long a thing of the past, for she is too much interested in them now to be disturbed by them.

The results? A happy mother and daughter, each with an increasing love for the beauties of nature, and for the tiny creatures that fill their places in the great world, and, too, a better understanding of the Creator.—Florence Tercott Poor, in Nat. Kindergarten Asso. Release.

Children and the Sermon.

For myself I love to see children and very young people sleep in church. If I see a child sleeping sweetly against a mother's sleeve, I can even interrupt myself in my speech with a swift act of gratitude to God, that I have seen with my own eyes the authentic beginning of an undying loyalty.

In my own case, who for many years, say, from three to nine, was wont to sleep through the long prayer and the sermon (and neither of them in those days could be too long for me), religion never was a thing of the mere reason. Therefore, later on, when I read in Nietzche that "any one who believes for reasons, will for other reasons disbelieve," I agreed, and remembered my childhood. In the intervening years I must have read a thousand books on faith, for and against. I am ready to bear witness that not a single one of them touched me at the roots of my being one way or another. Faith had become for me a fixation, or whatever may be the new word for something which is as incommunicable and as safe as the final nucleus of one's consciousness and personality.

For faith was always something inseparable from life, and life as I had tasted it on those perfect occasions, when I fell asleep in the House of God, and, on waking, was greeted by two eyes full of love and pride, and got down on to my small feet to join in the Doxology.

I protest that unfortunate by comparison are the children of Christian people in our day!—British Weekly.

* * *

"In one thing only was Martin Luther great, gigantic, arresting, irresistible and victorious, the strong man of his times, transcending a thousand years of history in order to thrust his age out of the age of tradition into new paths. His superlative greatness all lay in his knowledge of a living and saving God in the Gospel—in Jesus

To the Vestries of the Church

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,365 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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FOR THE CHILDREN

JOY.

At the children's Easter festival Sunday afternoon at St. Paul's Church, Alexandria, Va., Rev. Percy Foster Hall read the following original verses:

Easter JOY, a happy word,
Is made of letters three,
J O Y, like that
As simple as can be.

First is J, for JESUS first,
First, last and always! So
No hero, saint or loved one dear,
Ahead of Him may go.

Second is O—for OTHERS, yes,
Let this my motto be;
Help me to live for OTHERS, Lord,
That I may live for Thee.

Third Y—for YOU, for you, yourself,
That puts you last, you see!
God and your neighbor, then yourself,
The last one of the three.

If you put Y as number
And Others, number 2,
And Jesus third—that's Jesus last,
Just see what you will do.

Y O J, what does that spell?
No word, not any sense;
So any life that's spelled that way,
Is only a pretense.

But J O Y is what we love;
And this you'll find is true,
Put JESUS first and OTHERS next,
And JOY will live in YOU.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XIX.

The Missionary Box.

M. L. G.

"Dear Winnie,

"Mother is writing this, but it is really from me. I did like the violets. I know just where they came from, near the steps, under the window. The nurse put them in a little bowl, and they did not droop more than violets often do. And I liked the pretty picture of my candlestick. Can you draw Noel for me? I don't think he would hold still like a candlestick. But it doesn't matter if you can't draw him, for I will soon be coming home, I and Mother, too. I have to lie still in a thing called a plaster cast, but that's nothing. And some day I'll come back here and they will take it off and I'll see how well I can get along all by myself. That will be fun. Everything at home will be fun, too.

"Did my redbirds come back this year? Kent's poor arm, it hurt I know. There was a tiny baby and they brought it in so I could see it. Winnie, it was littler than my big doll, and yet its name is Augustus. Augustus couldn't decide which fist to put in his month. And then he couldn't even find his mouth, and had to cry. So then, with his mouth being open so nice and wide, he found it with the fist. He was just six days old, which is a pleasant age for a baby. I almost couldn't love Amy so much when I thought of Augustus.

"My nurse is come in with medicine in a little glass, and chicken broth for afterward. So now good-bye, from Claire."

"See, Aunt Mollie," said Winnie, as she read Claire's first letter from the hospital, "she even wrote 'Claire' herself. It is shaky, a little, but I can read it. And to think of having her back!"

But two months were to pass before Claire came home. One slight backset and then another, a slower gaining of strength than had been hoped, delayed the home-coming. But Kent grew strong again, using his arm more freely all the time. He could run about now and play with Philip without Aunt Mollie's constant watchfulness.

"But, Kent, honey," Aunt Mollie urged one bright morning in early April, "don't climb so high. Just think, if you were to fall out of that tree—" Aunt Mollie stood at the foot of the tree looking somewhat helplessly up, to whom Kent and Philip were moving about in the branches. They had contrived to get a board into the tree, and Philip had the hammer and four big nails.

"We're the Swiss Fambly Wobinson, Aunt Mollie," Philip called down; "we couldn't be a Swiss Fambly unless in a twee. Oh—'scuse me!" he added quickly as the hammer fell from his hand, just missing Aunt Mollie's head.

"Just hold it up a tiny bit, Aunt Mollier," said Philip, scrambling down to the lower branches, "I'll weach for it. Hammers haven't any arms, they can't bweak them like Kent. That's a good thing. They have heads, though—" he added, thoughtfully, as he took the hammer from Aunt Mollie's upstretched arm.

"So have I, and mine's not made of iron," Aunt Mollie answered, laughing. "So I'll take it from under the tree. Do be careful, though, boys!"

"I won't wun, Aunt Mollie," Kent said seriously, "nor I won't jump, either, up here."

"And we'll have pretty soon a good house made. Could you come up and be Mrs. Wobinson, Aunt Mollie?" Philip looked down hopefully, struck by his new idea.

"Well, not this morning, Phil. Mrs. Robinson has too much to do just now to go to housekeeping in the trees. But if you don't have a single accident I'll bring the Swiss Family a little luncheon about twelve o'clock."

"We won't have a accident! Not even the hammer won't, Aunt Mollie!" they called after her.

Just as the clock struck twelve, Aunt Mollie reappeared, carrying a waiter, and followed by Uncle Danger, bringing the children's small table and two little chairs. And just as the table was set, a buggy turned in at the driveway.

"Dear life, there's company, or a bookseller—too late now, as the Robinsons are ready for luncheon." Aunt Mollie had sent the little boys to wash hands and faces, and this being over with suspicious promptness, they were running out again.

"Well, never mind, boys! I was going to have Uncle Danger bring me out a chair and take some luncheon with you—but go ahead, maybe it's just an agent. No, there're bonnets—why, Miss Parmenter, good morning! And Mrs. Innis. Come right in, or we can sit here on the porch, it's so warm this morning. Uncle Danger, take the buggy 'round." Aunt Mollie led the ladies to the porch with a little sigh, for the Robinsons' luncheons in which she had expected to join.

"You let them eat at noon?" Miss Parmenter asked, as soon as she was seated, "I cannot approve such a plan. In my youth children were taught regular hours and restraint of appetite. I myself have never lost the benefit of those lessons."

"Well, now, Henny, dear," said Mrs. Innis, "I like an occasional bite between meals, it keeps up the strength. I had my hot milk and soda crackers before leaving, Henny, or I should be quite weak by now. I always shall feel like a mother to this little family," she added to Miss Mollie, "since I had the entire responsibility of them so long. Do you feel like a mother to them, Miss Mollie?"

"Something between that and plain Aunt."

"Henrietta is my name!" exploded Miss Parmenter.

"Ah, yes, Henny, dear, only that's too much for every-day use," Mrs. Innis said, undisturbed.

"Tell me how the missionary box comes on," Aunt Mollie said, hoping to lead the conversation into safer channels.

"I think we need our dear Rector's wife," Mrs. Innis answered, a little unhappily. "We have three ball dresses, and so many hats. They live on the prairie, the letter said. Perhaps the prairie wind may blow the hats away, and so it may be quite convenient to have a good supply."

"Foolishness, Cynthia!" cried Miss Parmenter, "I myself always say plain clothes for a mission box. If a man wants the world, let him go after the world and not pretend to be a missionary. Hats!"

"At any rate, more than hats and party dresses are needed, "Aunt Mollie put in, "and I want to contribute something. How many children are there?"

"Four, two boys and two girls."

"I'll make each little girl a dress, no trouble at all. I'll get their ages and have them all run up in a day or two. I have such a pretty pattern, all over frills, I've been using for Winnie."

"Frills!" cried Miss Parmenter in the same tone in which she had denounced hats.

"Why certainly, frills. And I'll buy each boy a suit, my paper from the city is full of sales. With a pocketknife in the pocket of each pair of trousers!" ended Aunt Mollie, firmly.

"But, dear Miss Mollie, if they should cut themselves?" Mrs. Innis questioned.

"That's their lookout. Mine is to see they get 'em."

"You quite inspire us to make it a good box, Miss Mollie," Mrs. Innis said, a little pink coming into her cheeks.

"Alice Trent felt somewhat the same," Miss Parmenter admitted. "Of course we must uphold the reputation of the Parish in doing the work creditably. But frills!"

A little later Aunt Mollie turned back from watching the buggy as it disappeared from the drive into the roadway. The Swiss Family, awed by the nearness of Miss Parmenter, had had a rather silent meal. But now they fell upon her with shouts.

"We saved yours, Aunt Mollie, all but Phil took just one of your little cakes."

"That's all right, only let me have my buttermilk. I feel a bit weak, as Mrs. Innis would say. But those children on the prairie—they'll have frills and knives in their pockets, that's one thing sure!"

* * *

A Walk With the Babies.

Winter had almost gone from Forest-town. The trees along Lakewood Avenue were swelling out their buds. March winds were beginning to whisper around the corners. Eleanor, Carolyn and Louise were delighted. Now they could get out often and walk together or hike to Lakewood Park.

"Eleanor," called Carolyn from the street, "please come and walk with me; it is wonderful out here."

Eleanor looked at Jackie and Jean playing marbles in the yard. Mother

had left them in her care while she took Baby Bess to buy shoes. She could not leave them to walk with Carolyn. "I'd love it, Carolyn," she called back, cheerily, "but I have Jackie and Jean here. I can't leave them."

"Bring them on with you," Carolyn called. "I'll look after Jackie, and you can have Jean. We'll have even more fun."

The children were delighted. They threw down their marbles and ran toward Carolyn. Carolyn took Jackie's chubby little hand in her own, and Jean clung to Eleanor. Soon they were in front of Louise's house.

"Louise," called Carolyn, "come out and go for a walk with us. Bring Billy, too. We have Jackie and Jean."

Louise and Billy were glad to come. They had been wishing for something different to do.

They walked very slowly, enjoying the balmy March day, feeling the wind on their faces and in their hair.

As they passed an old house that had been vacant all winter, they heard a baby crying. They looked toward its windows, and saw shades and curtains inside. "Surely someone has moved in here," Carolyn exclaimed.

"Yes," Louise answered, "I heard that a new family had taken this house. I think they have a little girl about our age, too."

The three girls stopped. "Maybe if we will stand here a few minutes we can see her somewhere," said Eleanor, as she turned toward the old house. "She will surely be around."

As she spoke a shy little girl came into the yard and looked at the girls on the walk. She didn't say anything, but her eyes seemed to tell them that she was lonely, and that she missed the girls she had moved away from very, very much. She didn't know how to make new friends.

"Let's go into see her," said Carolyn, who was naturally very friendly and who knew how the little girl must feel.

"Should we go in without dressing to call? We don't know her yet."

But Carolyn would have nothing else. "You can tell from her looks that she is lonely, Louise. We can be her first friends in Forest-town."

"Oh, let's!" said Eleanor.

So the three little girls with the three little boys turned into the driveway that led up to the big house that had been vacant all winter.

The little girl they met was Elaine Waldrop. Elaine's father was a merchant. Her mother was dead, and her big sister, Olive, kept house for them. Olive was married, and her husband lived there, too. Olive had a little girl four years old. Her name was Dot. She was a dear little cotton-top, with the bluest eyes in the world.

"Can't you walk with us, Elaine?" Carolyn invited. "You can bring Dot along, too; we are each one caring for one child."

That was the best walk of the whole year. The girls became acquainted with Elaine, and Elaine learned their names, which little brother belonged to which little girls, and where they all lived. She also heard of the boys, Carl and Albert. She thought she might like her new home. Forest-town wasn't so cold, after all. It wasn't so lonely. She knew that she would miss Ethel and Clara and Estelle just terribly; but, really, she felt deep down in her heart that she had never met sweeter girls than Carolyn, Louise and Eleanor, anywhere.

"Isn't she sweet?" said Carolyn to the girls, as they were returning to their own homes. "I do not think we have ever had a nicer girl on our street."

"She is pretty, too," Eleanor added, liberally, "even if she does have freckles."

"Her freckles aren't bad at all, with her dark red hair," Louise commented, "and did you notice her eyes are brown?"

They were at home. The little boys were ready to play marbles again.

"I'm very glad we stopped; thanks to you for the suggestion, Carolyn," Eleanor said, as she went back to her work.

"And so am I, Carolyn. Let's walk every pretty day. Good-bye."

Louise was at home, and Carolyn slipped through the hedge into her own backyard.—Louise G. Thompson, in Christian Advocate.

* * *

For the Southern Churchman.

The Uugle and the Doctor.

William Allen Ward.

Once, long ago, there lived tiny folk and big folk, too, in a southern village beside a lazy river that led away into a dark, reeking swamp, where grandfather said the big, ugly, fiery eyed monster, the Uugle, lived.

Fishermen often wandered into the dark swamp and come home very sick, for hidden far back in the tangled brush of the swamp, the Uugle blew his foul breath while the fishermen slept, making them very sick indeed. No one had ever seen this terrible monster, but villagers knew somewhere in the reeking swamp it crouched, coming out at night to blow its hot breath that scorched men with fevers who ventured into the dark abyss of the swamp country.

Old folks frightened little children at night by telling them: "Now, Dick, Betty, Bob and Jamie, if you do not hurry to bed the bad, ugly old Uugle from the swamp will creep right up to our window and blow his foul breath, and you will surely be ill."

In the village lived a tiny, cotton-headed boy whom everybody called Frosty because his hair was white, so white, and because he always smiled and never seemed to be afraid of this ferocious monster. Everybody else whispered low when they mentioned the word "Uugle".

One day Frosty, whose real name was Robert Byas, was talked to by Old Man Grimes, the village pharmacist. The druggist had gone duck hunting down in the swamp and the Uugle had blown his breath. The druggist was feverish and chills raced up and down his spine.

"Been in the Uugle country," the apothecary said, moaning, "shot a few ducks way back among the cypress . . . you know, way back where you have to wade in the water. That is good duck country, but the Uugle must stay right around there, for I could feel his breath, and it made me feel mighty ill."

As the druggist swallowed a pill, Frosty smiled and said in a low but determined tone, "Just wait until I get grown, I'm going to kill that monster! I'm going to be a very learned man—a scientist. I'm going to find out all about this thing people call the Uugle."

"You are a brave lad, sonny," the druggist said, shaking his wise old head in a knowing way. "I've heard people, young like you, say that before, but they never really did it. Some did try, I'll admit. And now they are dead of 'Uugle poison'. Others just forgot about what they said when they were young and went away to other places or stayed here in the village and never amounted to much. You know, sonny, Uugle breath seems to poison people for life. They get lazy and sleepy and never do try very hard to make anything out of themselves."

Years passed. Little Frosty became a man. He went away, just as he had said, to a big university. There he studied medicine, and soon he was well known as a great scientist. Then, one day, the doctor came back to the village beside the drowsy river—the village in the Uugle country. The old druggist now was, indeed, much older. He had retired from business, leaving his grandson in charge. But the old man still remembered Frosty and his boyhood ambition to be an Uugle killer. He watched with interest.

The doctor went about his way in a very strange manner, indeed. Soon folks began to talk and some said: "The Uugle has got him, has blown his breath and the doctor is going insane."

The doctor spent most of his time way back in the swamp. He seemed to be studying mosquitoes all the time, and the swamp people called him the "mosquito man". Then one day a big engineering crew came, and the government, under the doctor's direction, started draining the swamp. Wagging tongues at first said: 'This can't be done." Almost everyone was very doubtful, but the old druggist nodded his wise head and whispered low to those who would listen: "This young scientist is going to kill the Uugle."

Time passed and soon the big, reeking swamp was drained of all its sluggist water. Parks were built where once the Uugle blew its breath, and the laughter of happy children rang out where once were heard the groans of people stricken by the Uugle.

One day the people of the village gave a great celebration in honor of the great doctor who had killed the Uugle, for now the monster was very dead. The famous doctor arose after the banquet to make a talk, and before he finished he said: "You people gave this monster its wrong name—you should not have called it the Uugle—its real name is malaria."

* * *

MRS. WASP AND MRS. BEE.

Said Mrs. Wasp to Mrs. Bee,
"Will you a favor do me?
There's something I can't understand,
Please, ma'am, explain it to me.

"Why do men build you a house,
And coax you to go in it,
While me, your cousin, they'll not let
Stay near them for a minute?

"I have a sting, I do confess,
And should not like to lose it;
But so have you, and when you're vexed
I'm very sure you use it."

"Well," said the bee, "to you, no doubt,
It does seem rather funny;
But people soon forget the stings
Of those who give them honey."

—American Bee Journal.

* * *

I PRAY.

I pray for grace to keep my heart,
For strength to take the manly part,
And wisdom to decide;
For sweet humility to wait,
An peace to trust in any state,
And love to temper pride.

I pray for courage, then, to dare
Among my fellows anywhere
If honor be denied:
For boldness to devote my hand
Against the bigot's loud demand
When justice is defied.

I pray for royal self-command
Where blindness cannot understand,
For honesty's delight;
For all the gifts that make a friend,
And all the best that heaven can send,
To live and die aright.

—Robert MacGowan.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

May we as a people be duly grateful for this inestimable benefit, and may we show forth our gratitude by guarding it against all attack, whether from individual ambition or from the tyranny of organized minorities.

And may the English-speaking peoples of the world unite in the preservation of this dearly bought freedom, until in the course of thy Providence it shall become the secure and happy possession of all the nations.

We ask it all in the Name of Jesus Christ, our Lord.

Amen.

Personal Notes

The Rt. Rev. Philip Cook, D. D., of Delaware, was the preacher at morning and evening services in St. Paul's Cathedral, Detroit, on May 12. In the evening, the annual Florence Nightingale service, under the auspices of the St. Barnabas' Guild, was held, attended by several hundred nurses in uniform, representing many Detroit hospitals.

The Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington, preached Sunday, May 12, in the Cathedral in Hamilton, Ontario, at the One Hundredth Anniversary Celebration. Bishop Abbott was dean of the Cathedral for eight years. He will also address the Synod of Niagara during the week. The Rev. Francis F. Lynch, of Lexington, will act as the bishop's chaplain.

The Rev. W. Russell Bowie, D. D., rector of Grace Church, preached at the Hill School, Pottsdam, Pa., on Sunday, May 12, on the occasion of the annual alumni reunion.

Miss Maria Johns Hammond will hold a Bible Class for Clergymen, 2309 Maryland Avenue, Baltimore, Md., Mondays at three o'clock. Miss Hammond made a study of Religious subjects ever since she taught her first Sunday-school class, Memorial Church, Bolton Street, Baltimore, 1877. Her brother's class later, the Rev. Kinsey Johns Hammond, D. D., of Wilmington, Del., and Culpeper, Va. As her viewpoint is that of a literary as well as a church woman, it may be slightly and pleasingly different from that of the average clergyman.

Appointments.

The Rev. Frederic John Eastman, son of the Rev. F. S. Eastman, has been appointed assistant to the Rev. Charles Ramsay at St. Paul's, Jackson, Mich. For the past three years he has been assisting his father at St. Peter's Church, Akron, Ohio, and was Field Secretary of St. Philip's Society, lecturing in colleges from New York to Chicago on Christ's Message in Religious Art.

The Rev. W. S. Turner has been appointed to the Executive Staff of the Chaplain's Association of the United States Army. The talk which he gave before the Annual Convention of Army Chaplains is being printed in the "Army Chaplain", the official organ of the Association. He is the Canon of the Pro-Cathedral of St. Philip and rector of the Church of Our Saviour, Atlanta, Ga.

The Rev. Robert C. Masterton, of the Diocese of Washington, has accepted a call to Grace Church, Alexandria, Va., and has taken charge.

The Rev. William B. Sperry's appointment as vicar of Grace Chapel in the parish of Grace Church, New York, has been announced. Mr. Sperry succeeds the Rev. Francis A. Sanborn, who has been compelled to give up the work because of illness. The Chapel serves as a neighborhood center for the community. Mr. Sperry is a former business man, who four years ago decided to enter the ministry. He graduates this month from the General Theological Seminary in New York, where he is president of the student body. He was ordained on April 24 in Trenton, New Jersey, by the Rt. Rev. Ralph E. Urban, Suffragan Bishop of New Jersey. Mr. Sperry distinguished himself in military service during the war, receiving a personal citation from General Pershing. He was a Regimental Sergeant Major and following the Armistice served as Manager of the Casualty Office at General Headquarters in France. Before entering the General Thological Seminary, he was Secretary of the Chamber of Commerce at Delray, Fla., and during that time a vestryman and secretary-treasurer of St. Paul's Mission there. He is a native of Florida. His appointment as vicar was made by Dr. W. Russell Bowie, rector of Grace Church, and ratified by the vestry.

The Rev. M. K. P. Brannan, formerly curate at St. John's Church, Los Angeles, Calif., is rector of St. Matthias' Church, Los Angeles, Calif. (L. A.). Address, 1830 S. Normandie Avenue. Effective May 1.

The Rev. James DeW. Hubbard, formerly on the staff of St. Paul's Church, Burlington, Vt., has become rector of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y.

The Rev. George W. Provost, formerly curate at St. Mark's Church, San Antonio, Texas (W. T.), became priest in charge of Trinity Mission, Baytown, Texas, effective May 1.

Ordinations.

Priest.

The Rev. Eugene S. Hallam was advanced to the Priesthood by Bishop Helfenstein in Christ Church, Queen Caroline Parish, Guilford, Howard County, Maryland. The Rev. C. Sturges Ball, D. D., Professor of the Virginia Theological Seminary, Alexandria, Va., preached the sermon, and the Rev. Percy M. Ferne, minister-in-charge of St. James' Church, Irvington, Baltimore, presented the candidate. Mr. Hallam is a graduate of Bexley Hall, Kenyon College, Gambier, Ohio. He will continue as rector of St. Mark's Church, Highland, and Christ Church, Queen Caroline Parish, Guilford, Md.

The Rev. E. Percy Bartlam was advanced to the priesthood by Bishop Quin of Texas in Trinity Church, Houston, April 11. The ordinand, presented by the Rev. Thomas N. Carruthers, is assistant at Trinity Church, Houston, with address at 1011 Holmon Street. The Rev. Everett H. Jones preached the sermon.

Deacon.

The Rev. Irwin H. Bauder was ordained to the Diaconate by Bishop Mann at St. Paul's Church Kittanning, Penn., Friday, April 26. The Litany was read by the Rev. Thomas J. Bigham, rector of the Church of the Advent, Pittsburgh; sermon was preached by the Rev. Louis L. Perkins, rector of St. Paul's Church, Kittanning; the candidates was presented by the Rev. Wm. F. Shero, Ph. D., president of the Standing Committee, and the Rev. F. C. P. Hurd, rector of the Church of the Advent, Jeannette. The Rev. Mr. Bauder was a minister of the Evangelical Church before entering our ministry, and a candidate for Holy Orders from St. Mark's Church, Johnstown. He studied in the past year at the General Seminary. He will be in charge of a group of associated missions in Armstrong County under the direction of the Rev. Louis L. Perkins.

Joseph Forster Hogben was ordained to the diaconate by Bishop Fiske of Central New York in St. Paul's Church, Syracuse, N. Y., April 16. The candidate was presented by the Rev. Claud H. Leyfield, and the Rev. Henry S. Sizer preached the sermon.

* * *

IN MEMORIAM.

Canon Dyson Hague.

After a ten-day illness in Galt Hospital following a stroke on April 26, while at Preston Springs, the Rev. Dr. Dyson Hague passed to the Life Eternal.

Canon Hague was a forceful worker in everything he undertook. He was a powerful preacher, an enthusiastic writer and a beloved teacher. Loyalty is a great word in life, one of life's greatest. It was one of the outstanding qualities of Dr. Hague. He was loyal to the principles of Wycliffe College. He was loyal to our grand old Church. Above all and embracing all, he was loyal to his Saviour. It was no mere head knowledge that Dr. Hague had of his Lord. He had a deep religious experience. This he constantly proclaimed. He preached this gospel in season and out of season and with a ringing conviction and triumphant note that is contagious.

Born in Toronto, the son of the late

versity College and Wycliffe College, Toronto, obtaining the degrees of B. A., M. A., D. D.

His first charge was as curate of St. James' Cathedral in Toronto. From there he went to Brockville as first rector of St. Paul's, 1882-1885, and then to St. Paul's Church, Halifax.

He became Professor of Apologetics, Liturgics and Pastoral Theology at Wycliffe in 1897. He was rector of the Memorial Church, London, Ont., and Canon of St. Paul's Cathedral, London, until 1912, when he became vicar and rector of the Church of the Epiphany, Toronto, a post he held until he became rector emeritus.

His work included: "Church of England Before the Reformation," "The Protestantism of the Prayer Book" and biographies of Cranmer and Wycliffe.

In 1884 he married Jemima May Baldwin, daughter of the late Robert Baldwin. They had two sons, Robert Dyson and George Warren, and two daughters, Mary Baldwin and Catherine Helen. Mary Hague died in 1911 and Robert in 1929. A brother of Canon Hague, Harry, is a lawyer in Montreal.—The Canadian Churchman.

The Rev. Frank Goostray of Trinity Church, Coatesville, Penn., of which parish he was rector since 1929, and a fellow-member of the Board of Council of the City Mission, died quite suddenly and unexpectedly in his home, the rectory, May 7. His was one of those splendid young spirits of optimism and sound helpfulness who, apparently, could have gone on to large fields of leadership and constructive upbuilding of the Church in tune with God's immediate plans for mankind's best welfare.

Death Claims Two Clergymen, Diocese of Pennsylvania.

Within less than twenty-four hours of each other, death on Wednesday, May 8, claimed two of the clergy of the Diocese of Pennsylvania, whose combined active ministry covered a period of more than a century. Early on Wednesday morning the **Rev. Dr. George Cadwalader Foley,** retired Professor of Systematic Divinity in the Philadelphia Divinity School, passed away at his home, a short three city blocks from the school in which he had served for more than twenty-nine years as a member of the faculty, during which he had risen to the distinction of being one of the foremost theologians in the whole Church. That same night the **Rev. William Reese Scott,** rector of St. Paul's Church, Doyestown, Pa., and a retired chaplain of the United States Army, passed away in his sleep.

Burial services for Dr. Foley were held on Friday in the Church of the Holy Trinity, Philadelphia, Bishop Taitt officiating, assisted by the Very Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School, and the Rev. Howard R. Weir, rector of Holy Trinity. Upwards of 200 clergy of the diocese, members of the faculty of the Divinity School and the student body were present, and members of the student body also formed a choir and sang two of the hymns of the Church which were favorites of Dr. Foley. The interment was private. The Rev. Dr. Royden Keith Yerkes, a member of the Philadelphia School faculty and an intimate personal friend of Dr. Foley, had the committal service.

Burial services for Mr. Scott were held in the church of which he had been rector since 1928, the Bishop of the Diocese officiating. The body was taken to the National Cemetery at Arlington for interment.

Dr. Foley had been ill for a little more than one week. If he had lived to June 29 he would have been eighty-four years of age. Death was due to the ills incident to old age, but up to almost the last moment Dr. Foley's mind was keenly alert. Mr. Scott's death was due to a heart attack. He was present and took part in the proceedings of the Annual Convention of the Diocese on the day before his death.

Dr. Foley's active ministry covered a period of nearly sixty years. A year ago in April he had resigned his professorship at the Philadelphia Divinity School, but he continued to respond to requests for his services, and up to the last he was interested in every Church activity. Dr. Foley was the oldest alumnus of the Philadelphia Divinity School, and began his ministry in Philadelphia, which was the city of its birth and of his deepest affection. Before coming to the faculty of the Philadelphia Divinity School he served twenty-six years as rector of Trinity Church, Williamsport, Pa. While there he represented the Diocese of Central Pennsylvania in five General Conventions before the present Dioceses of Harrisburg and Bethlehem were erected out of the Central Pennsylvania Diocese. The Convention of the Diocese of Pennsylvania sent Dr. Foley as one of its deputies to six General Conventions.

Mr. Scott was also a native of Philadelphia and his ministry covered a period of forty years, eighteen of which were served as the chaplain in the United States Army, through successive grades from a first lieutenant to the rank of major. In 1927 he was retired, and was almost immediately called to the rectorship of St. Paul's, Doylestown. He was a graduate of General Theological Seminary. For a short time he was curate at the Church of the Transfiguration in New York City, going from there to be rector of St. Peter's, Hazleton, Pa. For eight years he was rector of Christ Church, Media, Pa., in the Diocese of Pennsylvania, when he began his service as an army chaplain, serving successively at Fort Monroe in Virginia; Fort Shafter in the Hawaiian Islands. During the World War he was stationed at Camp Meade. Subsequently he served at Fort Myer; as chief of chaplains at the War Department, and his last army service was in the Philippines.

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They invite all laymen and clergymen of the Protestant Episcopal Church who would like to support this work actively to join this Society.

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THOUGHTS for the THOUGHTFUL

Giving is a grace of the Christian life, not one of its burdens.

Pessimism is defeat before the battle begins.

"We have committed the golden rule to memory—let us now commit it to life."—Edwin Markham.

No one could tell me where my soul might be;
I searched for God, and He eluded me—
I sought my brother out, and found all three.

—Ernest Crosby.

"War is a sure means of committing suicide."—Yukio Ozaki of Japan.

"Life is not as idle ore,
But iron dug from central gloom,
And heated hot with central fears,
And dipt in baths of hissing tears,
And battered by the shocks of doom,
To shape and use."

Remember, His banner is the Cross; we serve a crucified Lord. We too must be ready to bear our Cross. Nothing that is worth while can be gained without sacrifice. As we serve Him we must be ready gladly to sacrifice ourselves; using our God-given gifts for Him and His kingdom, and serve for the love of Christ and of all the members of His kingdom.—Selected.

There is a spirit which is a perfection and end of our being, which suffers long and is kind, humble, unselfish, invincible in hopes. Let us give it its right name, ascribe it to its true Giver, seek it there where it is to be found. Its name is the grace of the Lord Jesus Christ; it is given in the fellowship of the Holy Spirit; its source is in the Love of God.—Dean Bate.

Christ's servants are to have no fear for their material needs, no fear of the enemy, no fear of death, no fear of failure.

"In the moment of vision we know that we must live willing to be guided rather than to plan, willing to be used by God in His way, believing that He will sustain us."

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., MAY 25, 1935. No. 21.



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LETTERS TO THE EDITOR

An Appeal for Children's Books.

May 16, 1935.

Mr. Editor:

For several years the students at the Seminary have had as one of their mission charges the Children's Home and Day Nursery in Alexandria. Like all such institutions of that nature, the financial situation has been of such nature as to make almost impossible the purchase of such things as are necessary for educational influence in the home. We who are working at the Home have felt most keenly the almost complete lack of a library. At present there are only a few books of fairy tales, some Boy Scout books and one or two rather badly worn Children's Stories of the Bible. It is a fact of general agreement that a good children's library is of vital importance to children for presenting them with a fully rounded background, morally, spiritually and intellectually. We, therefore, wish to present to the readers of "The Southern Churchman" an appeal for any assistance which they might be able to give. There are many homes which have been blessed with adequate library facilities for the children. In many instances, the children have outgrown the need for such books. It is to these people in particular whom we wish to appeal. If any of readers of "The Southern Churchman" possess any children's books with which they feel that they can part, we of the Seminary and the children at the home will appreciate them most highly. Any such contributions will be placed where we feel that they serve a purpose of paramount importance to the development of the underprivileged children of Alexandria.

If those wishing to make contributions will send the books to the children's home staff, Theological Seminary, Va., the books will be marked with the donor's name if so wished and delivered to the home library.

Thanking you in advance for your kind consideration in dealing with this appeal, I am,

Cornelius C. Tarplee.

Theological Seminary,
Alexandria, Va.

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EDITORIALS

Vol. 100. RICHMOND, VA., MAY 25, 1935. No. 21.

Our Church and Others.

The Sesqui-Centennial of the Diocese of Virginia reminds us of the great heritage that is ours. We have a great debt to the past that can never be repaid, but does it not also remind us of the great need of change to meet modern conditions?

In the Spring of the year with Whitsunday approaching, we are reminded of the gift of The Holy Spirit and that brings up the whole subject of Confirmation. In our inheritance from England, we inherited the ways of a state Church which in even nonconformist language is "The Church". We have had no provision for transfer of Christians as Christians from us to others or from others to ourselves. It is this lack of a technique that has caused us often to be called a narrow sectarian body.

Every year we have, in our various churches, the problem of someone who has married into our Church. Often such young people have been good and faithful followers of Christ in another part of His vineyard. They have gone through the rites of the Church to which they belong and feel that what they have done is the equivalent of Confirmation. And yet, officially, we have no way of admitting them to fellowship with us except to make them repeat what they feel they have done before and which often has been a real and great experience.

Of course those of us who have grown up in this Church love the old ways and means of becoming confirmed communicants of our Church, and certainly for children there should still be held the old ways and rules of Confirmation. But it is almost a slap in the face to a willing Christian to say, "What you have had may have been a nice way, but it really was not The Way, and now you must adopt our way".

A few pioneering clergymen, notably Dr. Beverley Tucker of Richmond, have gone on to what they have considered the right method. They have recognized that in establishing a new Church on a new continent there must be some change of method, but it would be a fine thing if some of us would take thought and deeply meditate upon our present methods and see if we cannot find a more Christian approach to a delicate subject. Surely we cannot, unless we are the narrowest type of ecclesiastics, think of our Church as the one and only way. We could at least, even if we insist on confirmation, also insist upon a letter of transfer from our fellow Christians and thus be polite in our attitude. But we must also remember that in many ways we are working with the policy of a foreign "State Church".

Attention, Clergymen!

Time was when an educational institution had performed its full obligation to its graduates when the courses were completed and the diploma delivered. Henceforth, except to round up a goodly gathering on Alumni Day and extract a dollar or so in dues, there was little communication or concern between Alma Mater and the Alumni.

But this time has passed. There is too much new knowledge and too many new conditions in the world today for anyone to feel that what may once have been a sufficient preparation for life's responsibilities is adequate even a few years later. Doctors, lawyers, teachers and other professional folk are constantly summoned back for further study. Opportunities to keep up with the newer developments in theory and practice are constantly offered and in many cases positively required. In the light of actual experience this new knowledge is more valuable than the theory of college days.

To this development the Seminaries of the Church have not been blind. More and more through regular graduate courses and through summer courses they have put before their graduates the opportunity and challenge to keep alive mentally and spiritually through the discipline of further study. To the Alumni of the Virginia Seminary it is a matter for rejoicing that the Seminary each June conducts a Summer School, offering courses taught both by the regular faculty members and by specially selected lecturers. The moderate cost of the school puts it in reach of all, and a glance at the lecture schedule appearing elsewhere in this issue shows the high quality of the courses offered. It is hoped that many clergy, both from the Alumni and others, will take advantage of this splendid opportunity.

* * *

Canon Dyson Hague.

The Southern Churchman deeply regrets the loss of a most valued friend and contributor in the death of Canon Dyson Hague of Toronto, Canada. For many years he was our inspiration and source of those joyous and vital messages at Christmas and Easter, as well as other articles, which have been read with pleasure by the family of the Southern Churchman. We quote the following beautiful tribute by the Editor of The Canadian Churchman:

"Dr. Dyson Hague has entered into life eternal. We will not see his like again. 'A man full of faith and of the Holy Ghost' may be written of him as of Barnabas in the New Testament. Greatly gifted of

(Continued on page 8.)

Church and World Problems as Others See Them

The Population of the Church.

The Living Church, May 4, 1935.

THE ANGLICAN COMMUNION.

Country	Members	Source.
Europe:		
England	25,800,000	Whitaker's Almanac, 1935
Wales	750,000	Whitaker's Almanac, 1935
Ireland	164,000	Whitaker's Almanac, 1935 (census of 1926)
Scotland	164,000	Whitaker's Almanac, 1935
Gibraltar and Continent	8,000	Estimated (2,000 Americans, Living Church Annual, 1935)
	26,886,000	
North and Central America:		
Canada	1,636,00	Whitaker's Almanac, 1935
Newfoundland	85,000	Churchman's Handbook, '34
Bermuda	16,000	Churchman's Handbook, '34
British West Indies (except Barbadoes and Br. Honduras)	543,000	Churchman's Handbook, '34
Barbados	133,000	Crockford, 1935
British Honduras	120,000	Crockford, 1935
U. S. A.	1,974,000	Living Church Annual, 1935
Cuba	9,000	Living Church Annual, 1935
Dominican Republic	2,000	Living Church Annual, 1935
Haiti	5,000	Living Church Annual, 1935
Mexico	3,000	Living Church Annual, 1935
	4,526,000	
South America:		
British Guiana	79,000	Crockford, 1935
Brazil	9,000	Living Church Annual, 1935
Falkland Islands and West Coast	20,000	Churchman's Handbook, '34
Argentina and East Coast	10,000	Estimated
	118,000	
Asia:		
India, Burma, and Ceylon	875,000	Churchman's Handbook, '34
China	58,000	Churchman's Handbook, '34
Japan	26,000	Churchman's Handbook, '34
Korea	7,000	Crockford, 1935
Singapore	21,000	Churchman's Handbook, '34
Persia	2,000	Churchman's Handbook, '34
Jerusalem	8,000	Churchman's Handbook, '34
Labuan and Sarawak	9,000	Crockford, 1935
	1,006,000	
Africa:		
South Africa (except Johannesburg)	602,000	Churchman's Handbook, '34
West Africa (except Niger)	143,000	Churchman's Handbook, '34
East Africa (except Zanzibar)	273,000	Churchman's Handbook, '34
Zanzibar	11,000	Crockford, 1935
Niger	116,000	Crockford, 1935
Mauritius	10,000	Churchman's Handbook, '34
Madagascar	23,000	Churchman's Handbook, '34
Egypt and Sudan	30,000	Churchman's Handbook, '34
Liberia	11,000	Living Church Annual, 1935
Johannesburg	93,000	Crockford, 1935
	1,312,000	
Oceania:		
Australia (except Tasmania)	2,566,000	Churchman's Handbook, '35
Tasmania	114,000	Crockford, 1935
New Zealand (except Waikato)	487,000	Churchman's Handbook, '35
Waikato	55,000	Crockford, 1935
Philippine Islands	20,000	Living Church Annual, 1935
Hawaii	6,000	Living Church Annual, 1935
	3,248,000	
Total in Anglican Communion	37,096,000	

Religion Dominant at Jubilee Celebrations.

The Guardian, May 10, 1935.

The dominant note of the Jubilee has been that of religion. For what did the crowds assemble? Not to see an impressive display of military force, or the glorification of the soul of a people. Simply to see the King and Queen go to church. Over the whole country a religious observance was the centre of the celebration. Four thousand people packed into York Minster, and elsewhere cathedrals and churches were thronged, while in many places public parks were used for a like purpose. There was a tone of sincerity and spontaneous reverence in these rites which is one of the best auguries for the future. The Archbishop of Canterbury put into apt and dignified words what was in the hearts of multitudes. His Majesty's people "have rejoiced in his association with their sports and pleasures; yet they have felt that his life was founded, as they instinctively desire the life of themselves and of their country to be founded, on the faith and fear of God. Thus in the passage of the years he has come to be not the King only but the father of his people." The same spirit shone forth with an earnestness that could not be missed in the broadcast message of the King himself. Speaking to his "very dear people" his Majesty said that he looked back on the past with thankfulness to God and that he was persuaded that, "with God's help," the difficulties of the times "may all be overcome if we meet them with confidence, courage, and unity." These were no conventional phrases. The strong echo which they evoked should hearten everyone who believes in God.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D

The Winnowing Fan

The winnowing fan was used in ancient times to separate the chaff from the wheat or other grain. After the threshing had taken place a fan was used to make a strong current of air to disperse the chaff and leave the pure grain ready to be ground. This process of cleansing the grain was used by St. John the Baptist, when he said, in referenec to our Lord:—"Whose fan is in His hand, and He will thoroughly purge His floor," referring, of course, to the threshing floor which was winnowed after the grain was separated from the straw. In one of Christ's parables, describing the last judgment, He compares Himself to the shepherd separating the sheep from the goats. But there are testing times here on earth when the winnowing process takes place. Such was the period when persecution was used by the Romans in their endeavor to destroy the Christian religion. It was a severe test when Christians were given the choice, either to offer incense to the Roman emperor as divine, and thus repudiate their allegiance to Christ, or to meet death in one of its cruelist forms. There were many who fell away from the faith under the severe test of persecution, though some of them were not actually chaff, but light weight grain, as was shown by their repentance and return to the Church later on. It was a question in those days, among the faithful, as to what should be done about those who had lapsed under the test of persecution, that is, under what conditions they should be restored to the Church.

Present Day Tests of Faithfulness.

In these days of ours we have been spared from this fiery ordeal, though in Russia many have had to pass through it in various forms. But nevertheless, there are other tests, not by any means so severe, but searching enough to show more or less unmistakably who are true to their Master and who are not. Prosperity, even, is a testing time, for many are carried away by it to such an extent as to render their faith dim and their hearts cold. It is doubtless such a time as this that our Lord referred to when, in His Parable of the Sower, He said:—"Some fell among thorns and the thorns sprung up and choked them." According to His own interpretation:—"He also that received seed among thorns is he that heareth the words; and the care of the world, and the deceitfulness of riches choke the word and he becometh unfruitful." But times of depression such as this through which we are passing, also afford a testing time as to the reality of our devotion to Christ and His Cause, as represented by His Church.

The Cross As a Test.

Christ told His followers plainly that those who would be His disciples, either then or in the future, must take up their cross daily and follow Him. He did not promise them an easy time, but said:—"He that shall endure to the end, the same shall be saved." The profession of Christianity in these days of ours, is not attended with any risk of life or loss of our material possessions. We are not called upon to prove our loyalty to Christ by being torn to pieces by wild beasts in the arena, or by being burned at the stake, and yet many seem to think that going to Church on Sunday is too much to expect, except on infrequent occasions, and that their contributions, if any, should be restricted to the meager leavings, after not only their necessary expenses have been met, but also that of their amusements and even luxuries. This would eliminate the Cross entirely from the Christian religion, or as being an essential part of the Christian life. It is quite evident that if a time of persecution should come upon us, such nominal members of the Church as those described above would not be able to stand the test, but would fall away, and thus reveal the fact that they were chaff or very light weight grain.

The Winnowing Fan of Worldliness.

The poet Wordsworth, in one of his famous poems, wrote:

"The World is too much with us, late and soon,
Getting and spending, we lay waste our powers."

The spirit of the world is one of the surest tests of the reality of our religious life. Like the sirocco, the hot dry wind from the desert, which parches vegetation, the spirit of the world has a similar effect upon the spiritual life, and this accounts for the little interest shown in religion, and the performance of religious duties. Too many "lay waste their powers" because "the world is too much with them"; they give their time and energy too exclusively to its allurements, with the result that there is but little left over for the higher interests of life. Unconsciously, perhaps, the winnowing fan of worldliness tests their stability and finds them unable to resist the pressure which drives them off from the threshing floor of the pure grain into the heap of chaff or light grain of the worldling class.

The Real Trouble With the Church Today.

This is what is the matter with the Christian Church today. She has too much chaff or light weight grain in her granary. The Depression is not the main or principal cause of the great falling off in the giving of the people, and the crisis which now confronts her with regard to her missionary work. The main cause is a lack of interest and of self-sacrifice on the part of her members. Too many of them are not really members of Christ's Body, or they would feel the more abundant life flowing through them and inspiring them to serve Him wholeheartedly, laying their gifts at His feet, as the wise men from the East did, when they brought their gold and frankincense and myrrh to His cradle at Bethlehem. The crisis through which the Church is now passing, presents a challenge to her members to prove the reality of their faith in Christ and their devotion to Him. We are not called upon to make the supreme sacrifice as many of our soldiers were in the Great War, but we are called upon to show that we are true soldiers of the Cross and are therefore willing to make any sacrifice needed to enable the Church to go forward instead of standing still, or what is worse, making an inglorious retreat. Whitsunday, the birthday of the Christian Church, will afford us an opportunity of making this necessary sacrifice, and in the interval we may well prepare ourselves by earnest prayer and meditation to go up to the House of God on that day, with the loyal determination that His Cause shall no longer suffer through our neglect and indifference.

Alexander Moray, Bishop-Elect, 1672

MARY F. GOODWIN,

Historiographer of Diocese of Southern Virginia.

THE story has never been told of the first attempt to give a bishop to the colony of Virginia. If it could be known in its entirety it might prove a most instructive and interesting bit of history. But so little remains of the transactions that we can only surmise as to the causes and results of this abortive endeavor to place the Church in a distant land under her own bishops.

From the settlement of the colonies the ecclesiastical authority was vested in the Bishop of London. His was the responsibility for sending out men fitted for the rugged life in the new country, and for removing them if they should prove unfitted for their tasks. Before the formation of the S. P. G. men were looking to America as a promising field for the extension of the Church's mission; and of the colonies Virginia presented the most tempting opportunities for a young divine. During the early years of the Protectorate, the influx of refugees of means and influence caused rapid growth in Virginia. There was a demand for ministers, and soon there were enough in the colony to feel the need of a bishop of their own. After the restoration of the Stuarts to the throne, the attention of the authorities in London seems to have been directed towards the future of the Church in America. But now a new danger arose. Should the Puritan Party in the Church, or the pro-Romanists become dominant in the colonies? Even the supporters of the House of Stuart were not blind to the growing influence the Roman advisers of the queen were exercising at the Court of St. James. It was generally conceded that during his exile Charles himself had learned to look with favor on the Church of his wife. It is a mooted question today whether he secretly became a member of the Roman communion before his death; perhaps he felt the need of being shriven as his end approached.

Memories were good in those days. Men whose fathers had suffered for their faith remembered with dread the fires of Smithfield, and were determined that there should be no divided loyalties in Virginia as to churchmanship. Aside from the ecclesiastical aspect of the case there was a wholesome dread of having any bonds formed which might cement a friendship with Spain.

It was but natural that, with the restoration of the Stuarts to the throne, Virginia should feel that her loyalty to that House in he past should be rewarded by recognition of her growing importance, ecclesiastical as well as political. It is not known that the request for a bishop came from Virginia, but it is not improbable that it did.

FROM faded documents of vellum and paper preserved in England the following story may be pieced together. But first we would mention a great man and good, Sir Leoline Jenkins, LL. D., whose deep interest in the Church's responsibility to her distant and growing colonies he sought to have more generally recognized. It was most likely due to his influence that a charter was drawn up for the erection of a bishopric in Virginia.

There are three contemporary copies of this charter in existence, one in the library of All Souls' College, Oxford; one in the Bodleian Library, and the third in the Library of Fulham Palace. The copy in All Souls' College has been printed in full, in the Latin in which it was written, in Perry's "Historical Collections". This differs slightly from the copy in the Bodleian. The charter, or patent, was supposed to have been drawn up by Sir Orlando Bridgman, Keeper of the Great Seal under Charles II. It was found among the papers of Sir Leoline Jenkins and at the bottom was endorsed in his hand-writing:—"Qu. By whom was it drawen. I was consulted, but did not draw the Preface; onely I gave instructions out of K. Henry VIIIth Charters of foundations of the New Bishopricks." The probable date of the document is between 1665 and 1673.

This patent would have created a diocese or bishopric the extent of which was the extent of the British possessions in the New World. It was defined in the document to contain "—Each of our domains or plantations to the north of Virginia, whether it be New England, New York, or any other places between, whether on 'terra firma' and continent, whether on adjacent islands or upon our other American Islands, commonly called Bermudas, Barbadoes, St. Christopher's, Antiego, Nevis, Montserrat, together with the rest of the adjacent Caribbean Islands, along with our island of Jamaica." Because Virginia offered the "best hope of the Church's growth" and also "seeing that it is the first and oldest of all, as one might say the Alma Mater, whence the rest of the plantations took their start, and furthermore supported us and them by annual revenues, . . . the place of James City and the church there (are) created, erected, founded and established as an Episcopal See and Cathedral Church." It is interesting to note that the church then standing is the one to which the old tower belonged.

That the establishment of so important a patrimony should lead to dissentions and strife was inevitable. Indeed the failure of the scheme may be traced to the fact that the charter in placing this new diocese or bishopric under the direct control of the Archbishop of Canterbury deprived the Bishop of London of the jurisdiction over all colonial churches. A difference of opinion between His grace and his Lordship may have resulted in the king's being influenced to withhold his signature from the document.

But before this tragic end of the plan, men had busied themselves looking for and advancing the qualifications of their candidates. It is most probable that the ministers in Virginia should prefer a man who had been in the colony, and whom they themselves knew. At any rate, the name of the Rev. Alexander Moray, or Murray, rector of Ware Parish, had been prominently mentioned; he appeared in London along with an array of Virginia merchants early in 1672-03. That there were other men aspiring to the post seems evident, though we have found no other name in connection with this episode. Mr. Moray was with Charles II at the battle of Worcester in 1652; he may have been the royal candidate opposed by those who distrusted the king's judgment. However, we will let the following documents in the case speak for themselves.

IN THE British Museum are a few old papers, kept together by someone who had some connection with this case. They consist of a formal announcement, a copy of the same with a date attached, a summons to the Virginians in London to attend a hearing, and an appeal by Moray from the decision of the bishops in charge. We give these papers as they were copied from the originals. As far as we know they they have never been published in full.

"Oxford B. H.

These are to give public intimation, that the king's most excellent Majestie hath been pleased, to order

the Church in Virginia to be settled with a bishop: and to name Alexander Moray M. A. & Rector of Ware Parish in Virginia for that trust and Place. If therefore there be any person that hath anything to object against the said Alexander Moray let them attend with good evidence his grace the Lord Archbishop of Canterbury, the Lordbishop of London, the L:Bp of Worcester and my Lord Bridgeman (to whom his Majesty hath committed Consideration of the Settlement of the said Church) on Thursday the sixt of Feb. next at three in the afternoon, at the L:Bp of Worcester's Lodgings next to the King's Guard Chamber in Whitehall.

Gilb. Cant.
Humfr: London
Walt: Wigorn''

A copy of the above in this same collection is dated 29 Jan, 1672/3.

The next document is as follows:

''His majesty haveing committed the consideration of the settlement of the church of Virginia under Episcopal Government, and also the person to be principally intrusted therein: to his Grace the Ld. ArchBp. of Canterbury, the Ld. Bp. of London, the Ld. Bp. of Worcester and my Lord Bridgeman, they doe hereby desire the persons hereunder named to attend his Grace and the said Lords at the Ld. Bp. of Worcester's Lodgings in Whitehall next to the King's Guard Chamber: on Thursday the sixt of Feb. next at three in the afternoon: to inform his Grace and their Lordships of what they know of the doctrine, life and conversation of Alexander Moray; M. A. and Rector of Ware Parish in Virginia.

Col. Smith of Rappahannock in Virginia, Gent.
Mr. Zackary Taylor, Master of ye ship Augustine
Mr. Yelverton Francis, Surgeon to the king's Majestie's forces in ye Isle of Wight
Mr. George Richard, Virginia Merchant
Mr. William Hague, Virginia Merchant
Mr. Ralph Harewood, Virginia Merchant
Mr. John Young, Virginia Merchant
Mr. Welding, curate of Newington.
Jan. 29, 1672/3

Gilb. Cant.
Humfr: London
Walt; Wigorn''

A further document, and the last in this collection is from Alexander Moray himself, asking for a chance to answer ''Several false calumnies and foul aspersions cast upon your petitioner'', and begs a chance to vindicate himself before his defamers. He calls as witnesses for his innocency those summoned above. This is not signed nor dated.

As far as the records go, this was the end of the

(Continued on page 11.)

Ascensiontide

Ascension Day, May 30, 1935. —Sunday after Ascension, June 2, 1935.

By CHARLES W. F. SMITH,

Assistant Rector of St. Paul's Church, Richmond.

FORTY DAYS AFTER EASTER, therefore upon a Thursday, comes the Feast of the Ascension. Perhaps because it falls upon a week-day, the celebration has of late decreased in importance, though it is one of the earliest Christian festivals and, in the Book of Common Prayer, is given equal rank with the great feasts. In the time of Augustine it was universal and accepted as deriving from Apostolic times. The Collect is of ancient origin, being found in its earliest form in the Sacramentary of Gregory (c. 600 A. D.).

For centuries, therefore, the Church has prayed that ''we may also in heart and mind thither ascend, and with Him continually dwell''. Bearing out this key thought, we must remove from our minds the physical limitations which make the ascension of our Lord merely a bodily elevation to another place. To pierce the outward form and arrive at the inner meaning, we must not be hampered by spatial ideas which make heaven a place. We think of Jesus ascended, not to a remote region, but to a sphere of life where His power is universally and immediately available for all. From the narrow life bounded by space and time in Palestine, Jesus ascended to a life unbounded, whence His gifts can be received by all men, everywhere, at any time.

This is real ascension, because it is triumph; triumph over the limitations of earthly life, triumph over the power of sin and death, triumph over the power of the enemies of God; the triumph of the life Jesus lived as man. In elevating Jesus to His ''right hand'', God completed the testimony of the resurrection that the kind of life Jesus lived had an eternal place in the universe. This was what the Apostles felt and testified to.

Here it is that the Ascension can be of real help to us. Jesus was truly Man as He was Son of God. In Jesus the human race reached its highest expression and, in the Ascension, God accepted and elevated the highest human experience to His own presence and throne. It is correct to think of the ascended Lord as the same Jesus who walked in Galilee. Before His death, Jesus preached the Kingdom of God; after His resurrection, we read, He was still ''talking of the things pertaining to the Kingdom of God''. His interests in men and His purposes for His Church were the same. We believe they are still, only more available, more powerful, endowed with all the resources of God. Hence, Jesus has the right to the names of Mediator and Intercessor, for in Him the highest human experience enters into God's experience, and gives us confidence that when we pray we are understood.

The real values of the companionship the Apostles had with Jesus are not diminished. They are available for us. By finding them and living with them we ascend in heart and mind. The Christian life ascends, not in a material sense, but in moral and spiritual value, in ideal and thought, in joy and hope, in power and usefulness in God's plan.

The world needs the teachings of the Ascension desperately. The ''depression'' has had the effect of depressing the life of man in every way. Rather, perhaps, it only revealed how depressed it was. The Ascension can give confidence to our efforts to alleviate distress and raise the lives of men to the dignity God gave them in Christ. It can give the confidence that our human lives, as they ascend to higher levels of living, have the endorsement of God; the confidence that God has an eternal place for man in His purpose and Kingdom; the confidence that in Christ the victory of the godly man in the world has already been won and may be ours as we the more ''with Him continually dwell''. The Ascension then becomes, not an event of past history, but an experience of every Christian life. The Ascension is not real until Christ has the ascendency in all the ways of human life.

Remembrance

By JAMES E. FREEMAN,
Bishop of Washington.


Bishop Freeman.

DAYS of memory are precious to us when they record the deeds and service of those who selflessly gave themselves for a great cause.

As we come to another Memorial Sunday we turn to those pages in our country's history that record the loyalty and sacrifice of the men and women who, counting not their lives dear unto themselves, gave the last full measure of devotion for what they believed to be a supreme service to God and country. Though their names are not remembered, saving in those homes from whence they went, we think of them today as contributors to a nation's wealth and power. Obscure though they may have been, they constitute an essential and indispensable part of a record that is cherished by a grateful Republic.

It is well that we pause now and again to register our gratitude and to rededicate ourselves to those great principles for which they gave their all—principles and ideals which still constitute our strength and our security. The very fact that we are passing through a critical period, one that involves a re-affirmation of our faith in our system of government, in those mighty principles upon which it has been builded, compels us to re-appraise the service and sacrifice of those who have made and preserved us a nation. Each generation is prone to place an undue emphasis upon its own conceits, to regard unduly its capacity to carry on, and this without reflection upon those elements that constituted its strength in other days. The swift currents of life (and they have never run more swiftly than they do today), have a tendency to make us forgetful of our past. We build monuments to our honored dead and on occasion pay grateful tribute to their memory. We seem less ready to emulate their virtues or to regard with respect and devotion those things for which they lived and for which they died. Service and sacrifice, utter consecration to national ideals, these alone guarantee to us our security and our continuing happiness and peace. Insular and selfish living, freedom from obligations to the state and to the nation, or an exaggerated form of personal independence, these constitute our perils. Patriotism must mean more to us than a casual and infrequent observance of our great days and of the deeds and service of those who, in other periods of our history, have contributed abundantly and selflessly to the preservation of our most cherished institutions. We recall that it was the great Hungarian patriot, Kossuth, who said: "If your Ship of State is ever lost, the rock upon which it will split will be the devotion of your peole to their private interests at the expense of the state."

We may not forget in such a time as the present that our individual security resides in our unfailing recognition of and devotion to the common interests of our people. To enjoy the protection of the flag and that for which it stands calls for a form of patriotism that, unhappily, is less common among us than in former days. In a right conception of civic duty and responsibility there can be no preferred or privileged classes. Neither wealth nor poverty has superior claims. We approximate our highest development and enjoy with greater security our common heritage where we share and share alike our obligations as citizens. We may not forget that great convictions and high ideals do not survive without the religious impulse, nor again may we forget that, the men and women who have given us what we hold of value, had their inspiration and sustaining power through an unfaltering and unchanging Christian faith. We stress unduly today our material resources, our mechanical genius and our capacity to meet every emergency and every problem through our inherent cleverness and strength. We have grown forgetful and careless in our recognition of those fundamental Christian virtues that, in other days, were the sources of our nation's strength and stability. One of the greatest tasks to which we must address ourselves is so to train our youth that they shall recognize the responsibilities of their citizenship.

EDITORIALS.

(Continued from page 3.)

God he used his gifts to the utmost in the service of his Lord and Saviour. Others will take up the torch but he moved among us as one unique. There was only one Dyson Hague.

"He had brilliant gifts of mind and utterance. No speaker whom I ever heard could mass superlatives and adjectives as he. Quick to see the point he was fearless in its promotion. He always took a leading part in the Synod of Toronto. In the General Synod and in the revision of the Prayer Book and the Hymn Book he gave his all.

"As for gifts of heart, I myself have known them. When I lay in the Toronto Hospital for months, never a week pased but he came to see me and his parish was at the other end of the city. He was kindness itself to me and I shall never forget it.

"It was in the realm of the soul that his strength lay. He knew his Saviour by a deep personal experience and this he preached in season and out of season. Like St. Paul, his theme was "Christ and Him Crucified'. If ever there was a 'Valiant for Truth' it was he. Outspoken and fearless for truth as he saw it, he ever was. His great underlying quality was loyalty that grand old virtue. He was loyal in every circle of life, loyal to his College, to his Church and above all to his Saviour. His last sermon was the Easter message in the Church where he had ministered so long. Every Christmas and Easter he always wrote to the daily papers and he closed with the Easter message. It was a ringing message triumphant in the face of death and though he was speaking of another in it, how soon the words were true of himself.

"A great man has passed from this Church Militant here in earth and we bless God for his life and ministry. The sympathy and prayers of the Church will ascend for his loved ones in their sorrow."

The family of Dr. Hague and the Church of Canada have our profound sympathy.

The Forward Movement

By ARTHUR M. SHERMAN, D. D.,

Member of The Forward Movement Staff.

From many quarters come reports of increased attendance at Lenten services and a more earnest observance of Easter in the spirit of the Forward Movement. Bishop Helfenstein says of Maryland: "I am delighted with the reports I am receiving of the Easter services and the number of those who communed I cannot help feeling that this is largely due to the quiet, gentle influence of the Forward Movement. I think that at least eighty per cent of the enrolled communicant strength of our Diocese made Communions at Easter. Certainly the attendance at these services was record-breaking. In the nine years of my Episcopate, I have not had such services as I have had during the months of 1935."

Typical of the experiences of many is that of the Rev. Ernest L. Harvey of Elmore Heights, New York. "My mission has never had the attendance at all the Lenten services it had this year. On Easter Day we had within two of our total communicant list in church. Isn't that quite a record? We are continuing to follow up until Whitsunday, and then I hope there will not be too much of a summer let-down."

Such experiences as that of a laywoman in New York City are bringing encouragement and hope. "I can't help feeling that there is very decidedly a Forward Movement all through the Church. I hear of the tremendous congregations in all churches on Easter Day, and more remarkable, the continued fine attendance on the following (Low—often in more than one sense of the word!) Sunday. And I hear of, and witness the goodly gatherings daily; business people who can get up early enough to make their communions before they start their day's work. It would seem that people have at last turned their faces toward the Sun (and the Son) and that they are learning to put first things first. We seem to finally have come to understand where the true joy and peace are found—close to His Sacred Heart."

On the twelfth day of April the Rev. Robert Scott Chalmers, rector of Grace and St. Peter's Church, Baltimore, slipped quietly away to the larger life in Trinity Church, New York, where he had gone to preach the noonday Lenten sermon. That morning he was engaged in preparing and sending off his Easter message to his congregation. After his death the letter was not printed but a photostat copy was made of the manuscript, and a copy sent to each members of the congregation. His last words were: "And now—let me bring you some Easter tidings. As you all know we are engaged in a great Forward Movement throughout the Church. The Presiding Bishop of the Church has called us to move forward again. Here are his words to us—

Our Risen Lord
Leads His Church
To United Action

He counts on us to Go Forward in the Great Fifty Days from Easter to Pentecost (Whitsunday).

Grace and St. Peter's congregation will respond. We have not kept Lent in order to have a slump after Easter. We have been training, and we are ready for a united spiritual effort. We shall signalize this year of Grace 1935 by having a corporate communion on Whitsunday, as great and as well attended as that of Easter.

"Do not leave the Church on Easter Day without receiving your Forward Movement Folder!"

"What is to be Done Now? asks a priest of the Forward Movement Commission, whose parish in the Middle West has grown fifty per cent during the past year. "I need all the help I can get. I keep coupling the words of the manuals to the sermon every week. In my weekly notice to the parish, in my news sheet, I teach all the time. Instead of using the space the local papers give me for announcements, I put in little instructions on the Church, God, Prayers and Sacraments. If we all pull together we will inject new life into the Church. God bless the work."

Prepare for Whitsunday.

The Forward Movement calls the Church to prepare for Whitsunday in order that a new power may come in this time of need. It has made five definite suggestions for the observance of the period between Ascension and Whitsunday.

1. Keep the churches open for the whole period and ask the people to come sometime each day to the church for prayer and meditation.
2. Let the rector gather about him on one or more occasions those who will join him in intercession.
3. Provide a day of retreat or conference for clergy or lay people.
4. Make this a period when the individual should engage in some daily and definite act of preparation for the Corporate Communion on Whitsunday through a sincere effort to discover what changes should be made in his life and what acts he should perform to make him more perfectly a disciple of Christ.
5. Emphasize personal evangelism by bearing witness to at least one other person at this time what our religion means to us and by seeking to bring some one nearer to Christ through His Church.

Follow On!—The Churchman's Summer Manual.

In response to the requests that the Forward Movement continue to provide guidance in the daily devotional life, it has been decided to issue a new booklet for general distribution throughout the Church. In presenting this the Commission has sent out the following message:

After the first Pentecost came action. After the average Pentecost in our day comes marking time during the summer months. This year we must be different. The great Corporate Communion to which the Church is called on Whitsunday must not be followed by marking time or by retreat.

Great numbers of our people will want to know how to go forward. To strengthen the leadership of our Bishops and parish clergy, the Forward Movement Commission is ready to put into every Churchman's hand, in a form nowhere else to be found, the book which tells of the action that followed the first Whitsunday—the Book of Acts.

It tells how men, equipped only with the assurance that their Master was alive, arose out of fear and weakness to heroic heights of power and helpfulness—how they began to change the world. This Gospel of the Church's first advance is a manifesto for today's time of destiny. It can show us God's way for our Forward Movement. It is the action of His first Disciples calling today's disciples to action.

Bound with the text of Acts, is a Message on the Forward Movement, a plea for a Christian summer; What the New Testament means for our day; A Way of Prayer with two pages of selected prayers; Things

(Continued on page 11.)

The Rural Problem

By VAL H. SESSIONS.

(Continued from last week.)

WE OFTEN MEET folk who are worried over the fact that the Social Agencies of all kinds are doing the work that in the past the Church did. They say these agencies are taking over the work of the Church. Our answer is—yes, the Church did this work in the past. The Church blazed the way in Social Service Work as well as in educational work, and everything else that has to do with the developing of humanity. She is the pioneer. She did it, though, because there was no other to do the work. But with her vision, her teaching, it has gradually got into the minds of men that it is their task as the children of God. We should be thankful that the fruit of the teaching of Mother Church is so great.

We were standing on the corner of a street in one of our cities not so long ago. One of our dear friends came along, stopped, pointed at the Episcopal Church and Parish House standing on the opposite corner. He said: "A beautiful church and parish house, cost a lot of money—a valuable piece of property. It is perhaps the most valuable property in town, but all during the depression that church has not run a soup kitchen. What good is there in having services? Why throw away such valuable property just to have a service or two or three times a week?"

Our answer was: "Had it not been for the Sunday services in that church and in the other Christian churches in this community, there would have been no soup kitchen on the corner just back of that building. In this community all the churches, through their people have joined in with the community as a community, and they are feeding the hungry and clothing the naked. And furthermore, had it not been for the services two or three times a week in that church and other churches there would be no Social Work going on in this community. Look over the rolls of the contributors to the various Social Service Agencies and you will find that a majority of the givers are from Christian Churches in this community. The function of the Church is to spiritualize you, and other individuals and all organizations."

And that is the thought that we would try and get across to those who become discouraged, to those who think the Church is lagging because she doesn't do some of the things she did in the past. Of course, where no agencies are at work and the Church is the only place for folk to turn, then that is different. But the primary function of the Church is to spiritualize. Feeding the hungry, clothing the naked must be a joint undertaking of all who are to serve humanity regardless of their religion.

In spiritualizing the various individuals and groups we must preach the Gospel as recorded in the New Testament. Live the preaching, know the needs of the people. Know the Social Agencies. If they are at work cooperate with them. If they are not there in the community know where to go to call the needed help, and while you are waiting for them administer as it were first aid.

This seems to me to be so much better than trying to encourage every Rural Priest to be an expert Social Worker.

Educated Pastors.

One thought that must always be kept before our minds is that we must see to it that our pastors are educated men. We mention this requisite for many reasons. We will mention the two that we consider primary: because (1) there are those who think that they can send just any kind of a worker to the Rural Districts. If any of you who happen to read this article by chance have the thought in your mind that all of the people in the Rural Districts are an uneducated class your education is indeed limited. You will find some of the best trained people that we have in the United States in the Rural Districts. That is the reason you find so many of our men in the leading positions of this country. So, if you think that just any kind of a worker can be sent, just remember that if you encourage the like of this you are paving the way to a condition of unhappiness. And because (2) we want to take advantage of this opportunity to discourage any kind of short cut to the ministry of Mother Church. Bishops and Standing Committees, Priests and Vestrymen, need to watch their step well and be sure that they are not shoving men into the Ministry untrained.

Life's Work.

And then we want to call your attention to some, thing else that we have been preaching for years. And that is that we need pastors who will take up their work in the Rural Field with the idea that they are going to spend their life in that particular field. That they are going to stay until they feel that it is their bounden duty to the work to leave. Of course, if they have been in the work for a week and realize that they are misfits the quicker they get away the better. We do not want to be unreasonable. The point is we need a more permanent feeling in our Rural Work. The idea of here today and gone tomorrow will not build a work. One of the reasons why the Episcopal Church has not grown faster in the country is because of the long skips between pastors. This is the cry all over.

Energetic Pastors.

Yes, pastors not afraid of work. We had this because of the fact that many seem to think that there is nothing for a Rural Pastor to do. There is plenty of work to do. Not one minute need be lost. It means a pastor on duty for twenty-four hours out of every day. That is, that he is subject to call any hour out of the twenty-four. He may have to work many hours without rest as he goes over the road of life in his ministry. The folk in the Rural Districts want their pastor to share their sorrows and joys and, whether they do or not, it is for the pastor to share them.

Another reason for adding "Energetic Pastors" is that at present it means that one pastor will have more than one Mission or more than one Parish. This is true in many sections. We note this through the Living Church Annual, and we have also observed that it is true in every state we have visited. This means work. This means long hours.

And this gives us an opportunity to drive home an idea over which we are very much concerned. It is this: to serve more than one place and not to be able to give each place more than two services a month is not a stumbling block. Of course, it is necessary to have Sunday School every Sunday—where we can have a Sunday School. But the statement is made again and again that it is too bad that such a place cannot have more than two services a month. If there is no service of any kind in the community it is too bad. But the situation with which I am familiar is that in almost every community there are other Christian Churches and they have their days for services. By cooperating with them in not having conflicts if

possible, it gives the opportunity of our life to make our contribution to the driving out of prejudice and hate. It makes an ideal situation. In five of our places in this Field we have no conflicts at all. The relationship is wonderful. After seventeen years of effort along these lines we are now cooperating to such an extent that no person in the community thought it could be possible. We are Catholic. Pure Catholic. We are Personally Evangelical Catholic—the Dr. Muhlenberg type of Churchmanship. And in this way we can look for Church Unity. That is Christian Unity first—then Church Unity. It's the only way that it will come. Joining together at every opportunity, working together—and the victory is ours as Christians.

You may say that we have stressed Pastors. We have—on purpose. The pastor will solve the problem. Get this thought—the harvest is white, the reapers are few—we need Pastors as outlined above—with such Pastors the people will follow. The people in the Rural Districts are holding out their hands for just such Pastors. With such Shepherding our needs will be provided and the problem solved.

ALEXANDER MOREY, BISHOP-ELECT, 1672.

(Continued from page 7.)

whole plan. Whether episcopal jealousy, political expediency, or personal wrangling caused the overthrow of the proposed Bishopric may never be known. However, the plan was not revived until the Protestant character of the Anglican Church was firmly established under William and Mary, and even then those who would have a bishop in Virginia were never able to overcome the opposition to an appointee of the crown having this authority in the colony. The spirit of independence was early asserted, and never overcome in Virginia.

* * *

THE FORWARD MOVEMENT.

(Continued from page 9.)

to Do; and the Church's Calendar for summer. It slips into the pocket and fits easily in the ordinary No. 20 envelope. Follow On! will be used and treasured because of its enduring worth.

A nominal charge of a dollar for fifty copies is made to take it out of the free literature class. People value a book for which there is some charge—even if they get eighty-four pages for two cents. Copies may be obtained upon application to the Forward Movement, 223 West Seventh Street, Cincinnati, Ohio.

CHURCH INTELLIGENCE

A CALL TO VENERATE THE VENERABLE BEDE.

The American Bible Society appropriately suggests a wide reading and re-reading of the Fourth Gospel at the time of the significant Scripture anniversary soon to occur and herewith described.

Many school boys have wondered how the Venerable Bede got his name. His death at sixty-three demonstrates that to be venerated a man does not need to grow a flowing white beard and seam his countenance with the furrows of eighty winters.

Bede was the most learned man of his age in Britain, and perhaps anywhere. But that is less than half. He was both honest and modest. He did not square off and tell the universe how to run itself, as is the temptation of small souls endowed with superior knowledge. He lived long, long before the dawn of the age of modern science, but he had the true scientist's reverence for facts. He knew that all his ideas were not his own, and he faithfully gave credit to those from whom he derived them. And he constantly strove to keep within his facts. He has properly been called the father of English history, for he had the historical sense highly developed, though living in an age of ignorance and crude magic.

But best of all, he used his knowledge for the benefit of others, and especially for common folk. He spent his last days translating one of the Gospels into the vernacular of his period. This is the first time any portion of the Bible got written into English. Nor was any serious attempt made to go on with this work for more than six centuries. Wycliffe was born about six hundred years after Bede died, and Tyndale did not appear for more than a century and a half later still.

This fact gives point to the call from the Bible societies in English-speaking lands today to read and re-read the Gospel of John, which was the one chosen by Bede for this early achievement in translation. May 27, 735, marks a double Bede anniversary; on that day he completed this translation, and on that day he died, 1,200 years ago. This work was his last labor. In excessive weakness of body, he struggled through the last porton of the task. His clerk told him that they had come to the last sentence. On through that he went. The clerk said, "Now, it is finished". "Finished, indeed!" said the good man, turned on his couch, murmured the Gloria, and died.

Bede's Latin was good. He knew Greek. He probably knew some Hebrew. He had access to a good library, good as libraries went in those days, and on his far frontier of the world. This was centuries before the art of printing was invented. Bede devoted his whole life to his learning and his writing—labors, as he said, undertaken for the benefit of his brethren. He wrote history, volumes of it. He prepared a grammar. He wrote a treatise on music. He put knowledge within the reach of those who could use the only language of scholarship then known. And at the last he set about getting the Bible into the vernacular of the humblest.

It will be refreshing to every present-day reader, in the light of all this, to take in hand this familiar portion of the Bible on which Bede worked. None of those who sit down in response to the call to read anew the Gospel of John will follow the language which Bede himself used, for the English of today has no speaking acquaintance with the English of Bede's day. Furthermore, the Bede text is no longer within reach; no copy is known to exist. The loss is somewhat sentimental, for only the rarest scholar of today would be able to read a verse of it. The student in high school and college has a hard enough time making head and tail of Chaucer, and Bede lived six hundred years before Chaucer.

Bede never traveed. In all of his life he moved not more than a few miles from the place of his birth. The same is true of Immanuel Kant, one of the profoundest thinkers of all time. Men like him and Bede make it clear that provincialism is a disease of the mind, a blight of the soul, and not the accident of travel or the lack of it. This Bede anniversary may well be celebrated by all in a reappraisal of the essential values of life. There are acres of diamonds in the dooryard of each of us.

There will be some speculation as to why Bede chose the Gospel of John for his first essay in translation. To a less discriminating spirit than his it may seem to be the least suitable of the four Gospels for presentation to a rough and ignorant populace such as that by which he was surrounded. May it not be that it was precisely because life of the times was so drab that Bede chose John's Gospel? The same Jesus appears here as in the other Gospels. He walks the same streets, trudges along the same dusty highways, ministers to the same hunger and misery. But in John's Gospel this pre-eminent life rises above its surroundings as in none of the others. The transcendent significance of life is depicted.

Is it not likely that Bede sensed this, and hastened first to put this interpretation of the life of Christ before the starved and suppressed spirits about him? He wanted religion to mean to them the fullest possible emancipation. He would have them know that narrow confinement and drudging duties need not stifle the soul in men. He had experienced the truth in himself, this man who had never traveled, had never held high office, had never been lord or bishop of anything but of himself and his own exalted purposes.

With this insight each and all may well respond to the call to read anew John's Gospel, for reading it means communion with the most exalted spirit of the ages, and encourages just now acquaintance with a great soul, worthily venerated because he caught the Spirit of Jesus, lived, wrought out his mission, and died in the power of that Spirit.

* * *

THE VIRGINIA SEMINARY SUMMER SCHOOL.

Dean W. E. Rollins, Director.

The Second Summer School will be held at the Seminary, June 17-21.

There will be an opening meeting at 5:30 P. M. Monday, June 17.

On each evening at 8 o'clock, begin-

ning with Monday evening, there will be a lecture and conference on "Psychiatry and Pastoral Work" by Rev. Thomas I. Harris.

Lectures will be given each day, 9 A. M.-1 P. M., from Tuesday, June 18, to Friday, June 21, inclusive, on the following subjects:

1. Some Aspects of the Teaching of St. Paul, by Prof. Stanley Brown-Serman.
2. The Gospel of St. Mark, by Rev. A. T. Mollegen.
3. Christianity and the Modern World, by Prof. C. L. Stanley.
4. Present Tendencies in Theology, by Prof. Chas. W. Lowry.
5. Preaching Values in the Minor Prophets, by Prof. C. Sturges Ball.

The chaplain of the school will be Rev. Thomas K. Nelson.

The only charge to the Alumni will be six dollars ($6.00) for board and room.

The Alumni are requested to notify me of their intention to attend. They are requested to indicate, by numbers which of the morning courses they elect. It is suggested that each alumnus elect, in addition to the evening conference, two or three of the courses listed above.

* * *

CONFERENCE ON SOCIAL EDUCATION, THE WHITE HOUSE, SATURDAY, MAY 18, 1935.

The conference was called to consider a nation-wide program of Social Education on Crime as a Community Problem.

Since Crime is now recognized as a result of deep-rooted social maladjustments, an effective program to cope with it necessarily involves processes of social education.

The personnel of the Conference included representatives of the major national agencies—civic, educational religious and social—which carry on educational work through their local units in communities throughout the country.

The educational work of these national agencies makes them one of the major educational forces of the country. Participation in this Conference and in the resulting program is in line with their policies as most, if not all, of them have dealt with other broad social questions. Their participation in setting the project up has made it their own and an undertaking common to all. This will contribute substantially to its strength and to its impact on every community.

The Federal Administration showed its concern for more effective law enforcement agencies by convening the Crime Conference sponsored by the Attorney General. This conference focused attention of the nation on the seriousness of the crime situation, and took steps to strengthen law enforcement agencies.

The Conference on Social Education concerned itself, not with administrative and official matters, but with the building up in the communities of the country of an informed and sustained public opinion which is indspensable both to reducing the incidence of crime, and the maintenance of effective law enforcement.

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ATTACKING CRIME AS A COMMUNITY PROBLEM.

By the Rev. C. Rankin Barnes.

Marked by grim determination to secure positive action, the White House Conference on Social Education was held in Washington on May 18 to initiate a nation-wide program of social education on crime as a community problem. Under the chairmanship of Charles P. Taft, II, well known Cincinnati Churchman, this conference of 150 representatives of national, civic, religious, social and educational agencies proceeded to set up a National Commission on Social Education and charged it with specific responsibilities.

For the present this commission is to consist of the thirty-six original sponsors of the White House Conference. Included among them are the following members of the Episcopal Church: The Rt. Rev. Philip Cook, president of the National Council; Canon Anson Phelps Stokes, Washington; Mrs. E. Paul du Pont, Montchannin, Del.; Mrs. Henry Goddard Leach, New York; Charles P. Taft II, Cincinnati; Dr. Miriam Van Waters, Framingham, Mass., and George W. Wickersham, New York. The commission was given power to add to the membership.

As defined by the conference the work of the commission will be:

1. Compiling, from data now available, educational materials for study and discussion groups, for neighborhood and community forums, and for series of addresses. These materials will be adapted to the needs of youth and of adults, and would be sent to the local units from their own national agency and, when desired, with its imprint.
2. Providing simple, non-technical guides for inquiring into community social conditions, more especially those which are known to predispose to delinquency and crime.
3. Serving as a clearing house and distributing center of experiments by communities and groups in social action.
4. Counseling with national agencies in order to make the program as effective as possible by sharing experiences and co-ordinating efforts.
5. Devising ways of developing the work of local units of all agencies so as to bring about co-ordinated action.

The conference had the cordial backing of Mrs. Franklin D. Roosevelt, who attended each session and spoke briefly at one. Other speakers included Dean George W. Kirchwey, New York; Dr. Miriam Van Waters, Framingham, Mass.; Msgr. John A. Ryan, Washington; Judge Florence E. Allen, Cincinnati; Dr. John Ward Studebaker, United States Commissioner of Education, and the latter's predecessor, Dr. George F. Zook.

Frank recognition was given to the facts that the largest single arrest group are those nineteen years of age, and that of the 22,000,000 young people between sixteen and twenty-five about 3,000,000 are unemployed, restless and discouraged. It was pointed out that, as a rule, the adult criminal is one who has been a juvenile criminal and that the juvenile first offender cannot be given adequate constructive care until politics is taken out of the police system. Ample discrimination was made between broad stimulants to crime, such as unfavorable social and economic conditions, common to most communities and local elements, tending to breed crime in specific areas.

The conference recognized the community as the focal point of attack, since it is both the natural field for citizens to understand the social force at work, and the immediate field for translating social understanding into social action. Emphasis was placed on the need of understanding the crime situation in terms of community problem rather than in rows of statistics!

The conference's emphasis upon constructive and preventive measures, upon the value of character-building agencies, and upon the importance of the social and educational rather than the legalistic and penal approach, all made a happy contrast to the atmosphere of the Attorney-General's Conference on Crime held in the same city in December. For similar reasons the conference had significance for the Church. It pointed to the importance of such character-building agencies as the Girls' Friendly Society and the Order of Sir Galahad. It should encourage the Church Mission of Help to increase the caliber and extent of its preventive work. It challenged each diocesan Social Service Department to do a more vital job in social education. It called for definite action along the lines of the Christian citizenship program of the Woman's Auxiliary. Indirectly it even summoned the Church's institutions for dependent children to re-appraise their work in the light of a careful follow-up of their children.

In addition to Bishop Cook, the National Council was represented by the Rev. C. Rankin Barnes, Executive Secretary of the Department of Christian Social Service. Other Churchmen in attendance were Mrs. Maud Minor Hadden, New York; Henry A. Hunt, Fort Valley, Georgia, and Mrs. Harper Sibley, Rochester, N. Y.

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SPECIAL EXAMINING COMMITTEE.

Acting upon many inquiries and upon the request of the diocese of Eau Claire, the Presiding Bishop has asked the Bishops of Western Michigan, Michigan and Ohio to act as a special committee to examine, and make recommendations upon, the orders and status of the Rev. Dr. John Torok, of the diocese of Eau Claire.

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FORMALITIES OF CROSSING BORDER INTO CANADA.

The Episcopal Social Work Conference, which is to be held in Montreal, June 9 to 14, is the third to have an international aspect. The first was in Toronto in 1924; the second was that of 1933, in which the sessions were divided between Detroit, Michigan, and Windsor, Ontario.

In view of the closeness of Montreal to dioceses within New York and New England, many of the clergy and Episcopal social workers are expecting to drive by auto to Montreal. Some of these have inquired of the Department of Christian Social Service as to immigration formalities involved in crossing the border. That Department has received the following information from the Deputy Minister of Immigration and Colonization of the Canadian Government:

"It is the desire and policy of the Canadian Government to eliminate as far as possible any delay or inconvenience to bona fide tourists entering Canada from the United States. Only the duty of guarding against the admittance, in the guise of tourists, of persons not legally admissible, necessitates such simple formalities as are required. In brief, citizens of the United States entering Canada as tourists may expect no inconvenience whatever. Persons who are not citizens of the United

States should carry evidence that they are legally resident in your country, and they should be in position to satisfy the Canadian officer at the International Boundary that they will have no difficulty in returning to the United States. Tourists' automobiles are admitted without charge, and may be driven for pleasure in Canada under their State licenses for a period of sixty days, which period may be extended upon application."

* * *

SERVICES IN SPIRIT OF FORWARD MOVEMENT.

The staff at Church Missions House is having a series of services in the spirit of the Forward Movement, during Ascension-tide, leading up to Whitsunday, with an address by Bishop Washburn on the Forward Movement at the noon service on Wednesday, June 5. The entire series, in the Chapel of Church Missions House, includes: the Holy Communion at 9 on June 4 and 6; on May 31, at noon, "A Litany for Our Nation"; June 3, 4 and 6, the usual service at noon with emphasis on the Forward Movement; June 7, at noon, a Litany, "Christ and the Modern World". Clergy of the staff conduct the services.

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CHURCH MISSION OF HELP'S WORK IN CHICAGO.

Among the 110 girls aided last year by Church Mission of Help in the Diocese of Chicago, forty-seven classified as Episcopalians. Of these, all but nine came from homes broken by death, divorce, or other circumstance that made life there appear to the girl unendurable. One girl's mother had told her she ought to be adopted into some other family as she would never fit into her own. Another girl of sixteen had seen her father only once and he had then refused to talk to her.

* * *

DEVOTION AND LOYALTY OF EXILED PEOPLE IS THE HOPE OF THE EASTERN CHURCH.

Among the clergy who shepherd the Eastern Orthodox in the Far East is the Rev. S. P. Uspendsky, a kind of canon missioner for south China and the Philippines. He laid foundations for a parish in Manila on his first visit a year ago and on his second visit, recently, the Cathedral of St. Mary and St. John helped him to furnish the north transept as a chapel for his services. His congregation includes not only Russians but also Greeks, Serbs, and Yugoslavs. As usual in Russian services, their choir has attracted much admiration. The group hopes to grow into a church of its own, and, as Canon Ward of the Cathedral says, "We hope that through the devotion and loyalty of these exiled people the Church may once again be restored in their homeland."

* * *

"YES, OUR WORK IS MISSIONARY."

"In less than three years we have absorbed a cut of $5,000," writes Bishop Ablewhite of the Diocese of Marquette, the far northern area of Wisconsin which is a rural missionary field in all but name. "The largest salary we are now paying," the Bishop continues, "is $2,400, but this actually means about $1,700, as we furnish no cars nor the upkeep of any. A man who travels 1,500 miles a month at four cents a mile, which is the least that the cost and upkeep of a car can be figured, must take $600 from his salary at once, and this does not really cover the cost to him.

"We thank the general Church and the National Council for all they have done and are doing, but again we remind them that we send dozens of Churchmen a year into the dioceses to the south of us. This will be always the case, and for that reason we feel that the Church must help us to carry on. Over a thousand square miles for each one of our clergy. Yes, our work is missionary. Great fortunes of material wealth have gone from this country to Boston, Pittsburgh, Cleveland, Chicago and many other places. Surely this creates a responsibility to help us carry on. We give thanks for all that we have received and we pray not to be forgotten in the future."

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GREEK AND SYRIANS ACQUIRE CHURCHES OF THEIR OWN.

Two Eastern Orthodox groups in Louisville, Greeks and Syrians, who in the past have been befriended by the Episcopal Church, have now attained churches of their own. The Syrians used to meet in the Cathedral House on Sunday mornings and some attended Grace Church. The Greeks held services in the Cathedral Sunday afternoons. There are more than 1,000 Greeks and Syrians in Louisville.

After a struggle of several years the Syrians are in a church of their own, St. Michael's, said to be the only Syrian Church in Kentucky. The Rev. Thomas N. Abodeely is in charge. He has taken part in the monthly meetings of the Louisville clericus.

Also, the Greek Church, after two years without a resident priest, now has one, Archimandrite Charalampes, known to his flock as Father Marinos. Two brothers have paid off the debt on the church, so the people are now able to keep up current expenses. The Greek children are to receive religious instruction from Father Marinos on week-days, after public school hours.

* * *

THE NEED OF THE CHINESE OUTSIDE OF CHINA.

Canon Waddy's remark about the Church's need to minister to Chinese outside China brings to mind the Chinese congregations in Calcutta. A Chinese layman, Chung Jen-yung, looks after them. Eleven were baptized last year. Mr. Chung has a reading-room open to non-Christians, visited by an average of fifty people every day. Two members of the mission visit hospitals twice a week, looking up Chinese patients.

This mission resulted from the interest taken by a Chinese layman, Monroe Leo, from the district of Hankow, who went to Calcutta in 1930 as first consul general for India from the Republic of China. He has since become consul general of Korea. His brother is principal of Boone, Middle School, Wuchang.

VIRGINIA.

Annual Meeting of the Council.

Immediately preceding the annual meeting of the Council of the Diocese of Virginia there was held in old St. Paul's Church, King George County, May 14, a service commemorating the sesqui-centennial of the diocese. The rector, the Rev. Floyd Cartwright, had charge of the services, assisted by the Bishops of the diocese and by other ministers. At the morning service the preacher was the Rt. Rev. A. C. Thomson, D. D., of the diocese of Southern Virginia. At the afternoon service the Rev. G. MacL. Brydon, D. D., historiographer of the diocese, delivered an historical address on the revival of the Church in Virginia at the beginning of the nineteenth century. He was followed by the Rt. Rev. F. D. Goodwin, D. D., who spoke on the Missionary Motive in the Life of the Church. Following this a tablet was unveiled by Mr. George Stewart to the memory of the Rev. Joseph Raphael Andrus, the rector of the parish under whom it was revived, and the first missionary sent from Virginia to a foreign field. Many visitors attended the services from Richmond and other neghboring cities and towns, as well as the delegates to the Council, which met the following day at St. George's Church, Fredericksburg.

On Tuesday night a service was held in St. George's, with a sermon by the Rev. B. D. Tucker, D. D., rector of St. Paul's Church, Richmond, and on Wednesday night the annual Council sermon was preached by the Rev. J. Y. Downman, D. D., rector emeritus of All Saints Church, Richmond.

Bishop Tucker convened the Council Wednesday morning, at which time he delivered his annual address, which was followed by the report of the official acts of Bishop Goodwin. The approval of the Council was given to the budget for 1936, totalling $140,000. The report of the commission on changes in the constitution of the diocese was accepted, which will become effective after passing the Council of 1936.

A telegram of affectionate regard was sent to the Rev. Giles B. Cooke, last surviving member of the staff of General R. E. Lee, who was unable to be present. The Council then stood at attention for a moment in recognition of the long years of service he and his kinsman, Mr. J. Churchill Cooke, lay delegate from St. David's, Hanover County, have rendered the diocese. Mr. Churchill Cooke has attended sixty-eight meetings of the Council. He is the last surviving Confederate soldier in the Council.

The Council adjourned Thursday afternoon to meet in 1936 in St. James Church, Leesburg.

Dr. Franklin to Be Guest of Seminary.

The Virginia Theological Seminary has invited Lewis B. Franklin, D. C. L., vice-president and treasurer of the National Council, to preach the missionary sermon at the service to be held on June 5 as part of the commencement exercises.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

The Annual Council.

The sixteenth Annual Council of the diocese was held May 14-15 in Grace Memorial Church, Lynchburg, the Rev. Richard H. Lee, rector. The sessions were quite harmonious, with very little in the way of fireworks. As usual there was a supper under the auspices of the Laymen's League on Monday evening, preceding the opening of Council. Mr. M. A. Smythe, of Roanoke, president of the League, had charge of the meeting. Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, made an excellent address, emphasizing the necessity of obedience to law, ecclesiastical, moral, civil and natural as opposed to the present day tendency toward an excess of individual freedom. Officers of the Laymen's League elected for the coming year were:

President, Major E. Walton Opie, of Staunton.

Vice-president, Mr. W. B. Bowles, of Salem.

Secretary, Mr. Najah C. Taylor, of Staunton.

The Council opened on Tuesday morning with a celebration of the Holy Communion, and at this time the Rt. Rev. Robert Carter Jett, D. D., made his annual address to the Council. The Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, spoke on the Forward Movement at the missionary mass meeting Tuesday evening. Bishop Hobson was able to create in his hearers a deepened interest in this great spiritual adventure of the Church. At the Wednesday morning session the Rev. Dr. Joseph B. Dunn, of Richmond, who was for a number of years rector of St. Paul's Church in Lynchburg, led the devotional services with an impressive meditation on the Lord's Prayer.

Bishop Jett presented to the Rev. Frank Mezick the Award of Merit of the Order of the Sangreal, which had been conferred upon Mr. Mezick in recognition of his faithful and efficient service as rector of one country parish, comprising nearly the whole of Nelson County, for the past thirty-three years.

By special resolution, the Council paid affectionate tribute to Mrs. W. H. B. Loving, of Roanoke, who, since the organization of the diocese, has been one of the most active members of the Woman's Auxiliary, serving as treasurer for three years, as president for seven years, as custodian of the United Thank Offering for two years, and representing Southwestern Virginia in the Triennials at the last four General Conventions.

The Council also expressed its deep appreciation of the ministry of the Rev. Edward W. Hughes, of Bluefield, who has been a missionary in the western section of this diocese since 1914, and is now celebrating the fiftieth anniversary of his ordination.

The more important elections during the Council resulted as follows:

Standing Committee: Rev. Thomas D. Lewis, D. D., Rev. Carleton Barnwell, D. D., Rev. William C. Marshall, Mr. C. S. Hutter, Colonel William King, Jr., Mr. A. D. W. Walton.

Examining Chaplains: Rev. Thomas D. Lewis, D. D., Amherst; Rev. Devall L. Gwathmey, D. D., Wytheville.

The Council accepted an invitation to meet in 1936 at St. John's Church, Roanoke, the Rev. Alfred R. Berkeley, D. D., rector. T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

First President Undoubtedly Legally Proved to Be a "Christian".

The case of the Freethinkers of America vs. Trinity Church, New York, has been dismissed in court, on the ground that "the plaintiff had no standing to criticize" the plaque, which the plaintiff was suing to have removed from St. Paul's Chapel. The Freethinkers alleged that the prayer contained in the wording on the plaque was not "Washington's prayer", and also held that Washington "was not a Christian". The plaintiff pays costs and has twenty days in which to appeal.

Through this writer, the historiographer of the diocese of Virginia, Dr. B. MacLaren Brydon, furnished evidence of records proving that Washington was baptized in 1732; was a member of the building committee for old Pohick Church, not far from Alexandria, and that he was duly elected to the vestry of Truro parish, taking oath to abide by the doctrine, discipline and worship of the Church—which would undoubtedly prove that he was a "Christian", although the attorneys write that they did not have to go into the "religious beliefs" of the first president in order to have the case dismissed.

Massing of Colors.

On May 26 the annual service of Massing the Colors, which always proves to be the most colorful and one of the most inspiring religious ceremonies in the national capital, will be held on Mount St. Alban, at the cathedral open-air amphitheatre. Over a hundred patriotic organizations will be represented, and will have banners and flags in the procession.

Memorial to Organist.

A service in memory of the late Edgar Priest, who died several weeks ago, and who was buried at the cathedral, was held on May 19 in the great choir. Music composed by Mr. Priest was used in the service. Jointly with this service, the State of North Carolina was celebrated in a series of services, "The Union of the States" and the State flag was carried in the procession.

Bishop Condemns Cards for Church Benefit.

At the spring session of the Northern Convocation, held May 15 at St. John's Church, Mt. Rainier, Bishop James E. Freeman vigorously condemned the practice of holding card parties, raffles, etc., to raise money for parish purposes in the diocese. He held that this is contrary to the spirit of the Church, and asserted that there are many proper and legitimate ways of raising funds for church work.

Rectors and Women Meet.

Bishop and Mrs. Freeman entertained on May 20 the members of both the Washington Clericus and the diocesan Rectory Club, the latter an organization of the women of the various rectories throughout the diocese, at the Bishop's house, Cathedral Close. This is an annual social occasion of much interest in clerical circles in the diocese of Washington.

Windows Dedicated.

At a private ceremony on May 21, the Bishop of Washington dedicated three stained-glass windows, beneath the rose window in the north transept of the Cathedral, in the presence of a small group of persons interested in the memorial windows, made possible by Mrs. James Parmelee, whose late husband is interred at the Cathedral, and whose later gift of $50,000 makes possible the early resumption of work on the Cathedral building, discontinued two years ago for lack of funds.

T. F. O.

Crime Prevention Subject of Conference on Social Education Meeting at White House.

Mrs. Franklin D. Roosevelt opened the annual conference on Social Education, which was held on May 18 in the White House. Charles P. Taft, of Cincinnati, son of the late President Taft and well known Churchman, presided. The conference was organized by Paul W. Garrett, of New York, and had the approval of President Roosevelt, although he was unable to be present. Mrs. Roosevelt made a brief talk and plead for crime prevention, by co-ordinating all social agencies in the interest of improved social conditions generally.

Bishop Philip Cook, of Wilmington, Del., president of the National Council, and Dr. C. Rankin Barnes, secretary of the national department of Social Service, were among the Episcopal delegates to the conference.

It is estimated that sixty national organizations were represented by the one hundred and fifty or more delegates in attendance. A commission was set up for the purpose of co-ordinating national efforts looking to a common social education program throughout the country.

Bad housing conditions, undernourishment and lack of vocational training were attacked as causes leading to crime and to unwholesome social situations in given communities.

"Recent studies at Sing Sing and elsewhere have demonstrated that the institution is only the finishing school of a long educational process which begins in childhood, in the streets and alleys in which the unguarded and undirected child finds the only outlet for his energy," declared Dr. George Kirchway, a former warden of Sing Sing. "The cause of crime is bad company, and the cause of habitual crime is bad habits, kept alive by bad company. The remedy is good company," he said.

Dr. John W. Studebaker, United States Commissioner of Education, spoke on "The Community as a Unit in Social Education". Paul Garrett, founder of the conference, said in part, "We have studied statistics on crime. We know its extent and something of its cost, but we have thought of it as a far-away, national problem. . . . Most communities have factors which aggravate the crime problem. Conditions which predispose to crime, such as bad housing, lack of recreational facilities and false standards of value, warp the lives of scores, even when they do not push them into actual crime".

Other speakers were Dr. George Zook, Dr. John Ryan, Justice Florence E. Allen, Dr. Miriam Van Waters and Judge Irving Lehman. T. F. O.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Miss Meacham, Native Chicagoan, Tells of Work in Liberia.

The impress which the Church's work in Liberia is having upon the native population there was told by Miss Olive Meacham, native Chicagoan, principal of the Julia C. Emery Hall, Bromley, upon her return to the city this week. Miss Meacham addressed several church groups and spoke at St. Mark's, Evanston.

The temporary closing of Julia C. Emery Hall was one of the tangible and important effects of the depression in Liberia, said Miss Meacham. She rejoiced over the action of National Council in voting to reopen the school.

She told an interesting story of how the girls go out from Emery Hall to build Christian homes in the community about the school and how this gradual process is effecting all of the life of the natives in the district. Besides ten academic grades of book training, the school gives an intensive and practical training in gardening, mothercraft, marketing, tropical hygiene and homemaking.

Miss Meacham recalled the time when she shivered when the temperature "got down" to eighty degrees. The wild African animals and reptiles, such as crocodiles, monkeys, pythons and leopards, are not so wild after all, in the experience of this missionary. She related an incident when a python entered a henhouse at her school and stole eggs from beneath a setting hen. The python was killed and it was discovered that one of the eggs had hatched after being swallowed by the reptile and the chick was still alive.

Record for Speed!

Two hours after he was born at the West Suburban Hospital, Peter Blair Weeks, son of Mr. and Mrs. Paul Weeks, of Grace Church, Oak Park, became the youngest contributor to the Million Dollar Centenary Campaign. The child was born at 6 A. M. Colonel Edward J. Blair, grandfather of the child, is chairman of the Grace Church Campaign Committee, and claims the honor of having "signed up" the youngster for a pledge of $50.

* * *

Chicago Campaign Moves Ahead.

Over the top was the report of the first parish to report on its share in the Centenary Campaign of the diocese this week. St. Mark's, Glen Ellyn, was the parish. It launched its campaign a few days ahead of the general drive and sought $15,000. More than that amount was subscribed when the victory dinner was held Monday night, May 6.

Interestingly, a descendant of the missionary pioneer, Jackson Kemper, was chairman of the Glen Ellyn drive. He is John Kemper, vestryman of the parish and official of a loop department store.

Most of the larger parishes of the diocese launched their drives for the Centenary Fund the week of May 13.

* * *

Choir Festival.

Six hundred choristers representing twenty churches of the city and suburbs participated in the annual festival concert of the Chicago choirmasters' Association, composed of Episcopal choirs, at Orchestra Hall, May 19. Directing was Mr. Robert R. Birch, organist and choirmaster of Church of the Redeemer, Hyde Park.

* * *

Plan Summer Conference.

Plans for a record-breaking conference of Church School Workers of the diocese, to be held at Kemper Hall, Kenosha, for a two weeks' period, starting June 24, are nearing completion. The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, Evanston, is chairman of the committee.

Twenty-four Nations Represented.

With representatives of twenty-four nations in attendance, including the consuls of some twenty countries, British people of Chicago paid tribute to the silver jubilee of King George V. at St. James' Church, Sunday, May 12. The service was arranged by Dr. Duncan H. Browne, rector of St. James', in cooperation with the British consul, the Hon. Lewis Bernays, and British societies of the city.

In the address, Dr. Browne made a strong appeal for international friendship, particularly between English-speaking nations. A color guard from Fort Sheridan carried the American colors in the procession, and Canadian veterans carried the British colors. The kilt band of Post No. 61, Canadian Veterans, played in front of the church before the service and marched into a reserved section as the service began.

British patriotic organizations, the mayor of Chicago, Northwestern University and the University of Chicago and Seabury-Western Theological Seminary sent delegations to participate in the service. Among the countries which sent their consuls were: Britain, France, Belgium, Hungary, Netherlands, Norway, Poland, Sweden, Switzerland, Denmark and Italy.

Chicago Broadcast May 26.

A radio broadcast in observance of the centennial of the diocese of Chicago, will occur over Chicago Station WLS Sunday evening, May 26, at 7:30 P. M., Chicago Daylight Saving Time. Bishop Stewart will deliver the address, and the choir of St. James' Church will render several numbers. The broadcast is sponsored by the Bishop's Pence, and is the second arranged by the Pence in connection with Church matters. It will continue for half an hour.

Two Chicagoans Honored.

Two Chicagoans were honored this week at commencement exercises at Nashotah Seminary. They were the Ven. Frederick G. Deis, archdeacon of Chicago, and the Rev. Wm. B. Stoskopf, rector of the Church of the Ascension. Both received Doctor of Divinity degrees.

Fr. Stoskopf delivered the commencement address at the exercises. Although a member of the trustees of Nashotah, Fr. Stoskopf's degree was voted during his absence from a meeting of the body, and came as a complete surprise to him. He was rewarded for twenty-five years of service at the Church of the Ascension, and Archdeacon Deis was awarded the degree for his long missioner service in China, as field secretary of the National Council in the diocese of Fond du Lac and diocese of Chicago.

Plan Seabury-Western Commencement.

The Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan, will deliver the commencement address at Seabury-Western Theological Seminary, Tuesday, June 11, at 11 o'clock in Anderson Memorial Chapel. Two features of the commencement exercises will be the formal presentation of the Bishop Stewart Centennial Portrait, painted by Ernest Klempner, and the commencement concert on the Allen memorial organ in the Seminary Chapel.

The alumni banquet will be held Monday evening, June 10, with the Rev. Douglass Atwill, of St. Paul, Minn., as the speaker. Bishop Frank McElwain, of Minnesota, will be the toastmaster.

Several honorary degrees will be awarded at the commencement exercises, according to the Very Rev. Frederick C. Grant, president.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop

Annual Diocesan Convention.

The sixty-seventh annual Convention of the Diocese of Easton met on May 7 in S. Peter's Church, Salisbury, Maryland, and was opened with a celebration of the Holy Communion, at which time the Bishop delivered his annual address. It was partly a review of the work in the diocese during the past fifteen years of his episcopacy, and showed the diocese to be in a greatly improved condition as regards physical equipment and financial standing. The Bishop highly commended the Forward Movement, and urged all rectors and parishes to make full use of the opportunity offered through the literature and suggestions sent out by the National Committee on Forward Movement.

The improved financial condition in the diocese was shown by the reports of the various diocesan and parochial treasurers.

One of the most encouraging reports was that of the Woman's Auxiliary presented by Mrs. Barclay H. Trippe, president.

At the annual dinner, which was presided over by the Bishop, inspirational addresses were made by two visiting clergymen, the Rt. Rev. Benjamin M. Washburn, D. D., Bishop-Coadjutor of Newark, and the Rev. S. T. Sparkman, rector of Christ Church, Baltimore, and by Mr. F. W. C. Webb, Chancellor of the diocese.

The elections resulted as follows:

Secretary—Mr. S. E. Shannahan.

Treasurer of the Convention—Mr. Barclay H. Trippe.

Standing Committee—Rev. Alward Chamberlaine, Rev. William McClelland, Rev. Robert W. Lewis, Hon. William H Adkins, Dr. E. J. Clark.

Executive Council—Rev. William McClelland, Rev. Alward Chamberlaine, Rev. David Dallas, Dr. Zadok Henry. The four other members held over.

Delegates to the Synod—Rev. Percy T. Fenn, D. D., Rev. R. B. Mathews, D. D., Rev. James W. Albinson, D. D., Rev. Herbert Jukes.

Treasurer of Field Department—Mr. E. R. Buck.

Treasurer of Pension Fund—Mr. E. C. Fulton.

Alward Chamberlaine.

OHIO.

Rt. Rev. W. L. Rogers, D. D., Bishop.

Grace Church Celebrates Centennial.

The centennial of Grace Church, Sandusky, Ohio, the Rev. Donald Wonders, rector, was celebrated on Tuesday, May 21. The schedule of services was 7:30 and 10 o'clock, the Holy Communion; 4, a reception in the parish house; 6, a dinner for the visiting clergy; 7:30, evening service, with the Rev. Dr. Karl Reiland, rector of St. George's Church in New York, as guest preacher.

Grace Church was organized on March 13, 1835. The guiding spirits were Mrs. John G. Camp and her brother, Zenas Ward Barker, both of whom were members of St. Paul's Cathedral, Buffalo, and who had recently come to Sandusky. The beginnings of the parish flourished and, on July 31, 1935, the new church was ready to have its cornerstone laid. The officiating clergy were the Rev. Mr. Shelton, rector of St. Paul's Church, Buffalo, and the Rev. Ephriam Punderson, rector of St. Paul's Church, Norwalk, Ohio. The parish is still using this original building as its place of worship.

During the one hundred years, the parish records show that 2,201 persons have been baptized; 2,034 confirmed; 766 married, and 1,434 buried.

Many young men have gone into the ministry and the following were sent directly from the parish:

Eleutheros Jay Cooke, deceased.

Charles Henry Arndt, D. D., rector-emeritus, Christ Church and St. Michael's Church, Germantown, Pa.

William J. Hawthorne, rector of St. Luke's Church, Philadelphia, Pa.

Jay J. Dimon, D. D., Diocese of Washington.

George A. Wieland, S. T. D., rector of the Church of the Epiphany, Seattle, Washington.

Rush R. Sloane, rector of St. Luke's Church, Brooklyn, N. Y.

William C. Seitz, S. T. D., Professor, Bexley Hall, Gambier, Ohio.

Paul R. Savanack, rector of St. Luke's Church, Cleveland, Ohio.

Louis M. Hirshson, rector-emeritus of St. Stephen's Church, Sewickley, Pa.

Ernest Risley, rector of St. Mary's Church, Beaver Falls, Pa.

Other sons of the parish who have entered the ministry from other places are:

James E. Foster, rector of Christ Church, Gary, Ind.

Franklin C. St. Clair, rector of St. James' Church, Manitowoc, Wis.

William G. Gehri, rector of Trinity Church, Morgantown, W. Va.

Philip M. Brown, rector of St. Andrew's Church, Dayton, Ohio.

At the present time there are 450 families in the parish and a communicant list of 830.

Twentieth Annual Convention for Religious Education.

A very successful Convention for Religious Education was held in Cleveland on May 7, in St. Paul's Church, the Rev. W. R. Breed, D. D., rector.

More than 500 persons attended from all parts of the diocese. The speakers included the Rev. Gerald C. Clarke (chairman); the Very Rev. Chester B. Emerson, D. D.; Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio; the Rev. Irwin C. Johnson, leader in Religious Education, Diocese of Michigan; the Rev. John R. Stalke, D. D.; the Rt. Rev. H. S. Ablewhite, D. D., Bishop of Marquette.

ATLANTA.

Diocese Endorses Efforts of St. Elizabeth's Mission.

Father J. K. Satterwhite, priest-in-charge of St. Elizabeth's Mission, La Grange, Ga., spoke to the Atlanta Clericus on Monday, May 13, at All Saints' Church.

St. Elizabeth's is engaged in a campaign to erect permanent chapel and missions buildings as a memorial to Bishop C. K. Nelson, the first Bishop of Atlanta, who started this mission, and remained an ardent supporter of it until his death.

Bishop H. J. Mikell has continued and further developed the work among the colored people of La Grange through this mission.

The Diocesan Council passed the following resolutions: "That the twenty-eighth Council of the Diocese of Atlanta, meeting in the Pro-Cathedral of St. Philip in annual session, January 23-24, 1935, goes on record endorsing the efforts of St. Elizabeth's Mission, La Grange, to build their chapel and missions buildings, thus approving this project as a voluntary diocesan priority for the current year." The entire Council burst into instantaneous applause following the talk made by the Rev. J. K. Satterwhite about the work of the mission and its effects upon the lives of the colored people of La Grange.

* * *

Dean Raimundo de Ovies and the Cathedral of St. Philip's choir held the Mother's Day service at the Federal Penitentiary in Atlanta at 8:45. Dean de Ovies also preached at the penitentiary on Palm Sunday morning.

Audria Bandy Gray.

* * *

St. John's College Park Wins Bishop's Banner.

A very beautiful children's service was held at the Pro-Cathedral, Atlanta, Sunday afternoon, May 5. The music was by the Junior choirs of the diocese. The long line of vested choirs was indeed an inspiring sight as they sang "Onward, Christian Soldiers", in procession as they entered the Cathedral.

The Rev. David C. Wright, of Athens, delivered a message to the children, after which Bishop Mikell gave a short talk and finally divulged the secret which every child was eager to hear. "The banner this year," announced the Bishop, "will go to the College Park St. John's Church School for having the largest per capita Lented box offering." A thrill of joy went through the group as the Junior choir of St. John's marched out with the new banner. They were also happy to know that their sister church, the Holy Comforter of Atlanta, took second honors. The Rev. Woolsey E. Couch is vicar of both churches and Mr. E. L. Schenck is superintendent of St. John's School, and Andrew Shiel, the efficient and enthusiastic superintendent of the Holy Comforer Church School. Last year Holy Comforter won first place and the Bishop's banner.

* * *

Woman's Auxiliary of Athens District Holds Meeting.

The women of the Athens District of the diocese, met Wednesday, May 22, at Grace Church, Gainesville, Ga.

Members of the Executive Board were entertained at a luncheon by Mrs. L. P. Quillian, president of the Auxiliary of Grace Church.

The Rev. G. C. Hinshelwood, rector of Grace Church; Mrs. Marshall Ellis, Diocesan President, and the officers and committee chairman spoke.

The Diocese of Atlanta is divided into three districts—Athens, Mrs. Harold Castleberry, vice-president, in charge; Atlanta, Mrs. J. F. Heard, vice-president, in charge, and Macon, Mrs. Banks Yonge, vice-president, in charge, for the purpose of a closer coordination of the work of the parishes and a knitting together of the work of the entire diocese.

* * *

Student Group Plans.

The Episcopal students of the University of Georgia will hold their third corporate Communion Sunday, May 26, in Emmanuel Church, Athens. Breakfast will be served afterwards in the parish house by Louise Starr, Episcopal Student Worker at the University, and some of the members of the Woman's Auxiliary. (Rain is expected for nearly everything planned by this group is drenched by sudden showers.)

Plans are being made for the Senior Party and half-day retreat the latter part of May.

Audria Bandy Gray.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

"Forward Together—Christian Youth Building a New World."

The Young People of the diocese held their annual convention at St. Thomas' Church, Thomasville, the Rev. Robb White, Jr., rector, on May 10, 11 and 12. The meeting was largely attended, there being sixty-three young people present, with ten parishes and missions represented. The theme of the convention was "Forward Together—Christian Youth Building a New World".

The convention opened formally on Saturday morning with Morning Prayer and a Litany for the Nation, conducted by the rector, following which the meeting adjourned to the parish house for the business sessions. The Rev. Armand T. Eylor, rector of Christ Church, Valdosta, who was to have spoken on "Forward Together", was prevented by illness from attending and the Rev. Mr. White made the address. Others speaking were: Miss Elsie Brown, National Field Worker for the Girls' Friendly Society, who attended the meeting to get the viewpoint of the young people of this section of the country, and Mrs. J. W. Griffeth, Executive Secretary of the Diocesan Department of Religious Education and Diocesan Counselor of the Young People's Division, who gave a short talk on "Christian Youth Building a New World". The reports of the young people as to their place in the Church were most interesting: Some are acolytes, church school teachers, sing in the choir, assist in the Every Member Canvass, visit the sick, make layettes and do other community work.

Under the general theme, "Christian Youth Building a New World", there were discussions on the "Awareness of Conditions of the World Today", unemployment, unjustness, business, wealth, war, education, etc. The young people displayed a keen knowledge of current conditions and entered most enthusiastically into the discussions.

Among the views expressed were that individuals should put themselves right before trying to right the world. That while they may not be able to get out to help their community, because they have no money, they themselves can be an example of Christian living to the community and that one community can set an example to another.

Under "The Awareness of War-clouds" hovering over us; what will the young people do in the event of war? there was much interesting discussion. War was declared barbarian and uncivilized, as murder; that the United States, in the event of a war, should not take the offensive; that the Government should control munitions and should remain neutral unless the war is brought to this shore.

That the only way by which war might be prevented is to develop in people a feeling of Christianity stronger than the feeling of patriotism. They thought that while there bad been fewer wars, that they had been more barbarous than those of old, but they did think that the people of the nations are trying to get together more. That war has never settled a question nor ended war, but on the contrary has brought up more hatred; that to prevent war is the problem. While he admitted that he did not know how it could be done, one young person said that as the Church flag flies above the United States flag, so he felt that if the Cross is put above patriotism, one would not want to fight.

Should religion be mixed with politics brought out a chorus of "noes". One of the young people said that there should be religion in politics, but not politics in religion, and to bring about better world conditions, Christians should be at the head of governments and that in their selection of civic leaders only those who have shown by their life and work that they are Christians should be elected; a person should not be elected just because he is a Christian if he has shown no qualification for leadership.

As to the unemployment situation and being friendly to everyone regardless of race or creed, they agreed that one could be friendly with individuals of any race or creed, but that that taken as a whole they just could not. Most of the foreigners they meet are not congenial socially nor intellectually, and only a few of the group could see that probably the young people of other lands see us in the same light. They all agreed that employment should be given to all American citizens, regardless of race or creed, but that the doors should be shut against newcomers as thing are now.

It was all very interesting, particularly as the delegates ranged in age from fourteen to twenty-one years of age.

On Saturday evening the Rev. Mr. White conducted a preparation service for the Corporate Communion, at which he was the celebrant Sunday morning at eight o'clock. At the eleven o'clock service he installed the newly-elected officers, and the convention adjourned after the service.

Julia St. Clair Moore.

WESTERN NEBRASKA

Rt. Rev. Geo. A. Beescher. D. D., Bishop.

St. Mark's Pro-Cathedral, Hastings, An Outstanding Architectural Treasure.

The Pence Plan has been inaugurated in St. Mark's Pro-Cathedral, Hastings, as a means for liquidating the indebtedness on the church.

The Pro-Cathedral, designed by Ralph Adams Cram, of Boston, represents an expenditure of $165,000.00; and is free

of all debt with the exception of $5,000.00. Boxes, or containers, have been placed in the homes of the parishioners, and it is expected that each communicant will place in the box before meals a penny and then offer a prayer to God.

In 1926 when the Very Rev. Francis R. Lee became Dean of the Pro-Cathedral, the congregation was worshipping in the Crypt. Six months after his installation as Dean, it was decided to tackle again the construction problem. Building operations were, therefore, resumed, and this great house of God has risen in glory.

A distinguished art critic recently stated in a public address that the outstanding architectural treasures of Nebraska are the State Capitol in Lincoln, the Roman Catholic Cathedral in Grand Island and St. Mark's Pro-Cathedral, Hastings. The church is English Gothic of the thirteenth century.

The Rt. Rev. George Allen Beecher, D. D., Bishop of Western Nebraska, visited the Pro-Cathedral on Sunday, May 12. At the early celebration of the Holy Communion, one hundred received the Holy Sacrament. At the 11:00 o'clock service the seating capacity of the church was taxed. Dean Lee presented a class of twenty-two for confirmation, which is the second class presented during 1935.

SOUTH FLORIDA.

Rt. Rev. J. D. Wing, D. D., Bishop

Thirteenth Annual Convention.

Hospitality for the thirteenth annual diocesan convention, held in Daytona Beach on May 7-9, was extended by the group of Volusia County churches and their rectors—St. Mary's and Holy Trinity of Daytona Beach; St. James of Ormond Beach; Grace Church, Port Orange; St. Paul's, New Smyrna; and St. Barnabas, DeLand. Over 2,000 persons attended the opening service, choral evensong, held in the Peabody auditorium. Choirs from several parishes combined to render special music, and the Rt. Rev. Henry J. Mikell, D. D., LL. D., of Atlanta, preached an inspiring sermon on the witness of the Church as God's spokesman to the world.

Bishop Wing's annual address called attention to the hopeful outlook for the Church in South Florida, with increasing attendance each year of laymen for the convention and of women for their meetings. Speaking of relations between the white and the Negro races, Bishop Wing said, "If we are in any wise true to the teaching and spirit of the religion of Jesus Christ, we must by word and good example strive for the elimination of racial hatred and the fostering of mutual respect, mutual understanding and mutual helpfulness."

Reports showed improvements in church property and unusual activity in the departments of Social Service and of Religious Education, also encouraging progress amid difficulties by the Cathedral School for Girls, Orlando. Deaconess Bedell told of progress made with the Seminole Indians, and Chaplain Heber W. Weller reported work among twenty-six Civilian Conservation Camps, these including 2,526 men and 36 officers. The Rev. John E. Culmer of St. Agnes, Miami, showed marked progress among the Negroes, stating that South Florida has more Negro communicants than are in nine other Southern dioceses combined.

Diocesan officers were re-elected, vacancies supplied, and deputies to the Provincial Synod elected.

* * *

Auxiliary and Daughters of the King Also Meet.

Annual meetings of the Woman's Auxiliary and of the Daughters of the King were held in connection with the diocesan convention. Mrs. E. W. Shaw, of Tampa, who has served zealously as diocesan custodian of the United Thank Offering for twenty years, resigned, and Mrs. McClellan, of Cocoanut Grove, was elected to this office.

Diocesan officers of the Daughters of the King are: Miss Mary Wicks, of Orlando, president; Miss Helen Warner, of Coral Gables, vice-president; Miss Elinor Wilkinson, of New Smyrna, secretary; and Mrs. Miriam Kirk, of Miami, treasurer.

C. Robinson.

Dignity of Worship—High Spiritual Note Mark Annual Convention.

The diocese of South Florida this year had a convention that was different. It was held at Daytona Beach, all of the other churches in that county cooperating as hosts. The Rev. Harry G. Walker, rector of St. Mary's Church, Daytona Beach, was in charge of the arrangements and determined that the Convention should strike a high spiritual note, and should show to the community the majesty and beauty of the Church's worship.

The opening service of the Convention was held in the evening in the public auditorium, an immense building, which was filled with the Church's loyal people and their friends. The huge stage was converted into an effective chancel, large palms and other shrubbery forming a wall, which effectually concealed the wings and stage scenery and gave perfectly the effect of a church in a great forest. In the center was a large altar, with all the appropriate ornaments; the red hangings, to indicate the pentecostal nature of the Convention, the tall candles and the high cross standing in beautiful contrast to the green surroundings.

The massed choir of the churches of the county, carefully trained by Dr. Walker, all of the clergy of the diocese and the Bishops, vested in the ancient insignia of their office, marched in their robes from another public building nearly a block away, amid respectful crowds, singing some of the processional hymns of the Church. In the auditorium was sung full Evening Prayer. The Bishop of Atlanta preached a powerful sermon, accentuating the ever pentecostal nature of the Church. Bishop Wing of South Florida, in beautiful raiment of blue and gold, with his mitre and pastoral staff, pronounced the benediction. The care with which every detail of the Church's symbolism was carried out, the artistic settings, and the beauty which the choir gave to the service, made a deep impression on the entire community, and was reflected in the high spiritual note which pervaded all the sessions of the Convention. When the Church is a small minority, it is especially good that its formal ecclesiastical gatherings should exhibit to all the effectiveness with which it presents the Truth in the dignity of worship; and in these days of the Forward Movement, emphasis on the everlasting and universal mission of the Church must be helpful.

South Florida has helped raise a Diocesan Convention toward the level of the memorable General Conventions.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan

Special Anniversary Services at Christ Church.

On Sunday, April 28, special services were held in Christ Church, Little Rock, commemorating the ninety-sixth anniversary of the founding of this historical old parish. These annual services constitute parts of the five-year centennial program. The actual centennial taking place in 1939. At that time the celebration will run through a whole week, and be elaborate in its nature.

One of the leading features of the service this year, was an eloquent and inspiring sermon by the Rt. Rev. R. N. Spencer, D. D., Bishop of West Missouri. Another feature was the wearing of appropriate badges by the descendants of the founders and pioneer builders. Another feature still was special music, particularly, a centennial hymn for Christ Church.

Telegrams and letters from descendants of founders and pioneers, as well as some of the pioneers themselves, were received from various parts of the country.

That evening a beautiful pageant, setting forth the Resurrection of Christ, known as "The Holy Sepulchre," by Lyman Bayard, was presented by a cast of over thirty. The pageant was in the church, and with this sacred background was a wonderfully impressive presentation of the Resurrection.

Altogether, the day was one of great inspiration and helpfulness to the parish and its people and friends.

Marie Yancey.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Council Report.

"A greater interest in spiritual matters must be aroused in our people," said Bishop Gravatt, speaking in the interest of the Forward Movement in his opening address to the fifty-eighth annual council of the diocese, at Trinity Church, Moundsville, May 7-9. The Rev. Dr. W. F. Tunks, Akron, Ohio, member of the Forward Movement Commission, explained the work of the Commission in an address before the council at a mass meeting on May 8.

Changes made by council on committees and boards were: Rev. George Shirley, Charleston, elected examining chaplain to the Bishop, replacing the Rev. W. P. Chrisman, deceased; the Rev. L. F. Kent, Shepherdstown, elected to replace the Rev. C. W. Sydnor, Wheeling, on the standing committee; the Rev. Ben R. Roller, White Sulphur, elected chairman of the Board of Missions.

The council favored the Pettengill Bill before Congress (remedying block-booking and blind-selling of motion pictures) and sent resolutions to the West Virginia representatives in Congress.

Delegates to the Provincial Synod elected were: Clerical—Rev. F. T. Cady, J. W. Gummere, Robert H. Gamble, Ben R. Roller. (Alternate, clerical—Rev. W. G. Gheri, L. B. Mead, John Gass, S. R. Tyler.) Lay—Messrs. E. P. May, John Hopkins, S. D. Lawrence, R. L. Boyd. (Alternates, Lay—Messrs. L. Tuke, Laidley, Nash, R. M. August.)

Council will meet in St. Paul's Church, Weston, in 1936.

* * *

Christ Church, Marion County, Commemorated Centennial.

On May 19, Christ Church Parish, Fairmont, opened its centennial program in commemoration of the establishing of the Church in Marion County one hundred years ago by Bishop Meade near Smithtown, W. Va., and at the same time observed the eightieth anniversary of the life of Christ Church Parish, Fairmont.

The week's program began in Christ Church, with the presentation of the annual confirmation class to Bishop R. E. L. Strider; the afternoon service was a "Homecoming Service" at the site of the original church in Smithtown with

(Continued on page 22.)

FAMILY DEPARTMENT

MAY.

1. SS. Philip and James (Wednesday).
5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27. Rogation Day. (Monday.)
28. Rogation Day. (Tuesday.)
29. Rogation Day. (Wednesday.)
30. Ascension Day. (Thursday.)

* * *

THE FIFTH SUNDAY AFTER EASTER, COMMONLY CALLED ROGATION SUNDAY.

O Lord, from whom all good things do come: Grant to us Thy humble servants, that by Thy Holy Inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

* * *

THE ASCENSION DAY.

The Collect.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

* * *

For the Southern Churchman.

DECORATION DAY.

Maude Forrest Mumma.

"Why seek ye the living among the Dead?"
This is what the angel said;
Who sat beside the empty tomb,
To hearts made sad by Death's cold doom.

"We come on Decoration Day
Our love and adoration pay
To those not lost, but gone before
Whom spirits seek and hearts adore."

We kneel beside the empty tomb,
And still these words ring through the gloom,
"Why seek ye the living among the Dead,"
Words the Herald Angel said.

"They are not here whom ye would seek,
This is but the memory weak
Of those not lost, but gone before,
Whom spirits seek and hearts adore."

* * *

Vindication.

St. Augustine prayed "O Lord, deliver me from the lust of always vindicating myself." This was something that our Lord never did. He never explained anything. He left mistakes to correct themselves. Before the Sanhedrin and the Roman Courts, He was silent. He answered nothing to the accusations so that the Governor marvelled. Our Lord spoke His words out on the air of Palestine and never followed any of them with vindications. Yet His words are more potent today than they have ever been. As He prophesied, they have not passed away.—Exchange.

* * *

The Speech of Jesus: Its Power.

The test of words is deeds. Speech that does nothing is simply so much troubled air. "God said, Let there be light: and there was light"; that is the kind of speech that counts. Many men have spoken, but how few men have wrought! All really great speakers have been great doers. They spoke and shaped their words into swords and shields and empires, or into fortune, fame and immortality. Greek orators spoke, and Asiatic hordes staggered back in confusion from their coasts. Roman generals spoke, and a world empire arose around the Mediterranean shores. Luther spoke, and the grip of papal despotism was broken. Napoleon spoke, and the Alps fell flat and the boundaries of empires oscillated on the map. Lincoln spoke, and the fetters of slaves were unloosed.

But there are some words that even these men of might could not speak. They could not speak pardon to a guilty heart or pluck a sorrow from a troubled heart. Jesus Christ spoke and the burden of guilt dropped from human hearts and souls were cleansed into purity and peace. He spoke and the Kingdom of God began to rise in the world. He spoke and old empires were lifted off their hinges and the stream of the centuries was thrown into new channels. He still speaks and at His bidding missionaries go forth to preach His gospel and churches, schools and hospitals arise in every land. He speaks and our whole civilization is being troubled and transformed with a new spirit that will cast out its old evils and build a beautiful city of God.

The verdict of the Jewish officers is proved, that "never man spake like this man". Such a Speaker has something to say that we should all hear and give it our most earnest heed. We cannot turn a deaf to this Man and be as good as ever. In the day of judgment His words will rise up and condemn us. But when we hear Him and do His words we shall find that they are spirit and life.

* * *

Prayer Our Great Need.

Back of every great movement in the Kingdom is prayer. The most useful people in all of the churches today are the best prayers. They are far more useful than large givers who do not pray. They are far more useful than preachers who only preach. Great prayers are far more needed than great preachers, great givers, great singers, and great workers, all put together.

If we can have great pray-ers we can have everything else. In many a pulpit today is a cultured preacher fooling away his time on labored, scholarly sermonettes, which fall on the people as the dead leaves of the forest under mid-winter's frost. Vast sums of money may be put into great meeting houses with costly equipments, yet the whole be like a display of cut flowers, without life, and lacking the attractive fragrance of the garden of the Lord. People who are endowed with a deep sense of the spiritual essence of things refuse to be cheated by a lifeless procession. They will not accept word-pictures of bread for bread itself.

What is needed in these valleys of dry dry bones, these beautiful cemeteries of dead churches? The overwhelming need is the Spirit of power and life to make the dead live before the Lord. How can we have the Holy Spirit back in our churches? By prayer. It is a wonderful promise. If two agree as touching anything—this thing of power and life through the Holy Spirit in the church—God will do it. It is sheer nonsense to resort to tricks to work up revivals. It must come down from the Father of mercies, and the right kind of praying can get it.

Ten men could have saved Sodom. Two real pray-ers can save any church. I lay it on the hearts of all who believe in prayer. Take no fright from circumstances, or difficulties. Pray and look to God. He can manage it all. He has lifted distracted, lifeless churches from the dust and converted them into victorious armies.

The short of it is, the Kingdom will come by power, and power is with God. It comes in answer to believing prayer. —Dr. J. B. Gambrell, in Parable and Precept.

* * *

For the Southern Churchman.

SUNRISE COMMUNION.

Rose Akin.

Look toward the East in communion, my soul!
This is the pivotal hour for the sun,
Primed and majestic, to speed for his goal
Scattering glorified beams he has spun.

Never a setting could be more sublime
Morning's quick fusion and flushing with day
Never so fitting a moment for time,
Cleared of earth's hangar to bear me away.
Gladly on wings of a swift flying hour
One could loose fetters that bind one to earth
Lay aside burdens and mount up in power
Gain for the soul the delight of rebirth.

* * *

The Goodman's House.

The unnamed faithfuls are the overwhelming majority. We know the few names of leaders. The great crowds who follow the leaders remain unknown. Who was this man in whose home the Lord's last Passover and the first Lord's Supper were eaten? No one knows. What was he? Every one knows, a faithful personal friend of our Lord Jesus.

Those were serious days for friendship with Jesus. The plot against His life was definitely settled upon. Jerusalem was the center of the plot. Things there were at a fever heat. The utmost secrecy must be observed. This man had much to risk. He may likely enough have been a man of property and position. But the Master asks the use of his house. And he gave gladly what was asked, regardless of the danger.

The Master knew his name, and has not forgotten it. He gratefully appreciated this simple token of friendship, when things were at their worst for Him. There is an advantage in being one of the unnamed faithfuls. We know within ourselves that whatever we do, we do for Jesus' sweet sake alone, not for any credit. No crowds will know about us. But He will, and so the faithfulness may be purer.—Rev. S. D. Gordon.

* * *

Straight and Personal.

All sermons should have a personal and direct note in them. You remember the time our Lord went to dinner with the pharisee, Simon. Simon neglected the courtesy of foot-washing when our Lord came and afterwards a woman of the streets supplied this lack. Simon sat in gloomy, critical thought, because our Lord let this sinner touch Him. Jesus looked across the table and said, "Simon, I have somewhat to say unto thee." It was a word to Simon's thoughts. Never was there a straighter, more direct and personal word.

Christ always speaks thus to us. When our thoughts are on sin can you imagine Christ's word at such a time? When we are unkind, suspicion or censorious, surely Jesus looks at us and says, "I have somewhat to say unto

thee." When we reach out our hand to take money that we should not take, when we seize an advantage in business that is not right, again His calm eyes look into ours and His words ring in our ears, "I have somewhat to say unto thee."

Those who speak in Christ's name should catch His accent and His tone. Perhaps you can remember when some man of God spoke such a word to you in some stress or darkness of your past. You will never forget it. A minister's words in the pulpit and out of it, should be kind and loving but also straight and personal.—Exchange.

* * *

"I WILL NOT DOUBT."

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails:
I will believe it is an all-wise Love
From seeming evil, worketh good for me;
And, though I weep because these sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise Love
Which has refused these things for which I yearn:
And though at times I cannot help from grieving,
Yet the pure ardor of my fixed believing,
Undimmed, shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about to hive:
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening world may hear it
With my last breath.

—Sir W. Robertson Nicoll.

* * *

For the Southern Churchman.

CLEAN WOUNDS.

Leslie Savage.

I've known the scarlet throes of pain,
The black despair of grief,
But my brother is ill with sores of shame
That fester beyond relief.
I thank the Lord for His mercy to me
When He asks that I shall feel
The ache of only untainted wounds
Deep but clean—that heal!

* * *

Our Missionaries.

We send our love to our missionaries across the wide waters. They are the servants of the Church and bond servants of Christ. They have left home and friends and native land and followed the gleam in a supreme adventure of the spirit. They are soldiers in the militant army of the Great Captain, who commanded them to go into all the world and preach and teach in His name. He promised to go with them, for He called them to no easy task. And His presence is absolutely necessary to their success. But upon us rests a threefold responibility—the responsibility of intercession, of passionate interest, and of providing the means whereby our gallant and dedicated missionaries can carry on in the name of Him who took upon Himself the form of a servant and became obedient unto death, even the death of the cross.—Southern Christian Advocate.

* * *

If I Were a Preacher.

If I were a preacher I'd preach the love of God till my vocabulary failed. And that would be never, because the inexhaustible and never failing God is behind it.

If I were a preacher I'd preach, "What hast thou that thou didst not receive?" Of course, the answer is "nothing". But preachers know how to multiply words, and reduce the answer to this, that what we have is not our own, for our little all has been bought with a price.

If I were a preacher I'd ring the changes to the church on the money markets, and show the true Church of God in what bank to lay up their treasures. I wouldn't mind being called an "old fogy" when I know for myself the true value of money, and had found out for myself what bank is safe.

If I were a preacher I'd preach at least once on the Great Commission and emphasize that all were sent—some in one way—some in another, but all must go if they "belonged". And lastly, yes, if I were a preacher. . . .

But a woman can't preach.—Mrs. T. S. Bryan, in Christian Observer.

* * *

Without faith, the world, as we know it, would come to a standstill. Every commercial undertaking is a transaction of faith. The noblest relationships of life are maintained in faith. Such faith is the frank acknowledgment that there are some things which do not submit themselves to demonstration and final proof at the moment, and must be accepted as a kind of a challenge against the future.—Record (English).

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FOR THE CHILDREN

For the Southern Churchman.

GOD'S GARDEN.

Monica Williams.

The little flowers are coming up
And silently they'll grow
I cannot hear or see them
But they'll surely grow, I know.

For other flowers I've seen quite tall
With leaves and petals gay,
And so I know the tiny ones
Will grow the self-same way.

But they'll need the rain and sunshine
And our kind, tender care
To help them like those grown up ones
Their loveliest flowers, to bare.

And we are like the tiny flowers
And in God's garden grow,
And all our joys and sadness
Can help us grow I know.

But we must like the flowers be brave
And take all things that come
And ask Our Father that shall first
His Holy Will be done.

And then our deeds shall be all bright
As flowers with petals gay,
And we will in God's garden grow
More lovely every day.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XX.

Home Again!

M. L. G.

"Mother's comin'! Claire's comin'! Do you know that, Aunt Cindy? Do you know that?"

"What I bin doin' all day, me an' Miss Mollie, fixin' ever'thin' up bes' we kin, an' do' know dat, let 'lone yo' come hollern at me, fitten ter bus' my year-drums. You go outside, holler at de dogs, Philip, er you'll fin' yo'self war'd out fum dis broom 'fore Mistis git a chanct ter smack you down hus-self."

"Sho, Cindy," Uncle Danger put in, catching at Philip's hand as he danced around Cindy, just out of her reach, "whaffor you put such notions in his haid? Mistis be mighty change ef'n she smack one dese little fellers, no mo'n one dese-yuh love-pats. You come on alonger er Uncle Danger, Philip," the old man went on, pulling Philip gently toward the door, "Les'n us go up to de big gate, so's we kin git it open when we hears um."

"Aunt Cindy seems sorry they're comin'," said Philip, as they went up the path together.

"Nor she ain't, she jes' wo'd out her temper puttin' thin's to rights so's dey'll look scrumptious fer yo' Ma. Heyo, dar Kent a runnin' an' a cryin'. Here we is Kent, no furder dan a hopper-grass kin jump!" Uncle Danger raised his voice, and Kent ran up.

"I fought you'd gone too far to ever catch. Aunt Cindy said I could come." "Sho you kin. One boy 'pon top each gate-pos'. Den I lay we sees 'em clar ter de end er de piney-woods." And soon each little boy was atop a post, looking eagerly for the lights of the Trent's big carriage, which had been sent to the station to give Claire the easiest possible ride home.

"I don't hardly 'member Claire's face," Kent said.

"Well, you know Father, an' you know Mother and Miss Alice's 'Lijah. So if somebody isn't any of those it'll be Claire. Can I stan' on my post, Uncle Danger?"

"Nor, ain't better stan' up, Philip, jes' hol' on an' keep yo' eye-balls skunt. What dat I sees now?"

"I b'lieve it's um!" shouted Philip. He lost his balance and fell into Uncle Dangers arms.

"Umph! Yo' 'nough ter knock de breff out'n a harrycane," grunted the old man. "Stay on de groun' now, an' you git down too, Kent, now we done sight 'em. Post-top ain't no place ter dance jig on."

Soon the big black horses turned in at the gate, Uncle Danger climbed onto the driver's seat beside 'Lijah; and Philip and Kent, rejoicing, were taken within. They were awed by the sight of Claire, who lay so straight on one seat, her pretty hair cut short, and eyes opening just for one smile at them. But Mother's arms were around them both at once, the tears were overflowing her brown eyes, and Father had to say as they drew up in front of the house:

"How am I going to disentangle Mother from all these arms and legs? Out with you, boys, and Uncle Danger can—hello, son! here's David to lend a hand. And my Winnie—"

Mother somehow got up the steps to Aunt Mollie's welcoming arms. And then the door was held wide, while Claire was tenderly borne in Father's arms up the stairway and into Mother's room and to her own little bed. Cindy was ready with hot milk, and Claire soon lay in comfort, her hand in Winnie's, and her eyes following the others who moved softly about the room.

"I like home, so much," she told Winnie. In a few minutes she was asleep, but Winnie sat there, in quiet happiness.

"Let me sit with her, Winnie," said Aunt Mollie, "and you have supper with Mother and the rest."

"No, truly, Aunt Mollie, I like it here by Claire. Why, supper!—I've had those all these nights she's been gone!"

Aunt Mollie tipped away, saying to herself, "Well, the dear child, she's earned the right to do as she likes."

And what a hilarious meal was going on downstairs! Philip and Kent talked both together, describing Kent's accident to Mother.

"It was my ladder-bwidge I fought of!"

"But den, Phil, it was my arm got hurted."

"Ah, yes, Mother's precious, his poor arm," Mother had to stop her supper to pat the poor arm.

"Well, I felled off the gate-post, anyway," said Philip, somewhat abashed.

"And plenty of other mishaps," said Aunt Mollie, Coming in, "Phil gets the prize for numbers, and Kent for importance, in the matter of accidents. But that was a night, the one of Kent's broken arm. Mrs. Innis in a faint,—"

"She was out before you came, Aunt Mollie."

"Oh, well, David, out of it, but no more good than a log. And Winnie and David hadn't had a bite since school and both looking like calamity, poor chicks, and Dr. Carrington and that young fellow all but wringing their hands—"

"Dr. Carrington wrung yours all right, Aunt Mollie!" put in David.

"He'd have wrung the Witch of Endor's by that time. And old Mrs. Ins-and-Outs, I had her packing next morning. Now Brother Kent, don't tell me how good her intentions were! I can't abide inefficiency!" Aunt Mollie began an efficient attack on her chop.

"It just made us all the gladder after you did take over the job, Aunt Mollie," said David.

"Oh, I've had nothing but fun—after we got over the anxiety about Claire."

"Claire lies out more stiffer dan odder times," announced Philip.

"Now, darling, don't let her see you notice that," Mother said. "She was disappointed, she hoped to come home free of the plaster-cast; but she must wear it some weeks yet—wasn't that in her letter to Winnie?"

"Yes, dear, but this Phil here didn't know what it meant," Father answered. "Just a stiff sort of jacket, Phil, but all to help her get well. We shall have to be mighty careful of Claire for a long time yet—but think of having her well, at the end of it!"

"She's something to be careful of—worth it, I mean," spoke up David.

"Like my pink china kitty, Muvver got me," Kent said.

"And can't miouw, too, like her," added Philip.

After supper—Winnie's had been carried up to her—they gathered for prayers. No hymn tonight, lest Claire's sleep be disturbed. But Winnie joined them, and in their old way each said a verse. Kent had his old favorite, so easy to remember, so hard to fathom, "God is love".

"And now yours, Phil, old man."

"Love one a—Muvver," said Philip instantly.

Father's mouth began to curl: "Sure you don't mean 'love one another'?"

"No, I jus' means 'love-one-a-Muvver!' like I say so."

"Well, that's not a bad text for a fellow whose Mother's just come back to him!" Father said, and Mother put a quick little kiss on his tumbled head.

The older children remembered long their Father's prayer that night. All the gladness of the home-coming, all the joy that Claire was spared to them was gathered up and offered to the Father of all, a "sacrifice of thanksgiving."

* * *

Foundations.

I've been watching a road in the making. Ever since last summer, when we bought a little place in the country and have been traveling that road, until this very day, it has been of constant interest to me. Work had just begun when I first made it my daily path, and we happily said, "Isn't it fine that we will have a nice, paved road in just a few weeks!" But we had much to learn.

First they hauled in red clay and built up the low spots, corners were straightened out and hills pulled down. In that condition, with loose red clay covering it all, they left it. In dry weather it became a whirl of red dust and in wet weather it became a mass of sticky mud. I grew impatient and wondered what was causing the delay.

Then one day they began to haul in coarse crushed rock. My hopes were revived and I rejoiced that, at last, they were going right ahead and finish the road. But as soon as the rock was laid the workmen left, travel became a very annoying thing and very hard on the tires. But, little by little, the traffic pushed the larger rocks into the red soil and the rain brought the clay to the top again. Then followed another coating of finer rocks and another reviving of my hopes.

By that time it was winter—and the road still wasn't finished. I didn't go that way for quite a while and fully expected on my first trip out that I would find a finished road. But, no! it was just like I had last seen it, only worse. More red clay had washed to the top, making it dusty in dry weather and quite muddy when it rained. Then the road scraper came along and worked a day or two and left it with

the rough gravel pulled to the middle of the road again. My patience was wearing out. Summer was coming and I would be traveling it every day. So much time had lapsed that I was quite sure the road commissioners had forgotten that road. I was just beginning to think seriously of calling to remind them of the unfinished road when more workmen came, scraped it again and packed it with a big roller.

The next operation was a coating of very fine gravel on an under-coat of tarred gravel. I was sure this time that some day, between daylight and dark, the men would finish. But not so! When the fine gravel was laid they forgot it again and every passing car started a whirl of fine, grey dust, which I decided was about the worst thing we had had. Why didn't they go on and finish it? Day after day I hoped and day after day I went to work covered in a coating of grey powder.

But, yesterday when I returned home the roller had packed the grey dust hard and fast and today—today they are beginning to lay the last top coat of gravel and tar. I say it is the last coat—I don't know what else they could do to any road. Only a short distance had been finished today, but it will not require more than two or three days to complete the entire distance.

A finished road! And a permanent road! A smooth road! A beautiful road! My! how good it looks. And how nice it will be to skim along that road, bordered by beautiful trees and fields. Not a bump nor a rough spot to mar the pleasure. This year, next year, and on and on for many years that road will remain smooth and firm —a joy to all who travel it.

And why? Because it has a good foundation, wrought out by time and patience and knowledge of foundations. Good foundations are not built in a day. —I stop to look at that sentence and am reminded of something Paul said when he was advising young Timothy how to plan and build his life, "Nevertheless the foundation of God standeth sure. . . . ."—Mrs. A. B. Brown, in Christian Index.

* * *

Wings.

It was Bobby's first morning on the mountaintop with Aunt Nell and Uncle Ted. His summers had been spent at the seashore and the vacation on a far-away mountain had not seemed to him to promise to be exciting. However, here he was, and as he looked from his little bedroom window his first thought was, "This window is just like a picture frame. That hill with the blue sky and clouds above it, and the cows going along among the ferns, is just like a picture."

He reached for his towel and went down to the back porch to wash.

"Good morning, Bobby. Most ready for pancakes?" greeted Aunt Nell. "Breakfast will be ready in a jiffy, out on the veranda."

Bobby washed in a hurry and found his way out to the veranda where the table was set.

Bobby ate with a mountain relish, seeing everything that went on, which he thought was not much, compared with the seashore. No sparkling waves or little boats bobbing up and down. No smoke of steamers way out. Just green and green, and blue sky and clouds. Inside his mind was a question, "What could anybody write about for a composition, first week of school, when there is nothing going on? Not a moving thing at all."

Just then he heard the whirring of wings, almost a musical whirring. It seemed right near, yet he did not at once see what it was. Then he sat right still with his golden pancake on his fork and watched. There on the pink phlox was a ruby-throated hummingbird, darting at the flowers and away again, like a thing on unseen strings. It buzzed away, pointed its long bill and aimed it right for the honey in the flower, and darted again into the phlox, all the time keeping up such a steady fluttering of its tiny wings that Bobby could not see them move.

"Aunt Nell," he whispered, "look at that baby bird. What kind is it?"

"It's a ruby-throat, Bob. And it's a full-grown bird. See his throat in the sunlight as he turns? That's the color of a genuine ruby. The mother will be here soon. They are after honey for their babies."

"Did you ever see their wings stop?" asked Bobby. And Aunt Nell answered by telling him to watch for himself down in the garden any time, where, if he kept quiet and still, the birds would not be afraid of him.

After breakfast, Bobby was tearing up some rags for a kite tail, when he felt something almost touch him as he swung his feet off the step. "Whew!" he whistled. "That was a bird! It came down as swiftly as a bat!"

Again the light creature swooped low in front of the steps, and Bobby saw he was a swallow, with beautiful blue wings and tan vest.

"And their shadows are as pretty as they are, moving so fast over the yellow grass," he pondered. "How different they are from humming-birds!"

With Uncle Ned's help, the big kite was finally up. Bobby stood on the stone wall; holding the pulling string. Above him, white clouds were sailing like boats on a blue sea.

"What's that?" he cried. "A lighthouse up here on the mountains?"

"It's an air beacon, Bob. You just wait. The noon air mail will be along before we get this kite up very far."

"But what's it for? Someone up there signaling?"

"Oh, no, that's for the night air-mail planes. You'll see, tonight. It will make you think you are down at the shore when you see its light shine over the hills. Hark! There's the mail now. Hear its wings?"

Bobby cocked his head. "I hear it, but where is it? Oh, there, over the pines. Let's signal it."

Over it came, its great propellor and wide wings glisten in the sun. Bobby signaled by pulling the kite down and letting it up, and the big bird actually dropped a little in reply. Then on it went straight as the humming-bird, only its wings sounded a million times louder.

Bobby kept watching until it was lost, and as he brought his eyes down again, they were startled by the rushing of cloud shadows over the pasture hill. The wind was taking his fastened kite on a merry ride.

Dinner came. The humming-birds gathered their babies' honey. A crowd of noisy crows lifted up and down around a great brown hawk that sailed as prettily as a little ship. Over and over again as Bobby watched, he said to himself, "I'll write the composition about wings. Humming-birds', swallows', airplanes', kites', crows'—"

Before supper, he watched the wings of bees as they buzzed and sipped among the raspberry blossoms. He tried to catch a green katydid under the maples, and he spent a long time watching a whole family of baby bluebirds as they took flying lessons from their parents.

Bedtime finally came. The air beacon was lighted and looked just like a lighthouse. Its wide beams swept across the treetops and valleys, as regularly as the kitchen clock ticked. The night mail plane was expected to appear in the southern sky any minute with its green and red lights. Bobby sat waiting and watching. Suddenly he was almost frightened by the swooping down of a black bat, chittering its night call.

"Ooh!" he cried, "more wings! This mountain is full of them."

The giant wings of the plane were heard over the hill, the red and green lights appeared like a comet, and Uncle Ted flashed his nightly signal to the pilot—four flashes from his big flashlight.

Bobby went up to his little room. The window still framed a picture—stars, pines against a clear sky, and the tips of an orange moon over the dark hills.

"Tomorrow, I'll make a list of all the wings," Bobby whispered to himself. "Tomorrow—"—and he was fast asleep. —By Genevieve L. Hutchinson in Zion's Herald.

* * *

THE GIRL WHO SMILED.

The wind was east, and the chimney smoked,
And the old brown house seemed dreary,
For nobody smiled, and nobody joked:
The young folks grumbled, and the old folks croaked:
They had come home chilled and weary.

Then, opened the door, and a girl came in;
Oh, she was very homely—very;
Her nose was pug and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From what it had been without her.

Her dress, which was something in sober brown,
And with dampness nearly dripping,
She changed for a bright, warm crimson gown,
And she looked so gay, when she came down,
They forgot the air was nipping.

They forgot the house was a dull old place,
And smoky from base to rafter;
And gloom departed from every face
As they felt the charm of her mirthful grace,
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing,
And make all glad together.
To be plain or fair is a lesser thing;
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—Selected.

* * *

Christian consciousness, Christian experience of God and eternal life, Christian character and devotion, would not be what they are today and have been all through history if there could be any reasonable doubt of the superhuman quality in the person of Christ. If His disciples had not discerned this from the first, the Christian consciousness could never have come into existence at all.—Rev. R. J. Campbell.

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DEATHS

CARROLL: On May 1, 1935, at "Rivenoak," N. C., JAMES ROBINSON CARROLL, II, son of James Robinson Carroll and Laura Holleman, entered into Paradise. Born September 23, 1868.

"Blessed are the dead who die in the Lord."

MRS. PATTIE B. TANNER.

Entered into rest, May 18, 1935, PATTIE B. TANNER, eldest daughter of the late J. H. and Charlotte Campbell Butts and the widow of M. W. Tanner of Mecklenburg County. Mrs. Tanner is survived by her sister, Mrs. R. A. Goodwin, with whom she has made her home in recent years.

Funeral services were held in Blandford Cemetery, Petersburg, Va., Sunday morning, May 19.

"Just as I am, Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come."

CHURCH INTELLIGENCE.

(Continued from page 17.)

Bishop Gravatt as the preacher. On Monday the parish greeted its former rectors, who returned for the celebration; the evening was given over to a pageant written for the occasion depicting the history of the parish. The Northwestern Convocation of the diocese met at Christ Church Tuesday for its spring meeting. On Wednesday the Christ Church Choir School and guest artists gave its annual Bach concert. Thursday marked the date of the Festival Service, at which time the boy choir of sixty-four voices sang Gounod's St. Cecelia's Mass; Bishop Darst preached the anniversary sermon. A centennial dinner, in honor of the Bishops of the diocese and the former rectors of the parish, concluded the celebration.

Among the rectors and assistant rectors of Christ Church Parish have been the Rt. Rev. Charles C. Penick, retired Bishop of Liberia; the Rt. Rev. Thomas C. Darst, Bishop of East Carolina; the Rev. R. S. Lambert, rector, Calvary, Cincinnati; the Rev. R. H. Gamble, rector, Trinity, Logan, W. Va. The Rev. Clarence W. Brickman, present rector, assumed duties at Christ Church in 1931. Christ Church numbers 350 communicants and over 500 baptized persons. The Parish of Christ Church includes Christ Church, Fairmont; Chapel of the Good Shepherd, Rivesville; St. Andrew's Mission, Mannington.

Robert H. Gamble.

MASSACHUSETTS

Rt. Rev. Henry K. Sherrill, D. D., Bishop
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop

1,500 Episcopalians Attend Service Prior to Meeting of Convention.

An outpouring of Episcopalians that lacked very little of equalling that of Easter at Trinity Church filled the church the night of May 8, to take part in the diocesan service of worship for the clergy, delegates and members of the diocese, as a prelude to the 150th annual convention, which took place the following day:

The keynote of the service, the relation of the church toward the world-wide social changes that are in progress, was struck by the Rt. Rev. Dr. Henry Knox Sherrill, Bishop of Massachusetts, who declared the vital interest of the Episcopal Church in these changes, and the duty of church people to be sincere and active in their witness to God's truth. The delegates probably numbered from 700 to 750, of whom 500 were lay delegates. There probably were 200 or 300 spectators.

Bishop Sherrill Speaks.

Speaking of the social changes in the world, and their significance to the Church, Bishop Sherrill said:

"It seems clear to me that the Church as a body cannot be identified with any specific party or program. She has existed in the days of the Roman Empire, through the rise of monarchies and republics. She cannot be feudalistic, capitalistic, socialistic or communistic. Because she deals with the message of eternity she will exist long after our little systems have had their day and passed away. But that does not mean that the Church is not vitally concerned with the whole question of social change.

"The program of the Church is more radical than that of any other organization, in the fact that she stands, because of the fatherhood of God, for the brotherhood of man. We are infinitely more revolutionary; our goal is to change human nature itself, in the conquest of the predatory instinct within us of the tiger and the lion, and of the indifference of the oyster, that we may become the sons of God."

Reviews Progress.

The Rt. Rev. Dr. Samuel G. Babcock, Suffragan Bishop in special charge of missions and aided parishes, gave a brief review of the new impetus given by the adoption of the present system of archdeaconries and the appointment of archdeacons in 1895 under Bishop Lawrence. During the past four decades, he said, the number of communicants in the diocese had increased 275 per cent. On December 31 last there were 70,000 in the diocese.

"Last year," he said, "no less than 49,500 persons left the busy city street on weekdays to worship in the Cathedral Church of St. Paul, while on another busy street, Christ Church, the Old North Church of Paul Revere fame, standing in an alien population, which, from its associations, has become a patriotic shrine, was visited on week days alone by upwards of 30,000 persons. Some of these visitors knelt in prayer, others joined the congregations on Sundays, but the majority were attracted by the historical associations of the Church. The congregations which gather in Christ Church are no gauge of its influence as a parish of the diocese. Any church which attracts thousands of visitors week by week is a missionary enterprise."

Yesterday was a double anniversary in the church locally, for five years ago to a day Bishop Sherrill was elected to the office of Bishop of Massachusetts, and Archdeacon Ernest J. Dennen has completed twenty years as Archdeacon of Boston and superintendent of the Episcopal City Mission.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Adoption of Bishop's Pence Planned.

Adoption of the Bishop's Pence Plan was planned at the spring meeting of the Executive Council of the diocee. The committee to work with Bishop Abbott consists of the Rev. Francis F. Lynch, rector of the Church of the Good Shepherd, Lexington, and the Rev. George Ralph Madson, of St. Peter's Church, Paris.

Progress and increasing opportunities in the mountain missions were reported by Archdeacon Gerald H. Catlin, at the meeting, which was held in Christ Church Parish House, Wednesday, May 8.

* * *

Annual Meeting Woman's Auxiliary.

New officers elected at the thirty-ninth annual meeting of the Woman's Auxiliary of the diocese, held May 9 at Christ Church, Lexington, are Mrs. Thomas Thames of Ft. Thomas, U. T. O. Custodian, and Mrs. Dallas Dennis of Lexington, vice-president for the Blue Grass Region. Other officers' terms did not expire. Mrs. Almon Abbott presided.

Mrs. John Marshall of Anchorage, Ky., chairman of the recently organized St. Anne's Guild for Margaret Hall, addressed the meeting and urged the formation of branches of the Guild in the diocese. The chief purpose of the new organization, which centers at present in Louisville, is to publicize Margaret Hall School, Versailles, Ky., which is owned and operated by the Order of St. Anne.

* * *

Fourth Annual Blue Grass Conference.

The Rev. Herman Page, of St. Paul's Church, Dayton, Ohio, is the "headliner" for the fourth annual Blue Grass Conference, which will be held at Margaret Hall School, Versailles, June 16 to 21. Other faculty members are Miss Judith B. Colston, Miss Mabel Lee Cooper, the Rev. J. Wilson Hunter, the Rev. Paul R. Savanack, Sister Rachel, O. S. A., and Professor W. S. Sterling.

The Rt. Rev. H. P. Almon Abbott will preach at the opening service, and on "Auxiliary Day." The Rev. C P. Sparling is dean of the conference, and the Rev. Arthur H. Austin is chaplain. The conference is a joint effort of the Dioceses of Kentucky and Lexington.

* * *

Male Choir Inaugurated.

The only strictly male choir in the Diocese of Lexington made its appearance on Pastor Day in St. Peter's Church, Paris. Boys and men are trained by the organist and by the priest-in-charge, the Rev. George Ralph Madson. Merbecke's familiar setting

for the Holy Communion was sung.

In this parish, also, the weekly early Sunday celebration of the Holy Communion has been re-established—a thing till recently impossible, because of the several services in other stations by the priest-in-charge. This was the first parish to have such a service in the State of Kentucky, back in 1854. G. R. M.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D D., Suffragan

Service in Cathedral in Commemoration of 150th Anniversary of Founding of Diocese.

The annual convention of the Diocese of New York was held on May 14 and 15, at Synod Hall. The special feature of the convention was a service held May 14 in the Cathedral of St. John the Divine, in commemoration of the one hundred and fiftieth anniversary of the founding of the diocese. Addresses at the service were made by Bishop Manning on "Our Heritage From the Past and Our Witness in the Present"; the Rev. E. Clowes Chorley, D. D., historiographer of the diocese, and the Rev. Stacy Waddy, secretary of the Society for the Propagation of the Gospel. The Mayor of New York, the Hon. F. H. LaGuardia, was present for the service. About 12,000 people attended the service. Among the Bishops present were the Rt. Rev. Charles K. Gilbert, D. D., and the Rt. Rev. Arthur Selden Lloyd, D. D., of New York; the Rt. Rev. F. W. Creighton, D. D., and the Rt. Rev. Blair Larned, D. D., of Long Island; the Rt. Rev. William Hall Moreland, D. D., retired bishop of Sacramento, Calif., and the Rt. Rev. Frank Dumoulin, D. D., formerly of the Diocese of Ohio.

The most interesting subject which arose for discussion during the convention was a resolution introduced by Mr. Charles C. Burlingham, vestryman of St. George's Church, and one of the most distinguished citizens of New York. This resolution, which amended the canon law of the diocese so as to enable those parishes which might vote to do so, to make women eligible for the vestry. The proposed change would not be mandatory, but optional. The measure was opposed by Dr. Fleming, rector of Trinity Church, who was supported among others by the Rev. Charles B. Ackley and Mr. George W. Wickersham. The resolution was defeated by a vote of 178 to 105.

NEBRASKA.

A splendid gathering for women of all societies within the Deanery was held in Trinity Cathedral on May 7. Dr. Margaret Koenig gave an interesting address on the Cathedrals of Europe.

Bishop Shayler Mothers' Day Speaker.

Bishop Shayler was the speaker at a mother and daughter banquet at Trinity Cathedral last week. He blamed lack of mother interest and understanding for the type of girl, "cheap, loud-mouthed and common", to be found in night clubs and similar resorts. "The most precious word in our language, when entwined with 'daughter', forms irresistible richness."

Wm. J. H. Petter.

Personal Notes

The Rt. Rev. Elmer N. Schmuck, D. D., Bishop of Wyoming, announces that the **Rev. Eric Montizambert** has been elected Dean of St. Matthew's Cathedral, Laramie, and will assume charge of his duties June 1. For the last nine years Mr. Montizambert has been rector of St. John's Church, Oklahoma City, which he built. He is a graduate of Trinity College and of the University of Toronto. He was ordained to the diaconate and priesthood in the Canadian Church. He first served as missionary at Manitoulin Island, and later was rector of Port Arthur, from whence he went to St. John's, Oklahoma City. He is the author of a volume of sermons entitled, "Faith Triumphant", which was published in Great Britain, and has written a number of theological articles in Theology of London and the "Anglican Theological Review"; essays in the "Hibbard Journal", the "American Church Monthly" and in the "Canadian Entomologist'. In addition to his post as Dean of St. Matthew's Cathedral, he will be in charge of the Church's work among the students of the University of Wyoming as Student Pastor.

The Rev. J. deL. Scovil, rector of the Church of the Good Shepherd, Binghamton, N. Y., is in a critical condition.

The Rev. E. R. Ladbrook, of Fayetteville, N. Y., and the **Rev. Alfred Martin,** of Boonville, are recovering from operations.

The Rev. Henry Darlington, D. D., rector of the Church of the Heavenly Rest, was the preacher Sunday afternoon in the Cathedral, New York City, at a special memorial service held for the Knights Templar.

The good-will tour of the English Boy Choristers came to an end Sunday, May 19, when they sang in the Little Church Around the Corner at 4 P. M., and in the evening in the Church of the Holy Trinity in the Parish of St. James, New York City.

The Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, returned to his pulpit on Sunday, May 19, after an absence of two months, during which time he participated in the work of the Oxford Group Movement in Denmark.

Ordinations.

The Rev. Franklin P. Bennett, curate at St. Paul's Church, Syracuse, N. Y., was ordained to the priesthood on Tuesday, April 16, by Bishop Fiske. At the same service **Mr. John F. Hogben** was made a deacon.

Mr. Robert Chace Scott was made a deacon in All Saints' Church, Johnson City, N. Y., on March 30, by the Rt. Rev. Edward H. Coley, D. D., Bishop Suffragan of Central New York.

Obituaries.

Deaths has recently taken two of the leading clergy of the Diocese of Central New York. **The Ven. Almon A. Jaynes, D. D.,** the beloved Archdeacon, died in St. Luke's Hospital, Utica, New York, of coronary thrombosis, May 7.

The funeral was held in Trinity Church, Syracuse, which was built while the Ven. A. A. Jaynes was rector of that parish. The service was read by the Rt. Rev. Charles Fiske, D. D., the Rt. Rev. Edward H. Coley, D. D., the Rev. Herbert Coddington, D. D., and the rector of the parish, the Rev. Claude H. Leyfield.

The Rev. Dr. Jaynes served as chaplain during the World War, and was under fire many times. Former officers of his division served as pallbearers: Col. Harry H. Farmer, Maj. George A. Elliott, Capt. Walter N. Horsburgh, Capt. George A. Goodrich, Capt. Charles O. Maxwell and Capt. Edward M. McCabe. The burial was in Oakwood Cemetery.

The Rev. Henry Harrison Hadley, D. D., rector of St. Paul's Church, Syracuse, dropped dead while playing golf. His personal physician, Dr. Edward C. Reifenstein, was his partner, and the first to reach him.

Dr. Hadley had been a delegate to the General Convention seven times, and was a prominent figure in its deliberations. He served on numerous and important committees of that governing body. He was a member of the standing committee of the Diocese of Central New York, and was prominent in diocesan and civic affairs.

He was born in Brooklyn, June 6, 1875, a son of Henry Harrison and Elizabeth Catherine Anderson Hadley. Following his graduation from Pennington Seminary in 1894, he entered Princeton University, from which he was graduated with an A. B. degree in 1898. He studied in the Cambridge Theological Seminary and graduated in 1901. He was made a deacon and ordained to the priesthood by the Rt. Rev. Henry C. Potter, D. D., Bishop of New York.

He served as curate in St. Michael's Church, New York, and was later called as rector of St. Paul's Church, Richmond, Ind., which he served until 1906. In that year he was called to St. Paul's Church, Newark, N. J., and was their beloved rector until 1916. In that year he came to Syracuse. The University of Syracuse honored him with the degree of Doctor of Divinity in 1922. The diocese and the city of Syracuse has lost a strong Christian character, beloved by all.

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THOUGHTS for the THOUGHTFUL

There is no such thing as illiberal love.—Ex.

"When on the mountain top, make great decisions."—Dr. R. C. Thomas.

"If we worry we do not trust; and when we trust we cease to worry."

Religion is what a man does with his own solitariness.—Whitehead.

Thrice fools are we who, like newborn princes weeping in the cradle, know not that there is a kingdom before them.—Samuel Rutherford.

The old notion that miracles are impossible was simply a part of the old notion that Materialism was inevitable; thought it is no longer inevitable, and hardly even possible.—G. K. Chesterton.

A cure and the only one, for all the irregularities both of hope and fear, is found in submission to the will of God. Happy they have it!—William Cowper.

"The pearl of great price is not to be picked up by the roadside."

If we pray for a small good when we want a larger one, we limit ourselves. What we really want and should ask for is the fullness of Good, even "those great things and difficult", which our Father hath prepared for us.

—V. C. Mathieson.

"As every blade of grass, lifting its spire heavenward to the morning sun, has its own drop of dew, not one forgotten, so God deals personally, individually, with each one of His own."—Max I. Reich.

You and I cannot escape our obligation as followers of Christ to do all within our powers to acquire and then give that deeply sacrificial love which the whole world, including our own country, needs to know and practice.—Rev. J. Herbert Smith.

We cannot defeat God's purpose, but we can delay its execution by refusing to cooperate with God.

He is Lord of the grain of sand,
He is Lord of the mountain range;
The worlds are held by His mighty hand
And His empire knows no change.

—J. W. B.

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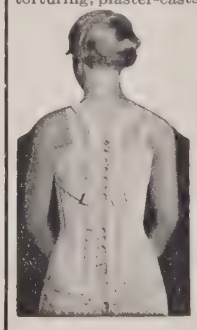
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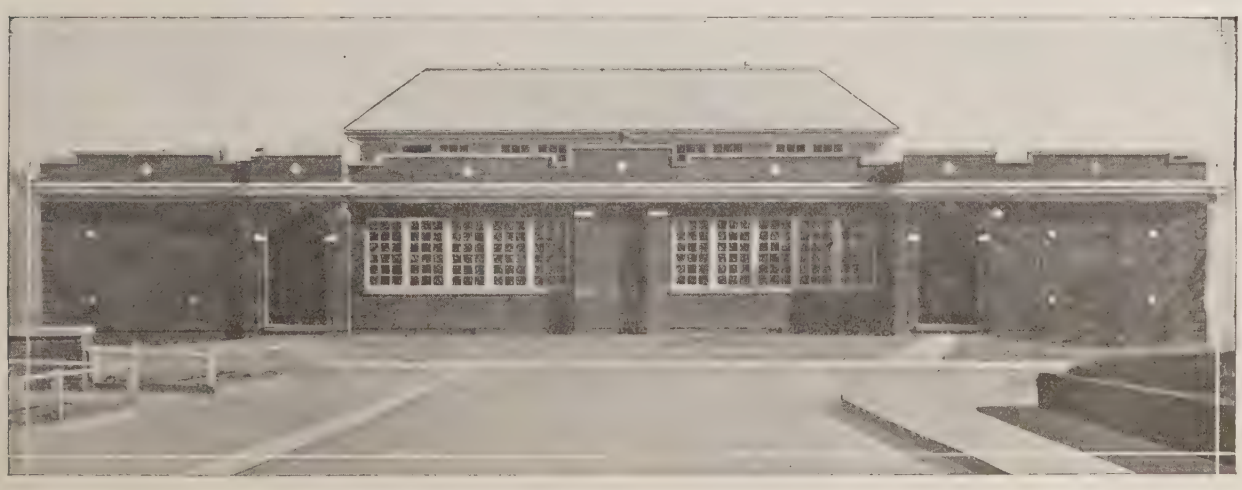
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THE SUNDAY AFTER ASCENSION DAY.

LETTERS TO THE EDITOR

Birth Control.

Mr. Editor:

I am amazed that the Council of the Diocese of Virginia, following the General Convention, should have endorsed the Birth Control Movement. It is a matter that one dislikes to speak of, but it is to the fore and we must deal with it. That those solemn and serious matters that belong only to God should be taken into man's hands seems to be substituting the Brain Trust for God. They have advocated destroying a part of the crops that God has given, and now they urge the destruction of what the Bible says is the gift of the Lord—children—even the heritage of the Lord. One may lend a sympathetic ear to the plea of economic necessity, and the relief of suffering women, and the correction of present evils. But one is staggered by the thought of the evils to which it opens the door. Whatever the interpretation of Genesis 6:1-2, it would appear that evils in the marital relationship brought on the flood. When we hear that animals mate for reproduction only, we can see in this a thinly disguised effort to protect and sanction evil lust.

In a picture of grief in the Bible, we are told of Rachel weeping for her children and refusing to be comforted because they are not. But under this panacea for our ills, it would have to read, Rachel rejoicing because they are not. Our Lord said, "A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." But now we are told that there is no joy at the birth of a child but a calamity and it must be avoided. Whose word is true? What are we going to do with the following passages—"Be fruitful and multiply"; "I will that the younger women marry, bear children, guide the house"; "Children are an heritage of the Lord . . . blessed is he who hath his quiver full of them". But now we are told to destroy this heritage and rob God of that which is said to be His reward.

Susanna Wesley had nineteen children. What if she went through a hard struggle with poverty to bring up the children, was the hardship worth enduring to bring John, to say nothing of Charles, into the world?

Who can estimate what God has done through John Wesley? And yet, if this policy prevailed in his day he would never have lived. Who would want to keep out of the world some Moses, whom God may desire to send, to lead us out of the wilderness? Virginia's religious and educational life would be poor indeed, if we had to wipe out some of her gifted sons who came from large families. It seems akin to Herod's slaughter of the innocents. Nothing but the supernatural intervention of God saved the Christ child. And in this matter of Birth Control, I cannot but see that they are interfering with the purpose, that God may have through children yet unborn, and they must beware lest they found even to be fighting against God.

The winds of vain doctrine and the cunning craftiness of man are playing havoc with the faith of many in these days. How necessary it is to be "rooted and built up in Him and established in your faith. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit after . . . the rudiments of the world and not after Christ".

Pembroke W. Reed.

Richmond, Va.

* * *

Child Labor Amendment.

Mr. Editor:

Please permit me to second the excellent letter of Mr. Tuley published in your issue of May 18. It seems to me that his criticism is fundamentally sound. The Amendment is in line with the trend of exalting the powers of Federal Bureaus. It is very alluring to many earnest reformers. By such, however, as will give serious thought to the matter, I can not but believe that the Amendment, in its ultimate results as a piece of public policy, will be regarded as an ill-advised measure. Specific cases of abuse can be dealt with without this sweeping Amendment. It should be remembered that, in spite of what Bureaus may do, it remains true that the welfare of children will depend mostly on homes and parents. Every one is, of course, aware that many homes and parents are sadly deficient, but homes and parents will never be improved by taking responsibility from them.

J. H. Dillard.

Charlottesville, Va.

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EDITORIALS

Vol. 100. RICHMOND, VA., JUNE 1, 1935. No. 22.

Pioneering Today.

Our Church, as we are often wont to point out, failed as a pioneer Church. First amongst the English-speaking people in a great English-speaking land, we had our troubles that caused us to remain in more settled communities when the West and South were being developed. Later we tried to make up for our early loss with only small success, but today there are signs that a new pioneering opportunity is coming to us.

Particularly in the South, but also in every rural territory, transportation of a modern kind has come into being, and people are leaving the farm lands or, as is often the case, more modern influences are coming to the rural areas. The Church which originally was the Church of these simple and strong people has a new opportunity, for the type of religion which they had to adopt because of a lack of anything else, can no longer hold them. As education and good roads come into the lives of these people, such sects that are generally designated as "Holy Rollers", rapidly disappear. The sad part is that often there is nothing to take their place.

In the Tennessee Valley, where the government is making its great experiment, there is a particularly ripe field for our Church to do a great work. Soon many homes, long crude in material resources, will be most modern. Religious problems that our Church can help solve will predominate. Can we face this great task and have we the resources to do anything about it?

It seems to us that here is a great opportunity for that fine organization, The Church Army, to step in and show its power. Easier to finance than the ordinary parochial and diocesan channels, it could bring to these people something more in the outward form to which they have been accustomed and at the same time present an intelligent approach to Christianity. A training center in the midst of this great Valley would be a step in the right direction, and we as a Church would not again miss a great opportunity.

We must never forget that our Church is originally the Church of these very people. They belong to us, even though we have long neglected them. Unless we go to the Promised Land now, another generation more worthy than we will have to carry on where we have neglected. The Southern bishops are aware of this opportunity. All they need is the knowledge that our National Church is behind them. Surely the fields are white and ready for the harvest. May we not fail to provide the workers!

Jane Addams.

Certainly religious people should feel that Jane Addams represented the best in Christian tradition. While she may not have been in her later life what one would call a church person in the traditional sense, she was always an idealist and surely she was guided and directed by the Quaker background and tradition under which she received her earliest lessons in real idealism.

More than any other person she exemplified what we mean by Social Service. Someone has defined Social Service as Christianity in action. And Jane Addams was certainly an exponent of action. She showed that there was a force the equal of physical force, that adhered to, would be greater than the physical. And her whole life was always one of actually going to "the least of these my brethren". She was a pioneer in every good cause, and was never content to merely administer relief medicine, but insisted that primary causes of decay be discovered and abolished.

As an exponent of Peace, she certainly showed the best of Quaker tradition, and, may we say, the best of Christian tradition. Few women of the world have received the Nobel prize—that queer reward for peace donated by a manufacturer of explosives—and it was a tribute to the womanhood of America when it was awarded to Jane Addams. For in every way she was the outstanding and, therefore, the ideal woman of America.

Jane Addams detested and fought against what she called "the stupid atrocities of contemporary life, its arid wastes, meaningless labor, needless suffering and its political corruption". If she sometimes had to turn to forces that are not popular to gain support for her earnest convictions, it is only an indictment against us who are supposed to be the idealists of religion. As an advocate of peace, she expressed what millions of women are too inarticulate to express, the whole horror of war. If she actually accomplished little, she did give an expression to the course that should be followed by intelligent women.

But as an advocate of decent social service of the type that we feel sure The Master would have approved, she will go down in history. It seems a shame that there is no prize awarded to those who perform the noble and hard tasks of the social worker. Day by day in conditions that seemed seldom to get better when one was forced to live amongst the conditions, she toiled and showed the way to a better method of social relief. Christianity of today has much to be thankful for in Jane Addams' life in this world.

Church and World Problems as Others See Them

Slums.

The Canadian Churchman, May 18, 1935.

Over in England great steps have been taken in removing slums. The Bishop of Southwark said "The Church considers it as much a sin to own bad house property and to neglect house property as to commit adultery." When leaders speak out in terms like that, something is sure to happen. We hear of vast changes in England. Great tracts of slums have been taken down and replaced by dwellings with modern conveniences and with ample sunshine in every dwelling. It is noteworthy also that these new properties are rented at a profit.

It is in the slums that infant mortality is highest. The slums breed disease. They are as some one has said, "social murderers". Slums must come down. They should never have appeared in this new land. The indignation of the citizens must compel those in authority to take action. The time is fast coming when any town or city will be ashamed of having slums within its borders.

"Back to God."

Church of England Newspaper, May 3, 1935.

Who that listened to his Majesty's broadcast message coming direct from his heart could fail to realize his simple, strong faith in God?

> "I look back on the past with thankfulness to God. . . . Other anxieties may be in store. But I am persuaded that with God's help they may all be overcome if we meet them with confidence, courage and unity. So I look forward to the future with faith and hope."

Have we not here an example which all should follow? If the King is not ashamed to speak of the innermost secrets of his heart why should statesmen and Churchmen be so diffident and hesitant in their witness to the one source of help? Let there go forth a national call—"Back to God." We are persuaded that the response would astonish the world. Who will dare to follow the King's lead?

Mr. Baldwin on the Maintenance of Religion.

Mr. Baldwin did well to remind the members of the Primrose League at their Albert Hall demonstration that one of the fundamental principles of the League is "the maintenance of religion". This was one of the things continually stressed by Disraeli. Mr. Baldwin did not know how far Disraeli had in his mind the continuation of the Establishment of the Church of England, although in those days there were mighty attacks on the Establishment. So far as Mr. Baldwin himself was concerned, he interpreted the word "religion" in the widest sense. He little thought that he should live to see ministers of the Gospel suffering for their beliefs in countries believed to be civilized. Continuing, Mr. Baldwin said: "I do not want you to lose sight of certain anti-Christian movements in Europe at the present moment, and to resolve firmly that in this country at least there shall not be one inch of ground that shall ever be ceded to those who fight the battle against whatever we may mean by religion."

This is a warning which we hope British folk generally will take to heart. The best way of fighting anti-Christian movements is to make our religion overwhelmingly vital and positive.

A Christian Peace.

The Guardian, May 10, 1935.

The prayer written by General Botha in Afrikaans on the card which marked his place at the Versailles Peace Conference is a moving utterance. Translated into English it is as follows:—"God's justice will be meted out to every nation in His righteousness under the new Sun. We shall persist in prayer in order that it may be done unto mankind in love, peace and Christian charity. Today the 31st of May, 1902, comes back to me." It was the date of the signing of the Treaty of Vereeniging, which brought the long-drawn-out Boer War to an end. In that peacemaking General Botha represented the defeated party. Though it was a treaty that was not dedicated but negotiated between parties who recognized one another as gallant adversaries, he could recall the sense of defeat and all that it meant. He was moved to those recollections by the contemplation of a treaty that was being made under his eyes of a very different kind, a treaty that was imposed and was designed to keep the defeated people for an ill-defined period in a position of restraint and (necessarily) of humiliation.

To one of General Botha's simple nature and clear outlook the Treaty of Versailles was defective because it left out God, and therefore could not last. It is well that at this time the judgment of this fine gentleman and good Christian should be recalled. It is possible to defend many of the single points of the Versailles Treaty. What from the Christian point of view is quite indefensible is its spirit. Until that is exorcised there can be no peace. But it is worth while to point out that facts are making it daily plainer that peace can come only when all civilized peoples are prepared to shoulder the responsibilities of maintaining peace through a worldwide order. For the Christian, sentiment is not enough. Christian charity involves sacrifices. The nation which holds back from a world organization until it is satisfied that its private interests require adhesion is imperfectly Christian, and misreads the Will of God.

Through the Editor's Window.

The Living Church, May 18, 1935.

That doughty militant Protestant, Bishop Seaman of North Texas, has this snake story to tell in an article on "Dry Pastures" in "West Texas Today": "Soon after coming to the Panhandle I experimented one day with the cowboy's trick of snapping off a snake's head. Fortunately I was trying it with a non-poisonous snake, for I failed to take hold just right, the tail came off instead of the head, and the rest of the snake landed in the midst of my family on the back seat of the car. It makes quite a difference how a fellow takes hold of any job, whether it be fighting ordinary snakes or that old Serpent himself, the Devil."

The following card in a Florida paper, reprinted in "Pollock's Newspaper News", is quoted as testimony of the value of classified advertising: "Thursday I lost a gold watch I valued very highly. Immediately I inserted an ad in your lost and found column and waited. Yesterday I went home and found the watch in the pocket of another suit of clothes. God bless your paper."

An exchange calls attention to the Razor-Blade nup-

(Continued on page 8.)

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Heavenly Places

Ascensiontide reminds us not only of our Lords' return to the Father, after He had accomplished His great work of Redemption upon this earth, but it also reminds us that He has opened up to us a way to the Heavenly Places, that "so we may also in heart and mind thither ascend, and with Him continually dwell". There are impassable limits which restrict our passing from this earth into the vast universe which surrounds us. But Christ has revealed to us the truth that there are no such limits, so far as the spiritual world is concerned. The words which He has given us the right to utter, "Our Father, who art in heaven", reveal to us the possibility of our being present in heaven in a spiritual sense, while at the same time we are here on earth in a physical sense.

A Marvelous Miracle.

This is a privilege which we may well meditate upon with wonder and thankfulness, for if we will but avail ourselves of it, day by day, our lives will be lived far above the commonplace routine of an earthly existence, and given a foretaste of the life which lies beyond this. We are told by St. Paul that, "We all have access, by one Spirit, unto the Father". That is to say, as the children of God, we have the right and the power to enter God's Presence as often as we will and just as freely and naturally as we enter our own homes. There are two great wonders in this connection, one being the privilege above described, and the other the inherent power in our spiritual nature, which enables us to take advantage of it. That we can "with heart and mind thither ascend" shows that our spiritual nature marvelously transcends any faculty or power belonging to our physical nature. It may be, however, and it is doubtless the case, that it is through union of our spirits with the Holy Spirit that this miracle is made possible. There has been a question, in these latter days, as to the possibility of physical miracles, but what are they in comparison with the spiritual miracles which form part of the Christian experience?

A Daily Miracle.

Prayer is a daily miracle of such transcendent importance, since it links earth to heaven, that when we realize its full significance, many physical miracles seem to be trifling in comparison. Christ's passing into the Heavenly Places at His Ascension gave to us a rightful place there, which even in this earthly life of ours constitutes our true home, to which we can betake ourselves and find that peace and rest which this world cannot give. There are some, perhaps many, who look upon this point of view as an illusion, because their spiritual nature is more or less dormant, and they have not sought to enter into the experience above described. Nor have Christians as a rule, made the most of this great privilege, and therefore gained from it the illumination and the inspiration which would make it possible for them to prove the reality of such an experience.

A Common Misunderstanding.

It has been too often supposed that a close connection with the spiritual world, renders one unfit for the practical details of daily life, whereas the fact of the matter is, that many of those who have most profoundly influenced the life of humanity, have been men who have lived very close to the unseen world. Thus St. Paul, in the Second Epistle to the Corinthians, 4:18, says:—"While we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." And yet his Epistles are full of advice about the practical details of daily life, and his influence in the world is far more powerful now than when he was alive. Human personality takes on more heroic proportions and attains greater and a more far-reaching influence, when it is linked up with the Eternal Realities. And this is so because man's natural powers must necessarily be more effective when they are brought into close alliance with the divine power. Man's greatest possibilities can only be fully developed when God is using him, because He alone knows what he is capable of and how these latent possibilities can be fully utilized.

The Greatest Benefactors of the Future.

It is along these lines that we may well expect the greatest results in the future, for it is in the spiritual world that we shall find and enter into our true birthright. What is waiting for us there is something far greater than we can at present conceive of, but we believe that it is those who will see to penetrate and explore this fruitful region who will be accounted in the future, the greatest benefactors of the human race. Material progress has had the right of way so far, at any rate within the last few generations, and its accomplishments have been truly great and wonderful; but the spirit of man is that which marks him out as akin to the divine, and is that which entitles him to be called a child of God. It must be, therefore, through the higher development of his spiritual nature and his inherent ability to work in alliance with God, Himself, that His mightiest works will be hereafter revealed. St. Paul says that, "the whole creation waiteth for the manifestation of the sons of God". That is to say, creation will not have reached its highest point of development till this human nature of ours takes on the glory which rightly belongs to it, as made in the Image of God.

* * *

ASCENSION.

The eagles build their nests on high
Where mountain summits touch the sky.

The lark, that wings his eager flight,
Sings while he seeks the upper height.

The tree from earth doth heavenward climb,
And teaches us a faith sublime.

So we as well, in heart and mind,
The heavenly places, too, may find.

And where God and the angels dwell
May seek our special place as well.

With right of entry through His name
Who to our earthly rescue came;

That we might ever share with Him
A place amid the Seraphim.

—Frederick W. Neve.

Problems of a Domestic Missionary Bishop

By WALTER MITCHELL,
Bishop of Arizona.

A SURVEY OF THE STATE shortly after my arrival, disclosed the presence of a surprisingly large number of earnest people who had just unchurched themselves when they came out here. (Of course, many another did so, too, for other reasons—materialism and worldliness.) They found themselves no longer able to go along with the Church of their youth, usually of the extreme Fundamental type, and of the Puritanical sort, who seem to feel that anything which gives pleasure and amusement is necessarily of the devil. Whether they know it or not, ours is about the only Church which can really interpret our Lord to them in terms which do not affront their common sense. It seems to be the fact that out here even the Presbyterian work is in the hands of the branch holding these views. In the copper mining towns, and there are many of them, there are a considerable number of technically trained engineers—copper seems to require a large number of them—who brought to the study of the sciences a juvenile conception or a warped idea of God. The two did not agree so in many cases, they gave up the latter. To reach these, requires men of more than the average ability and consecration.

We found also some fourteen towns and hamlets in which no Church was at work, where Sunday was just like any other day and the people, especially the children, growing up in actual paganism.

We have been able to go into a number of these places and one field in particular, covering 5,000 square miles, we have given good attention. In this field has occurred an old-time pioneer homesteading venture, such as has characterized every section of the country from the coming of the first settlers. For the most part these settlers have been made up of ex-soldiers, war casualties, taking up homesteads in the effort to regain their health. We have followed them and built simple guild halls, so made that the altar can be screened off when the hall is used for other purposes. Seeing how little the women had in their lives, the wife of our missionary sent herself to school at the University of California and learned to weave; so we are establishing an infant industry which has great promise. The men have taken up woodwork, using the beautiful native woods. Still another and newer industry is the utilizing of the desert wild flowers, in frames to hang on the wall, or in table and tray tops and as panels in lamp shades for floor lamps.

To give you an idea of what a cosmopolitan set we have, at one such settlement, after a service, I asked the missionary to find out from what states the people came. There were slightly over one hundred of them; they came from twenty-three states and three foreign countries!

NEXT COMES our Indian Work. This is among the Navajo, said by all workers in the Government service with whom I have talked, to be the ablest of all the Indians in this country. There are about 45,000 of them in the one organization, although for purposes of administration split up into small sections. It is practically foreign missionary work. Their language is said to be much more difficult than Chinese even, and, so far as I have heard, only two missionaries have come anywhere near mastering it, one a Roman Catholic and the other a Presbyterian missionary. They are industrious, competent people, who live on the poorest sort of land; land on which white people would starve. Their chief wealth is in their herds of sheep and goats. Everybody knows of their artistic ability by way of the Navajo rugs and blankets, but if one could remain long enough to see the women, squatted in front of four straight sticks, giving the final touch to her yarn by a whirl of a little hand-loom, and see the intricate and vari-colored pattern begin to appear and realize that it was all in her head, you would appreciate her ability the more. Similarly to watch the man take a Mexican silver dollar and a piece of turquoise and watch what happens. Or, as I did once, to see a little boy eleven years old, all but totally blind, weave a napkin ring out of many colored beads, which he had had some one else arrange for him, you would know that they are a gifted people.

It is said that the Navajo is hard to convert, but I think the trouble is not altogether with the Navajo. Here again, the extreme fundamentalists are in control of all the missionary work done among the Navajo in Arizona, unless the Roman Catholic work could be excepted. As I understand it, they expect the Navajo to regard and renounce all he has ever believed as devilish; the desire to sweep the ground bare and then build a new structure. The Navajo is unwilling to do that. Our policy, here as elsewhere, wherever the Church is doing missionary work, is to follow St. Paul's policy—"Him Whom you ignorantly worship I declare unto you". We take what is true in their native religion and build upon that.

They are largely under the control of evil spirits. Sickness or any bad thing is due to them and the devils have to be driven out by the medicine man and his followers in "sings", which last anywhere from three days and nights to six or nine, depending upon the "sing". For the first the medicine man receives six sheep or three ponies. If one should die in the hogan, the one-room home, no Navajo, unless a Christian or educated, would dare to touch the body. For some reason the body could not be carried through the door; instead a hole has to be made in the wall, the body is pushed through, the few belongings are hastily gathered up and the family flees, the hogan standing thus with the hole in the wall to tell the reason, to the end of time.

Years ago a Miss Thackara, on a visit to Ft. Defiance, seeing the pitiable condition of the Indians, established the first hospital among them. When the Government took over that work, ours became the first hospital for Trachoma, that dread disease of the eyelids, leading to blindness, which has apparently, always afflicted the human race and very serious among the Navajo, since they know nothing of sanitation; if one member of the family gets it, the rest are very apt to.

FINALLY, a Dr. Nauguchi, a famous Japanese scientist, working in the Rockefeller Institute, for the first time in the history of the human race, isolated the Trachoma germ. The man who collaborated with him was a Dr. Richards, attached to our little hospital and all the material with Dr. Nauguchi worked also came from that little hospital.

This attracted so much attention that the Government took over this work. We then turned our mission into an orphanage, the only one among the entire 45,000, and the plight of the orphan among the Navajo is very serious; not because the people are cruel, but because they are so poor. Such a tot is like a stray puppy or kitten, moving about from one place to another. If it survives until it is around ten some mythical uncle or aunt is apt to turn up, claim

the child, because such a child with a good dog, can herd sheep and there is a sort of peonage among them. The death rate is very high. We were asked to take two little orphans, twins, some distance away. There were all sorts of delays, with the result that, when we finally got there, we found one of them suffering with tuberculosis. Another, who had three or four stopping places between the death of her parents and coming to us, is now stone deaf. In an ordinary white family the initial trouble would probably have been cured, because taken in time, and so it goes.

We can take only about thirty-five. We could take probably ten times that number, but as always, there is the lack of money.

Work among those suffering with tuberculosis,—for this work we have two small hospitals, St. Luke's Home, Phoenix, and St. Luke's-in-the-Desert, Tucson. We can do no more than touch the fringe of the need in the hospitals, but they serve as a spring-board for doctors and chaplains who work out among the much larger number in these cities.

I know of no sadder situation than that of one who, in the last stages of the "White Plague" comes out among strangers, usually having exhausted their resources. Think what it means to find a sunny, spiritually-minded clergyman ready to care for you! Here again, it is a question of funds. Today, for the entire work, we are expected to do with forty-five cents for which we formerly received one hundred cents, and this has fallen particularly heavily upon the hospitals, until, in the case of St. Luke's Home, it receives nothing, and St. Luke's-in-the-Desert but $1,000, which goes toward the salary of the chaplain. One incident will illustrate the tragic side of our work. I had no sooner arrived, after a wonderful send-off at my consecration, where I was assured that the whole Church was behind the work, than I received a telegram to the effect that our appropriation had been cut $4,350. I called our leaders together to decide where it should fall. It was decided that the hospitals would have to take the most of it. The Superintendent of St. Luke's-in-the-Desert said he was willing, but that he might as well knock two men in the head before he threw them out; he had found them on the outskirts of Tucson, more nearly dead from starvation than tuberculosis; too weak to work and too proud to beg; they were coming along nicely, but were paying nothing, the hospital was on the bread line already, and with that much of a cut they would have to go. I realize that people at home did not mean that when they reduced their contributions to the "red side", but that is what happens all over the mission field in some form or other when they do.

UR NEWEST WORK, just a little over five years old, is among the Mexicans. My experience in Porto Rico convinced me that the Latin Americans are ready for the Church, which is Catholic, but not Roman, but our difficulty was that we had no one who spoke the language. Finally the Archdeacon plunged in and the results are remarkable. We now have two flourishing missions requiring all the time of the Archdeacon and a native Porto Rican clergyman plus two U. T. O. workers. We have only scratched the surface. There are considerably over 35 per cent of our entire population who are Mexicans. We have taken this part of their native land away from them as we did other parts away from the Indian. Some of them were born in Mexico and from among

(Continued on page 8.)

Whitsuntide

Whitsunday, June 9, 1935.

By CHARLES W. F. SMITH,

Assistant Rector of St. Paul's Church, Richmond.

THE name of Whitsunday comes, by an interesting philological development traceable in many English place-names, from White Sunday, the popular designation of Pentecost. It was so called from the fact that the newly baptized in the north of Europe wore their white chrysoms on this day. The popular name was in use before the Conquest, but the official name of Pentecost remained until the Reformation.

The Prayer Book makes Whitsunday, along with Christmas and Easter, one of the great communion Sundays by providing two Collects, Epistles and Gospels. Also at the last revision new Collects were provided for the Monday and Tuesday in Whitsun Week. In the four collects thus provided the work of the Holy Spirt, comforting, guiding, unifying, and indwelling is fully expressed.

The Holy Spirit is the immanent activity of God, directly at work in the world, seen in all progress, whether of the race or individual, toward a higher life. It is "God in you the hope of glory". Pentecost means that the Spirit of God was received anew in the understanding that Jesus had given, just as he had made new our every thought of God.

Jesus told His Apostles to await the promise of the Father and to "tarry . . . until ye be endued with power from on high". It was futile to attempt to establish the Kingdom of God in their own strength. Alone they were inadequate. The adequacy which came to them at Pentecost is testified to by the Book of Acts and made Whitsunday the birthday of the Church. God believed in is not enough for our life and work as Christians today. He must be actively present in power. We would do well, as the Forward Movement Commission suggests, to start on Whitsunday daily meditation on the Book of Acts in the convenient form the commission has made available for us.

The Spirit of which Jesus spoke was, as we see from the Gospel, promised to His followers. He said He would be manifested to those who love Him, that is, to those who keep His commandments. The fruits of the Spirit are all activities of personality. He enables us. As Studdert Kennedy used to say, the Spirit of God is not the not-bodily, but the meaning of mind and body. The Spirit of God is the love with which we love God and man, the love that impels us to pray and do and give all for the establishment of the Kingdom of God on earth.

We are inadequate. The purposes of God for the world shipwreck on our inadequacy. We need the power of God present by His Spirit, and the Spirit needs us through whom to work. Some of our inadequacy comes from lack of unity. The unity of the Christian fellowship is real wherever the spirit is present (see the Collect for Whitsun Tuesday), but is inadequately realized in corporate action.

The word our Lord used for the Spirit was Comforter or Paraclete. Paraclete meant one who was called to be with another to give strength. It is not that the Spirit of God has not touched us, but that, the Spirit already being at work within us, is not recognized and His power not released in the Church. This Pentecost can be another birthday for the Church in the real sense of the word—an entrance into new life.

Where the Road Forks

By JAMES E. FREEMAN,
Bishop of Washington.



Bishop Freeman.

THE MASTER sent a group of His followers upon an errand, giving them certain directions pertaining to it. We read that they went their way and "coming to a place where two ways met", there they found the object of their search.

This fragment from the narrative is suggestive of an experience that happens to us frequently in the course of life. We are constantly coming to a fork in the road, and when we come to it we pause to determine which road we will take. At such a time we are compelled, not only to determine the course we shall pursue but, the objective we have in mind. So long as the highway over which we travel remains level and straight, we move along our way uninterrupted and secure in our confidence that it leads in the right direction. Once we come to the place where the road forks, we are met with a new situation. The one road may seem the way to travel and full of promise; the other may look less attractive and suggest difficulties ahead. Many, possibly most of us, hastily reach the conclusion that the more attractive, well-paved road is more appealing, hence we take it without any definite conviction as to whither it leads. The youth inevitably takes not only the easy road, but the one that promises a "short cut" to the object he seeks. Frequently he finds the need of re-tracing his steps and following the more difficult but secure way that leads to attainment. The whole world today seems to be standing without definiteness of decision at the fork of the road. The advocates of the two ways are strong and appealing. The advocates of one way have programs and systems that suggest the solution of our problem, they seem to indicate an easy solution of our ills. Their program appeals to the unthinking and superficial. Its whole purpose is the satisfaction of our physical and materials needs. Satisfy these and all will be well. Their program has in it nothing that calls for self-discipline and self-restraint, nor is it suggestive of the course we have pursued at other times when we found ourselves in a like situation.

The other and the more difficult way has its earnest and sincere advocates who recognize that all attainment is secured by those who are willing to pay a consistent and reasonable price for that which they seek. The way ahead may look difficult and it may call for self-accepted restraint and imposed self-discipline, it certainly calls for that kind of moral worth that is able to stand trials and, if need be, suffering, that it may come at length to the object of its desire. It is a way that is bound to develop the strong muscles of the mind and of the soul. Whether in our individual or corporate life the fork of the road calls for and demands decision, and the choice we make involves not only the kind of highway we would follow, but the kind of objective we seek ultimately to attain. Obviously, if in this life only we have hope, if all that it consists of is getting and spending, leading ultimately to a dead end, then it will not be difficult for us to make our choice. If, on the other hand, we believe we are put here for the purpose of developing the finer things of our nature, in fine, that we are put here to "grow a soul", with the assurance that at the end of the road a larger and fuller life opens up before us, then we will carefully consider the cost in the light of that which we seek to gain.

The whole purpose of the ministry of Jesus was to indicate to men when they came to the place of decision, the only way that leads ultimately to satisfaction here and the fulfillment of their highest hopes and aspirations in a world that lies beyond the outmost boundaries of time and place. The Master never promised that the way He proposed should be an easy one. In His own life He strikingly illustrated its difficulties and perils. His own highest attainment was effected on the Cross, but from that Cross He has laid a strong grip upon the hearts and minds of men the world over. He chose the hard way and He did it deliberately, and in doing so He furnished an example to those who, coming after Him, would achieve life's choicest gifts and know the "peace which passeth all understanding".

CHURCH AND WORLD PROBLEMS AS OTHERS SEE THEM.

(Continued from page 4.)

tials, in which a woman named Blade became the wife of a man named Razor. May they have many happy years of married life and become the proud parents of many Little Shavers!

This delightful sign in a laundry window was spotted by "America": "We do not tear your clothes with machinery. We do it carefully by hand."

The "Lutheran" observes: "Our year book tells us that the moon got down to its last quarter day before yesterday. Well, there are others in much the same situation."

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PROBLEMS OF A DOMESTIC MISSIONARY BISHOP.

(Continued from page 6.)

these we hope to develop first-rate workers to return to Mexico; being natives they could work there. Here again, we are stopped by the lack of money. The Mexicans are very poor, so the welfare work among them is enormous.

If we could have the money we could do vastly more for the Kingdom and the lack of it is heart breaking. Time and again we have to refuse to grasp opportunities for lack of the money. In one new town we were offered an attractive lot and $5,000 toward a $10,000 church. The Roman Catholic and Presbyterian Churches, I was told, said, "Thank you, we accept." We had to say, "Thank you we are sorry". Again in another new town we were offered a lot and $5000 for a church plus half the salary, but the missionary would have to live there; we had to decline. It is a heart-breaking situation, as though the Church, through ignorance were saying, "There is no use in your succeeding, because we would never stand to have the work increased."

Well, that is the story. If it results in more earnest prayer that God will send laborers into His harvest, we shall be very grateful.

Jefferson Davis: Leader of a Lost Cause

By CHARLES W. LOWRY,

Professor in the Virginia Theological Seminary.

An address delivered before the Jefferson Davis Chapter of the United Daughters of the Confederacy in San Francisco, California. President Davis' birthday is June 3.

THE War Between the States produced or rather revealed an unusual number of very able Americans. On the side of the South three easily stand out: Jackson, Lee, and Davis. Of these Jackson met an untimely death at the middle point of the war in time and at the zenith of success gained by Southern arms. He was then but a young man and had not held an independent command. Yet, in two years' time this obscure professor from the Virginia Military Institute, had carved out the most brilliant military career in American history and had shown himself "one of the foremost strategists in modern history". He was probably the nearest to a sheer genius which the Civil War produced. It was as if Providence in order to effect the downfall of the South had first to dispose of Stonewall Jackson.

Lee, after his assumption of the command of the Army of Northern Virginia on June 1, 1862, and his success in lifting the siege of Richmond, became and remained the idol of the Southern people. This faith and affection was justified. As a general, Lee belongs by common consent in the company of the very greatest military captains of the English-speaking race. The English General Sir Frederick Maurice ranks him above Wellington.[1] But it is in the lofty realm of manhood and character that Lee is supremely great. Here he belongs with Washington, although Lee, difficult as it is for us to realize it, remained in one sense in the conduct of the war a local figure. Save for the brief period of March 13 to May 31, 1862, when he was given "under the direction of the President . . . the conduct of the military operations of all the armies of the Confederate States", and for a similar period at the very end, when the debacle of the Confederacy was all but complete, his responsibility was never national. The arbitrament of arms outside of the Eastern or Virginia front was not in any sense in his hands or a direct concern of his.

It was not so with Davis. He was not only President, but as President he was commander-in-chief of the army and navy of the Confederate States. On his shoulders rested the full responsibility and on his head fell the brunt of criticism and blame during the war and of recrimination and persecution after the final surrender of the Southern armies. The role of Jefferson Davis was incomparably the most difficult in the whole war. Let us never forget this. Had he been successful, he would have gone down in history as a very great figure. And contrariwise only a man great in supereminent degree could have compassed so mighty a success as the victory of the Southern cause and the establishment as a nation of the Southern Confederacy would have been. It was not to be; and probably it is well that Davis was not great enough. The idea of a separate nation in the South, expanding as it almost certainly would have done into an empire embracing Mexico, Cuba, and possibly Central America, and of a vast experiment in what has been called tropicalized Nordicism, is of course fascinating. And whereas a few years ago most Southerners would have held up their hands with scarcely less horror than their Northern compatriots at the mention of such a thing, today we are not so sure. The machine age has not proved to be all that believers in the dogma of inevitable progress fondly expected. The superiority of industrial slavery to domestic servitude is at least debatable. There are some of us who find it difficult to see that an oligarchy of financial barons is a decided improvement over a planter aristocracy. Some of the fruits of democracy in this country a hundred and fifty-seven years after the inauguration of the greatest experiment in popular government ever tried are the most misgoverned municipalities in the civilized world, a reign of corruption, lawlessness, and organized crime which staggers the imagination and sickens the heart, a deplorable and decadent standard of public taste, manners, and morals among large sections of our population, not less than a fourth of the American people unemployed or dependent on persons who are unemployed, and government at Washington by a virtual dictatorship. The "noble experiment" of prohibition has ended after thirteen years and has strikingly vindicated a pronouncement and a prophecy on the subject by Jefferson Davis in 1886, when in consequence he was publicly assailed by Bishop Galloway of the Methodist Episcopal Church, South, and was made the theme of sermons from many pulpits.

ALL this to be sure is only one side, though I do not think that I have laid on the colours too darkly.[2] There are other things to be said. Even the present situation is not without its gleams of light breaking through the thick, foreboding clouds or its rainbow of hope spanning one segment of the national horizon. Then we have no way of knowing the course events would have taken in a Southern nation and empire. We cannot be sure that it would have resisted with any measure of success the onrush of a mechanized and industrialized civilization. While there were many owners of slaves who, like Jefferson Davis, almost convince us willy-nilly of the potential beneficence of the institution of slavery, we know that Southern Nordic human nature did not differ greatly from universal human nature, that there was much cruelty and barbarity associated with slavery, and that it already stood condemned at the bar of conscience for such Southerners as Thomas Jefferson and Robert E. Lee. On the whole, therefore, I say, it was probably well that Davis was not great enough to have become the father of a new nation on this continent. It is better and in the end we may think wiser to accept history in its main tendencies with natural piety and try to trace in them the pattern of a just and noble design and the operation of "a power not ourselves that makes for righteousness".

But there were elements of greatness in the Confederate President. It can be truly said that he narrowly missed being a great man. He had been splendidly endowed by nature, although, unlike Lee and Washington, he was not of aristocratic lineage and station. He was born in Kentucky, by a strange coinci-

(Continued on page 11.)

[1] Robert E. Lee the Soldier (1925), Pp. 289sq.

[2] I have decided to let the above stand in its original form. It should be noted, however, that it was written at the height of the American crisis, and almost daily reports of new kidnappings, and on the heels of the dire analyses and predictions of the "technocrats". It reflects, unduly from our present standpoint, the gloom of that period.—C. W. L.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

STORY OF ST. COLUMBANUS.

Many people have gotten the idea that the English Church, from which our Episcopal Church comes, was founded by Henry VIII in the sixteenth century. Of course all Young People of our Church are well aware how preposterous this is, and can immediately tell their less informed friends that the Church of England is mentioned in Magna Charta four hundred years before the time of Henry VIII, and also in one of the letters of a Pope of Rome, Gregory the Great to St. Augustine of Canterbury, six hundred years before Magna Charta.

But even before the time of Augustine, there were Christians in England with bishops, priests and deacons. These were among the Welch, or British, as our History books prefer to call them. The British Church could not do anything to convert the heathen English when they came into the country. For the English were great fighters, and they did not respect any people whom they could beat as easily as they could the British, so that they would not listen to them. But the Welch sent missionaries to the Irish.

Under the preaching of these missionaries, Ireland became a great center of Christian learning and culture, and sent missionaries in their turn to many parts of the world. Thus Scotland, Norway, Sweden and Germany are greatly indebted to the Irish monks.

These brave men preached and practiced a Christianity that was most appealing in itself and doubly so because of their intense earnestness. There was nothing that they would not do, and nowhere that they would not go for Jesus. It was a warm, loving, all embracing and most lovable way they had of doing things, wonderful to make converts, but not so strong on organization and keeping them busy. Thus the missions the Irish started were often firmly established by them and, after a strong fight for the Irish customs, usually went over to adopt the more sensible and practical customs of their neighbors.

Thus the English people who were converted by the Irish monks eventually left the Scotch-Irish customs for the Roman. Nevertheless, the story of their work is very interesting. So we have, tonight, the story of one of their Saints as our program.

St. Columbanus.

In the year 543 there was born in the southeastern part of Ireland a boy who was to become known and loved in four countries. He was called Columbanus. Though his name means "dovelike", his disposition at times was anything else but dovelike. For, being a true Irishman, he possessed a great amount of the two qualities of lovableness and of loving a fight.

When quite a boy he was very religious. He used to like to read the Psalms aloud to his playmates and to talk about them. An aunt of his noticed this habit of his and said that he should study for the ministry. But his parents did not want him to leave home to go to the schools. But the aunt and Columbanus stuck to their point and finally one. So Columbanus soon went to the famous monastery school of Bangor, in the north of Ireland. There he soon became a prize pupil and one of the most popular boys in the school. This being the case, when he graduated he became one of the teachers.

One day, when he was approaching thirty years of age, he came across the passage in the Bible where God told Abraham, "Get thee out from thy country and thy kindred to a land that I shall shew thee." This he considered was a call for him to go as a foreign missionary, so he went to see the head of the monastery to ask his permission. The abbot did not wish to lose his best teacher, and refused to allow him to go at first. But Columbanus made the subject a matter of prayer, and after a while the abbot not only let him go, but also got twelve companions who agreed to go with him.

Eventually the band of Irish monks landed in France. That country was not at this time one as it is now; indeed, it had many kingdoms in it. Three of them were: Burgundy, Brittany and Austrasia. Our friend went first into Burgundy, where they were well received at first by the King. He gave them an old castle in a desert. This they repaired and used as a monastery. Being so far away from any city people, thought that they would hear nothing more of them. But Columbanus and his companions were such wonderful preachers that many people left their homes and came to live with them. Thus their monastery grew very great.

Now, Columbanus was an Irishman, and so a follower of St. Patrick. But St. Patrick had been a Briton, and as a member of the British Church he had a number of different customs from those of France and Rome. Thus the Irish had the custom of celebrating Easter at a different time than the Burgundians. This was called to the attention of the Bishops of Burgundy, and a great fight ensued when the Bishops tried to get the Irish to change. The Bishops wrote the Pope of Rome and the Pope wrote the Irish, but Columbanus wrote back to explain why the Irish were different and intended to stay different. Incidentally, it was not until about four hundred years after this that the Irish did change. They clung to St. Patrick against the Pope.

Their first monastery now having become very large, they left it and built and another one eight miles away. Though this also was in a desert soon a town grew up around it, which is still in existence. It is called Luxeil. Columbanus himself used to divide his time between the two.

At about this time the king of Burgundy had a lady at his court that was not a very good character. On one occasion Columbanus came to the palace to preach. Along with the others she came to hear him. After the service, she stopped to ask him to bless her children. But the Saint knew what kind of a woman she was and gave her quite a call down for her many sins.

The lady must have had a wonderful pair of lungs. An eye-witness tells us she first sent away her children, then she started. Scolding and screaming, we are told she made the palace shake with her voice until long after the preacher had left the building. The king tried to stop her, but could not do so until he promised to drive the Irish monks out of his territory.

Driven out of Burgundy, the Irish monks were taken to Britany in the west of France. There they thought that they would be sent back to Ireland. But instead, they were allowed to go free. So they came east again, only this time they came into the kingdom of Austrasia, just south of Burgundy. There the king bade them welcome, and asked them to go as missionaries to the Swiss and German tribes that lived just over the border of Switzerland.

There our friends worked very hard and won many people to Christ. But the King of Burgundy seems to have heard of them being in Austrasia. Perhaps the lady with the voice had begun doing her vocal exercises again. At any rate, he made war on the King of Australsia and beat him. So Columbanus left some of his followers in Switzerland under one of his companions named Gall. It is interesting to know that one of the cantons, or counties, of Switzerland, is named after this man St. Gall. He is called the Apostle to the Swiss.

Columbanus, with the rest of his followers, crossed the Alps and came into Lombardy, as the northern part of Italy was called at that time. The King of Lombardy received them well, so they settled here and built the monastery of Bobbio. In Lombardy, a town today is named after Columbanus. He died at Bobbio at the age of seventy-two.

He is said to have been a great organizer. He and his followers founded a string of monasteries that stretched from Italy to the North Sea. He was also a wonderful preacher. He used all sorts of imagination in his most flowery oratory. It is said that he made people do anything he wanted them to do for a time. He was loved, he was hated. He was learned and was a hard worker. He was kind, but he was stubborn. Or to put it in one word, he was a true son of Ireland.

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St. Margaret's Summer Conference.

The conference at St. Margaret's School, Tappahannock, Va., will be held July 1 to 6, as a Young People's Division, and July 8 to 13 for adults and children.

The cost of either division is $6, plus registration fee of $1, and the children under twelve years of age will be charged $450, plus registration fee.

The faculty consists of the Rev. Herbert Donovan, chaplain; Rev. Cary Montague, for Church History; Rev. Robert Goodwin, Old Testament Prophets; Rev. Calvert Buck, Personal Religion; Miss Marjorie Bowman, Demonstration Church School; Mrs. J. H. Moore, Miss Rowena Brown, Mrs. G. W. Barton, for Woman's Auxiliary; Miss Elizabeth Gibble, Church Music. Bishop Goodwin will be present the first week, and Bishop Tucker, the second.

A recreational program has been prepared that should keep everyone entertained and happily occupied in free time.

BOOK REVIEWS

THE UNION SEMINARY REVIEW. Paper. Published by The Union Theological Seminary, Richmond, Va. Price, 45 cents per copy.

The Union Seminary Review, just completing its forty-sixth year of publication, is making its July issue (of one hundred pages) a Karl Barth number. Its contents will include a sermon by Dr. Barth; "The Absoluteness of Jesus," by Dr. Brunner; "Barth and the American Theological Scene," by Dr. E. G. Homrighausen, of Indianapolis, a leading authority on Barth; "The Barthian Theology in Great Britain," by Dr. John McCannachie, of Dundee, Scotland, author of "The Barthian Theology and the Man of Today"; "The Plane on Which God Can Be Known," by Dr. Harris E. Kirk, of Baltimore, author of "Stars, Atoms, and God," and other widely known books; "Dialectic Theology in the English-Speaking World," by Pastor H. Jochums, of Germany, and a descriptive bibliography of all the books on the Barthian movement available in English, by Dr. Holmes Rolston, Jr., of Rockbridge Baths, Va., whose book, "A Conservative Looks to Barth and Brunner", has been widely read in America. Orders for this special number (forty cents) should be sent promptly, as the edition is strictly limited.

J. Gray McAllister.

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IN THE STEPS OF THE MASTER: By H. V. Morton. Published by Dodd, Mead & Company. Price, $3.

For anyone who has not had the privilege of traveling in the Holy Land; also for the reader who would like to follow in the steps of one whose keen observation has traced the footsteps of the Master with his own art, built upon knowledge of the facts and the places.

In beautiful English, the author describes the scenes with splendid insight and simple reverence. The book lives in the atmosphere of Palestine, and in vivid and tender retrospect we turn its pages, beginning our journey at starlit Bethlehem to Calvary and its darkness, to the thrilling new day that dawned on the first of the Resurrection mornings.

E. C. Pedrick.

* * *

RELIGION MEETS THE MODERN MIND: By Russell Henry Stafford. Published by The Round Table Press, Inc., 354 Fourth Avenue, New York City. Price, $2.

A book addressed to those who are anxious about the truth of religion in the modern thought world.

Its chief merit derives from the fact that the author gives us his own experiences in quest for the truth. And And that has been a varied experience. Dr. Stafford states that he has tried everything and in the end he has found for himself the manifold riches of the Gospel Truth. He has worked inward from the circumference of things to the centre, upon which the Christian philosopher builds: namely, Christ.

This is a book for the counselor and leader of youth; but not for the average reader, who would grow weary in following the paths along which this splendid spirit has trod.

E. C. Pedrick.

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CHILDREN OF GALILEE. A drama by Elizabeth Edland. Art paper; pp. 16. Pub. by the Abingdon Press, New York City. 25c.

An Easter play, but suited to any time. It is adapted to children afnd should appeal to those who are seeking to dramatize the great Feast of the Christian year.

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JEFFERSON DAVIS: LEADER OF A LOST CAUSE.

(Continued from page 9.)

dence only some hundred miles from the place where eight months later and in the same state Abraham Lincoln first saw the light. Of Welsh and Scotch-Irish extraction and of Baptist heritage in religion, Davis' family belonged to "the middle class of Southerners whose members owned few slaves and whose children often did much of the daily labour of the farm or small plantation". His father, Samuel Davis, had been an officer in the Revolutionary War and, after his marriage to Miss Jane Cook, a South Carolina lady, had settled near Augusta, Georgia. Here he subsequently became clerk of the county court. But he does not seem to have been successful, for in a period of a few years he moved three times and covered a distance of twenty-five hundred miles. He finally settled in Wilkinson County in lower Mississippi Territory, and here Jefferson spent his early boyhood. But there was good blood in the boy; and, thanks to his oldest brother, Joseph Emory Davis—a remarkable man who in an astonishingiy short time established himself as a prosperous and influential planter—he received the education and cultural privileges usually restricted to young Southerners of some wealth and social station. His record at Transylvania University, then the most important institution of learning west of the Alleghanies, does not seem to have been particularly distinguished, and at West Point, in contrast to Robert E. Lee and Joseph E. Johnston, he graduated only twentieth in a class of thirty-three. One explanation of this mediocrity, it has been thought, was his fondness for literature, a trait which retarded similarly the scholastic progress of Emerson at Harvard and of Poe at the University of Virginia. West Point none the less put its stamp on him, and he became a distinguished soldier (in the Mexican War) and later Secretary of War in the Cabinet of President Pierce. In between he lived the life of planter, scholar, and gentleman; went into politics and became successively Representative and Senator in the United States Congress. In the Senate he became a leading figure and earned a national reputation. He was an orator and parliamentary debater of eloquence and distinction. In appearance, we are told and the impresson is verified by a glance at his portrait, he "was, beyond doubt, very striking—rather tall, thin, arrow-straight, Indian-looking. . . . Few American public men have ever had a finer presence. . . . The heavy, square chin, thin lips, high cheek bones, hollow jaws, broad forehead, beautifully formed aquiline nose and long skull were typically Nordic, while the colouring of skin, eyes and hair showed the dark Welsh breed. His face, indeed, was impressive and unusual". In disposition he was affectionate, loyal, and devoted. While at West Point he was more popular with his fellow cadets than with the authorities and narrowly escaped expulsion, owing to his refusal to answer questions regarding a roommate, who was under suspicion as the fomenter of a riot. Here also he sent his mother what he was able to save from his small salary, in gratitude for the sacrifices that his family had made for him. In character and mind he was earnest and elevated, actuated by what he believed to be the highest principles. A good illustration of this and of the enlightenment and humanity of the man is the methods which he practiced as a slave-owner. Davis was honestly convinced that slavery was a divine institution and that it should be perpetuated. But he felt keenly the responsibilities which devolved upon him as the proprietor of human beings, and he accordingly brought to a high level of perfection the institution of slavery. "He placed the relation of master and bondman on the basis of justice; he was in fact, as well as in theory, the father of his servants. His slaves were excedingly well-cared for and remarkably trained. Capable Negroes were trusted in a high degree. No corporal punishment was allowed on the plantation except by the judgment of a Negro jury, which sat on all offenses against the rules of the place. The Negroes were happy and remained devoted to Davis through their whole lives; he was on terms of almost intimate friendship with them." During all the demoralization of the war and even the occupation of the country by the enemy, they remained steadily at work; and after the war were pointed out as examples of what slaves when freed might become.

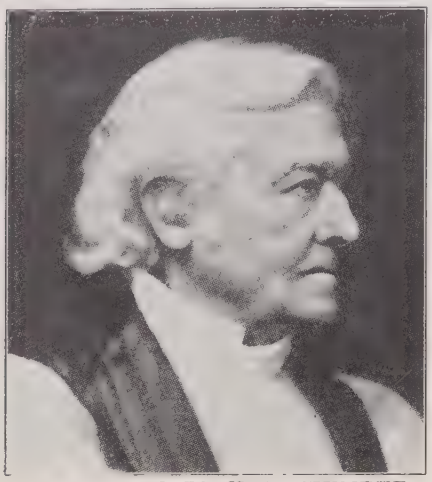
(To be continued.)

CHURCH INTELLIGENCE

EAU CLAIRE COMMEMORATES BISHOP KEMPER'S CONSECRATION.

(A part of Bishop Wilson's address to Annual Council Meeting, May 22, at Eau Claire.)

The centennial of Bishop Kemper's consecration is worthy of observance for two reasons. First, the man himself demands our admiration and our gratitude. It took no small measure of



THE RT. REV. JACKSON KEMPER, D. D., LL. D.

Consecrated September 25, 1835, as Missionary Bishop for Missouri and Indiana. Translated 1854 and First Bishop to Wisconsin.

devotion and self-sacrifice for a man to give up a comfortable parish in the East and face the trials and dangers of life in what was then at best an undeveloped region abounding in uncertainties and in many parts a veritable wilderness. There was no easy way to do the thing he was asked to do. Many a man might well have been excused for shrinking from the task, but it is not with such human material that the Kingdom of God moves forward. Rather, it is intrepid souls, like Bishop Kemper, who carry the torch of Christian progress and spread the light of the Gospel wherever men and women elect to live—whether in the sparsely settled prairies, in the wooded North country, up the mountains or over the seas. Christ does not call us to the easy way. He calls us to the spiritual opportunity whether it may be easy or hard. We, who are the heirs today of such a Father in God as Jackson Kemper, may well examine our consciences and ask ourselves if we are keeping faith with him and exhibiting any reasonable degree of his courage and devotion upon which our own Church privileges depend.

But there is a second reason for keeping this anniversary, namely, because it marks adventure on the part of the Church one hundred years ago. For half a century following the Revolutionary War, the Church concerned itself with the problems flowing out of its colonial background along the Atlantic Seaboard. It was building its habits of thought and its methods of operation in conformity with the conditions prevailing in the more settled parts of the East. Meanwhile, the country was undergoing a quick change and the Church was in danger of slipping behind the times. The stream of Western migration had set in and the Church was confronted with the necessity of breaking loose from its Eastern anchorage and launching out upon an uncharted sea. It called for more initiative than we can quite understand today. Anglican tradition visualized first a diocese and then a bishop to administer it. Actual conditions clamored for a bishop to go out and create a diocese for himself. Misgivings over such an experimental novelty were natural, but the fact could not be blinked that something different had to be done. With a fine spirit of faith and vigor the Church set a new precedent. Not only was Bishop Kemper sent to the Northwest, but other missionary bishops were similarly sent to the Southwest and to the Far West. The wisdom of the policy soon began to prove itself. Within the next fifteen years the number of communicants and the number of clergy had more than doubled and everybody wondered why it had not been done earlier.

The significance of all this for us of the present day lies in the fact that we are again confronted with a fundamental change in our national life. It is easy to paint a picture of a possible crisis at any time, but I think everyone will agree that, since the close of the World War, the United States has been clearly faced with a new condition. The Church cannot cling to obsolete habits in a changed world today any more than it could a century ago. Again, misgivings are natural but timidity has never been a Christian asset and it cannot be allowed to stand in the way of the Church's advance. Farsighted Churchmen have realized this for some time past and last year another new departure was projected, in which the Diocese of Eau Claire was asked to take an important part.

Upon my request, at the last annual council, you elected Bishop Torok as Suffragan Bishop of this diocese—which election was part of a program to be presented to the last General Convention. For having done this, I am very grateful to you and I congratulate you



THE RT. REV. FRANK E. WILSON, D. D.

Present Bishop of Eau Claire, Wisconsin

on your courage and your vision. Large bodies move slowly, and are reluctant to commit themselves to important undertakings in which novel features appear. Perhaps it was expecting too much to think that General Convention would acquiesce without further information as to the existing need. Much was accomplished, though not all that we desired. A new canon of real importance was adopted and a lively interest was evinced in the possibilities of the near future. Confirmation of the election of Bishop Torok was denied by the House of Bishops—not because they were out of sympathy with the program as presented, but because the circumstances were so extraordinary that they hardly felt justified in taking normal action upon an obviously abnormal situation. However, the bishops did not want to see the matter dropped. A really large number of them have spoken to me and written to me offering suggestions and expressing the hope that we would not think of abandoning our plans, but would present another proposition which could gain the approval of the House. Meantime, the bishops agreed that we should carry Bishop Torok with his episcopal title, but without the faculty of performing episcopal functions. After consultation with several bishops I have placed Bishop Torok on the Cathedral Staff and have made him Assistant to the Bishop of the diocese. Further, I have asked the Presiding Bishop to appoint a special committee to investigate the whole situation and report to the next meeting of the House on the double question of Bishop Torok's consecration and his status in the Church. What I want you to understand is that you have done a constructive piece of work, the outcome of which is still to be determined but in which our confidence may continue to be securely placed.

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WEEKLY GIFTS, METHOD OF RAISING MONEY.

St. Paul's Church, Meridian, Miss., with fewer than 400 members, set out to raise $2,000 in five weeks and ended with nearly $2,600. The method used was to ask each member for a gift each week, with successive weekly goals of $200, $300, $4000, $500 and $600. The week's total was announced each Sunday. On the second Sunday it was $269, but before the congregation was out of the church a check for $50 took it over $300. On the fourth Sunday it was $493, and when this word reached one of the oldest communicants of the parish, an invalid, she had herself propped up in bed long enough to sign a check for the missing $7. The Rev. William G. Christian is rector.

* * *

MANY CHILDREN IN NEED OF HOMES.

The Children's Bureau, State Department of Public Welfare, Richmond, Virginia, is desperately in need of the right kind of foster homes for its wards. It is also often called upon to recommend suitable foster homes to judges of juvenile courts who need such homes for their local wards. Any resident of Virginia willing to offer a home to one of these children may get additional information by writing the Bureau, at 11 South Twelfth Street. Some typical cases are described below:

Betty is a rather timid looking, eleven year old girl with large grey eyes and a bright smile. Her parents are divorced, the mother has remarried, but her home is not at all suitable, and the whereabouts of the father is unknown. Betty seems hurt and bewildered and anxious to find someone who will understand and love her.

Evelyn, who is slender, dark and sixteen, has heard nothing from her parents in years and came to the agency because of dependency. She does well in school and is active in church work.

Rose is a spritely little girl of ten with a sweet disposition. She is very appreciative of kindnesses shown her and anxious for a good foster home in the country.

Tom and Jack are two little brothers. Their parents have separated and each has remarried. Neither offers a proper home for these children and the boys are rather unhappy as a result.

Dan is a Negro boy of sixteen, who made his home with his aged grandmother before coming to the Bureau. He is anxious for a wage home on a farm.

Bill is a lonesome little Negro lad, who is badly in need of affection and kindness. He realizes his mother has never wanted him and he never knew his father. Attempts to get the mother to care for him have accomplished little. Although she supported him for a while, she didn't want to do it and he felt unwelcome and rejected.

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RESOLUTIONS PASSED AT MEETING OF TRUSTEES GENERAL THEOLOGICAL SEMINARY.

At a meeting of the Trustees of the General Theological Seminary held May 21, the following resolutions were passed:

The Reverend Horace Percy Silver, S. T. D., LL. D., a former member of this Board, died suddenly at his residence in Bedford, New York, on December 15, 1934. Throughout his ministry in the church he gave himself without reservation, especially to the poor, the needy, prisoners, the afflicted and the underprivileged. He was a faithful follower of our Lord Jesus and very grateful for the high privilege of serving his Master in the ministry of His Church. He was an alumnus of the Seminary of the Class of 1894, and was ever a loyal and enthusiastic supporter of the Institution. He was a faithful member of this Board for ten years, and unfailingly regular in his attendance at its meetings. He took a leading part in the effort to increase the endowment of the Seminary and the measure of success that it attained owed much to his generous and self-sacrificing interest. To the deliberations of the Board his clear thought, decisive utterances and genial humor made signal contribution. He was held in high and affectionate esteem by all of its members. It was a great privilege to be associated with him.

May he rest in peace and light perpetual shine upon him.

Be it Resolved, That the foregoing be spread upon the minutes of the Board and a copy be transmitted to the members of his family.

The Honorable Edward Lawrence Katzenbach, LL. D., who died December 18, 1934, had been a member of this Board since 1931. A distinguished layman, for many years Chancellor of the Diocese of New Jersey, he brought to his service of the Church the rich experience of long leadership in public affairs, for he had been Attorney General of New Jersey, President of the State Board of Children's Guardians, a Trustee of Rutgers University, and Lecturer on Politics at Princeton University. He contributed to the deliberations of this Board a ripe knowledge of educational problems and a generous interest in all that pertains to the welfare of the Church. His deep Christian devotion and his genial personality profoundly impressed his associates, and they desire to place on record their great gratitude for his services.

May he rest in peace and may light perpetual shine upon him.

Be it Resolved, That the foregoing be spread upon the minutes of the Board and a copy be transmitted to the members of his family.

At the same meeting a resolution was passed extending the sympathy of the Board to the family of the Right Reverend Ralph Ernest Urban, S. T. D., Suffragan Bishop of the Diocese of New Jersey, a graduate of the General Theological Seminary, Class of 1899, who died May 19, 1935, at Philadelphia, Pa.

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GENERAL THEOLOGICAL SEMINARY ALUMNI MEET.

The Associate Alumni of the General Theological Seminary held their annual meeting last week, in Seabury Hall, the Rev. Francis H. Richey, of Maplewood, N. J., the retiring President of the Association, presiding. Two important changes were made in the Constitution and By-Laws of the Association: the Nominating Committee is hereafter to be appointed by the President a year in advance; and the dates for nomination, issuing of ballots, and election of the Alumni members of the Board of Trustees of the Seminary are to be advanced by two months. The following officers were elected for 1935-1936. President, the Rev. C. Rankin Barnes; Vice-Presidents—First Province, the Rev. S. Atmore Caine, Brighton, Mass.; Second Province, the Rev. Frederick C. Lee, Rochester, N. Y.; Third Province, the Rev. Gordon B. Wadhams, Baltimore; Fourth Province, the Rev. William Way, D. D., Charleston, S. C.; Fifth Province, the Rev. William B. Stoskopf, D. D., Chicago; Sixth Province, the Rev. William F. Lewis, Bozeman, Mont.; Seventh Province, the Rev. Robert G. Mize, Jr., Hays, Kans.; Eighth Province, the Rev. Perry G. M. Austin, Long Beach, Calif.; Recording Secretary, the Rev. Gregory Mabry, Brooklyn, N. Y.; Corresponding Secretary, the Rev. C. Lauderburn, New York Cory; Treasurer, Rear Admiral Reginald R. Belkpap, New York City; Necrologist, the Rev. Charles N. Shepard, D. D., New York City; members of the Executive Committee, the Rev. Edmund Sills, New York City; the Rev. Francis H. Richey, Maplewood, N. J., the Rev. Thomas A. Sparks, New York City. The Alumni were guests of the Seminary at luncheon. In the afternoon the Rev. C. Rankin Barnes read an essay of unusual merit on "Fresh Techniques in Pastoral Care". The Rev. William H. Dunphy, Peekskill, N. Y., was selected to read the Alumni Essay next year, with the Rev. Elwyn H. Spear, New York City, as Substitute.

In the evening the class of 1915 held a Reunion Dinner on its twentieth anniversary of graduation, in Seabury Hall, and the Rev. Gregory Mabry, Brooklyn, N. Y., was elected permanent secretary of the class. They are proposing an even larger occasion in 19340, their twenty-fifth anniversary.

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PER CAPITA GIFTS.

The annual figures have now been published for 1934 showing how much each of twenty-five non-Roman communions gave for their own congregational expenses and how much they gave for "others", i. e., missionary work outside the parish.

For parish expenses, in per capita gifts the Episcopal Church is near the top and the amount is $13.69. The highest and lowest amounts in this column are $19.58 and $3.50.

The work included in the general budget of the several communions, figures are given for only twenty groups. Of these, the Episcopal Church is the twentieth, 89 cents per capita being the smallest amount in the list. Our per capita is figured on the basis of baptized members.

Commenting on these figures, Dr. Lewis B. Franklin observed that the actual per capita gift for work outside the parish would be much higher if it were obtained by using the actual number of givers. What drags down the figure is the inclusion of the large number of Church members who give nothing at all for this purpose. While an increase in all gifts is much to be desired, it is still more important to enlist every member as a regular contributor.

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CHURCH PERIODICAL CLUB.

The May meeting of the Church Periodical Club executive committee had a rare treat in hearing Mrs. Paul Matthews tell about the trip around the world which she has just completed with Bishop Matthews. The chief point she made was that wherever they went, they were deeply impressed with the high quality of our missionaries. Everywhere, Mrs. Matthews said, she found them eager and devoted, often overworked, because of a depleted staff, but never complaining about the cuts, except to explain how much they long to go ahead with the work and can not because money is lacking. In Jerusalem Mrs. Matthews saw the library of the Armenian Theological Seminary and was told, "Most of the books came from the Church Periodical Club". This was the first meeting of the executive committee in Church Missions House, where the C. P. C. now has its offices, at 281 Fourth Avenue, New York.

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JEWS AND THE KING.

British Jewry is to celebrate the Silver Jubilee by the planting of a forest in the hills of Nazareth, to be named by his Majesty's permission the "King George V Jubilee Forest".

Afforestation is one of the great needs of Palestine today, and in expressing their gratitude and loyalty to the King in this way, British Jews are at the same time making a valuable contribution to the development of the Holy Land.—Exchange.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor

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Pilgrimage to Lawrenceville.

In preparation for the Whit-Sunday offering, which is asked of the Church, the "Challenge" Campaign is being vigorously pushed in all parts of the diocese. During the past week meetings were held in towns and cities, where large congregations gathered to hear of the needs of the Church, encouraging the leaders by the interest manifested.

The churches in Richmond conducted a pilgrimage to St. Paul's Industrial School in Lawrenceville, under the chairmanship of Mrs. Frederick D. Goodwin, which was attended by about fifty men and women from the city churches. At the school the visitors were met by a welcoming committee, and after a short service in the assembly hall, began their inspection of the buildings. This proved a much longer task than was anticipated, and before the rounds was completed, the delicious lunch, which was served the guests, proved a welcome interruption, after which the remainder of the buildings were visited. Amazement was expressed at the completeness and size of the establishment, and also at the handicaps under which the work is carried on with vigor and thoroughness. The new Domestic Science Building, now nearing completion, is partly occupied, the well-equipped hospital serves not only the school, but the entire colored population of the county. Both pride and gratification in the work was manifested by the "pilgrims" and a fuller knowledge was gained by them of the importance of this institution to the

Church and the colored people in Virginia.

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An Error.

The annual council, at its meeting in Fredericksburg, May 14, voted to meet in 1936 in St. Paul's Church, Richmond, instead of St. James' Church, Leesburg, as was stated in our last issue.

* * *

Grace Church, Cismont, Honors Their Parson.

A large gathering of devoted friends, and admirers from a distance, assembled at Grace Church Parish House, Cismont, May 10, to honor the Rev. F. S. Robinson's twenty-fifth anniversary of faithful and devoted service. Miss Margaret Randolph had planned for months beforehand to have a "silver tea" to celebrate the occasion. All of Mr. Robinson's missions were represented by loving friends and Mr. Murray Boocock made the opening address and presented Mr. Robinson with a very handsome silver dish, to which "our parson" responded most graciously. A box for any silver gift was placed near the door and a most generous offering given him. After many congratulations and much "talk and tea" all went home with the feeling of gratitude for such an occasion.

Signed:
Grace Church Guild.

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Mass Meeting Held.

A mass meeting was held in All Saints' Church, Richmond, the Rev. E. Van R. Stires, rector, Sunday night, to present to the Church people of the city the urgent needs of the work in the diocese. The "Challenge" Campaign, which starts May 27, has set as the goal to be reached $25,000, of which $6,500 will go to St. Paul's School to meet the needs for the year's work. The speakers, in short but forceful addresses, set before the congregation the tragic results to the mountain, rural and colored work, if the sum asked is not raised. Virginia has always met such appeals for the missionary work of the Church, and there is no apprehension that the diocese will fail in this crisis.

* * *

Prayer Offered in Canterbury Cathedral For the Diocese of Virginia.

The following card was received by Bishop Tucker a few days ago. Whether it was a coincidence that the Diocese of Virginia was remembered in Canterbury Cathedral on the day of her sesqui-centennial or not, we do not know.

"Here in the Cathedral Church of Christ in Canterbury prayer was offered today with the Divine Oblation for you and your diocese, with thanksgiving for our fellowship in the Gospel.

(Seal)

The Lord watch over your going out and your coming in.

The Bishop of Virginia.

Christo regnante deo et domino in perpetuum ihesu.

(Anglo-Saxon Charter, 742 A. D.)

May 14, 1935.

(Signed) Cosmo Cantuar."

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

A Faithful Vestryman Passes.

Mr. Charles S. Shepherd died suddenly at his home in Covington, the morning of Saturday, May 18, at the age of seventy-seven. Mr. Shepherd was a native of Louisa County, Virginia, a son of William and Lucy Shepherd. He married Miss Alice Amelia Smoot of Maryland, forty-eight years ago, moved to Covington about two years later, and ever since has made his home there.

Mr. Shepherd had a unique record of association with Emmanuel Church in Covington. The parish was organized in 1890, with five vestrymen, of whom Mr. Shepherd was one. From that time he served continuously on the vestry, a period of forty-five years, and for twenty-five years was Senior Warden of the parish, relinquishing this office to a younger man about ten years ago. When the vestry of Emmanuel Church adopted the system of rotation in office for vestrymen, Mr. Shepherd was elected a life member of the vestry.

During his long period of service to the church, Mr. Shepherd saw his parish grow from a handful of communicants, worshipping in a small frame church, to a strong parish of more than 300 communicants, with one of the most beautiful churches in the diocese. He attended the consecration of the frame church in the early nineties and also that of the new building consecrated by Bishop Jett in 1932. The passing of this devoted layman is a real loss to his church and to his community.

The Rt. Rev. Robert Carter Jett, D. D., conducted the funeral services Monday afternoon in Emmanuel Church, being assisted by the rector of the parish, the Rev. Warren A. Seager, and by the Rev. Dr. E. R. Rogers, rector of Boys' Home.

To quote the Covington paper: "A chivalrous Christian gentleman gone to his rich reward, his memory will ever remain with us as an admirable example of fine citizenship."

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Regional Service Held at St. John's Church, Hampton.

The first Regional Presentation Service of the Church School Mite-Box Offering to be held in the Diocese of Southern Virginia was held on the Second Sunday after Easter, May 5, when the Church Schools of the Tidewater Peninsula gathered in St. John's Church, Hampton.

The Rev. Theodore St. Clair Will, rector, was in charge, and was assisted by the Rev. J. K. M. Lee, rector of St. Paul's Church, Newport News, and the Rev. Samuel H. Sayre, rector of St. Mary's Church, Williamsport, Pa. The Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, gave a most inspiring address.

Superintendents, teachers and pupils of the six Church Schools assembled in the Parish House and marched in procession carrying banners into the church. The largest representation was from St. Paul's Church, Newport News. The Junior Choir of St. John's Church sang.

The following Church Schools responded to the roll call and representatives placed their offering on the alms basin—Bruton Parish, Williamsburg; St. Andrew's Church, Hilton Village; Emmanuel Church, Phoebus; Grace church, Newport News, St. Paul's Church, Newport News, and St. John's Church, Hampton. The total offerng amounted to $723.92.

This service was considered by all to be a great success and it is hoped that similar Regional Services will be held through the diocese.

* * *

Service of Rededication.

The Birthday of Florence Nightingale was celebrated in St. John's Church, on Sunday night, May 12. One hundred and fifteen nurses marched in uniform from the Parish House and were seated in the nave of the church. The rector, the Rev. Theodore St. Clair Will, conducted the service and preached on "Florence Nightingale, the Ideal of Nurses".

After the offertory the church was darkened. A candle lighted from the altar lights was placed on the communion rail. The nurses came forward in single file and each one knelt separately for a prayer of dedication as she lighted her candle. When all the nurses had returned to their pews, they stood while the benediction was pronounced. Preceded by the choir in silent procession, the nurses left the church carrying their lighted candles.

The rector spoke of the fact that this was the first time such a service had been held in this section and hoped that St. John's would have the privilege of having a similar service annually.

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The attendance and interest at the Lenten services this year were much better than in past years. The church was crowded for the three-hour service on Good Friday, and at all the services on Easter Day.

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The Easter offering of the congregation was approximately one hundred per cent increase over last year.

M. G. D.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Thieves Entering Churches.

There appears to be an epidemic of buglaries of Communion services in the State of Georgia. During the past six or eight months three parishes in this diocese have had their Communion services stolen and at least one parish in the diocese of Atlanta.

On May 10, burglars broke into St. Mark's Church, Brunswick, and made off with two heavy silver alms basins, chalice and wine flagon. It is estimated that the value of the articles stolen, in silver bullion, would amount to around $100. It is believed that professional thieves engineered the robbery for the purpose of melting the plate and selling it on the present high silver market.

As noted in a recent news letter, a new Communion Service was recently given to Christ Church, Valdosta, by members of the parish to replace the stolen one.

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Bishop Reese's Twenty-seventh Anniversary.

Bishop Reese was the happy recipient of numerous telegrams, letters and flowers on May 20, the twenty-seventh anniversary of his consecration. There was no special celebration of the event, the Bishop spending the day in his office the same as usual.

* * *

Great Loss to Christ Church.

Christ Church, Savannah, the Rev. David Cady Wright, D. D., rector, has suffered heavy losses in the deaths of Charles Russell Clapp and Pleasant Alexander Stovall, both of which occurred within the past month. Mr. Clapp was killed, April 28, in an automobile accident while returning to Savannah from Atlanta.

Mr. Stovall, editor of the Savannah Evening Press, died suddenly at his home on May 15.

Mr. Clapp had taken an active interest in the work of Christ Church since coming to Savannah in 1929, and at the time of his death was a vestryman, and parish chairman in charge of the Every Member Canvass.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Old Christ Church.

The one hundred and forty-first anniversary of old Christ Church, said to be the oldest in the District of Columbia, was observed with elaborate ceremonies on May 26, under the direction of the rector, the Rev. Edward Gabler. The Marcia Burns Chapter, D.

A. R., and several former rectors were special guests. Located at 620 G Street, S. E., this old church goes back to 1794. It was dedicated in 1809.

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American Order of Benedictines.

News is received here to the effect that the Rev. Bernard A. E. MacLaughlin, assistant at the Little Church Around the Corner, New York City, has resigned to head a movement looking to the establishment of a monastic order in the Protestant Episcopal Church in America. This will be an off-shoot of the Benedictines and will be known as the "American Order of the Benedictines," original plans for which were first publicly announced some months ago by an English representative of the Order, in conference at the College of Preachers in Washington.

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Open Air Service.

Probably ten thousand people attended the open- air service last Sunday at Washington Cathedral, a memorial military ceremony held under the direction of the Military Order of the World War, acting jointly with the Cathedral authorities. Bishop James E. Freeman delivered the sermon and a brief memorial address was made by Major-General John H. Russell, Commandant, U. S. Marine Corps. The Marine Band was present and several drum and bugle corps were in the procession, which covered fifteen minutes or more in filing out into the vast ampitheatre. Several hundred official standards, banners and flags waving in the breeze made a sight at once dramatic and thrilling.

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A visitor to the diocese this week was the Rev. Canon P. S. Waddy, honorary canon of Peterborough Cathedral, England, and Secretary of the Society for the Propagation of the Gospel. Canon Waddy preached at Washington Cathedral on May 26, and was guest of honor at a luncheon Monday at the College of Preachers, to which were invited the clergy of Washington diocese, guests of the Bishop of Washington.

T. F. O.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Musical Festival at St. Bartholomew's.

On Tuesday evening, May 28, at St. Bartholomew's Church, there was held a Festival Service of Music. The program was arranged by Dr. David McK. Williams, and was under the auspices of the American Guild of Organists. Five choirs, including those from All Angels' Church, Calvary Church, St. Luke's, Montclair, and St. John's, Jersey City, joined with St. Bartholomew's Church for this service.

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Children's Lenten Offerings Presented at Cathedral Service.

The annual diocesan service for the presentation of the children's Lenten offerings was held in the Cathedral of St. John the Divine, Saturday, May 25, at 2:30 P. M. Practically 2,000 children, representing all the parishes in the diocese were present at the service. The Rt. Rev. William T. Manning, Bishop of the diocese, made the address and the Rev. H. Adye Prichard, D. D., announced the awards for the year.

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Negro Spirituals.

St. George's Church held their twelfth annual service of Negro Spirituals on Sunday afternoon, May 26. Five new spirituals were heard for the first time. Two of the new compositions were by George W. Kemmer, organist at St. George's; one by Hall Johnson, one by Harry T. Burleigh, baritone soloist at St. George's, and one by Mr. Burleigh's son, Alston W. Burleigh.

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Eighty-ninth Anniversary.

Ascension Day marked the eighty-ninth anniversary of the present edifice of Trinity Church, Broadway and Wall Street. At the eleven o'clock festival, Holy Communion, an orchestra composed of members of the Philharmonic Symphony Society accompanied the choir under the leadership of Channing Lefebvre, organist at Trinity Church.

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Young Men's House Run by Grace Church.

The Young Men's House at 88 Fourth Avenue, run by Grace Church, has recently opened eight additional bedrooms. The rooms in the House are moderately priced and breakfast is served each morning. The rooms range in price from $4.75 to $9.75 a week. Mrs. Benjamin H. Keeler is the manager of the house. The rooms are especially attractive to young business men and students.

E. F. K.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Annual Convention Held at Garden City.

The sixty-eighth annual convention of the diocese was held in the Cathedral of the Incarnation, Garden City, N. Y., on Tuesday, May 21, 1935. A celebration of Holy Communion began at nine o'clock. The Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island, celebrated and preached. The number of communicants was very large—perhaps larger than ever before. The convention assembled for business immediately after the service, Bishop Stires presiding.

The Rev. Benj. Mottram, chairman of the committee on the Church Pension Fund, introduced Mr. Bradford Locke, who made an illuminating address on the Fund, and answered many questions that were put to him from the floor. The convention voted to support the Bishop in receiving letters dimmissory only on presentation of evidence that pension fund premiums are paid to date; and in licensing clergy to officiate in the diocese only on condition that they arrange to keep themselves in benefit in the Fund.

In Bishop Stires' annual address, he reported that mortgages on mission church properties had been reduced during the year by $9,550. He spoke of his request to General Convention last fall for permission to ask for a Bishop Coadjutor; and declared that having received that permission, he had no intention of using it until there was unmistakable evidence of an overwhelming desire on the part of the diocese. He reminded us that it will be ten years next Sunday since we elected him to be our bishop, and asked that prayers be made in all the churches that day for God's increasing blessing on our diocese. During ten years he has traveled upwards of 150,000 miles; more than 26,000 persons have been confirmed, more than half of them by himself; seventeen new missions have been established; eleven missions have been admitted into the convention as parishes; twenty new churches have been built, seven remodeled; one is under construction; there have been eighteen parish houses and four rectories built, and one rectory reconstructed. To this should be added the great achievement of building the new St. John's Hospital, in Brooklyn, in 1927-8.

The Rev. Dr. Jones reported for the committee on Placement and Salaries of the Clergy. A questionnaire had been sent to the 184 clergy, and 54 per cent had replied. A majority of those replying favored setting a minimum salary for the clergy and favored establishing a fund from which to augment salaries that were too small; they were willing to contribute to such a fund. A majority were opposed to the present method of securing a change of cure, and desired a national and a diocesan agency to help in suitable placement.

A resolution cordially commended the Forward Movement and called upon all to enter heartily into it.

A fraternal message from his grace the Greek Archbishop, Athenagoras, was received with appreciation. A message of affectionate greeting was sent to Colonel Wm. S. Cogswell of Jamaica, for many years a member of this convention, but now kept at home by the infirmities of ninety-odd years of age. A vote of congratulation and good wishes to Bishop Stires apropos his birthday yesterday was passed, and the convention adjourned.

C. H. Webb.

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Thanksgiving to Almighty God.

Prayer suggested by the Committee appointed by the convention in commemoration of Bishop Stires' tenth anniversary.

Most Gracious God, who hast promised manifold gifts of grace—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness—we, Thy children, praise Thy Holy Name and render this our special thanksgiving.

For ten years Thou hast sustained our beloved Bishop—Ernest Milmore Stires: sustain him still. Thy gifts have been made manifest to us in him: the wisdom of leadership, the understanding of the hearts of men, the courage to undertake difficult tasks and the strength to follow through. For these and all Thy blessings we praise Thy Holy Name.

But particularly do we thank Thee for the kindness, generosity, courtesy, and sympathy of this Thy servant. Through him men have been drawn to the love of Thee; his life has revealed his Master Christ.

To our grateful praise we add our earnest prayer that for our beloved leader and his gracious wife the years to come may be years of continual growth in Thy love and service, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

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St. Paul's Prepares for Anniversary.

St. Paul's Church, Brooklyn, will hold its annual service for Acolytes of the Metropolitan Area on Thursday evening, June 6. The Rev. W. D. F. Hughes, Precentor of the Cathedral of St. John the Divine, will be the preacher. In connection with this occasion a new Shrine of the Sacred Heart, which is being installed, will be blessed. It is a memorial to the late John Traxel, given by his family. The statue of our Lord was executed by Angelo Lualdi of Florence, Italy, and the base, reredos, and canopy were executed by his studios in Cambridge, Mass., after his design. The figure stands seven feet high, the face expressing all that is meant by the Sacred Heart, the strength, understanding, sympathy, compassion, mercy, and love of God, as we know Him in our Lord Jesus Christ. The containing structure, richly carved and polychromed, is nineteen feet from floor to pinnacle, and symbolically embroidered dossals will hang on either side.

In preparation for the observance of the eightieth anniversary of the founding of the parish a renovation and restoration fund has been raised among the parishioners under the leadership

of the present rector, and that in spite of the depression and the raising of the largest pledge to missions in the history of the parish. The exterior of the buildings have been fully repaired, the many splendid windows of the church restored and protected, the interior of St. Andrew's House, the rectory, redecorated, a new oil-burning heating plant installed in the church, and this summer the interior of the church will be redecorated, the pavement put in condition, and the pews reupholstered. The anniversary of the founding will be kept next St. Paul's Day, January 25, 1936, at which time the present rector, the Rev. Gregory Mabry, will also observe the fifth anniversary of his rectorship.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Philadelphia Entertains Distinguished Visitors.

General Sir Edward Colpoys Midwinter, K. B. E., and the Rev. Canon Stacy Waddy, D. D., as the official representatives of the ancient Society for the Propagation of the Gospel in the Church of England, were the guests of the Rev. Dr. Louis C. Washburn, rector of historic Old Christ Church in connection with visitations which the distinguished vistors are makng to the Colonial Churches of the Protestant Episcopal Church in this country.

Following their arrival, Sir Edward and Canon Waddy attended a luncheon given in their honor, when they were greeted by Bishop Taitt and representatives of the fifteen Colonial Churches of the Protestant Episcopal Communion in this diocese, whose congregations were served by missionaries of this famous Missionary Society during the seventy-five years prior to the War of Independence.

More than ordinary interest and importance attaches to the coming here of Sir Edward and Canon Waddy, as recent researches of the archives of the Society have unearthed a vast amount of unpublished source material of American history in the form of letters and reports from the missionaries sent out by the Society between 1701 and 1776 to the Colonies in North America. It is from a study of this mass of original and first-hand information that both Sir Edward and Canon Waddy have been preparing the addresses which they have been making.

The headquarters of the Society is in London. Sir Edward is the Custodian of the Archives of the Society, and Canon Waddy is its Secretary. The Society itself has a continuous record of service covering 234 years, and it was due to its missionary efforts that, from its foundation in 1701, the English colonists were supplied with clergy.

Sir Edward and Canon Waddy have been in this country since the early part of the present month. During this period they have visited the Colonial churches and made addresses in New England, New York and New Jersey. They have just completed their visitation of the churches in New Jersey. Upon their arrival here, they will go direct to Old Christ Church, where they will be met by Dr. Washburn and members of the vestry of that historic church, which was founded in 1695, and was the first Church of England congregation in the Colony of Pennsylvania, and which is of added historical importance in that it was within its walls the Protestant Episcopal Church in Pennsylvania and the Protestant Episcopal Church in the United States was organized.

Following their visit to this city, Sir Edward and Canon Waddy will leave for Washington and will visit the Colonial Churches of Maryland and Virginia.

Memorial to Late Cyrus H. K. Curtis Dedicated.

Leading citizens of Philadelphia, representing its financial, business, professionary, official, religious and social life, took part in the dedication, on May 24, in Old Christ Church, of the Curtis Organ installed in that historic sanctuary as a memorial to the late Cyrus H. K. Curtis.

The Rev. Dr. Louis C. Washburn, rector of Old Christ Church, officiated at the dedication, the dedication address being delivered by the Hon. George Wharton Pepper, former U. S. Senator from Pennsylvania.

The Curtis Memorial Organ, which was formerly in Mr. Curtis' home, was the gift to Old Christ Church of Mr. Curtis' daughter, Mrs. Mary Louise Curtis Bok. For the past thirty years of his life Mr. Curtis was a pew holder in historic Christ Church and maintained a close interest in the work of the church. It was he who erected the bronze tablets at the Franklin Tomb in the Churchyard of Old Christ Church at Fifth and Arch Streets.

The Memorial Organ, which is one of the largest church organs in this city has been installed in the famous Tower of Old Christ Church, where there is also the cherished ring of Eight Bells, erected there in 1754, largely through the leadership of Benjamin Franklin.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D,, Bishop.

Twentieth Anniversary and Fifty-second Annual Convention.

The fifty-second annual convention of the diocese met in St. Paul's Church, Beaufort, N. C., May 15 and 16, 1935.

The main feature of the convention was the celebration of the twentieth anniversary of the consecration of the Rt. Rev. Thomas C. Darst, D. D., as Bishop of the diocese. The anniversary sermon was preached by the Rt. Rev. Edwin A. Penick, D. D., Bishop of North Carolina.

The Rev. C. A. Ashby for the anniversary committee and the people of the diocese presented to Bishop Darst a loving cup, a Book of Remembrance and a purse.

The Rev. W. H. Milton, for the anniversary committee, presented a plan that will take care of a large diocesan debt over a period of four years, and will, it is hoped, raise enough funds for the beginning of an endowment for the support of the Episcopate.

At the afternoon session the annual address of the Bishop was delivered. In speaking of the anniversary, he stated that during the past twenty years he had laid his hands in Confirmation upon the heads of more than seven thousand people, and that he had ordained forty-five deacons and forty-four priests. During the same period, East Carolina has been represented by her faithful daughters in Alaska, the Philippines, Porto Rico, China, Japan, and numerous dioceses and missionary districts in this country. He also said that six new churches to replace those already established and twelve churches where we had never been represented had been built. He recommended very highly the Forward Movement. "The Church must go forward with Christ," he said. "It must recover its lost radiance. It must cast off its sloth and indifference and worldliness, or it must be honest enough not to call itself by the name of Him whose life it no longer cares to live, and whose Body it no longer strives to represent."

Another feature of the convention was a change in a canon that will make it possible for one-third of the members of any vestry to be women.

The budget recommended by the finance department was adopted for the year 1935.

The invitation of St. Paul's, Edenton, was accepted for the next meeting, May, 1936.

TENNESSEE.

Rt. Rev. Thos. E. Gallor, D. D., Bishop.
Rt. Rev. J M. Maxon, D. D., Coadjutor

Church School Closes Its Doors.

After a long and useful life of service, beginning in 1871 as a parish school, St. Katharine's School for Girls, at Bolivar, was closed on May 21, not to reopen.

Diminishing numbers of pupils, dilapidation of buildings, with failure to realize funds expected for their repair and upkeep, lack of any endowment, are among the causes of this loss to the Church, which is deeply regretted by many.

On the closing day, a Corporate Communion was celebrated in the morning by the rector, the Rev. James F. Plummer, and in the afternoon the Bishop Coadjutor, the Rt. Rev. James M. Maxon, D. D., preached and confirmed two, presenting diplomas and certificates to two girls who had completed their courses of study.

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The Forward Movement Commision is to meet in Chattanooga June 12, 13 and 14.

Thos. F. Thrasher.

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Confirmation classes have been unusually large this spring. Both in Memphis and in Nashville there have been classes of more than fifty each and even in the smaller churches the numbers have been greater than usual. The proportion of adults has been noticeable.

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At the spring meetings of the convocations, special stress has been laid on the Forward Movement, and efforts are being made to secure a real Corporate Communion of each parish on Whitsunday and to extend the impetus of the Forward Movement into the summer.

E. P. Dandridge.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

One Hundred and Fofty-fifth Annual Convention.

The most outstanding items of business transacted by the diocesan convention at its one hundred and forty-fifth annual session, held last week in the parish house of the Cathedral of St. John, Providence, were the following:

The selection of a committee to arrange for the fitting observation of the twenty-fifth anniversary of James DeWolf Perry as Bishop of Rhode Island on the Feast of the Epiphany, January 6, 1936; condemnation of the State's partnership in horse-race gambling; opposition to the establishment of a State lottery; a suggestion that the Metropolitan Park Commission purchase the historical Glebe House, where the famous Colonial priest of the English Church, Dr. Mac Sparran, lived for many years of his quaint ministry; Bishop Perry's address on diocesan affairs; Bishop Bennett's on "The Forward Movement" and Dr. W. Appleton Lawrence's on "The Partnership Principle," in which he revealed a distressing selfishness on the part of parishes in their relations with diocese and General Church.

Only one debate developed unhappy feeling. At the convention of 1934 a resolution was passed requiring priests in charge of dependent parishes—missions—to make monthly reports to headquarters with the provision of "no report, no check". Fr. Charles S. Hutchinson, D. D., and the Rev. Anthony P. Parshley, both rectors of independent parishes, displayed a knightly spirit by undertaking in the spirit of sportsman-

ship to have this measure rescinded, which the missionaries complained set them off as belonging to an inferior order of clergy and hurt their feelings. After a debate, which on the whole dsplayed a surprising amount of indifference on the part of rectors once themselves in charge of remote missions, to the comfort of the present body of missionaries, the whole matter was peacefully and equitably disposed of. It was unanimously referred to the Bishop and Council where, the missionaries say, their case will receive sympathetic treatment.

The trouble was, according to the aggrieved group, not that monthly reports had to be made out, but that a threat of dire punishment for failure to perform their duties was incorporated in the records of the governing body of the diocese. But the curse was taken off that, too, when the Chancellor declared that the power in such concerns lay with the Bishop and Council and rescinding the resolution would be only a gesture. The comfort for the missionaries came in the implication that if the rescinding of the resolution was only a gesture, the original passage of it by the same token was merely a gesture also, a bit of gratuitous impertinence. To show his spirit of fair play, Canon Parshley at one point in the rather spirited argument moved that the rectors of independent parishes be forced to make monthly reports also. Altogether not a little wine of comradery was poured upon missionary wounds, and a spirit of brotherly love now prevails throughout the diocese.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Annual Council.

The ninety-second annual council of the diocese was held in Christ Church, Pensacola, the Rev. G. Hendree Harrison, D. D., rector.

Meeting at the same time as the council was the forty-fifth annual meeting of the Woman's Auxiliary and the Twenty-seventh Annual Assembly of the Daughters of the King.

The high lights of the council were the addresses of the Bishop, to both his men and his women, and the address on the Forward Movement, delivered at the diocesan banquet on Wednesday night by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee. A special speaker to the Woman's Auxiliary sessions was Miss May McCormick, Executive Secretary of the Florida Tuberculosis and Health Association, and the Rev. Newton Middleton, rector of St. John's Church, Jacksonville, held a Quiet Hour for the Daughters.

Bishop Juhan called attention to his tenth anniversary, recently celebrated in the diocese and gave a splendid and challenging report of the work of the diocese throughout the past ten years. Special tribute was paid by the Bishop to the late Rev. Walter S. Cavell, senior priest of the diocese. During the council sessions special resolutions were adopted in memoriam to the Rev. Mr. Cavell.

A twenty-five per cent falling off in the confirmations of 1934 over those of 1933 brought forth an urgent appeal from the Bishop for the cooperation of the laity in bringing persons to confirmation. The Bishop expressed himself as feeling that the lesser number confirmed in 1934 may be due to more thorough preparation and higher standards being demanded by the clergy.

Improvements in Church property were enumerated and the completion of the remodeled Weed Hall, Chaplain's Residence and Student Center at the University of Florida, in Gainesville, was considered by the Bishop as an achievement of the year that will greatly enhance the effectiveness of the Chaplain's work among the boys of the two Florida dioceses.

Bishop Juhan reported an increase in 1935 of five clergy, three white and two Negro.

A special committee was appointed to cooperate with the Commission on the Forward Movement.

Captain Charles L. Conder, of Church Army, made effective addresses to both the council and auxiliary sessions.

Mrs. J. D. Russell, of Jacksonville, was reelected president of the Woman's Auxiliary, and Miss Marjorie J. Yonge, of Pensacola, was reelected President of the Daughters of the King.

The council and women's conventions will meet next May in Holy Trinity Parish, Gainesville.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Very Rev. R. L. McCready Resigns as Dean of Christ Church Cathedral.

The Very Rev. R. L. McCready, dean of Christ Church Cathedral, Louisville, announced his resignation, effective September 30, on last Sunday morning, declaring he had "reached the retirement age." He has been Dean of the Cathedral for eighteen years, having been installed October 1, 1917.

The text of Dean McCready's resignation follows:

"My Very Dear Bishop Woodcock:

"In accordance with the purpose expressed in our personal conference today, I herewith present my resignation as Dean of Christ Church Cathedral, to take effect September 30, next; or at any earlier date, that may be agreeable to you and the chapter; and ask that you will announce the same to the chapter at its meeting, which you have called for tomorrow.

"It must be needless for me to say that my years at the Cathedral, which will be exactly eighteen on the date named, have been for me years of peace, of happiness, and of joy; and the thought of severance of the pastoral relationship brings the sense of keenest pain and regret, and is taken only under the compulsion of the sternest sense of duty, to what I conceive to be the best interests of this oldest and most important congregation of the diocese.

"As I said to you when I entered the ministry, I fixed upon an age for retiring. I am long past what seemed to me then the wise limit for the pastorate, and I have seen no reason to change my mind. The marvelously rapid, radical, and perplexing changes in every department of life in recent years, warn me that this is pre-eminently the day of the young man, who is abreast of, and can more rapidly adapt himself to current needs.

"The wardens and other members of the chapter have been kind enough to give expression to their personal affection and confidence, and their appreciation of the work which has been done since I have been privileged to be at the Cathedral. Whatever has been accomplished has been, under God, the result of exceptionally united, able, and earnest cooperation on the part of the staff, the chapter, and the congregation. While there have been, as is inevitable, differences of opinion, there has also always been not only the effort toward, but the attainment of, the unity of Spirit, in the bond of peace.' For this we cannot be too grateful.

"My deepest affection will always abide with the Cathedral, its people, and its work; and my most earnest prayers will always be offered for the continued prosperity and the true success of this mother congregation of the diocese, from which so great a part of its strength is derived.

"Yours in the work of our common Lord,

Richard L. McCready."

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Festival Service.

The annual festival service of the diocesan Acolyte Guild was held on May 24 at Grace Church, Grand Rapids, with 110 young men and boys in attendance and with fourteen of the diocesan clergy in the procession. Bishop McCormick, the Rev. L. B. Whittemore, rector of the parish; the Rev. W. A. Simms, and the Rev. A. Gordon Fowkes, Warden of the Guild, made addresses at the dinner and the sermon of the evening service was preached by the Rev. G. C. Story, rector of the Church of the Mediator, Chicago. At the business meeting Mr. Fowkes was reelected Warden, and Earl Brown of St. Philip's, Grand Rapids, was elected Secretary.

* * *

Y. P. F. Rally.

At the spring rally of the Young People's Fellowship of the diocese held May 18 and 19, in Grand Rapids, with a large attendance, Roderick K. Charters of Grace Church, Grand Rapids, was elected President; Frank Macey of St. Thomas, Battle Creek, Vice-President; Gertrude Brisbane of St. Luke's, Kalamazoo, Secretary, and Richard Morris of Trinity, Niles, Treasurer. Plans were made for active cooperation with the Forward Movement.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Challenges Pope's Declaration.

Denial that the Anglican Communion need establish relationship with the Church of Rome in order to maintain its catholicity, was made in a statement by Bishop Stewart, issued in comment upon the Pope's invitation to the Church of England to "return to Rome."

"The utterance of the Pope is in accordance with Rome's policy of assuming that the Roman Catholic Church is the whole Catholic Church and that communion with the Bishop of Rome is a sine qua non of Catholicity," said Bishop Stewart.

"This assumption the Anglican Communion repudiates and denies. The Archbishop of Canterbury, before whom the King recently knelt to receive a blessing, and the Archbishop of York, must have smiled when they heard the papal invitation.

"There are about forty millions of Anglicans and four times that many Eastern Orthodox Churchmen who are Catholics and not Protestants, holding the historic Catholic faith, sharing in valid Catholic sacraments and ministered by valid Catholic priests and bishops who prefer to live their life without the dominance of a sovereign pontiff in Rome whose reiterated claims to sole and autocratic rule are not justified by the practice and rule of the primitive Church as reflected in the New Testament, and in the early days of the Church before Rome based her claims upon grounds which later critical ages showed to be unwarranted.

"Anglicans prefer catholicism which is less feudal in its government and more consistent with the principles of true democracy."

* * *

Centenary Fund Growing.

Approximately a quarter million dollars has been pledged toward the mil-

(Continued on page 22.)

FAMILY DEPARTMENT

JUNE.

2. Sunday after Ascension Day.
9. Whitsunday.
10. Monday in Whitsun-week.
11. Tuesday in Whitsun-week.
12. Ember Day. (Wednesday.)
14. Ember Day. (Friday.)
15. Ember Day. (Saturday.)
16. Trinity Sunday.
17. St. Barnabas. (Monday.)
23. First Sunday after Trinity.
24. St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* * *

COLLECT FOR SUNDAY AFTER ASCENSION DAY.

O God, the King of Glory, Who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy Kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us; and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God world without end. Amen.

* * *

VISION.

I saw Thee as a shadow in the sky
Upon the swirling tempest passing by,
That frowned upon the earth's rebellious night,
And spake a judgment from the holy height.

I saw Thee where the helpless lambs were born
Upon an early April all forlorn,
And there was bleating by the shining pool
For hands that laved them in the waters cool.

I saw Thee in the streets of hungry men,
And I was old as Abraham again,
That found a better world beyond today
And went with Thee upon an unknown way.

—Robert MacGowan.

* * *

The Bulwark of Conscience.

A return to prayer life will also restore for us the bulwark of conscience. This is the aim of every Christian's life, "Whatsvoever ye do, do all to the glory of God". That is Christian conscience. Not for a single moment would any of us admit that this is the only desire of the human heart. Other considerations come forth to challenge this supreme good, this highest goal of action. A Chinese philosopher once said, "Four desires are central in a man, giving him no rest. They are the desire for long life, for reputation, for dignity and for wealth". What man is not in this day tempted to subordinate the glory of God and Christian conscience to any of these four inferior aims? How easy it is for anyone to sell his soul for reputation, dignity or wealth. What pressures crowd down and are exerted upon the temples of our idealism in these hard days! How necessary it is that moral courage be fortified by steadfast praying. It may be said of many men as was said of one man in the marketplace, "He simply let his hand slip from God's". Moral breakdown comes when we cease to pray. A minister once said, "My soul life raveled at the point where I ceased to pray because there were some things of which I could not speak to God. No man gets far from God who finds himself able to speak with God on bended knee of all that goes on in his business, his profession, his society and his home. This is the hope of business, of government, of law, of everything, that enough people in every department of life, laying before God in prayer the failures, injustices, the wrongs of their particular sphere, cry out, "Lord, Thy Kingdom come, Thy will be done on earth as it is in heaven, and let it begin in me. This evil must be set right, use me to right it, for this task give me courage and give me strength". Out of such souls shall come the dynamic of reform, uplift and moral reconstruction.—Presbyterian Banner.

* * *

For the Southern Churchman.

THOUGHTS, WORDS AND DEEDS.

Wm. P. Rockey.

When thoughts perplex and faith grows dim,
We may God's wisdom seek;
If we all put our trust in Him,
He will His promise keep.

Our words should all be wise in choice,
Accord with God's command;
If we all listen to His voice,
We all may understand.

Then there are deeds we all may do,
For friend, as well as foe;
These will be good our whole life through,
If we God's spirit show.

Thoughts, words and deeds, what e'er our lot,
Mean much while here on earth;
Do not these things determine what
Our character is worth?

* * *

The Greatest Victory in the World.

That is the victory over the greatest enemy in the world. The greatest enemy in the world is death, the last enemy that shall be destroyed, implacable, inescapable. For the Christian anyhow, death is by appointment only. It is an old saying that man is immortal till his work is done. And it is a true saying that it is appointed unto me once to die. Death an appointment with God!

Death is an enemy. The Bible says so. It does certain things that an enemy does. It breaks up homes; it unsettles and disturbs the ordinary affairs of life; it creates desolations; it causes grief and loneliness; it makes people afraid. Death is that kind of an enemy.

But death is a conquered enemy. And he who says, I am the Resurrection and the Life, has said to death, Thus far shalt thou go and no further. Some very precious things cannot be destroyed by death. Death cannot destroy a good name. On the contrary, death is the great amplifier. When one lives the good life, the Christian life, and serves his home and his community and his church, and builds up for himself a name, a good name more to be desired than great riches, death is powerless to hurt that. Death cannot destroy either memory or hope, the two angels God has given us to come in and comfort the sorrowing heart. Death cannot take away the comfort in believing that to die is gain, that where our loved ones have gone it is better than where we are. The chief function of death for the Christian is to be outside usher at the gates of pearl.

Death cannot take from us the precious friendship of the surviving. On the contrary, death sounds a siren call to friendship to prove its tenderness. Just as when a part of the body is bruised the blood of the body instantly rushes there to help and heal, so friendship hastens to share the burden of a broken heart. And God is like that. Never far from us at any time, he becomes very present in trouble. Our friends are never far away, ready to come any time we call. When death intrudes, these friends come without being called. Like God, they become very present.

Death cannot separate us from the life of a loved one gone to Heaven. Death can separate us from the body in which the life dwelt for a time. But that life could not be holden of the body. That life overflowed the body, became part of the life of others, a very wonderful part of the life of a married mate. And in the innermost being of the survivor there lingers and lasts the life of the loved one gone ahead.

Death cannot destroy, but rather must needs deepen the life of God in a Christian, on either side of the grave. Blessed are they that mourn, for they shall be comforted by a deeper experience of God. O death, where is thy sting?—George Luccock, in Ex.

* * *

For the Southern Churchman.

A MEDITATION.

Sue Blandy.

When lowering shadows cross our mental sky,
We ask the one eternal question, "Why?"
The answer, both immutable and old
Is this: We all are made in human mould,
When God is inspiration for our thought,
Then every act in kindness will be wrought,
And His own Kingdom will be here on earth—
Each soul will have accomplished its rebirth;
But since we all are human, therefore weak,
We need to pray and diligently seek
To guide our thoughts by His great law of love;
So shall we live on earth, but dwell Above.
Then shadows will not mar our mental sky,
Nor human weakness cause us even a sigh;
For deep within our hearts will be His Light
To guide our every thought and act aright.

* * *

Horace Greeley's Advice.

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grabbags, box sociables and necktie sociables. 'Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding." The editor replied: "Try religion."—The Presbyterian Record.

* * *

Christ is the supreme example to the believer. Because the Saviour became incorporated with the race through the incarnation He is able to impart life to those with whom He is identified. Furthermore, He thus imparts life, the believer is able to make the Saviour his grand exemplar.

* * *

BREAK OF DAY.

Florence Van Fleet Lyman.

Our lovely lilies, pure and white,
And blossoms sweet and gay.
And birds, in melody delight
For praise at break of day.

All dewy with the silvery mist
Profound the stillness there,
No deed nor spoken word untrue
Within this garden fair.

And in this Holy Place may we
For day again, and eyes may see
That God is with us there.
Sing in our heart a prayer

CHURCH INTELLIGENCE.

(Continued from page 17.)

lion-dollar centenary fund of the Diocese of Chicago, according to a report today (May 25) from centenary fund headquarters.

The centenary campaign is approximately one-fourth over and is now in full swing in most of the 110 parishes and missions participating.

* * *

Jane Addams Dies.

Chicago lost one of her outstanding citizens in the death this week of Miss Jane Addams, founder and for many years director of Hull House. Representatives of all faiths and creeds and thousands of poor families on the west side turned out to pay tribute to her. Speaking over a national hookup on the Columbia network in her honor, Canon David E. Gibson, head of the Cathedral Shelter, said in part:

"The nation has met with a great loss in the death of our friend, Jane Addams. She did not labor in vain. She built a social settlement that has brought sunshine into thousands of homes. The highest tribute that could be paid her would be to say that she went about doing good. To improve the material conditions of God's less fortunate children was her constant aim. In this labor of love she was actuated by the purest of motives. With a marked singleness of purpose she steadfastly pursued her course and has left a legacy of loving hearts and willing hands to continue her work."

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Golden Jubilee of St. Andrew's Memorial Church.

The fiftieth anniversary of the founding of St. Andrew's Memorial Church, Detroit, was observed in Golden Jubilee celebrations during the week of May 12-19. The first event was a homecoming at a celebration of the Holy Communion for all past and present members of the parish, with sermon by the rector, Rev. Gordon Matthews. On Friday evening, May 17, the actual date on which the first service was held fifty years ago, there was the anniversary dinner held in the parish house, at which Mr. Fred Wardell was the toastmaster. The speakers included the rector and the Rt. Rev. Herman Page, D. D., Bishop of the Diocese, who extended greetings; and brief addresses on St. Andrew's, Past, Present and Future, by Fred Cowley, John C. Spaulding and Robert Hutton respectively. There was a musical program under the direction of Edward C. Douglas, organist and choir director. On Sunday morning, May 19, was held the Jubilee Festival Service, with presentation of the Golden Jubilee Offering. The Rev. Francis B. Creamer, rector of Christ Church, Detroit, was the preacher. The first charge on the Golden Jubilee Fund, for which a mark of $5,000 has been set, will be the payment in full of the debt on the Community House. The second objective is the restoration of the chancel window, a project assumed six years ago by the women of the parish, but never brought to completion. This window is a memorial to the late Rev. William L. Torrence, for sixteen years rector of St. Andrew's and a considerable nucleus has already been collected towards this purpose. It is hoped that the Jubilee Fund will enable the work to be completed.

St. Andrew's began as a group of thirteen children and nine adults in a cottage, as an Episcopal Sunday school. Later an evening service was started, the first having been held on May 17, 1885, by the late Rev. Rufus W. Clark. The name of St. Andrew's was given to the mission by the then Bishop of the Diocese, Rt. Rev. Samuel S. Harris. The parish was incorporated in 1889, the original church completed in 1902. This edifice burned in 1906 and was restored in 1907. The Community House and rectory were built in 1924

Women's Auxiliary Meets at Ypsilanti.

The Women's Auxiliary of the diocese held its monthly meeting at St. Luke's Episcopal Church, Ypsilanti, on Monday, May 27, beginning with a Communion service at eleven o'clock. Reports were given on a recent conference held at Brent House, Chicago. Mrs. W. T. Barbour gave a lecture on the Migrant Situation, illustrated by moving pictures entitled "Gypsies of the Crops".

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Thank Offering Presented in Maryland.

The United Thank Offering was presented at the spring meeting of the Woman's Council in the Pro-Cathedral, Baltimore, on Wednesday, May 22. It amounted to $3,384.33. The Holy Communion was celebrated by the Rt. Rev. Edward Trail Helfenstein, D. D., Bishop of the Diocese, and during the afternoon session the Rev. Dr. Oliver Hart, of Washington, was the speaker.

Mrs. John M. Nelson has succeeded the late Mrs. John S. Fulton, who was

(Continued on page 22.)



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FOR THE CHILDREN

King George's Perquisites.

Monarchies are strange things to the republican mind. Old laws and tradition make curious situations, and although the present-day king does not often avail himself of his privileges, it is surprising how many queer sources of income he actually could use were he so inclined.

Take the British monarch, King George V, for instance. He may claim for his own any ship that illegally changes her name and flies the British flag, if she has no right to do so. This may seem a remote contingency, but it was not so many years ago that a large steamer was pronounced forfeit to the king in the Australian courts.

In British law, all people who die without a will leave their money to the king, whether they intended to do so or not, and each year the crown receives a large income from this source. If you were digging in your garden and happened across a buried treasure, you might think yourself lucky, but not in England. Oh, no! unless the owner could be found, all buried treasure belongs to the king.

All whales and sturgeons caught by his subjects belong to King George, if he cares to claim them, and every swan in his dominions is also his property, no matter who owns them. All wrecks of the sea in British waters are the monarch's own property, and he is entitled to any money from the cargo or to any money received from their sale.

One can hardly imagine King George taking a shovel and coming into your back yard to dig for saltpeter, but he may do so if he wishes, for the old law says that all saltpeter found belongs to the king, and he may enter any man's land to dig for it or send anyone he wishes to dig. This ancient law dates from the days when saltpeter, being an indispensable ingredient to gunpowder, was invaluable to national safety.

Also, the king may enter any man's land and build fortifications, and if he suddenly took a notion to erect a fort in your front yard, there is nothing you could do about it. This is one privilege that is by no means obsolete, for many an unwilling owner has to give up his land for government defenses. In this day, however, the owner is paid for it.

All gold and silver found in the United Kingdom is the absolute property of the crown. It is never claimed, but if a man wishes to work any precious metals in England he pays very heavily for his license to do so. As a matter of fact, the king could set up a mint of his own and coin all the money he wished for his own use, and nothing could be done about it without some form of new legislation, for the king cannot, by law, be a counterfeiter.

England having a state Church (the Episcopalian), the king could make considerable money from that source also, if he wished to do so. As he is the legal head of the Church, he can appoint any qualified person as bishop, and can appoint any minister to any government church he sees fit. He owns the copyright to the Authorized versions of the Bible and to the Book of Common Prayer, and could also draw a revenue from that source. Many years ago, however, a charter to print these was granted to the universities of Oxford and Cambridge, and licenses to certain firms known as "King's Printers", so these permissions would have to be revoked.

If he wishes to do so, the king can pardon every convict in the country, and there is only one crime which he cannot pardon. Curiously enough, this single thing over which the king has no power is Sabbath breaking. Not even he can pardon a man who is convicted of this. Also, he may grant a title to whomever he will, and it is quite possible for King George to make every single man in the country a knight or a lord or an earl, without asking anyone. And the man who refused the title would be breaking the law.

Many queer perquisites come to the king by law. The Duke of Marlborough and the Duke of Wellington each present him with a French flag and a royal standard on the anniversaries respectively of the battles of Blenheim and Waterloo, in memory of their famous ancestors, who won those battles for the English. Another noble family has to present him each year with six Cashmere shawls; another with a pair of milk-white greyhounds; another with a certain number of horseshoes, and still another with a bunch of red roses. The Duke of Atholl must present a single white rose to the sovereign whenever the latter visits him, and the Munros of Scotland must give him a snowball any day of the year which he may demand it. It might even be in hot weather.

All these things are, of course, queer forms of rent. Generations ago some king presented the living representative of the family with a tract of land in memory of some deed performed, and as a nominal rent demanded a rose or a snowball or a dog, and this old law still stands. Incidentally, it has been the means of some funny things happening. Once, without thinking, Queen Victoria visited the Duke of Atholl in the depths of a hard winter, and the latter nearly had a fit of apoplexy trying to get her a white rose. It was finally sent by a special messenger from the south of France.

King Edward, who was a great lover of a joke, ran across the old law regarding the Munros, and suddenly demanded a snowball in one of the hottest summers known in England. In this case, though, the poke was on the king, for the Munros own a mountain named Ben Wyvis, where, in a great chasm, there is a glacier that stays all the year around. So King Edward duly received his snowball.—Ernest H. Barbour, in Young People.

* * *

For the Southern Churchman.

Those Rectory Children.

CHAPTER XXI.

The Far Ridge.

M. L. G.

A soft breeze stirred the old hemlock, the tree which in the winter had showered Claire with cold drops when its snow-blanket was loosed. Very different the air was now, and very different was Claire. She had grown better fast in the atmosphere of home. After two months she went back to the hospital, and returned in triumph, and without the plaster cast. Now, in the sunshine of late July she was having her morning walk. From the chair where mother sat with her darning to the hollihocks ranged in gay battalions against the side fence and back again. Even this was not to be done without a few minutes' rest, and Claire sank weary and smiling on the grass by the hollihocks, her bright head level with their lowest blooms.

"That's the farthest yet, honey," cried mother. "Do rest, you have all morning to take the walk back. Or shall I put you in the hammock now, and in an hour or so you can walk back to the hollihocks?"

"No, mother, I don't feel tired much. Could I just lean back here a few minutes and then come back?"

"I know, Claire!" Winnie cried from the porch upstairs. 'Stay there just a little while and I'll come down and do my drawing lesson on you—" She disappeared, and was soon on the lawn beside mother's chair, with a drawing pad and pencils.

"Miss Sarah said I could sketch from life. It would be sketching from life, Claire, if I can draw you up against the hollihocks. And she said I must take only fifteen minutes. It's quarter to twelve now, I must be through by twelve. It won't be so very good, but that's the lesson. I tried Phil, but he just can't keep still. Will you, Claire?" Winnie was already eying Claire, a pencil held at arms length from her eyes.

Claire, leaning back in lazy comfort, nodded and except for the gray eyes, that followed Winnie's pencil, she was so still she might have been asleep. Mother, looking over Winnie's shoulder saw the likeness grow with each quick strike—there was Clare's head, with the soft hair falling across the forehead. The eyes were Claire's; the other features, hardly more than suggested, yet gave the impression of the still half-smile that was so truly Claire's own. Winnie even put in a few deft strokes that showed the hollihocks abloom behind Claire before the sound of the clock from within the house warned her that the time was over.

"Winnie, it is good!" Just look here, dear," as father appeared in the doorway, "Miss Sarah has made an artist of our little girl."

Father took the sketch. "Miss Sarah has helped her, certainly, but the making was done before that. But, indeed, this is the best you've done, Winnie. How like Claire, and how few strokes to get it!" Father studied the little sketch, crude, but full of unmistakable spirit and strength.

Claire began her walk back, balancing with her arms, but smilingly refusing her father's help.

"Where are the boys?" he asked when Claire was comfortable in her hammock and he on the grass by its side.

"Kent and Phil are catching bugs for their pet toad," said Winnie. "He lives in the garden, and he doesn't look so thin, really, but they thought he needed bugs."

"Had they any luck?"

"Well, not when I saw them, but I heard Phil tell the toad he'd have plenty by the toad's lunch time."

"And where's David?"

"Gone to the swimming place on Little River," answered mother. "Mr. Price came by for him, with Ham and Joe and Pat and some others. And, dear, Mr. Price said David's swimming is improving and that he has a fine influence on the group!"

"That's good," father answered. "Price was not easy to convince at the time of that misunderstanding in David's class. I'm glad for him and David to become better acquainted."

Father sat silent awhile, stroking the silky ears of Noel, who had come to share with him the space by Claire's hammock.

"I've been pretty nearly to the top of Far Ridge this morning," he said at last. "I have a head full of pictures, Winnie, of the mountain road, so cool and dark in the woods, so beautiful where it comes out and one sees the valley below. But all is not beautiful," he added, his voice dropping.

"How was the poor boy the sawmill injured?" asked mother.

"Too far gone to help. We had a

prayer together, though, before he died. But one thing—" Father got to his feet and began pacing up and down from the hammock to the hemlock tree. "One thing has come more than ever to my mind. Those people must have help—something nearer than Grace Church here in the village or the chapel over on the other side. I've been thinking of it for some time. They need someone to **live** up there. Why, we might have saved Elmer if there had been some one near to give him first aid."

"It would be lonely for just one person," mother said hesitatingly.

"Perhaps not for the right one. Just where to get the money—but I must work it out. There's a real chance up there. Come with me to the funeral, dear, tomorrow. All the neighborhood will gather for that. We'll see them, and you can sing a hymn or two, for Elmer's mother, at the service. Will you?"

"Of course, the poor mother! And take some flowers, too, and some of Cindy's chicken soup; perhaps she could take that more readily than her usual fare."

Father and mother were gone all the next day, and it seemed long to the children, though the sun shone in as blue a sky, the hollihocks fluttered as gaily, the toad accepted as placidly the little boys' attention. Winnie had put Philip and Kent to bed an hour after supper, and she and David were playing checkers with Claire looking on, when the welcome sound of wheels on the driveway was heard.

"There they are, David! Cindy will have their supper hot—she's going to bring it to the side porch. But I must light the candles and get the ice cracked. I told Aunt Cindy I would."

"Well, Win, I'm beaten this game already. You just didn't know it. Next play I'd jump both your kings," said David, laughing as he gathered the checkers into their box. "I'll go help Uncle Danger with Frank."

A few minutes more and father and mother were having their belated supper on the porch, Winnie fluttering about in her anxiety that all should be as nice as possible, and Claire on father's knee.

"How can you reach your plate, around me, father?" she asked.

"What's my long arm for if not to reach around small objects between me and my supper? And it tastes good!"

"Aunt Cindy's cooking and Winnie's serving," said mother, giving Winnie's arm a squeeze as she took her glass of iced tea.

"Was it nice up on the mountain, father?"

"Beautiful where God has had His way, Claire. Not so good where His way has been misunderstood or hindered."

David had come up the low steps and seated himself on the top one.

"A mission up there—that would be to help Him have His way again?"

"Yes, son, that's the work of a mission—of the Church itself, of all who call themselves by His name. And the Far Ridge, mother and I both think, is our chance to do one bit that needs doing."

They were silent awhile, thinking of the Far Ridge.

"Can I go with you some time, father"

"Glad to have you, David. But here's Claire gone to sleep—"

"Not quite, father."

"Let's have prayers here on the porch," suggested mother, "then Claire and I will go upstairs. Let's just say the Shepherd Psalm together."

Claire, lying content in father's arms, looking at the stars over the hemlock tree, joined in every now and then; "green pastures"—"Thy rod and Thy staff"—"my cup runneth over"—"the house of the Lord—forever."

She slept; and father, without disturbing her to kneel, prayed the prayers they all knew, and added a new petition, for the coming of His way on the Far Ridge.

* * *

An Unexpected Object Lesson.

How hot it was that Sunday morning in July! All the windows and doors of the church were thrown wide open. Even the sliding partition between the junior and intermediate departments had been pushed back. Miss Carew and Miss Simpson, the teachers, said they'd rather teach above each other's voices than shut off any breeze that might be abroad.

The lesson was about Elijah being fed by the ravens.

"What is a raven, children?" asked Mis Carew of the juniors.

"I know,"' said Jackie Horner. "It's a big, black bird.

"No, Jackie," said his twin sister, Jill, "I don't believe it's a blackbird. We have lots of blackbirds in our yard and they just sound like the door opening and shutting when the hinge gets squeaky. I don't believe they'd feed Elijah. They just feed themselves."

"There are different kinds of blackbirds," explained Miss Carew. "Your blackbirds are purple grackles, but there is another—"

Just then there was a whirr at the open window and a big, black bird flew into the room.

"Oh, teacher, teacher! Is that a raven?" cried Dick Arnold. All the children were at once excited.

"I bet that's the very one that fed Elijah," shouted Tommy Greyson.

"Aw! How could that be?" laughed Junior Hale.

"The raven—" began Miss Carew, but nobody listened. Every eye was turned to the big bird that was flying about the room, strange to say, to all appearances, unfrightened.

What could be done about it? The bird circled the room a time or two, then sat on the top of a window and looked down without making a sound.

"Perched, and sat, and nothing more," quoted Miss Carew to herself.

"Now, children, never mind the bird," continued she. "The ravens—"

Just then the bird flew down from his perch, circled the room again and flew into the intermediate department through the opened partition.

"Oh, Miss Simpson, look!" giggled Dorothy Taggart. "Elijah's raven!"

All the intermediates laughed.

"That's little Sam Connor's tame crow," said one of the boys. "He follows Sammy everywhere he goes. I guess he thought he'd come to Sunday school."

"If Sammy is in the junior room," said Miss Simpson, seeing she'd have no lesson as long as the crow remained, "maybe he'll come and get him."

She went to the door, but there was no Sammy.

"Does anybody know where Sammy is?" asked Miss Carew when Miss Simpson appealed to her.

"He started to Sunday school," said Junior Hale. "I saw him. He started before I did."

"I bet the crow followed him and he doesn't know where he is and he's hunting him," said Dickey.

The lesson had become hopeless. Every eye was riveted on the crow.

"There goes Sammy now," piped Jill. "He's looking all around."

"Run over, Dickey," said Miss Carew, "and tell him his crow is here. Tell him to come right straight over and get it, so we can go on with the lesson."

Dickey darted off, and in a minute was back with Sammy, whose face shone with delight now that he had found his pet.

"Get him and take him home, Sammy," said Miss Carew, anxious to resume the lesson.

Sammy whistled. "Come on, Jim."

The crow looked down from the high perch he had chosen, but he did not move. "Caw!" he cried, to the children's glee.

"Quoth the raven, 'Nevermore!'" quoted Miss Carew to Miss Simpson.

No cajolery would bring the crow. In dignified silence he looked down from his perch.

Miss Carew and Miss Simpson abandoned their lessons in despair and made up their class reports.

"I'm going to get my dog and bring him over, Miss Carew," announced Sammy.

"Your dog, Sammy!" gasped Miss Carew. "No, indeed! He'll make more mischief than the crow."

"It's not that," said Sammy, eagerly. "You see, Jim and Rex are pals. If Rex comes over, you see Jim'll come down." He ran off.

A song or two and Sunday school was over. If only Jim Crow could be banished before the church service! What if he'd take a notion to fly down and perch upon the pulpit during the sermon!

In two minutes Sammy was back with his dog. The children, wide-eyed with curiosity crowded round.

"Stand 'way back," warned Sammy, "if you want to see what they'll do."

Rex, a young collie, stood obediently at Sammy's side. Suddenly the crow looked down and uttered an unmusical "Caw". Rex looked round in surprise.

"Caw, caw," called Jim.

Rex looked up, saw the crow upon its perch and gave a joyful bark. The crow flew down on the floor immediately in front of the dog.

"Play dead bird, Rex," called Sammy, forgetting where he was, though both the teachers stood looking to see what would happen next.

Rex raised a paw and gave the crow a gentle blow. Over went Jim upon his back, his claws in the air.

"Oh, oh! he's dead!" cried several voices in alarm. "Your dog killed him."

"Did you, Rex?" asked Sammy with a laugh. "Make Jim get up."

With another joyful bark, Rex touched the crow again. Jim opened his beak side wide it looked as though it would come apart. Rex stepped back as though he feared he might be swallowed.

"Once, when Rexie was too rough, Jim pecked him," laughed Sammy. "Now he watches out, and when Jim opens his beak, he gets out of the way." The crow rolled over, stood erect and spread his wings, then flew upon Rex's back.

"Now, Rex, we'll go home," said Sammy.

Reluctantly, the children made way for them as the little procession, Sammy leading, Rex following with the crow on his back, left the room. Then the children darted after them in time to see the crow unfurl his wings and fly home, to be ready to greet his two pals, Sammy and Rex, when they returned afoot.—By Etta W. Schlicter, in Advance.

* * *

I would rather be the means under God of stirring up the Christian Church, than of winning a hundred souls to Christ.—Dwight L. Moody.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.

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A WHEELCHAIR INVALID.

I take subscriptions for all Magazines published, and I want to ask you to remember me with your subscriptions and renewals. I have been a wheelchair invalid over 20 years, and I need medicine and nourishments and can't get them, and stay sick with stomach trouble and pellagra, and I am also in need of clothes. Edward P. Broxton, Keysville, Ga., Route No. 1.

CHURCH LINENS.

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HELP WANTED.

WANTED, MALE ORGANIST CHOIR-DIrector in Lexington, Va., at the Episcopal Church, located near to Washington and Lee University and Virginia Military Institute. Write to Col. Francis P. Mallory, Lexington, Va.

DEATHS

RESOLUTIONS.

Within the past year God has called away from our organization our beloved coworkers, MRS. A. M. BROWNLEY and MRS. REBECCA URQUHART ROGERS. We feel deeply their loss, but rejoice to know that the God, whom they loved and served, has them eternally safe in His keeping.

EMMANUEL CHURCH WOMAN'S GUILD,
Franklin, Va.

BY DIRECTION OF THE RICHMOND CLERICUS, AN APPRECIATION OF JAMES SOLOMON RUSSELL, D. D.

I first met ARCHDEACON RUSSELL at the Diocesan Council of Southern Virginia in 1896, though I had previously known of him and his excellent work. From that time on I became interested in him and his work and kept both under constant survey. For about twenty-five years I heard him deliver his report to Council and heard his addresses, debates and discussions before the Council of Southern Virginia and also before various Convocations and whenever possible, I went to hear him speak. I also made visits to St. Paul's Normal and Industrial School at Lawrenceville and frequently discussed the Archdeacon and his work with others. His great work in the school and with the colored churches and missions of Southern Virginia speak for themselves.

Dr. Russell was an outstanding personality and what he was and did was characterized by a simple dignity, adequacy, courtesy and faith that gave to him and his labors the qualities of greatness and merited success. As far as I was able to learn, under the most adverse circumstances and in the face of great difficulties, he won the respect, confidence and admiration of all with whom he came in contact, both white and colored. To have known him well was an inspiration and benediction and I was glad to have him as my friend.

He was a very able and interesting speaker. He had a good voice and an impressive delivery and seemed the master of the themes he discussed. What he said was always clear and to the point and expressed in the best of good English. I never knew him to make a slip either in statement or diction. He always kept his audience interested to the end, and then afterwards, which is the great test and measure of both the preacher and teacher.

No one could come in contact with him without being impressed also with the high quality of his tact, politeness, consideration and understanding. He never seemed out of place and in dealing with his white brethren made no miscues and no errors. The colored people did not hold him in any higher estimation than did the white people who knew him. He rightly deserves to be held as one of our most able and valued colored citizens. In all relationships, he was the able and efficient Christian gentleman. He possessed true humility as well as great ability. Not only did he meet the highest requirements in his public relationships and contacts, but the work that he did, impressed me as having been done with great efficiency and economy. I have often said that a dollar spent at St. Paul's School always brought the church more than two dollars in return. In the course of my ministry, I have had a great deal to do with the colored people, and was for some years the preacher and pastor of a large and changing group of colored people at Hot Springs, Va., and also served them elsewhere. I found without exception that those who had been trained at Lawrenceville under Dr. Russell, both men and women, were excellent and reliable persons in whatever capacity they served.

Having often heard of the remarkable record of the pupils of St. Paul's School for the absence of crime and misdemeanor in Brunswick and adjacent counties, I called on old Sheriff Turnbull at Lawrenceville to ask him about the report, and he declared that the report was entirely and absolutely true and paid an additional tribute to the School, its alumni and pupils and especially to its great and able Principal and Founder.

Though he was full of years and honors, this church has lost an able and valuable man in the passing of Dr. James S. Russell; but let us see that the great work that he accomplished for the training of our colored youth is carried on and enlarged to the blessing of his race, our country and the Glory of God.

Respectfully submitted,
JOHN G. SCOTT.

April 29, 1935.

CHURCH NEWS.

(Continued from page 19.)

Treasurer of the U. T. O. for over twenty-five years.

This meeting marked the end of the three-year period for the officers of the Women's Council, and Mrs. Roger A. Walke was appointed as Chairman to succeed Mrs. J. H. Mason Knox.

* * *

The Convocation at Reisterstown.

The convocation of Towson met on May 23 in All Saints' Church, Reisterstown. This date marked the resignation of Mr. Armstead M. Webb as secretary of the convocation. He has held this position for well over twenty-five years and he will be greatly missed in this capacity. He has been prominent in the Church all his life and, with his brother, the late Rev. William Rollins Webb, is responsible for the good work done in St. Mary's Church, Franklintown.

* * *

At the recent meeting of the Trustees of the Cathedral Foundation in Maryland, it was decided to build a road which will join the Bishop's road and lead direct to the Bride's Door. This will be a great improvement and will enable the Pro-Cathedral to be of greater use.

N. Evelyn Parsons.

Personal Notes

Members of the General Theological Seminary Faculty Visit Europe.

The Rev. Dr. Burton Scott Easton, professor of New Testament, has sailed for Scotland, where he will receive the honorary degree of Doctor of Divinity from the University of Glasgow on June 9.

The Rev. Dr. Frank S. B. Gavin, professor of Church History, is at present in Rumania as a member of a commission, headed by the Bishop of Lincoln, discussing Anglican Orders with members of the hierarchy of the Rumanian Orthodox Church.

Among the other members of the faculty visiting Europe this summer are the **Rev. Dr. Charles N. Shepard,** sub-dean; the **Rev. Dr. Edward Rochie Hardy, Jr.,** and the **Rev. Frederic C. Lauderburn.**

Will Teach Courses at Summer Conferences.

The Rev. Dr. Cuthbert A. Simpson, assistant professor of Old Testament, and the **Rev. John A. Richardson,** assistant professor of Ecclesiastical Law and Polity, will be members of the faculty of the annual summer school of the Diocese of New Jersey, late in June. Dr. Simpson will also be a member of the faculty of the annual Wellesley Summer Conference in July.

The Rev. Dr. Marshall B. Stewart, professor of Dogmatic Theology, will be a member of the faculty of the annual summer clergy conference of the Diocese of Newark late in June. Dr. Stewart and the **Rev. Dr. Howard Chandler Robbins,** professor of Pastoral Theology, will both conduct courses in June at the College of Preachers.

The Rev. Randolph Ray, D. D., rector of the Church of the Transfiguration, New York City, expects to sail soon for a short visit to England, returning in July. During his absence the Rev. Lansing G. Putnam will be in charge of the parish. Mr. Putnam will be assisted by the Rev. Otis L. Mason.

The Rt. Rev. Hayward S. Ablewhite, Bishop of Marquette, is spending approximately two weeks in the Diocese of Michigan, assisting the Rt. Rev. Herman Page, D. D., Bishop of the diocese, by conducting a number of Confirmation services. Bishop Ablewhite visited Michigan for a similar purpose last month.

The Rev. W. W. Memminger, D. D., rector of All Saints, Atlanta, preached on Mother's Day to the French Protestant Church in Charleston, S. C., at a service commemorating the ninetieth anniversary of the dedication of the present church building and two hundred and forty-eighth anniversary of the founding of the parish.

Clerical Changes.

The Rev. Charles C. Fishburne, Jr., of Winnsboro, S. C., has accepted a call to the rectorship of Christ Church, Martinsville, Va., and plans to take charge the middle of June. Mr. Fishburne is a native South Carolinian, and a graduate of the Theological Seminary in Virginia, class of 1931. Upon his graduation, he took charge of St. Mark's at Chester, St. Peter's at Great Falls, and St. John's at Winnsboro, in the Diocese of Upper South Carolina, and he has had this important field ever since. While he was at Virginia Seminary, Mr. Fishburne spent the summer

of 1930 as minister at Christ Church, Big Stone Gap, and Grace Mission at Appalachia, in the Diocese of Southwestern Virginia, where he made warm friends in that diocese.

The Rev. Wm. John Cordick, rector for nineteen years of St. Thomas' Church, Plymouth, Ind. (Northern Indiana), has resigned, effective June 1, and will retire. During his long pastorate, Father Cordick has taken a prominent part in community and diocesan affairs. In the diocese he has served as President of the Standing Committee, President of the Board of Examining Chaplains, a member of the Bishop and Council, and several times was elected a deputy to General Convention. In the community he has been President of the Hospital Board, during which time a substantial addition to the Marshall County Hospital was built, as a member of the Library Board, and as President of the Ministerial Association. Fr. and Mrs. Cordick will reside at 7516 Cornell Avenue, Chicago.

The Rev. B. A. E. McLaughlin, who has served on the staff of the Church of the Transfiguration, New York City, for a number of years, has resigned to become a member of the Anglican Order of the Benedictine Monks. After a brief period of rest Father MacLaughlin will go to England to begin his novitate in the monastery.

The Rev. Lansing G. Putnam, until recently rector of All Saints' Church, Atlantic City, has been appointed to succeed Father MacLaughlin at the Church of the Transfiguration. Father Putnam has done supply work in the Church of the Transfiguration for a number of summers and is well known and liked.

The Rev. Albert Linnell Schrock, rector of St. James' Church, Goshen, Ind. (Northern Indiana), for eleven years, has resigned, and on June 1 will become rector of the Church of the Good Shepherd, Allegan, Mich. (Western Michigan). During his rectorate a fine three-story Parish House has been built and completely furnished, the entire property greatly improved, and the Endowment Fund of the parish substantially increased. Fr. Schrock also has been prominent in diocesan and community affairs. He has served as a member of the Bishop and Council since 1925, with chairmanship of several departments, as a member of the Standing Committee, Examining Chaplain, as a deputy to every Provincial Synod since 1926, and as a deputy to the General Conventions of 1928 and 1931, an alternate, 1934. Address: 414 North Cedar Street, Allegan, Mich.

The Rev. Dr. William Jackson Morton, a native of Orange County, Virginia, and for the past thirty-three years rector of the old and historic Christ Church, Alexandria, has just resigned that charge on account of ill health, and has gone to Charlottesville to reside with his son, who is a physician and a member of the faculty of the University of Virginia.

The Rev. Edmund T. Simpson, for eight years in charge of the mission at Salome, Arizona, retired on the Pension Fund on May 1. When Mr. Simpson took over his field he found a territory over a hundred miles square with no churches. During his incumbency a splendid church, a rectory, and a house for associate clergy has been built at Salome. Several churches are maintained at eight stations. An important feature has been the development of the Harquehala Industries, for the weaving of bags, rugs, wood working and allied crafts. This was started by Mrs. Simpson and she has built up a most interesting and important work. The population of the entire district expressed in many way their sense of loss at the leaving of the Simpsons, and their appreciation of their many services.

The Rev. Westwell Greenwood, formerly assistant rector of Christ Church, Baltimore, has become rector of St. Simon's Church, Glendale, Ohio. Mr. Greenwood resigned from Christ Church on May 5, but will not take up his new duties until after June 1.

The Rev. Albert H. Frost, assistant of the Church of St. Michael and All Angels, Baltimore, has received and accepted a call to become rector of St. Peter's Church, Salisbury, Md.

Mr. John Pomfret, a student at the Episcopal Theological School, Cambridge, who has been ordained deacon by Bishop Sherrill, has become assistant in Grace Church Parish, Everett, Mass., where the Rev. William Henry Pettus is rector.

Resignations.

The Rev. William Baker, as vicar in charge of the Mission of the Transfiguration, Evergreen, Colo.; due to ill health.

The Rev. Charles D. Burrows, rector of St. Matthew's Church, Jamestown, R. I., for the past thirty-five years, has retired. The Rev. and Mrs. Burrows sailed for England for a holiday.

The Rev. Horace N. Cooper, as missionary in charge of St. Andrew's Church, La Junta, Colo., and stations in the Arkansas Valley. Temporary address, 715 E. 10th St., Denver.

The Rev. Francis Slade Danzoll, as associate rector of Holy Trinity Church, New York City. Address, 175 Riverside Drive, New York City.

The Rev. Percy A. Paris, as rector of Emmanuel Church, Little Falls, N. Y. (A); to be dean of the Pro-Cathedral, and rector of St. Luke's Parish, Sault Ste. Marie, Ont., Can. (Algoma). Effective May 15.

The Rev. Irving Spencer, as rector for seventeen years of St. Matthias' Church, Los Angeles, Calif.; to retire.

Ordinations.

Thomas Porter Simpson and **William Sentelle Lea** were ordained to the diaconate on May 23, in St. James' Church, Knoxville, by Bishop Maxon. The candidates were presented by the Rev. E. N. Hopper, rector of St. James' Church. The preacher was the Rev. James R. Sharp, Secretary of the diocese. The Rev. Messrs. Kilvington, Geiger, McLester, Melcher and Thrasher also took part in the service. Upon his graduation from the Virginia Seminary in June, Mr. Simpson will go to work for the rest of this year with the New York City Mission. Mr. Lea, after graduating from Sewanee, will be assistant at St. Paul's Church, Chattanooga.

DEATHS.

Rev. Robert Johnston, D. D.

News has reached Washington that the Rev. Robert Johnston, D. D., eleven years rector of old St. John's Church, the "Church of the Presidents," died on May 23, in Canterbury, England, as the result of an automobile accident several months ago. Dr. Johnston resigned the Washington church about two years ago because of poor health, and had gone to England with the hope of recovering his health. He was born in 1871 at Berwick-on-Tweed, and was a graduate of St. Augustine's Theological School, Canterbury. He had been in America since 1909, and was rector of the Church of the Saviour in Philadelphia, before coming to Washington. He was a member of the Cathedral Chapter, and was, perhaps, the leading Episcopal preacher in the national capital during his prime. He was a scholar and a theologian with the genius of a poet, liberal and progressive in his intellectual trends and an outstanding personage in any company.

Editorially, the Washington Post said of him in part: "When Dr. Johnston was compelled to give up his pastorate because of ill health, the community lost a Churchman of broad liberality of thought and of deep spirituality. His was a rare mind, of poetical as much as of philosophical bent, which best displayed its powers in the scholarly and original sermons which he delivered to an appreciative congregation. . . . All who were privileged to any close association with him knew him for the tender and polished gentleman he was. His type cannot pass without a mournful sense of loss."

On May 26 a memorial service in Dr. Johnston's honor was held in St. John's Church, conducted by the rector, the Rev. Oliver J. Hart, D. D., and hundreds assembled to honor his memory.

He leaves his wife, who, with a daughter, Margaret, lives at Bryn Mawr, Pa.; two other daughters, Mrs. Theodore Morrison, Cambridge, Mass., and Mrs. Brinton Colfelt, Philadelphia, and a son, Robert G. Johnston, now residing in Canada.

T. F. O.

Lewis H. Paddock, LL. D., D. C. L.

Dr. Lewis H. Paddock, for seventeen years Chancellor of the Diocese of Michigan, and an outstanding and devoted Churchman, died in Detroit on May 11. The burial service, read in Christ Church, Detroit, of which Dr. Paddock had been Treasurer for thirty years, was conducted jointly by the Rev. Francis B. Creamer, rector of the parish; the Rev. J. Francis Sant, assistant minister; the Rt. Rev. Herman Page, D. D., Bishop of the diocese, and the Rev. Wm. D. Maxon, D. D., rector emeritus of Christ Church.

Dr. Paddock was born in Detroit in 1866. He was the son of the late Bishop Benjamin H. Paddock, D. D., a former rector of Christ Church, and Bishop of Massachusetts from 1873 to 1891. The Rt. Rev. Robert Lewis Paddock, now retired, is a cousin. He was a classmate of Bishop Page at the Boston Latin School. Dr. Paddock's keen and kindly interest in every phase of the Church's work will be greatly missed in Christ Church, in the diocese to which he gave so much of his wise counsel, and by the countless men and women who valued his opinion and his influence.

Horace Marshall Brown.

The Rev. Marshall Brown, 36, retired priest of the Diocese of West Virginia, died suddenly on May 7, in Dallas, Texas. The son of H. M. Brown, M. D., and Mary Eliza Rudd, he attended the Southern Methodist University, and was graduated from the Virginia Theological Seminary in 1923. During the ten years of his ministry, he was rector of Emmanuel, Keyser; St. Luke's, Charleston; and Trinity, Moundsville, W. Va. Permanent disability forced his retirement to Charles Town, W. Va., in 1933. Burial services were conducted May 11, in Union, W. Va., by Bishop Gravatt and Bishop Strider, assisted by diocesan clergy.

Mr. Fred A. Twamley, one of the most prominent Churchmen of the Diocese of Western Michigan, died at his residence in Grand Rapids on May 22 at the age of eighty years. He was a former vestryman of St. Mark's, Grand Rapids, and had frequently served as lay-delegate to the diocesan convention and as deputy to several General Conventions.

Educational

The General Theological Seminary

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THOUGHTS for the THOUGHTFUL

To be popular at home is a great achievement.—Thomas Dreier.

A man's life is the picture-book of his creed.—Emerson.

"It is not by argument that God saved the world," so wrote one of the old fathers.

I have found that those who love
A dog, a cat, a bird and flowers,
Are usually thoughtful of
The larger needs that may be ours;
Who for God's creatures small will plan,
Will seldom wrong his fellowman.
—Edgar A. Guest.

Many a time, through ignorance, or through some disobedience or failure to obey, there has come a break, a slipping of a cog somewhere, and so an interruption of the flow of power. And so a new start is necessary. Then a full surrender is followed by a new experience, or a re-experience of the Spirit's presence. This new experience sometimes is so sharply marked as to begin a new epoch in the life. Some of the notable leaders of the Church have gone through just such an experience.—S. D. Gordon, in "Quiet Talks on Power".

There are some things God wants us to forget, and other things we are to remember. "Forgetting those things which are behind," but "Remember all the way that the Lord thy God hath led thee." We can look into the past, not to see our achievements, but to see God's blessings.

May each one of us learn every day to say: "Truly my soul is silent unto God!" And may every feeling of the difficulty of attaining this only lead us simply to trust and look to Him whose presence makes even the storm a calm! Cultivate the quietness as a means to the abiding in Christ! Expect the ever deepening quietness and calm of heaven is the soul of the fruit of abiding in Him!

"Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh, strive to enter into something of that large celestial Charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever."—F. W. Robertson.

Jesus becomes for us historically both Christ and Lord (i. e.. absolute authority) only through His death and resurrection. Authority does not lie in Christ as the Superlative of conscience, but in Christ as the Redeemer of the conscience and its new life.—Dr. P. T. Forsyth.

Just before Pentecost the one hundred and twenty disciples were assembled for ten days in prayer, expectancy and hope of being endued with power from on high in fulfillment of the promise of the Father, and on the day of Pentecost the Spirit came in great demonstration and power. Three thousand souls were converted and added to the Church. It worked in the first century of the Church and it will work in the twentieth century.—The Christian Sun.

"The drying of a single tear has more
Of honest fame than shedding seas of gore."

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., JUNE 8, 1935. No. 23.

Whitsuntide

Spirit of mercy, truth, and love,
Oh, shed thine influence from above;
And still from age to age convey
The wonders of this sacred day.

In every clime, by every tongue,
Be God's surpassing glory sung:
Let all the listening earth be taught
The deeds our great Redeemer wrought.

Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove;
Spirit of mercy, truth, and love.

LETTERS TO THE EDITOR

Province of the Pacific,
Portland, Oregon.

Reasons Why Election of Bishop Should Not be Deferred.

Mr. Editor:

The enclosed statement prepared by a Committee of the Synod of the Province of the Pacific, gives the reasons why, in the judgment of the Synod, the election of a Bishop for the Missionary District of Idaho should not be deferred until the next General Convention, and is sent you with the request that it be given space in an early issue of the Southern Churchman.

As you undoubtedly already know, the Synod will nominate to the House of Bishops of the Church when the House meets in Houston in October, the Very Rev. Harry Beal, D. D., Dean of St. Paul's Cathedral, Los Angeles. The delegates and the visitors at the Synod from Idaho were enthusiastic over this nomination and were greatly concerned over the possibility that they might have to wait for more than two years before a Bishop was given them. For this reason the Synod knowing the situation far better than those who are two or three thousand miles away felt that the Church people generally, and especially the Bishops, should know the concern the Synod had over any postponement or delay in electing a Bishop for this field.

Alfred Lockwood,
May 25, 1935. Secretary.

Memorial to the House of Bishops.

The Synod of the Province of the Pacific, meeting at Pendleton, Oregon, May 22, 23, 24, begs leave to memorialize the House of Bishops, requesting it to elect at its meeting in Houston, Texas, a Bishop for the vacant Missionary District of Idaho. It bases its request upon the following considerations:

1. It is not only the desire of the clergy and people of Idaho, but it is also the judgment of the Synod that a prolonged vacancy will be detrimental to the life of the Church there to an unusual degree, because of pending financial and other problems requiring early and authoritative handling.

2. Any proposal to readjust the territory of this District is regarded as inadvisable by the Synod and the people of the District in view of these considerations:

(a) Idaho is a political and social unit that takes pride in its integrity as a State.

(b) Improved highways are making all parts of the State accessible from the See City.

(c) Complications are likely to arise regarding the title to District institutions if divisions and annexations are made which will involve the laws of other states.

(d) In the judgment of the Synod no reallocations of territory can be made at the present time which do not create more serious problems than now exist.

(e) In the judgment of the Synod the argument for economy is at best a doubtful one and likely to be quite overbalanced by the sacrifice of esprit du corps in the District and of intimate episcopal oversight.

* * *

The Handmaids of Mercy.

May 27, 1935.

Mr. Editor:

After answering more than a score of inquiries about the Handmaids of Mercy, I am begging the hospitality of the Church Press, that I may bring our aims before Church people and interest those who approve the plan.

It is, briefly, to start an Order on much simpler lines than those now existing, with all due respect to these. There will be no vows, and the Rule, Habit and devotional life will very simple. We hope to devote ourselves to the various works of mercy, as opportunity shall open. We welcome aspirants from all and any of the various schools of thought in the Episcopal Church—what we want is devout communicants, wanting to work for the love of God, the Church and humanity. The quality of earnest devotion is valued above all things. There will be no forcing into a mold, in the religious life of the individual.

We await, prayerfully, Divine guidance and provision for starting our work. If it appeals to you—though you may not consider joining—will you help in some way? Pray for us, if you have not other help. If you have, pray anyway. We should like either a definite assigned work under some Bishop, or the loan of a house for about two years, as a Mother House in which to start the Order going. Two years should give some evidence of whether we are to succeed as an Order or no. We feel, and so do some of the New York clergy, that there is room for some such Order as this, and that it "should do a world of good." We want as aspirants those who do not feel called to the more rigorous life of the Sister as at present organized, but who do feel the urge to give themselves more fully to forwarding the Church's work at this time, and to helping the unfortunate, "The Church's Treasures."

There are about four ready to begin, none of us rich. About as many more are considerably interested, and think of coming in some time. And new letters come in each week. May God guide and provide.

Mary McEnnery Erhard.
Hoboken, N. J.

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Missionary "Carrying on the Noble Tradition of Virginia" is Son of North Carolina.

May 19, 1935.

Mr. Editor:

In your issue of the eighteenth instant, is an article taken from The Living Church, with the heading "Dauntless Discipleship", telling of the devotion and determination of William Franklin Draper, a student at the Virginia Theological Seminary, who, when he found that the National Council could not send him to the foreign missionary field on account of lack of funds, raised a trust fund of $15,000 among his relatives and friends to pay his expenses for five years.

While thoroughly agreeing with the writer of the article in saying that Mr. Draper's action is a note worthy example to the whole Church, and he is to be congratulated upon his refusal to let seemingly insurmountable obstacles block his answer to the missionary call, he conveys the idea that Mr. Draper is a Virginian in saying that he "is carrying on the noble missionary tradition of Virginia, which has given so many valiant leaders to the cause."

As a matter of fact, Mr. Draper is a North Carolinian, lives in Charlotte, and is a member of St. Martin's Parish, that city.

W. W. Robards.
Sanford, N. C.

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., JUNE 8, 1935. No. 23.

Individualism and Cooperation.

"The Forward Movement leaves me cold," writes one clergyman. "It is childish in its approach and I do not feel moved by either its pamphlets or its schemes. I believe there are times when the Church should wait, and such a time would seem to be the present. Until we get our debts cleared up there is no moving forward."

Aside from the similarity to Mr. McCawber's attitude of mind, this clergyman reveals an abysmal ignorance of what The Forward Movement is and what it is trying to do. We have grown so used to "pep" campaigns since the time of the war, that we cannot conceive of anything that is not a whirlwind rush leading to some "going over the top". Our correspondent probably conceives of The Forward Movement as such. In that he is greatly mistaken.

There is much more truth in comparing The Forward Movement with a "five year plan", though that would in all probability be erring also. There is in our Church great potentiality if that power that is dormant is consecrated. The Forward Movement is merely trying to awaken that which is already there. We have laity that cannot be equalled anywhere in the world for ability. If aroused to truer and deeper discipleship there is no limit which can be placed upon their power to do great things for The Kingdom. There are clergy that certainly, as a whole, measure up to the best personnel that can be found in Christendom. If their listlessness can be dissipated and their enthusiasm aroused, our Church will have the greatest opportunity ever presented in hundreds of years for true Christian leaders.

Of course we have individualists. The beauty of The Forward Movement is that the individualist can present that which belongs to him and which the others should share in. We have those who know and realize the greatness of the meditative and prayerful life. We have those who preach and know what they mean when they say "the social gospel". We have those to whom intellectual advance is the greatest need—there is room for all.

But to talk about pamphlets being "childish" is childishly ignorant. The great majority of our people are densely ignorant of the simplest things about the gospel. To write in a highly intellectual strain and neglect the fundamental truths in religion would be the greatest mistake possible, and The Forward Movement made no such mistake.

We need the cooperation of the individualist to make the movement as a whole truly a "forward movement".

The Problem of the Tenant Farmers.

The Rev. James M. Stoney's article in the Southern Churchman of April 20 in regard to the tenant farmers in the Southern States brings before us one of the great social problems of our day. In its larger phase it is a part of the national problem of "marginal" people or those living on an income far below that necessary to obtain the barest necessities of wholesome living. Not all tenant farmers are marginal people, but the great majority are, especially in the South. It should not, however, be overlooked that tenant farming is not a problem of the South only. Some sections of Illinois have as high as 60 per cent tenant farmers. In the South the percentage varies from 28.1 per cent in Virginia to 72.2 per cent in Mississippi. When allowance is made for those who are non-rural in some states, it is seen that nearly all the rural population is of the tenant group.

The solution of this whole problem is of national importance, not only for the tenant farmers, but for the welfare of the country as a whole. One of the needs of our country is for new markets. Because of the closing of foreign markets we tried to take care of our overproduction by reducing production. At the same time in our own country we have the field for the new markets. If the marginal people of America could buy the necessities of normal healthy life we would discover that we are not suffering from overproduction but from under consumption. Here is the opportunity for the business men of America to find a new market. But it is doubtful if the business men of America will do it unless they adopt the principle of Jesus, "Seek ye first the Kingdom of God, and his righteousness: and all these things shall be added unto you." In terms of the present situation His words mean "Seek ye first the Kingdom of God for the marginal people and good business will follow".

The second problem that tenantry raises is that of home ownership. The home-owning are the home-loving people, and good citizens. They are an asset to any community, especially a rural community. There are now before Congress two bills, one introduced into the Senate by Senator Bankhead of Alabama, and the other into the House by Representative Jones of Texas, to make it possible for the tenants to buy farms by borrowing money for a long period of time at a low

(Continued on page 7.)

Church and World Problems as Others See Them

Lawrence of Arabia—War's Spiritual Toll.

Christian Century, May 29, 1935.

Volumes have been and will be written about Colonel T. E. Lawrence—"Lawrence of Arabia"—who died after a motorcycle accident in England on May 19. But the glamor of his war career fades before the disillusionment which came to him when he surveyed the results of his unparalleled services "for king and country." Lawrence, the young archeologist who persuaded the Arabs to revolt against the Turks, thus saving the empire's line of communication with India and the empire itself, is a figure whom the chronicles of heroes will magnify to vast proportions as time goes on. But how much will be said about the Lawrence who renounced his rank, who refused the decorations offered by his king, and whose intimate friend quotes him as having recently said: "I look upon what I did in Arabia as morally indefensible, and I only ask to be forgotten by my friends"? Will the youth of England, the youth of all the lands who read the Lawrence story, remember that second Lawrence?

* * *

The Way of Peace.

The Guardian (English), May 17, 1935.

A timely contribution to this problem has been made by the Archbishop of York in a pamphlet entitled "Christ and the Way to Peace." Dr. Temple, with his customary lucidity, lays down the great principles that lie behind the discussion. For the Christian, absolute allegiance to God is imperative. Yet normally the Christian has a duty to obey the State and its laws. If the claims of the State and the claims of God conflict, the State must be defied. At the same time it is the duty of the Christian to use his share of political power to promote the world-fellowship which is implicit in the nature of the Christian Church. Dr. Temple applies these principles to the Christian's duty as a citizen in times of peace, and he does so in realistic fashion. He recognizes that the problem for the Christian is not merely to unite the fully Christianized members of the different nations, but to work for the subordination of national egotisms to the service of justice and peace.

* * *

Effect of Executions on the Community.

The Canadian Churchman, May 23, 1935.

The effect of capital punishment upon the minds of people contemplating crime is perhaps less important than its effect upon the others. Consider the appalling and degrading interest that attaches to the condemned person. This morbid excitement is bound up with the death penalty in no small measure. Multitudes of people, moreover, see only the horror of the penalty and evince a sentimental sympathy with the perpetrator of an atrocious crime. Furthermore, there is not only among children and adolescents, but among adults an admiration and a respect for those who risk their lives "who gamble with death", which invest with a halo those who would otherwise be shorn of this fictitious glory. Would the newspapers fill their columns with the account of the life, hour by hour, of a murderer, if he were not sentenced to death? Does the excuse which the death penalty affords for this display of pity act as a deterrent from crime?

* * *

"My King as Well as Yours."

Church of England Newspaper, May 17, 1935.

That was a capital story which Sir John Simon recalled at Kilmarnock on Monday in connection with the King's illness seven years ago.

"A resident in London who had to catch a train at Victoria Station started an hour early and told the taxi-driver to go round by Buckingham Palace, as he wanted to read the latest bulletin. The cab was kept waiting for an hour at the Palace gates until the bulletin was posted up and then the man drove the fare to the station to catch his train, but when it came to paying there was only a shilling on the clock.

"'Your meter is wrong,' said the passenger have kept you waiting for an hour.'

"'Well,' said the taxi-driver, 'what's wrong with the meter? Isn't he my King as well as yours?'"

* * *

Some Japanese Ideas of Christianity.

Missionary Review of the World.

In a Japanese magazine, edited by a Japanese Congregational minister of Tokyo, two questions were asked:

1. In what points is Christianity superior to other religions?

2. What is the greatest mission of Christianity to modern Japan?

Here are some of the answers, mostly to the first question:

Naoshi Kato, editor of the Kuristikyo Sekai (Christian World) says: "Christianity emphasizes the value and dignity of personality. Religiously, morally, politically and literally, we lack this emphasis."

Professor Keiji Ashida, of Doshisha College: "We lack today a strong religious faith with ethical colors, and a strong idea of personality. Christianity must supply these."

The late Bishop Honda, of the Methodist Church: "The belief in God's fatherhood and man's sonship."

Masanori Oshima (not a Christian), editor of an educational review: "In doctrines, Christianity is not superior to Buddhism. But Christianity is far more ethical and practical than the latter."

The Rev. Seizo Abe, a Congregational preacher: "The unparalleled personality of Jesus Christ."

Professor Tomeri Tanimoto (not a Christian), of the Kyoto University: "The revolutionistic spirit of Christianity, and its emphasis on human personality."

Dr. Eun Mayeda, an eminent Buddhist, and lecturer at the Tokyo Imperial University: "The practical social work of salvation and help, Buddhism is learning this."

The editor sums it all up, the following points of Christianity being looked upon as superior: the transcendent and yet immanent idea of God; the value and dignity of human beings; the highly ethical and social nature of Christianity (morally, especially the purification of motives).

(These Japanese replies are far from complete or satisfying to the Christian who takes the New Testament view of Christianity. None of these Japanese point out the fact that Jesus Christ is the only adequate and true revelation of God and that He offers the only salvation from sin and the way of life eternal. Through Christ only comes the power to live the life of Victory.—Editor.)

* * *

"If—"

If we do not have the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, "God have mercy on us." If you ministers have not the Spirit of God, you had better not preach and you people had better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing.—Charles H. Spurgeon.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Where Are the Prophets

There have been attempts made to communicate with our nearest neighbor, the planet Mars, but so far without success. It may be supposed that if Mars is inhabited, its people may have advanced further than ourselves in scientific knowledge, and that we may, therefore, learn some new wonders from them. This may be a mere dream which is incapable of being realized, but there is a far greater opportunity open to us than this. Heaven is ready and willing to share with us far more wonderful knowledge than anything which Mars can ever provide. The men of science have shown themselves able to penetrate into the secrets of Nature and to benefit the world by many wonderful discoveries, but there does not seem to be the same interest shown in seeking for and discovering the greater blessings which the spiritual world is able to give us.

The Coming of the Holy Spirit.

Christ said, when He was about to pass through death, into the life beyond, that He would send His Spirit to take His place, and that the Spirit, or Comforter, would lead His followers into all truth, and would show them things to come. The fact that Whitsunday is the Birthday of the Christian Church suggests to our minds that a clearer understanding of His office and work in the Church is most important. It was to be the work of the Holy Spirit to reveal to God's people that which they could not find out for themselves, by the ordinary process of reasoning. We know that the prophets of old were specially inspired by God, through the Holy Spirit, to guide the Jewish nation, in its various vicissitudes, towards the attainment of the divine purpose, which meant the establishment of His Kingdom on earth, through the coming of His Son Jesus Christ. The prophets seem to have been endowed with a special insight into God's eternal purpose and it was through this insight of theirs into divine truth, which enabled them to foresee, in a measure, the working out of His purpose in time to come, because that purpose, even to its utmost fulfilment, was in the mind of God and was in process of being worked out. The vision portrayed in the Forty-sixth Psalm, of the destruction of war throughout the world, has not even yet been realized, but it is part of the divine purpose that it should be, and we know that in time it must certainly be fulfilled.

Interpretation of the Eternal Fitness of Things.

It is very unfortunate that in such an age as this, the Church has failed to produce her prophets, men in whom the Holy Spirit can work as He did with the prophets of old, so as to make them conscious of the divine gift of interpreting God's eternal purpose to their fellowmen. We believe that the Holy Spirit acts as our guide in our individual lives and influences our minds and hearts with good thoughts and good desires, which, if we will only follow them, will enable us to do the Will of God. But this divine guidance is intended not merely to throw light upon our individual paths through life; it is, we believe, exercised in directing the larger affairs of mankind which is familiar to us as the working of the divine Providence, according to the saying:—"There is a Providence that shapes our ends, roughhew them how we will."

God Wishes Man to Understand His Will and Purpose.

God does not wish to drive us blindly forward quite irrespective of any recognition on our part, of His overruling purpose, or of our cooperation in the fulfilment of it. God will have His own way in the end. His Eternal Purpose must ultimately be fulfilled, no matter how long He may have to wait till man's waywardness and foolish mistakes have been retrieved, and he has been brought to see that God's way is the best way; in which he can fulfil his true destiny. There is no real need for the interminable delay, and for the disasters that man, by his own lack of understanding, never fails to bring upon himself, nationally as well as individually.

Dark Times Need the Pillar of Fire for Guidance.

But God has not left man in the dark to grope hither and thither in a vain attempt to find the right way. He sent His Son into the world to show us the way and the countries in which Christianity has been established for centuries, owe it to the rest of the world to make the Truth known to all men. Even the Christian nations need leaders to stand between them and God to interpret God's will and purpose, as revealed through His Son, Jesus Christ. They should serve as the prophets of old did, and be able to say with authority, "Thus saith the Lord". They must be as men apart, living so close to God and in such constant communion with Him, that He can make them His channels through which His Mind and Purpose are interpreted with such power and conviction that men cannot but feel that God is with them of a truth.

New Light on Revealed Truth.

St. Paul could say with assurance, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit." There is no doubt that Christianity has still much in it which God is ready to reveal to men, if they will only seek earnestly enough for it, and perhaps the greatest need of all is Guidance, which the Holy Spirit is specially qualified to give, and which in this distracted world, is man's greatest need. The Church has plenty of scholars able to do their special work. But where are her Prophets, inspired by the Holy Spirit to throw light upon the path of human destiny, so that men may see and believe that the Hand of God is directing them?

GOD'S MIGHTY MEN.

Lord, may we ever wait
With longing and desire,
That so from Heaven's gate
May flow the heavenly fire—
The fire that melts the heart
And makes the tongue a flame,
That sets Thy sons apart,
As when the prophets came.

This is the world's great need
For Thine own mighty men,
For this Thy Church doth plead,
That they may come again.
Lord, may we see that day
When leaders strong and true
May show to men the way
To make this earth anew.

Frederick W. Neve.

The Lord's Day

By ARTHUR B. KINSOLVING,
Rector of St. Paul's Church, Baltimore.

A LEARNED Benedictine has lately brought out a book under the title, "The Day is Thine", in which he makes a plea for a more careful guarding of the day of God, assigned to rest, renewal and worship. The appearance of this book brings up anew to serious Christians the incalculable value of the day which is the real mother and source of all religious observance.

The Lord's Day is not the Jewish Sabbath, yet it strikes its roots deep in that institution, enlarges it, and carries it on. The God Who gave the Sabbath, a day of rest and gladness, by Jesus' resurrection gave us the First Day of the Week. This title, the First Day of the Week, was used by the apostles in the earliest Christian Church until the term, the Lord's Day, came in use. For example, St. John at the beginning of the book of Revelation says, "I was in the Spirit on the Lord's Day". Christ Jesus kept the Sabbath Himself in the synagogue, wrought many of His miracles on that day, and declared that the Sabbath was made for man, and not man for the Sabbath. That is, the day strikes its roots deep in the needs of man. It is not only the Lord's Day, but it is man's day as well.

Our Lord claimed that it is right to do good on the Sabbath Day. He gave it a positive significance, as a portion of time in which there should be release from worldly cares, from earning our bread, to lift our hearts and souls to God, to merge duty in joy and praise.

Then when our Lord began to make His appearances as a risen Saviour on the first day of the week, and that weekly observance began and continued until now, He put a new dynamo power into the day, so that in a new sense, a deeper, higher, holier sense, we Christians can say, "This is the day the Lord hath made; we will rejoice and be glad in it."

Now the whole cultus of the Lord's Day as we knew it fifty years ago has undergone a change. Instead of being a day of religious obligation, of hallowed joy, of general release from the cares and toils of the secular life, and of simpler and less exacting social interchanges, it has become a day which is a sort of clearing-house for social, political and financial interests. In our bulky Sunday papers we pass in review the larger secular movements of the week; the political map of the world is surveyed by the ablest specialists; the entertainment program of many kinds for the days ahead is written up, while tens of thousands begin in mid-afternoon to throng the motion-pictures.

Gradually the law has been changed, for two reasons: first, law is ineffective unless backed up by the will of the people; and next, our God finds no service acceptable save that which is voluntarily given Him.

Perhaps the most serious change is this: hundreds of communicants seldom enter a church, except to attend a funeral, or a wedding, and in course of time there are so many who do the same thing, that it no longer troubles their consciences.

NOW, why have we such a day, what are its sanctions, who gave it to us, and what is it good for?

It is called the Lord's Day, somehow the day came from God, the God Who gave us life, Who made us what we are, and Who will one day take away our breath. Can we know the depths and heights of life without God? And can we continue to hold communion with God without the cultus of the day that He has given us?

I make no plea for the sour, burdensome, Puritan Sabbath. And just as little do I believe in a negative, idle, a "comfortably-upholstered" Sunday. But I do plead for a Lord's Day in which there is a private and public recognition of the soul's need of God, and of our duty to worship and thank and praise Him, and to listen to what He has to say to us through the prophets and seers of the ages.

Never will the day justify itself unless we make it a reality of prayer, worship, praise, of growth in duty and aspiration. There is tremendous meaning in those great words of the Lord Jesus, "The Sabbath was made for man". It is the day of the Lord; it is also the lord of our days. On this day we are God's guests, God's children. He calls us around Him, as the Father of the family, to speak with us, to give us counsel, to educate, to warn, and to comfort us. There are secret rooms into which He leads us on this day, where the Holy Spirit actively works. The Divine Voice that whispers to us knows us, our hearts, our affections, our temptations, our perils and our needs. He knows all about the bent we have toward the setting up of idols in our hearts, and the danger of our being answered according to our idols. He knows the dreadful weaning process by which in this interesting secular world we become estranged from our Father. And so in His care and forethought God has given us this blessed day, with its definite duties and privileges, with its great memories, its ordinances of worship, its exalted hymns of praise. And chiefest of all, the Lord Jesus has planted at the heart of the day of the Lord the offering up of our worship and adoration in union with the great sacrifice on Calvary. This is creative rest. This is the great dynamo that sets our higher natures in tune with the God Who so loved the world that He is ever seeking to awaken in men that spirit which will make us seek and save the lost.

My friends, we all require another life than that of our busy hands, our noisy lips, our secular barter, our pleasant social interchanges. If between groups of these working days we set an honest day of God, that really lifts us into the presence of Him Who died for men, our other six days will be enriched and blessed, and in the long last our lives will take on a nobler quality.

Surely there is something wrong about the man who has no relish for the relaxation from the week-day cares which God's providence has provided for us. Even a farm horse, when the harness is taken off, and bit and bridle are removed, will roll luxuriously upon the fresh grass.

THE FACT IS, the people who give up God's day, with its definite cultus, gradually lose their taste for God. As a rule, they either become satisfied with the mechanics of everyday life, are grooved and narrowed by professional routine, or else, their souls wither and become atrophied through spiritual ignorance and idleness. You know there is no faculty of the soul which may not be lost through disuse.

The day is not only a day of rest, but of mighty unrest. On it Jesus rose, and on it we should rise, rise on stepping-stones of our dead selves to higher things. The greatest thing about the day is its mighty dimensions. It sweeps the past, the present and the future. It lifts our littleness to the greatness of God. It is the day on which we look before and after. It is the day in which we catch a vision of the great history and destiny of man. On week-days we toil

for the needed food and shelter of time. On Sundays we lay up store for eternity.

Those who are past middle-life have lived into a new age. What is an age? It is a period of time having its own philosophy, its own psychology, its own dominating spirit. The key to our age is democracy, self-determination, a strong accent upon freedom. We are in recoil from various types of authority. Then the rise of cities, with their polyglot populations and relaxed religious habits, has influenced greatly the country, and weakened old loyalties. Our modern industrial life is characterized more than ever before by nerve-racking strain and fatigue on the one hand, and on the other, by monotony. Never was the healing hand of a true Lord's Day, which refreshes the soul by lifting it to nobler, diviner thoughts more needed than now. The Chinese coolie bends his back over a wheelbarrow load. Our motor inventions have released us from much of this physical fatigue, but stress at the nerve-centers has increased. Then the longer hours of leisure call for great self-control. Messages of faith, courage and aspiration, which lift the eyes to the hills whence cometh our help, are surely needed in our age. We moderns have a great facility in inventing days. Let us not forget God's day, the oldest and most needed of them all.

John Henry Newman in one of his sermons suggested that heaven would be hell to some people who dream of heaven, and think they wish for it, while they dodge the whole cultus that makes us say, "My soul is athirst for God, yea, even for the living God." Happy are they who know what St. John meant when he said, "I was in the Spirit on the Lord's day."

For Whitsunday

AN ACT OF AFFIRMATION.

Set forth by the Presiding Bishop and Commission on the Forward Movement.

Whereby the People re-dedicate their lives to the service of God and of His Kingdom, through faith in the Living Christ and by the power of the Holy Spirit.

(This Act may be made by the People, all standing, after the Alms and Oblations have been offered.)

The Priest (or some other Minister) shall say,

With thanksgiving today we remember the first Pentecost when the Holy Spirit came with power upon the waiting church. In a world of sin, bewilderment and fear, the Church of Christ today needs this same divine power to bring healing and hope to the world, and to guide mankind into the way of truth and peace. To renew the Church's life and power, we must be ready to receive it, to put it into acts. Each one of us, and all of us together, must dedicate life to Christ and His service.

Who will now renew allegiance to our Lord Christ?

Who will serve Him more faithfully in the days to come?

Let such join with me as together we re-affirm the solemn vows made at our Baptism.

And here all who are so minded shall say aloud:

Here in the presence of God and of this congregation, I renew the solemn promise that was made at my Baptism; Ratifying and confirming the same; And acknowledging myself bound to believe and to do all those things which I then undertook, Or my sponsors then undertook for me.

Then shall the Minister continue, and say,

Our Saviour Christ teaches us to pray and labor for the coming of His Kingdom among men. God's will shall be done on earth as it is in Heaven. Every area of human life, every land, calls for the service of Christian disciples. The foundations of a new world are about to be built. The mind of Christ must design them. The people of Christ must build them. Christ's rule of brotherhood must prevail. In such a time, we have resolved together to draw upon God's strength for forward movement, to be of good courage, to put our whole trust in Him and His good purpose for mankind.

Therefore let us renew our vow of Discipleship made in Confirmation, and let all who earnestly would take upon themselves again this vow, repeat with me: I promise to follow Jesus Christ as my Lord and Saviour.

Minister: Our help is in the Name of the Lord;
People: Who hath made heaven and earth.
Minister: Blessed be the Name of the Lord.
People: Henceforth, world without end.

Minister: Lord, hear our prayer.
People: And let our cry come unto Thee.
Minister: Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate us Thy servants by Water and the Holy Ghost, and hast given unto us forgiveness of all our sins; Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill us, O Lord, with the spirit of Thy holy fear, now and for ever. Amen.

Then shall all ask God's blessing by saying together the following prayer:

Defend, O Lord, Thy children with Thy heavenly grace; that we may continue Thine forever; and daily increase in Thy Holy Spirit more and more; until we come unto Thy everlasting Kingdom. Amen.

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EDITORIAL.

(Continued from page 3.)

rate of interest. These are hopeful signs. But it must be remembered that as Mr. Stoney pointed out the tenants' income now is so low that they can hardly eke out a living and, therefore, they cannot buy farms even on the most favorable terms unless the income can be increased. If the people who have shown such wonderful capacity for material development in the last half century will now give one half as much thought to social development we believe even this problem can be solved.

* * *

A MORNING PRAYER.

F. W. Porter.

Dear Lord:
Strength for today is all I ask.
That I may do my daily task.
Give me the proper thought to say
That I may have the right of way.

No, not for greed nor selfish gain,
May I from this always refrain.
May loving service to mankind be wrought.
By thy most gracious guilding thought.
Amen.

Whitsunday in a Russian Church

By FRANCES REUBELT,

Tulsa, Oklahoma.

BECAUSE of the friendly and fraternal relations between the Anglican and Greek Churches and our own branch of the Anglican, the Protestant Episcopal Church, I am writing this brief article about the Russian Church, which as is well known, is the same as the Greek.

It was a beautiful Sunday morning, the eighth of June, 1930, and Whitsunday. I had finished a semester's work at the University of Jena and had gone to Dresden for the opera. That morning I visited the Russian Church, which before the War had been largely attended by prosperous Russians, who lived in Dresden to enjoy its art and music and to educate their children. Now the congregations are small, made up of exils of all ranks, and all so tragically poor.

This Dresden Church is, as a matter of course, in the form of a Creek Cross and crowned with gilded domes. Above each dome is the cross with the crescent beneath, a reminder of the long conflict between Christianity and Mohammedanism. In the vestibule a lady was seated with a table before her covered with roses and about her on the floor were baskets of roses. I spoke to her in German and asked about the service which she told me was to be at eleven o'clock. She was tying the roses into small bouquets consisting of one red rose with three small pink buds. These roses the church was selling to help the Russian poor of Dresden and I learned from her that it is the Russian custom to carry roses into the church on the day of Pentecost. I bought a bunch for a half a mark and entered the church.

Everywhere were reminders that Russia is part and parcel of the Orient, furnishings and architecture recalling St. Sophia and Istamboul. The floors were covered with magnificent rugs, the walls were overlaid with gold and all the sacred pictures had backgrounds of gold. Before the pictures or ikons were tall tapers burning and all the walls were decorated with green branches of the birch tree as the verse for the day was, "Adorn thy house with May branches, even to the horns of the altar."

The altar and choir were concealed by a marble screen with pictures set in. Much of the service was later conducted behind this screen. Before doors in the centre of this screen a heavy gold curtain was draped and at one time in the service this curtain was drawn aside.

I had come early and, after asking permission from the attendant at the door, I made the circuit of the small church, examining the pictures, all of them quite Oriental in conception and very beautiful. As the Russians entered the church, they also bought roses and roses were sent to the priests before the service began. Every Russian, as soon as he entered, went forward and protrated himself before the ikons, leaving before each one a lighted candle. There were no chairs or pews, so every one stood or knelt.

AT ELEVEN the service began. First was heard the voice of a priest intoning the opening words of the liturgy. Then the male choir entered and took their places behind the screen. There were three officiating priests, wearing magnificent gold robes and all three wearing gold mitres on their heads. One priest, the Patriarch, wore a mitre taller than those of the other two and his robes were more ornate. He entered first, carrying in one hand roses and in the other a smoking censer. He went among the congregation who made a lane for him, and blessed the altar, the ikons and the people. Then he retired and appeared again from behind the screen, accompanied by the other two priests. The Patriarch was now carrying a great Bible bound in gold, which he lifted up before the congregation and before which the people knelt. During the entire service the priests kept the roses in their hands, except during the brief moment when the Patriarch laid down upon the altar his roses in order to hold securely the great volume, the Bible.

The entire service was intoned antiphonally by priests and choir. The music was marvelous. Since the World War most Americans have been privileged to hear Russian music. They sing without any musical instrument. This choir sang exceptionally well and often the voices gave the effect of the music from a great organ. It is too bad to have to confess that I did not understand the service as I do not know Russian, but the service was conducted with such solemnity, such reverence, I felt I was witnessing the manifesting of a great and glorious Belief.

At the close of the brief service the priests again passed through the congregation with swinging censers and the Patriarch blessed again the kneeling people.

ON COMING OUT of the church I found the same lady at another table. This time she was selling small pictures and other articles belonging to the Russian Faith. I bought a picture, a small Madonna, already framed, and quite different from the Western Madonnas with their more or less Italian ideals. This Russian Madonna has a face quite Oriental and Semitic, olive tinted complexion and very dark eyes. She is wearing a bright blue gown over which is a vivid red veil that covers her head and gown and is bordered everywhere with gold. The little boy has the same Oriental coloring and is wearing a little blue suit, such as any little boy might wear and his blouse is white. The halos are in massive gold with Russian lettering in gold.

I asked the Russian lady to tell me something about this Madonna. She said it was a copy of the Madonna of Kazan, the most loved, the most venerated Madonna of all the Russias, and mentioned that for centuries hundreds had visited the shrine of the Madonna of Kazan on holy pilgrimages. At my request she wrote in German on the back of the picture what she had told me. Then she asked me something about myself, my family and my plans. I said I was an American tourist and student, that soon I expected to leave Germany for Rome and that I hoped to make a tour of the Mediterranean. She raised her hand and asked me if I should like to have her blessing. I bowed my head, and, making the sign of the cross over my head, she blessed my Mother, all the other members of my family, and last she gave me her blessing, praying that my voyage be safe and successful and that I have a safe return to my home in America.

We know that the great Russian Church of Kazan with its sacred shrine of the Madonna is no more. Some two or three years ago the Soviet government had this church razed and utterly destroyed. Everywhere in Europe one meets these Russian exiles, people of refinement and charming manners, and many of them possessing a mysticism that we Westerners do not know.

Just at present this whole great Russian Church seems almost destined for oblivion. But surely this cannot be. Surely such an institution, a great historical part and parcel of Christianity and Christendom, cannot pass away as something merely mortal, and built by human hands.

Jefferson Davis: Leader of a Lost Cause

By CHARLES W. LOWRY,

(Continued from last week.)

SUCH WAS JEFFERSON DAVIS IN 1861. Small wonder that he was chosen to be the President of the newly-formed Confederate States and that when he arrived in Montgomery, Alabama, the provisional capitol, William L. Yancey greeted him and thrilled the throng of folk surrounding the Exchange Hotel with the famous words: "The man and the hour have met." Why was that meeting not more fateful? What in the last analysis was responsible for Davis' failure and the doom of the cause which he led? You know the stock answer. The South was terribly outnumbered and in ultimate resources the North was yet more superior. The former was not so much beaten as worn down by slow degrees. There is truth in this. Yet the superiority of the North was not as great in fact as in statistics. She had to fight on the soil of the enemy; she was not prepared; her very size and the dispersal of a large part of her population over enormous and remote areas of country were grave disadvantages; her people were not homogeneous and were slow in becoming really united in support of the war; large sections of the population in the border states were Southern sympathizers. Potentially, the Southern cause was anything but hopeless, as most Southerners probably were only too ready to believe and as both the North and European observers thought for a considerable time. Besides history is replete with military success and the establishment or destruction of states against great odds. No, this is not a sound answer. We must carry the question further and, as usual, must look closer home. This has been done by Eckenrode, with candor and convincing argumentation. Why did the Confederacy fail? he asks. Not, he replies, because of the blockade, or dearth of food, or inferior military equipment, or even the financial failures of the government, or lack of mechanical equipment, or fewness of soldiers. Nearly all of these were contributing causes and not without importance. But no one of them was absolutely determining. The leading cause was the failure of the South to devise and to carry through a systematic and comprehensive strategic scheme. The blame for this can be placed on no one but Davis, and Eckenrode links this basic responsibility with a fascinating analysis of Davis the man. Jefferson Davis, he says, "possessed the genius combination—neurosis and will. This is the combination that made Caesar, Cromwell and Napoleon. What he lacked that they had was a strong sense of reality." This is penetrating and, I believe, explains much. Consider several instances of Confederate ineptitude: the holding of millions of bales of cotton until they were useless owing to the Federal blockade, instead of selling immediately and laying the basis of credit abroad; the puerility of Confederate diplomacy when so much depended on foreign recognition and support; the failure to follow up the first battle of Bull Run and to capture Washington; and the lack of realism in the conduct of the war in the West almost from the beginning. In each case there were reasons, some of them in themselves excellent, for the policy in question, but a man with a strong sense of reality would have seen more clearly and have acted more boldly. The matter is rendered more serious by the consideration that Davis was not one of that company of high-spirited but misguided Southerners who supposed that the Yankees wouldn't fight and that the war would be over in sixty days. He knew that a long struggle was ahead.

Consider in the same connection the case of General Bragg. This commander would seem to have proved early and amply his incompetence. Yet Davis allowed him to retain his command until his soldiers all but refused to fight and then promoted him, making him a kind of personal military adviser. It was Bragg who was largely responsible for the rejection of the plan to have Forrest with all the cavalry in the West cut Sherman's railroad communications and for the removal of Johnston in favor of Hood with the suicidal consequences of this rash act. This whole episode is the gravest chapter, in my judgment, in Davis' conduct of the war and, indeed, in his entire career. It is difficult to see what possessed the man in the whole affair and it is not easy to excuse either the judgment or the character of the Confederate President. Yet, of course, there was no malice or conscious fault in his conduct. The blundering proceeded from weakness—in large part from this fundamental defect of the lack of a strong sense of reality. The same trait is responsible for the fact that the South throughout the war had no grand strategy, whereas the North, with less competent generals, poorer soldiers man for man, and many discouraging defeats by smaller armies, devised and carried through such a plan, one of the two great strategic plans in American history, the other being the combination of his army at New York with the French fleet in the West Indies whereby Washington won the independence of the thirteen colonies. This is the chief reason why the North won, though, of course, contributory causes were legion. But Lee's Army was never really beaten in the field, and, astonishing as it may seem, the Confederate army had more food in its depots at the end than at almost any other period of the war.

THE CASE of Bragg illustrates also Davis' second great weakness: the lack of personal detachment or self-transcendence. I doubt if I make myself clear: it is not easy to put what I mean in a phrase. I mean the ultimate conquest of every form of self-interest or self-concern, the rare ability when the time demands it or for the sake of a great cause, to sink every thought of self, to banish pride, personal sensitiveness, jealousy, the remembrance of injuries, stubborn self-will, the last vestige of innate egoism. Lincoln achieved this and saved the Union as well as won a lasting immortality. Lee had the same quality. I know of no more moving page in the annals of biography than the accounts we have of Lee's bearing and conduct in the very midst of disaster at Gettysburg. Himself fully responsible for the invasion of Pennsylvania and for giving battle at this point, he could yet say: "Never mind, General. All this has been my fault. It is I that have lost this fight, and you must help me out of it the best way you can." Similarly in his report he assumed full blame and twice offered his resignation. Such a spirit was beyond the reach of Davis. We are not to blame him overmuch for this. He was built on other lines. A nervous sensitiveness in temperament, strong-willed, tenacious in opinions, and slow to learn where they were involved, proud, a little vain and egotistical, he was not the person to give in, to admit a mistake, to conciliate his enemies and critics, to resist the treacherous incursions of subtle flattery, to rise to great heights of magnanimity, to see himself annihilated, so the goal were won. Humility in the more basic meaning of true self-knowledge, a just sense of proportion, a strong sense of reality subjectively appropriated, the saving grace of humor, was hardly an attribute of Davis. Here he probably resembles Woodrow Wilson. This great idealist and prophet of humanity became the architect of a new world. Man-

(Continued on page 11.)

The Forward Movement

Looking Forward to Whitsunday.

By ARTHUR W. SHERMAN.

An inspiring opportunity is to be offered the membership of the Episcopal Church on Whitsunday to give expression to the desires which have been stirring in many hearts during and since the Lenten period. Throughout the Church, from Maine to California, and from the Canadian border to the Mexican Gulf, our people in the Whitsunday Act of Affirmation will renew the vows of Christian discipleship and together receive the Holy Communion for the strengthening of their souls. There has perhaps been nothing like it in the history of our branch of Christ's Church. Our Bishops and clergy summon each one to be present and do his part to make Whitsunday in the year of our Lord 1935 a new beginning for ourselves as individuals and for the witness of the Church in a world of sorest need.

Early in the fourth week in May letters to 5,400 clergy went out from the headquarters of the Forward Movement with suggestions for the use of the ten days before Whitsunday and enclosing a sample copy of the Act of Affirmation. The office is receiving rapid and heavy orders for copies of this service and for the booklet, "Follow On", evidencing the widespread response of the Church to these new helps issued by the Movement. The first edition of a quarter of a million each of these publications bids fair to be soon exhausted.

In the Diocesan Conventions.

The work of the Forward Movement was stressed in many of the Diocesan Conventions which met in April and May. In his Convention address the Bishop of New York called attention to the times of confusion, uncertainty and fear in which we are living and reminded the Convention of the great opportunity thus given to the Church and the desperate need of the world for the message of the Gospel. He called upon his people to let the Forward Movement express itself in new life and in new devotion to the cause of Christ and urged the faithful use of the Forward Movement daily helps to Christian living.

The Bishop of Western Massachusetts hailed the Forward Movement with joyful and enthusiastic welcome, because it proposed, first of all, a re-conversion, a renewal and perfecting of individual discipleship—and suggested the possibility to his clergy that the call of a re-consecration of every follower of Jesus Christ might be presented in a personal interview to every soul in his diocese. He concluded his address by saying, "I shall give to it (the Forward Movement) all my power, beginning, please God, with myself."

The Bishop of Eastern North Carolina summoned the people of his diocese to a renewal of spiritual energy, casting off sloth, indifference and worldliness. "I believe with all my soul," he said, "that the Church of the living God, consecrated to its task, appropriating the promised power, moving forward under the leadership of Jesus can solve every problem that threatens the peace of the world today; that it can enlist its youth in the great adventure of redemption; that it can so permeate society with its divine purpose that justice will be restored to its rightful place and men made in His image lifted from their degradation and placed on that sure road over which as sons of God they may walk into the promised land of their heritage. In the name of our Master Christ I call you to go forward today."

The Bishop of Western New York made the Forward Movement in that diocese the subject of the second part of his convention address, outlining a very effective program for putting the Forward Movement into effect in the diocese. After the Rev. Arthur M. Sherman of the Staff of the Forward Movement had presented the general aspects of the Movement to the Convention, Bishop Davis sent the following message to the Chairman of the Commission: "Tell Bishop Hobson the Diocese of Western New York is wholeheartedly with the Forward Movement and pledges its enthusiastic support." A commission already in existence on Religious Revival, was changed to the Commission on the Forward Movement.

The convention of the Diocese of Montana passed a resolution thanking the promotors of the Forward Movement for "that splendid pamphlet", Disciples of the Living Christ, and expressed the hope that some such devotional literature might be made available for all of next year. Montana is earnestly striving to make the Forward Movement a reality in the diocese and to that end, the convention was greatly helped by the presence and inspiring message of Bishop Cross, one of the members of the Commission.

The Diocese of Mississippi holds its convention in January, but held a clergy conference in May with the Forward Movement as its dominant theme, emphasizing the need of strengthening and deepening the spiritual life of the individual and the home circle. Bishop Bratton gave the principal address of which one of the clergy reports: "A wonderful heart to heart talk, as the Bishop always gives . . . but . . . to us, this talk lifted us up more than usual. The Bishop took the Forward Movement and every part of it . . . lifted it up . . . and placed it on the Altar. Money giving, Time giving, all . . . were lifted up to the Heavenly Father. We, ourselves . . . all we have . . comes from the Father. Bishop Green outlined the program in mind—(1) the carrying out of the Forward Movement; (2) Whitsunday offering; (3) Assisting in the Laymen's League."

Something Is Happening in the Church.

A group of priests were recently talking together of the unusually large congregations since Easter in the city, where they serve and of the use of the Forward Movement leaflets, when one of them broke forth with the remark, "Something is happening in the Church". A clergyman in the Diocese of Ohio, in a personal letter to a friend, who is a member of the Joining Commission on the Forward Movement, rejoices in the fact of a vigorous spirit of fresh life in his parish. "I present twenty-two more adults for confirmation on Monday (eighty-two already presented this year), and have already started class three. This Forward Movement is all right. Keep it up. Get something started in the fall." And he suggests emphasis on Church attendance, discussion classes, men's visitation of parishes and clergy calling. Something is happening in that parish and it has evidently begun with the rector himself. Not the least among the encouraging signs is the spirit of revival among the clergy. A priest writes of his gratitude for the Forward Movement: "I want to express my appreciation for the tremendous impulse joining the Forward Movement has given to my spiritual life. To me, discipleship brings the only meaning there can be in the Christian Church. I thank God that you and your group are pressing forward in the simple challenge to all of us towards looking at the matter frankly and without institutional or theological bias."

Laymen Move Forward in Texas.

As a step toward reinvigorating the life of the Church there are being held all over the Diocese of Texas district meetings of laymen at which the laymen themselves do all the talking. Bishop Quin gives an example of what is happening—"Laymen from eight congregations came together at our last meeting in the town of Bellville, a town of 2,000 people. I will have a meeting on the twentieth of May with about ten congregations represented in another part of the diocese and still another on the fifth of June at another point. We spot five or more laymen to speak on 'What the Church Means to Me' and 'What I as an Individual member Can Mean to the Church'. That warms the boys up and most of them join in the discussion. The men drive anywhere from twenty to sixty miles to the meetings. I am going to ask them to do one definite piece of work this summer for all the laymen of the diocese and that is to read the new Forward Movement pamphlet, which is out just after Whitsunday."

A Rule of Life.

As a result of the widespread use of the pamphlet on Discipleship, and in response to a request for a rule of life for lay people, the Diocese of Maryland has proposed some simple rules, one of which is to read a book on the Christian religion monthly. The books suggested are of timeless value and have helped in forming Christian character for centuries. They are "The Confessions of St. Augustine"; "The Imitation of Christ," by Thomas a Kempis; "The Spiritual Combat", by Scupoli; "The Devout Life", by St. Francis de Sales; "Holy Living", by Jeremy Taylor; and "The Practice of the Presence of God", by Brother Lawrence.

Individualize the Booklet, "Follow On".

There is always a grave danger in mass distribution of literature that it be lightly esteemed and its use neglected. Place the Forward Movement literature at the back of the Church and asking the congregation to take it as they go out is almost as bad as placing it in the pews for people to sit on. One effective way of individualizing the pamphlets has been found to be to have a lay visitation of the parish, thus distributing the booklets personally.

A lay reader in charge of a congregation has had the name of each person written on the pamphlet and then given to him. Whatever method of personal distribution is followed the value of the gift will be increased if the distributor gives something of himself with the little book.

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JEFFERSON DAVIS: LEADER OF A LOST CAUSE

(Continued from page 9.)

kind can never forget this. But at the crucial point, the acid test, Wilson failed. Today the world is paying the price of that failure. There is, of course, abundant justification of a kind for his failure. But the fact remains; and it can hardly be questioned that he failed in part because, like Jefferson Davis, he was too much of a doctrinnaire and it was not in him completely to banish self.

(To be continued.)

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NOTICE.

The articles on the Collects by the Rev. William E. Callender, Chaplain, U. S.; P. H. S., which were formerly a weekly feature in the Southern Church, may still be had by those interested and who have been making use of them through the Norfolk Ledger-Dispatch, in which they appear every Saturday.

BOOK REVIEWS

IS HE NOT ABLE? By Mrs. Edith F. Norton. Cloth. Pp. Pp. 155. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, $1.

Mr. and Mrs. Ralph C. Norton went across during the war to minister to the distressed people of Belgium. Their dedication resulted in the establishment of the Belgian Gospel Mission, now internationally known and commended.

The recent death of Mr. Norton, to whom his widow dedicates this book, hallows these pages. The Introduction by Dr. Trumbull, editor of the Sunday School Times, and who has been associated with the Nortons from the beginning of their work, enhances the value of the book.

For the "quiet hour" it will prove soothing and stimulating. Weak faith will be strengthened; joy will spring from the soil of depression; in the darkness of wonderment, light will shine out; the presence and power of our gracious Lord Jesus will be experienced. For Mrs. Norton writes out of the depths of heart that knows Him.

Kenneth Mackenzie.

* * *

WHAT DID JESUS THINK? Studies in The Mind of Christ: By Professor Stanley Brown-Serman and Dr. Harold Adye Prichard. Published by The Macmillan Company, New York. Price, $2.50.

Since "The Lord of Thought," by Dougal and Emmet appeared, thirteen years ago, several attempts have been made to draw accounts of the mind and thoughts of Jesus Christ; this one we take to be the best we have seen. It is not another life of Christ, merely, but an attempt to study the development of the mental life of the most profound of thinkers of the human race. The work is done reverently and scholarly. The authors approached the subject, feeling they stood on holy ground.

Such a subject, of course, needs the function of the mind; for mind alone can study mind, not intellectually active, but imaginatively picturesque. We do not often find this method in American writers in dealing with Biblical characters and subjects. So we hail the book as a new method of approach to spiritual subjects. The book speaks of the possibility of expository preaching in America, an art long lost by the pulpit.

"The Discovery," the background of Jesus' heritage, is the first chapter. We have this statement—"The Jews were not self-conscious persons; but they were self-conscious people." "The Temple" is a fine presentation of the religious consciousness of the boy Jesus in its natural development, and the practical effects the Temple and the ritual of worship exerted on the young mind of the Saviour. All parents ought to read this chapter. There is sound pedagogy in it. "Baptism and Temptation" follows with a fine psychological approach to the conflicts Jesus met and their origin. They were mental conflicts springing from three sources. "The Kingdom of God" is well presented from the point of view of the mind of Jesus. The apocalyptic elements are well treated. "The Son of Man," "The Son of Man as the Kingdom," "Jesus and the Father" and "God in the Face of Jesus Christ," are subjects of great importance, scholarly presented. Here the conscious relation of the Son to the Father and of the Son to sons, is the study that make up these chapters.

"God in Christ" is a fine sermon—rather it is an expository sermon on the subject. The quotation, "Nothing, in His eyes, so effectually kept men from achieving righteousness as the spirit of self-sufficiency." Concerning the "Sinlessness of Jesus", the writers make the following striking statement: "We have been guilty of a kind of disservice to Jesus by speaking so much about His "sinlessness" p. 213), and on the next page, "After all, it is Jesus Himself who has given us the right principle of judgment." This is fine, "To describe Him as sinless is not to make a false statement; it is to make an inadequate one; for it lacks the suggestion of that high, heroic consecration of a whole life—mind, desire, purpose, action—to the call of God, which is the beacon that lighted every passing moment for Jesus Christ."

"The Permanent Christ" is the concluding chapter which is a tribute to the abiding values revealed to mankind by the mind of Jesus Christ. This is beautiful, "And so He stands before us, not merely as a Saviour of the souls of men, but as an example to the minds of men." "And it is not beyond reason to believe that, if the world ever comes to a realization of the mind of Christ, it will solve the riddle of existence. For in that mind was perfect clarity, perfect understanding, and perfect sympathy."

The book is an outstanding contribution to the literature of Christology. Our complaint is that the book is too brief; nevertheless it demands the attention of all.

Spathey.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

MARRIAGE CUSTOMS.

We are all familiar with the story of the old Quaker lady who said to her husband: "All the world is queer save thee and me, and sometimes I think that even thee is a little queer." Like her, we are apt to think that everything that is different from ourselves is "queer". But if we know that people in Germany, let us say, have a special style of cooking, then if we see in America a real German dish, it is not just "queer" but rather very interesting. So we should be informed of how others than ourselves do things.

Our program this evening is on the subject of Marriage Customs. First, we will discuss, "How People Get Married."

The first custom we shall speak of is marriage by capture. Behind this custom is the belief that a man's wife is his property just as much as his dog or his horse is his property. So, as he would in a wild state of civilization capture and tame his dog or horse, so he must capture his wife, and tame her if he can. He would capture her by running her down or by trapping her, and then give her a few gentle caresses with a club. His petting would be done with a rawhide whip. The bride-to-be would be selected for capture, and followed until she was either taken or the family of the bride-to-be had killed the prospective bridegroom. Let us hope they would then marry and live happily ever afterwards.

The next method of courtship was probably that of barter. It grew up when the father of the lady fair began to realize that he was losing a good slave when his daughter left home, and should have something to say about it and also receive some recompense. Thus he would swap a daughter for a good-size calf, or perhaps two pigs, or even a money consideration. As time went on the prices of brides rose and the king began to take an interest. Thus in Babylon, the State took charge of what was called the Marriage Market. So each year all girls who had reached a certain age, about fifteen, were lined up in the market place. Judges would select them in order of attractiveness and then the auction would begin. Bidding for the particular prizes would be high. But for the less attractive girls the price would become lower and lower until they came to one that no one would buy. They would then go into reverse, as far as the market was concerned, and see that every girl was married before the end of the day, by paying men to marry the less desirable ladies. If there was any profit in the deal it went to the state. It was quite a business.

Another custom is still practiced in many European and Asiatic countries. It is called the marriage of convenience. Indeed, it may be said to be almost universally the custom among civilized countries with the exception of America and England. It is based on the idea that parents know better than young people when it comes to selecting their future life-mate. So the young people have nothing to say about whom they shall marry. It is all arranged for them by the parents or guardians. It is often arranged from the viewpoint of uniting two families that like each other. In China the Matchmaker has a regular business of arranging such affairs, being paid at a regular rate for his services. This seems a terrible thing to us, but they get along about as well as we do with our love-marriages, as far as happiness is concerned, if statistics prove anything. But we are convinced that our way of the main parties selecting their mates is best.

We now come to the kinds of families there are in the world, or "How People Stay Married". People are apt to think things are new in marriage customs just because they are so old they have been discarded so long ago that people have forgotten they ever existed.

The first of these discarded marriage customs is the Polyandrous Marriage. It comes from two Greek words meaning "many husbands". In this the Mother is the head of the family. She inherits property and can have as many husbands as she wants. It is still practiced among the Negroes of Dutch Guiania, in South America. The man need not support his family more than to build a house when he marries a woman. It is fine for the man but awful for the women and children. Only very depraved savages have the custom.

The next custom is Polygamy. In it a man has as many wives as he wants. This was the case in early Bible times. It was abandoned for three main reasons. The first was that most men could not support more than one wife. The second was that there was so much jealousy and quarreling that the men decided they had better have only one wife. The third reason was that polygamy was a kind of slavery for the wives, and Christianity taught that the custom of slavery, and a low standard of living was not right for either man or woman.

Lately something has been revived as new, though it was discarded among civilized people more than a thousand years ago. It is called the companionate marriage. It said that two people should marry for a time, and if they ceased to care for each other, they should separate and get another mate. This custom was abandoned because children needed both mother and father until they were grown. The second reason it was abandoned was that very often a man would abandon a sick wife, or a woman abandon a sick husband. Society said that this could not be done, but that they must care for each other. Recently it has been revived as a part of the Bolshevistic customs in Russia.

Now, the Christian idea of marriage is, that a man and a woman agree to "love and to cherish" each other "until death us do part", and call God to witness their oath, and a number of witnesses. Of this we should think in three ways: First, When we promise something and call God to witness, it is as solemn as we can possibly have it. So, Mother Church frowns on anything like mock weddings, which laugh at marriage. Second, "Until death us do part" is a long time. So we should be very careful in selecting one to marry. No one embarking on a ship would go on board if they thought that there was a good chance of the ship going to the bottom. The real reason for a period of "being engaged" is that if either wishes to draw back they may do so before marriage. Thus each of us, whether boy or girl, should earnestly pray for God to guide us in the selection of our life mate.

Third, In the marriage service we promise to love the wife; or husband. Now, many people have the idea that love is like a whirlwind that sweeps one off his feet and makes a person supremely happy as long as they are with the loved one. That each has a soulmate. Even though two people in love may believe this, we have to confess that it is nonsense. Everyone has faults and within a very short time after marriage they will come out. Quarrels will come to everyone. Now, when the person who thinks he has found a soulmate has the first quarrel he or she is apt to think he has made a mistake and run to a divorce court. But true love must be a matter of the will. We promise to love. Thus it will survive quarrels. For the Christian view of marriage is that it is for life. The person seeking a soulmate may be married fifty times without finding the soulmate. But the person who determines he will love wife or husband in spite of everything will achieve happiness, and a happy married life is really a great accomplishment and can only be gotten by each one determining that he will do everything to make the other person happy.

So Mother Church teaches that God gives us marriage as a Sacrament, that marriage is holy. So each one should pray before and after marriage to be led to do God's will that their family may be in the truest sense a Christian family and home.

* * *

Camp McDowell.

The thirteenth annual session of Camp McDowell for Young People will be held June 11-21, 1935, under the auspices of the Department of Religious Education, Diocese of Alabama, at New Beach Hotel, Battle's Wharf, Ala.

The staff will be as follows: Bishop, the Rt. Rev. W. G. McDowell, Birmingham; Director, the Rev. J. Hodge Alves, Spring Hill; Camp Mother, Mrs. Albert F. Wilson, Montgomery; Chaplain, the Rev. P. N. McDonald, Montgomery; Secretary and Treasurer, Miss Lida Holt, Spring Hill; Hostesses, Miss Grace Hutchings and Mrs. Nettie Hallowell, Battle's Wharf.

Other Counsellors and Instructors—Rev. P. M. Dennis, Dr. Gardiner L. Tucker, Houma, La., Rev. Thomas Byrne, Mrs. E. H. West and Mr. Walter Alves.

The cost will be $15. This includes registration $2.50, room and board $12.50, from supper, June 11, through breakfast, June 21.

Leagues which have elected officers for next year should try to have these officers attend Camp. It is a good and profitable investment for leagues as a whole to send some of their members to Camp and to pay a part or all of their expenses. A Leaguer should be able to bring back real help and inspiration to those not fortunate enough to come. Try giving half scholarships for outstanding service.

Address all communications to Miss Lida Holt, Spring Hill, Ala.

CHURCH INTELLIGENCE

THE PRESIDING BISHOP'S APPEAL TO YOUNG MEN AND BOYS.

An appeal to the young men and boys of the Church to participate in the National Convention of Youth at Sewanee, Tenn., August 28 to September 2, under auspices of the Brotherhood of St. Andrew, is made by the Presiding Bishop in an open letter just issued. The letter is addressed to "The Young Men and Boys of the Church," and declares:

"Greetings and good wishes from your Presiding Bishop.

"We are living in a world of change and flux. No one can tell what the next day or year may bring forth in the material and spiritual lives of this generation. But the eternal verities remain always the same. If our youth will hold fast to these, the future can hold no threat of disaster for this generation or for those to come. I know you want to do your share, but you need preparation and counsel.

"Why not join the group of young men and boys who will gather in conference at the University of the South on August 28, and engage with them in the discussion on Four Square Life for Boys Today, or Christian Youth Building a New World? Four-Square Life, A New World—surely these are topics worth thinking and talking about. Much too will be gained from association with your fellows; your vision will be clarified; your will strengthened; your health improved; your sense of honor cultivated, and your spiritual life enriched. The Church needs you, and you need the Church. Let us help one another.

"To those of you who are able to take advantage of this opportunity, and I hope there will be many who can—I send my blessings and Goodspeed. My one regret is that I am unable to share the experience with you."

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ONE HUNDRED AND TWELFTH SESSION VIRGINIA SEMINARY CLOSES.

The one hundred and twelfth annual session of the Protestant Episcopal Theological Seminary in Virginia ended Thursday, June 6, with commencement exercises at which twenty men received academic awards.

The Rev. Angus Dun, Professor at Episcopal Theological School, Cambridge, Mass., was the speaker at the graduation ceremonies in the Seminary Chapel. Professor Dun, the Rev. E. Ruffin Jones, Norfolk, Va., and the Rev. W. Roy Mason, Archdeacon of the Blue Ridge, were awarded the honorary degree of Doctor of Divinity, by the Rt. Rev. Henry St. George Tucker, D. D., Bishop of Virginia and President of the Seminary Board of Trustees.

Lewis C. Franklin, D. C. L., Vice-President and Treasurer of the National Council, delivered the missionary address Wednesday night in the Chapel.

The Rev. Noble C. Powell, D. D., rector of Emmanuel Church, Baltimore, was toastmaster at the Alumni Association banquet Thursday noon. The banquet was preceded by the annual alumni meeting, over which the Rt. Rev. Frederick D. Goodwin, D. D., Bishop Coadjutor of Virginia, presided.

The Rev. Oliver J. Hart, D. D., rector of St. John's Church, Washington, delivered the sermon at the ordination service in the Chapel Friday.

Following the graduation exercises Thursday morning, the Alumni and Trustees dedicated a tablet in the Chapel in memory of the Rev. Samuel A. Wallis, D. D., for twenty-six years professor in the Seminary, who died in 1934.

Mr. George Henry, A. B., of Chapel Hill, N. C., and Gregory J. Lock, E. E., of Fort Thomas, Ky., led the graduating class in scholarship for the three-year course, and received the degree of Bachelor of Divinity cum laude. Fourteen dioceses are represented in the graduating class. Bishop Tucker conferred diplomas. The Very Rev. Wallace E. Rollins, D. D., is Dean of the Seminary.

List of graduates is as follows:

Academic Awards.

Degree of Bachelor of Divinity Cum Laude—M. George Henry, N. C.; Gregory J. Lock, Ky.

Degree of Bachelor of Divinity—Stanley Ashton, Idaho; James Beckwith, N. C.; Herbert H. Cooper, Newark; William F. Draper, N. C.; Ernest Harding, Mass.; Boyd R. Howarth, Newark; George P. Huntington, R. I.; Robert L. Jacoby, Pa.; Henry Johnston, N. C.; Robert C. Kell, Md.; Robert Merry, Vt.; John K. Mount, Md.; Thomas J. Simpson, Tenn.; A. M. Van Dyke, Erie.

Certificates of Graduation—Thomas Bagby, Texas; Francis Burke, Va.; Francis Cooper, Md.; Fred Griffiths, Va.

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DEAN ROLLINS' MESSAGE TO STUDENTS OF 1934-1935.

The future of the Church depends upon the men our seminaries are graduating these days, declared Dean Wallace E. Rollins of the Virginia Seminary in his final talk to the student body of the 1934-1935 session.

"Why is not the Church doing more? —because of lack of leadership and consecration on the part of men going into the seminaries. If this thing is worth going into, it is worth making a sacrifice for," said the Dean, challenging the student-body to more complete consecration to their vocation, to live more Christian lives, to study harder and to learn to think clearly.

In his survey of the year's work, the Dean remarked that from standpoint of student health, it was the best in twenty-three years, and that the scholarship surpassed the records of recent years.

He emphasized the need for attention to proper reading of services and public speaking. He told the students that their generation is not going to be able to get away with such poor and shabby speaking as his own.

He reminded the students that they are representing an institution and, therefore, to play the game with it. He urged the duty and necessity of their supporting the whole Church.

F. W. K.

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A DIGLOT WELCOME.

Souvenir French-English Gospels of St. John for the 1,300 Members of the Crew Aboard the "Normandie".

The New York Bible Society, which has for its sole field in Bible distribution the City of New York and its Harbor, presented to all the 1,300 officers and crew of the new S. S. Normandie, upon arrival, an attractively bound Gospel of St. John in the Diglot, English and French in parallel columns. Across the front of the Gospel on the tri-color, blue, white, and red of the French flag are printed the words: "Welcome S. S. Normandie, June 3, 1935, New York Bible Society."

The French-English Diglot is one of many foreign languages printed in this form with English, circulated by the New York Bible Society in this world center of many nationalities.

Out of the 941 languages and dialects into which the Bible or some portion of it, has been translated, 81 are used in the field here.

Another item of interest in religious affairs is the fact that the Gospel of St. John was first translated into the English language 1,200 years ago by the Venerable Bede at Yarrow, England, and this anniversary is being generally celebrated throughout the world.

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CRAFT SHOP CONTRIBUTES TO UPKEEP OF MISSIONS.

The industrial work of St. Andrew's Mission, Mayaguez, Puerto Rico, stood out in the limelight in Washington, D. C., this spring, when Mrs. Caroline O'Day, New York State Representative, arranged a sale of the embroideries, which are made in the mission workrooms. Mrs. Roosevelt bought a number of things. Mrs. O'Day, on a visit to Puerto Rico, had been impressed with the practical value of the industrial work. Miss Mildred Hayes, who is in charge of the work and is in the States at present arranging other sales, says: "For seventeen years we at St. Andrew's, Mayaguez, have really been doing what the NRA now says we must do. Our hours have been shorter and our pay better than the average on the islands. We have been able to maintain a high standard chiefly I think because our work goes directly from producer to consumer." The craft shop was able to contribute $1,000 to the work of the missionary district of Puerto Rico, a great help at a time when appropriations had been cut severely.

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CORRECTED ADDRESS, SHRINE MONT, ORKNEY SPRINGS, VIRGINIA.

In a recent mention of the June conferences at Shrine Mont appearing in the Southern Churchman, "Shrine Mont, Va.", was given as the location; whereas, there being no such postoffice, the location is properly Shrine Mont, Orkney Springs, Va. The conferences so mentioned were:

June 10-15, Junior Woman's Auxiliary of the Province of Washington.

June 17-21, Church Workers' Conference.

The sixth Shrine Mont Clergy School, for clergy of the general Church, from July 1-12, has just received the important addition to its faculty as previously announced, of the Rev. Charles Clingman, D. D., of Birmingham, Ala., who will give the Forward Movement Course, "The Rector and Parish Management." Other lecturers are Dr. Wm. H. Jefferys of Philadelphia, "The Living Way — Christian Mysticism"; Dr. Charles B. Hedrick, of Berkley Divinity School, "Form Criticism and the Life of Christ"; Dr. Charles W. Lowry, Jr., of the Virginia Theological Seminary, "Some Recent and Contemporary Theologians", and Bishop H. St. George Tucker, "Christian Ethics and the World Today". Last year's Clergy School was attended by clergy from twenty dioceses.

The Rev. Edmund L. Woodward, M. D., is the Director, Shrine Mont, Orkney Springs, Va.

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COMMENCEMENT EXERCISES AT GENERAL THEOLOGICAL SEMINARY.

Dean Clarence W. Mendell, of Yale College, was the speaker at the one hundred and fourteenth annual commencement exercises of the General Theological Seminary, held May 22, in the Chapel of the Good Shepherd. Thirty-eight members of the Senior Class received diplomas, with Bishop Perry making the presentations.

Honorary degrees of Doctor of Sacred Theology were conferred by Dean Hughell E. W. Fosbroke upon the Rev. Frederick Sydney Fleming, D. D., rector of Trinity Church, New York; the Rev. Frank Howard Nelson, D. D., rector of Christ Church, Cincinnati, Ohio; and the Rev. ZeBarney Thorne Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C., Chaplain of the United States Senate, and President of the House of Deputies of the General Convention.

Dean Fosbroke conferred the earned degrees of Doctor of Theology upon the Rev. Cuthbert Aikman Simpson, S. T. M., Assistant Professor of Old Testament at the Seminary; and the Rev. Felix Lossing Cirlot, S. T. M., of New York. The Rev. Frederick John Warnecke, of St. Clement's Church, Hawthorne, N. J., received the earned degree of Master in Sacred Theology. Dean Fosbroke also conferred the degree of Bachelor in Sacred Theology upon fourteen men.

Commencement week exercises began Monday with the baccalaureate sermon preached by the Rt. Rev. William T. Manning, Bishop of New York. Alumni Day was observed on Tuesday with a memorial service in the morning and an address by the Rev. C. Rankin Barnes of the National Council, Department of Christian Social Service at the annual alumni meeting.

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A WARNING.

St. Peter's Episcopal Church,
In the City of Saint Louis,
May 29, 1935.

Dear Mr. Editor:

For the sake of my brothers in the ministry, may I warn them against a man who is purporting to be the brother of the Rev. Dr. Frank Gavin, and on that basis soliciting funds.

Sincerely yours,
Hulbert A. Woolfall.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor

Librarian Forty-one Years.

Miss Maria Worthington, who has served faithfuly as Librarian for forty-one years, resigned last November, her resignation to take effect in June. During her term of service nearly six hundred of our Alumni have graduated, and she has had a personal acquaintance with most of the sixty-one living ones who graduated before she took office. She has especially kept in touch with our many missionaries in the foreign field. No Alumnus feels that his visit to the Hill is complete unless he has had a visit with "Miss Maria," as she is affectionately called. She has rendered a rare and useful quality of service to the Seminary and to the Alumni during all these years. "Miss Maria" will be missed in the Library, but we are glad that she will continue to live on the Hill and that her gracious and radiant influence will still be with us.

A friend of the Seminary has asked the privilege of giving a sum of money to provide a modern library floor for the Library, more convenient reading desks, improved system of reading lights and more comfortable desks and reading chairs. It is hoped that these improvements can be made during the summer. It is certain that they will greatly increase the usefulness of the Library.

Piedmont Convocation.

The Piedmont Convocation met May 13 at St. George's Church, Clarendon, with sixty-seven delegates from fourteen branches. It was very inspirational to have so many diocesan and Piedmont officers present.

The Holy Communion was celebrated by the Rev. Henry Miller, rector of St. George's, after which the business meeting was opened by Miss Nancy Tackett, secretary.

The first speaker was Mrs. H. R. Batcheller, Custodian, who told of the growth of the U. T. O. since the first service in 1889.

Bishop Goodwin offered the noon-day prayer and spoke of the Whitsunday offering to maintain the school at Lawrenceville, and also to apply toward the diocesan deficit. He is chairman of the Bishop's Pence Plan. The plan is to distribute little cans to each family in the parish, and as grace is said for each meal, each communicant is to drop a penny into the slot of the can. This is to be divided equally between parish and diocese. The portion allotted to the diocese to be used by Bishop Tucker as he sees fit. This would not conflict with the mite-boxes or the blue boxes.

Mrs. Barton gave a very interesting talk, stressing the watch word:—"If we be His disciples." She asked that we circle the diocese with prayer at 7:45 each morning. She asked that, if it be possible, to make Virginia Missions a "special" and not an object to count on the quota.

Mrs. Chichester spoke on the new subject of Latin America, and gave a list of books for study during the summer. She urged each person to try to attend one Summer Conference.

Mrs. Dennis told how important it is to send delegates to the conferences to train for leadership in the parish.

Mrs. Chambers made an appeal for funds for the Nellie Walton scholarship and hoped the branches would take an interest in her since she was one of our Virginia girls.

Reports from branches represented showed a very active interest taken by all in the Church work and a desire to make themselves standard branches.

The meeting adjourned with a prayer by the Rev. Miller.

Mary-Frank Leachman,
Acting Secretary.

WESTERN NEBRASKA.

Rt. Rev. George A. Beecher, D. D., Bishop.

Japanese Attend Services.

Services of great significance, in which Japanese and Americans participated, were held in the Church of Our Saviour, North Platte, Nebraska, May 5. The Bishop of Western Nebraska, the Rt. Rev. George A. Beecher, D. D., and the Rev. Dr. Malcolm B. Lockhart, of St. James' Church, Baton Rouge, La., were present. Dr. Lockhart was the celebrant at the Early Service, and assisted by the rector, the Rev. Francis J. Pryor, III. After this service, sixty-five young people attended a breakfast sponsored by the Young People's Society in honor of the guests, and enjoyed the opportunity of visiting with them.

At the eleven o'clock service the attendance was so large that the seating capacity of the church was taxed. A great number of Japanese from the vicinity, as well as from the North Platte and South Platte Valleys, were among the worshippers. The Rev. Mr. Pryor celebrated the Holy Communion, assisted by the Rev. Hiram Kano, Japanese Deacon, who read the Epistle, and the Rev. Dr. Lockhart, who read the Gospel. A class of thirty-one—the majority being Japanese adults and children—were presented to the Bishop for the Sacrament of Confirmation. This is both the first time that there has been a joint confirmation class, and also that any number of the Japanese have attended the regular services. While there has been a Japanese Mission for some years and the children have attended the Church School and the Saturday afternoon confirmation classes, the adults have preferred, largely because of the language difficulty, to come to the special Japanese services, which are held every Sunday afternoon. The sense of spiritual unity fostered by the far-flung activities of our Church in this Missionary District, were clearly emphasized by this service. Dr. Lockhart in his sermon made reference to this evidence of the catholicity of the Episcopal Church. The Japanese work is rapidly developing under the consecrated leadership of Mr. Pryor and Mr. Kano.

Another interesting service was the Japanese Communion service on Easter. The Rev. Mr. Pryor celebrated, and the Rev. Mr. Kano read the prayers in Japanese. The responses were read alternately in English and Japanese. Mr. Pryor's sermon was later interpreted by Mr. Kano. It is unfortunate that our language should create a barrier between the adult Japanese and the Church's work, but Mr. Kano's ministry is rapidly overcoming this difficulty. He is now a candidate for the priesthood and is studying under the direction of Mr. Pryor.

"At the present moment I am working for the FERA," writes the rector of North Platte. In return for lending the FERA the basement of the church for several years for their canning and quilting, the supervisor of this government agency has given Mr. Pryor an unlimited number of men to work on and about his church. They have graded and seeded all the lawns, planted new trees, shrubs and flowers, trimmed the trees, taken out and replaced diseased ones, laid cement walks and stepping stones, fixed the tennis court and washed the outside of the church of all foreign dust and matter—all at no cost to the church other than the materials used. The government has placed fourteen men under the supervision of Mr. Pryor, and he has worked out a constructive program for the renovation and improvement of worthy projects in his community. In addition to his civic service, he is an unusually active parish priest.

SOUTH CAROLINA

Rt. Rev. Albert S. Thomas, D. D., Bishop.

1785—Diocese of South Carolina—1935 On Act of Praise.

Almighty God, in whose hands we live and move and have our being, and who watchest over all Thy children; we praise Thy holy name:

For one hundred and fifty years of the life of the Church in this diocese;

For our preservation through war and peace, through earthquake, fire and flood, through the peril of the tempest and through the calm and sunny days;

For the multitudes who have gathered at the altars of Thy Church and there found peace of heart;

For brave and valiant spirits, bishops, priests, deacons, laymen and women and little children, who having been faithful, have been living stones in the building of Thy temple;

For the quiet devotion of many souls, lost to memory here, but whose names Thou knowest, who having borne the burden and the heat of the day, have gone to their rest;

For this fair State, so dear to us, which we would claim for Thee and add to Thy dominion;

For tasks that lie before us, for seas yet to be sailed, for fields to be sown, for harvests to be gathered, for prayers yet to be uttered, and for the joy of serving Thee;

For these and many other blessings

we praise Thy holy name; and most of all for the gift of Thy dear Son to be our Redeemer and our Friend, Jesus Christ our Lord. Amen.

(Authorized for use in the Diocese of South Carolina during the year 1935 by the Rt. Rev. Albert S. Thomas, D. D.)

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Dean Dobson-Peacock Bids Farewell.

On Sunday, May 26, the Very Rev. H. Dobson-Peacock preached his farewell sermon to a congregation which completely filled Christ Church, Norfolk, Va. After the close of the service, Rear Admiral Guy S. Burrage, retired, U. S. N., advanced and requested the congregation to join him in silent prayer for the welfare of the Dean and his family.

For the past few weeks various civic and church organizations have been giving farewell parties to the Dean. At a dinner given by the Norfolk Clericus, Bishop Thomson and others spoke of the courage and kindness which have marked his ministry. On another occasion, Bishop Collins Denny of the Methodist Church, Rabbi Mendoza of Olef Sholem Temple, Father Vincent Warren of the Roman Catholic Church, and the Rev. Dr. Roland C. Wagner of the Baptist Church, united in giving expressions of appreciation of the work the Dean has done in this community. The Mayor and City Council of Norfolk asked him to attend their regular meeting that he might receive their thanks for his influence in the life of the city.

Dean Peacock and his family sailed for England on June 1.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Diocesan Assembly of the Daughters of the King.

The thirteenth diocesan asesmbly of the Daughters of the King was held at Trinity Church, Staunton, May 23, 1935.

The Rev. R. A. Goodwin, of Millwood, Va., conducted the Quiet Hour, which opened the Assembly. He spoke on "The Risen Lord." He urged that as we come to rededicate our lives at this service we keep in mind, "The Master is with me." He said that one of the strong points about the work of the Daughters of the King is that it is personal work. We are banded together for the Master to touch individuals here and there. Each should ask herself, "Am I conscious of the presence of the risen Lord in my work in life?"

The celebration of the Holy Communion followed, with Bishop Jett, the celebrant, and Dr. Gravatt, aassistant.

Dr. Gravatt welcomed the guests to the Assembly, and response was made by Mrs. Louis Keen of Roanoke.

After luncheon, the Assembly was called to order by the president, Mrs. M. A. Carpenter, Roanoke. Reports were heard from St. Stephen's Chapter, Junior Daughters of Christ Church, Roanoke; the Sallie Campbell Jones Chapter, Roanoke; the Mary Atkinson Chapter, Staunton; the Alice Chalmers Chapter, Salem, and the Bishop's Chapter.

A very interesting and detailed report was made by the delegate to the Triennial Convention, Mrs. W. H. Bourne.

Mrs. Joseph S. Cochran of Staunton then addressed the Assembly, choosing as her subject, "The Practice of the Presence of God." In a very beautiful and simple manner, Mrs. Cochran pointed out the necessity for our finding the time to come near the Heavenly Father. She said that when to love the Master has become the supreme desire of our lives, and when to serve Him has become the true joy of our lives, we will then be followers of the Daughters of the King.

Following this, there was an election of officers for the next two years. For president, Mrs. Page Wilson, Staunton; vice-president, Mrs. Louis H. Keen, Roanoke; secretary, Mrs. G. C. Moore, Salem; treasurer, Mrs. Gilpin Willson, Jr., Staunton.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Bishop Stewart Broadcasts His Diocese.

Recalling and in sharp contrast with the days when Philander Chase spent days and weeks covering his broad diocese of Illinois, Bishop Stewart sat before a microphone in the studios of the National Broadcasting Company Sunday evening, May 26, and the centennial message, which he spoke was instantly broadcast to thousands of Church homes throughout the diocese and state.

It was an interesting commentary on the present as compared with a century ago, when the diocese was founded, Bishop Stewart pointed out: Philander Chase and his horse and buggy, or oxteam, or merely his faithful old horse, Cincinnatus, plodding about the broad wilderness of Illinois; and the present Bishop of Chicago, before an insignincant looking apparatus speaking, theoretically at least, to all of the 38,000 communicants of the diocese at one time!

The broadcast was sponsored by the Bishop's Pence and in his address Bishop Stewart paid special tribute to the Pence and its accomplishments during the year and a half it has been in operation. Approximately $42,000 has come in from it, the Bishop said, enabling him to save important fields of work.

"The Centennial Crusade is on in parishes big and small in city and suburbs, in town and village and countryside, and we are marching forward to victory," said Bishop Stewart of the Centenary Fund Campaign now in progress.

The Centenary Fund has passed the $300,000 mark on June 1. It is now planned to celebrate the results of the campaign on June 18, when Bishop Stewart celebrates the fifth anniversary of his consecration. The Presiding Bishop will be guest of honor at a dinner that night when results will be reported.

* * *

Archdeacon Ziegler Honored.

The Ven. Winfred H. Ziegler, archdeacon of the extra-metropolitan area of the diocese, received distinguished honors on June 4 at commencement exercises of Columbia University, New York. The medal for excellence from the trustees of Columbia was awarded him in the presence of a distinguished audience, and was conferred by Dr. Nicholas Murray Butler, president.

The medal is voted to one graduate of Columbia each year for outstanding service in some field of endeavor. Archdeacon Ziegler's award came for his services to the Church, particularly in mission fields. He has served in Alaska, in the mission fields of Washington and New Mexico, and in the Diocese of Chicago.

While a student at Columbia, Archdeacon Ziegler was a leader in student affairs. He was business manager of the school paper, The Spectator, and for distinguished services in various student work, was awarded the gold Kings Crown.

Before his appointment as Archdeacon four years ago, Archdeacon Ziegler was for nearly ten years rector of the Church of the Redeemer, Elgin.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Entire Ministry Spent in City of Brotherly Love.

Retirement of the Rev. Arnold H. Hord, one of the widely known clergy of the Church in this diocese, after an active ministry covering a period of forty-four years, has just been announced. For the past eleven years Mr. Hord has been in charge of St. George's Church, Philadelphia, in the northeastern section of the city. His resignation took effect June 1, and is due to the condition of his health and upon the advice of his physician.

Mr. Hord's entire ministry has been spent in this city. For the past twenty-three years he has, in addition to other duties, served as Registrar of the Diocese, and from 1918 to 1923 he served as Secretary to the Rt. Rev. Philip M. Rhinelander, when the latter was Bishop of Pennsylvania.

Mr Hord was born in Woodford, Ky., and was a member of the 1931 graduating class of the Philadelphia Divinity School. Always interested in history and recognized as an authority, Mr. Hord for many years has been a member of the Church Historical Society, the Society for the Advancement of Christianity in Pennsylvania, the Pennsylvania Historical Society and the Virginia Historical Society. Mr. Hord also was a member of the committee appointed by the 1906 Diocesan Convention, that recommended the present Seal and Coat of Arms of the Diocese of Pennsylvania.

SOUTH FLORIDA.

Rt. Rev. John D. Wing, D. D., Bishop.

Large Attendance at Closing Exercises.

The Cathedral School for Girls in Orlando, closed its thirty-fourth year here on May 24. Bishop Wing commended especially the fine spirit of hearty cooperation and loyalty, which he has noted throughout the year from faculty, students and alumni, gave high tribute to the efficient and devoted services of the principal, Mrs. Louis C. Massey, and expressed confidence that this school, founded by Bishop Gray in 1900, will move forward to increasing usefulness, its influence constantly witnessing for Christ and His Church.

* * *

Y. P. S. L. Camp.

Camp Wing-Mann, the diocesan camp for the Young People's Service League in South Florida, will open on July 8, at Avon Park. A competent faculty of clergy and laity will direct the daily program of study and recreation. Preceding this at the same location, a camp for young girls will open on June 10, and one for boys will begin on June 24.

C. Robinson.

MARYLAND

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Open Air Service, Garden Section of Cathedral League of Maryland.

"O that I knew where I might find him," was the text chosen by the Rev. Horace W. B. Donegan, rector of St. James' Church, New York, for his sermon at the open air service, held on the Cathedral Grounds under the auspices of the Garden Section of the Cathedral League of Maryland on Monday afternoon, May 27. His words were most fitting to the occasion and he stressed the fact that He can be found, even in this twentieth century, but on one condition and that is person submission. He closed with a lovely poem, which ended:

'You are nearer to God in a garden,
Than any place else on earth."

The choir numbered about fifty and the service was participated in by the Rt. Rev. Edward T. Helfenstein, D. D., Bishop of Maryland, the Rev. Arthur C. Powell, D. D., the Rev. Arthur B. Kinsolving, D. D., the Rev. Don Frank Fenn, D. D., the Rev. Philip J. Jensen, the Rev. Noble C. Powell, D. D., and the Rev. Harold M. Arrowsmith.

Immediately after the service, tea was served on the lawn and the visitors enjoyed not only the section planted by the Cathedral League, but the lovely garden of the Bishop and Mrs. Helfenstein.

* * *

Convocation of Cumberland.

The Rev. Walden Pell, Headmaster of St. Andrew's School, Middletown, Del., was the speaker at the Tuesday evening service of the Convocation of Cumberland, held in the new parish house of St. Mathew's Parish, Oakland. On Wednesday, May 29, the business meeting of the Convocation was held, after the celebration of the Holy Communion in St. Matthew's Church.

The Rev. Walter B. McKinley, rector of Antietam Parish, is Dean of the Convocation, and the Rev. David C. Trimble, rector of St. Matthew's Parish, was host to many visitors.

N. Evelyn Parsons.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Nearly Every Man Who Worked on the Church Has Since Become a Communicant.

"I like this church, because you don't have to shout. In my mother's church they are always shouting and I don't like it. I'm coming here." This was the declaration of a ten-year-old boy at St. Simon's Mission for the colored people in a district near Glendale, Ohio, four years ago, when the mission was started. Within two years his small brothers and sisters and their father and mother were attending St. Simon's, and after four years even the mother was confirmed. The mission grew from nothing to 230 communicants in four years. There are many stories of people won by its teaching and services, as well as by its keen constructive interest in social welfare. The district was well on the way to becoming a menace with its bad housing and lack of community resources. When the church was built, the workmen were asked to give three days' work free, each week, being paid for the other three. Nearly every man who worked on the church has since become a communicant. The Rev. Westwell Greenwood became priest in charge on Ascension Day.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Convention—Anual Meeting.

The annual dinner of the Diocesan Men's Club was held at the Hotel Bond on May 21, during the session of the convention. The ballroom of the hotel was crowded and the attendance reached 324, the largest in the history of the diocese. The speakers were the Bishop of Massachusetts and Canon Waddy of the Society for the Propagation of the Gospel, who stressed various aspects of the success of the missionary work of the Church throughout the world.

The convention opened with the Bishop's annual address in the Cathedral in Hartford, May 21. Organized Missions were given same representation in the convention as organized parishes. Permission was given to begin the Convention of 1936 with a morning session. The subject discussed at both sessions on Wednesday was the proposition to have a diocesan archdeacon who should devote his whole time to the missionary work of the diocese. The proposition was finally referred back to the Executive Council for further consideration by a vote of 133 to 73. It was decided to appoint a committee of twenty-five to consider the establishment of a diocesan chest for the benefit of the philanthropic needs of the state. The standing committee elected consists of the Rev. Dr. Beardsley, Dean Colladay, Rev. Messrs. H. E. Kelly and L. Y. Graham, and the Rev. T. S. Cline.

Archdeaconry Meets.

The Archdeaconry of Litchfield met at Kent School on April 30. Plans were discussed for the visit of Prof. Miller of Paine Divinity School to the parishes of the county, and resolutions were passed relative to the death of Rev. Dr. G. E. Quaile, of Salisbury School. A proposition to have a diocesan missionary was discussed. Rev. H. F. Hine and Archdeacon Harris spoke of the work of the Church School, and Rev. J. W. Diggles on the Millenium. After an interested discussion and lunch with the boys in the Refectory, they adjourned to meet in October at Thomaston.

A Church School Conference was held at Christ Church, Watertown, on May 15, beginning at 4:30. Miss Mabel Lee Cooper lectured on "The Art of Story Telling" and "The Church School of the Future". Bishop Budlong spoke at supper.

Floyd Appleton.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Diocese Has a Book Tea.

The Church Periodical Club of the Diocese of Kentucky was entertained at a "Book Tea" on the afternoon of May 24 by the Diocesan Director, Mrs. Alex Galt Robinson, at her country estate, "Nitta Yuma", overlooking the Ohio River near Louisville. Admission was one book (second hand or new). These books were then sold to those attending the event. Books remaining unsold were sent to a needy library. The funds raised enriched the treasury of the C. P. C. general library fund. The first "Book Tea" proved such a success in raising funds as well as a means of publicity for the work of the C. P. C., that it is hoped the tea may be an annual event in the Diocese of Kentucky.

Catherine Dixon.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Annual Empire Day Service Held at Cathedral.

The Rt. Rev. Robert J. Renison, D. D., rector of St. Paul's Church, Toronto, Ontario, and one of the outstanding preachers of the Dominion, was the preacher at both morning and evening services in St. Paul's Cathedral, Detroit, on Sunday, May 26.

At the evening service there was held the annual Empire Day service of St. Paul's. Added significance was lent to the service by the presentation by L. C. Hughes-Hallett, British Consul, on behalf of King George, of the Badge of the Civil Division of the Most Excellent Order of the British Empire, to A. Rendle Stone, one of the Vice Consuls and an officer in the Essex Scottish Regiment. Mr. Hughes-Hallett had been instructed to deliver the Badge of the Order and the Grant of Dignity to Mr. Stone in an official and ceremonial manner, and requested the permission of the Very Rev. Kirk B. O'Ferrall, D. D., Dean of the Cathedral, to bestow this honor during the Empire Day service.

The Canadian Legions of Detroit and Windsor, the Sons and Daughters of St. George, the Essex Scottish Regiment, and the Daughters of the British Empire, attended the service in a body. Besides the British Consul and his staff, the American Consul in Windsor, Mr. Marshall Vance, and Col. Robert W. Lyon, commanding officer at Fort Wayne, and his staff, were in attendance.

Patriotic airs of Great Britain and the United States were sung, and Bishop Renison preached on the subject, "The Brittanic American Brotherhood."

* * *

First Sunrise Communion Service Appreciated by Young People.

A Sunrise Communion Service, which will probably develop into an annual institution, was held by the young people of five Detroit parishes, at 5:30 A. M. on May 26, in the Shell on Belle Isle. The idea was originated by the young people of Trinity Parish with the cooperation of the group from Christ Church. Invitations were sent to other young people's groups and three parishes participated: Messiah, St. Joseph's and SS. Philip's and Stephen's.

Belle Isle, the natural island park of the City of Detroit, boasts a Shell originally constructed for the holding of open-air symphony concerts, and city officials made it possible for the building to be used for the service, at which the celebrants were the Rev. Benedict Williams, rector of Trinity Church, and the Rev. J. Francis Sant, vicar of Christ Church.

Approximately 125 young people from the five participating churches attended the service.

The altar used was loaned by the Rt. Rev. Herman Page, D. D. It is a portable Altar of the Anglican style, fitted with beautiful and appropriate hangings and curtains, and was designed by Bishop Page to demonstrate the fact that an attractive altar and hangings may be provided without the expenditure of large sums of money. The altar is constructed so that it may be taken apart and moved from place to place in an automobile.

Following the service, the young people breakfasted on Belle Isle. The clergy and young people who participated are enthusiastic in their apprecia tion of the first Sunrise Communion Service, and are already making plans for another.

Girls' Friendly Society Hold Annual Festival.

The annual Festival Service of the Girls' Friendly Society in the diocese was held on the evening of April 28 in St. Paul's Cathedral, Detroit. Gowned in white and wearing the blue veils signifying membership in the organization, representatives of every branch in metropolitan Detroit and several outside of Detroit, formed a procession and marched into the Cathedral preceded by the choir and clergy.

The service was conducted by the Very Rev. Kirk B. O'Ferrall, D. D., Dean of the Cathedral, and the Ven. Leonard P. Hagger, Archdeacon of the Diocese. Music was furnished by the Adult Choristers under the direction of Francis A. Mackay, Organist and Master of the Cathedral Choristers.

Bishop Hobson Urges Meditation and Study on Church as Means of Increasing Interest of Laymen.

Over sixty Episcopal laymen from the Church of the Holy Comforter, Burlington, N. C., and surrounding towns and cities participated in an enthusiastic and inspiring dinner meeting at the Parish House in behalf of the Forward Movement of the Episcopal Church.

The address of Bishop Henry W. Hobson, of Southern Ohio, who is also chairman of the National Forward Movement Commission, was the feature of the evening. Music for the occasion was furnished by the Burlington Male quartet.

The toastmaster, R. A. Williams, president of the Holy Comforter Laymen's League, enlivened the occasion by witty introductions of several guests present from Durham, Winston-Salem, Hillsboro, Greensboro and Leaksville-Spray.

Charter Presented.

Before the main speech of the evening, the framed charter of the local Laymen's League was presented to the officers by Bishop Hobson, acting in his capacity as a member of the National Laymen's League body.

The Rev. David T. Eaton, pastor of the church, presented Bishop Hobson in a personal vein, recalling incidents of their previous association on the staff of All Saints' Church, Worcester, Mass., where Mr. Eaton began his ministry under Bishop Hobson's leadership. The Bishop impressed everyone present with his frank and open personality, and his engaging manner.

It was this unique capacity for winning people that led the General Convention of the Episcopal Church at its triennial session in Atlantic City last fall to choose Bishop Hobson as head of the Forward Movement Commission, and to charge him with the leadership of reinvigorating the spiritual life of the Church and rehabilitating its national, diocesan, and parochial life. The Bishop emphasized the fact that there is nothing new in the movement, which represents a concerted effort to recall inactive members of the Church to a more loyal and vigorous discipleship to the Master.

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

One Hundredth and Fourth Convention.

The diocese of Alabama is in the throes of revising and republishing its diocesan canons, the consideration of which occupied much of the attention of its one hundredth and fourth convention, meeting May 15-16, at Trinity Church, Florence. This city is in the heart of the Tennessee Valley, at Muscle Shoals, and only three miles from Wilson Dam, the largest concrete dam in the world.

The Rt. Rev. William G. McDowell. D. D., Bishop of the diocese, in his annual address, pointed to the tremendous development of the Tennessee Valley as offering a ready field for the Church's advance, and as a reminder that the Church's business is to inject the spiritual element in all man-made schemes for human development.

As an indication of improved conditions in the diocese, the salaries of the Bishop and of the secretary of the diocese were restored to approximately their pre-depression proportions.

At the request of the Bishop, a committee on evaluation was appointed with a view to giving diocesan aid more to growing missionary projects, and less to those showing little sign of progress. Drastic action, based on the findings of this committee, is expected at the next annual convention.

At the public service Wednesday evening, the Rev. William A. Thompson, was formally instituted as rector of Trinity Church by Bishop McDowell. Following this act, several short missionary addresses were heard. Among them was a talk by the Rev. R. C. Fletcher, missionary to the deaf in the Province of Sewanee, and one by Chief Walker, of a settlement of Indians in Southern Alabama, ministered to by the Rev. E. V. Edwards.

Prior to this service there was a banquet and business session of the Diocesan Laymen's League in the parish house, at which Dr. Larkin W. Glazebrook, nationally known, was the principal speaker. At the same hour the clergy were guests of the neighboring C. C. C. Camp, where they made an inspection of the grounds and buildings. After a bountiful meal they were invited to inspect the kitchen, equipped with every modern device, where the meal was prepared.

MISSIONARY DISTRICT OF WESTERN NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Conference Time at Hand.

Summer conference plans are in the forefront. Programs are now printed and being widely circulated. Conference begins June 17, at Doane College, Crete, Nebr., with the Bishop acting as President. Courses on the "Acts", Y. P. F., Missions, the Prayer Book, Church Schools, and Personal Religion are being offered, by the Rev. Messrs. Gordon Brant, Harry S. Longley, Jr., F. P. Houghton and Mrs. A. J. Ford, and some local leaders. Conference lasts from Monday, June 17 to 24.

Bishop Shayler delivered the baccalaureate sermon this year to the graduating class of the Municipal University, at Trinity Cathedral.

A dinner to the newly confirmed at the Country Club was an unusual feature of the Bishop's recent visit to St. Matthew's, Lincoln. The vestry and officers of the church sponsored the dinner and reception which followed.

At the Sunday School Rally for the Northern Deanery, Norfolk, Neligh, Wayne and Columbus Schools were represented. The Rev. Luther Gramly, formerly Archdeacon of Nebraska, gave the address. About 150 children were present.

Wm. J. H. Petter.

WESTERN NEBRASKA

Rt. Rev. Geo. A. Beescher. D. D., Bishop.

Annual Convocation.

The forty-fifth annual convocation was held at St. Luke's Church, Kearney, May 7 and 8. Preceding the convocation proper, there was an informal reception at the Ft. Kearney Hotel Monday evening.

The convocation was opened with the celebration of the Holy Communion in St. Luke's Church with the Rt. Rev. George A. Beecher, Missionary Bishop of Western Nebraska, as celebrant, assisted by the Rev. A. H. Marsden, rector of St. Luke's Parish and the Very Rev. Francis R. Lee, Dean of St. Mark's Pro-Cathedral, Hastings.

Taking a bird's-eye view of the District as a whole, the Bishop in his annual address, showed in spite of curtailed resources and loss in man power; yet in parishes and missions distinct advances have been made. He also laid emphasis upon the desirability for a more complete and adequate training of men who enter the priesthood, recommending for them some sort of clinical experience, or internship before they are actively assigned to parochial work.

The joint sessions Wednesday morning had for its principal feature, an address by the Rev. Jerome L. Fritsche, rector of St. Andrew's Church, Scottsbluff, and Rural Dean of the Scottsbluff Deanery. The subject of his address was Discipleship. In this address he made an appeal for deeper spiritual life on the part of the clergy and laity; splendidly supplementing the message that had been given the previous day by Dr. Block of St. Louis.

The sessions of the Woman's Auxiliary were held concurrently with the convocation. Mrs. Floyd Curran, of McCook, Nebraska, was the Presiding Officer at these sessions.

The convocation appointed a committee of five, under the chairmanship of the Very Rev. Francis R. Lee, Dean of St. Mark's Pro-Cathedral, Hastings, to formulate suitable plans for the celebration of the twenty-fifth anniversary of the consecration of the Rt. Rev. George A. Beecher, D. D. This celebration will be held in the Pro-Cathedral on St. Andrew's Day, November 30.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D. Bishop.

Belongs to Everyone.

"In this respect," the Bishop said, "the Forward Movement belongs to everyone, and becomes the responsibility of every member of the Church, not simply that of the body of men comprising the commission." While making some pointed comments on the declining influence of the Church in some quarters, the Bishop refused to be set down as a pessimist, declaring that there was abundant evidence throughout the thirty-five dioceses of the Church he had visited in the past six months, not only for a growing concern, but a reawakening of Church people to a sense of their responsibility as Church members.

The commission, the Bishop said, has picked out the period after Easter, which usually marks a slump in the Church's work, as a time for continued devotion and study. "If an insurance man knew as little about his business," declared the Bishop, "as the average church member knows about his Church, its history, its organization and its work, then he would starve to death." He appealed to the laymen to inform themselves about their Church, and then to set about doing something for their church. The fact was emphasized that the Forward Movement is not a financial drive, but a nationwide spiritual appeal which will result in increased church attendance and in strengthening of Sunday schools.

Addresses Women.

The Bishop recommended an every member visitation on the part of the laymen, not with a view of collecting money, but to get acquainted with fellow church members.

Bishop Hobson celebrated the Holy Communion in the parish church and addressed a large group of women on the Forward Movement.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

The Illimitability of the Supernatural.

A storm swept through the Universal Club, Providence, composed chiefly of liberal clergy from about all the Protestant sects in this part of New England, when the Rev. Anthony R. Parshley, a member and the rector of St. Michael's Church, Bristol, a while ago read before them his now celebrated paper, "The Illimitability of the Supernatural". The religious editor of the Providence Journal was present, and through him the whole State heard about it. Later the essay was published, word for word, in Mr. Parshley's "Parish Monthly", a large organ of parochial news, taking up the four columns of the first page, half of the second and running over onto the third. Two columns of editorial completed the presentation.

"The Illimitibility of the Super-

(Continued on page 22.)

FAMILY DEPARTMENT

JUNE.

2. Sunday after Ascension Day.
9. Whitsunday.
10. Monday in Whitsun-week.
11. Tuesday in Whitsun-week.
12. Ember Day. (Wednesday.)
14. Ember Day. (Friday.)
15. Ember Day. (Saturday.)
16. Trinity Sunday.
17. St. Barnabas. (Monday.)
23. First Sunday after Trinity.
24. St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* * *

PENTECOST, COMMONLY CALLED WHITSUNDAY.

The Collect.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

* * *

THESE ARE THE GIFTS I ASK.

These are the gifts I ask
Of Thee, Spirit serene.
Strength for the daily task,
Courage to face the road,

Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy at all things heard and seen.

These are the things I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,

Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry van Dyke.

* * *

The Work of the Holy Spirit.

The Spirit does not work in hidden ways that we cannot see and follow, but along definite lines of truth and experience. He comes to convince the world of sin and righteousness and judgment. We might have thought that Christ would send the Spirit to reveal from time to time new and ever more startling truths about science and philosophy and especially about the social order; but sin and righteousness and judgment are among the oldest and simplest truths in the world. They date back to Eden and are more or less known by all the people in the world.

But are they any the less important on this account? Shall we discard bread because it has fed the race for thousands of years or blow out the sun because it has been burning so long in the sky? The best things in the world are old things: old mountains and rivers, old inventions, old literature and art. Things that last through the centuries have in them some substance and vitality that the world will not let die, and many of our modern wonders that are the sensation of the hour, compared with these enduring realities, are as the flash of a meteor compared with the eternal burning of a star.

Yet, because these truths are old and simple we must not think that we have exhausted them. It is the old and apparently simple things that are yet full of undeveloped and unsuspected power. Electricity has always been in the world, but how much men are now discovering in it that they never dreamed of before? Science is constantly searching the oldest and simplest things and finding in them new wonders and uses. And so is it with the work of the Holy Spirit in the world.—Presbyterian Banner.

* * *

The Great High Priest.

The high priest of the Jews was an intercessor for their sins. The office to them carried with it a tender meaning—very much like we conceive the word "mother". Christ has become our High Priest. To do so His eternal deity was clothed with our humanity. In the flesh He was in all points tempted like as we, except that He did no sin. While we were yet sinners, He loved us and gave Himself for us. And then He ascended on high, and there before the great white throne He ever liveth to make intercession for us.

Some great preacher has said that there are two types of human experience that disqualify one for helpful sympathy to his fellows. One is that of never having been tempted with the infirmities of his fellows. The other is that of having fallen before and been corrupted by the temptations which afflict them. Our blessed High Priest knew the full force and power of every temptation normal to the life of a man. Indeed He knew temptation and its sting in a measure no else can know it. For he knew it at every point through to the bitter end with surrender, while men know its power imperfectly because they so often surrender before its full power has been developed. By their surrender their spiritual perception is so benumbed that they do not discern the full guilt and corruption of the sin that overcomes them.

Contrary to the thought of man, the Scripture teaching that the most hidden thought of the human heart lies exposed before the searching eye of God, is used as a ground for confident approach to God. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

The Lord Jesus knows all about our temptations. The temptations to which human flesh is heir were felt by Him. Of His own will He subjected Himself to them. He did it that He might in His own experience understand what it is against which the infirmities of human kind must contend in struggling with the sin which Satan introduced into the stream of human nature.—Western Recorder.

* * *

The God of Peace.

Often when we are in trouble and betake ourselves to prayer, we rise from our knees unhelped and unrefreshed because we have not once thought about God in our petitions, but only of the trouble and of ourselves in relation to the trouble. We cannot hear the voice of God, because of our own interior tumult; we are the worse rather than the better, the sadder and weaker rather than the calmer and stronger, for having prayed. Like Elijah in the midnight storm, we are conscious of earthquake, wind and fire, and it is only when these have died down that the still small voice can make itself heard within the breast. When we fix our attention upon God, submitting our will to His, and asking only to be shown what He requires of us and how we may best fulfil our vocation in the brief span of earthly life that awaits us, the Holy Spirit will take possession of our inmost being, quench the throbbing anguish that excludes hope, and transmute our pain to peace.

Yea, sometimes when the agony
Dies of its own excess,
A dew-like calm descends on me,
A shade of tenderness.
And when my heart with soft release
Grows calm as summer sea,
Do I not know the God of peace
Hath laid His hand on me?

The God of peace speaks by His very silence. It is a silence that bids us take for granted that the best is yet to be. Jesus would have told us if it were not so; we should not be allowed to go on dreaming futile dreams or cherishing pathetic illusions concerning the future. Never tremble before the unrevealed: it bears a hidden glory. Never shrink from the unknown: it is better than the known. And when you yourself go down into the great silence, untended and solitary, you will hear that silence broken by your Saviour's voice:

All which thy child's mistake
Fancies as lost, I have stored for thee at home;
Rise, clasp my hand, and come.

—C. of E. Newspaper.

* * *

THE ANSWER.

When for a purpose
I had prayed and prayed
Until my words seemed worn and bare
With arduous use,
And I had knocked and asked and
Knocked and asked again,
And all my fervor and persistence
Brought no hope,
I paused to give my weary brain a rest
And ceased my anxious human cry.
In that still moment
After self had tried and failed,
There came a glorious vision of God's power
And, lo, my prayer was answered
In that hour.

—Lowell Fillmore.

* * *

Surrender to the Spirit.

Throughout the Christian era—from Pentecost until the Lord Jesus shall come again to the earth—the Holy Spirit is His representative on earth in the hearts and lives of His people. This is true in such complete fashion that Jesus taught His disciples, "I will not leave you comfortless; I will come unto you", referring to the coming of the Holy Spirit. His promise to be with His disciples always until the close of the age, in the last words of Matthew's Gospel, are fulfilled in the Holy Spirit.

Our Lord is in His disciples today only through the Holy Spirit, In His glorified resurrection body, He ascended to sit on the throne at the right hand of the Father until the Christian era shall close by His return to the earth. It is that they have not by thoughtful study fully mastered the teaching by the Lord and His Apostles on withhrd

It is true that the central work of Spirit is to make known to Christians the invisible Christ. He is our Lord's "advocate" in the hearts of His people. Therefore, those disciples who magnify Christ in their lives and their witness are pleasing the Holy Spirit and are empowered by Him, even when they have not by thoughtful study availed themselves of the abundant teaching by the Lord and His Apostles as to the Holy Spirit.

Reading Dr. A. T. Robertson's Epochs

in the Life of Simon Peter, we came upon the following fine testimony on page 183:

"In one sense the baptism of the Holy Spirit cannot be repeated. But there is another sense of the phrase which is individual. No single individual is endued with this power from on high who does not submit himself to the will of God and who does not place himself at the service of the Holy Spirit by full surrender to Him. It is just here that most Christians fail. They are saved by grace but are useless as witnesses for Christ because they do not continue in vital contact with God in Christ through the Holy Spirit. Christ is the dynamo, which explains Paul's strong language in Phil. 4:13: 'I have strength for all things in the One who keeps on pouring power into me'."

Dr. Robertson definitely traces the failure of so many Christians in spiritual gifts and graces to their lack of surrender to the Holy Spirit. The quotation does not make clear whether he has in mind a once-for-all surrender or a day-by-day, hour-by-hour surrender. If one had asked him, we doubt not that he would have said both. There is no space here to develop the thought, but both once-for-all and day-by-day surrender of the whole self-life to Christ, to be hailed to His Cross, are taught in the New Testament.

Mystical? It is. So in its sources is any vital Christian living worthy of the name. Except "by full surrender to Him", as Dr. Robertson says, we do not become better than "useless as witnesses for Christ"—for vital contact wtih Him is lacking.—Western Recorder.

* * *

ONE MUSIC.

There is a high place in the upper air,
So high that all the jarring sounds of earth—
All cursing and all crying and all mirth—
Melt to one murmur and one music there.

And so, perhaps, high over worm and clod,
There is an unimaginable goal,
Where all the wars and discords of the soul
Make one still music to the heart of God.

—Edwin Markham.

* * *

Early Churches Teach Us.

We cannot imagine the survival of the Christian communion in the early years of its history had the members of it yielded to the neutralizing influence of frightened sycophants. These latter would have urged as they do today, that the world could best be won to Christ if His professed followers would but moderate what could only be regarded as misguided enthusiasm. If only conservative adherents of the church would reveal the wisdom of going out to meet the world half-way! If they would but accommodate themselves to the world in "non-essential" matters, they would evince that wide tolerance which would overcome the world's hostility!

If the voice of the churches in modern times has been perfidiously stifled by this base spirit of disloyal and faithless compromise, not so the true churches of the first few centuries. For if there was something so absolutely vital in the revealed truths received, believed and handed on, that they could not compromise them and, if necessary, were willing to die for them, love to the Lord, and loyalty to the Kingdom came first in their thoughts, and in their affections. Utterly dependent upon the enabling power which radiated through them from the Person of their Lord, their liberty for service in the world was multiplied a hundred-fold. "For where the Spirit of the Lord is, there is liberty." It was just because their sufficiency was of God that their numerical deficiency as contrasted with the world's big batallions, constituted no drawback.

Spiritual work through spiritual means by spiritual men might well sum up the ideal principle of those who, out of love and loyalty to their Master, and in the consecrated liberty of the Kingdom, blazed the trail of the Gospel throughout the then known world. That principle set them free and made them instruments of power to the pulling down of strongholds of evil, and in leading the prisoners out of captivity and guiding them into the way of peace.

And when the growth of their community and organization came to involve administrative labor, yet to the Word of God, to sound doctrine and prayer, and not to their organization, did they give their primary and wholehearted attention. These were the great levers that kept them dynamic in the hands of their Lord and proved them instrumental in arresting the careless convicting sinners and building up those called to be saints in Christ.—C. W. Hale Amos, in "The Church or the World?"



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FOR THE CHILDREN

A PRAYER.

God, who touchest earth with beauty,
Make me lovely, too,
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure,
Like Thy rocks of towering grandeur
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too,
Keep me ever, by Thy Spirit,
Pure and strong and true.

—Mary S. Edgar.

* * *

For the Southern Churchman.

The Birthday of the Church.

Dorothy E. Kolb.

Jesus said to His Apostles, just before He ascended into Heaven:

"If you will go to Jerusalem and wait, I will send you a Comforter, the Holy Spirit, who will give you power to preach the Gospel to the uttermost parts of the earth."

After Jesus ascended into Heaven, the Apostles went to Jerusalem and waited. Each day they kept very quiet, and prayed, for the Great Comforter. On the tenth day, they were all together in one room, when suddenly, like a mighty rushing wind, the Holy Spirit entered into the house where they were and settled on each one of them like a tongue of fire. They were so full of God's Spirit that they had power to remember all things which Jesus had taught them.

As the day was the Jewish Feast of Pentecost, when the Jews from all over came to the Temple to worship God, there were in Jerusalem men from all the surrounding nations. The Apostles now found themselves able to speak in the languages of these different peoples. They went out among them, and Peter, filled with the power of the Holy Spirit, stood on the steps of the Temple and preached to the people, saying:

"People of Jerusalem, and men of Israel, you crucified Jesus of Nazareth, who is the Son of God. We buried Him in the tomb that belongs to Joseph of Arimathea. On the third day after certain women visited the tomb and were met by angels who told them that Jesus had risen from the dead. When the women came and told us, John and I ran to the tomb and found it empty, with the napkin that had been around His head lying in its place. After that He was seen by Mary outside the tomb, by two men walking to Emmaus, and by all of us many times in the 'upper room' at Jerusalem, when He talked with us.

"He was with us again just before He ascended into Heaven, when He promised to send us the Great Comforter, the Holy Spirit, whom this day received in our hearts, giving us power to remember all things which He has taught us, and to preach the Kingdom of God to you people, and to the uttermost parts of the earth."

Many of the people were frightened when they realized that they had crucified the Son of God, and cried to Peter:

"What shall we do to be forgiven for this terrible sin we have committed?"

Peter answered, and said:

"Believe that Jesus is the Son of God, and learn and do His teachings. Repent and be baptized. Ask God to forgive you. He is always ready to forgive when you are truly sorry, because you are His beloved children. He loves you so much that He wants you to be sorry, believe, and be baptized, when you will also receive power to become workers in the Kingdom of God, and to spread His Gospel to the uttermost parts of the earth."

All the people who now believed in Jesus were glad to hear this, and cried, "We will." A thousand of them believed, and asked God to forgive them for all their sins, were baptized, and became the first members of the Church. That day was really the birthday of the Church, and we have always kept one Sunday in the year, which we call Whitsunday, in memory of the first day of the Church, or the day on which the Great Comforter, the Holy Spirit, came to dwell among us.

* * *

"Sich a Wiggle" and Other Bird Friends.

Down by the brookside of swampy thicket you hear him early in May, calling, "Sich a wiggle, sich a wiggle," nervously darting about and perhaps chattering, like Jenny Wren, for a moment. He flits about, apparently keeping very busy, but he is studying you, even if you think you are well concealed as you watch.

This is the Maryland yellow throat, known also, because of that mask he has on the front of his face, as The Little Highwayman. His little eyes are too sharp for you to deceive him, and on the other hand, he is not easily frightened by your presence.

Mr. Yellow Throat is a good friend. The one I heard this season has been with me for three years. We know each other fairly well and he knows that I mean no harm when I venture near his nest. But he is nervous just the same, for when I turn around to go back to my cottage, his call comes with less accent and with a questioning "Witchery? Witchery?" as if saying "Why hurry? Why hurry? Why hurry?"

Another nervous, twitching, little friend is the Redstart. His wings are always held in readiness for flight, for he trusts no visitor. In this nervous watchfulness, he is sometimes amusing for in his hasty darting to and fro he gives a little sharp note or two as in warning to his mate to keep her eyes open. He cannot see everything! The Redstart is almost constantly in action, fluttering from twig to twig as he pursues the elusive insects, so that the presence of visitors is not the only time when he is not calm. In fact, he is never calm, it seems, and he looks like a dancing torch as he twists madly about.

I have one little friend who is always in a hurry. I think he is a bit thoughtless of his friends, for he is with us for such a very short time. This is the Golden Crown Kinglet. I happen to live where he passes by on his way north in the spring and on his way South in the fall. So I have no opportunity of seeing him in either summer or winter home. That is really too bad, for I should like to get better acquainted with him. But his very impatience attracts me.

While he is with us, Mr. Golden Crown Kinglet spends most of his time among the coniferous trees where he cleans the pine needles of the eggs of certain insects. He hovers for a moment over one tuft, then darts to the next and in a great hurry passes from one to another as if he must do his work in record time. He is probably the best feathered friend possessed by the owner of a cone-bearing grove. Plant lice, bark lice, and eggs of aphids are his feed and he does not do his tasks by halves.

Few people realize that the Golden Crowned thrush and the Ovenbird are the same. Sometimes you hear the name, "Teacher Bird" given: this being because of his peculiar "teacher, Teacher, TEACHER!" given time after time, each "teacher" emphasized more strongly than the preceding one. He does not have the attractiveness of color that the Yellow Throat, Kinglet or Redstart have, but he is almost as nervous in his actions. Sitting near his Dutch oven nest (hence the name, Oven-bird), he will suddenly dart upward like the skylark, and pour out his song. Then he will shoot swiftly downward, and with many a twitch, go to feeding again. His best song is heard as the sunset glow is showing in the western sky.

Among the larger birds are some more nervous beauties that I claim as friends. There is a Chewink that lives just back of the cottage. His song is beautiful, and I love to sit and listen as he pours forth his melody, but I like best to watch him when he gets excited, for he simply cannot keep still! You see a streak of black, white and chestnut flashing into a bush. His call is short and saucy. He snaps his tail as if it might break off were he not careful. His chest is erect and he sends out his short call of "towee!" in a moderate tone that is not at all in keeping with his nervousness. Rather it suggests coolness and a brave pertness that is funny.

And as I speak of sauciness, were you to ask me what I consider the worst offender, I should unhesitatingly say, "the catbird." This bird, while very bold at times, is, at others, as nervous as the redstart. His various vocal attainments are decidedly nervous in character, as if he were not at all satisfied with any song he has thus far given, but must try his whole repertoire. He can sing most beautifully when so inclined and he can jest when the mood takes him.

But his sauciest call comes when you least expect it. It is a creepy sound when heard in the dead of night, as is often the case when the bird is aroused from his sleep. It is that nasal, "tssy!" coming with emphasis. I have been startled many times when crossing a pasture at early evening and I must confess that every time I jump as if I had never previously heard this alarm call. One simply cannot help doing so.

—Epworth Herald.

* * *

The Cost of Silk.

It was six o'clock on an October evening in the Yoshino Valley. The electric lights of countless farm houses were visible on both sides of the river and far upon the steep mountains beyond. A hundred or more girls and young women were finishing their day's work, and the machinery of a small country silk-reeling factory was coming to a standstill. The atmosphere reeked with the odor of boiled worms. For ten precious minutes the group of weary workers stood and listened silently while a missionary presented, as simply as he knew how, the meaning of the Cross: "With His stripes we are healed." Most of them had never before heard a Christian message. But they had seen sacrifices made, and had made them, in order that others might be supplied. They had daily witnessed the sacrifice of the lives of countless creatures in the industry, in which they

were engaged, in order that garments might be provided for human bodies, two thousand deaths from scalding for every pound of silk. Their own hands bore the unmistakable marks of the scalding water in which they must constantly work. Yes, they knew something of pain borne, for the sake of others.

The speaker told them the story of a wealthy man in an American city, who hastened, without thought of compepnsation, to a hospital to allow skin to be pealed from his own body to cover the otherwise mortal wound of a poor workman, who had been burned by molten iron. He told of the mother, who rushed into a burning building and rescued, uninjured, a sleeping child, but in so doing received a scar which rendered her own face hideous for the remainder of her life. He told them of how Jesus was "wounded for our iniquities", and how "with His stripes we are healed". Did they understand? The almost breathless silence, with which they listened, was answer enough.

One of the finest Christians in this province is Mori San, one of these silk factory girls. Several years ago she was sent as a bride to a man in Osaka. As the result of her being subjected to such brutal treatment, as it is impossible to describe in print, she left the man, entered a silk factory and soon became a Christian. Since then she has regularly led her girl friends to church. A shrine was erected in the factory compound and pressure brought to bear upon the employees to worship there. Mori refused to do so. The result was that she was notified that the factory could run without her. She had been making thirty cents per day and contributing a tithe of it to the church. She went out not knowing whither she went, without a job or any means of supporting herself. But such faith as hers seldom goes long unrewarded. Now she is employed in another mill and still goes to church and contributes her tithe and her strong Christian influence.

I wish some of you who read this would place Miss Mori on your prayer list, especially your thanksgiving prayer list. It is this kind of people, who help to make the missionary enterprise worthwhile. The days of persecution are not over. They may be only beginning for some of the Christians here, and your prayers are going to be needed.—From a Letter of the Rev. A. P. Hassell, Missionary in Japan, in Presbyterian of the South.

* * *

Sailing With Captain Dan.

The twins, Bob and Rodney, lived for the summer in a cottage at Horseshoe Beach. All day long they played on the beach or in the little creek that ran along the sand to the ocean. Mother let them wade in the water up to their knees all they wished, but beyond that she was afraid of the undertow, so they had promised her they would not go in any further unless she or father were with them.

The other boys who played on the beach laughed at them. Their mothers had told them the same thing, but they would run out way up to their shoulders, then dry out their bathing suits on the beach, and they teased the twins every chance they got.

The twins did not like this and bit by bit they played more and more in the creek. There was a boathouse there, and by climbing aboard and looking in a window they found they could see a dandy boat painted white and green.

Some of the other boys who had been there years before told them, "That's Captain Dan's boat." He has been away two months but he will be coming home soon. It won't do you any good, though; he never lets any boy go out with him. He never pays any attention to us."

A few days later, as the boys were playing in the creek, some of the older ones came along.

"Oh, see mother's dear little sissy boys!" cried one. "Look at the curls!" cried another, lifting imaginary curls from Rodney's head.

He drew back, flushing angrily, but just then a calm, cool voice said:

"That will do. Big boys like you should be ashamed to pick on smaller ones."

"Aw, but they are so sissy, Captain Dan," protested one of the largest of the boys. "They don't dare go out above their knees because they promised their mother not to."

Rodney saw a tall, sunburnt young man of about thirty-five, who was smiling pleasantly. As the big boy finished speaking he turned toward the twins.

"What have you to say for yourselves, boys?" he asked.

Bob flushed. "It is true," he answered. "We promised mother, and dad says a fellow always keeps his promise."

"Good," said Captain Dan, heartily. "And do you always mind as well as this?"

"Yes, sir," answered Bob, sturdily; "dad says it is only a coward who does not mind those he knows are wiser than he is, and mother knows."

Captain Dan's eyes softened as he looked on the faces raised to him.

"Many times," he answered, "little bears, tigers, rabbits, birds and all wild life have saved their lives by following that principle. I wonder if you would like to go out on the bay with me? If your mother will let you go I will take you."

While they were gone Captain Dan turned to the bigger boys. "You thought it strange I have never taken you out sailing," he said, "but you have the answer now. I have watched you summer after summer as you have been here, growing more and more disobedient and foolhardy about little things, and making fun of the boys who tried to follow the cautions of their parents. You have often succeeded in getting them to be as foolhardy as yourselves, but the shoe is on the other foot now. No boy sails with me who will not mind instantly and unquestioningly. That is why these new boys are going on my boat and you are staying on shore."

He turned to the boat as the twins came racing joyfully along the beach, and soon the three went out in the waters of the bay, leaving a dozen crestfallen boys on shore, who realized that, too late for a summer's pleasure, they had learned why they did not sail with Captain Dan.—Leslie Blake in Advance.

* * *

Benjamin West.

In Pennsylvania, many, many years ago lived a Quaker family with two children. One, a little girl, was still being rocked in the cradle, while the son, Benjamin, was old enough to be left in charge of the baby.

Benjamin loved nothing better than pictures. His parents did not believe in spending money for books with pictures, for they felt there were many more worthwhile things in the world to do, than to spend time looking at pictures.

Ma West left Benjamin with the baby one day. The baby was asleep in the cradle and looked as pretty as a picture. He would make a picture, he thought. Quickly he found a long, flat board and from the hearth drew a piece of charcoal.

Slowly he copied the baby's face, her hair, her little hands and pug nose. Time passed rapidly and he heard nothing, not even his mother's footsteps as she came in the door. Breathlessly she watched Benjamin drawing the picture. Then she gasped, "Benjamin, what hast thee been doing?"

"It's a picture of baby, mother," answered scared Benjamin West.

The picture was a remarkable likefrightened. They were frightened for it might be wicked to draw pictures. Therefore, they hid the drawing and hoped to forget about it.

A dear friend of the family was a minister. He lived close by, and often came to the house to chat with and comfort the Wests. He was a very wise man and often helped the family with their troubles and problems.

At last they summoned sufficient courage to show the picture. The minister looked at it long and carefully, and finally remarked: "The hand of the Lord is in this. Let us hope that Benjamin will make good use of his powers and will some day be known as a real helper of man."

The words of the kind minister were borne out. Benjamin West became known as America's first great painter, and brought much happiness by his beautiful paintings.—The Sentinel.

* * *

TEACHING SCHOOL.

"I don't like doing house work,"
Said little Milly Brown;
"I don't like washing dishes,
Or sweeping cobwebs down.
I do not like the ironing,
Or making bread and pie;
I hate to do the scrubbing,
And sewing makes me sigh.

"But there's one thing I do like
In weather hot or cool—
From morning until evening
I just love teaching school.
So, early every morning
I take my little broom
And teach him how to hurry
And sweep the sitting room.

"And then I teach the duster
The furniture to clean,
Till everything is shining
That room's four walls between.
Each day I teach the dish-cloth
To wash the cups and spoons,
And all the time we study
We sing the gayest tunes.

"I teach my little flatiron
To gallop here and there,
And leave the clothes behind him
All shining, smooth and fair.
I teach my little mopstick
To scrub the kitchen floor.
He says his lessons better
Each day than e'er before.

"I teach my little needle
To hem, to stitch, to run;
And, oh, he smiles so proudly,
When well the lesson's done!
At night, when school is over,
And lessons are all said,
I teach my feet to carry
The teacher off to bed."

—Exchange.

* * *

God cares—and Christ's Cross is the enduring, living, redeeming assertion of it.—W. A. Stanbury.

* * *

No situation was ever bad enough to demand justly the sale of honor by anyone.

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DEATHS

CONWAY WHITTLE SAMS.

At his old home in Norfolk, Virginia, on May 11th, in the early evening, CONWAY WHITTLE SAMS passed quietly into life eternal, after a long, painful illness, heroically borne, conscious to the last, leaving a sorrowing sister to mourn him. Though born in South Carolina, son of Major Horace H. Sams and Grace Latimer Whittle, he lived all his life in Virginia and devoted himself to upholding her noble beginnings, striving always to perpetuate them in his numerous writings, notably in his "Conquest of Virginia". A lawyer by profesion, he had many varied interests and his maps and knowledge of the Norfolk section were highly valued by lawyers and others. He upheld the noblest ideals of his profession and the code of a gentleman. A devoted Churchman, he was an humble, faithful follower of her faith and in all his obligations most careful. He inspired loyalty, and devotion in all who served him and was trusted by all who knew him. He loved life, and all its activities interested him; but now a broader, fuller life is before him, with "no more suffering, no more pain" and he has entered into that "more abundant life" through Jesus Christ, our Lord.

CHURCH INTELLIGENCE

(Continued from page 17)

natural" argues that God's powers are unlimited, all the miracles of the Bible are possible, God can step in and interfere in the affairs of the world whenever He chooses, "the sun may have stood still for Joshua", "an angel may have provided Joseph Smith with miraculous spectacles", and "the soil from the grave of Father Powers may have healed a thousand bodies".

Many sides of this meeting the agitated intellectuals are now discusing. First, they are asking why the Rev. Mr. Parshley, with his theology, should be a member of a liberal Protestant Club. That question the author answers convincingly in his editorial. He is drawn to the club by the intellectual fearlessness of its members. Further, the essayist did such a fine job on his thesis that the part of the reading public that can understand what it is all about is waiting for some modernist in the group to reply. The religious editor attempted it, but he limited himself to a paragraph or so and accomplished very little. "The Illimitibility of the Supernatural" is still a live issue here in Rhode Island, both within and outside the Church.

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Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

The Social Service Work of Grace Church.

The many services that a church renders to its community in the field of social welfare are revealed in the Annual Report of historic old Grace Church, in New York City, which has just been published in the Grace Church Year Book for 1934.

Dr. W. Russell Bowie, the rector, in his summary, has emphasized the many kinds of social service that the church has continued to render, in spite of serious financial difficulties and drastic economies.

"The year 1934 has given us a consciousness that we have tried to measure up to the obligations which this parish would take upon itself to the unfortunate and a steady hope that this parish, so great in tradition, may continue to be not only a conserver of the past, but a sensitive interpreter of the Christian spirit for each new time," Dr. Bowie has stated.

One of the church's unique ventures is a Workshop for Men, where a number of unemployed people have been taught furniture-making, repairing and upholstery, with such efficiency that they have built up an increasingly wide clientele. Forty-two men and six women, some under ordinary conditions unemployable, have found work here. It has been developed under the direction of Mr. Frederick T. Sherwood, using an empty loft, and with such tools and machinery as Mr. Sherwood was able to acquire or invent.

Huntington House, one of the buildings of Grace Church, is operated as a home for young women, providing board and room at a low rate. A number of girls in residence there enter into the activities of the Young People's Groups of the church. In September of 1934 a similar House for Young Men was opened in the building which was formerly the dormitory of the Grace Church Choristers' School. There are rooms here for sixteen young men, at prices including breakfast, ranging from $4.75 to $9.75 per week. Mrs. Benjamin H. Keeler is Manager of the House. These buildings are maintained to provide a residence for working people at low rates and in a pleasant, morally healthy environment.

Another social service activity of Grace Parish is centered in Grace Chapel at 410 East Fourteenth Street, which the Parish maintains as a neighborhood house, providing a daily recreation and social program for the children and young people of the community, as well as a house of worship. Classes at the Chapel include music instruction in piano, violin and voice, painting, drawing, sewing and other handcrafts, shop work, coaching in sports and athletics such as swimming, basketball, handball, etc. The work is directed largely by volunteers.

During the summer the Chapel maintains two separate vacation camps in Palisades Interstate Park, for boys and girls between the ages of six and eighteen with provisions for mothers and their small children. Attendance at both these camps during the summer is about three hundred, with vacations extending from two weeks to two months.

The Grace Church Choristers' School for the boys in the famous Grace Church Choir was changed during the year from a Boarding to a Day basis. Under the continued direction of Ernest Mitchell, the Choir of Boys and Men remains, as it has long been, one of the finest musical organizations in America. The boys in the choir attend the day school session from Mondays to Fridays. They receive free tuition and daily lunch. The School also accommodates a limited number of students not in the choir on a paid tuition basis. Harry N. Russell is Headmaster.

An important change in the personnel of Grace Church was the appointment of the Rev. William B. Sperry in May, 1935, to succeed the Rev. Francis A. Sanborn, who was compelled to give up the work because of illness as Vicar of Grace Chapel. Dr. W. Russell Bowie is Rector of Grace Church, assisted by the Rev. E. Felix Kloman and Rev. Theodore P. Ferris at the Church and Mr. Sperry at the Chapel.

E. L. Wertheim.

Personal Notes

The Rev. John Curtin Runkle, rector tor of St. James, Long Island, N. Y., accepted the call to Christ Church, Eastville, and Old Hungares, Bridgetown, effective June 1, with residence at Eastville.

The Rev. Wm. J. Cordick, retired rector of St. Thomas' Church, Plymouth, Ind. (Northern Indiana), has been elected rector emeritus of that parish.

The Very Rev. Raimundo de Ovies, Dean of the Pro-Cathedral of St. Philip, Atlanta, is in Florida recuperating from his recent illness.

Virginia Theological Seminary Faculty Notes.

Dean Wallace E. Rollins has attended

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during the winter, Seminary and Alumni dinners in Raleigh, N. C., Washington, D. C., and Cincinnati, Ohio. He also visited Alumni groups in Charleston, W. Va., and at other points. He will preach the sermon at the ordination to the diaconate of William F. Draper in St. Martin's Church, Charlotte, N. C., June 9, and attend the commencement at the University of North Carolina on June 11. He will be director of the Seminary Summer School, June 17-21, and will remain on the Hill until July 1, when he will go for a month to Asheville, N. C. His address there will be 209 Chestnut Street.

Dr. Thomas K. Nelson, of the faculty will have charge of the Church at Winter Harbor, Me., during July and August.

Mr. C. W. Stanley will lecture at the Seminary Summer School June 17-21. He will give a course of lectures at a Clerical and Lay Conference of the Diocese of Newark at Delaware Water Gap June 23-30.

Mr. Stanley Brown-Serman will lecture at the Seminary Summer School June 17-21. He and his family will spend most of the summer in the Adirondacks. Mr. Brown-Serman will have charge of the services at the Church on St. Hubert's Isle, Raquet Lake, N. Y.

Dr. Charles W. Lowry will attend the Theological School Commencement and the meeting of the Liberal Evangelicals at Cambridge, June 10-12. He will lecture at the Seminary Summer School, June 17-21, and at the Shrine Mont Clergy Conference July 1-12. Dr. and Mrs. Lowry will spend the rest of the summer, until September 1, in New Hampshire. Their address will be, care Dr. H. L. Clarke, New Boston Road, Franklin, N. H.

Travelling Abroad.

Dr. and Mrs. A. C. Zabriskie will sail for Brazil on June 8. They will visit almost all of our mission stations. Dr. Zabriskie will hold conferences for the clergy at Porto Alegre, Rio Grande and Rio de Janeiro. He will visit and lecture at the Theological Seminary at Porto Alegre and at the Southern Cross School. From Sao Paulo, Dr. and Mrs. Zabriskie will make a trip with Bishop Thomas into the hinterland, to see the work among the Japanese settlers. They will land in New York on September 4 Dr. Zabriskie has just completed the preparation of Course No. 2 on the Spiritual Preparation of the Clergy for the use of the Forward Movement.

Dr. and Mrs. Sturges Ball will sail for England July 11. Dr. Ball is an exchange preacher, and will preach in various parts of England. He will also have the opportunity of hearing some distinguished English preachers.

Ordinations.
Priest.

The Rev. Van Francis Garrett, deacon, Director of Religious Education in St. Paul's Church, Flint, Michigan, was ordained to the priesthood at a service on Monday, May 27, in that parish, by the Rt. Rev. Herman Page, D. D., Bishop of Michigan. Mr. Garrett was ordained by Bishop Page to the diaconate in June, 1934. He had occupied his present position as a layman for some time before his ordination. The Rev. Lane W. Barton, rector of the parish, presented the candidate, and the sermon was preached by the Rev. J. F. Sant, Vicar of Christ Church, Detroit. Although the service was held on a Monday morning, the church was crowded. Representatives of all the organizations, and the Junior and Senior Vestry, marched in the procession. After the service, 280 persons attended a luncheon in Mr. Garrett's honor, held in the parish house.

The Rev. Philip Humason Steinmetz and the **Rev. Walter Williamson Gale** were ordained to the priesthood by Bishop Taitt June 2, at eleven o'clock in St. Paul's Church, Elkin's Park, Pa. Both men are graduates of the Philadelphia Divinity School. Mr. Steinmetz is the son of the Rev. Dr. Philip J. Steinmetz, rector of the Elkin's Park Church, and was presented for ordination by his father. The son is serving as assistant to his father at St. Paul's. Mr. Gale is priest-in-charge of the Church of the Atonement, Morton, Pa., and also of St. Martin's Church, Marcus Hook, and was presented by the Rev. Dr. Henry R. Gummey, a member of the Philadelphia Divinity School faculty. Bishop Taitt preached the sermon. In addition to the service of ordination the Bishop also administered the rite of Confirmation to a class in the same church at the morning service.

Deacon.

William Curtis Draper, Jr., a native of Washington, was ordained to the diaconate Wednesday, May 29, at ten o'clock in the Bethlehem Chapel of Washington Cathedral by the Rt. Rev. James E. Freeman, D. D., LL. D. He was presented by the Rev. George W. Atkinson, D. D., retired rector of St. James' Parish, and Bishop Freeman preached the sermon.

The son of Mr. and Mrs. W. Curtis Draper, of 1227 Massachusetts Avenue, S. E., the candidate for holy orders was born in Washington in 1908. He is a graduate of McKinley High School and received the Bachelor of Arts degree in 1932 from George Washington University. Following his graduation, Mr. Draper attended the General Theological Seminary in New York City. He received the Ward-Gerry prize this year for excellence in public speaking.

During his last two years at the Seminary, Mr. Draper was in charge of the Sunday School at the Chapel of St. Cornelius the Centurion on Governors Island in New York harbor. He also served on the staff of Cathedral Aides at Mount Saint Albans to help welcome pilgrims during the last two summers. He will undertake similar work and other special assignments at the Cathedral following his ordination.

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THOUGHTS for the THOUGHTFUL

How poor and thin a thing is all purely personal religion.

Whoever fights against truth is sure to lose in the end.

God's place for a Christian is where he is most needed.

We are tested by our faithfulness in the common days. To fail in our testing is to come unready to great crises.

"Never have I seen Thee so clearly as when I was breaking bread to the hungry; never have I loved Thee so dearly as when I soothed a brother's pain."

"He who lives in the habitual contemplation of immortality cannot be in bondage to time, or enslaved by transitory temptations."—F. W. Robertson.

"Spiritual states are more infectious than diseases, and every thought in our minds is a force for good or for evil."

It is a truism, but a foundation truth, that the essential prerequisite of any success in disarming the world is that there shall be an adequate spirit of goodwill. The problem will only be settled when there are enough people in the world who are trying to love one another without reservation or limit.—Selected.

When by nobler culture, by purer experience, by breathing the air of a higher duty, vitality at length creeps into the soul, the instincts of immortality will wake within us.—Christan Index.

All we have willed or hope or dreamed
of good shall exist;
Not its semblance but itself . . .
The high that proved too high; the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the love and the bard;
Enough that He heard it once: we shall hear it by and by.

The silence of God, rightly accepted and understood, is in its appropriate connection as fully charged with tender meaning as aught that He has definitely revealed.

"If the way seems rough I only clasp
The Hand that leads me with a firmer grasp."

"Holy Ghost no more delay:
Come, and in Thy temple stay;
Now Thy inward witness bear,
Strong and permanent and clear:
Spring of life, Thyself impart
Rise eternal in my heart."

I have seen beauty, rising like a star
Out of the grimness of some ancient wrong;
I have seen honor bursting like a song
From out the jangled clamoring of war.
For evil dies, self-slain with hate and strife,
And good springs up from its own seed of life.

—M. Ashmun.

Paradox as it may seem, the only way to grasp that spirit and share the Companioning Friendship that it brings, is to pursue it. For the moment we settle, believing in our pride that we possess it, we lose it, and there remain only the secondary formulas and dogmas, the rules and the rituals. "The wind bloweth where it listeth." We do not ever catch the romantic Spirit of Goodness. We pursue it, and lo, it catches us.

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Southern Churchman

Vol. 100. RICHMOND, VA., JUNE 15, 1935. No. 24.



OLD BRUTON PARISH CHURCH, WILLIAMSBURG, VIRGINIA

The Fifteenth Annual Pilgrimage to Williamsburg and Jamestown sponsored by the Brotherhood of St. Andrew is being made June 15, 16.

The Pilgrimage is open to all confirmed men and boys of the Episcopal Church and representatives from churches all over the State of Virginia and adjoining states will attend.

Leaders this year are the Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish Church and the Rev. Clarence W. Brickman, Christ Church, Fairmount, West Virginia.

TRINITY SUNDAY.

LETTERS TO THE EDITOR

Agrees With Sentiments Expressed.

Mr. Editor:

I am writing to thank you for publishing that splendid letter by Mr. Pembroke W. Reed of Richmond, in your issue of June 1. He expressed my exact sentiments, and I have nothing to add to it, except that I hope every reader of the Southern Churchman paid special attention to it and pondered over it. I also agree with Mr. Tuley of Louisville, and Mr. J. H. Dillard of Charlottesville, in their opinions of the so-called Child Labor Amendment.

L. R. Johnson.

Washington, D. C.

* * *

For Greater Service in Every Community.

Mr. Editor.

I am glad to note you have adopted modern methods to increase your circulation, and sincerely hope it will eventually place the Churchman in every Episcopal family in the South, and elsewhere.

Personally I have felt the influence of your good Journal from childhood. My mother was a subscriber to it when our family lived in Richmond, 1860 to 1870, and I have received it in my own family for many years since, and I am now in my eightieth year and still enjoy reading it, and passing it along to the younger generation.

Its increased circulation will have a large moral influence in teaching and guiding the Church and her children for greater service in every community.

With best wishes.

B. H. Wilkins, Sr. Deacon,
St. Barnabas' Church.

Tullahoma, Tenn.

* * *

The Term "Catholic".

Mr. Editor:

I have read with much interest Bishop Headlam's statement of the really Catholic characteristics of the Christian Church, which is published in your issue of April 27. He says:

"If the term 'Catholic' means universal, then the things which are Catholic are such things as the Bible, the Nicene Creed, and the Christian ministry, though not any particular form of it, and the Sacrament of Baptism and the Sacrament of the Holy Communion. All these are characteristics of the Christian Church, which are really Catholic."

If acceptance of the Nicene Creed is a requisite for being an integral part of the Catholic Church, then the Baptist churches and probably the Methodists, with millions of members, and many others, would be excluded. Baptists profess to have no creed except the Bible itself.

With reference to the Catholic form of the ministry, it may seem presumptious for a mere parish priest to take issue with one of the great scholars of the Church, but I would substitute for his opinion the pronouncement of the Lambeth Conference of 1922: "A ministry which is universally recognized as valid." The only form of ministry so recognized is the three-fold one of Bishops, Priests, Presbyters and Deacons.

T. Tracy Walsh.

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EDITORIALS

Vol. 100. RICHMOND, VA., JUNE 15, 1935. No. 24.

Trinity Sunday.

We have passed through in the last very few years more changes in every way than, as our public speakers like to say, the world changed in hundreds of years before that time. Of course, one cannot help but wonder whether or not we are just a little self-conscious of our own changes. Certainly, they must have seemed radical and fast when the power of Rome gradually withdrew to the Byzantine Empire, and pagans descended in hordes to the Eternal City. But there have been changes.

Naturally theology has changed as rapidly as anything else. To some this has seemed as though the whole of Faith has gone, but soon they can see that theology is like any other "ology"—its subject continues to be true, even when man-made theories no longer hold. Our God continues to be true in experience, even though our theories of why He is true may be useless.

Trinity Sunday, either fortunately or unfortunately, is an opportunity for all of us to speculate theologically. In all honesty we have to face the fact that most of this speculation is rather poorly done and often, when it comes in sermons, most uninteresting. The best advice we ever heard from a good orthodox bishop was never to bother about theological correctness as long as we were true to our experience.

Greeks with speculative minds first used our theological terms. To Anglo-Saxons they have not always been easy terms to understand. But there is a wave of feeling that literalness is not as important as it once was thought, and there is also a wave of feeling that seems to return more and more to older and orthodox beliefs. To us the two things come together, naturally.

If we can remember that it might have been possible to say that we in mankind have known God in three main ways, as a Father, in earthly life, and as a friend guiding and correcting us, we can see that reduced to simplicity that simple men can understand we have been talking about the Trinity. The nicety of statement matters little, but the understanding that God is present and that we still have those experiences is very important.

Isn't the secret of making Trinity Sunday real to people, then, found in whether we are simple and true, rather than in complexities that few can understand? It is a day that is needed and its need can be filled with thoughts of God as we find Him today rather than in some ancient philosophy.

If young people who are outside the church could be made to understand that man only writes his theology as it comes to him in experience, and that we today are still writing theology, there would be less misunderstanding of the Church as a whole. Trinity needs explanation, but not the explanation of Athanasius. It needs the explanation of mankind living today. For, after all, our God is a God of every day though our terms may change, and today men are seeking Him and need Him. Trinity Sunday gives us all the opportunity to make Him real to many who are in doubt.

* * *

Vacation Time.

This summer should mark a change in attitude of many of our people, including some of the clergy. The Forward Movement is emphasizing the use of the vacation months for renewed spiritual strength, and possibly it will have a proper reaction in the minds of the various clergy and people.

As someone has said, it is not only hot weather that keeps people away from church during the summer season, but the attitude of indifference of the clergy and choirs makes people think there is nothing important about the season in any way. Such attitudes are hardly inspiring, and yet, when we ask ourselves the question, "Does God Himself take a vacation?" we can see the foolishness of our own ways.

Of course, if religion is a task and a disagreeable one, then we can look forward to needing a rest from it, but if it is a task, then the attitude which we have adopted towards it is wrong and silly.

To the rectors we last year made a suggestion that experiments in church worship be attempted during this season. We felt that such experiments would be found to have aroused a renewed interest in the people. Some clergy we were gratified to hear tried various suggestions. We also received letters of protest from some of our readers, asking what we meant by suggesting that the Book of Common Prayer be abandoned! Since we never have been advocates of anything except an intelligent use of the Book of Common Prayer, we wondered whether such correspondents really believed all of its possibilities had been utilized.

To those laity who have the good fortune to go on

(Continued on page 9.)

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

A Prayer and Its Interpretation

Since the Thousandfold Prayer has been recommended for use by the Forward Movement in the Booklet entitled, "Follow On," I should like to state just what it means to me, so that others may perhaps be able to enter more fully into the spirit of it. But first of all, the Prayer itself must be given, and is as follows:—

The Thousandfold Prayer.

Almighty God, our Heavenly Father, Who with Thy Son Jesus Christ, hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory, for Jesus Christ's sake. Amen.

The Basis of the First Part of the Prayer.

To begin with, the first part of the Prayer is based upon the text:—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. St. Paul's argument, of course, is that if God were willing to give His only begotten Son for us, there is nothing He will hold back from us. In another place He has said:—"All things are yours." The appeal in the Prayer is, therefore, based upon the truth so clearly set forth in the above text. But since God has thus given us a share in the divine resources through our union with His Son, Jesus Christ, this implies a responsibility on our part for the use of them.

The Duty of Stewardship.

We are being constantly reminded of our duty of stewardship with regard to our material possessions; but the same duty also holds good with regard to our spiritual resources, as joint heirs with Christ. How is it possible for us to fulfil this stewardship? It is something far beyond our own power to carry out, and the Prayer, therefore, appeals to God to make us a thousandfold more useful. This must not, however, be regarded as an exact mathematical figure, but as a symbol of the greater possibilities for usefulness which lie open to us as instruments in the hands of God for the carrying out of His Will and Purpose. "A little one shall become a thousand," illustrates what God can do with the humblest individual, fully and completely obedient to Him.

The Heart of the Prayer.

And now comes the real heart of the Prayer showing how this wonderful increase in usefulness can be brought about, and this is based upon the words of our Lord, given to us by St. John, with his own interpretation of them in the seventh chapter of his Gospel, verses 38 and 39,—"He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" We have in the Prayer the words, "that so Thy power and blessing may flow through us to multitudes of others who are in need." Here we have the cooperation of the Holy Spirit adding to our own influence His mighty power and blessing the effect of which must be far more wonderful than we can even imagine.

An Illustration.

The incident of the lad bringing his humble store of five barley loaves and two small fishes to meet an urgent need illustrates very clearly how God condescends to take men into partnership with Himself and bring about results far beyond anything that man can do by himself. Thus the lad's contribution, without Christ's blessing and power, could only have fed a mere handful of people, whereas by Christ's power and blessing it was made sufficient for a great multitude. The radio affords a good illustration of the same truth. A speaker whose voice, under ordinary conditions can only reach a few hundred feet at most, can, spoken through the microphone, reach for thousands of miles and be heard by millions of people. The power which makes this possible is a merely physical one, however wonderful it may seem to be. In the case, however, of the Holy Spirit's influence, we are dealing with the infinite, and we cannot estimate the far-reaching influence which can be brought about through His aid.

Christ's Compassion Towards the Multitude.

We are told that at the feeding of the five thousand, Christ had compassion on the multitude, and we have no doubt that He has the same compassion now towards the multitudes who so sorely need His help and blessing. As members of His Body, He can use us in a certain measure as He did the Body which He used here on earth, and it should be a joy and an inspiration to us to believe that by the power of His Spirit He can, through us, reach and bless multitudes who are in need of His blessing. We should try and share that compassion of His as it will give more warmth and feeling in our use of the Prayer. In this way we can see that the stewardship of our spiritual resources is made possible for us by God Himself showing us the way by which we can be enabled to exercise this stewardship.

The More Abundant Life.

Christ, when He said:—"I am come that they might have life and that they might have it more abundantly," not only referred to the larger life of the spirit of man, when united with His Spirit, but also to the far greater opportunities for service which the possession of this abundant life would afford. It is high time that we Christians proved to the world that we are the real possessors of this abundant life, and that it has possibilities for the enrichment and blessing of humanity such as cannot be derived from any other source. Christianity has been living too much on the intellectual plane to realize what wonderful progress might be made, and how greatly the world could be transformed if Christians would only rise to the higher level of the spiritual plane and thoroughly explore the great and mighty treasures which lie waiting to be discovered and made use of there. I trust that this may help to make the Prayer more of a blessing to those who use it, although it is quite possible that others may see in it more than I have been able to express myself.

The Future of Virginia Churchmanship

By BEVERLEY D. TUCKER,

Rector of St. Paul's Church, Richmond.

IF ST. PAUL, the great Apostle of the Gospel, could confess, as he approached the end of his own earthly ministry, that he had not already obtained nor was already made perfect, there should be no impropriety if we, Virginia churchmen, with all of our thankfulness for our goodly heritage, should yet approach the celebration of the one hundred and fiftieth anniversary of the organization of the Diocese of Virginia, with a similar confession. Without such a confession there would be little room for the development of the topic assigned to me for this evening, namely, The Challenge of the Future to the Church in Virginia, or as I prefer to phrase it, The Future of Virginia Churchmanship. For if we profess that we have already obtained or are already made perfect, the best program for the future would be to repeat the course already pursued, to make a fetish of our traditions, to judge the soundness of our present and future in the lights of their strict adherence to the dead hand of the past.

In making this confession with the Apostle, that we have not already obtained nor are already made perfect, we are in no sense discrediting nor belittling our traditions. We accept them gratefully as our heritage "for other foundation can no man lay than that is laid." We can, however, be true to the purpose of the foundation, only by doing our part to rear thereon the completed building for which the foundation was laid. So the Apostle asserts as his program for the future, "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

In like manner, the future program of the Diocese of Virginia, or of Virginia Churchmanship, has its roots in the past, but its fruits are yet to be produced. We are to press on, if so be that we may lay hold on that for which we also have been laid hold on by our fathers who were before us. We can be true to our fathers, not by mere slavish imitation of their forms and repetition of their formulas, but by striving to be true to their purpose, carrying out its implications in the new situations that confront the Church in our day. If we need a slogan, it might well be that of our Master—"I am come, not to destroy, but to fulfill."

This evening, then, I would select a few of the principles that have been characteristic of Virginia Churchmanship in the past, and ask how can we best fulfill them in the terms of our day. The subject is far too large for a single sermon, and necessitates a method of suggestion rather than of exhaustive treatment.

Evangelical Spirit.

At the heart of Virginia Churchmanship is the note of Evangelicalism. The emphasis has been upon personal religion rather than upon institutional religion. Christianity has been interpreted as essentially a personal relationship, as a mystical union between the individual and Christ, rather than as a corporate relationship in which priestly authority and sacraments loom large. It is truth mediated through personality rather than through institutionalism.

This personal note comes out in the loyalty of Virginia churchmen to the bishops. I question whether there is any section of this church where the bishops have exercised a larger personal influence than in the dioceses of Virginia; yet this influence proceeds not primarily from a recognition of the authority of apostolic succession, but from the assumption that the bishop belongs to his people as their chief pastor. It is rooted in a personal relationship, not in a theory of ecclesiastical polity.

My earliest recollections of this tradition go back to Bishop Whittle. While I remember well the impression of his influence, I cannot say that I remember the content of his sermons other than that one of his famous texts was, "He shall be called Jesus, for He shall save His people from their sins." This text would suggest the significant emphasis of a personal relationship as the heart of religion.

Bishop Randolph, who is still a vivid personality to me, stood in the same evangelical tradition. His favorite theme was that "love is the fulfilling of the law." The love of God in Christ was the evangelical note that never failed to come to expression in his deeply moving sermons. Yet, with Bishop Randolph, I think, we can detect a fresh emphasis—the conscious need of relating the personal devotion of the vangelical to the thought life of the age. He combined in a rare degree the appeal to the heart and the head.

For the generation that followed him, we can trace a significant result of his influence in that he, with his coadjutor Bishop Tucker, was the moving spirit in bringing both Dr. Cosby Bell and Dean Rollins to the Virginia Seminary. We can speak of Dr. Bell without reserve, for his going from us is still so poignantly felt. He was truly evangelical in spirit, but he was a liberal in thought. For the men who were trained under him, he translated this evangelical spirit of personal religion into the categories of modern thinking.

That is a task, however, that is never finished. If Virginia Churchmanship is to be true to evangelicalism as a living spirit and not as a static theology, then we must be ever pressing on to realize its purpose in the changing forms of thought of each succeeding generation. We can ask for no better interpretation of this progressive adaptation of evangelicalism than Dr. Sparrow's familiar saying which has been adopted as the motto of the Virginia Seminary, "Seek the truth, come whence it may, cost what it will." When we remember that Christ said, "I am the way, the truth and the life" and that He identified Himself with the Spirit of truth, who should progressively guide His disciples into all truth, then for the evangelical there can be no divorcing of devotion to Christ from devotion to truth. For the Christian evangel is truth mediated through personality—"the truth as it is in Jesus."

Moral Earnestness of Purpose.

The second emphasis of Virginia Churchmanship is found in a tone of moral earnestness which has characterized its purpose. We think of Bishop Meade as the personal embodiment of this principle. He was the pioneer in making the influence of the Church felt as a stern challenge to the loose moral habits of his age.

It was a morality that took, at times, a somewhat austere attitude towards the pleasure of life and survived in a diocesan canon which disapproved of "gaming, attendance upon horse racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls" on the part of the communicants of the church. This canon was not repealed until Bishop Gibson's episcopate, when it was recognized that morality was served by condemning not the use, but the abuse of such expressions of social life.

The challenge of our age calls for a no less stern

championing of morality as implicit in our personal loyalty to the cause of Christ. If, however, we are to lay hold on that for which we have been laid hold on by Christ Jesus, it is not enough today to interpret morality strictly in terms of personal conduct, and of protests against abuse of the moral code by individuals.

In the contest for good, in our effort to enthrone righteousness in this world, in our pursuit of the ideal of the Kingdom of God, we find ourselves arrayed against a well-organized system of evil which the individual as such is powerless to combat and overcome. While the seat of religious authority for the evangelical is still personal consecration to the will of God, yet this personal devotion to the cause of Christ cannot find adequate expression today save by the individual taking his place as an integral unit in the organized society of the church. For organized evil, such as economic injustice, race prejudice, and international war, can be overcome only by organized good. We cannot clear the social atmosphere of its demoralizing currents save by letting in the positive draught of definitely formed public opinion.

To meet the moral task of our age, then, we need in the church in Virginia, an awakening of the conscience to the social problems of the community. In the absense of such an awakening we have seen the moral leadership pass in no small measure from the church to the various agencies of the community and of the State. While it may be true that the execution of such tasks can often best be performed in our capacity as citizens rather than as churchmen; yet it still remains the primary task of the church to furnish the moral motive and the social passion, to preach the moral and social implications of the Gospel, to lay upon the conscience of the disciples of Christ that the Lord requires of them as the unchanging demand of religion, that they who walk humbly with their God shall do justice and love mercy in all the widening areas of life.

Public Worship and Church Discipline.

We think of Virginia Churchmanship more specifically in terms of an attitude towards public worship and towards church discipline in the larger meaning of that word. If we were forced to choose between the alternatives of being Low Churchmen or High Churchmen, Protestants or Catholics, I have no doubt that Virginia Churchmen would generally prefer to be classified as Low Churchmen and Protestants, but we instinctively dislike such hard and fast classifications, and they do less than justice to our real position.

(1) Use of Ceremonial.

In respect of the use of ceremonial in public worship, the tradition of Virginia Churchmanship has been uncompromisingly in the direction of simplicity. It is true that at times this loyalty to the principle of simplicity in ceremonial has manifested itself chiefly in protests against innovations and elaboration of ceremonial. It is, however, a loyalty based not upon a mere negation, but upon a positive conviction of an ideal in worship. The beauty of Christ's life and teaching is the beauty of simplicity—the sure discrimination between essentials and non-essentials, between "the mint, anise and cummin" and "the weightier matters of the law." The ceremonial of the Jewish temple had made the approach to God intricate and complex. Jesus seemed to sweep all of this aside, and to show men plainly and directly the Father. Therefore, the permanent danger of the elaboration of ceremonial in Christian worship is lest we make the approach to God a mystery to the ordinary man, and thereby defeat the purpose of Christ to reveal to men the naturalness and the simplicity of communion with God. "They that worship the Father shall worship Him in spirit and in truth."

Human nature being what it is in matters ecclesiastical and liturgical, it is always easier to introduce innovations in ceremonial than it is to remove them when once introduced. Hence it is not mere dogged Protestantism, but a recognition of the facts in the case when, as Virginia churchmen, we strive to be loyal to the standard of simplicity in the ceremonial of Christian worship. If in the future we would lay hold on that for which we have been laid hold on by our churchmanship in the past, then we have a positive contribution to make to the whole Church by bearing witness to our conviction of the abiding value of a type of ceremonial in worship which combines reverence with simplicity.

(2) Cooperation With Other Churches.

In respect of the attitude of Virginia Churchmanship towards ecclesiastical discipline in the larger sense of that word, our bias has been in the direction of the liberal emphasis that came to expression with the Protestant Reformation of the sixteenth century. This movement began as a protest against an interpretation of the Church which centered the authority of the Church in one locality, symbolized in one man, and confined the manifestation of the spirit of Christ to one channel of grace. In reality, the movement was a positive witness to the true catholicity of the Christian Church, that God's purpose in Christ is inclusive, not exclusive. "There are diversities of gifts, but the same spirit. And there are diversities of administration, but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all."

Never has a great word been more abused than this word Catholic. Its root meaning is universal. To qualify its inclusiveness with a divisive adjective like Roman-Catholic or Anglo-Catholic is to convert a positive into a negative. The affirmation of the Catholic Church in the creed will be satisfied with nothing less than man as man—"till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

In the past, the loyalty of Virginia churchmen to this broader conception of the Church, has too often found expression chiefly as a party protest against another party within our own Church. If, in the future, we are to lay hold on that for which we have been laid hold on by Christ Jesus, we need to carry our convictions more definitely into a positive and constructive program of cooperation with other Christian groups.

By well established tradition in Virginia, it has been our custom to extend the invitation to members of other Christian Churches to receive the Holy Communion with us at the Lord's table, and to invite ordained ministers of other churches to fill our pulpits, and take part in our services on special occasions. I should like to see us go one step further in this direction, and demonstrate our sincere desire for closer union with other churches, by a carefully prepared service of inter-communion under the direction and leadership of our bishops, in cooperation with ministers representing other Christian churches in our midst.

Furthermore, the changed conditions in rural sections of Virginia with improved roads and facilities of communication, would seem to offer the opportunity for more concentration and consolidation of effort. Instead of a clergyman attempting to minister to five or six small and widely scattered congregations, would there not be a great gain in inspiration, and continuity of effort if he could minister to one strong congregation, brought together at a given center? Such a program would involve a principle of comity with ministers of other Christian groups, by which there would be a division of pastoral oversight, and the elimination of unneces-

sary duplication of effort in the same community. I recognize that there are great practical difficulties and prepudices to be overcome in an experiment of this character, but the Episcopal Church in Virginia is peculiarly fitted to undertake it, both by reason of the influence of its rural parishes and by reason of the heritage of the spirit of cooperation with other Christian churches. Moreover, by such an experiment the church in Virginia could make a contribution to the whole Church in the field of Christian cooperation.

Missionary Idealism.

Virginia Churchmanship, then, has been evangelical at heart; a tone of moral earnestness has characterized its purpose; it has stood for reverence with simplicity in the ceremonial of worship, and has recognized the manifestation of the same spirit of God in diversities of administration and orders of ministry. The crowning note in Virginia Churchmanship, however, has been its devotion to, and its enthusiasm for the mission of Christ to all the world. From the Virginia Seminary have gone forth the pioneers and the founders of nearly every foreign missionary undertaking of this Church of ours. The idealism of missions, whether it be the ministry to the scattered rural parishes of Virginia or to the neglected folk of the Blue Ridge Mountains, or to the non-Christian civilization of the Far East, has been the inspiration and the driving force of the Virginia parishes whenever they have been keenly alive to the call of Christ.

If, in the future, we are to lay hold on that for which we have been laid hold on by Christ Jesus, then never was there greater need for the Church in Virginia to think of the world as its parish than there is today. It is true that missionary methods demand rethinking and re-shaping in the light of changed conditions, and of increased knowledge, but the world's need of the Gospel of Christ in the solution of its problems was never more urgent. There is no permanent cure for international discord and distrust, save the love of God made manifest in the spirit of brotherhood and the law of service, which Christ has brought to light for the redemption of mankind. We talk of the honor of our country, but what greater honor can our country achieve than to be the servant of humanity in laboring for peace on earth among men of good will.

During the recent years of the depression we Virginia churchmen, with the rest of our countrymen, have yielded to pessimism, have furled our banners and been slowly beating a retreat. We cannot, therefore, better celebrate the Sesquicentennial of the founding of this Diocese than by once again consecrating ourselves to be adventurers for Christ—

> "Flying out the banner! let it float
> Skyward and seaward, high and wide."

May I not, then, sum up the challenge of the future to the Church in Virginia in the words with which the great Apostle greeted the unseen days that were ahead, "Not that I have already obtained, or am already made perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

BOOK REVIEWS

THE CATHOLIC CHURCH IN ACTION: By Michael Williams. Published by The Macmillan Company. Pp. 358, with Bibliography and Index. Price, $2.50.

The purpose of this book, we are told in the introduction, is, "To describe briefly and accurately the main outlines of the organized system by means of which the Catholic Church carries on its work in the world today." This is a rather large task for a layman to set himself, yet we feel that Mr. Williams has carried it through in an interesting manner to a successful conclusion. In spots it is as thrillingly interesting as one of Richard Halliburton's travel tales, while occasionally the excess of detail, necessary in such a work, becomes a bit wearisome to the non-Roman reader. One is impressed with the author's honesty in stating the case, although one's breath is sometimes taken away by the magnitude of his claims.

Some readers will find the title misleading, as the author confines his study to that portion of the Catholic Church which centers in Rome. This limitation is clearly understood when we read, "Without a Pope there could be no Catholic Church" (Pp. 40, 82). The publishers state that this, "Is a work of exposition, strictly non-controversial," and such it is; for the Roman position is stated so dogmatically that there is (within this book) no room for controversy, all others being dismissed as schismatics and heretics. We read of the condemnation of "the pride of the chief ecclesiastic of Constantinople," while the author evidently revels in the pomp and exalted position of the Roman Pontiff, his gorgeous apparel and the material splendor of the Vatican garden "with its most beautiful collection of orchids in the world—seven hundred varieties" (p. 32). The garb of the Pope, down to his "purple silk slippers embroidered with gold crosses" (p. 67), is described in detail and with obvious pride. "At all his meals the Pontiff, in accord with Vatican etiquette, eats alone, though a few of the more intimate members of his household are usually in the room" (p. 82). We find frequent references to "the Fisherman's ring" and "the throne of the Fisherman," but one can hardly picture the fisherman Simon Peter in such surroundings.

The way the author accepts the authority of his Church is a revelation to Protestants. Here we have an interesting study in "the Western, or Latin, type of mind" (p. 266). Even miracles performed by the relics of modern saints are accepted without question! This book gives such an accurate and complete portrait of "the Catholic Church in action" that if, as we have been told, it was written as propaganda, its very excellence may defeat its puprpose; for we feel confident that any non-Roman reader will be better satisfied with his own Church.

A. Campbell Tucker.

* * *

PSYCHOLOGY AND SACRAMENTS: By Frank Craven Carter. Published by The Morehouse Publishing Company. Milwaukee, Wisconsin. Pp. 142, with Index. Price, $1.60.

The author discusses the relation of psychology to the Sacraments of the Church in a very interesting way. He is making an attempt to interpret human experience in relation to "The outward and visible signs of an inward and spiritual grace given unto us"; and the emotions these signs touch in the human personality.

The first eighty-one pages are taken with psychological approach to religious consciousness with the following topics well discussed: "The Unveiling of Man," "The Technique of The Unveiling," "Man Taking the Initiative," "God Taking the Intiative"; then, "The Church and the Sacrament of Penance." Here the infallibility of the Church is discussed and its assumed authority to apply penance as a sacrament. The author makes this statement, "Nothing but an infallible Church could be a sacrament; and of the fallibility of the Church, the divisions and misunderstandings are the clearest indications" (p. 83). "Confirmation, Matrimony and Holy Unction" are ably discussed in Chapter VI. The next chapter is perhaps the most interesting, for in it the reader will find a fine interpretation of the psychology of "Baptism, Holy Orders (Ordination) and Holy Communion." The author believes in "The Real Presence." This quotation is suggestive, ". . . . . Modern science has reached as the limit of its analysis of the atom, as 'unknown reality,' a 'mysterious essence.' Hence there seems to be but a step between the present position of science and the position that God's whole method in creation is a sacramental method and in every sacramental object He is giving Himself—a Real Presence is there" (p. 121).

A helpful book for ministers and teachers of religion.

Spathey.

Participants or Parasites?*

By WOLCOTT CUTLER.

Clergyman of the Diocese of Massachusetts.

I SOMETIMES wonder if it ever occurs to certain parishioners of our Church that as a general rule, if they would only put their pledged offerings in their envelopes week by week, they could always afford to support their Church and their Church would never lack support.

In one church known to me where the debts have recently piled up to such an alarming extent that the vestry were obliged this year to dismiss the parish sexton and the organist and choir-master, it has been found that every cent of debt is accounted for by the unpaid pledges of the last few years. No bills would have failed of payment had the systematic offering envelopes only come in as promised. I wonder how people can justify themselves in taking their pledges for the systematic support of their church, local and national, so lightly.

In this particular parish the parishioners are very hard hit by the depression, and some of the families are large, yet the striking feature of the systematic offerings as a whole in that church is that last year 87 sets of envelopes were promptly paid to the last penny; and these offerings amounted to twice as much as any other element in the parish income. Moreover, these 87 regular contributors included at least five families or individuals subsisting on very meagre public aid, ten families with serious sickness or other heavy burdens, and fourteen elderly or invalided persons who cannot find work today. Countless others have had most irregular and independable work this past year; but have not allowed their church support to get behind. These 87 faithful ones realized that unless they did their part each week, they would not have an effective church.

Why could not the other 95 systematic subscribers in the same parish realize that it is their unpaid pledges that today force the parish to give up vital aspects of its reasonable work? For, the other 95 subscribers are not in any more trying or perilous circumstances than the faithful 87. As a matter of fact many of them are blessed with steady jobs, reasonably good health, and not more than one or no dependents. They simply have not gained the sense of personal responsibility nor the habit of regular giving that are required for the keeping alive of any local parish. Such people do not know it, of course, but what they really are religiously is what in the natural world we have to call parasites.

THINKING that perhaps the past year was unduly hard for some of these subscribers who were seriously in arrears, I took the time to trace back their record of envelope payments in a dozen cases year by year for the past seven years to the year before the depression. The subscribers I studied in this way were all old-time or life-long members of this parish and have been all the seven years actively and happily connected with the parish life. Three of them are parish officers.

Here is what I found: Only two of the twelve had paid more than half of their pledges for 1928, when times were better; none had paid in full.

No. 1 pledged all seven years, but only once paid as much as half the year; on the average he paid eleven weeks and owed for forty-one weeks of each year. His pledges appear to amount to a probable one per cent of income. He has no dependents.

No. 2 pledged only three times during the past seven years in 1928, 1929 and 1934, and paid an average of twenty-three weeks on each of those three pledges. His pledges amount to a probable one-third of one per cent (1-300th) of his income. He has no dependents.

No. 3, 1/2%, 5 years average paid, 18 weeks.
No. 4, 1 1/2%, 4 years average paid, 14 weeks.
No. 5, 1 %, 6 years average paid, 15 weeks.
No. 6. 1/2%, 5 years average paid, 6 weeks.
No. 7, 1/2%, 4 years average paid, 4 weeks.
No. 8, 1/2%, 6 years average paid, 11 weeks.
No. 9, 1/3%, 3 years average paid, 25 weeks.
No. 10, 1/2%, 4 years average paid, 3 weeks.
No. 11, 1 %, 5 years average paid, 5 weeks.
No. 12, 1/2%, 4 years average paid, 17 weeks.

In all these cases the subscriber might have been expected to pledge every one of the seven years and to pay fifty-two weeks in each year (or ask to have his pledge reduced or cancelled), but when a subscriber pledged for only three years, I have averaged his payments as for three years only. Otherwise the averages would have been very much lower, in fact for the group for the seven year period, only eight weeks paid per subscriber per year.

I write down these seemingly dry records, because I feel sure that in practically all parish churches today, it is not the depression that is causing our religious work to languish, but rather regular and repeated failure on the part of half our membership to contribute anything to systematic church support, and the additional failure of half of those who pledge to pay more than a few weeks a year of their promised offerings. During boom times, it was usually possible for twenty-five per cent of our membership to carry the other seventy-five per cent on their backs; today we face the necessity of a more honest and democratic Church support—or serious curtailment of all religious and much philanthropic work.

I SIMPLY feel that for us to spend all of our income on emulating the Joneses and none of it or only one-half of one-hundredth of it on furthering the work of our Church is to put God in second or third or fourth place in our lives. The fact that our lips still pronounce His name with enthusiasm cannot mean much to Him so long as our real motives in life are pleasure or safety or popularity or conventional success rather than a sacrificial desire to share with others our good things and our treasured convictions and thus to bring nearer His Kingdom.

If Christian people want to live comfortably or even expensively, I see no reason to object too strongly, provided that they come by their money honestly and fairly and that they share their good things and their serious loyalties with a suffering and needy world. I simply maintain that a person who gives away less than one-tenth of his income is neither generous nor Christian; and a person who neglects to set aside at least a third of that tenth for the Church's work in the world, is neither Christian nor religious.

Fortunately it is our poorest people who are the most generous and conscientious in these matters; and fortunately, also, there are in each community a small number of saints who give much more than a tenth to the Lord's work. Otherwise, the depression would have closed as many churches as it has banks and factories.

What the Lord always needs and what I believe He asks of every follower every week of his life is a regular and generous share of every income from four dollars a week up. I presume that in the Lord's eyes four cents out of a four dollar income looks bigger than four dollars out of a forty dollar income. In either case we may doubt whether lip-service is accepted as a satisfactory substitute for the unstinted generosity of a loving and dutiful heart.

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Accomplishment

By JAMES E. FREEMAN,

Bishop of Washington.



Bishop Freeman.

ALL great men and women have been dominated by some supreme ideal or some lofty conception of the purpose of life; even the occult enters into this conception, as in the case of Napoleon, who unfailingly believed in the star of his destiny.

To many of us life is a purposeless thing, it begins seemingly nowhere and it ends nowhere. Again, the plan or scheme of things seem so chaotic to our vision that its time-tables, its regulations and its routes, are confused and confusing. Very frequently we are discovered by others, and a talent or genius that we least suspected is called into being. To discover a genius is greater than to discover a River of Doubt.

At this time of the year tens of thousands of youths are emerging from their schoolrooms, graduating into the larger field of human service and endeavor. We often wonder, as we greet them, if they know where they are going or what they are going to do. Many of them seem to have absorbed the modern maxim: "We don't know where we are going, but let us get there as quickly as possible." To a more mature and reflective mind, life does seem to have some plan, and even its failures and disappointments constitute no small part in the outworking of a purpose that oftentimes is beyond our comprehension.

Jesus lived but three and thirty years; His whole life, judged by human standards, was one of disappointment, failure and ultimate defeat. Condemned and pilloried by His own kinsmen, without honor in His own country, He was regarded by His contemporaries as a disturber of the peace, a destroyer of ancient customs, and an innovator whom they would not tolerate. To the churchmen of His day He was an intruder, whose insolence and interference they could not abide. Notwithstanding every obstacle He set His face to go up to Jerusalem and to lay the plans of His kingdom, whose scope was universal and whose influence was not to be bounded by time or place. At the close of His career, while He stood under the shadow of a cross, He declared: "I have glorified Thee on the earth." It was His final testimony concerning the efficiency of His life's mission.

Only three years of comparatively obscure public life and yet, by His own testimony, confirmed by the judgment of subsequent history, He had wrought out a system whose influence was to touch every land and to affect all forms of human life the world over. If Caesar Augustus could say, "I found Rome brick and left it marble," then Jesus could say, "I found human life without the consciousness of the divine and without the sense of destiny, and I have given it the realization of its God-likeness, and I have filled it with the pulsings of eternity."

WHEN Cecil Rhodes was dying, his latest words were, "So much to do, so little done." It was the expression of one who in the ripeness and fullness of years was conscious of unfulfillment. Not so Jesus. His was the realization of one who, even on the cross, could say concerning His life's task, "It is finished." Obviously, He realized that He was working solely and supremely in conformity with the divine will. "My meat is to do the will of Him that sent me," was the inspiration of His life.

Does not much of our life's service miscarry because it is seemingly unrelated to God's infinite plan? The Westminster confession, in its opening sentence, is in consonance with the word of Christ: "Man's chief end is to glorify God, and enjoy Him forever." Mr. Elihu Root once said: "Life is not in length of days; to have done something that will last, to weave a thread into the fabric that shall endure for ages, that is life."

We believe this to be true, and because it is true, it is a sad commentary upon so-called misspent and wasted lives.

To many of us, who are seeking at this time to disclose to our vision life's larger plan, there is found in the present world chaos the evidence of something that in its outworking is not fortuitous nor governed by chance. To be able to see, even in part, the scheme or plan of things, and then to fit ourselves to further it, means to ally ourselves with Him in whose hand are the issues of life. It's a great thing to be able to say: "I have glorified Thee on the earth."

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EDITORIALS.

(Continued from page 3.)

vacation, we recommend an honest effort to attend church away from home. We ourselves have been astonished at the fine services we have found in such frankly pleasure resorts as Atlantic City. In one parish in Maine only used as a summer chapel we were introduced to some beautiful hymns which we had never heard, but which now have become favorites, while at another summer chapel we also had the pleasure of witnessing the best children's service it has ever been our pleasure to attend.

Summer church attendance at places other than our own home church will broaden our whole interest in church worship and we will probably hear a sermon that will make us enjoy our holiday more than we otherwise would.

But let none of us take summer as a completely slack season in church membership. It can be used, and the Forward Movement shows us one way, f deeper religious experience and for an enjoyable season of real worship.

* * *

COMMUNION.

Who walks within the cloisters of the night,
And views on high the maze of whirling spheres,
Stands in the presence of a holy light
That sanctifies the moments of his years.
He drinks the juice immortal suns have pressed
From clusters of the vintages of space,
He eats the bread the centuries have blessed,
And given unto brothers of the race.

The night stands as a venerable priest
Before an altar rich in candle blaze,
And he who kneels in sacramental feast
Is he who finds the centre of the maze.
When men with stars commune they understand
In part, the great creation of His hand.

William Tyler Olcott,
Astronomer.

Jefferson Davis: Leader of a Lost Cause

By CHARLES W. LOWRY,

Professor in The Virginia Theological Seminary.

(Continued from last week.)

DAVIS kept Bragg on and drew him to his bosom out of a mistaken loyalty and because his faith in his own opinions was stronger than his capacity for the assimilation of stubborn and irreducible facts. Also Bragg flattered him at a time when the people were beginning to lose faith in him and in his administration and when his heart was sore. Davis quarreled with Joseph E. Johnston and stuck to his guns, though the strife was rending asunder the fabric of the Confederacy. He declined to re-appoint him, even after Hood had been discredited; and when the popular clamor could no longer be resisted, he arranged for Lee to make the appointment.* Finally, Davis failed the Confederacy at the point of possibly her greatest need: the creation of a Generalissimo of all her forces; and he did so out of an over-weening confidence in his own military ability and because of his basic incapacity for the costliest self-renunciation. The experience of the North and of the Allies in the World Dar, culminating in the appointment of Marshal Foch as Generalissimo of the combined Allied Armies demonstrates conclusively the follow of such an omission.

It may seem that I have dwelled too exclusively and sharply on the defects of Jefferson Davis. Let me, however, recall to your minds my purpose and the presuppositions from which I began. I set out from the point no doubt usually reached about this time by the speakers you have had before on Jefferson Davis, namely, his indubitable excellences of character and mind and elements of real greatness. I then asked and have tried to answer the question: why notwithstanding did he fail and with him the Confederate cause? Such a question is not futile and is not ungracious. The answer must be of large intrinsic interest to you as it is to me. From the defects of great men as well as from their virtues, we can derive instruction and inspiration. And it is a mistake to suppose that we honor the memory of a beloved leader by an exaggerated hero-worship or the elevation of affection above truth. The leader that is worthy of our homage and love and that has demonstrated by his devotion that worthiness, has nothing to fear, and we have nothing to fear, from the most unswerving fidelity to historic truth. The results will create no exception to the law: know the truth and the truth shall make you free.

BUT I would not end on a negative note. In spite his ultimate failure, Jefferson Davis' achievement was great. Let us not forget, to quote Eckenrode once more, "the much that he laboriously and bravely accomplished . . . the story of a national patching-out seldom equaled; of turning a mob into an army; of raking a country without gunneries for arms and equipment; of building home-made warships out of scrap iron and of buying a navy in Europe sub rosa; of making some sort of transportation system out of a series of one-horse railroads; of improvising administrative departments without buildings and officials; of conducting a great war on fiat currency; of getting food and clothing for soldiers by impressment and taxes in kind; of manufacturing munitions without chemicals; of so juggling as to have efficient rule without fatally violating states' rights; of making bricks without straw." And all this he achieved in face of tremendous obstacles, not the least of which was personal criticism and opposition. It is hard for us to realize today the real situation in the South politically. Remember the South was fighting in the name of states' rights. Yet in order to carry on the war with any efficiency, these rights had systematically to be infringed upon. This was the hard and ironic dilemma upon which David found himself impaled. In consequence he had the Confederate Vice-President, Alexander H. Stephens, arrayed against him in bitter and out-spoken opposition for practically the whole duration of the war. "In the worst crises of the Civil War, Stephens wasted his time in denouncing the constitutional violations of a government whose existence depended wholly on the bayonets of the protecting army." Governors Vance of North Carolina and Brown of Georgia were little less unreasonable, and they had it in their power effectually to block the enforcement of the President's policies within their respective states. There was absolutely no censorship of the press, and from an early time influential newspapers, like the Richmond Examiner and the Charleston Mercury, were much in opposition to the government. Added to all this was poor health, the oppression of chronic neuralgic headaches, which sent the President to bed periodically, and the experience of a terrible tragedy in April, 1864, when his son, Joseph Emory, died as the result of a fall from the balcony of the White House to the pavement below. In the face of everything Davis carried on with a courage that has rarely been equaled and with a will of iron. Lastly, his patronage of Lee and Jackson in the early days when both were unpopular and his introduction of conscription, for the first time in American history and in the most individualistic section of the American community, deserve to be specially recorded and emphasized.

Truly here is a man who, if he missed being a giant, wrought honorably and well and fought like a hero to the bitter end. No one could have met with more fortitude and indomitableness of spirit the challenge and the odds of an Herculean task, or have given himself with a more utter measure of devotion. And when the facts have been duly weighed, it may be doubted whether anyone else would have done better in his place. For all these things Jefferson Davis deserves, as he has received, the affection and homage of the Southern people. And it is fitting that we should pause today and render to his name and memory our tribute of honour and gratitude.

* * *

*Johnston hated Davis and was at least as much to blame as he for the quarrel; but this does not affect my point.

ADVENTURE.

H. J. Buckingham.

Today is a pathway,
It leads, none knows where;
A day is a journey,
From here unto there.

Today was a good day,
It led to a friend;
Today was a glad day,
And who knows its end?

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

The One and Only Health Center in All This Region.

A recent letter from Dr. Grafton Burke at the Hudson Stuck Hospital, Alaska, revealed something of his distress at current lack of adequate support. He wrote:

"It is profoundly distracting to throw everything one has of strength, training, sympathy, into a problem such as this hospital presents, twenty-four hours a day, and then to find that the people of the Church at home, whom you have been representing in an outpost like this, are not supplying the money necessary to keep the work going, even after economies have been made in every direction.

"This problem of caring for the sick and suffering is attacked at the direct command of Our Lord Jesus Christ. Here is this staff of nine, interested, capable, consecrated, on tne go night and day with resolute courage and dauntless energy for prosecuting the Master's command at a remote station, the one and only health center for the helpless sick, in all this region.

"This business of guarding health, it seems to me, has developed into a tragedy of good intention. Surely, surely, there are well clad, well housed, well fed, humans enough to feed and heal the less fortunate."

* * *

Just Lassies in Their Teens.

During the great typhoon of September, 1934, the Bishop Poole Girls' High School of Osaka, Japan, was blown down. A number of the girls were killed and others injured. One group of four were in a room by themselves when the crash came. Three of them were pinned down under the huge beams, but the fourth, though badly hurt, was not held underneath. She tried to free them, but could do nothing, so she prayed and then they all sang, "Jesus Lover of My Soul" as long as the three lived. They died crushed to death, and when rescuers came, hearing the hymn, only the one was left alive, and from her they heard the story. As a result of this, though the school is not yet rebuilt, and they are using all sorts of shifts for school rooms, there have been a flood of applications for entrance at the beginning of the school year, April 1.

The Age-Old Spirit of Japan—Christ-Filled.

The gale grew stronger yet,
Until it seemed
The very mountains would be blown
And scattered like the chaff;
The air was filled with flying death
That roared and howled
Like fiends from hell.
Then here and there, amid the din,
A building crashed,
Some victim shrieked for aid.
And in that school-room
Sat a group of little girls,
Just lassies in their teens.

They dared not flee;
Some sat, with terror dumb;
One prayed; none spoke
Or shrieked aloud.
The beams above them
Creaked and swayed;
A window crashed;
They gasped in sudden fear.
Then all were still again,
They could but wait and pray,
They were but little girls,
Just lassies in their teens.

Then came the crash;
Beneath that pile of wood and tile
And broken glass
They lay.
Three groaned in agony,
Their bodies, bruised and crushed,
Pinned down beneath the wreck.
One, wounded, but still free,
Looked 'round for aid,
But none was near.
She tried to free
Her prostrate comrades.
But what use?

Her puny arms
Could never move the beams
That crushed the limbs
Of those beneath.
And so she bowed her head
In prayer.
'Twas all that lay
Within her power to do
For those in pain,
For she was but a little girl,
Just a lassie in her teens.

The storm raged on;
Would rescue never come?
It seemed an age;
Did no one care?

But what was that?
It rose above that roaring hell
From out that charnel house
Of agony and death
In one clear treble note,

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

Another and another joined,
As those who lay in agony
Forgot their pain
And lifted up their hearts
To God.

"All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

O God, How long
Till rescue come?
One voice faded out
And ceased,
The lips grew still.
Her comrades choked,
Gasped and then sang on
While tears ran down
And mingled with their blood.
Another . . . . .
Then another voice grew still,
But one was left

When rescue came,
Just one little girl,
A lassie in her teens.
Men marvelled at it all,
But some were wise and knew
'Twas but the age-old spirit of Japan,
Christ-filled,
That made them strong,
Though they were but a band of little girls,
Just lassies in their teens.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

CHURCH WORK AMONG NEGROES.

I. History of Race in American Slavery.

If America be considered in its widest sense as including both continents and the Indies, the introduction of the Negroes was the result of the kind-heartedness of Las Casas, the Spanish priest, to Haiti, who thought that by introducing slaves from Africa he could alleviate the sufferings of the native Indians, who were rapidly dying out under the cruelties of the Spaniards. The Negroes, he argued, could stand hard labor in a tropical climate better than the Indians. But he never thought of the fact that it would cause such untold suffering to the Negroes who would be transported from their African homes under the fearful conditions we can find pictured in Mary Johnston's novel, "Slave Ship", not to speak of how the slaves were often recruited in Africa.

In Africa people became slaves in three ways, the first and smallest of which was as malefactors. All criminals were sold as slaves. The second was as tribute or currency, i. e., each African king of any importance had sovereignty over a number of villages who paid him tribute in slaves, which were the money of the country and could be exchanged at the coast for what was called "trade goods," or cloth and other importations from civilized countries. The third way was as prisoners of war. These were often also the cause of war or slave raids, wherein a village would be surrounded at night and all the sick and old killed and all able-bodied carried off as slaves.

A great trade in slaves grew up in English ships after 1619, when they were first brought to Virginia. It is of interest to know that in the original draft of the Declaration of Independence, Thomas Jefferson had a clause denouncing King George for forcing slavery on the colonies. This was dropped. New England ships later developed a great trade of going to the West Indies and there buying rum, carrying the rum to Africa and exchanging it for slaves, bringing the slaves to the Southern States and selling them for money, then going to the Indies and buying more rum.

As early as the beginning of the nineteenth century there were movements in the South towards freeing the slaves. In 1830, there was a bill introduced into the Virginia Legislature looking towards the gradual freeing of the slaves in that state. It might have passed by a small majority, but its backers, desiring a larger majority, decided to wait until the next year, that it might have a more popular backing and be better known. But in the following year abolition societies were formed advocating the freeing of slaves by violence, so that the bill was not brought up again.

It is also of interest to know that as originally planned by Oglethorpe, Georgia was to have slavery outlawed.

Southern slavery was a bad thing for the Negro, but it was worse for the whites, as it had a tendency to make them look down on manual labor. Its worst effect on the Negro was what is known as slave psychology. For having to depend on his master for everything the slave formed the habit of saying what he thought would please his master, instead of telling the truth. This we call "lying", especially if the person doing it profits by it. As the slave had only his cleverness, but no force or money, his wits were sharpened to get things for himself to which he was not entitled. This we call "cheating." Again, the slave saw his master eating better food than he and wearing better clothes. The only way he saw to get these for himself was by what he called "taking", but which we call "stealing". These traits are common to all peoples who live under the shadow of a much more prosperous race, like the Armenians and the Russian poor farmer. So when we find the Negro lying, cheating and stealing, we may know that it is one of the scars he bears from his two and a half centuries of slavery.

II. Up From Slavery.

Before the War Between the States, many Southern people hesitated to free their selves for fear of what would happen to them, the slaves, when free. After the war many refused to accept freedom and stayed on with their former masters' families, while the master paid wages as the only difference. One such recently died at the age of ninety-eight years and left all her savings to educate the sons of her master for the ministry.

In the sixties there were about four and a half billion Negroes in the country, about four million of whom were slaves. More than nine-tenths of the total lived in the South. After the war there came the Reconstruction period, of which the kindest thing we can say is that a number of people who did not know anything about the Negroes, undertook to guide them, with terrible results that set back their race a great deal, so that we can say their real progress begins in about 1870, though statistics begin in 1866. Thus, then in the sixty-four years from 1866 to 1930, the Negroes that owned their own homes grew until for every Negro that owned a home then, there are seventeen, and for every dollar owned by Negroes in accumulated wealth, Negroes now own $130.

Again progress in education in the same time has been marvelous; one in every ten could read then, but eight in every ten can read now, and for every one then in public schools there are now thirteen. A more remarkable showing yet is made by them when we consider the forty years from 1890 to 1930. For every Negro dentist then, they now have seventeen, and whereas there were then no Negro trained nurses, there are now 5,000.

Many of us, however, have not realized that the old-time Negro with his faults and weaknesses is rapidly becoming a thing of the past, just as the illiteracy of our poorest is rapidly becoming but a memory. The old Negro used to look to the white for everything, for the simple reason that he had nowhere else to look in times of slavery. But there is arising a new Negro who is proud of his race and the great strides that they have made. He is honest, industrious and self-respecting. Not having known slavery, he is forming the habit of putting away money for hard times, and in many cases will not give way to temptation to lie, cheat or steal any quicker than a white man of his own economic strata. Furthermore, he looks to his own people to help him when he is sick or in trouble. As an example of this we mention a Negro tramp who was given a night's lodging in the local jail. He fell sick and a local Negro welfare paid a nurse to care for him. The Negro of slavery was loyal to his master. This new Negro is loyal to his white friends, but he is also loyal to his race. Though the South has many of the old type, this new type is rapidly taking the lead among them. Though there are radicals among the Negroes as well as in other races and groups, and this element is making great demands for social equality among them, yet the radicals are in the minority, the great majority being firm conservatives. Of this larger group we speak, therefore, when we say that: He does not want social equality with the whites. He claims truly that we do not have it among the whites. Nor does he want it in his own race. He is not an African, but an American, and loyal to its institutions and the bitter foe of all who would tear down American institutions. He is law-abiding and doing his best to guide the ignorant and lawless of his own race into the right paths. He needs the sympathy and cooperation of the whites and we believe that some day we will be even more proud of what he shall accomplish than we are of what he has already done.

III. Our Church and the Negro.

The Episcopal Church was the only Church that did not split on the color line at the time of the War Between the States. With its Prayer Book Service, many people are under the impression that there are no Negro Episcopalians. But the 1926 Government Religious Census tells us that we are the seventh largest Negro Church in the country. Furthermore, the largest Negro congregation in the South is the Episcopal Church of St. Agnes in Miami. In the Diocese of South Florida, we have the largest proportion of Negroes in population that are members of our Church in the South, one-fourth of our total communicant list being Negroes. The reason for this is that many West Indian Negroes who have been brought up in the Church of England have come to Florida and naturally turn to Mother Church as their Church home.

While the parochial work of our Negro congregations is well worthy of notice, the most spectacular work of our Church for their race is that of the American Church Institute for Negroes. This is a corporation that was organized in 1906 by the Church "to promote the cause of education of the Negroes in the Southern States in connection with the Protestant Episcopal Church." It has under it one theological seminary, one college, one hospital and training school for nurses and eight high schools in which 3,700 are enrolled in regular term and about the same number in summer schools and farmer conferences, so that each year we give training to about 9,000 Negroes.

The college gives training to teachers for Negro schools and all train for spiritual leadership in their race.

There is another type of work which our Church promotes greatly even in places where we have no Negro communicants. It is that of promoting Negro welfare through promotion of the Urban League, a welfare organization, among the Negroes themselves in larger places, and in promoting volunteer welfare associations among their race in smaller places.

These organizations strive to get the best methods from their white friends and have cooperated with the whites in public relief measures of all kinds, such as flour and cloth distribution, unemployment relief, etc., and have also done much in alleviation of suffering among the poor through moneys collected, and even better, by volunteer services given by their members to people unable to pay regular helpers.

Thus we see the Mother Church calls under her wing her children of other races, not only in far off places, but also close at home, in the name of Him who made all peoples throughout the world.

CHURCH INTELLIGENCE

NATIONAL COUNCIL STAFF TO SERVE AT CONFERENCES.

Summer conferences throughout the country have requested seventeen of the National Council staff to serve on the faculty of one or more conferences. During the months of June, July, and August, representatives from headquarters will be distributed as follows:

Miss Leila Anderson, St. Augustine's, Raleigh, N. C., June 3, and Geneva, Wis., student Y. W. C. A., June 21.

Mr. Barnes, Montreal, Social Work, June 9, Montague, Mich., June 23; Madison, Wis., Rural Work, July 1, Kanuga, S. C., Adult, July 13.

Miss Beardsley, Blue Mountain Conference at Chambersburg, Pa., June 24.

Miss Cooper, Versailles, Ky., June 16; Wellesley, Mass., June 24; Kanuga, adult, July 13.

Deaconess Edwards, Gambier, Ohio, June 24.

Miss Fischer, Camp McDowell, Ala., June 4; Orkney Springs, Va., June 17; Erie,-Pittsburgh at Saltsburg, Pa., June 23.

Dr. Franklin, Blue Mountain, June 24.

Dr. Hobbs, Cass Lake, Minn., Indian Convocation and Duluth Conference, June 23 and Niobrara Indian Convocation, S. D., August 18.

Mr. Irwin, Camp Leach, N. C., June 17.

Dr. McGregor, Arizona, June 10, Los Angeles, June 23; Spokane, July 1.

Mr. McMaster, North Dakota (Lake Pelican), June 11; Cass Lake, June 23; Sewanee, adult, July 30.

Miss Marston, Bronxville, N. Y.

Mrs. D. D. Taber, Kanuga, adult, July 13; Sewanee, Woman's Auxiliary, August 9.

Mr. Tasman, Lake Kanawauke, N. Y., June 26.

Dr. Wedel, Northfield, Minn., June 16; Concord, N. H., June 24; Evergreen, Col., general, July 29, and clergy, August 12.

Dr. Wood, Sewanee, Tenn., July 30.

Dr. Sherman, recently on the National Council Staff and now with the Forward Movement Commission, is to be at the Kanuga Adult Conference, July 13.

* * *

FORWARD TOGETHER.

"Forward Together" is not only a slogan, but a movement of the youth of the Episcopal Church. Conceived in the National Commission meeting of young people, which was held in Chicago, May 21-23, plans are being made to unite with the youth of the Church in an effort to go "Forward Together" under the Forward Movement.

A Call to the Youth of the Church with practical suggestions as to how to respond to that call has gone out from the National Commission meeting.

Every province was represented at this meeting.

Mr. Charles Wood of Province III was elected Chairman of the Commission for 1935-36, and Miss Pauline Hartlieb of Province II, Secretary-Treasurer.

The Executive Committee is composed of the Rev. Ernest E. Piper, Chairman; Mr. Woods, Miss Lyons, Miss Hartlieb and Miss Fischer.

Perhaps the most important thing accomplished during this three-day Conference was the opening of channels through which the work of the young people of the Church can go forward.

An invitation from the Diocese of California to hold a National Young People's Conference in San Francisco in 1938 during the World's Fair was extended by Mr. Gilbert Hooper, representative of Province VIII. This question of a National Conference will be discussed in the 1936 meeting of the Commission.

A meeting of the National Commission will be held again in 1936, time and place to be decided upon.

* * *

POSTPONEMENT OF THE MEETING OF THE SYNOD OF THE PROVINCE OF THE SOUTHWEST.

In view of the fact that the House of Bishops is to meet in Houston in the early part of November, it has been decided by the President of the Province of the Southwest, after taking counsel with the other Bishops of the Province, to postpone the meeting of the Synod (which is usually held in the month of October), until the early spring of 1936.

The Bishop of West Missouri, the Rt. Rev. Robert Nelson Spencer, D. D., has issued a very cordial invitation for the Synod to meet in Grace and Holy Trinity Church, Kansas City, Mo., in the early spring of 1936.

* * *

FOURTH NATIVE JAPANESE ELEVATED TO ANGLICAN EPISCOPATE.

At the eighteenth triennial General Synod of the Nippon Seikokwai (Holy Catholic Church in Japan), held early in May, in Sendai, the Rev. Prof. Paul Shinji Sasaki, Professor of Liturgics and Applied Theology, Central Theological College, Tokyo, was elected second Bishop of the Diocese of Mid-Japan. The bishop-elect becomes the fourth native of Japan to be elevated to the Anglican episcopate. The Diocese of Mid-Japan has been a missionary district of the Church of England in Canada since its foundation thirty years ago, and the Rt. Rev. H. J. Hamilton, D. D., who resigned and left Japan last year was its first bishop. Prof. Sasaki succeeds Bishop Hamilton. The Canadian Church will continue to subsidize the missionary work of the diocese, which includes several prefectures stretching through the central part of the Empire from the Pacific Ocean on the East to the Japan Sea on the West.

Prof. Sasaki is to be consecrated on St. James' Day, July 25, at one of the churches in Nagoya, see city of the diocese. Prof. Sasaki was born in Tokyo, March 11, 1885, and is a graduate of the Azabu Middle School and the former S. P. G. Theological School. During 1922 and 1923 he studied at the Society of the Sacred Mission, Kelham, Wycliffe Hall, Oxford, and at Westcott House, Cambridge, England. Besides being a member of the theological school faculty, Prof. Sasaki has been rector of Meijiro Church, Tokyo, for the past seventeen years, except during his absence in England. During the school year of 1920-21, he was head of the Department of Religions of St. Paul's University, Tokyo, and university chaplain. He was ordained deacon at St. Andrew's Church, Tokyo, on December 21, 1912, and priest at the same church on April 25, 1917, by the Rt. Rev. Cecil Boutflower, D. D., then Bishop of South Tokyo. Prof. Sasaki was easily the most favored candidate for the election as new Bishop of Mid-Japan. A friend long resident in Japan writes of him: "He is a saint, a wonderful pastor, a very telling preacher, and absolutely devout. They loved him at Kelham."

The new bishop will have under his care twenty-seven established parishes: a foreign staff, including six clergy, one layman and thirteen women workers; a Japanese staff of nineteen clergy, five chatechists and seven women workers; twelve Church schools, and the New Life Hospital for tubercular patients at Obuse. Included in the Diocese of Mid-Japan is the Karuzizawa Church, used by both Japanese and English-speaking Churchmen. Recent statistics of the Nippon Seikokwai show approximately 4,000 baptized members of the Church in Mid-Japan and an equal number of Church school pupils.

The Canadian Church is making history in its willingness to continue the support of its bishopric when the bishop is Japanese.

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RURAL WORK CONFERENCE TO BE HELD JULY 1-12.

The Episcopal Conference on Rural Church Work will be held this summer as usual, in connection with the Rural Leadership Summer School of the University of Wisconsin, July 1 to 12.

Despite the loss of its secretary for rural work, the National Council's Social Service Department is to continue this project. The executive secretary, the Rev. C. Rankin Barnes, will serve as leader and chaplain. The Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, and Honorary President of the Rural Workers' Fellowship, will preach the annual conference sermon at Grace Church, Madison, Wisconsin, on Sunday, July 7.

Each day will begin with a celebration of the Holy Communion in St. Andrew's Church. After breakfast, members of the group will attend the special lectures provided by the university. Then all groups will meet for the daily assembly, at which Dr. Don D. Loscohier, Professor of Economics at the University, will lecture on Trends Toward Security.

Thereafter the Episcopal group will gather for its own noon-day conference. The general theme for these daily conferences will be Rural Church Methods. The following subjects will be presented by clergy who have shown special skill in dealing with them:

Religious Education in Rural Church School, by the Rev. Vernon C. McMaster, of the National Council staff; Preparing For Spiritual Adulthood, by the Rev. Peter E. Spehr, of Nebraska; A Survey of a Local Trade Area, by the Rev. Earl T. Kneebone, of South Dakota; Rural and Urban Church Relationship, by the Rev. John R. Pick-

ells, of Illinois; Values and Risks in Using Lay Readers, by the Rev. Val. H. Sessions, of Mississippi; and Rising Tides of Rural Secularism, by the Rev. R. H. Mize, Jr. Mr. Barnes has a conference on The Rural Parish and Its Community.

The conference is planned especially for the rural clergy, all diocesan rural workers, both laymen and woman, all officials in organizations charged with the work of the rural church. The clergy and laymen of the conference will be housed together in one of the fraternity houses. It is expected that their expense for room and board during the entire period will be $24.75. Further details may be secured by writting to the Department at 281 Fourth Avenue, New York.

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FORK UNION MILITARY ACADEMY FINALS.

Fork Union graduated the largest class in its history. There were thirty-five graduates in the Academic Department, twenty-three in the Commercial Department, and eleven in the post-graduate department, a total of sixty-nine.

On Founder's Day, Dr. Wicker, the President, and Colonel Perkins, the headmaster of the academic department, delivered addresses on the Founder, Dr. William E. Hatcher.

The baccalaureate sermon was preached by Dr. Ernest F. Campbell of the Rivermont Avenue Church, Lynchburg, Va., and at the commencement exercises on Monday morning the address to the graduating class was delivered by Dr. P. Roland Wagner of Norfolk, Va., who took as his theme, "The Chemistry of Character."

The enrollment for next session is twice as large as it was a year ago, and a new dormitory is being erected to care for this increase.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

English Visitors in Richmond.

On May 28, Canon Stacy Waddy, secretary of the S. P. G. in London, and Sir Edward Midwinter were the guests of Bishop Tucker at a luncheon in the Jefferson Hotel. Other guests included Bishop Goodwin, the Rev. Messrs. G. M. Brydon, B. D. Tucker, John Scott, W. Leigh Ribble, C. W. F. Smith, and the Ven. A. V. Colston, and Mr. Lewis Williams. Mr. Colston recalled the fact that his first charge in America was as a chaplain to an English colony in Iowa under the auspices of the S. P. G.

Although the Church in Virginia was instrumental in helping to establish the S. P. G., rather than being sustained by that venerable society, there has always been a warm gratitude in this State for the great work the Society did to further the interests of the Church in America during the Colonial period, and it was a pleasure to have these representatives of the S. P. G. visit this old diocese.

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Degree Conferred.

At its recent commencement, Hampden-Sydney College conferred the degree of LL. D. on the Rt. Rev. Frederick D. Goodwin, D. D., Bishop-Coadjutor of the Diocese of Virginia.

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A Full Day.

On Sunday, May 12, Bishop Goodwin visited John's Parish, Loudoun County, the Rev. D. Campbell Mayers, rector, and put in a full day of Episcopal duty.

He preached at the Church of Our Saviour at Outlands.

He preached and confirmed sixteen, and celebrated the Holy Communion at Emmanuel Church, Middleburg.

He preached and confirmed one person at the Mission of the Holy Nativity at Watson; had a conference with Captain Frank Mountford of the Church Army, and at 8 P. M., he preached at the Church of Our Redeemer at Aldie.

The total number of persons present at these services was 282—Confirmations, 17; gifts to the Bishop's Emergency Fund, $276. The Bishop and the parson had to keep moving to cover the ground in one day. The Bishop received, as always, a warm and enthusiastic reception.

D. Campbell Mayers.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

National Church Sunday.

On Sunday, June 16, there will be an open-air service at Washington Cathedral, under auspices of the American Legion. More than 21,000 Legion chaplains all over the country will be asked to join in with the Legion officials in observing "National Church Sunday", which will be made an annual custom with the American Legion. The Rev. Park W. Huntington, of Wilmington, Del., will be the preacher. He is national chaplain for the Legion. The Bishop of Washington, a major in the Chaplain's Reserve Corps, will also speak. Five thousand local posts have been asked to listen in, as the ceremonies will be broadcast in the United States, Canada and Mexico. In this service the memory of the War President, Woodrow Wilson, will be honored.

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Robert G. Barrow Appointed Organist and Choirmaster of Washington Cathedral.

The appointment of Robert G. Barrow, now in charge of the music at Trinity Church, New Haven, Connecticut, as organist and choirmaster at Washington Cathedral, is announced today by Bishop Freeman. He will succeed the late Edgar Priest, who died after a short illness on March 30.

Mr. Barrow is a native of Washington, a graduate with honors of St. Alban's, School for Boys, and has received from Yale University the degrees of Bachelor of Arts, Bachelor of Music and Master of Music. At present Mr. Barrow is in England on a traveling musical fellowship and is studying under Vaughan Williams and Dr. Ernest Bullock at Westminster Abbey. He expects to enter upon his duties at Mount Saint Alban in September.

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New Hampshire Day.

On June 9, at the National Cathedral "New Hampshire Day" was observed and the State flag of New Hampshire was carried in the procession. This standard was presented by the Colonial Dames and is one of forty or more State flags hung in the great choir. Prayers for the public officials and the people of that State were offered daily throughout the week at the Cathedral services.

* * *

Largest Confirmation Class in History.

At a recent service at St. Alban's Parish Church, the Rev. Charles T. Warner, D. D., rector, Bishop James E. Freeman confirmed a class of 105 candidates. This class, presented by the rector, is believed to be the largest ever presented in the history of this diocese.

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Bishop James E. Freeman preached the commencement sermon recently to 750 graduates of George Washington University. The service was held in the Cathedral, and the large graduating class attended in a body.

T. F. O.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Christ and St. Luke's Church, Norfolk.

The already announced consolidation of Christ Church, St. Luke's, and St. Andrew's, the three churches in the Ghent section of Norfolk, became effective on June 1. On that morning the vestry met and made the following elections:

Rector, the Rev. Taylor Willis, formerly rector of St. Luke's; Associate rector, the Rev. E. Ruffin Jones, D. D., formerly rector of St. Andrew's.

The central plan of worship of the consolidated church is the former Christ Church building, which is under the ministry of Mr. Willis. The St. Luke's property is abandoned and will be disposed of. Mr. Willis will not occupy the Christ Church rectory, which will be annexed to the parish house and used in connection therewith. St. Andrew's and its Church schools will continue in operation under the ministry of Dr. Jones.

The first services of the consolidated church were held in the Christ Church building on Sunday, June 2. The Rev. Norman E. Taylor, Executive Secretary of the diocese, was celebrant at the 7:30 A. M. Holy Communion. At 11 A. M. Holy Communion was celebrated, and the congregation filled the 900 seats in the church and compelled the use of chairs at the rear of the Selden Memorial Chapel for additional worshippers, of whom about 350 communicated at this service. The Rt. Rev. Arthur C. Thomson, D. D., was the celebrant. The ancient Communion silver of Christ Church was used at this celebration, the several pieces of which date from 1700 to 1762.

Especial distinction attached to this service by reason of the fact that the sermon was preached by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and President of the National Council. Bishop Cook took occasion to refer to the Christ Church building as being known through the Church as one of the gems of Gothic architecture in America. The increased opportunity for service in the cause of the faith offered by the consolidation was the theme of Bishop Cook's sermon, and his text, from 1 Tim. 3:15, was: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth." Preceding the sermon, Mr. Willis called upon the congregation for support in his new and broadened field, and promised his full loyalty to the consolidated church.

"I am following a long line of Christian and devoted servants here," Mr. Willis said, referring to the former rectors of Christ Church, "and their devotion is of great help to me. In return for their loyalty and fellowship, my pledge will be absolute loyalty to the general church, and absolute loyalty to your diocese and mine. My wish will be to make a permanent place for myself in the hearts of you all."

Mr. Willis then announced that services in future would be conducted at Christ and St. Luke's Church, and at St. Andrew's Church, according to the usual schedule, and that services at St. Luke's would be discontinued.

The fine choir of boys and men trained and directed by Mr. George M. Vail, rendered music of atype and quality befitting this great occasion. Mr. Vail is a well-known composer of sacred music as well as a distinguished choirmaster.

This triple merger for the complete relief of an over-churched territory sets a precedent and points the way. It was accomplished only through much

travail and by dint of perseverance, patience, prayer and self-sacrifice. But it is believed to be the most constructive piece of statesmanship that has ever been accomplished in the Virgina dioceses.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

105th Anniversary of Founding of Zion Church: Reredos Dedicated.

Zion Church, Douglaston, of which the Rev. Lester Leake Riley is rector, commemorated the one hundred and fifth anniversary of its founding by a festival service on Sunday morning, June 16, at eleven o'clock.

The occasion is made of distinctive interest this year by the dedication of a beautiful, wood-carved, polychromed reredos, designed and sculptured by Trygve Hammer of Douglaston, and presented to Zion Church by a committee of friends and neighbors.

The clergy participating in the service, in addition to Bishop Creighton and the rector, included the Rev. Herbert J. Leake, of St. Petersburg, Fla., who read the lesson, and the Rev. Dr. Edgar L. Sanford of Oneonta, who was rector of Zion Church from 1890 to 1892, and preached the sermon of the occasion on "Memories of Zion Church."

CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

New Rector Spent Ten Years in Iraq.

The Rev. John B. Panfil, for the past ten years the head of the Archbishop of Canterbury's mission in Mosul, Iraq, has recently taken charge of Holy Cross Parish of the Polish National Catholic Church at 432 Wilkinson Street, Syracuse. In doing so, Fr. Panfil has in no way resigned his ministry in the Episcopal Church. He was urged to take this position by the Rev. Dr. Robert F. Law, Advisory Commissioner on Ecclesiastical Relations. Fr. Panfil left Iraq only because he was driven out by the Arabs in the recent persecution of the Christians during which three thousand Christians were massacred. He stood by his flock at the risk of his life, and actually lost all his material possessions.

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Brenaman Memorial Plot.

Mr. Bert F. Brenaman, a loyal and devout churchman and a prominent funeral director of Syracuse, has purchased a large plot in Hillcrest Cemetery. I shall quote Mr. Brenaman's words: "During these trying times many people have become somewhat dependent through no fault of their own but due to circumstances beyond control. Because of these unusual conditions and because we as Episcopalians want to do our part, that no member of the Protestant Episcopal Church be buried in Potter's Field, we have carefully selected a section in beautiful Hillcrest Park Cemetery to be known as 'Brenaman Memorial Plot.'

"When circumstances are such that a communicant of your Church passes away or loses a loved one in their family and there are no funds with which to purchase a grave, we will give them a grave in the Brenaman Memorial section, the only expense being the cost of opening the grave."

* * *

Twentieth Anniversary—Seventy-fifth Birthday.

The Rev. A. A. Bresee, rector of Zion Church, Greene, celebrated the twentieth anniversary of his rectorship recently. The day was also Mr. Bresee's seventy-fifth birthday. At the service in the church, Bishop Fiske was the preacher. He also dedicated a pair of office lights, presented in commemoration of the anniversary. The Rev. Mr. Bresee was the recipient of a purse containing a generous amount and also received a new set of vestments.

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Eighteen memorial windows in Trinity Church, Watertown, were dedicated on the afternoon of Palm Sunday, by Bishop Coley.

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Bequests.

Mrs. Franc Howell Leonard, of Akron, Ohio, left a bequest of $2,000 to Calvary Church, Utica.

St. John's Church, Ithaca, has received $3,500 from the estate of Elizabeth B. Collins.

The Rev. James E. Clarke, rector of Christ Church, Oswego, is given the income of a large portion of the estate of Miss Mary Jane Salmon. Her estate is valued at $50,000.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Old Home Day at St. Thomas'.

St. Thomas' Church, Providence, a mission in the northern section of the city, attended largely by mill folk, set about beautifying its grounds and buildings this spring. There was need, for there was no grass to mention in the sandy soil, and the buildings falling into disrepair, hadn't been painted for many years. It interested industrialists, philanthropists and garden lovers in and out of the Episcopal Church. A United States Senator also gave liberally to the cause, and Italian merchants in the neighborhood contributed their mites. A swarm of volunteers operated wheel-barrows and shovels sent up every day from neighboring mills after working hours, and many cubic yards of loam were unloaded and lawn seeded. A parishioner, who conducts a coal and ice business, loaned a truck for two Saturdays to haul away the excavated sand.

As soon as the grass was up and shrubs planted, another squad of volunteers, skilled in carpentry, gathered every afternoon after work, tore off rotten boards from church, parish house and rectory and replaced them with new. And now the entire plant is being planted. On Sunday, June 23, all the old St. Thomas' folk within reach are expected to attend an Old Home Day Service and inspect the work.

* * *

Broadcast Under Auspices Girls' Friendly Society.

A radio talk on "A New Deal for the Home and the Forgotten Child," was broadcast by Mrs. Charles Townsend, President of The Girls' Friendly Society in the Diocese of Rhode Island, over Station WEAN, May 28, at 9:30 A. M.

"The home and the child have both, to some extent, been forgotten in our extreme emphasis on new methods and new programs, our standardizing of studies, athletics, and social clubs," said Mrs. Townsend. "The tendency is evident to make these good things ends in themselves and to lose sight of the home and the child. The Girls' Friendly Society, after fifty years of continuous life and experience, claims for itself a technique and a spirit, due to its underlying claims for itself, that furnish for its members one remedy for this situation. . . . The associates and members of The Girls' Friendly Society realize in actual experience that only on the fundamental principles of the well-rounded Christian life, which must include recreation, service, and worship, can there be a new deal for the home and the forgotten child."

Mrs. Townsend's talk was one of a series of broadcasts on the subject sponsored by the Rhode Island Congress of Parents and Teachers, in which specialists on child study and representatives of organizations dealing with young people were invited to speak. Station WEAN covers the State of Rhode Island and is part of the New England network. The Parent-Teachers' hour, which is held once a week, began in February and will continue through June.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Commencement at St. Augustine's.

The sixty-eighth annual commencement exercises at St. Augustine's College, Raleigh, were again graced by the presence of three bishops. Rt. Rev. Edwin A. Penick, D. D., Bishop of North Carolina, presented the principal speaker, and Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, pronounced the benediction. The commencement speaker was Rt. Rev. Philip Cook, D. D., Bishop of Delaware and President of the National Council.

"The Wage, the Work and the Master" was the subject of Bishop Cook's beautiful and inspiring address, as he described these three forces as the great motives of life. That all men may have the right to the vocation for which each is fitted, and along with it a just compensation to assure economic independence, "our economic system cries for adjustment", said the Bishop. The compensation is necessary, for "no one who must be a beggar, whatever his work, can command the respect of the community which is due every man making a contribution to its life. The wage is necessary to bring independence. But the wage is not the most important item. If the job is worth while, the work is more important than the fee. In some vocations, like teaching, the ministry, and social service, the joys of the work are recognized as part of the compensation. "Those to whom the fee is paramount should avoid such vocations," he warned. "The highest motive," Bishop Cook concluded, "is loyalty to the Master. The figure of Jesus stands high above that of any other historical character in that He has inspired loyalty and devotion in the lives of millions of His followers through the centuries, with a power that is unique."

Degrees were conferred by Rev. Edgar H. Goold, president of the college, on twenty-seven graduates of the college department. Diplomas were conferred on three graduates of the Bishop Tuttle School, six graduates of St. Agnes' Training School for Nurses, and sixteen graduates of the college preparatory department.

The baccalaureate sermon was delivered by Rev. D. LeRoy Ferguson, rector of St. Cyprian's Church, Boston, Mass., and member of the class of 1900. Another member of the class of 1900 was among those receiving the B. A. degree. Miss Artemisia Bowden, who finished the normal department thirty-five years ago, and now president of St. Philip's Junior College, San Antonio, Texas., returned to St. Augustine's this school year and took her degree in course. Another graduate was an alumni of St. Philip's.

Dr. Robert W. Patton, Director of the American Church Institute for Negroes, was present on the stage. St. Augustine's, an "institute school", is the only full four-year college for Negroes under the auspices of the Church. Under the able presidency of the Rev. Edgar H. Goold, within the five years since the first degrees were granted, St. Augustine's has earned recognition far and wide for its merits. Founded in 1854, as a high school, a normal school, a collegiate institute, and finally as a college,

it occupies a secure place in the regard of the thousands who have learned of its work and service.

* * *

English Churchmen Visit Raleigh.

The Rev. Canon Stacy Waddy, D. D., and Captain Sir Edward Midwinter, K. B. E., distinguished London Churchmen, were recent visitors in Raleigh at the invitation of the Rt. Rev. Edwin A. Penick, Bishop of North Carolina, and were entertained by clergy and laity of the Episcopal Church at a luncheon at the Sir Walter Hotel May 30, after a trip to the University of North Carolina in Chapel Hill and Duke University. Earlier in the day, Canon Waddy celebrated the Holy Communion at Christ Church at 7:30 o'clock in the morning. Both the guests spoke at the luncheon in their honor, which was a most representative gathering, including eighty-three Churchmen, one governor, two Supreme Court judges, four university and college professors, about thirty-five clergymen and numerous substantial business men.

The visitors are secretary and director of archives of the Society for the Propagation of the Gospel, the famous missionary organization of the Church of England that received its charter from King William III and has been in continuous and active existence since 1701.

A feature of Sir Edward's talk was the reading of letters from the Carolina mission workers taken from the archives of the Society in which they described in graphic fashion the hardships encountered in their labors in the new land. The speaker observed that, although their lot was not pleasant by any means, that they planted the seeds of the Church that have since flourished as a ever-expanding and living memorial to their tribulations and sacrifices.

Canon Waddy, an attractive speaker with a ready store of sharp wit and humor, told of the widespread work of the Society that reaches into practically every nook and corner of the world. He described the Society as the crystallization of the English Church conscience, and declared that its work was heartily endorsed and promoted by all classes in the British Empire.

Prior to the luncheon, Canon Waddy and Sir Edward, accompanied by members of the clergy and laymen, visited the Hall of History, where they placed a wreath over the picture of the late Ambassador Walter Hines Page, who served with distinction at the Court of St. James, and they went to Cary, where they visited the room in which Mr. Page was born, with Canon Waddy commemorating the occasion with a prayer.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Colored Churchmen Meet in Annual Council.

The thirtieth annual session of the Council of Colored Churchmen met at St. Augustine's Church, Savannah, May 14-15. The session opened with Evening Prayer, followed by Bishop Reese's annual address.

The Woman's Auxiliary met in connection with the Council. A Corporate Communion of the Auxiliary took place on the morning of the fifteenth, the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, being the celebrant.

In the absence of the Bishop, Archdeacon Brown, vicar of St. Augustine's Church, presided throughout the session. The Council decided to hold its sessions in the future, before the meeting of the Diocesan Convention. It also decided that in the future the sessions shall be of two full days' duration. The Diocesan Convention, by resolution, appointed a committee to confer with a similar committee from the Council of Colored Churchmen (which committee was appointed) relative to the establishing of a closer relationship between the two bodies.

Julia St. Clair Moore.

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ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Whitsunday Offering.

On Whitsunday a special offering was taken over the Diocese of Atlanta for the support of Episcopate during the summer months. This is in accordance with the resolution adopted by the Council at its meeting in January. Each communicant was expected to participate in this offering, the parishes being given credit on their Diocesan Assessment for the sums collected.

Mr. H. M. Heckman, Diocesan Treasurer, urged each of the communicants to take an active part in this special Whitsunday offering.

Community Bible School.

The Cathedral of St. Philip, Atlanta, is uniting with five churches on the north side (two Baptist, two Presbyterian and one Methodist) for the second annual community Daily Vacation Bible School. The Very Rev. Raimundo de Ovies, Dean of the Cathedral, will be the Dean of the D. V. B. S.

Gift of Stained Glass Window to Church of Our Saviour.

Mr. and Mrs. Frank Ellis have given a beautiful new stained glass window to the Church of Our Saviour, Atlanta, in memory of their daughter and son, Margaret and Henry. Canon W. S. Turner dedicated this window at a recent service.

Memorial to Bishop Nelson Started.

Rev. J. K. Satterwhite, rector of St. Elizabeth's Mission, La Grange, Ga., is going about the diocese interviewing people and speaking to organizations in behalf of the work being done at his mission among the colored people. A movement is under way to erect new buildings at La Grange as a memorial to Bishop C. K. Nelson, who started this work.

Daughters of the King to Hold Whitsunday Service.

The Diocesan Assembly of the Daughters of the King held their annual Whitsunday service at All Saints' Church, Atlanta. Dr. W. W. Memminger celebrated the service of Holy Communion for the Daughters at 6:30 o'clock P. M. At this time the Master's Fund was presented.

International Relations Institute.

The Southern Institute for International Relations will be held at the parish house of St. Luke's Church, Atlanta, in the assembly room, June tenth through the nineteenth. Conferences and classes will be held in economics, war and peace, and other subjects pertaining to the establishment of good will among the nations of the world.

Audria Bandy Gray.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Season of Open Air Services.

Under the auspices of the Greater New York Federation of Churches, another season of open air services in Madison Square has been inaugurated. The services take place daily at 12:30 except Saturday and Sunday. The object of the services is to "reinforce and undergird discouraged men." The attention of the crowd is caught by trumpeters. The leaders of the services are the Rev. Arthur Y. Beatie, D. D., the Rev. Ambrose Hering, D. D., Superintendent of the Lutheran Inner Mission Society, and the Rev. John L. Hill, D. D., a Congregational minister.

E. F. K.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

St. Matthias' Church.

(The William A. Simpson Memorial.)

Fourteen years ago the Vestry of the Church of the Ascension, Baltimore, was left $15,000 for the purpose of building a church or chapel in the Diocese of Maryland, as a memorial to Mr. William A. Simpson. This money has been held by them in trust pending the time when a strategic point for forward work in the diocese would be open. Recently their attention was drawn to such a point at St. Matthias' Church, one of the diocesan missions.

St. Matthias' Church on Belair Road was started twenty-six years ago, when a small group of Church people felt the need of a place to worship. A small frame building was erected and under the guardianship of several churches in Baltimore, the services were held each Sunday. In 1929 the Rev. James A. Mitchell, then rector of the Church of the Messiah, Baltimore, asked the Bishop whether they might not take St. Matthias' as a Chapel. It was granted, and two years later, after successful work by the Rev. Lewis O. Heck, who was a student at the Virginia Theological Seminary, it was made a diocesan mission with a resident priest in charge of the work.

Since then the Church School has nearly trippled in attendance, the communicants have more than doubled, and the income has increased from $877.62 in 1929 to $2,635.04 in 1934.

The need for a new church was quite obvious, and when it was presented to the Vestry of the Church of the Ascension and Prince of Peace (Ascension had in the interim combined with the Church of the Prince of Peace), they felt that this was a strategic point in the diocese to erect a church as a memorial to Mr. William A. Simpson.

Plans for a group of buildings have been drawn up by Mr. Henry S. T. White, of Mottu & White, who is a vestryman of Memorial Church. The design will be that of the English Tudor period, and the plans provide for a church building, a parish house, a rectory, and an administrative building. As soon as the working drawings are completed and the contracts awarded, the first unit, which is to be the church, will be erected.

Coming at a time when there has been a general curtailment of new church buildings, this project is welcomed. Some of the work will be done by members of St. Matthias' congregation, who are in various building trades.

The Rev. C. Randolph Mengers, who has been the priest-in-charge, will continue as vicar.

N. Evelyn Parsons.

* * *

The Woman's Council.

The annual meeting of the Woman's Council of the Diocese of Maryland was held May 22, in the Pro-Cathedral.

The Council was opened with the Holy Communion. Bishop Helfenstein was the celebrant.

The business meeting was opened by the Bishop. A letter was read from Mrs. Knox, the retiring Chairman of the Council, who could not be present owing to a serious automobile accident.

Mrs. Roger A. Walke was asked by the Bishop to take charge of the meeting. The following reports were then read. Girls' Friendly, Miss Helen Diggs; Daughters of the King, Mrs.

Bingley; Church Periodical Club, Miss Miller; Church Mission of Help, Miss Clarke; Altar Guild, Miss Priscilla Howard; Bishop's Guild, Mrs. Bruin; Educational Department, Miss Sturgis; Religious Drama, Mrs. Boynton; Social Service, Mrs. Hartman K. Harrison; Supply Department, Mrs. C. Ellis Ellicott, Jr.; Surgical Dressings, Mrs. Tyler. Mrs. Tyler also told of the Women's Board of the Church Home and begged cooperation and help for the little shop the Board is maintaining in the Hospital. Church Pantry, Mrs. Gordon Johnston; Woman's Auxiliary, Mrs. Shoemaker. Mrs. Moore, President of the Province of Washington, was then introduced and told of the various Conferences that are to be held this summer. She urged that as many as possible go to the Blue Mountain Conference. Mrs. John M. Nelson, treasurer of the United Thank Offering, reported a collection for the half year of $3,589.68.

The Rev. Dr. Hart of Washington gave an interesting account of the Forward Movement. He stressed the getting together behind the ideals of the Forward Movement of all Church people, for in unity is our greatest strength, and begged for a large Corporate Communion on Whitsunday, saying that it was only when the disciples were together in the upper room that they received the gift of the Holy Spirit.

The Bishop announced the appointment of Mrs. Roger A. Walke to succeed Mrs. Knox as Chairman of the Woman's Council, and Mrs. John M. Nelson as Treasurer of the U. T. O.

Quoting from a letter written by one of the guests from another diocese, "Went to Baltimore yesterday to the annual meeting of the Woman's Council. About 200 women were there listening to the corking reports of work done. They do not have everything under the Auxiliary and the Council is a clearing house for all the organizations. Lots of young women giving the reports."

Helen Tudor Robinson, Sec.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Cranbrook Summer Conference.

The Cranbrook Summer Conference will be held from June 23 to 29, at the Cranbrook School, Bloomfield Hills, Michigan. A group of outstanding leaders will present fourteen courses touching upon almost every phase of the religious life, for the two hundred adults and young people who are expected to attend. The minimum age limit this year is sixteen, and the written approval of the rector is required for all those under eighteen years of age.

The Rt. Rev. Herman Page, D. D., Bishop of the Diocese, will have charge of the daily Sunset Services, to be held in the Greek Theatre on the George G. Booth estate. Mr. Booth is the founder of Cranbrook School and the guiding spirit behind the existence of Christ Church, Bloomfield Hills. Bishop Page will also act as Chaplain for the Conference. His son, the Rev. Herman R. Page, of Dayton, Ohio, will lead a course for young people on "Leadership in the Church." Other courses for young people will include "Personal Religion Based on the Lord's Prayer," Rev. Henry J. Simpson, of St. Andrew's, Flint; "Problems of Youth," Rev. Hedley G. Stacey, rector of Christ Church, Dearborn; "Christian Biography," Rev. Francis B. Creamer, Vicar of Christ Church, Detroit, and for both young people and adults, "How to Read the Bible Devotionally," by the Rev. Benedict Williams of Trinity Church, Detroit. Young people may also elect Miss Ida Jenks' course on "Can I Learn to Teach?" or the Church Music course, "Sing Ye Praises With Understanding," to be conducted by Miss Deborah Burt of Pontiac, Michigan.

The Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of the Diocese of Tennessee, will lead the general assembly for the conference each morning on the Conference Theme, "Discipleship."

MISSIONARY DISTRICT OF ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Inspiring Confirmation Service in Penitentiary.

Bishop Walter Mitchell, of Arizona, the Dean, clergy and choir of Trinity Cathedral, Phoenix, traveled seventy miles to the State Penitentiary at Florence on Sunday afternoon, May 12, to hold a special service. A young man, Richard Burrows, was convicted about five years ago and given a life sentence for the murder of the driver of an automobile in which he was riding. Through these years the clergy and the Bishop have kept in touch with him, and the occasion of the service was his presentation for confirmation.

The service took place in the great assembly hall of the prison, with over 400 men and women in attendance. Several solos and anthems were rendered by the members of the choir, and then the candidate was presented for confirmation by Dean Lane. Following the laying on of hands, Bishop Mitchell made a splendid address, both on the significance of the occasion and on the practice of the religious life. On the Bishop's invitation over one hundred Prayer Books and Hymnals were taken by the prisoners for their own use.

The chaplain of the prison, who is the pastor of the Methodist Church in Florence, has invited the choir to come for a service in the fall, and it is probable that the choir of Trinity Cathedral and the clergy will follow this opening by holding services several times a year at least.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Seminary Honors Four.

Honorary degrees were awarded to four clergy at the annual commencement exercises of Seabury-Western Theological Seminary, held June 10 and 11 in Anderson Memorial Chapel. Those receiving the honors were: the Rev. Harold L. Holt, rector, Grace Church, Oak Park; the Rev. Walter S. Howard, St. Paul's, Minn.; the Rev. Douglass Atwill, St. Paul, Minn., and the Rev. Todomu Sugai of Tokyo, Japan.

The first three received the degree of doctor of divinity; the latter, doctor of sacred theology.

Dr. Holt was awarded the degree for his well-known activities in social service work in the Church. He is the author of a work on The Church and Family Problems; formerly was assistant secretary of the department of social service of the National Council. Dr. Sugai is an important figure in the Japanese Church, especially in the fields of education and theological literature. He is of the class of 1911 at Seabury-Western. Dr. Howard is of the class of 1896, and Dr. Atwill is an alumnus of the Episcopal Theological Seminary.

Bishop McCormick of Western Michigan delivered the commencement address.

* * *

Honor Dr. Stoskopf.

Twenty-five years of service to the Church of the Ascension on the part of the Rev. William Brewster Stoskopf, D. D., rector, were occasion for special tributes during the past week. The Rev. William A. McClentham, rector, St. Calvary Church, Baltimore, was the preacher at the festival service Sunday morning, June 2.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Easter Offering Presented at Cathedral.

On Sunday, May 12, the annual presentation of the Easter offering was held at the Cathedral. A pageant was given with members of the various parishes of the diocese taking part. Over 700 persons were present, and the amount of the offering was about $1,500.

On Saturday, June 15, the parishes of the diocese are planning to hold a county fair at Anchorage, for the benefit of Margaret Hall, Versailles, Ky., and other work of the Church.

* * *

Grace Church, Hopkins, held a six-day teaching mission, conducted by Dr. Gardiner L. Tucker, April 30-May 5, which was most successful. Dr. Tucker used as his theme, "The Eternal Covenant." The Rev. Charles E. Craik is rector.

Personal Notes

The Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio, preached the baccalaureate sermon at Columbia University on Sunday afternoon, June 2. The Chaplain, the Rev. Raymond C. Knox, D. D., conducted the service and the Dean of Columbia University, Dr. Herbert E. Hawkes, read the lesson.

The Rev. Howard Chandler Robbins, D. D., of the General Theological Seminary, who returned recently from a trip to Egypt, Europe and the Near East, preached at the service at Ascension Church, New York, Sunday morning, June 2.

The Rev. Donald Bradshaw Aldrich, D. D., rector of the Church of the Ascension, New York, delivered the baccalaureate address at Bryn Mawr College.

Mr. George H. Gledhill has been appointed assistant at St. George's Church, New York City. Mr. Gledhill has just graduated from Union Theological Seminary, is a postulant from the Diocese of Newark, and hopes to be ordained a deacon next fall.

The Rev. Stratford C. Jones, former Chaplain of the Sisters of St. Margaret in Utica, has accepted the rectorship of St. Paul's Church, Loch Haven, Pa. in the Diocese of Harrisburg.

The Rev. Warren E. Mace, missionary-in-charge of the Willowdale-Romulus-Kendaia Field, Diocese of Central New York, has been called to Calvary Church, Homer, N. Y., and has the mission of St. John's, Marathon, added to his cure.

The Rev. Harry Brooks Malcolm, for the past two years curate at Christ Church, Binghamton, N. Y., has accepted a call to be rector of St. Paul's Church, Endicott, and missionary-in-charge of St. Michael's and All Angels, West Endicott, N. Y.

The Rev. Dr. Frank Devinne Dean, rector of St. Timothy's Church, Wil-

(Continued on page 22.)

FAMILY DEPARTMENT

JUNE.

2. Sunday after Ascension Day.
9. Whitsunday.
10. Monday in Whitsun-week.
11. Tuesday in Whitsun-week.
12. Ember Day. (Wednesday.)
14. Ember Day. (Friday.)
15. Ember Day. (Saturday.)
16. Trinity Sunday.
17. St. Barnabas. (Monday.)
23. First Sunday after Trinity.
24. St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* * *

COLLECT FOR TRINITY SUNDAY.

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

* * *

For the Southern Churchman.

"THAT THEY MIGHT HAVE LIFE."

Rev. W. L. Kinsolving.

"Whither-soever Thou goest I will go!"
Cried the young Scribe with fiery zeal to Christ.
"Foxes have holes and birds of air their tryst;
No home have I, the Son of Man, to show."
"Suffer me first to bury my own sire,"
Another cries. But Jesus doth reply:
"They who are dead perform such work, not I
Who live. But thou, Come, go with Me, nor tire!"
Then, when the little boat was on the sea,
A storm arose and waves menaced their lives.
"Save, Lord, we perish!" crieth one who strives
To calm his soul, who dreads death's mystery;
Christ calmed the sea. Thus three times answered fears
With zest for life and action—not with tears!

II.

And we who say we strive to follow Him,
Can we go with Him Who hath no abode,
In lonely exile stride where He hath strode?
Or was our wish to go but sudden whim?

Have we dead hopes to linger o'er at home?
And shall we spend our lives in listless woe?
More dead ourselves than others seeming so?
Can we like Christ live out 'neath Heaven's blue dome?

Are we afraid, when perils rush like waves
About the tiny shell wherein we float:
Our lives are grimly tossed like that small boat—
How little faith we have in Him Who saves!
Rebuke the winds, O Christ, rebuke our fear;
And make us see the glorious sun appear!

* * *

The Success of Failure.

"My life has been a failure." Such is the wail of many a man the springtime of whose life gave brilliant promise. We step forth in youth with ambition beating high, the horizon aflame with hope. But how often the sun goes down behind clouds of defeat.

The story of human life is the story of disappointment—dreams unfulfilled, ideals unrealized, goals unattained. If life is a garden, then we stand many times among withered flowers. If life is a book, then the word failure must be written over many a chapter.

Seldom, if ever, in human history have there been so many haunted by the shadow of failure. Numberless people all over the land could echo the words of the disciples, "We have toiled all the night and have taken nothing." Through the long weary hours of the night Peter and his fellow fishermen had labored, and labored in vain. No wonder they were dispirited and downcast.

I look about me day by day and see the men and women who have striven and sacrificed, but in the eyes of the world have not succeeded. It is not to be wondered that they become wistful at times and question if it is worth while to go on trying. And a wild longing rises up within me to say some word that will be helpful and encouraging, that will be as a cup of strength to some fainting spirit.

The success of failure! The Bible is full of the story of conspicuous failures. That is what the eleventh chapter of Hebrews sings. Somebody has called it the most audacious of all poems because it is the epic of failure. It is written in the honor of heroes and heroines all of whom at last were foiled and fell by the wayside. "These all died in faith," we read, "not having received." They dreamed, but they never accomplished. They were tortured, mocked, scourged, imprisoned, stoned, sawn asunder, slain with the sword." An epic of failure, of splendid failure! For it was said of them that they were men "of whom the world was not worthy."

How full history is of the story of noble failure, of the names of the men who did not do what they set out to do. There was Hannibal at the mention of whose name how many a schoolboy's heart flushes warm with interest. Splendid failure, so splendid that, while his name abides, we have about all of us forgotten the name of his conqueror. And there was Leonidas, who died at his post at Thermopylae and whose matchless sacrifice will forever awaken enthusiasm. His conqueror, too, we have about forgotten. And there was old Socrates telling Athens the truth and doomed to drink poison for it; and Savonarola, the brave spirit who faced all Florence and dared to tell it of its evil, and hanged in chains and burned for it; and Dante, an exile for conscience sake from his native land.

And then in the procession that seems to pass before me of those whom the world called failures, and of whom the world was not worthy, rides Robert E. Lee. That scene enacted amid the Virginia hills on the ninth day of April, 1865, revealed what the world had seldom witnessed before—a vanquished leader still idolized by his men. When he rode on his horse, Traveler, from the McLean house into the Confederate lines and among the soldiers we are told "in an instant they were about him, bareheaded, with tear-wet faces; thronging him, kissing his hands, his boots, his saddle; and cheering him amid their tears, shouting his name to the very skies. He said: 'Men, we have fought through the war together. I have done my best for you. My heart is too full to say more'."

So grandly Lee moved in the hour of defeat and in the after years that there is in the recollection of his surrender at Appomattox nothing of humiliation for the South, but much to bring to the hearts of her people the glow of grateful pride in and for the sons she has brought forth. The place of his surrender a shrine, an altar on which the South laid its last living and heroic sacrifice.

And after Appomattox came Lexington where he stooped from former greatness to do the work that some men would call small, and did it grandly. He could neither avert defeat nor prevent the injustices of reconstruction. But he could do more. It was his noble bearing of both that caused the South to suffer and be strong. Had Robert E. Lee, in whom the South trusted, been other than pure gold, would the South have amerged from that trial as by fire purified Apparently he toiled all night and caught nothing. But what a splendid failure!

Most splendid failure of all—Jesus failed. "He came to His own and His own received Him not." Instead He was betrayed, denied and deserted. Magnificent failure! For we know today that lonely failure on Calvary's Cross was only seeming failure.

And what was true of Jesus was also true of His disciples. They all came to a bad end. All, but one, died an unnatural death. They were young men, with all the dreams and ambitions of youth, but their voices were choked by sword or flame before their message was half told. They would have said, "We have toiled all the night and have taken nothing." Glorious failure!

What great comforters these failures, so-called, have been to humanity! In our days of defeat and cloud and pain it is not the victories and successes of men that most cheer and brace us for life's hard experiences. It is far more apt to be the word of some dying patriot, like Samuel Davis, the young Tennessee hero, who when offered pardon on the scaffold if he would reveal the source of the dispatches found on him, said, "I would sooner die a thousand deaths." Or the word of some saint or martyr like John Brown's wife. It was during the persecution of the Covenanters in Scotland. Cloverhouse blew her husband's head off before her very eyes. "What do you think of him now?" he asked, pointing to the decapitated body. And she replied, "I always thought well of him, but I never thought so well of him as at this moment."

When the heart fails and the spirit flags, we think of these and others like them and the clouds lift from the gloomy horizon and the path shines out clear before us and our hearts become once more sure of God and a strange power comes into us that holds us bravely to our tasks.—From an article by Dr. H. A. Porter, in Christian Index.

* * *

The Holy Spirit.

The Holy Spirit is God immanent in His world in the most intimate relation with man in whom we live and move and have being. This concept of God begins with the creation when "the Spirit of God moved upon the face of the waters," and the prophets viewed the "stormy winds" as the breath of God and all the agents and activities of nature as the manifestion of His immediate presence and power. The Holy Spirit was given to Jesus without measure in whom dwell the fulness of God bodily and He imparted this gift to His disciples and this was the great event and blessing of Pentecost. The Holy Spirit, then, is God in us filling us with His life and moving us to do His will.

The great prayer of the Christian Church through the ages has been for a deeper breath of the Holy Spirit and

this is the appeal of our preaching and prayers and hymns. When we feel that our hearts and whole personality are more fully cleansed and vitalized and spiritualized we attribute this to the Holy Spirit dwelling in us. Times of revival are the "outpouring of the Spirit," and spiritual deadness is due to the absence of the Spirit or to our lost sensitivity to His presence.

We should use every means to obtain this blessing. The great means is the sincere and earnest desire to have God in us quickening all our life, and such a desire is a condition of receptivity for which God is waiting and which He will satisfy. There is enough of His Holy Breath to fill all souls as there is enough air to fill all lungs. It was this desire that brought the people to that Pentecostal service and gave Christianity such a powerful impetus and momentum in the beginning, and we can have the same outpouring today according to our desire. The Lenten season especially has this in view and we should see and seize it as our day of opportunity.—Selected.

* * *

For the Southern Churchman.

FOR OTHERS' SAKE.

Lillian G. Stafford.

This morning, Heartache stood beside my path,
And said, "I've come to walk with you today".
I looked upon her form and found her real,
No shadow to be gayly laughed away;
And so I answered, "You **may** walk with me,
But only on my terms: We'll march along
As if to music, with our heads held high,
With smiling faces, and a bit of song;
You must not lag, nor bow your head and weep,
Lest others pasing us should know 'tis you;
I would not that one life should sadder be
For having met us when you walk with me.

"But GOD will know and understand. He, too,
Will walk beside me, closer still than you."

* * *

"Thy Kingdom Come, O Lord."

Everybody with even a vestige of a brain is giving thought to the plight in which the world finds itself. Most thinking halts halfway, at the barriers of politics, economics of sociology. Those who think things through know that the goal we all seek lies farther on, in the realm of personal character and standards. Things will never be right until individual men and women are right.

Suppose we just imagine that, by some supernatural wave of religious conviction, the world were swept forward into an acceptance of Christian standards of life, the standards of Jesus.

Then greed, and the disparity of possessions which it represents, would disappear from society: for there are no avaricious citizens of the Kingdom of God.

Poverty would vanish, for in the Brotherhood of Jesus nobody is permitted to lack while others have plenty.

Oppression and injustice would be eliminated, for righteousness is the Way of Christ.

Little children would be delivered from everything that blights souls, from foul motion pictures, the saloon and child labor, for the sway of the Saviour cherishes the little ones.

War would be no more; for the Prince of Peace would reign.

All Christians would be one body, bent on doing the Will and winning the world.

In short, all that is wrong would be made right, under the domain of the Divine compulsion: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."—William T. Ellis.

* * *

For the Southern Churchman.

RELEASE.

Monica Williams.

The seed we sow along the furrowed row—
And leave forgotten in the friendly earth,
Will quietly, through the rain and sunshine, grow
And prove to us God's law of priceless worth.

The thoughts we sow in love and friendly deed—
And leave with God—not praise of man to seek,
Will through God's Grace in bounteous life proceed,
Like seeds from which, in kind, God's mercies speak.

For law is life, and through all nature lives—
In never changing, never wavering love,
And brings to self the life, it truly gives,
In kind, the same—in measure far above.

But listen, lest we fail to understand—
We cannot hold the tiny things that grow,
For Faith is but release through heart and hand,
The things we want we must, in love, let go.

For life is loss, then truly greater gain
Will follow, through the darkness and the light,
The seed forgotten, does its life retain,
And God its glories will bring forth to sight.

* * *

A Christian Land.

A missionary, who had seen thirty years of service, and was on her third furlough, was asked by a lady if the United States really seemed like a Christian land to her. She replied: "The contrast with a heathen land is thrilling. The longer I am here the more I realize the difference between it and a heathen land. Undoubtedly, there are great evils here, but for all that the moral tone is high, and there is an atmosphere of true religion. I felt the difference as soon as I landed, and it has grown upon me every day."—The Christian Herald.

* * *

The Labor of the Hen.

What strange, inconsistent, fiercely loyal, fanatically zealous people were the Pharisees! If an egg was layed on the Sabbath, it could not be eaten because the labor of the hen was a profanation of the Sabbath. The Pharisees were fond of saying: "When two who sit together are not talking of the law, the seat is a seat of mockers." Again: "'Woe unto him who, when walking by the way and meditating upon the law, should pause to say, 'How lovely is that tree!' or 'How beautiful is that newly ploughed field!' Such a one has forfeited his life." How difficult it was for Jesus to bring the abundant life to the Pharisees! It is for you and me to see to it that our life is not so narrow, hide bound, bigoted and reactionary that there is no room for Jesus, with His winsomeness and grace, and the magic charm of His personality, to enter in, bringing with Him the abundant life.—Southern Christian Advocate.

* * *

Never has there been a religious teacher who has made so great a demand upon human character as Christ.

* * *

"Hats off to the past, coats off to the future."





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FOR THE CHILDREN

For the Southern Churchman.

A BLIND MAN.

St. Luke 18, v. 35-43.

Monica Williams.

A blind man sat by the side of the road
As Jesus came that way,
And cried aloud in pleading voice
To the Lord, his God, that day.

And many there were who heard him call,
And bade him hold his peace:
But Jesus answered, "What wilt thou?"
To this beggar, who sought release.

His eyes were blind and his heart was sore
In the bonds of his sorrowing load.
But he heard the steps of the throng that pressed
On the dusty Jericho road.

And he cried aloud to his Lord that day;
When they told him Jesus passed.
And the Saviour paused, and sight restored
For in Faith had the beggar asked.

And Oh, dear Saviour, we are blind
Though our eyes see the light of day
We are blind to the truths of life that lead
Unto Thee, in Thy Loving Way.

May we not hear as the blind man heard
And ask, when we fail to see
For the Saviour's call is waiting for all—
"What wilt thou, I should do unto thee?"

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XXII.

A Spring Hunt.

M. L. G.

Four miles beyond the Far Ridge, where Little River joins the Whitewater, the hills shelve steeply down, until pine, birch and soak are roughly reflected, as if in a mirror of beaten bronze. But around a bend of the mingled streams there is a quiet place, crescent-shaped, thinly wooded, and where the water touches the land in gentler ripples. Here on a sunny August morning five riders drew rein.

Here was Mr. Craig, soon to return to China, "lean and keen", as Father said, the best of company, the most friendly of companions; there was Father himself, quiet and yet eager, for it had been long since he had had a whole week ahead of him free of responsibility. There were Ham and Pat and David, brimming with excitement, finding fun in everything, even in their stiffness from the long ride.

"I'll be chief cook," announced Mr. Craig, after the horses had been taken care of. "I learned in China to make a fire from just about nothing. Here I'm pretty luxurious, with wood all about, and matches."

"But everything to cook with is on the wagon," said Ham.

"They'll be along presently. I'll get my fire going. Didn't Alice say there was a spring somewhere near?"

"Let's go find it!" David cried.

"Keep together, boys, until you learn the lay of the land. Nothing to get water in, until the wagon comes, so just explore and tell us what you find," said Father.

"I have my compass," said Pat, as they started off. "Can't get lost with this."

"Let's cut sticks, like Alpine climbers. There sure are hills enough," suggested Ham, as they went along through the woods.

The sticks were soon found and cut, with Ham's big pocket knife, to the right size and smoothness.

"They help a lot," said Ham, who was inclined to stoutness; "whew, this is a steep hill!"

"Do you find springs at the top of hills?" asked David, doubtfully.

"I shouldn't think so," Pat answered. "But let's climb this one, anyway, and get a look around."

But the top was too thickly wooded for them to see far. Brown pine needles covered the ground; there was little undergrowth. The trees stood so near together that the sunlight came only in long shafts through the branches.. The air was spicy with pine.

Ham threw himself on the ground. "I feel like a nap already. You fellows go find the spring and then come back here for me."

"No, sirree!" David said, prodding him with his staff, "Father said we mustn't be separated. Let's run down the hill on the other side."

"Not much other side to it, just a little way down, then a higher climb," answered Pat. "I think we'd better go back and try again, keeping on the level ground. We really should be finding that spring. Let's see, which way did we come?"

"Now's the time for your compass," suggested Ham, as the three peered about through the many aisles between the pines, all so alike. "We can't go by the sun, it's nearly overhead."

Pat drew out the compass, and they all studied the tiny trembling needle.

"Well, there's north all right. The only trouble is—did we come north or south to get here?"

None of them knew.

"Let's think it out," said David, "and then we'll have the best thoughts of all of us to go by."

"All right, old thought-box," answered Ham. "My best thought is a little nap, then we'll wake refreshed and find our way out in a jiffy."

"Mine is to go each in a different direction and look the ground over, then come back and decide which found the best," Pat said, locking the compass in its case.

"But that would mean separating. Suppose we could not find the meeting-place?" David objected. "Mine is to mark a tree—I can tie my handkerchief around this small limb—and go all together in a circle, only as far as we can see the tree. If we don't see some clearing we can try it with some other center."

"That's pretty good. Only we don't need a whole circle, for it's just plain mountain over that way, so that can't be right."

A half hour of following this plan led them to a somewhat more open spot, but there was nothing familiar about it.

"Listen!" said Pat, suddenly. "There's something ringing."

"Oh, a cow-bell! Don't you see the cows on that next slope! That must mean a farmhouse." Ham was delighted. "I bet Mrs. Farmer will give us a glass of milk all round and hitch up the horses to get us back!" He set out toward the cows, followed by the other two.

But the cows had nothing to tell them, nor could any house be seen from the unfenced ground where they grazed.

"Here's a time when climbing a hill may do some good," said Pat. "This one has only a few trees, and it will do as a lookout. Come on, boys!"

"'Jack and Jill went up the hill
To fetch a pail of water',"

grunted Ham, as he came up with the others at the summit. "Wish we'd have just half their luck."

"Let's wish for the first half, then; not the tumbling down and breaking our crowns!" answered Pat.

"Isn't that white line the road, 'way off there?" asked David, shading his eyes. "Here, Pat, give me a lift up this tree, then I can see better."

From the tree David plainly saw the strip of road, winding among the hills.

"Now's the time for my compass," said Pat. "Let's see—the road lies south—southeast. We'll make a beeline for that point, and surely once on the road we'll find our way back."

It was a long, hot mile to the roadway. Poor Ham begged for a pause and rest under every convenent tree, but the others were determined. At last they pushed through the briary undergrowth and gained the dusty roadway. Ham sank down, nursing his scratches.

"Wouldn't a drink from that spring we didn't find taste good right now!" he sighed.

"There's a wagon comng!" shouted David.

They waited in such patience as they could until the wagon drew near. Then David shouted again.

"Why, it's Miss Alice's 'Lijah, and Uncle Danger! It's the wagon that brought our tent, and all!"

Sure enough, 'Lijah and Uncle Danger, having brought supplies for the camping party, were returning home. They gladly took the tired boys in and turned around to carry them back to camp.

"You-all's scratch up enough ter bin in a battle," commented 'Lijah, mildly.

"'Tain't no mor'n a mile back to whar your Papa at," added Uncle Danger. "Jes' wait till you gits dar and had some'n to eat, and some good col' water."

"Oh, water," groaned Ham, from the bottom of the wagon. "There's no water, that's what we were to do, find the spring."

"Don't you min' 'bout dat," Uncle Danger answered, "Lijah knowed whar de spring at, an' we fix up de tent long o' yo' Papa an' de missionary gemman."

"That all sounds fine," Pat said, "but I don't feel so proud of us."

"I am," Ham answered. "I'm proud we got back any way at all. I never thought we would, one time back there."

"And next time we'll do better," added David. "You just have to learn about camping. We've learned not to go along without thinking. And won't that dinner taste good!"

* * *

The Furry Cat.

A curio store in Jackson Hole, Wyoming, was saved from robbery by a gentle old cat who little knew he had prevented a theft of many dollars' worth of furs.

"Old Tom" is yellow and white and has a bad habit (for which he has been well spatted) of sleeping on the fur tables. There are bear and fox skins, but his favorite place is the middle of a very handsome coyote skin displayed on a table near a sunny window. Tom's markings are almost identical with the coyote, the colors blending so well that you can scarcely distinguish one fur from another, and more than one startled customer has shrieked, "Oh, look! That coyote is alive! It moved, I know it did!"

On this particular day Tom had been outside busy with mouse interests and had not been present when two nervous customers had been especially interested in furs, but Tom's master had not been able to make a sale. The men promised to return next day and make a purchase. Truly, they did return, but it was early morning before anyone was astir.

They entered by the window. The moon shone brightly, making the shop as light as day. The thieves had two sacks into which they stuffed all the best furs. One of the thieves reached for the coyote skin. His heart leaped into his throat. The coyote was warm and alive! It grabbed his thumb with sharp teeth and commenced a throaty rumble. The man let out a yell that was heard a block away! Too late he realized it was not a dead animal come to life but an old cat wanting to play! The robbers fled through the window, leaving the sacks behind them as the night watchman rattled the door.—Our Dumb Animals.

* * *

When the Twins Changed Jobs.

"Girl's don't have to work much," grumbled Bobby, as he sat down on a chair in the kitchen and watched Mother shaping the biscuit to put in the biscuit pan. "I wish I didn't have to work any harder than Beth does."

"How funny," said Mother, laughing. "Beth was saying only a few minutes ago that she wished she did not have to work any harder than you do. She is dusting the living room. Call her to come here and we will talk things over."

Beth came quickly when Bobby called and never stopping Mother said, "You know when Daddy sold the business and came out here to the old farm that had been grandfather's we all agreed to help all we could. Now I find that you both feel that you have to work too hard. Bobby wishes he could do Beth's work, and Beth feels sure she would not mind doing Bobby's, so I am going to propose that for a week you change work."

"Oh, goody!" cried both twins, jumping up and dancing around the kitchen. Both were thinking what a good time they would have instead of hard work.

"Very well," said Mother. "Beth, you may go out and report to Daddy, after you have filled the woodbox. You know Bobby has to keep that filled. It is baking day, and I must have plenty of wood."

"That is easy," thought Beth. Just to pick up wood and put it in the basket. She carried the basket to the woodshed and filled it. How heavy it was! She had to take out half the wood before she could carry it. Over and over she made the trip to the woodshed and back to the woodbox, but at last it was filled.

"Now," said Mother, "Daddy wants you to help him cultivate."

Beth had always wanted to help Daddy and she did not mind the work as she went up and down the rows of cabbages. She loved the fresh air and the sunshine. Suddenly she heard the horn, two long blows and a short one. That was her call. She hurried to the house and Mother was waiting. "See the woodbox," she said. "It is almost empty. It takes a great deal of wood to do my baking, with two stoves going."

By the time the woodbox was filled Beth was tired. When she went back to Daddy cultivating wasn't fun any more. The sun was hot and her arms ached. It seemed to her as if dinner time would never come. She thought of Bobby and wondered if he would ever want to change back to his work again.

But Bobby had his troubles, too. While Beth was filling the woodbox he was making the beds, and picking up and dusting the bedrooms. Mother said they must be all tidy and that there must not be a bit of dust left. Then there was so much picking up to do. Everything in his room was in the chair as he had left it the night before, and there was his bookcase. He had hunted for a book last night and emptied a lot of them onto the floor. Now they had to be put back in even rows. He was still at work when Mother called.

"Aren't you through yet, Bobby?" she said. "There is the living room to dust, and I simply must have help in the kitchen. Beth would have been through long before this."

Bobby tried to hurry, but his fingers seemed all thumbs.

As they sat down to dinner, Mother said, "As Bobby did not get around to help me this morning, I shall have to do some baking this afternoon. So I will not be through in time to go to town with you, Daddy."

"Oh, I cannot go to town," said Daddy. "Beth is so slow in her work I will have to work all the afternoon. Come, Beth, hurry dinner, so we can get back to work."

"But I need some more wood in the woodbox. It is only half full," said Mother, so Beth went back to filling the woodbox.

Bobby found himself before a sink filled with dishes. Mother helped him clear away the table and put the food in the proper place, then she said, "Now while you wash the dishes I will do my mending, then when you have finished we will start cooking again. I need you to beat cake, and do a lot of things."

Poor Bobby, it seemed to him that he never would finish the dishes, but at last they were done. Then while Beth toiled in the sun, Bobby whipped cream, and beat eggs, and cut up apples and did a hundred and one things, then came supper and after that dishes. Two tired little children sat on the porch after supper with Daddy and Mother.

"I am so tired," said Mother. "Bobby doesn't begin to be as helpful as Beth and I had so much more to do."

"I am tired, too," said Daddy, "so tired I can hardly keep awake. Beth isn't nearly as good help as Bobby. I am so tired I think I shall have to take a vacation tomorrow and go on a picnic."

Mother began to laugh. "You have spoiled everything, Daddy," she said. Then she turned to the children. "We did make you both work harder than usual, today," she said, "so you would both get a good idea as to the work the other did. But you both worked so hard that by keeping at it all day we were able to get tomorrow's work done as well so we would be able to go on a picnic to the seashore. Beth could have told you, Bobby, that I never make her clean upstairs and downstairs on the same day, and I always wash my cooking dishes as I go along and do not leave them to be washed later. And, Beth, if you look on the floor of the kitchen closet you will find some of the largest sticks from the woodbox, which really did not need filling the last time."

"And," said Daddy, "Bobby could tell you that I never make him cultivate a whole day. I always see he has plenty of time for play. But how do you feel about the work. Do you still want to change work with each other?"

"No," shouted both the twins in unison. And Bobby added, "We'll never say the other doesn't have to work hard again."

"Then," said Daddy, "suppose after the picnic tomorrow, each of you take your own work again. Mother has her work and I have mine, but we know that one is just as important as the other, and we never feel that one works harder than the other does. We know both are enough to keep us busy."

"And Bobby and I have our work, too," said Beth slowly, "just as important as your work and Mother's. Even if we are going on a picnic tomorrow I am going to do my share of the work before we start. I will make the beds and help pack the luncheon."

"And I," said Bobby, "will help feed the hens, and fill the woodbox for supper, and help Daddy with the rest of the work. After this I will do my own work, not that belonging to someone else. I have learned my lesson all right."

"Then," said Daddy, "today's work has not been in vain. I know that after today's experience we will all work together and if we do, we can have plenty of good times as well."—Perley R. Wade, in Advance.

* * *

"How Long?"

"How long is it," asked an old Mohammedan in Bengal, "since Jesus died for sinful people? Look at me; I am old, I have prayed, given alms, gone to holy shrines, fasted, and all is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snow heights of the Andes. "How is it," asked a Peruvian, "that during all these years of my life I have never heard before that Jesus spoke these precious words?"

It was repeated in the streets of Casablanca, North Africa. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people know nothing of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

In the South Sea Islands an old man said, "Can it be that the people in England have had this gospel of peace for many years and have never sent it to us till now? O that they had sent it sooner!"—Exchange.

* * *

For the Southern Churchman.

VACATION TIME.

Maude F. Mumma.

O let me live where the cool winds blow,
Where the ripe fruits hang in the orchard low;
Where the robin sings and the bluebird calls,
Where the day enchants and the night enthralls.

O let me live by the cooling stream,
Where the gray trout plays in the sunlight's gleam,
Where the days and hours pas sidly by,
In vacation time, what care have I?

O let me live in the mountain height,
Where the rugged peaks stand in matchless might;
Where the eagle soars and the wild goats roam,
And the topmost crag is the vulture's home.

Or let me live where the ocean roars,
Where the breakers rash and the seagull soars;
Where the spray falls far from the treacherous waves,
And the shells lie thick in the ocean caves.

All this, I say, is the life for me,
Where the heart is pure and the spirit free;
Where I find in rugged stone and clod,
A sweet communion with my God.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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DEATHS

WAGNER: MRS. J. C. WAGNER, wife of the former Rector of Grace Episcopal Church, Petersburg, Va., passed away quietly and peacefully Sunday morning, June 2nd, at her home, 1410 W. Tioga St., Philadelphia, Pa.

MRS. AGNES TALIAFERRO SHERWOOD.

Entered into rest eternal May 31, AGNES TALIAFERRO SHERWOOD, widow of Sydney Sherwood and daughter of the late Major J. T. and Margaret Lewis Smith. She is survived by her two daughters and one brother, all of Baltimore.

Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee they conquer in the strife,
To reign with Thee on high.

A TRIBUTE.

At the meeting of the Council of the Diocese of Virginia recently held in St. George's Church, Fredericksburg, the following tribute was paid by Bishop Tucker to the ministry of the REV. S. S. WARE, born February 3, 1851. Died November 2, 1934:

"Mr. Ware was a typical representative of that older generation of Virginia clergymen whose character, piety and pastoral activity helped to make the Episcopal Church in Virginia a powerful influence for good. We should not only reverence their memory; but in this age when the importance of pastoral work is often overlooked, and when interest in general social problems sometimes leaves but little time for the development of personal religion, I think that the younger clergy would do well to give heed to the example of men like Mr. Ware."

PERSONAL NOTES.

(Continued from page 17.)

son, N. C., has been appointed a chaplain in the North Carolina National Guard and assigned as chaplain to the One Hundred and Twentieth Infantry, succeeding the late Captain Theodore Partrick, Jr., rector of the Church of the Good Shepherd in Raleigh.

The Rev. Robert C. Board, rector of St. Luke's Church, Anchorage, Ky., is planning to visit friends in Europe this summer.

The Rev. Paul L. Powles, rector of Trinity Church, Martinsburg, W. Va., received the honorary degree of "Doctor of Divinity" at the sixty-fifth annual commencement of his Alma Mater, Western Maryland College, at Westminster, Md. Dr. Powles was graduated from that institution with highest honors and the degree of Bachelor of Arts in 1916, and the degree of Master of Arts in 1924. He is also a graduate of the Virginia Theological Seminary, class of 1919, with the degree of Bachelor of Divinity. Before going to Martinsburg, Dr. Powles did post-graduate work at the General Theological Seminary, New York.

The Rev. Frederick M. Morris, one of the most popular of the younger of the diocesan clergy, rector of Grace Church, Woodside, has resigned and will go to Grace Church, Salem, Mass., in the fall.

The Rev. A. Appleton Packard, Jr., rector of the Church of the Holy Cross, Kingston, since January, 1931, has resigned and will enter the Order of the Holy Cross.

The Rev. Walter R. Dye, who has been rector of St. John's Church, Ellicott City, Md., for the last fourteen years, has resigned to take effect the last of September and will then move to his home in Waynesboro, Ga.

* * *

Ordinations.

Priest.

The Rev. C. J. Alleyn was advanced to the priesthood in Grace Church, Sheffield, Ala., on May 14, by Bishop McDowell. The Rev. Cary Gamble of the Nativity, Huntsville, was the preacher. The Litany was read by the Rev. P. M. Dennis. The Rev. V. G. Lowery and the Rev. W. A. Thompson were also in the chancel and assisted in the laying on of hands. Mr. Alleyn has been in charge of Grace, Sheffield, and St. John's, Tuscumbia, for the last five years as deacon. Previous to that he had for many years been in business in Sheffield. He will remain in Sheffield, in charge of the work he has been doing so well in his capacity as deacon.

Deacon.

Blake Beverly Hammond and **Ellwood Hannum** were ordained to the diaconate in Trinity Cathedral, Easton, Md., Diocese of Easton, on Ascension Day, May 30, by the Rt. Rev. George W. Davenport, D. D., Bishop of the diocese. The sermon was preached by the Rev. William McClelland, East New Market, Md., and there were numerous clergy of the diocese present. They were both graduates of the Philadelphia Divinity School. The Rev. Mr. Hammond will continue in charge of the historic church of St. Stephen's, Earlville, Md., where he has served since last September as lay reader. The Rev. Mr. Hannum will have charge of St. Paul's Church, Trappe, Md.

Mr. Richard R. Houssell was ordained to the diaconate on Ascension Day, May 30, in St. Barnabas' Church, Dunsmuir, Calif., by the Rt. Rev. Noel Porter, D. D., the Bishop of Sacramento, acting for the Bishop of New Jersey. The Ven. Barr G. Lee, Archdeacon of Sacramento, presented the candidate and preached the sermon. The ordinand has been given charge of St. Barnabas' Church, Dunsmuir, Calif.

Mr. Robert Kell, Jr., was ordained to the diaconate in the Church of the Transfiguration, West Arlington, Baltimore, on Wednesday, June 5, by the Rt. Rev. Edw. Trail Helfenstein, D. D., Bishop of Maryland. He was presented by the Rev. Claude C. Thomson, rector of the parish, and the sermon was preached by the Rev. Calvert C. Buck, Superintendent of the Episcopal Eye, Ear and Throat Hospital in Washington, D. C. Mr. Kell graduates this year from the Theological Seminary in Virginia.

Mr. Francis M. Cooper was ordained to the diaconate by Bishop Helfenstein, in Trinity Church, Towson, Md., on Friday, June 7. The Rev. Henry B. Lee, rector, preached the sermon and also presented the candidate. Mr. Cooper has been appointed to St. Thomas' Church, Hancock, Md., and will take up his duties on June 15.

Ten Deacons Ordained by Bishop Taitt.

A service of ordination to the diaconate was held in the Chapel of the Mediator, Philadelphia, on Friday morning, June 14, when ten men were made deacons. The Rev. Howard R. Weir, rector of the Church of the Holy Trinity, preached the ordination sermon.

Those ordained, and the names of their presenters and where each of the ordinands will serve, are as follows:

Frederick William Blatz; presenter, the Very Rev. John E. Hill; appointed to clergy staff of Church of the Holy Trinity, Philadelphia.

William James Barnett, Jr.; presenter, the Very Rev. John E. Hill; appointed to clergy staff of Church of the Holy Trinity, Philadelphia.

Lewis Ewald Fifer, III.; presenter, the Very Rev. John E. Hill; appointed assistant at Church of the Resurrection, Philadelphia.

Mark Mills Garcia; presenter, the Very Rev. Granville Taylor; appointed to Chapel of Mediator, Philadelphia.

James Arthur Hilton; presenter, the Rev. Wallace E. Conkling; appointed to assistant at Pro-Cathedral of St. Mary, Philadelphia.

Robert Longacre Jacoby; presenter, the Rev. Wallace E. Conklin; will serve in Diocese of Vermont.

Henry Penn Krusen; presenter, the Very Rev. Granville Taylor; appointed to assist at Chapel of Mediator, Philadelphia.

Joseph Leonard Sachs; presenter, the Rev. George R. Miller; appointed to charge of St. George's, Philadelphia, succeeding the Rev. Arnold H. Hord, resigned.

John Samuel Stephenson; presenter, the Rev. H. L. Willson; appointed as assistant at St. John's, Cynwyd.

William Charles Taylor, Jr.; presenter, the Rev. Howard R. Fulweiler; appointed as assistant at Christ Church, Media.

SHOULD

Missionaries Have a Living Wage?

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SHALL

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THOUGHTS for the THOUGHTFUL

"A native of India said, 'Christians should be huts with lights shining through the door'."

Only those who have promise of the life that is to come have promise of the life that now is.

In the last analysis, you have but one enemy—yourself.

"Thou shalt have no other gods before Me," is the sole sure basis of all morality.

"Without the Way there is no going,
Without the Truth there is no knowing,
Without the Life there is no living."

"Many persons are members of the church as an organization who are not members of the church as an organism."—Rev. Will H. Houghton.

Education is not always wisdom, but when it is, it is worth any price.

He that hath ears to hear, let him hear. Out of sticks and stones and clods of earth God will speak our guidance, if we will apply our ears. In every wind is a warning, if we will stop and heed it. The whole world is vocal to the heart of faith, the life of humble obedience.

"I saw Tomorrow marching by
On the little children's feet;
Within their forms and faces read
Her prophecy complete."

"Grant us Thy peace; fill us with truth and love—
The peace, the truth, the love that never fail
To meet our every need, to lift us higher,
Heedless of storm or error's blinding hail,
Until we reach the long-sought, sun-crowned crest."

Circumstances have rarely favored great men. A lowly beginning is no bar to a great career. The boy who works his way through college may have a hard time, but he will learn how to work his way in life.—Marden.

I should never have made my success in life if I had not bestowed upon the least thing I have ever undertaken the same attention and care that I have bestowed upon the greatest.—Charles Dickens.

If all the missions in the world were closed tomorrow, they would be opened up again the next day after by men and women who feel the urge of Christ's spirit to go with the good news to the ends of the earth.—Morrow.

When Jesus came to that last hour in the Garden of Gethsemane, the writer says that He went a little farther and fell on the ground and prayed: "Not what I will, but what Thou wilt." No wonder He could go to the cross! No wonder He could go face the Chief Priest and Pilate and Herod unafraid! No wonder He could die to save our souls! No wonder He could conquer the grave! He went a little farther in His prayer-life, in His giving, and in His love. Today we need to take that same spirit and go a little farther in prayer, in giving, and in love.

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Southern Churchman

Vol. 100. RICHMOND, VA., JUNE 22, 1935. No. 25.



THE RT. REV. HENRY WISE HOBSON, D. D.,
Bishop of the Diocese of Southern Ohio, Chairman of the Forward Movement Commission.

THE FIRST SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

The Neglect of House Property.

Mr. Editor:

In your issue of June 1 (p. 4 a) you quote an English Bishop as saying, "The Church considers it as much a sin to . . . neglect house property as to commit adultery".

We should all enlist in the battle againts the slum: but the conflict is not likely to be won by false and hysterical statements of this description—far more likely to encourage adultery than to terminate bad housing. The neglect of house property is always a relative thing, often, no doubt, sinful: sometimes obviously not. There is also a border-line, where it becomes a matter of opinion whether or not a house is fit for habitation. To say that it is as bad to neglect house property as it is to commit adultery is equivalent to saying that it is no worse to commit adultery than to neglect house property. To say that the Church considers this to be the case is plainly false.

Adultery, in its narrowest and undisputed sense, is the carnal knowledge of a married woman by a man other than her husband. It is this that was categorically forbidden in the Mosaic decalogue, which the "Church considers" an embodiment of the divine law. It is a definite act. Either it has been performed or it has not. It does not vary, as questions of housing do, with changes of building standards, new discoveries in sanitation, the means at the disposal of owners, the carelessness of tenants, &c., &c.

John Cole McKim.

"Handmaids of Mercy."

Mr. Editor:

Thank you very much for allowing my letter about the Handmaids of Mercy to see the light in your issue of June 8. Unfortunately, however, my street address does not appear, and as Hoboken is a city of about 60,000, this street and number are needed to ensure delivery of letters from anyone offering us help of any sort. Please pardon me for calling attention to this.

Mary McEnnery Erhard.

808 Hudson Street, Hoboken, N. J.

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Southern Churchman

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EDITORIALS

Vol. 100. RICHMOND, VA., JUNE 22, 1935. No. 25.

The Forward Movement Comes of Age.

When at the last General Convention The Forward Movement was born, it was received in different quarters with different attitudes. To some it was just another name. To others it was an ideal impossible of accomplishment. To many it was one of those fine things that would sooner or later be lost in the fog of indifference as the "Church Wide Endeavor" had been lost.

The Holy Spirit seems to have guided the whole movement so far. For a leader the ideal Henry Wise Hobson was selected. The able assistance of Bishop Maxon plus the enthusiasm and deep spiritual life of the other members guided what looked like an indefinite idealism into a program for revitalization of the spiritual life of the Church that now seems not only possible of accomplishment, but which seems probable. The Forward Movement at its last meeting in Chattanooga has come of age and is ready for work.

"What is The Forward Movement?" Even clergy are asking that question. After one conference a layman said, "Isn't The Forward Movement simply directing us and asking us to do that which we should have done all along?" And the answer to that question in the affirmative is correct. For nineteen hundred years we have been supposed disciples of Our Lord. Many have been such in actuality, but the majority never have. In this age, an age peculiar because of its consciousness of its own development, we have the privilege, if we are true to our calling as Christian, to really effect the destination of the human race. But a deep and real discipleship must be achieved before the Church can exert such influence.

Naturally it was not easy for the Commission in its earlier meetings to state a definite program in definite language. After all people were clamoring, as they clamored to Our Lord. "Show us a sign," they said. But if easy and catch-phrase methods only were needed, the Commission realized that the whole program would be only on the surface.

So, after months of committees working at great sacrifice of time and effort, and after many prayers and a renewing of prayer life on the part of the members of the Commission, as we say in our heading, The Forward Movement has come of age and is now ready for real work.

But if the Commission is ready, before its impetus can be felt, it must have something else ready and that is the Church as a whole.

Too often in our individualistic Church we have had fine commissions and fine spirit only to find that the clergy were indifferent to whether they were to be a part of something great or not. We can only pray and hope that in this age so mixed up in its ideals, and so shattered in its hopes, there will be a brave list of laymen and laywomen as well as clergy ready to accept even at a great sacrifice plans and ideals that can mean bringing the strength back to the world that so badly needs it.

The first thing we should have, and it is something that the Commission urges on us all, is a great period of self-examination. How many parishes are afraid to face the truth about themselves? We will never know, but we do know that church after church has no reason to know its own problems, for those problems have never been discovered. Some churches are merely acting as preservatives for a Christianity that long ago lost its radiance. Others are dead, for they have had nothing to challenge their people with and have had no vision of what program should be followed even within "one mile of the altar." Others are diseased with the worst of spiritual diseases, selfishness. Surely some examination—we do not like the word "survey"—should be undertaken to determine what is wrong with the parishes.

But individuals need self-examination also! And this must be a constant examination. It is not enough to find out that something is wrong with us. We must in addition find out the remedy and that can only come when we are brave enough to face the facts of our own sins and weaknesses corporately and individually.

A group of Negro physicians in a Southern city had no means of clinical work for years. The result was they were behindhand in knowledge of modern medical care and their patients and the general health condition of the city suffered as a consequence. A brave Negro leader examined with honesty the whole question and urged his fellow physicians to go back to school and work in a student clinic. His fellow physicians refused to go back to school. They would be the laughing stock of their patients they said. The result was their people lost confidence in them and went to the white practitioners, and the cause of Negro leadership and Negro education was set back for years.

Our clergy and our laymen are being called back to school and to the clinic for further study and for deeper spiritual knowledge. Will we refuse? Will we say that we have nothing to learn?

(Continued on page 4.)

Church and World Problems as Others See Them

Effect of Emergency Schedule.

The Spirit of Missions.

In Alaska the only way that the work could be adjusted to the limitations of the Emergency Schedule was by planning to close, during the summer of 1935, the school for Indian boys and girls of the Lower Yukon at Christ Church Mission, Anvik. This school, which was established nearly fifty years ago by the Rev. John W. Chapman, has been a vital factor in the success of the Church's Mission in the territory all around Anvik. In Latin America, particularly in some of our West Indian jurisdictions, the necessary adjustments could only be made through further reductions in salaries.

* * *

The Challenge.

Religious Herald, May 30, 1935.

The Protestant Episcopal Diocese of Virginia does not cover the entire State, but it does cover a goodly portion of it, including the City of Richmond, and represents a large number of strong and admirable churches, in whose membership is found a notable number of our wealthy people. For weeks past public notice has been given of an organized effort to raise among these churches the sum of $25,000 to be used for certain diocesan purposes. All good people of whatever name or communion will wish the leaders in this movement the utmost success. We are a little discouraged, however, in a general way by the fact that it seems necessary for a great Christian body, with a membership preeminently strong and resourceful, to take such extraordinary pains in perfecting its organization and preparing its appeal for a sum of money to be devoted to admirable uses fully approved, when there is reason to suppose that included in their membership are men and women, not a few, who might each provide the money without inconvenience. We wonder if one result of the financial stringency which has characterized the past four or five years is to be found in the absence which begins to be noticed of any great gifts among our evangelical people to their education, missionary and benevolent causes. It disheartens us a little to see what extraordinary preliminary organization and effort seems to be necessary in the judgment of our Episcopal friends as they go forth to raise the comparatively small sum of $25,000 for a recognized and fully approved denominational purpose.

* * *

We Need God in Summer.

The Canadian Churchman, May 30, 1935.

The human heart needs God in the summer quite as much as in the winter. Of course, the heart of man can seek and find God anywhere, but those who find God in the great out of doors are usually found in their place in His House on Sunday. Then, too, each of us is to work for God in the summer as well as in the winter. This, like the worship, can be done anywhere, at any time, by a prayer, a word for Christ and the Christian life we lead day by day. Yet, here also the one who serves Christ conscientiously and whole-heartedly will not forget the assembling of the faithful together on the Sunday as the author of the Epistle to the Hebrews urges the Christians of long ago.

When the Churchman from the city neglects the church in his summer home, it is a fairly sure sign that he is not the Christian he ought to be.

Mr. Baldwin's Speech.

Church of England Newspaper, May 31, 1935.

The most moving passage in Mr. Baldwin's speech was that in which he told the House that:

"I have been made almost physically sick to think that I and my friends and the statesmen in every country in Europe, two thousand years after our Lord was crucified, should be spending our time thinking how we can get the mangled bodies of children to the hospitals and how we can keep the poison gas from going down the throats of the people."

Is not this another challenge to the Church of Christ? The Convocations of Canterbury and York are to meet next week. Will they have anything to say on the subject?

* * *

Godparents.

Church of England Newspaper.

Referring to the duties of the laity at the St. David's Diocesan Conference at Carmarthen last week, the Archbishop of Wales said there was hardly one more important than that of godparents, who gave pledge to the Church that the baptized child would be so trained and instructed that eventually it would be a good citizen of the spiritual commonwealth.

"Of what sort the future members of the Church will be depends on their proper upbringing," he said. "Today the call has come to the church of the parish to make godparenthood a corporate function. Hitherto the responsibility of finding godparents has been thrown on the father and mother of the child. With the weakening of family life and the ominous secularism of the world the ancient institution of godparenthood needs to be revitalized."

* * *

Success of the League and of Mr. Eden.

The Church of England Newspaper, May 31, 1935.

Once again the League of Nations has more than justified itself. Whatever may be the ultimate outcome of the dispute between Italy and Abyssinia, it is clear that if it had not been for the patient efforts of the League Council the situation today would have been extremely grave. By common consent this success is acknowledged to be due in no small measure to the statesmanlike tact of Mr. Eden, Lord Privy Seal. In the House of Commons on Monday, Mr. Eden said it was satisfactory that both parties have renewed their assurances to proceed to an agreed demarcation of the frontier as soon as their present differences have been settled. Of vital importance is the fact that both countries have accepted the cooperation of the League in seeking a settlement.

Mr. Eden paid a merited tribute to Italy. He said: "But for the spirit of conciliation displayed by the Italian Government and its Representative at Geneva (Baron Aloisi), together with the invaluable cooperation of the French Foreign Minister (M. Laval), the progress which we are now able to record could not have been realized."

* * *

EDITORIALS.

(Continued from page 3.)

Our answer will depend upon how deeply we want to know God through Jesus Christ, and upon our answer will rest the question of whether this people will be the generation to lead the world out of its sins and problems or whether we shall have to wait for another generation to be called by God for this task.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Pioneers of the Spirit

We look upon the pioneers as belonging to a past generation in the Nation's history. The frontiers of the wilderness have been pushed further and further back until the Pacific Ocean was reached and this particular adventure came to an end. Another form of pioneering has been going on, which has to do with the physical universe, and there is no prospect of its coming to an end, in spite of the large increase in the size of the two hundred inch telescope, now being constructed. But the most wonderful and thrilling adventure of any, open to those who wish to test the most magnificent possibilities of the human spirit, lie in the direction of the spiritual universe.

The Larger Outlook.

There has been a great enlargement of the human spirit on the intellectual side in its conquest of Nature, and the consequent control and utilization of her laws and forces. But it is in an entirely different sphere that the human spirit will find the opportunity for its most magnificent achievements and that is, as has already been said, in the spiritual universe. It is here that the human spirit finds its true home and the resources needed for its full and proper development. Human progress, during the last few generations, has been entirely too one-sided. The material side of life has usurped the supreme place in man's attention and undertakings, while the spiritual side has been forced more or less into the background. The present condition of human affairs is the result. And if there is to be any genuine recovery, not merely of prosperity, but of a kind of human welfare, which is based upon character and a desire for mutual service, it can only be brought about by the spirit of man seeking for inspiration from its Creator.

The Renaissance in Its Relation to the Reformation.

The great intellectual awakening, the Renaissance, which brought the Middles Ages to an end, was quickly followed by the Reformation, which represented a spiritual awakening. This showed that man's nature cannot be enlarged and set free on its intellectual side, without its spiritual side being influenced as well. What happened then is about to happen again. We have witnessed a great intellectual awakening which has resulted in the enlargement of our knowledge of Nature, her laws and forces; an awakening which has represented an adventure of the human spirit on its intellectual side. Now, we are ready for a great advance on the spiritual side of man's nature in the discovery of the higher laws, which enable him to make himself at home in the spiritual world and utilize its resources for the benefit of humanity.

Two Great Achievements.

Two of the greatest achievements which have chiefly benefited mankind in the recent past have been the electric light and electric power, both of which have been made available in our homes and in a general way. These gifts and blessings brought to all of us by the discoveries of Natural Science, suggest to our minds that what is most needed now to make life what it ought to be, is spiritual illumination and spiritual power. These transcendent gifts and blessings are not beyond our reach nor do they need centuries of time or even generations for their discovery. They are within our reach now, and only need faith and earnest seeking to make them available. It is here that pioneers of the spirit may find an opportunity to become benefactors of the human race. Just as there has been given to us, by Edison and others, light without, so God can and will give us light within, and more light than we have ever had before. It is not God's Will that we should any longer remain in the twilight of uncertainty as to what course mankind should pursue.

Christ the Light of the World.

Christ said when He was here on earth:—"I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." And this will be proved to be absolutely true, if we will but follow Him and expect that the light will shine upon our path. This is just as true of mankind as a whole. If the world will turn to Christ, enough light will be forthcoming to make the path of the future clear and distinct for the nations to follow. But there must be pioneers; adventurers who are pursuaded that more light will be given, if it is only earnestly sought for, with the full belief that a New Day is at hand.

The Gift of Spiritual Power.

The same may be said of spiritual power. Light and power are closely related in the physical world and are both derived from that mysterious something we call electricity, which God has given to us as part of our natural inheritance. We believe that spiritual power is just as much God's gift to us as the other, and just as much intended for us as part of our rightful inheritance, though it belongs to the spiritual rather than to the natural side of our life. What greater gift could there be, or one more to be desired, than that of spiritual power? Who can tell, or even imagine, the possibilities which are open to us through the possession of it? We have not yet reached the full measure our or manhood or womanhood until we have acquired it and have learned to use it for the benefit of the world around us. Life, indeed, becomes a wonderful thing as we open the windows of the mind and soul to contemplate what the world would be like if all Christians were but using this power from heaven to make this earth what God intended it to be and what it surely will be, when the Spirit of Christ finds its full and complete expression in the lives of His followers.

Before Thee, Lord, we stand,
As Elijah did of old,
Awaiting Thy command,
Watching Thy Will unfold.

Thy sons shall surely know
The secrets of Thy Love,
What Thou hast to bestow
From treasures stored above.

Then shall we see arise
An Order bright and new,
The earthly Paradise,
The prophets had in view.

Frederick W. Neve.

Power---Our Need

By LEWIS B. FRANKLIN, D. C. L.,

Vice-President and Treasurer of The National Council.

POWER! That is the need of the Church, and that power is ours if we will receive it, and use it.

There is, however, a definite condition upon which this power can be retained by us. Behind an enormous mass of concrete, damming the course of a mighty river, lies a lake of water, calm and serene, powerless. A gate is opened, the water flows downward through the pen-stock into the turbine. In an instant, power flows through the wires, our homes and streets are lighted, our factories are made productive. Use has made the placid lake a great source of energy.

So it is with God's power. It is promised to us in unlimited measure. The gift of Pentecost is ours, but only if we will use it.

"Ye shall be witnesses of me." Here is our job as Christian people. Here is how his power is to be used. As we have known the redeeming love of God in our own lives, so to make that love known to others.

How can we do this? The way is easy—the doing of it calls for continuous watchfulness and courage.

First of all in our homes. The influence of a Christian home can scarcely be estimated. A home in which the gifts of a loving father are recognized at mealtime, where his word is read daily, where his influence is never absent.

What a world of opportunity there is to apply this almighty power of God in our business life! Through my twenty years' experience in Wall Street, I am not ignorant as to business and I am firmly convinced that our present and world-wide economic depression is directly due to a disregard of God's law. Enmity and jealousy between nations and races, a scramble on the part of everyone to enjoy a higher scale of living than we had earned, an intense desire to put pleasure before duty, excitement before contentment, luxury before stability; these are the causes that led to the mad speculation of a few years ago, speculation not only in the stock market, but in commodities, in factory production, and in merchandising, a speculation which inevitably brought in its wake misery and want. Oh! that the Christian leaders of our business world had then in the time of prosperity been on their knees asking to be shown God's will. Were they there? No! They were too "tired" on Sunday after their strenuous week of striving for unearned profits; they must recruit their strength on the golf course.

Yes, the active and temporarily successful business man said to himself like the fool of whom Jesus spoke, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12: 19). He had forgotten God, and the business fool of yesterday forgot God's law, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Today many of these business men are back in God's house asking Him to help them in time of need. Yes! We need God's help in our business world in time of stress, but we need it even more in time of prosperity.

AT THE THRESHOLD of the world of our homes and our business lies the community in which we dwell. Thousands upon thousands all around us without the knowledge of the love of God. Our local mission field, white unto the harvest, and we the laborers, chosen of God, imbued with His power; will we use that power to bring them to Christ, or will we fail in courage and thus lose the power?

And then in the great mission fields beyond; the Negro, the Indian, the lonely dwellers in rural areas, all waiting for our help. And beyond the limits of America, teeming millions in Japan, in China, in India, and in Africa who have never heard of the Saviour's redeeming love, who know no god but gods of fear, who are ravaged by disease. Here our Church through its army of 2,500 missionaries is at work. Surely here is an outlet for that power we have received, an outlet through intelligent prayer based on information as to the need, and what our Church is doing to meet that need, an outlet through sacrificial giving that we may share with these children of God, be they yellow, brown or black, some of the blessings which He has so abundantly bestowed upon us. For some of us personal service in the ranks of the missionary army. Here, then, is our beloved Church—His Church—splendidly organized, well equipped, well officered, going through the routine of training for a task of immeasurable magniture and world-wide scope, the task of turning this world into the Kingdom of God, and never putting into the task itself more than a fraction of its power. "Like a mighty army moves the Church of God." What a parody. Two-thirds of the privates absent without leave, many of the others content to stay on the parade grounds under the careful tutelage of officers no more daring, while in the world beyond the battle rages with the enemy gaining ground.

Out from the sheltered camp let us put our training to the test! Let us use that Pentecostal power of God lest we lose it. Power—that is the need of the Church today—Power and the will to use it. And in the courageous use of God's power in home, in community, in politics, in business, and in the mission fields, we will provide an irresistible attraction for those who today see little in the Church which compels them to active service, adequate giving, and regular worship.

This is the task to which our Forward Movement calls us, but the Forward Movement must not stop with prayer and instruction. It must be imbued with action and with power, and power is developed by use.

* * *

THE MAP.

Philip Wendell Crannell, in The Word and Way.

Is there a world-map hanging on my wall,
Or, better, in my spirit's inmost hall?
Does the round globe weigh on my yearning heart,
In its remotest region, nearest part?

Daily do I the well-known outlines scan,
India, South America, Japan?
On some great town do I my finger lay.
"This shall belong to Jesus Christ some day!"

And where dense, struggling, toiling millions dwell:
"Of Thee, Oh Christ, help me these folks to tell!"
Or seeing some vast land still plunged in deepest night:
"Dear Jesus, flood this darkness with Thy light!"

When the whole panorama lies unfurled:
"Help me to love, as Thou dost love, the world!"
Without a map like that, how can I be
At one with Him who died on Calvary?

—Ex.

Saints' Days

By WILLIAM E. CALLENDER,
Chaplain, U. S. Public Health Service.

Saint Barnabas' Day, June 17.

WHEN writing an article on a Saint's Day, it is advisable to give an outline of the life of the Saint whose day we celebrate. Barnabas was the surname of Joses, a Levite of the country of Cyprus. Now, as Barnabas was a Levite, the Apostolic succession was in his person grafted upon the Mosaic Priesthood, so that in him, and others of the line of Levi, then became identified and perpetuated with the Christian Ministry. Like Saint Paul, he was not of the Twelve, but was numbered among the number of the Apostles. In 1549 the title given to this Day was "Saint Barnabe, Apostle." The addition of the words "the Apostle" is unusual and was doubtless intended to mark the fact that Holy Scripture thus designated him. The name "Barnabas" translated "Son of Consolation" (Acts 4:36), would be better rendered "Son of Exhortation or of Prophecy." Barnabas is first mentioned as having sold his property and laid the proceeds at the apostles' feet (Acts 6:37). He next appears as introducing Saint Paul after conversion to the other apostles (Acts 9:27). For one year he was in residence with Saint Paul at Antioch (Acts 11:22-26); he then paid a visit to Jerusalem (Acts 11:27-30). We next find his ordination along with Saint Paul (Acts 13:23). He now commences his missionary journey with Saint Paul to Cyprus and other cities of Asia (Acts 13:14). Disputes are not of modern origin and we now find Sts. Paul and Barnabas being sent by the Church at Antioch to Jerusalem to consult on the question of the necessity of circumcision. Following this visit to Jerusalem we find a separation taking place between Barnabas and Paul, Barnabas and Mark going to Cyprus and Paul and Silas going to Syria and Cilicia. Scripture gives no further account of Barnabas, save incidental allusions (1 Cor. 9:6 and Gal. 11: 1, 9, 13). We learn in later accounts that Barnbas studied under Gamaliel along with Saint Paul and suffered martyrdom in Salamis, Cyprus. His body was discovered in the reign of the Emperor Zeno and was removed to Constantinople, a stately church being erected over his remains and dedicated to his honour. Barnabas was said to be the founder and first Bishop of the Church at Milan. The observance of Saint Barbas' Day cannot be traced beyond the seventh century. The Festival of Saint Barnabas was anciently a great feast amongst the English people, according to the old style it was the longest day, hence the old rhyme:

"Barnaby Bright, Barnaby Bright,
The longest day and the shortest night."

Tradition tells us that Saint Barnabas was a man of the most comely countenance, of a noble presence and commanding in his deportment. He is generally pictured as carrying the Gospel in his hand. In most of the Greek paintings he is represented as having grey hair and a grey beard. The old collect for Saint Barnabus' Day read as follows:—"We beseech Thee, O Lord, let the praying of Thy blessed Apostle Saint Barnabas commend Thy Church, and let him stand as mediator (Intervenor) for it, as he illuminated it by his teaching and suffering." How much more beautiful is the collect used today, when you compare it with the old one. It is a beautiful comment on his endowments and on his fidelity in using all his talents for his Master's honour. This collect for today should be to us of vital importance as we plead, "Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory."

Feast of the Nativity of St. John the Baptist.
(June 24.)

WHEN one begins to study the lives of the saints together with those days, which are termed "Saints' Days or Holy Days", there is a fascination which becomes intensified as we learn about them and also when we find the reason for the commemoration of those who have passed from the Church Militant to the Church Expectant, and finally reach the Church Triumphant, not only those of other days long since passed, but those near and dear to us whom we have loved, but lost a while. It is well to notice that the Church has congratulated her saints and martyrs not on the mere fact of being born into this world, but on their passing through this life and leaving behind loving memories of the good which they accomplished. This Feast Day, which is kept in memory of The Nativity of St. John the Baptist is, if we except the Nativity of Jesus Christ, the only one kept in memory of a man being born into the world. Naturally we keep the Feast of The Nativity of Jesus Christ, but we do not count Him amongst the number of the glorious army of Martyrs. He was more than a Martyr. The early Church also commemorated the beheading of St. John the Baptist. The commemoration of St. John the Baptist is considerably more ancient (his birth). In the Church of England the death of St. John the Baptist is noted as a Black Letter Day in the Calendar. It is of interest to note that the association of this day with mid-summer has connected his words with the observance, "He must increase, but I must decrease." The twenty-fourth of June and the twenty-fifth of December marking the shortening or lengthening of days. According to Rabbinical tradition, St. John the Baptist, the last of the prophets and the forerunner of Christ, was born at Hebron in the beginning of the second half of the year 749 A. U. S. Turning to the first chapter of the Gospel according to Saint Luke one finds practically complete details of his life. In his thirtieth year he commenced his public life in the Wilderness of Judea, the wild district which lies between Kedron and the Dead Sea. His life, appearance, costume and habits recalled to the people that which they had heard and read of the ancient prophets, more especially Elijah. Aside from his preaching, the leading event in his life was the baptism of our Blessed Lord. He was beheaded in the reign of Herod Antipas. Outside of the Bible narrative, there is practically nothing to be learned. The Apocryphal writings contain some legends of obviously fictitious character.

The collect for today dates from 1549. In 1662 the word "Repentance" was used in place of the word "Pennance." In the Sarum Missal we read, "Direct the ways of all the faithful into the way of eternal life." Saint John the Baptist came to prepare the way by preaching repentance, and as we would follow his doctrine and holy life we must today repent as in the past, seeking as in our prayer that grace which alone can help. Maybe repentance is an old-fashioned doctrine, but we must remember that "without repentance there is no remission of sins." It is impossible to come into touch without sorrow for our sins and the determination by Divine help "to avoid those things which are displeasing in His sight." Saint John, ascetic though he may have been, gives us a wonderful example of faithfulness in his preaching.

(Continued on page 11.)

Meeting of the Forward Movement Commission

By C. P. MOREHOUSE.

Increased attendance at churches throughout the country at Easter and Whitsunday—perhaps the largest in the history of the Church—was reported at the meeting of members and associates of the Forward Movement Commission, held on Lookout Mountain, Chattanooga, Tennessee, June 12-14. It was felt that this was a direct and most encouraging result of the Forward Movement.

In the opening session, following a celebration of the Holy Communion in St. Paul's Church, each member reported his activities on behalf of the Movement since the February meeting. As a result of these activities, the Forward Movement has been presented at more than half of the diocesan conventions, and at many conferences of the clergy and laity from coast to coast. Over two million pieces of literature have been distributed, including the three Bible reading pamphlets, Discipleship, Disciples of the Living Christ, and Follow On, and the leaflet on the Episcopal Church. If these publications have not yet succeeded in arousing the Church to a new and deeper spiritual life, at least they have caused the Church to "stir in her sleep, and show signs of awakening," it was felt.

In view of the enthusiastic reception of this literature, the Commission decided to continue the policy of circulating leaflets for the guidance of a year-round program of daily Bible reading and meditation. To this end a pamphlet will be prepared for fall publication and use during October and November, built around the missionary motif. Then, beginning with the first Sunday in Advent, there will be issued a series of leaflets, to be circulated on a subscription basis, containing seasonal Bible readings and meditations.

Negro Work.

The Negro work of the Church received careful attention from the Commission. It was felt that one great weakness of this work is the lack of training and leadership on the part of the Negro clergy. Accordingly, it was proposed that a graduate school for the Negro clergy offering conferences similar to those given at the College of Preachers, be held at a suitable center under the auspices of the Forward Movement. This was approved in principle, as was also the recommendation that one or more student chaplaincies under National Church auspices be established at leading Negro secular universities, both to minister to Church students and to discover and foster vocations to Holy Orders. A committee was asked to confer with Bishop Bartlett, who has been conducting a survey of the Negro work, and the committee of the National Council dealing with this subject, in order to work out practical ways to carry out these recommendations.

The Forward Movement itself will be carried to the Negro clergy and parishes by a colored representative of the Commission in a series of personal visitations, some of which may take the form of teaching and preaching missions. A conference of Negro clergy on the Forward Movement will be held in Galveston, Texas, July 16-18.

Conference Courses.

It was announced that one course for use at summer schools and other conferences is now ready, on the subject of The Rector and Parish Administration. Others in preparation will deal with The Spiritual Preparation of the Priest, and The Place of Prayer and Meditation in the Life of the Clergy and Laity. These courses may be obtained in mimeographed form from the headquarters of the Forward Movement in Cincinnati.

Church Literature.

In addition to the Bible reading leaflets, the Commission adopted the following recommendations with reference to Church literature:

(1) A supplementary pamphlet of leaders' helps for the Book of Acts, as contained in the Follow On leaflet, will be published immediately for use during the summer. This is done in response to a request from members of the Woman's Auxiliary and others.

(2) Certain books were highly commended, and the publication committee asked to try to arrange for inexpensive special editions of them, and recommended them as widely as possible throughout the Church.

(3) The publication committee was directed to confer with the Department of Religious Education with a view to publishing literature for children in the spirit of the Forward Movement.

Young People.

Bishop Quin of Texas read to the Commission a statement from the conference of young people recently held in Chicago, asking practical guidance and an opportunity to take an active part in the leadership of the Church, which was received with great interest and sympathy. In the spirit of this statement the Commission took the following steps:

(1) A resolution was adopted heartily endorsing this statement and assuring the young people of the sympathy and full support of the Forward Movement Commission, as follows:

"Resolved, That the Forward Movement Commission has listened with the deepest sympathy to the appeal directed to us by the recent conference of our Young People's Federation; That we value this communication so highly as to commend it to the attention of the whole Church and our leaders; and that as a first response to this appeal we resolve to elect to the associate membership of our Commission a young man and a young woman to work actively with us, and that we recommend similar inclusion of such young people in the counsels and work of all parishes and dioceses."

(2) The committee on courses was asked to prepare a course for young people on the aims of the Forward Movement, particularly in relation to youth.

(3) The executive committee was asked to appoint two leaders from among the young people themselves as associate members of the Commission.

Missionary Education.

The Commission voted its appreciation of the renewed efforts of the National Council to make wider use of missionaries on furlough as speakers, and offered to help in this endeavor in any way it can.

Broadcasting.

A letter was read from the Rev. Dr. G. Warfield Hobbs, executive secretary of the National Council, Department of Publicity, offering them dates in the 1935-36 broadcasting schedule of the Episcopal Church of the Air. It was voted to express the appreciation of the Commission to Dr. Hobbs for his assistance and to accept the dates offered. Arrangements for speakers for these broadcasts will be announced as the details are completed. In addition, there will be two dates during the summer of 1936.

The Commission also voted to use local radio stations as widely as possible, and especially to have

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More of Charity

By JAMES E. FREEMAN, D. D.,
Bishop of Washington.



Bishop Freeman.

GOD hath showed me that I should not call any man common or unclean." This was the statement of one whose narrow provincialism and class consciousness had made him arrogant and exclusive. He had been reared in an atmosphere where bigotry and insularity were its chosen watchwords. In a strange vision he had learned a new lesson, and one that was to change the whole course of his life. Henceforth he was to appraise all men by a newer and better standard.

As we survey life today we are sometimes amazed and appalled by the narrowness and limitations of human judgment. Men and women grow up under influences that restrict their vision to a small area and as they mature they set up criteria of judgment that segregate their fellows into certain groups and classes, labeling the one group with a badge of approval and distinction, and another with the mark of disfavor and disapproval. Hence it is that, even in the free airs of our boasted liberty-loving America, we create classifications that produce cleavages and superstitions between one group and another. It is difficult to survive the conceits and prejudices of early environment and training. Possibly of all the bigotries in which we indulge, that which concerns religion is the most marked and conspicuous. There is something about our religious beliefs and their expression that has a tendency to make us narrow and restricted in our views and appraisal of those, who are not of our household and who do not subscribe to our ways. It is strange and anomalous that, in the exercise of that which should render us generous and charitable, we should a form of bias and prejudice wholly inconsistent with its profession.

"O the rarity of Christian charity, under the sun."

Even in the beginnings of the early Church, at its very inception and among its chosen exponents, the spirit of bigotry was prevalent. It took many and severe shocks to change these conditions and to make these men see the broader and finer vision of their great Master. Then followed an expansion and growth, marked by generosity and comprehensiveness, such as the world has rarely witnessed. It was only when the larger and more inclusive understanding of Christ's program was practiced that the Church was set on its way to the attainment of its high ends. Repeatedly, when clouds have obscured a vision of Him who came proclaiming the universality of human salvation, has His mighty cause been halted and His claims lost their appeal. There have been times when intolerance and bitter controversy have superseded the essential virtues and high claims of His Kingdom, creating divisions in the ranks of His followers and impeding the progress of His redemptive work. We call such periods, "dark ages," and so they were.

We are entering upon a new age today, and let us hope a better and a happier one. We are being compelled to appraise in more generous and consistent terms, those who may not be of our particular brand of profession and practice and yet who by the excellence of their faith and works are worthy of our praise and fellowship. Said the great Apostle, St. Paul, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Such an expression of Christian charity is called for today. Religious rivalries and contentions can have no place in a consistent following of Him whose comprehending love recognized elements of such immortal worth in the weakest, and sometimes the most erring of men, that He declared: "The Son of man is come to seek and to save that which was lost."

In the complexity of our life, with all the limitations under which the most favored or unfavored live, and in a world that is distracted by changing ideas and ideals, it behooves us to broaden our vision and to recognize that there is such a thing as unity in diversity. We may with all loyalty and devotion follow our preferred and traditional ways; we may find in our more closely-knit group or fellowship the satisfaction and exhilaration that we need for our spiritual well-being and development, but this does not preclude the recognition in others who differ from us and are not of our persuasion of their place of high distinction as disciples of Him whom they devoutly reverence and serve.

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MEETING OF THE FORWARD MOVEMENT COMMISSION.

(Continued from page 8.)

Bishop Demby broadcast to members of the Negro race.

Women's Meetings.

The representation of Churchwomen as associate members of the Commission was completed by the election of Mrs. Edward Ingersoll of Philadelphia, and it was voted to hold a meeting between the women members and the executive committee in the early fall, the time and place to be set later.

The Bible Anniversary.

Attention was called to the approaching celebration of the four hundredth anniversary of the first printed Bible in English, and it was voted to cooperate with this anniversary, and also with the Woman's Auxiliary in the observance of Armistice Day as a day of penitence and prayer.

New Members.

Austin J. Lindstrom of Evanston, Ill., was nominated to the presidency of the House of Deputies as a member of the Commission to take the place of Joseph A. Rushton, resigned.

Sessions of the Commission, at which about thirty members and associates were present, were held on the first day at St. Paul's parish house and thereafter at the beautiful Witch's Cabin on Lookout Mountain, as the guests of Z. C. Patten. Bishops attending were the Rt. Rev. Drs. Hobson of Ohio (chairman); Maxon, Coadjutor of Tennessee; Quin of Texas; Cross, of Spokane; Wing, of South Florida; Juhan, of Florida; Demby, Suffragan of Arkansas.

Presbyters: Rev. Messrs. Karl Block, St. Louis; Arthur L. Kinsolving, Boston; David R. Covell, Cincinnati; Walter Tunks, Akron, Ohio; Gilbert P. Symons, Cincinnati; W. R. Hodgkins, San Francisco; Charles W. Sheerin, Chattanooga; Arthur M. Sherman, Cincinnati; Edward P. Dandridge, Nashville, Tenn.

Laymen: W. D. Swain, Sioux Falls, S. D.; Frank Deering, Jacksonville, Fla.; W. W. Winne, Denver, Colo.; Howard Seaman, Wilmington, Del.; L. C. Williams, Richmond, Va.; Warren Kearney, New Orleans, La.; Clifford P. Morehouse, Milwaukee, Wis.

Prayers for Children's Use

By THOMAS F. OPIE, D. D.,

Rector of St. Bartholomew's Parish, Olney, Maryland.

ALMOST the only prayer at all suitable for the child-mind, with the exception of the Lord's Prayer (to which, indeed, the child must gradually grow, in appreciation)—almost the only "child's prayer" familiar to the average praying child, is the well-known verse:—

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take."

This prayer is not all that it should be, from the standpoint of wholesome psychology, since it puts the idea of death in the mind of the little pray-er, and has a tendency to instill fear. It is also rather limited in its scope. And yet, very few parents or teachers seem to have at hand substitute or alternate prayers, suitable to teach to children—very small children, who are just beginning to unfold mentally.

In a book by the Rev. Walter Franklin Prince, Ph. D., "The Case of Patience Worth," there are a number of suggested prayers, easily learned and highly suitable for very young children. Here is one:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Make me gentle as Thou art—
Come and live within my heart."

Dr. Prince himself criticizes this verse, because it "suggests that quiescent harmlessness is the acme of spiritual attainment." He further intimates that a literal-minded child might have a "wondering uneasiness" as to just how Jesus could get into his heart, to live there—something of a poser for parents or teachers, by way of explaining a spiritual reality in terms comprehensible to the infant mind.

In quoting the following prayer, the author says, "This may stand as representative of forms that fail, if only for the reason that they pretend to be poety—but lack the lilt and metrical evenness which are pleasing to childhood. Here it is:—

"Heavenly Father, please to bless me;
Help me a good child to be.
Make me love my blessed Saviour
And do all that will please Thee."

Admittedly, this is not excellent verse—but it may suit those who are not too critical. Dr. Prince admits that, in his appraisal of the prayer, he may be a bit "hypercritical"; and adds, "Very well; it may be that we shall eventually find a prayer to which even the hypercritical cannot reasonably object."

Another:—

"This night, my God, for Jesus' sake,
Thy blessing give to me;
Pardon my sins—and may I wake
A better child to be."

It is suggested that this possibly contains too much "dogma" and that "it is psychologically more healthful for a small child to pray that he be kept good than that his sins be pardoned and that he may do less evil." Here is a good point for psychology—and a true one, I think.

One verse from a well-known hymn for children is quoted, but Dr. Prince thinks that possibly here "the thought is narrowed too much to mere safety from that danger during sleep, which, as a rule is negligible." This is the verse, familiar to most readers of this article:—

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me—
Keep me safe till morning light."

It is a truism that many small children are "afraid of the dark"—and it might not be altogether wholesome to drill "Through the darkness" into the already disturbed minds of a certain type of very small boys and girls. All parents should know enough "child psychology" to lead them aright in matters of this sort—but do they?

Here is a very simple prayer—a positive prayer, translated from the German:—

"I am a child—
My heart pure from sin;
No one but Jesus
May enter therein."

Of this prayer, the author holds that "the form of words should rather suggest to the child that he is by his own choice doing that which is right, because it is fit and beautiful—and hence to be done naturally, with no occasion to give one's self special credit for doing it." This writer, however, holds that it is wholesome and proper for even a little boy or girl to assert for itself a positive conviction—and this is perfectly possible, is it not?—in the right use of this brief verse. Perhaps it would prove psychologically helpful for all of us to be more affirmative in our private devotions. Listen to Paul: "I can do all things through Christ which strengtheneth me." That sort of thing, innocent of boast or hypocrisy, engenders confidence and also spiritual power.

Here follows the prayer which Dr. Prince thinks meets a number of conditions or requirements which ought to characterize a universally used child's prayer:—

"I, Thy child forever, play
About Thy knees at close of day;
Within Thy arms I now shall creep
And learn Thy wisdom while I sleep."

The author cites nine points in favor of this (almost) ideal prayer for infants: It is brief; it is smooth and lilting, duplicating, "Now I lay me", in this regard. Its language is "brought to the level of the child's understanding"—and, what is much to the point, "when the child grows up to be a man of religious conviction," he will not "outgrow" the thought expressed here. The language, thinks Dr. Prince—and who will gainsay it?—is simple and at the same time, "quietly dignified." It is "pictorial—in terms familiar to the child"—and "there is not in it a single phrase capable of producing a morbid effect upon the mind of the most imaginative or nervous child." It is "soothing and restful" and calculated to bring about "speedy and sound slumber." Quoting again, "If either 'forever' or 'wisdom' prevents the child from getting the full thought, he gets enough of the thought not to confuse his understanding. His mind may stop short, but it is not muddled. At least he is 'Thy child' and at least he may 'learn Thy'—something that God can teach, which is called 'wisdom'. Really, adults know not much more!"

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Sheba's Ancient Empire.

Addis Ababa, Ethiopia, January 31, 1935.

At last! I have managed to get some postal views of this Land of Sheba to send to you—to supplement my rather "lame" descriptions of scenes and "life as is" here.

Wish you could have been with me the other day, when I attended the festival of "Temkat"—held at sunrise in a beautiful natural amphitheatre covering an area of some fifteen or twenty acres. I was told that it is in commemoration of and symbolical of the the baptism of Christ—although some folks maintain that it is merely a form of rebaptism. The roads leading to the amphitheatre were lined with soldiers and jammed with the enormous crowds all bound in the same direction—everyone in gala attire with snow-white "shammas"—a large scarf in which Ethiopians, both male and female, very gracefully drape themselves. This is the only time of the year when the "shammas" are "snow white"—please believe me. Inside the amphitheatre there were a dozen or so large white tents in which reproductions of the Ark of the Covenant (brought in procession from the "Holy of Holies" of various churches) were housed. The Ethiopian branch of the Coptic Church claims to possess the original Ark of the Covenant containing the tablets of Moses, but the priests are very vague as to its whereabouts—some say that it is in Saint George Cathedral here in Addis Ababa, while others maintain that it is in one of their churches at Axum—the capital city of the Queen of Sheba—founded in the day of Abraham and now known as the "Holy City of Ethiopia." Axum was captured by Ptolemy in 300 B. C., and he set up enormous obelisks there several dozen of which are still standing. Axum is a three weeks' "trek" from Addis Ababa, but if I linger in this land long enough I hope to make the "jaunt." Legend says that the Ark was brought to Axum by Menelik the First, the son of King Solomon and the Queen of Sheba, when for some reason he fled from Jerusalem, pursued by the soldiers of "Old King Sol". Near Axum I am told there is a mountain with an enormous rift from top to bottom—the story goes that Menelik, closely pursued by the legions of Solomon offered up a prayer for deliverance—God caused the mountain to open for him to pass through—the pursuing soldiers followed him and, when all were within the chasm and Menelik safely out, the gracious God caused it to close again, this destroying them. But here! I must get back to the "Temkat" celebration. Inside the enclosure there were thousands and thousands of people—officials, priests, soldiers, and the "populace". The Emperor and his attendant court of officials, gorgeously arrayed and shaded by magnificent state umbrellas, arrived promptly at sunrise and proceeded in procession across a stream to an improvised altar on the opposite side. Several hundred priests (this country is "priest-ridden", too), in beautifully embroidered robes, carrying sacred books beautifully bound, gold and silver jeweled crosses and other emblems, swinging incense burners, slowly circled the altar three times, chanting (so I was told) the Psalms of David all the while. The "Abuna" (Pope of the Ethiopian Coptic Church and All Powerful) proceeded to the Emperor and presented various sacred volumes and emblems for the Imperial kiss. Water from the nearby stream, carried in lovely jeweled containers, was then carried in procession three times around the altar and with much chanting and ceremony blessed by the Abuna, who then sprinkled the Emperor and surrounding officials, after which the thousands of participants trooped forward for the baptism ceremony. This continued for hours, but while going on sacred dances were performed by the priests—the same dances and the same chants that were performed before the Ark of the Covenant in the days of Moses. It was one of the most artistic performances I have ever witnessed—truly inspiring—the music was lovely—several weird stringed instruments, long horns or "trumpets", the deep dooming of the "negarets" (large drums) apparently of gold some three feet long by eighteen inches in diameter, accompanying the chanting, which really had hypnotic power. I had an almost irresistible desire to join in the chanting and to sway in unison with the dancers. After performing several dances, the priests formed in procession, led by the Arks, heavily draped in brocade, and the Emperor, and slowly wended their way from the amphitheatre to convey the Arks back to the various churches. For days afterwards thousands of people flock to the stream and do their yearly washing. Later in the day the Emperor gave a "gebur" (raw meat feast) for some fifteen thousand persons (alas! no foreigners admitted)—raw meat, still smoking from the animal's heat, "anjera", an evil-tasting sour pancake dipped in red-hot pepper sauce (it would burn the lining out of any civilized mouth), are devoured in huge quantities and "washed down" with still larger quantities of "Tedj" (a strong liquor made from honey and some herb). A few days after Temkat, I motored to the top of Entoto Mountains—a long range circling Addis Abada to the north and rising some three thousand feet above the city—for another religious festival in honor of the birth of the Virgin Mary. Entoto is the site of old Addis Ababa and there are two lovely old Coptic churches there, surrounded by groves of magnificent old trees (the "Copts" always surround their churches by lovely park-like groves). But I know you have enough of religious festivals, so I shall have mercy.

The Italians are busily engaged in their preparations for attacking this ancient Empire—are quite unwilling to meet any efforts at conciliation—they are determined to consummate their steal. The rainy season starts in the middle of May and most people think the Italians will not start their active campaign until the latter part of September or the first of October, when the rains cease. The repudiation of the Versailles Treaty by the Germans may cause Mister Mussolini and other statesmen of his calibre to think twice before engaging in a war in this part of the world. It will not be a walk-over for them; they must travel hundreds of miles over deserts, lava fields, swamps, jungles, and mountains, before they can strike a vital blow. It will take troops at least a year to reach Addis Ababa. Furthermore, they would be faced with an army of more than one million savage men and women—much guerilla fighting. In addition to their human enemies, they would also have as foes the malaria mosquito, poisonous fleas and water reeking with fever germs. They will only win by an enormous expenditure of life and plenty of money. —— ——I hope they get it in the neck.

By a Special Correspondent.

* * *

SAINTS' DAY.

(Continued on page 7.)

"Few and short the words he speaks;
Plain and straight the good he seeks;
Round his path shall never shine
Festal point nor wondrous sign.
Herald of an unseen light,
Martyr for the simple right.
May we learn, on this, his day,
That in duty's homely way
Bravely, firmly; humbly trod,
Man can best prepare for God."

—(Author not known.)

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

NECKTIE PARTY.

Young People's Service League Program.

Leader: Our program this evening is on the subject of a Necktie Party, as lynchings have often been called. The incident of the Judge preventing the lynching actually happened in one case and the other incidents have occurred in many places. There are four characters in the pageant. They are all young people in a small town, where great excitement is in the air. John and Bill live there, as does Mary, in whose house the action takes place. Eugene is a friend of Mary, who is visiting in her house. Mary, Eugene and Bill are in the living room talking.

Scene 1.

Mary: I am so glad that you have come, Bill. I was hoping that some of the gang would drop in tonight and meet Eugene.

Eugene: Yes, Mary has talked such a lot about you that I felt that I knew you all before I ever came here. But what is all the excitement about down the street? As I came in town a little while ago, I saw what looked like a pretty good size crowd down by the corner. Are they having an election or something?

Bill: No, last night there was a murder on the outskirts of town. An old farmer, Mr. Raines, who was said to be quite a miser, was killed in his bed. His head was split wide open with an axe.

Mary: How perfectly awful to think of such a thing right here at home.

Eugene: Have they got any idea as to who did it?

Bill: We do not know for sure, but it is thought that old Jim Snow did it. You know him, Mary; he is that old white-haired Negro who lives down by the creek. He was seen this morning with a good deal of money, and just after daybreak someone saw him crossing the field near the house where Mr. Raines lived. The Sheriff and all the Constables are looking for him. Our Constable has sworn in quite a posse to help hunt for him.

John (entering in great haste): Come on you three. They have caught that old Jim Snow and we are going to lynch him.

Mary: Oh, no, please do not go. Bill is that all the evidence they have on him, that he was seen with the money, and seen coming across the field near the place?

Bill: I believe it is. Why?

Mary: Because if it is, I believe he is innocent. I heard my father say last night that he had just paid old Jim fifty dollars for a piece of land. He was wondering whether he would put it in the bank or if he would drink it all up.

John: Oh, he had more than fifty dollars. I know. He is just mean enough to do anything. Come on you two, and help us string him up.

Eugene: I think I will go with you. I would not help in a lynching, but I have read a lot about lynchings, and never seen one. I would like to see the excitement. Let's go.

Mary: I think you are both disgusting. Don't you know that of the whole crowd probably only a dozen or so really want to kill the man, but the larger crowd, the more courage they have that they can do anything they want to. So that by just being there you help them in their crime of mass murder?

Bill: Oh, Mary, you are all excited. It is not murder. It is just showing the world we won't have any murderers left around here.

Mary: If it is not murder, what is it to hang a man who may be innocent? If he is guilty, the law will punish him. Why don't you let the law take its course? Let the law judge him.

John: Oh, don't mind her. Let her rave. Come on, or we will miss the fun.

Mary: Go on, if you will, but I do hope that if there is any shooting, you all get hit, just to teach you a little sense.

(Three boys go out.)

Leader, later: The excitement has died down. The four friends have come, or are coming together to talk over the subject. John and Eugene are talking together. Later they are joined by the others.

Scene 2.

Eugene: Well, it is interesting to have been at a prevented lynching, even if they did not string the old rascal up. But I wonder what became of Bill. He certainly left the house with us.

John: I do not know. But did you ever see a man pull a stunt like Judge Robbins?

Bill (entering): Hello, fellows. How goes it? I see you did not "get your man" you were going after in such a blood-thirsty manner.

John: No, it was rather a tame affair, thanks to the courage of Judge Robbins. I always admired him for his brains before, but now I admire him for his absolute physical courage. The idea of his standing up that way and defying that mob. There must have been a thousand people in the crowd.

Eugene: Yes, and for him to call the Court on the steps and say that any man that stepped across the line he drew was guilty of contempt of court, and for the clerk to take his name, was about as cool a thing as I ever heard of. Then did you see the way that mob melted away? But what became of you, Bill? We lost you in the shuffle.

Bill: I got to thinking of what Mary had said about lynchers really committing murder, and that I would be a lyncher by just being in the mob. So I came back to try and help Mary prevent it.

John: Why, what could you two do?

Bill: We got our heads together and I phoned while she looked up the numbers. First, we got the Sheriff. We found him about fifteen miles from town down by the river; we told him that Jim had been found and was about to be lynched, so he jumped in the car and brought all his men back to town. Then we called Judge Robbins. What he came and did you know. Next we obeyed the Sheriff's order and phoned the Fire Department to turn out, and then we phoned to the City Chief of Police and got him to send out about thirty cops. So there you are.

Eugene: You surely did good work. I wondered who had gotten those extra police and the Fire Department out. It rather makes me ashamed not to have been on the side of Law and Order to hear what you did.

John: Yes, I rather wished I had listened to Mary also.

Mary (entering with evening paper): Well, boys, did you see the news?

John: No; what is it?

Mary: Look here (she shows paper), Old Uncle Jim, whom you were so anxious to lynch, was innocent. It says here that a burglar caught was in process of being questioned when he confessed he had killed Mr. Raines.

Eugene: I sure am glad that we didn't get old Uncle Jim. There ought to be some kind of an organization to prevent lynchings. Some of us do make such fools of ourselves if we get a chance.

Mary: It's funny you should say that, for there is just such a group. It is called the Association of Southern Women for the Prevention of Lynching. My mother belongs to it, and that is how I got my ideas of what to do to prevent the lynching.

John: Well, all I can say is that I wish them well.

Eugene: Them's my sentiments, too.

Bill: And I am mighty glad I showed how I felt in time to help.

Mary: If you three mean what you say, I wonder if you would be willing to really help in the work of the organization for the association.

John: But are there many cases like this one, where lynchings have been prevented after they really got under way? I read of a lot of lynchings, but I do not remember of any that did not go through once they had gotten started.

Bill: I saw some statistics recently that there are nearly four lynchings that are prevented for every one that actually happens. That was in 1934. What is more, three-fourths of all the lynchings that take place in the United States were of people accused of crimes for which the law does not provide the death penalty.

Eugene: What is the matter with people to want to lynch a man for a crime that is not serious enough for the law to provide the penalty, if he is found guilty? Are they crazy with the heat?

Mary: It would seem that they are. But General Convention in 1934 endorsed the program of the Association, and so did the Woman's Auxiliary of the Dioceses of Alabama and of Florida, and this year the Diocese of South Florida has also done it.

Bill: Well, it looks like a good thing to me. I can't help see why all of them do not do it.

Mary: I believe that eventually all of them will. For the evil of lynching must be put down. And all that believe in keeping the command, "Thou shalt do no murder" must work for it.

(The End.)

BOOK REVIEWS

THE NEW PAGANISM AND OTHER SERMONS: By Willard Edward Biederwolf. Cloth. Pp. 159. Published by The Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, $1.00.

This book is written with Dr. Biederwolf's well-recognized trenchant penetration. He is equipped to deal with unusual perspicacity in the field of our modern life and manners. He is a fundamentalist and may be expected to look with severe criticism upon our social defects and religious laxity. Truth to tell, though, Dr. Cadman, an acknowledged modernist, has made the same designation of our questionable habits and doings. We are a nation of pagans, by and large. We know what we should do and do it not. We know what we should avoid and we embrace it with affectionate abandon. We run after every swami who comes to our shore with his crystal ball and alluring paraphernalia; we bow at the shrine of ocultism and peer into the future with eager zest by means of cash-demanding devotees of some alien cult. We pride ourselves upon our independence of dogma, church or divine authority. We sail on the tide of fleshly gratification, oblivious of the call of conscience. Henry Mills Alden, in his "God in His World," has characterized us in the memorable sentence, "Men think themselves free when they shape their lives according to a system of their own construction; this is indeed their prison house."

But, thank God, in a nation of pagans, there are not lacking the "salt of the earth" who are saving the nation from putrification by their pious lives, service and influence. This has always been. It always will be. God's own are, as ever, in the minority. But the minority with God is a majority for God. For no one can estimate the power of prayer in sanctified lives; the savoring and vitalizing permeation of dedicated believers in the Lord Jesus Christ.

In commending this, one of Dr. Biederwolf's best works, we must urge that you get the book. It will do you good.

Kenneth Mackenzie.

OUTFITTING FOR SPIRITUAL MARRIAGE: By Floyd Van Keuren, D. D., Milwaukee, 1935. Morehouse Publishing Company. Pp. 159 and Appendix. Price, $1.75.

A book like this is to be welcomed. It covers the whole subject of Christian marriage, and covers it in a realistic sympathetic, common-sense and Christian way. It is an ideal book for the clergy to have several copies of; a copy for their own instruction in preparing couples for marriage; copies for lending to engaged couples. It could be used with great advantage in preparing a course of sermons on marriage (and how ignorant are lay people on where the Church stands!) and in providing an opening which may be followed up through the years. A very happy feature is the recommendation of sound books on each problem of getting married and staying married. It can, therefore, be recommended as a dependable book for married couples to own. There is also a brief and very concrete appendix on the etiquette of weddings and the customary arrangements. If the passages here on adult infantilism could be taken to heart, there would be less disillusionment and distress in marriage and fewer divorces.

This is a book for which we have been waiting.

Charles W. F. Smith.

* * *

PSYCHOLOGY AND LIFE: By Leslie D. Weatherhead. Pp. 280. Published by The Abingdon Press, 150 Fifth Avenue, New York City. Price, $2.00.

This is the best of Mr. Weatherhead's books, in our opinion. He discusses the relation of religion to medicine and how both can work together for the healing of both the physical and mental illness of individuals. He claims that medicine without religion is limited and religion without the knowledge of mental and psychic functions is equally limited. His plea for a closer cooperation between the physician and the minister is timely and challenging.

Every minister as well as every physician who may read this book, will find interesting and helpful suggestions, which will enable them to lead the sick in body and mind to a more healthful and happier life. The book is a fine discussion of the ministry of healing without falling into the error that pain is either an illusion or the visitation of God for the punishment of sin. The book contains practical methods of restoring the ill to health.

Spathey.

CHURCH INTELLIGENCE

THE WHITSUNTIDE CONFERENCE OF THE LIBERAL EVANGELICALS.

By Rev. R. L. Bull, Jr., Trinity Church, Boston.

First Speaker Bishop Sherrill.

The third annual Whitsuntide Conference of the Liberal Evangelicals was held at St. Paul's Cathedral, Boston, June 10, 11 and 12. The program was opened with a dinner at the Boston City Club, where more than 250 members and friends of the Movement assembled. The Rev. Howard Chandler Robbins, D. D., was the toastmaster and chairman. The first speaker of the evening was the Rt. Rev. Henry Knox Sherrill, D. D., Bishop of Massachusetts, who welcomed the visitors in the name of the diocese. He spoke briefly but very impressively on the continuing battle for Truth, in which all are interested. "All truth," he said, "has its source from God. We must emphasize not only things we do not believe, but set forth positive truth. Begin with what you believe and build upon that as a foundation. Our generation is characterized by uncertainty, a lack of faith with everyone disposed to tell us what is wrong. What do we believe? What convictions have we? What are we willing to suffer for. Let us seek to work out a message for a distraught and distressed world. The real secret is to care for the patient. What is it that we care most about? Do we have a passion to win the world for Christ? Do we have a genuine love for God and for man? The real answer to our present troubled condition lies in Jesus Christ. The Word became flesh and dwelt among us and we beheld His glory. Let us seek once more to discover the revelation of God in Christ. Let us make more real our loyalty to Him."

Bishop Lawrence Made Second Address.

The second address was given by Bishop Lawrence, who spoke very simply of the many changes which he had witnessed in his sixty years as a clergyman. He noted a change from the spirit of exclusion to one of inclusion in the Church. He cited May 19, 1874, the date on which the Church Congress began, as one of the turning points which helped to create a spirit of inclusion in the Church. Had the Church Congress been formed ten years earlier, the reformed Episcopal Church would never have started. "The possibility of development of the spirit of inclusion can develop supremely only in an historic Church. It is the duty of the Church to encourage liberty of opinion and expression and to create a body of faith, all the while adhering to fundamental truth, not failing to encourage a large liberalism and large difference in outlook."

Bishop Hobson Spoke.

Bishop Henry Wise Hobson, Chairman of the Forward Movement, spoke at length of the aims and purposes of the Movement. He stressed the fact that this was not a new movement; that it takes its rise from the very beginning of Christianity itself. The Movement, to be a success, must be based upon the same call to discipleship, loyalty and service, which our Lord gave. There must be a forward movement in our own lives.

The Forward Movement is trying to make articulate the needs and aspirations of hundreds of Church people. The pamphlets thus far used were developed from conferences and advice of different groups in the Church. The Liberal Evangelicals and all other groups have a definite part to play. We need especially to stress honesty in politics, Church and business life. We are largely controlled by our own self-interest and must encourage honesty of thought. Let us be willing to face facts, recognizing that our Curch has suffered in the last decade through self-deception. The present plight of our missionary enterprise and the widespread loss of communicants would have been largely avoided had we been willing to face these facts and provide adequate remedies.

A further contribution from the Liberal Evangelicals should be the encouragement of individual initiative, loyalty and leadership in contrast to any form of a dictatorship. The tendency today in all areas is to turn to a dictator, but we must stand for the value of the individual. Many people are calling for a dictator in the Church, demanding a definite plan of action. The Forward Movement does not propose to set forth a definite program. Christ never gave a definite program, but sought, rather, to implant the spirit of God.

Rev. William Adams Brown Made Notable Address.

One of the most notable addresses of the Conference was made by the Rev. William Adams Brown, D. D., of the Union Theological Seminary in New York City. Dr. Brown spoke on Non-Episcopal Orders. He said, in part, that the Church is primarily a spiritual society, not a legal organization. All agree that the Church requires a min-

istry for the performance of needed spiritual functions. These grow out of the nature of the Church itself. Dr. Brown pointed out that theological and ecclesiastical alternatives do not always syncronize. He said that there were four standards for testing orders: 1. antiquity; 2. continuity (apostolical succession); 3. general acceptance (underlies the Lambeth Quadrilateral); 4. spiritual efficacy. Dr. Brown applied these tests to the various theories of Church orders. Contrary to the general assumption he clearly showed that the case for Episcopacy is not as strong as we believed. By the test of antiquity it fares no better than other forms of Church order derived from the New Testament. By the test of continuity even Roman Catholic scholars admit wide gaps in its development. Moreover, Episcopacy develops certain forms of weakness that other forms of Church administration do not show. No longer is it the sole channel of spiritual grace. This has been abandoned by all scholars, even the Roman Catholics. The real crux of the difficulty lies in the conception of sacraments and the Word of God as something distinct.

He stressed the fact that indiscriminate inter-communion may not be a good thing, but pointed out the significant results achieved by the South India project in which one organic Church is being formed out of several denominations. The experiment began with people living together and sharing each other's daily experiences. The Anglo-Catholics in South India themselves petitioned their Metropolitan to invite all to the Sacrament and he excluded no one.

A closing service was held in the Cathedral Church of St. Paul on Wednesday evening, with the Rev. Harold A. Prichard, D. D., as the preacher.

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INSTITUTE OF PUBLIC AFFAIRS, UNIVERSITY OF VIRGINIA, MONDAY, JULY 1- JULY 13.

PROGRAM.

The Church in a Changing World.

Leader, Rev. John McDowell, D. D., Secretary, Committee on Social and Industrial Relations, Board of National Missions, Presbyterian Church in the United States of America, New York, New York, July 1-11.

Subjects under discussion, The Church and the Present Crisis, Biblical Resources and Sanctions for Social Changes, The Church and the Changing Role of Government, The Church and a Revived Caesarism, A Mobilized Church the Answer to a Divided World, The Church and Social Security in Industrial Life, The Church and Community Life, The Church and Social Security in Rural Life, The Church and Security in International Life, The Church and Racial Brotherhood. The speakers are: Rev. Dr. Everett R. Clinchy, the National Conference of Jews and Christians, New York City; Rev. Cameron Parker Hall, Christ Presbyterian Church, New York City; Rev. John Elliott Ross, Charlottesville, Va.; Rabbi Edward L. Israel, Baltimore, Md.; Rev. William Adams Brown, Union Theological Seminary, New York; Rev. Henry W. McLaughlin, Richmond, Va.; Rev. R. A. McGowan, Washington, D. C.; the Rev. Albert D. Belden, Whitefield's Tabernacle, London, England; Rev. Don Frank Fenn, Baltimore, Md.

Religious Education, July 8-13.

Leader, Rev. Minor C. Miller, General Secretary, Virginia Council of Religious Education, Incorporated, Bridgewater, Virginia.

Subjects under discussion: The Relation of Church and State in Education, The Present Situation, How Does Character Develop? The Function of Religion in Character Education, What Can Be Done in American Life Today in Order to Give Religion Larger Place in the Total Education of the Child? Religious and Character Education in Virginia. Among the distinguished speakers are :Dr. Paul D. Eddy, International Council of Religious Education, New York City; Father John Elliott Ross, Charlottesville, Va.; Dr. Stewart G. Cole, Crozer Theological Seminary, Chester, Pa.; Dr. James V. Thompson, Drew University, Madison, N. J.; Dr. Karl Stolz, the Hartford Seminary Foundation, Hartford, Conn.; Rabbi Edward N. Calisch, Richmond, Va.; Dr. Wade H. Bryant, Virginia Council of Religious Education, and Dr. D. W. Peters, State Department of Education, Richmond, Va.

* * *

TWO BUFFALO RANGES TO BE RESTORED TO THE INDIANS.

Two Indian reservations, the Pine Ridge and the Crow in South Dakota, are each to have a buffalo range, according to John Collier, Commissioner of Indian Affairs. "The building of these ranges," he said, "is only one of the features of a new wildlife restoration and conservation program for Indian reservations in the course of planning by the Office of Indian Affairs." Quail, fish, deer, antelope, wild turkey, and partridges will be replenished in those reservations where they have been depleted.

These restorations, it is stated, are expected to heighten the morale of the Indian by giving him the type of life which is his inherent racial heritage. But they are concededly a poor substitute to the Indian for the millions of acres of prairie land, forests, and streams taken from him in earlier days. Solemn treaties to protect the hunting grounds of the Indian were broken by the white man. The last great herd of buffalo was exterminated before 1883.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Merger of Two Central City Churches.

An agreement of association as a substitute for a merger, in which each parish maintains its separate identity, has been effected between historic St. James' Church, Philadelphia, and the Church of St. Luke and The Epiphany, through the medium of which they will pool their leadership and resources in an approach to the problem's solution by means of the "City Church" plan, inaugurated some years ago by St. James' Church.

Announcement that the association had been formed between the two parishes, whose membership includes many of the city's oldest, distinguished and socially prominent families, was made at a largely attended union service of both congregations held yesterday morning in St. James. Prior notice of the agreement of association, its purpose and other details had been sent to the communicant membership of both parishes, but the formal public announcement came as a complete surprise to many of the other worshippers.

Coincident with the announcement, which was made by the Rev. Dr. Joseph Fort Newton, co-rector of St. James' Church, Dr. Newton also announced that he had tendered his resignation to the Vestry of St. James to take effect November 1, and that it had been accepted. Dr. Newton told the assembled congregations he felt he should make public announcement of his resignation at this time, rather than withhold it to a later date, in order to remove any possibility of it being said or even suggested that his action was due to his disapproval of the project on which the two parishes had embarked.

Dr. Newton added that he was not only in full accord with the agreement of association, but that he had participated in the conferences at which the plan was discussed. Until his resignation became effective, Dr. Newton said, he would give his best efforts in cooperation with his brother clergy in carrying out the project. As to his plans after November 1, Dr. Newton said he was not ready at this time to make any announcement.

Members of the clergy staff and the vestries of both parishes were present when the statements announcing the agreement of association in the "City Church" plan, and his own resignation, were made by Dr. Newton. Following the former statement, Dr. Newton laid emphasis upon the fact that the agreement of association entered into did not involve or contemplate a merger of the two parishes.

Apart from their working together for the common objective set forth in the statement, Dr. Newton said, each parish would maintain its separate identity; meet its own financial requirements and manage its own parochial affairs. Religious services will continue to be maintained at St. James, but during the remainder of the summer, and until such time as other plans may be decided upon, the two congregations will worship together on Sundays at 11 A. M. and 4 P. M. in the Church of St. Luke and The Epiphany. The association becomes effective July 1.

The formal statement read by Dr. Newton announcing the agreement of association follows:

"As many of you already know, conversations have been in process between the Vestry of St. James' Church and the Vestry of St. Luke and The Epiphany, with a view to effecting a cooperation in meeting the problem of the central city church. The Vestries have jointly agreed that the human needs of the crowded population in the city's center demand that the forces of religion take action to meet this challenge, and they have decided to take the initiative. They have decided that the only way at present is through a 'City Church', open at all times to all the varied types of human need and appeal, which call for the ministry and service of all who believe in the example and ministry exemplified by Him whom we call our Master.

"With this end in view the Clergy and Vestry of St. James' Church and the Church of St. Luke and The Epiphany, have entered into an association to meet this challenge in human needs and to do together what a single parish working alone cannot do. The association becomes effective on July 1. A more detailed statement has been sent to each of the communicant members of both parishes, which we believe will be carefully read and endorsed."

Public interest in the association entered into between St. James' and St. Luke and The Epiphany, was accentuated, not only by reason of their prominence, but for the additional reason that it is the first time, so far as could be learned, where churches of any communion in this or any other city have entered into such a compact with a similar end in view. Added significance was given by reason of the fact that both parishes within recent years figured in proposed mergers with the Church of the Holy Trinity, both of which failed of consummation.

The "City Church" plan, inaugurated by St. James' Clergy and Vestry, and to which St. Luke and The Epiphany now brings its support, is built upon the conviction that the work and service and worship of a central city church must no longer be conducted along the lines of the ordinary parish church in

a residential or suburban neighborhood, ministering chiefly to a selected group of pew-holders or its own communicant membership. The position taken by St. James was: that if a centrally established parish is to do the Church's work it must make itself part of the life of the crowded city center; exhibit and expound Christian life and Christian worship for all the dwellers and workers in that densely populated area and, in addition, there provide a ministry and service as varied as human needs and a worship as beautiful and dignified as worship can be made.

The clergy staff of St. James, comprising the Rev. Dr. John H. Mockridge, co-rector, and the Rev. Dr. Joseph Fort Newton, co-rector (the latter until November 1), and the Rev. Dr. W. G. W. Anthony, their assistant, will also make their headquarters at St. Luke and The Epiphany, where they will have offices along with the Rev. Thomas L. Harris, rector of St. Luke and The Epiphany, and his assistant, the Rev. N. W. Rightmyer.

S. H. Warnock.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Plan Diocesan-Wide Mission.

The Rt. Rev. James De Wolf Perry, D. D., Presiding Bishop and Bishop of Rhode Island, and a committee of four clergy and one layman, of whom the Rt. Rev. Granville Gaylord Bennett, D. D., Auxiliary Bishop of Rhode Island, is chairman, are now laying plans for a diocesan-wide mission to be held after months of preparation, probably during the first two weeks of February, 1936. No movement on such a scale for the renewal of spiritual life within the Anglican Communion has ever been carried out before in Rhode Island, and probably not in the United States.

As outlined by the Secretary of Bishop Bennett's central committee, the Rev. Irving A. Evans, rector of Christ Church, Lonsdale, and by Bishop Bennett himself, the mission will include these features:

Twenty-one outstanding missioners of the General Church will be invited to come to the diocese for service, chiefly in the larger parishes, and thirty-four diocesan clergy will be assigned to the smaller parishes and missions. A detachment of the Church Army will be drafted with the expectation that the Evangelistic Secretary, Captain B. Frank Mountford, one of the most noted of all present-day Anglican missioners, will head the detail. All of the missioners will come to Bishop Perry for a three-day retreat before the opening of the mission. And one day before he will call in the diocesan missioners for instruction and spiritual guidance. On the last Sunday afternoon of the mission at four o'clock a diocesan-wide service will be held at the Cathedral. But it is probable that on account of the interest that will have been aroused by that time, similar services will be set for the same hour in Newport and Bristol.

The committee is at work selecting a phrase that will best summarize the spiritual content of the project. Two of especial merit are already being considered: "The Necessity of Christ," offered by the Rev. Charles Townsend, rector of St. Stephen's Church, and "Christ's Answer to Human Needs," suggested by Bishop Bennett.

A tentative plan is to hold a children's mission throughout the diocese simultaneously, but whether it can be put into effect depends upon the committee's ability to obtain clergy trained in the task. There are few competent children's missioners anywhere in the Episcopal field, Bishop Perry recently stated. If such can be obtained, however, the mission for children will be set up and emphasized, with the afternoons devoted to it.

On the central committee, besides Bishop Bennett and the Rev. Mr. Evans, are: the Rev. Charles Townsend, rector of St. Stephen's Church; the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol, and Albert E. Thornley, Christ Church Parish, Pawtucket.

Each rector will make his own preparation within his parish, putting most of his time and attention upon teaching. Bishop Perry is emphasizing the teaching side of the diocesan-wide mission. In a recent conference with his clergy the Bishop said:

"We must try to avoid giving the impression that the mission is an opportunity for some voice to be heard for the entertainment and excitement of the people. Let the missioners from outside and inside the diocese be representative of Him who sent forth the Disciples. We should discourage the practice of running round to hear this preacher here and that preacher there. The people should wait for the mission in their own parish. The effect of the adventure should be the deepening of the spiritual life of every baptized person. To this end all the parochial missions held in Rhode Island during the last twenty-five years will contribute.

"As never before, I believe, the State of Rhode Island recognizes such a need as this for spiritual expression and growth.

"The mission is needed to reach individuals. For years we have been thinking of our work in terms of numbers, especially Easter communions and financial supporters. The Forward Movement, with which our adventure is linked, is summoning us back to the individual soul whom we can call by name. We must now concern ourselves with the individual, with a knowledge of his soul, first on the part of the missioner, and second on the part of the rector.

"A conscious need is moving in the minds and hearts of our people in the diocese. Throughout the length and breadth of the land there is a feeling of dissatisfaction with concern merely with this and that financial plan for rehabilitation. What we are all turning to now is the need of the soul. We are asking, 'What is the meaning of life? What has Christianity to offer for a solution'?"

There will be sub-committees on Publicity, Clerical Cooperation, Methods and Assignments, Lay Cooperation, and Finance, with, probably, a member of the central committee heading each. Mr. Albert E. Thornley will organize the laity for visitation under the direction of the various rectors. Finances will be taken care of by the several parish missions and at the final diocesan services.

Each mission will hold a service of Corporate Communion as an aftermath of the diocesan-wide mission.

F. W. Jones.

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

Annual Conference of The Layman's League.

Under the progressive leadership of the diocesan president, Mr. Crawford Johnson, Jr., the Layman's League held its first annual conference on Saturday, May 25, at the country estate of Mr. Theodore Swann, on the Little Cahaba River, near Birmingham. There were one hundred and fifty-nine members present, representing thirteen branches of the League established to date in Alabama.

After the celebration of the Holy Communion, the president called the meeting to order, and gave a brief address of welcome. He then presented the speakers for the day.

Mr. Eugene Thompson of Washington, D. C., national president, presented the charter of the Diocesan League, with congratulations. He explained the purposes of the organization as an effort to harness the man power of the Church.

Dr. A. R. Bliss of Howard College, Birmingham, answered the question, "Is there a Need for Religion in the Every Day Budget of the Business Man?" He laid special stress on the fact that there is no antagonism between true science and religion.

Dr. Warren G. Kearney of New Orleans, executive vice-president and secretary, outlined the history of the League from its beginning. Dr. Larkin W. Glazebrook of the National Commission on Evangelism, who has recently completed three missions of eight days each in the Birmingham District, addressed his remarks chiefly to church wardens and vestrymen, opening up to them the importance and possibilities of their office, urging that care be taken to exercise its functions with greater zeal than usually shown.

Reports from the secretary and treasurer were heard, also reports from each parish branch. A constitution and by-laws were adopted. Mr. Crawford Johnson, Jr., and Mr. W. R. Gignilliat were re-elected diocesan president and secretary, respectively, with Mr. F. B. Neilsen as treasurer. All three are from the Birmingham District. Mr. Harry Bandy of Montgomery was elected vice-president. An executive committee of nine was agreed upon, of whom six were elected, with three to be added later.

There was a pleasant intermission of an hour and a half, for rest and refreshment. A barbecue was prepared on the grounds, and greatly enjoyed. Swimming was to have been a feature, but the water was too cool for comfort, and that in Alabama!

The Rt. Rev. Wm. G. McDowell, D. D., Bishop of Alabama, in his closing remarks, expressed pleasure at the growth of the League in the diocese, which so far has enrolled a membership of over four hundred. Gratification was expressed at the fact that this being the first annual conference held in any diocese, it would blaze the way and serve as a model for other conferences throughout the Church. The day's work was completed with prayer at 5:15 P. M.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

The Rev. George Myers, LL. B., M. A., B. D., preached at the Cathedral of St. Philip, Atlanta, on Whitsunday. He is the head of the Department of Philosophy at the University of the South, an Honorary Canon of the Cathedral of St. Philip, and formerly was the Dean of the Cathedral in Havana, Cuba.

Dean Raimundo de Ovies of the Cathedral, was in Florida, recuperating from his recent illness.

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Foreign Mission Worker Returning.

Miss Louise Schilling, who has been working in the office of St. Luke's Hospital, Shanghai, China, while some of the staff were on furlough, will leave China June 26, returning home by India, the Holy Land, Italy and France. She will sail from England for America in September.

Miss Schilling, who has been in China about two years giving voluntary service in the mission field, spent Easter in Japan visiting in one of the Mis-

sions. She is a member of St. James' Church, Marietta.

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Instructor in Clergy School.

Dean Raimundo de Ovies of the Cathedral of St. Philip, Atlanta, has been chosen by the Forward Movement Committee as an instructor of Course III. The Dean will be on the staff of the Clergy School for the Province of Sewanee, which meets July 30 to August 9, at the University of the South. Bishop H. J. Mikell is Director, and the Rev. Bland Mitchell of Birmingham, Assistant Director.

The Dean has been selected also as one of the faculty for the Young People's Conference to be held at Sewanee, August 13 to 27.

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Miss Louise Starr, Episcopal Student Worker at the University of Georgia, Athens, took part in the Regional Conference of the Y. W. C. A. workers, which was held at Highlands, Ga., June 11-16.

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Mrs. A. H. Sterne, past president of the Woman's Auxiliary of the diocese, taught a course at Camp Reese, St. Simon's Island.

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Awards for Distinguished Service in Church School.

Silver Crosses for distinguished service to the Church School of the Cathedral of St. Philip, were awarded by W. W. Crowe, Superintendent, to Dean Raimundo de Ovies and Mrs. P. S. Woodward for their loyalty and ability to teach; to Miss Zaida Clay, Captain of the winning team in the Lenten Mite Box Offering, for her zeal, and to Master Billy Stenger, Captain of a losing team in the Lenten Mite Box Race, for his efforts and his sportsman-like spirit when he lost. Honorable mention was made of Master John McDougal for his meritorious service to the Church School.

Attendance Crosses were awarded to members of the Church School and the Junior Choir at the same service.

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Revaluating Mission Work.

The Executive Board of the diocese is making pilgrimages to all the missions of the diocese, for the purpose of revaluating the mission work.

The committee has visited the missions at Elberton, Greensboro, and Washington, and by August 1, will have covered the entire diocese.

The Board is composed of Bishop H. J. Mikell, Rev. Messrs. John Moore Walker, David Cady Wright, Jr., Mortimer W. Glover, G. C. Hinshelwood, Russell K. Smith, and Messrs. H. M. Heckman, Executive Secretary; Edwin L. Sterne, William Parker, Jr., Frank E. Bone, John Glenn and Fred S. Gould, Sr., and Mesdames F. Robin Graham, C. C. Harrold, and Marshall Ellis, President of the Diocesan Woman's Auxiliary.

Audria Bandy Gray.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Neighborhood Evenings.

On Wednesday evenings, beginning June 19, and continuing through August, a series of "Neighborhood Evenings" have been planned by Grace Church. Deaconess Mayer will be in charge of these gatherings. She is being assisted in arranging the program by a committee consisting of Mrs. Howard M. Jefferson, Mrs. Frederick T. Sherwood, Mrs. Henry J. Spencer, Mrs. Howard A. Scholle, Mrs. William LeBrecht and the Misses Jessie Willing, Alice Vaiden, Alicia Henesey and Margaret A. Brougham. After an hour spent in the Close, there will be a program in Grace House, followed by refreshments. The programs will include music of various kinds, a watermelon feast, travelogue with pictures, a trip, an evening of games and group singing.

Chapel Dedicated.

The Chapel of St. Luke the Physician at Seaview Hospital, Staten Island, will be dedicated by Bishop Manning on Sunday, June 23. The chapel is under the direction of the Protestant Episcopal City Mission Society. The chaplain is the Rev. L. M. A. Haughwout.

Choristers' Reunion.

Trinity Church held its thirteenth annual Choristers' Reunion Sunday, June 9. More than one hundred "old boys" again donned their cassocks and surplices and marched with the present choir. The oldest chorister present was Samuel F. Howard (86), of Hartford, Conn., who began singing at Trinity in 1858. Charles A. Barbier, of Glen Ridge, N. J., who hasn't missed an Easter service at Trinity in more than fifty years, was also present. Channing Lefebvre, organist and choirmaster, had charge of the music of the service. A brief address was made by the rector, Dr. Fleming. Following the service, the association held its regular dinner at the Hotel Brevoort.

Closing Service of Choir School.

The Choir School of Grace Church held its annual commencement services on Saturday, June 8, in the library of the school at 88 Fourth Avenue. The Rev. William B. Sperry, vicar of Grace Chapel, made the address. Medals were presented by Harry N. Russell, headmaster, to the heads of each form, and Ernest Mitchell, choirmaster, presented the prize for singing and deportment in the choir. The choir of men and boys sang for the last time until fall on Sunday, June 9.

E. F. K.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Finals at St. Christopher's.

The Finals Exercises of the twenty-fourth session of St. Christopher's School took place at the school, June 6 and 7. The Lower School Finals were held on the morning of the sixth. Addresses were made by Miss Jane Henderson, principal of the school; Mr. Vial, director of athletics of the Lower School; the Rev. R. Cary Montague and Dr. Chamberlayne, headmaster of St. Christopher's

Certificates of Distinction and prizes for scholarship and for excellence in religious studies, as well as various special prizes, were awarded.

The session just closed was the first under the able leadership of Miss Jane Henderson, formerly of St. Timothy's School, Catonsville, Maryland. It is the hope of the trustees and of all friends of St. Christopher's that Miss Henderson will continue as head of the Lower School for many, many years to come. Under her wise leadership, the school has taken many definite forward steps.

St. Christopher's Upper School Finals were held on the morning of June 7 and were witnessed by a larger number of patrons and friends of the school than had ever before assembled on a similar occasion.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Annual Birthday Thank Offering Service.

The annual interparochial presentation service of the Birthday Thank Offering was held in St. Paul's Church, Savannah, the Rev. Geoffrey Horsfield, rector, on Whitsunday at the church school hour. The parishes rotate in holding this service. The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, carried the service, and the Rev. Charles C. J. Carpenter, rector of St. John's Church, made the address. Bishop Reese presented the offering and gave the benediction. The junior choirs of all the parishes were present.

As the name of each church school was called, a representative from that school brought his school's offering to the chancel steps and placed it in an alms basin. An open offering was also taken, and both presented at the same time. The amount of the offering is not yet known, all not being in.

The attendance was not nearly so large this year on account of the lateness of Whitsunday. The public schools and church schools had closed for the summer season, and many pupils were out of the city. It is estimated that about 450 attended the services against about 1,200 last year.

Judge George T. Cann, senior warden of St. John's Church, Savannah, Ga., received the honorary degree of doctor of laws from his Alma Mater, the Pennsylvania Military College, on June 10.

June 8 marked the fifty-sixth anniversary of Bishop Reese's ordination to the priesthood, he having been ordained in St. Andrew's Church, Baltimore. Last May 20 was the twenty-seventh anniversary of his consecration, which took place in Christ Church, Savannah, in 1908.

Julia St. Clair Moore.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Bishop's Medal.

On Sunday, June 1, Bishop Woodcock confirmed a class at St. Mark's, Louisville, at eleven o'clock and that afternoon preached the baccalaureate sermon for the University of Louisville. Bishop Woodcock gives the University the medal, presented to the member of the graduating class having the highest record of scholarship and service. The Bishop has been giving this medal since 1910 and the early recipients of it became the nucleus of the University honor society, which bears the Bishop's name. The society now has approximately 140 members.

* * *

In Memory of Canon Hardy.

On Ascension Day at three o'clock a tablet in memory of Canon Hardy was dedicated in the Chapel of the Norton Memorial Infirmary and another in the church school rooms at Christ Church Cathedral was dedicated at services on Sunday morning, June 1.

* * *

In the Churches.

St. Mark's Church, Louisville, held a Corporate Communion of the men of the parish. Eighty-five men and boys and twenty-five women attended, making a total of 110. St. Mark's, of which the Rev. William H. Langley, Jr., is rector, is doing outstanding work among the churches of the city. Recently, when a fire occurred in St. Anthony's Roman Catholic Orphanage, St. Mark's opened its doors to the temporarily homeless children.

* * *

Baptisms and Confirmations at the Church of Our Merciful Saviour.

Twenty-three persons were bapized at the Church of Our Merciful Saviour, Louisville, from April 7 to May 5. Their ages varied from one year to nineteen years. Out of this number, fifteen were confirmed, eleven of whom were from

the immediate neighborhood. On Friday, May 10, a reception was given by the members of the congregation welcoming these boys and girls into the church. The Church of Our Merciful Saviour is a colored congregation, which is doing fine work. The Rev. J. Aladubi Johnson is the rector.

* * *

Camp Woodcock.

A splendid program is planned for Camp Woodcock, the diocesan camp for older boys, fifteen to twenty-one years. Camp opened Wednesday, June 19, and closes after breakfast Saturday, June 29. Mr. John D. Alexander is the director, and the associate directors will be the Rev. C. E. Craik of Hopkinsville and the Rev. Charles F. Wulf of Hickman.

* * *

Calvary Church, Louisville, recently celebrated the twenty-fifth anniversary of the ordination of its rector, the Rev. F. C. Eliott-Baker. The boys from the Kentucky Military Institute at Lyndon, came in for the service.

K. W. L.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Fifty-fifth Annual Convention Woman's Auxiliary.

The first of the spring series of diocesan meetings was the fifty-fifth annual convention of the Woman's Auxiliary, held April 30, and May 1 in St. Paul's Parish, Muskegon. There was a Quiet Hour, conducted by the rector, the Rev. John K. Coolidge, followed by a dinner and a service in the church; and on Wednesday there was an early Celebration of the Holy Communion, conducted by the Bishop, with a memorial of deceased members, followed by business sessions during the day. There was an unusually large attendance, eighteen parish auxiliaries being represented by altogether more than 100 delegates; fifteen of the diocesan clergy were also present. Speakers from outside the diocese were Bishop Roberts of South Dakota, Miss Winifred Moore from our Mission in Liberia, and Mrs. Torrence of Detroit.

* * *

Presentation Service.

Another gathering was that of the children of the diocese for the annual Presentation Service held in the afternoon of Sunday, May 12, at St. Luke's, Kalamazoo. The weather was unusually and unexpectedly bad, and the attendance was, therefore, smaller than it otherwise would have been. However, the service was very hearty and delightful and the occasion was as enjoyable as it always is. The Bishop was assisted in the service by the Archdeacon and the Rev. Messrs. Simms, Fowkes and McNulty. The offering amounted to $1,746.32, an increase of nearly $200 over 1934. It was announced that the Presentation Service of 1936 would be held in Grand Rapids in order to give the schools in the northern part of the diocese a better opportunity to be present.

MISSIONARY DISTRICT OF NORTH TEXAS.

Rt. Rev. E. C. Seaman, D. D., Missionary Bishop.

Whitsunday Services and Confirmations.

The Forward Movement got somewhere in North Texas on Whitsunday in the parish and adjacent missions of the Rev. P. Walter Henckell, who, during the post-Easter Season, followed suggestions of the National Commission and the District Commission, and put it up to his Vestry in the new St. Mary's Parish, Big Spring, to bring interested persons to hear a series of sermons on Discipleship in the Church of the Living Christ.

A number of baptisms resulted and on Whitsunday morning the Rev. Mr. Henckell presented to Bishop Seaman six candidates at the early Communion service in Trinity Mission, Midland, drove with the Bishop forty miles to the parish church in Big Spring, where eighteen more were confirmed. Out of the twenty-four eighteen were adults.

In Abilene, after another drive of 112 miles east, five adults were presented by the Rev. W. P. Gerhart for confirmation, being his second class this spring.

* * *

To Hold Preaching Missions.

The Rev. B. W. Gaither, who has recently gone to Delhart and has charge of the mission there, in Pampa and in Borger, has planned an eight days' preaching mission in Pampa for June and in Delhart for July, and already has candidates in each place preparing for Confirmation.

* * *

Missions Going Forward.

The Rev. Newton C. Smith, formerly occupying the General Missionary's house in Amarillo, has with his family moved to Quanah so as to be in the center of his group of missions, which are going forward with enthusiasm. He now ministers regularly to Quanah, Childress, Clarendon, Shamrock and Vernon, all in the District of North Texas.

* * *

Building An Addition to the Church.

St. Stephen's Mission, Sweetwater, is building an addition to the church from plans drawn by the Rev. A. B. Hanson, minister-in-charge. The addition will include assembly room, kitchen and sleeping quarters for the pastor during his visits from Colorado.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop

Clergy Retreat.

A Clergy Retreat for the diocese was held at the Church of the Transfiguration, Blue Ridge Summit, Pa., the Rev. Arthur G. W. Pfaffko, rector, May 27-29. The conductor of the retreat was the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, Pa., and the preachers at Evensong on the first and second evenings were Canon Clifford G. Twombley, D. D., rector of St. James' Church, Lancaster, Pa., and the Rev. Heber W. Becker, rector of Christ Church, Danville, Pa.

* * *

Bishop Brown delivered the baccalaureate addresses at the commencements of State Teachers College, Shippensburg, and of Juanita College, Huntingdon, recently.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Building Consecrated.

A service of more than usual interest was held in St. Paul's Church, Lansing, on Whitsunday morning, when the Rt. Rev. Herman Page, D. D., Bishop of the diocese, officiated at the consecration of the building and administered the rite of confirmation; at the same service the Holy Communion was celebrated by the Rev. Ralph B. Putney, rector of the parish.

* * *

New Chancellor Elected.

The Executive Council of the diocese, at its last meeting, elected Mr. John C. Spaulding of St. Andrew's Church, Detroit, as Vice-President, succeeding Dr. Lewis H. Paddock, who died recently. Mr. Spaulding was also elected as Chancellor, also succeeding Dr. Paddock in this capacity. Mr. Spaulding is the third Chancellor of the diocese since the inauguration of the office in 1904. It is interesting to note that all three of the Chancellors have been members of the same legal firm of Detroit—Miller, Canfield, Paddock & Stone: Mr. James Cosslett Smith, Dr. Paddock, and Mr. Spaulding.

Mr. Spaulding has been Treasurer of St. Andrew's Church for a number of years. He was prominent in the Church Club during its most active years, once its president; contributed much of his time to the activities of the Young People's Association, and is at the present time the Chairman of the Trustees of the Reinforcement Fund, a member of the Diocesan Convention's Committee on Canons, and the first Lay Delegate to the Synod of the Province of the Mid-West.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

Combined Church School Picnic.

The schools of Christ Church Cathedral, Grace Church and St. Paul's Church, New Orleans, combined and held their annual picnics by chartering the steamer "Madisonville" on June 8 for a trip across Lake Pontchartrain to Mandeville. Leaving West End at 8:30 A. M., they arrived at Mandeville at 10:40 A. M., and immediately proceeded to the picnic grounds, about half a mile distant, some by automobiles and others walking, where they found a lovely spot on the lake, provided with many tables and benches amidst a grove of beautiful oak trees. The day was ideal, and there was an immediate rush for the bathhouse, where young and old enjoyed a dip in the waters of the lake and received a good coat of tan sunburn. In the afternoon games were indulged in, the winners of races receiving gifts. One of the most interesting of these was a 100-yard dash for the rectors of the churches named, the Very Rev. William Hamilton Nes, the Rev. D. H. Wattley and the Rev. Charles L. Monroe participating, terminating in a very close finish, and being won by the last named clergyman. Everyone seemed to enjoy the races, and some exciting contests took place. Each person brought his own lunch and ice cream and cakes were furnished by the schools. Returning, the boat left at 6 P. M., arriving at West End about 8:20 P. M., where busses were waiting to convey the children back to their churches. Thus ended a most enjoyable outing, all hoping it would be repeated next year.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Bishop Abbott delivered the diplomas to the two graduates from Margaret Hall, Versailles, school for girls, June 3, George K. Brady, Ph. D., professor of English at the University of Kentucky, was the commencement speaker.

The Rev. William H. V. Hoffman, S. S. J. E., conducted a retreat for associates of the Order of St. Anne and others, June 9 through June 11. Those in attendance came from both dioceses in Kentucky.

The fourth annual Blue Gass Conference, joint effort of the two dioceses, opened Sunday evening, June 16, to run for five days.

Regional Services.

The church school Lenten offering was presented at several regional services in the diocese. The children of the Ohio Valley met in Trinity Church, Covington, on May 27. Bishop Abbott addressed the congregation. St. Andrew's

(Continued on page 22.)

FAMILY DEPARTMENT

JUNE.

2. Sunday after Ascension Day.
9. Whitsunday.
10. Monday in Whitsun-week.
11. Tuesday in Whitsun-week.
12. Ember Day. (Wednesday.)
14. Ember Day. (Friday.)
15. Ember Day. (Saturday.)
16. Trinity Sunday.
17. St. Barnabas. (Monday.)
23. First Sunday after Trinity.
24. St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* * *

THE COLLECT FOR THE FIRST SUNDAY AFTER TRINITY.

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

* * *

THINGS.

By Frances M. Bock.

Lord of my spirit, loose me from
The tyranny of Things!
Let them not tangle in their web
My spirit's fragile wings!

For lovely things and useful Things
And Things that people prize
Weave silken webs to snare our hearts
And blind our spirits' eyes.

To the eternal loveliness
Of living things that grow;
To human loves and loyalties,
And truths we need to know.

Let me keep faith with needful Things.
Give each its rightful care;
Yet softly step among them, lest
They take me in their snare!

—Exchange.

* * *

For the Southern Churchman.

The Rector Makes a Call.

The rector had been thinking about the Church, and especially about the opportunities it provides for every person, man or woman, boy or girl, to make his or her life richer and deeper and broader. He was thinking just then not of the sacramental life, that "new life" the Prayer Book talks about, but of what the Prayer Book calls "this transitory life."

He was feeling a bit discouraged, because it seemed to him that his people were getting so little in proportion to opportunities offered them. True, they came to church, both to worship and to learn, and they kept up their subscriptions—he had nothing really to complain about—and yet—

It was evening and he was tired. He sat before the fire considering whether to take a nap or put on his coat and go out to call on one of his Church families whom he had not seen for some time, except in church. They were good friends of his and he would enjoy talking this over with them.

To his delight he found the whole family at home, an almost unprecedented event. Father and mother, one daughter and two sons. The father had been on the vestry until rotation of office made him ineligible for the time being. The mother had served in various ways and the young people had grown up in the Church school.

He was welcomed with shouts—"We were just talking about you—" "We have just discovered that we are a perfect Church family—" "We don't mean that the way it sounds—we don't mean we are perfect character—We mean—What do we mean?"

"We mean," the older son explained, "that we are in touch with everything the Church is doing nationally. We aren't missing a trick. It's this way—Dad is helping with the Every Member Canvass—on the committee since last spring as you know. Mother is on a Woman's Auxiliary committee and is working with the Diocesan Church Mission of Help. Mary is trying out some G. F. S. program stuff—"

"It's to work up some ideas for the use of leisure time, so many of the members are still out of work or have shorter hours," Mary explained, and continued her brother's tale—"John is in the Brotherhood of St. Andrew and Jim is treasurer of the Y. P. F., and he and I collect everybody's books and magazines the minute they are read and ship them off for the Church Perodical Club to distribute."

"We read the parish paper," Father continued, as Mary stopped for breath, "and the diocesan paper, and a national Church paper. And we have each stepped up our little contributions for the coming year. Now, aren't we a model lot? Is there anything else we could do, nationally?"

"I've thought of three more," Jim announced before the rector could answer—"Seamen's Institute, and Church Army, and Institute for Negroes—"

"And I've thought of two more," Mother added—"Daughters of the King and Guild of St. Barnabas for Nurses. What can we do about them?"

"That's three men's and two women's," John said. "Let's each adopt one and send it a special offering for a dollar a year and stand by to be interested if it ever comes to this parish—would that do?"

"And this is the most interesting of all," said Father. "We thought we'd try all to be home one night a month and each ask two other people to come, so there would be fifteen of us, and have a discussion group, about what the Church is doing everywhere—in foreign lands and in home missions and in social service and religious education and all that—We're going to take turns working up the program—Will you come?"

This was finally too much for the rector, and he woke up to find himself still in his arm chair before the fire. But he kept thinking about his dream and the more he thought, the more reasonable and practical it seemed. After all—why not?—Why shouldn't a Church family be like that?—Anonymous.

* * *

A Story About Sir James Barrie.

There has floated out through the press recently a story told by Sir James M. Barrie. He had been making a call on a lovely lady, the Princess Margaret, daughter of the Duke of Kent. This little lady is three years old and he found her admiring a recent gift which had come to her. I imagine he himself had given it to her. But she was engrossed in it and, like a little child captivated by it. In his inimitable way Barrie said to her, "Is it all yours?" And the little lady replied, "It is yours and mine." That is a perfect answer. That is the answer our Lord would have us give to all that life is or will be: its beauty, its freshness, its tasks, its pleasures, its joys—yes, and its sorrow and diappointments. He would have us say, "It is yours and mine." That is the deepest meaning which life can hold for us. It is the inner meaning of the symbol of the "Everlasting Pattern" and what better inspiration could we carry into the New Year, with its secret hours and its hidden days but this—that all things, things earthly and things heavenly, things temporal and things eternal, life and death, sunshine and shadow, eternity and time, are all intertwined for good to those who loved God.

"Because I am aware of the splendor
that ties
All the things of the earth with the
things of the skies
Here in my body the heavenly heat
Here in my flesh the melodious beat
Of the planets that circle Divinity's
feet."

* * *

About Dogs in Church.

In the vestry of Badow Church, Derbyshire, England, is an interesting and possibly unique reminder of the old days when the farmers' dogs followed their masters to church. Often they wandered inside, and when the music started the animals would start howling. To clear the building at such times a man was employed to drive the dogs out.

Some quaint records of dogs in church are to be found in old church records. Thus at Great Stoughton, Hunts, the following appears:

1653 Item. Pd. to Wm. Richards for whippinge ye dogs out of church from Michaelmas to Christmas, 1s.
1730 Pd, ye dog whiper, 2s, 6d.

—Church of England Newspaper, January 4, 1935.

* * *

Princely Gift to Hull.

A day or two before Christmas it was announced that Mr. Joseph Rank, a well-known Hull flour miller, had given £300,000 for the benefit of poor persons of good character in Hull. A benevolent trust is to be founded and the income from the capital sum is estimated to produce about £12,000 annually.

Mr. Rank is a well-known Methodist. I understand he has had for several years a large financial interest in the Methodist Times.—Church of England Newspaper, December 28, 1934.

* * *

England's Richest Man a Miller Sixty Years.

A man who began business as a miller with one small windmill sixty years ago is now the richest man in England. He is Joseph Rank, formerly of Hull, Yorkshire, and now of Reigate, near London. Today, at eighty-one, he owns the biggest group of flour mills in Great Britain and one of the largest in Europe.

The little windmill with which he started business, at twenty-one, had an output of one and a half sacks of flour an hour when a strong enough wind was blowing, or an average of about thirty sacks a week. But the more than a score of great flour mills that Joseph Rank now controls are capable of producing 173,000 sacks a week, or 8,000,000 sacks a year, sufficient to produce bread for one out of every seven persons in Great Britain. And Mr. Rank himself is the possessor of a fortune estimated at between £20,000,000 and £25,000,000.

There had been only one man in England richer than the "King of Millers," as Joseph Rank is known, for a good many years. That man was Sir John Ellerman, shipping magnate, who died in July. The Ellerman fortune was estimated to be about £30,000,000, but

government death duties are expected to reduce that sum by more than £10,000,000.

Joseph Rank thus becomes definitely England's richest man. It may be added that he is also one of its shyest and least given to publicity-seeking. He is, consequently, all but unknown to the general public. If one stopped fifty people one after another in the streets of London and asked each who Joseph Rank is, it is questionable if one of them would be able to tell. In Britain's "Who's Who" there are just three lines about him, doubtless all he would consent to have inserted. And they tell you no more than that he is governing director of Joseph Rank, Ltd., of Hull; that his address is Colley Corner, Reigate—Reigate is in Surrey, not far from London—and that his telephone number is Reigate 138.

How much wealthier Mr. Rank might be than he is, had he not given so much money away, only he knows. Those who know anything about him at all are merely aware that his benefactions have been enormous.

A devout Wesleyan Methodist since boyhood, Mr. Rank has given generously to the church for fifty years. In all, his gifts to the Methodist Church are estimated to have totalled £1,000,000.

Mr. Rank piled up his huge fortune by impassioned hard work, vision and farsightedness, with, as he himself probably would tell you, the help of the Almighty; for he always has been deeply religious. A cousin, who perhaps knows him best, quoted him as having once said, when asked what was his guiding principle in life: "If I take anything to prayer I always succeed. I've never been in difficulty once in my life."

Joseph Rank was born at Hull, in Yorkshire. His father and grandfather had been millers. Joseph began learning the business as soon as he had finished school. When he was twenty-one, with about £250 left him by his father, he bought the first of the many mills he was to own. Its output did not satisfy Joseph Hank.

He took his first step toward progress by acquiring a mill driven by a steam engine. It had new milling improvements, and a capacity of from two to three sacks of flour an hour. He is said to have felt strongly inclined, some time later, to give up milling and become a missionary. But the cousin—also a miller—who related this incident, added that he said to him: "Joe, you are not made for a missionary. If you will buy a rolling mill you will become the greatest miller in Hull."

Joseph Rank followed this advice, built a rolling mill in 1885 and equipped it with the most efficient machinery that had been developed.

The Alexandra Mill, as he called it, had a capacity of some seven sacks an hour.

So he went on, building larger and larger mills, one block of them, the Premier Mills at Silvertown in London, to serve the metropolis; another block, the Ocean Mills, in Liverpool, and a third, the Atlantic Mills, in Cardiff. He kept steadily acquiring and reorganizing others throughout England and Scotland. Fifty years after his start he had built up the vast business that he now controls.

Not only has Mr. Rank known how to make money; he is one of the men to whom wealth seems to come even when they are not seeking it.

During the first part of the World war (which he never believed would break out), Mr. Rank and his wife were interned in Austria. He tried for a while in vain to get back to England. He had good reason for wishing to return. If his subordinates carried out his last instructions his firm would go bankrupt. But he could not get a message through to them.

His firm did not go bankrupt. His lieutenants saw to that, though at first they did not know what to do. They were used to obeying his orders, but they disobeyed them that time.

In the course of the war Joseph Rank went to Lloyd George with a flour scheme, offering his services for nothing.

"I am sorry," said the Prime Minister, "but there is no way of dealing with you except on ordinary business terms."

The scheme was adopted and, against his will, Mr. Rank is said to have made £2,000,000.

When he was a poor youngster in Hull, learning to be a miller, he had attended the Methodist Sunday school. And when his genius for business began to draw in riches like a magnet, and he came south to live in the London suburb named Tooting, he became a Sunday-school superintendent there and a contributor to church funds.

He contributed £10,000 to the Wesleyan Million Guineas Fund, with which the Central Hall in Westminster, among other structures, was built, and he gave £50,000 to the Wesleyan London Mission Fund. Incidentally, he built mission halls in many industrial towns and in the East End of London.

Dr. Robert Bond, secretary to the Methodist Conference, relates of him:

"Some time ago Mr. Rank asked to see the balance sheet for our aged ministers' fund. When he found it was, well, in considerable need, he wrote out a check for £100,000 then and there."

Some years ago a case in the courts brought to light the fact that Mr. Rank had set aside stocks and shares in his firm which would produce £171,000 a year for the Wesleyan Church. But he never parades his philanthropy, and nearly all his gifts are anonymous.

"He never gives irresponsibly, either," one of his friends remarked. "He believes that charity helps most when it encourages people to help themselves."

He still puts in a full office day and has complete control of his business. Also, he retains his simplicity. His home near Reigate, in one of the most beautiful parts of Surrey, is of an inconspicuous suburban kind. The presumption is that he does not spend much on dress.

Mr. Rank has been married twice and has three sons, two of whom are directors of his business.—New York Times.

* * *

For the Southern Churchman.

A PRAYER FOR STRENGTH.

Alice Maude Spokes.

Give me strength, O God, I plead,
I seek not strength to flaunt and lead
O let me guide in humble way
The traveler wearied by dismay!
O give me eyes to guide the blind—
Their weak and faltering steps unbind;
Forgive the guilty one, his wrong—
Place in his heart a morning song.

Submit a task for me to do!
Resolve the false—align the true!
Reflect Your glory like rays of sun
Each day, till shadows of life are gone;
O help me melt the heart of stone
By sunshine of Your love, alone;
And give me strength always to find
A spark of hope in all mankind!

* * *

God never calls men and women to do anything that they can do by themselves. The task to which He calls them is greater than their wisdom or strength. His promise is to supply that which is lacking in their resources.—Norman Cox.

For the Southern Churchman.

LITTLE THINGS.

Charles Ballard.

Our lives are filled with little, precious things:
Hand-clasps, and smiles, and sentences half said:
Quick steps to greet us at a well-known door—
Loves' slightest offerings.

Such gifts would crown us, were there nothing more—
To these the wise heart clings.
Our lives are filled with little, precious things:
They are our daily bread.

* * *

"The kingdoms of the earth go by
In the purple and in gold;
They rise, they triumph, and they die,
And all their tale is told.
One Kingdom only is divine,
One banner triumphs still;
Its King a servant, and its sign
A cross upon a hill."

Not with our mortal eyes
Have we beheld the Lord;
Yet ye rejoice to hear His name,
And love Him in His word.
And when we taste His love,
Our joys divinely grow
Unspeakable, like those above
And heaven begins below.

—Watts.



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FOR THE CHILDREN

Little Grandma's Adventure.

Little Grandma sat very straight on a low stool knitting. Click, click, went her capable needles. Then the busy click stopped. She held her knitting just so, lest a stitch drop off while she wasn't watching it, and twisted her head stiffly over her shoulder to look at an hour-glass that told the time. Half its sand had run down into the bottom of the glass—yes, more little Grandma calculated hopefully. Three-quarters of it! Quarter of an hour longer and she would be free. She faced about and went on with the gray woollen stocking.

Little Grandma was knitting her stunt—six rows around a stocking every day before she could play. The backboard was why she turned stiffly. Great-Grandmother had strapped a light board across her shoulders to keep her straight, and she had to wear it an hour. All her sisters had worn one and were straight as arrows.

Great-Grandmother was raking red-hot coals out of the brick oven. Early in the morning she built a roaring wood fire inside the oven to heat it, and into the hot, clean oven went juicy raspberry pies.

"Sally," she said, as the iron door of the oven clanged shut, "have you finished your stunt?"

"All but"—she stopped to count—"nine stitches."

"Dew is off the grass," went on Great-Grandmother, beginning to mix caraway-seed cakes, "and when you are through, you may go out into the pasture and pick pennyroyal."

"Oh, goody!" cried little Grandma, and her lagging needles clicked more briskly. "And I'll see Tiny, too!" Tiny was her cosset lamb, though fast outgrowing its name.

The last grain of sand trickled down as little Grandma knit the last stitch. The backboard was unstrapped and she danced away for her sunbonnet. Every summer she gathered pennyroyal, and hung it around the dormer window in the attic to dry for tea next winter.

Little Grandma ran up the lane, squeezed through the bars into the pasture and headed for the brook. In spring it was a rushing torrent, but by mid-summer it wound quietly through the field with hardly a ripple. The bank was high, the grass dry and slippery, and she mostly slid down. Her blue eyes sparkled. "Good as sliding down hill on snowy winters," she laughed.

She crossed the brook on stepping-stones without even wetting her shoes, and scrambled up the steep, slippery bank on the other side where a bed of wild pennyroyal grew along its top.

A fresh breeze blew from the hills, swallows darted and swooped overhead, and bees hummed through the clover. It was pleasant in the upland pasture.

As soon as the cosset lamb saw her, it left the flock of sheep grazing in a far corner of the field and ran to little Grandma. She played with it a while, and then went on picking pennyroyal, the lamb nibbling grass contentedly close by.

The breeze died away and the day grew hot. Moist curls stuck to her forehead, and little Grandma untied the strings of her bonnet and threw it back to cool her face. The basket was full. She knew by the sun, high overhead, it was noon and time to go home. She stood up and faced the hills for a bit of breeze. But there wasn't any.

In a chopping beyond the old stump fence, raspberry bushes grew in a great thicket. Yesterday she and Susan were there berrying. Suddenly she saw bushes waving. But there was no wind to move them. Somebody must be berrying there now and stirring the bushes. Puzzled, she watched. After a while she glimpsed a dark spot among them. Then something big and black lumbered out into plain sight. "A bear!" she breathed. He was eating berries.

She wanted to scream, but nobody could hear, and it would only call the bear's attention to her. Maybe he hadn't seen her yet—he wasn't looking her way. Noiselessly she dropped to the ground.

"He shan't have my lamb," thought little Grandma. She felt for the basket. "The bear shan't have that, either," and seized the handle her groping fingers touched.

"Come, Tiny!" she called softly. The lamb followed obediently.

Little Grandma made herself as flat as possible and inched along to the crest of the bank. Headfirst, she wriggled over the edge. Once below the top, she sat up, put the basket in her lap, and let herself go. If her dress caught, she jerked it loose. She slid full speed down the bank, and plunged right into the water with a great splash. She had happened on the very steepest part of the bank and the deepest place in the brook. Dripping, she got to her feet and splashed on. The water was up to her waist.

The lamb had capered down the bank, and, picking its way further up stream, crossed a shallower part of the brook, leaping from stone to stone, or wading where it must.

When little Grandma reached shore, she climbed straight up before her, water squashing out of her shoes every step. At last she made the top. Over the edge she tumbled onto the level field. The lamb was there before her, for it had skipped up the steep bank as lightly as a mountain goat. Never giving a glance behind, she raced across the pasture, the lamb frolicking around her. It was all play to the lamb. At the pasture bars she stopped long enough to let down the lowest rail, so the lamb could get out, and flew along the line. She burst through the door where the family were at dinner.

"Oh, what has happened!" cried Great-Grandmother, aghast at panting, dripping little Grandma, her face crimson, sunbonnet lost, dress torn in the wild slide down hill, a puddle of water collecting under her feet. The lamb came in with her—it was used to following her all over the house—and stood in its own pool of water that oozed from its white wool.

Little Grandma thrust the basket into Great-Grandmother's hand.

" 'Tisn't much," she gasped. "But some pennyroyal spilled."

"What is the matter?" chorused the startled family.

"A bear! In the ras-bries!" sobbed little Grandma, from her mother's arms. She hadn't cried before, but now she was safe, she did.

There was scraping of chairs as Great-Grandfather and his sons rose hastily.

"Did the bear chase you?" her sisters quavered.

"I don't know," owned little Grandme. "I didn't look."

"You did well to get away so quietly and bring the lamb with you," Great-Grandfather praised her, "though it's likely the bear was so busy with the berries he didn't see you. And he wouldn't have bothered you, anyway."

But he took his gun off the wall.

"Come on, boys! We must drive home the sheep. Can't risk them in the pasture while that bear's around."

With a tweak of a brown curl to show how glad they were little Grandma was all right, her brothers hurried after him to the pasture.

When they reached there the bear was gone. So were the raspberries. Picked clean, and the bushes broken down where he trampled them. Berries were what that bear wanted. He had eaten them all, and did not come again. —Advance.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XXIII.

M. L. G.

"How's that for a pile of wood?"

"And how's this for a string of fish?"

Ham, dusting off his hands after throwing the last armful on the great pile of boughs and twigs, looked across it at Mr. Craig, who held aloft his fish, the reward of three hours' craft and patience.

"Good enough! I'll help you clean them."

"And you have wood there, for a dozen camp-fires. Wish we had a dozen nights coming!"

"So do I, sir. But I was determined to have our last fire a good one."

"And it's cool enough now, as soon as the sun gets low, to enjoy a good blaze. You say you'll help with these fish? Bring a couple of knives to the river-side, Ham. They'll be done in a jiffy. D'you know what I'm going to cook to go with them? Ash-cakes! My old colored Mammy taught me the trick, and if anything's better I don't know what. Hot, you know, with plenty of butter."

They worked busily, in silence.

"You've had it all to yourself, this afternoon, Ham?"

"Pat was sure he'd seen some old apple trees over beyond the hill, and Mr. Duncan and David went with him to bring some back. They'll go well with the fish and ash-cakes roasted."

"Makes me hungry to think of it. What a good time we've had of it, eh, Ham?"

"Every minute of it, Mr. Craig!"

"Wait a bit—you didn't seem so enthusiastic about that spring-hunt the first day?"

"Oh, that! It was just getting too hot to be funny when the wagon showed up. When I think how many times I've been to that spring since!—I could walk there in the dark."

"And what about your discovery of the hornets' nest the next day?"

"Ouch! And David falling into the river from that overhanging limb—it was a mean minute at first, when he didn't come up. And I've grown a crop of blisters, and Pat's wrist is still sprained from the fall he had down the hillside—funny thing, there have been heaps of accidents, but they just make part of the best time I ever had."

"There's a lot in people just being together, sharing their luck. That and good sportsmanship, such as you've shown. You've lost two or three pounds you didn't need, too, Ham."

"And I hope I'll never find them. Here comes the folks! Hey, had any luck?"

"All sorts of luck, (except forgetting to take anything to bring the apples back in. So we stuffed our pockets and here are our hands full. Some would roll off," Mr. Duncan went on, shedding apples from every pocket, "and no hand among us to retrieve them."

"And nobody got after you with a stick?"

"No—we saw where the house had burned long ago. Only ashes and apples to tell the tale."

None of the five had tasted a better supper than they had that night. The

sun set early behind the mountains, and though there was a week left of August the mountain air was keen, with a hint of frost. Ham made a noble fire and, after supper, they sat contentedly in its glow, Father and Mr. Craig with their pipes.

"Five weeks from now should see me in Shanghai," said Mr. Craig, thoughtfully. "It will be hot, crowded, noisy, while now it's cool and quiet and with only the good company of friends."

"How can you, Mr. Craig!" exclaimed Pat. "It would be fine if you were just on a trip—but to go away for years again, after just a few months at home —I don't see how you can!"

"Well, old fellow, it seems going away, to you, but to me it is going back. There's my little congregation. There's old Wu, who is waiting for me to baptize him. He's been a catechumen for two years now, and he isn't going to live long, but he wouldn't let anyone else baptize him. There are my old Bible women, who will have gathered a new group for instruction; and there's Shen Tai and my other hospital people. I think I see my way clear to reach out to a new village right away, and others soon. Oh, there's plenty to draw me back, good as the home country is!"

"But don't you get tired, and lonely, and don't you feel awfully far away from home?" asked Ham.

"Tired—well so does Duncan here, and any man who's doing a man's work. Lonely and far away? Well, boys, it's a curious thing, but as one goes along in life, one finds distance, and time, making less difference. This chap—" he put his hand on Father's shoulder —"this chap and I don't worry about either of 'em. I can think of him, and he of me, I hope, at any time, as being just the same. And the thing—The Person—that directs his life directs mine.

"That's the way of it," came in Father's deep voice.

"But suppose," said Pat, hesitating, "suppose one of you were to—to die"

Mr. Craig gave a chuckle.

"I've supposed that, too, Pat. And the plan covers that as well as any other physical separation. I'll come back here in seven years a little more full of wrinkles and taik, and I'll find changes, yes, but none in the hearts of friends. Some may be gone, but that doesn't change them, either." Mr. Craig refilled his small pipe and puffed away cheerfully.

"It's called the Communion of Saints —sinners included," Father said.

"My gracious, I thought the Communion of Saints was something in the Creed!" exclaimed Ham.

"You're right there, too," Mr. Craig said, smiling. "But the Creed and life get mixed up. They just will do it, if you believe in both of 'em."

"Life, and all those things," said David, who had been listening in silence, "they're intrustin'."

They all laughed, and Mr. Craig said, "Surest thing in the world, David." He lay back on one elbow. "Chestnutting around these camp-grounds later on, you boys better get ahead of the squirrels."

"It doesn't seem so far from home any more," said Pat eagerly, "If we can borrow the horses we can come back."

"I think I can see to that." That was Father.

"What's moving, there by the tent?" asked David, suddenly.

They all turned in time to see a lumbering shape, indistinct in the darkness beyond the light of the fire, disappearing within the tent.

"Not tall enough for a man. But he may be on on all fours," whispered Mr. Craig.

Motioning the boys to sit still, the two men went quietly to the tent. Then Mr. Craig turned, and signalled the boys to come. When they reached the tent they found Mr. Craig convulsed with merriment, and Father smiling broadly. They peeped in. There sat a brown bear about half grown, his nose in the sugar-box and his paws smeared with butter, too intent on his feast to notice the slight noises they made.

A real bear! The boys had an instant of fright, but they were reassured by the manner of their elders, and there was something irresistibly funny in the enjoyment of the bear, who was making the best of his opportunity.

"Say, we'll need some breakfast!" whispered Ham, after a moment, as the bear began nosing around for more.

Mr. Craig's laugh rang out at that, and with a startled grunt, the bear turned and fled, leaving wreckage where the food box had been, and buttery foot prints through the tent and along his track to the mountain.

"Well, that was worth a breakfast without butter or sugar!" declared Mr. Craig. "That's a tale to tell my hospital people in China."

Goldilocks the other way 'round," added Father. "He wasn't much more than a cub."

"This was his lucky night, anyway," said Pat. "Good thing we're going tomorrow, so we don't mind losing the stuff."

"He won't come back, will he, Father?" asked David, a little anxiously.

"Craig and I'll sit up awhile. You boys turn in now, we'll put this to rights. If Mr. Bear comes back I'll get Craig to laugh at him. That sent him packing once, we can't do better than try it again!"

* * *

White Foaming Waters.

"There!" Andrew's face was white, almost as white as the boy's who lay stretched on the ground before him. "There!—that's as good as I can do." "Feel better?" When the lad before him, repressing a groan, nodded, he continued, "Well just lie still! Don't move. I'll make the cabin ready. Have to leave you alone tonight." The look of utter despair in the eyes of the boy before him caused him to stop. "Hurt much?" he asked.

The other lad, a youth of seventeen, responded, "Some." Then he clenched his teeth and stopped. "All right," he said dully, "All right. I'll have to stay."

Andrew shook his head, puzzled, as he made his way from the bank of the pond towards the cabin a few rods back. He had just returned from the riffles downstream, a scant quarter of a mile from where the waters of the pond leaped, a silver cascade, over the dam. To the riffles he had gone to see if he could coax a few trout out in time for supper. Coming back he had run across Jim Evans, his chum, lying along the trail that led down stream. A rough trail it was, used only as a portage from the main river. How long Jim had lain helpless Andrew could only guess. The leg had been badly swollen. Andrew considered the thrashed path from the shore of the pond to the point where he had found the lad. There was no doubt that James had been delirious. His cries of "Mother! Mother!" even as in his delirium he had dragged himself forward, puzzled Andrew.

"Well," Andrew stepped ahead, "there is only one thing to do, make the cabin comfortable, get the boy in it, and then carry the canoe down the rough, mile-long, portage to the main stream below. In the morning help could be sent from the settlements.

"Funny," Andrew spoke aloud, "how he sort of wilted when I spoke of leaving him alone for the night. I can't stay with him; his leg will need attention; and—" He did not finish. The camp on Beaver Pond was far back in the cut-over woods. Only rarely did visitors come. It might be a week before anyone visited them. Old Billings from his little forest twelve miles to the west might drop in on his way past as he made his weekly trip to the settlements.

Then almost in front of the cabin door a yellow, fluttering paper caught his eye. "A telegram, how did it come!" Then his eyes roving around the clearing noted the wheelmarks, saw the imprint of the horse's hoofs. Andrew leaned over to examine the marks. "Old Billings must have been to town, and the telegram has been sent up by him. It must have come," the marks were not fresh, "sometime shortly afternoon, just after I left."

"Mother." Without meaning to, Andrew was reading the message. "Mother taken sick. Calls for you all the time. Doctor says it is her only chance. Come. Dad."

Andrew stood as though stricken. "Mother—mother calls!" Now he knew! That explained the delirious mutterings of the boy. That explained his attempt to drag himself along the trail, the down trail, the trail that led home.

"Then he saw it all." Why! Old Billings delivered the messages. Then James went out and was standing on that mossy point that commands a view of the lake. Looking for me! That's where he fell."

Andrew mechanically turned to the task of fixing up the bunk. No use—it could not be done. He had staggered as he had carried the lad from the pond's edge to the bed of pine needles where he had tried to set his leg. 'Twould be hard enough to get him back to the cabin, let alone attempt a portage a mile in length, rocky, footing insecure! Why it was impossible.

From afar came a faint, mere echo of a whistle! 'Twas the afternoon train whistling for the siding ten miles away through the tangled woodland. If it were not for the portage; if it were not for that stretch of foaming, rock infested water below the pond, why he could have Jim down to the settlement in no time. The evening train to the city—it could be made.

The cabin was ready. "I'd work like a beaver." He stopped!

The lake where the two had come to spend a week fishing was a mere pond, rather shallow, a beaver pond—Andrew considered.

'Twas risky, yet there was a chance, a slight chance.

All the way back to his injured companion Andrew was undecided. Common sense told him that the thing to do was to get the lad into the cabin, and then summon aid. It would, however, mean a day's delay.

On the pine needles the boy lay. As Andrew watched he saw him trying to prop himself up, and then hunt through one pocket and then another.

"Is it this?" Andrew tried to keep his voice level. He held out the yellow telegram.

The other nodded. Silently the boy reached out his hand and took it. Then tears glistened! "I'll try not to fuss when you carry me." His tone was a matter of fact. "It's tough luck!" He gulped, "Mother—" he did not finish. He turned and looked out over the

(Continued on page 24.)

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.
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CHURCH INTELLIGENCE.

(Continued from page 17.)

Church, Fort Thomas, had the largest offering in the section.

On June 2, Blue Grass Sunday Schools sent representatives to Christ Church, Lexington. The Rev. Harry R. Ziegler, of Maysville, spoke of missionary experiences. Christ Church had the largest offering in the diocese.

Paid Off in Full.

Solemn burning of a note for $796.97 was the feature of the service in St. John's Church, Bellevue, Ky., the third Sunday after Easter. For five years the parish has been working to pay it off. A large portion was paid through a bequest two years ago.

A few weeks later the senior boys of the church school decided to do the long-needed painting and varnishing on the inside of the church building. The school superintendent helped and supervised. The rector, the Rev. Neil E. Annable, reports a good job.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Services and Conferences.

Bishop E. V. Shayler preached the sermon at the Convocation of the Municipal University of Omaha at Trinity Cathedral on June 6, and also pronounced the benediction at Doane College, Crete, at the annual exercises on June 3. Doane College is under the joint auspices of the Episcopal and Congregational Churches.

The Mission of St. Stephen's, Ashland, has been taken over by the Rev. Vernon Lane in addition to his work as rector of St. Martin's S. Omaha.

Dr. Fred Clayton, rector of All Saints, was a lecturer on the staff of the South Dakota Summer Conference the second week in June.

Two hundred men are expected to attend Nebraska Summer Conference as the guests of the Nebraska Churchmen's Club on the Sunday preceding the final day of the school. Nationally known leaders are being invited for this function.

The Bishop gave the address through an interpreter to the school for the deaf last week at their closing exercises in Omaha.

A great united service was held on Ascension Day in All Saints' Church, Omaha, marking the dual commemoration of the Church Feast and Memorial Day. The church was filled to capacity, and Rev. Robert Crawford, of St. Barnabas, Omaha, preached the sermon. The Bishop acted as celebrant. All Omaha Episcopal Churches united in this unusual and successful gathering.

Wm. J. H. Petter.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Notice of Deposition.

Notice is hereby given that on this day, June 11, 1935, acting in accordance with the provisions of Canon 34, Section 1, and with the advice and consent of the clerical members of the Standing Committee, and in the presence of the Rev. Dr. J. Clarence Jones and the Rev. Dr. Frank M. Townley, Presbyters of this diocese, I formally accepted the renunciation of the ministry of this Church made to me in writing by the Rev. Edgar Ethelbert Brice, priest, who is, therefore, released from the obligations of the ministerial office and deprived of the right to exercise the gifts and spiritual authority as a minister of God's Word and Sacraments conferred on him in his ordination; this action being taken for causes which do not affect his moral character.

Ernest Wilmore Stires,
Bishop of Long Island.

New Reredos Dedicated at Zion Church, Douglaston.

Zion Church, Douglaston (formerly Little Neck), L. I., celebrated on Trinity Sunday the 105th anniversary of its founding. On June 17, 1830, Wynant Van Zandt, of Little Neck, having built the church, caused it to be formally opened for public worship, and presented it, with the surrounding land for a burial ground, to the congregation. On the occasion of the 105th anniversary, a descendant of the founder, Mary Louise Van Zandt, of Great Neck, unveiled a beautiful new carved wood reredos, decorated in ploychrome, designed and made by Trygve Hammer, of Douglaston, and presented by a committee of friends and neighbors. A dedicatory prayer was said by Bishop Crieghton. The rector is the Rev. Lester Leake Riley.

Cathedral Day in Long Island.

Cathedral Day, the annual festival of the church schools of the diocese was observed on June 1. About six thousand children and their teachers, from a large number of the parishes of the diocese, came to Garden City, formed a parade, and, led by a uniformed brass band, passed in review before the Bishop of the diocese, his suffragans and other diocesan officers, who had taken their position on the steps at the main entrance to the cathedral. An outdoor service was arranged, the assembly being several times larger than the capacity of the church. After the service there was a picnic lunch, then a track meet, baseball games and other athletic contests.

C. H. Webb.

SOUTH FLORIDA.

Rt. Rev. John D. Wing, D. D., Bishop.

Gift of Trip Abroad.

Through a generous gift from appreciative parishioners, Rev. and Mrs. Jas. G. Glass of Ormond Beach, Fla., are to spend two months in England and Scotland this summer. They will take the SS. Westernland of the Red Star Line, leaving New York on July 4, and due in Northampton on July 13. Dr. Glass is well-known throughout the Province of Sewanee, as also more widely through his efficient work of many years as assistant secretary of General Convention. He has recently completed his work as secretary for the annual meeting of the Board of Trustees, University of the South, and with Mrs. Glass will go from Sewanee to New York for a brief visit to their daughter before starting their ocean voyage. The hearty good wishes of many friends attend them.

* * *

Anniversaries.

The Rt. Rev. John D. Wing, D. D., will observe the twenty-third anniversary of his ordination on July 3. A diocesan celebration of the tenth anniversary of his consecration as bishop is to be held in the Cathedral parish this fall, the suggested date being October 30.

* * *

Will Visit Holy Land.

The Rev. Henry E. Payne of Punta Gorda, Fla., celebrated the thirtieth anniversary of his ordination on June 16, and is eagerly anticipating a trip to the Holy Land this summer, fulfilling a desire of many years. He expects to take the SS. Excalibur of the American Export Line, from New York on July 9, stopping at Gilbraltar, Palma, Naples and Alexandria on his way; and later will go to Paris and to the Isle of Wight. His homeward trip is to be on the SS. Majestic, starting September 4.

C. Robinson.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Mr. Fishburne Takes Charge at Martinsville.

The Rev. Charles Cochrane Fishburne, Jr., preached his first sermon as rector of Christ Church, Martinsville, on Sunday, June 16.

Mr. Fishburne was married on May 29 to Miss Eirene Mayers, daughter of the Rev. and Mrs. W. H. Mayers of Collinsville, Conn. The wedding took place in the Episcopal Church at Middleburg, Va., of which the bride's uncle, the Rev. D. Campbell Mayers, is rector. The father, the Rev. W. H. Mayers, officiated, and the uncle, the Rev. D. Campbell Mayers, assisted in the ceremony.

Diocesan Young People's Conference.

A most successful conference of the young people of the diocese was held at the Virginia Episcopal School, Lynchburg, June 10-13. The Rev. Theodore S. Will of St. John's Church, Hampton, was the leader of the conference, and the Rev. Thomas H. Wright of R. E. Lee Memorial Church, Lexington, was

chaplain. The Rev. Robert A. Magill of St. John's Church, Lynchburg was the director and in general charge of the arrangements and conduct of the conference, and the Rev. Warren A. Seager of Emmanuel Church, Covington, was singmaster. Two of the highlights of the conference were Bishop Jett's hour with the young people, on the closing day, and the address of the Rev. Dr. Churchill J. Gibson of St. James' Church, Richmond, at the banquet on Wednesday evening, when Hiss Doris Ewers, the retiring president of the League, presided.

The Rev. Dr. Alfred R. Berkeley of St. John's, Roanoke, was chief counselor, and Mr. Edgar T. Ferrell, Jr., a student at Virginia Seminary, was recreation leader. The Rev. Dr. Carleton Barnwell of St. Paul's Church, Lynchburg, was editor-in-chief of a daily paper, "The Log," which kept the members of the conference informed of important occurrences during the session.

At the business meeting officers for the coming year were elected as follows: President, Thomas D. Lewis, Jr., of Amherst; Vice-Presidents, Frances Carpenter and William Rutherfoord of Roanoke; Secretary, Owen Keeler of Bedford, and Treasurer, Anne Marie Bowen of Lynchburg.

There was a fine attendance, total 121, and the members of the conference were most enthusiastic over the spiritual tone of the conference, the impressiveness of the various addresses, and the joy of the social and recreational activities.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

American Legion Hold Open-Air Service.

Inaugurating Legion "National Church Sunday" as an annual custom for the future, the American Legion held an open-air service at Washington Cathedral on June 16, and at various points throughout the country. National Chaplain, the Rev. Park W. Huntington, Lutheran minister, Wilmington, Del., delivered a stirring sermon, on the text, "Righteousness exalteth a nation, but sin is a reproach to any people." Bishop James E. Freeman also spoke, and called the Legion to a disinterested service of the whole country. A Roman Catholic priest, the Rev. Richard Fitzgerald, Chaplain of the American Legion in the District of Columbia, offered the invocation, and Rabbi Solomon Fineburg, Mount Vernon, N. Y., National Chaplain of the Jewish War Veterans, read the Scripture. Chaplain Z. Barney Phillips, D. D., of the United States Senate, read the Prayers, and Chaplain James S. Montgomery of the U. S. House of Representatives led in recitation of the Apostles' Creed. The Marine Band and the Cathedral choir furnished inspiring music. The ceremony was broadcast over a coast-to-coast radio hook-up and many Legion posts in Canada, Mexico and the United States listened in.

National Commander Belgrano, an active communicant of the Episcopal Church in California, was unexpectedly detained, but was officially represented by the National Adjutant, Frank E. Samuel, Indianapolis. Canon Raymond L. Wolven of the Cathedral staff was master of ceremonies.

Bishop Freeman read a message from the President of the United States, in part, as follows: "This worthy project advanced by the Legion gives special significance to the day of its first celebration. I believe it was Walter E. Ranger who said, 'All that is best in American life has come through loyalty to hardship.' To this I would add the thought of present-day world needs for assurance of world peace—assurances based on mutual understanding and mutual regard."

Archbishop Michael J. Curley, Roman Archbishop of Baltimore, which embraces the Washington territory, gave his endorsement to the Legion mass service, and appointed Father Fitzgerald to participate. "What our nation needs today more than anything else is not added legislation," said the Archbishop, "but more of Christ in the hearts of the people. The American Legion is to be commended most heartily for this step."

Just before the public service, the Sons of the Legion visited the tomb of Woodrow Wilson and held a brief memorial service in Bethlehem Chapel in the National Cathedral.

T. F. Opie.

Personal Notes

The Rt. Rev. Edward Makin Cross, S. T. D., Missionary Bishop of Spokane, will be the summer preacher at St. Thomas' Church, New York City, beginning on July 14, and continuing through September 8.

The Rt. Rev. Wyatt Brown, D. D., Bishop of Harrisburg, was appointed and installed Grand Prelate of the Grand Commandery of Knights Templar of Pennsylvania at the annual conclave held in Pittsburgh, May 29.

The Rev. Clifton Macon, D. D., formerly of the staff of St. Bartholomew's Church, is to be the special preacher at The Church of the Incarnation, New York City, during July and August.

Calls Accepted.

The Rev. Eric Montizambert, rector since 1926 of St. John's Church, Oklahoma City, has accepted a call to be Dean of St. Matthew's Cathedral, Laramie, Wyoming, effective June 1.

The Rev. William Howard Melish, son of the Rev. John Howard Melish, D. D., rector of the Church of the Holy Trinity, Brooklyn, has accepted an appointment to the staff of Christ Church, Cincinnati, where he will assist the Rev. Frank Nelson, D. D. Mr. Melish has just been graduated from the Episcopal Theological Seminary, at Cambridge, Mass. He preached his first sermon in his father's church, Trinity, Sunday morning.

The Rev. John Runkle of St. James' Episcopal Church, Long Island, N. Y., has accepted a call to Christ Church, Eastville, Va., and old Hungar's Church at Bridgetown. Mr. Runkle will enter upon his new pastorate the early part of next month. The Rev. Mr. Runkle is the son-in-law of the Rev. and Mrs. J. W. Ware of Orange.

Handsome Bequest.

Good Samaritan Hospital of the Episcopal Church in Portland, Oregon, received a legacy of $37,000, by the will of Mr. W. B. Ayer of that city.

Named Artillery Chaplain.

The appointment of the Rev. Worth Wicker of Greenville as captain and chaplain, North Carolina National Guard, was announced by Adjutant General John Van B. Metts. Captain Wicker will be stationed in Greenville as Regimental Chaplain, 113th Field Artillery, North Carolina National Guard, succeeding Captain James B. Turner, resigned. Captain Wicker will report by letter to Colonel Godfrey Cheshire, regimental commander.

Ordinations—Priest-Deacon.

Nine deacons and six priests were ordained by the Rt. Rev. William T. Manning in the Cathedral of St. John the Divine, Trinity Sunday morning. The preacher was the Rev. William H. Pott, D. D., rector of St. John's Church, Staten Island. Those ordained were **Rev. Erwin F. Underwood, Rev. Paul Charles Weed, Jr., Rev. Frederick H. Burgezin, Rev. Denzil A. Carty, Rev. Peter W. Lambert, Jr.,** and **Rev. Arnold Bates Craven,** to the Priesthood; and **Mr. Sydney C. Newhouse, Mr. Harold F. Lemoine, Mr. Andrew C. Long, Mr. Victor A. Menard, Mr. Raymond D. Rogers, Mr. William J. Alberts, Mr. Edward C. Colcord,** and **Mr. John R. D. Flagg, O. H. C.** (Diocese of Chicago), to the Diaconate. After the service, Bishop Manning entertained the ordinants for luncheon at the Bishop's House. Following the luncheon, the nine deacons accompanied the Bishop in his annual pilgrimage to the Chapel of the Good Shepherd on Welfare Island. Following a confirmation service in the chapel, they visited the wards of the Neurological and Cancer Hospital, where the Bishop confirmed those unable to leave their beds.

The Rev. William Conrad Hamm and **Rev. Thomas Huntington Chappell** were ordained to the Priesthood by the Rt. Rev. Frederick G. Budlong, D. D., S. T. D., Bishop of Connecticut, in Christ Church Cathedral, Hartford, Wednesday, June 12, 1935, at 10:30 A. M. The Rev. Robert B. B. Fotte was the preacher.

Henry Dudley Taft was ordained deacon in Christ Church Cathedral, Hartford, Wednesday, June 12, 1935, at 10:30 A. M., by the Rt. Rev. Frederick G. Budlong, D. D., S. T. D., Bishop of Connecticut.

Mr. Harris J. Mowry, Jr., was ordained to the diaconate on June 12, 1935, by the Rt. Rev. John N. McCormick, Bishop of Western Michigan, in St. Luke's Church, Kalamazoo, his home parish. The candidate was presented by the Rev. William S. Simms, and the sermon was preached by the Rev. A. Gordon Fowkes. Fifteen of the clergy of the diocese were present. Mr. Mowry will take charge, under the immediate direction of the Bishop, of St. James' Church, Albion.

Harold Caldwell Williamson and **William Price Richardson** were ordained to the diaconate at Christ Church, Lexington, Ky., on Sunday, June 9, by Bishop Almon Abbott. Mr. Williamson was presented by the Rev. C. P. Sparling, D. D., and Mr. Richardson by the Rev. F. H. T. Horsefield. The sermon was preached by Bishop Abbott. The Rev. Harold C. Williamson will serve in the Diocese of Long Island, and the Rev. William P. Richardson in the Diocese of Rochester.

* * *

Marriage.

The marriage of the Rev. Phineas McCray Casady, Vicar of St. Paul's Church, Clinton, Oklahoma, and Miss Myra Shelby Frederickson, was solemnized on Monday, June 10, in St. Paul's Cathedral, Oklahoma City , the Rt. Rev. Thomas Casady, S. T. D., officiating. The groom is the eldest son of the Bishop of Oklahoma. The bride is the daughter of Mr. and Mrs. John H. Frederickson, of Oklahoma City.

Honor Degree.

Dean W. E. Rollins of the Virginia Theological Seminary was given the honorary degree of Doctor of Divinity by the University of North Carolina, at its final exercises at Chapel Hill, June 11.

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THOUGHTS for the THOUGHTFUL

"The truth is never in danger."

The noblest deeds of men are resurrections from the graves of buried hopes.—Selected.

"The search for some complete law of justice between man and man, the search for remedies for social ills, is essentially a search after the Christ."

If you want to be "great" be a "servant", but if you want to be "first", then go deeper still, be a "bond-servant."—Rev. E. Stanley Jones.

There has been no vital faith in Christ, no obedience towards God, that has not involved the sacrifice of self in the service of man. Without vicarious sacrifice, there has been no friendship, no love, no moral helpfulness, no saving of souls.—George Herron.

To love our God with all our strength and will;
To covet nothing, to devise no ill
Against our neighbors; to procure or do
Nothing to others which we would not do
These are His precepts, and, alas, in these
What is so hard but faith can do with ease?

—Henry Vaughan.

Together is another fine word. It emphasizes unity in hard service, as unity in spirit and mind had just been emphasized. Feeling and thinking together does not mean the strongest unity. It is only when people work together, struggle together, suffer together, that they attain the strongest and most enduring unity. Paul knew this well. He loved to speak of his fellow sufferers, his fellow laborers, his fellow prisoners, his fellow soldiers. Those who still strive together in a great cause with one spirit and one soul are one in the noblest and best sense. —Selected.

FOR THE CHILDREN.

(Continued from page 22.)

pond, with its lily pads, its fringe of dead, drowned trees, its beaver huts.

"Would you take a chance to get down in time for the night train?" Andrew kicked at a root.

"Would I!" Hope flashed in the boy's eyes. "Would I! Oh, Andrew, it is not the pain I am dreading, but alone all night waiting, yet wanting to go!" Then the hope died. Before them the trail began, rough, well-nigh impassable.

Andrew spoke briefly. "A chance, a bare chance."

The other nodded. "We will take it," and his face almost glowed. He was looking at the rocky broken stretch of black water, but his eyes were bright, and he was not seeing the water of the stream, was not hearing the murmur of the river. Far beyond that he looked to where one called for him.

The canoe! Jim in it! Andrew had moored in a little cove a few rods below where the water trickled over the falls. He had tethered it securely with a stout rope. It must hold.

The test was coming. On the dam an old beaver dam that made the pond, Andrew pried and pushed. At first the matter-tangled mass held. It would not move. Then one branch, some mud, a gnarled bough, 'twas going. The waters of the pond were swirling past, broadening the break. One more shove at what he took to be the key tree trunk —one heave and the waters roared!

Jumping, slipping, Andrew scrambled across the top of the dam, slid down the bank and rushed to the canoe. He must not wait. The flood of dammed up waters was roaring down the stream, and they must go with the flood.

A slash—the rope parted. Two vigorous shoves and the white foaming water caught the canoe. It leaped like a alive thing.

Was it deep enough! Andrew could do little with the craft save guide it. Such foaming waters, a seething flood, never had he handled a canoe in!

He knew the stream. In memory he called up the location of the rocks. A stroke here, another there—on they rushed.

The main stream came in sight, quiet and tranquil compared to the flood on which they floated.

One more rock—a jagged rock at the junction of the rivers. A quick twist of the dipped paddle!

'Twas Jim lying in the bow who spoke first. Andrew, now they were on the main stream, suddenly felt tired. And so it was Jim who said: "We made it!" There was victory in his voice. Then he closed his eyes. The rythmic swing of the paddle was driving the canoe down to the settlement. He closed his eyes, and Andrew judged that he slept. Only once he stirred, and Andrew thought he heard one word, "mother," above the lap of the waters.—E. G. Wallace, in The Watchman-Examiner.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 100. RICHMOND, VA., JUNE 29, 1935. No. 26.



ST. JOHN'S CHURCH, LYNCHBURG, VIRGINIA.

The Rev. Robert A. Magill, Rector.

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LETTERS TO THE EDITOR

Many Thanks to the Y. P. S. L. of the Church of the Incarnation.

June 18, 1935.

Mr. Editor:

I am not sure that you have seen a copy of our little parish weekly, The Angelus, now in its fourth year.

In the June 9 issue we have a short paragraph about "The Southern Churchman".

Very cordially yours,
G. W. Gasque.

Atlanta, Ga.

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EDITORIALS

Vol. 100. RICHMOND, VA., JUNE 29, 1935. No. 26.

Staff Work.

The Pulitzer Prize selection of Douglas Southall Freeman's "R. E. Lee" has given to many the opportunity to become interested in military tactics. "We do not need to be war advocates to feel the fascination of such a subject, and the thought comes to many that after subtracting the brutal from the military, as far as tactics are concerned, the whole battle of life is based upon fundamentally the same methods of observation and attack combined with retreat and strategy.

The great weakness in the War Between the States is revealed in what the modern calls "staff work." Lee had very poor staff work and the Northern armies were not much better. It was not a question of personnel, which was good as far as it went, but rather the inadequacy of a staff not large enough and without enough prestige to synchronize the movements of the armies. We could not imagine Foch without his staff and many a failure of genius-inspired plans can be attributed to this weakness.

In the church is this not also the great weakness? We have some of the best laid plans for our work both of a spiritual nature and in the material, but we lack the staff work necessary to carry them out. We suppose that originally it was the task of the National Council to be such a staff, but either through inadequate or insufficient personnel, the church never had as great a confidence in this staff as it should have had. Then also we have great contributions from great groups of people, but instead of being harmonized into a powerful attack with real strategy displayed, these groups often incur enmities with one another until the whole plan of campaign against the evil of the world appears to be but a series of uncoordinated and badly timed melees.

To us the Forward Movement adds the "staff work" that is so badly needed. It is comprehensive enough to represent all schools of thought. It is finding by observation the weaknesses of our own positions as well as those of the enemy. The Commission is composed of men who have won the confidence of their fellow officers, the clergy, as well as those of the privates in the ranks—the laity. They will be able to restore confidence where confidence has been lost. They will be able to present intelligent avenues of attack and they will be able to synchronize efforts of individuals and small groups.

Staff work means studious work. It means constructive discussion rather than detrimental debate. It means visualizing single individual efforts into great plans for cooperative effort. To us, under the Holy Spirit, has come the plan so needed in the Church as a whole, which will mean efficiency of administration and yet the preservation of the spiritual.

Samuel Babcock Booth.

In the death of Bishop Booth of Vermont, we have lost in the Church one who without great publicity, nevertheless had made a contribution which was sorely needed and which will go on inspiring many in the Church to greater and purer living.

Bishop Booth was avowedly an Anglo-Catholic, though he disliked party terms and party politics. He had sympathy with all schools of thought in the Church and his background of theological education at the Seminary in Virginia certainly was preserved in an Evangelical approach to problems. But he was one who in the best sense of the word was eclectic.

To Bishop Booth there was always the problem of teaching and training, but information must be based upon deep personal experience with Our Lord and Saviour. It was characteristic that he was always willing to lead men, even men of complete difference in opinion from himself, and he could surmount prejudice and teach, because he had what he demanded of others—a deep personal experience.

We have few—only too few—leaders in America who could be classified in that long Christian inheritance of saints who knew well the value of the meditative life. But Bishop Booth was one of this great company. He never pushed himself forward and never was the professional mystic, but by the quiet and practical consecration of his own life, he drew men more and more to him so that by the time of his death he was well established as the chief teacher of the value of prayer and meditation in our Church. It was only natural that he should have been chosen to write the text for the course prepared for the Forward Movement on "Prayer and Meditation for Clergy and Laity," and while that course was only half complete at the time of his death, it will be used for it is a masterpiece.

In a Church such as our own with so many different opinions and so many who seem to think that there is no harmony between such schools of thought, Bishop Booth was needed, for he showed that all had something of value and that the value of each type of mind must be sought and learned by the Christian

(Continued on page 11.)

Church and World Problems as Others See Them

Our Need to Slow Up and Take a Look.

Richmond Christian Advocate.

We need right now in this Nation a little more of the horse and buggy psychology and a little less of the motorcycle racing mania. To slow up and take a look at how fast we were going, and where, may be well worth our while.

We all love our country, and are concerned more for its future than for the fortunes and misfortunes of politicians and parties. Its moral and spiritual welfare means more to us than our gold standard. Our drift has been too far away from the Eternal Verities of God and His moral law that made our fathers great. We need to give more attention to a return to the altar of prayer and the Code of Heaven than to the reign of the Blue Eagle, and the pronouncements of a Richberg. We ought to have inherited from our fathers a fiber and a force that will enable us to fall back on the Ten Commandments and the Golden Rule, even if the Supreme Court rules out the gold standard and the New Deal.

We ought to learn that there are things no Government can do for us. The most of any sort of recovery we must do for ourselves. It will take old-fashioned honesty and pluck and push, coupled with faith and hope, to get us through, and all of us working on those lines can save the country without a Blue Eagle flying over us and a code dictator telling us how many onions we can plant in our gardens.

It is a good time for all of us—President, Brain Trust, Congress and the rest—to stop a little high flying, get off our toes a bit and get on our knees some more. We have tried too many substitutes for Fundamental Righteousness and dependence upon the God of our fathers.

* * *

Suggestions in Traffic Campaign.

Baptist Standard, Dalas, Texas.

In an effort to lower the rapidly mounting toll of traffic, police Tuesday announced preparation for one innovation and sumbmitted plans for another to Councilmen.

In a car equipped with a loud-speaker, a policeman soon will begin patroling streets and calling attention of motorists to errors and offenses in driving, it was announced by Captain B. B. Smith, head of the traffic division.

The proposed innovation is that police be provided with a few motion picture cameras so pictures may be made of drunken drivers for use in prosecution of cases against them. This suggestion was offered by C. G. Bechenbach, traffic engineer, after he found that in many of the serious accidents one or more of the drivers were under the influence of intoxicating liquor. The plan is said to have been successful in Utah and Michigan.—Dallas News, May 22, 1935.

Remarks: The moving pictures would be interesting. They ought to be taken by all means. Along with them should be pictures of the demolished cars, the doctors who wait on the wounded, the undertakers who bury the dead, the families bereaved of loved ones, those who sold the poison liquor and those who vote for legalizing the business.

* * *

Talk of the Week.

Church of England Newspaper, June 7, 1935.

"One With Whom He Had Been Familiar."

There were amusing exchanges at the General Assembly of the Church of Scotland between the Archbishop of Canterbury, who attended as a distinguished visitor, and his brother (the Rev. Dr. Marshall Lang), who is Moderator. The latter welcomed his Grace not only as "one with whom he had been familiar for many years," but as one representing the great sister Church of England.

Much laughter ensued, and also when the Archbishop expressed his satisfaction that the choice of a Moderator this year had fallen upon one "who belonged to a highly respectable family and who had maintained its tradition of respectability and fidelity more closely than an elder brother."

Race Course Service.

Derby Sunday brought the usual enormous crowd—this year estimated at 100,000—to see the course. In the evening a great service was held in the white ring of the paddock, and on this occasion the Bishop of Guildford officiated and preached to as mixed a congregation as he has probably ever experienced. At least 2,000 attended, and the singing was led by the Epsom Parish Church choir, while the Croydon Church Army band played. Since it is likely that many come to such a service who never go to any place of worship as a rule, who can tell the value of the witness of the Church on such an occasion?

Puck Outdone.

Sixpenny telegrams were revived last week amidst a spectacular blaze of publicity. Puck's "girdle round the earth in forty minutes" is a snail's pace compared with the ninety-five seconds taken by the wire sent round the world (34,825 miles) from the Postmaster-General to the Prince of Wales.

The Prince's speech was relayed to twenty-nine cities and towns, and wires from each of them and from about 500 Mayoresses of English towns and wives of Scottish Provosts reached him before the end of the ceremony at the Central Telegraph Office.

A New Version of Hell.

Richmond Christian Advocate, June 6, 1935.

We have no desire to stir up the waning scrap between the fundamentalists and the modernists. We rejoice that there is quiet on the battle front while the contenders seem now to be giving themselves to religious matters. But we cannot let it go by without giving some space to a new theory of Hell that has been advanced by a colored preacher down South.

As he was preaching recently in his own "unctious manner," and swaying his vast crowd with his powerful eloquence, he thus preached in better language than we can report it:

God made the world round like a ball. He put it on an axle with one end on the North Pole and one end on the South Pole and started it running like everything. To keep it greased and running smoothly, He filled the earth with oil for lubrication purposes. But white men, greedy for everything on the earth and in the regions, under the earth, bored holes in the earth and got to stealing the Lord's oil. If they keep on they will draw all the oil out of the earth. Then there will be no oil to grease the axle at the North Pole and the South Pole, and the thing will be running so fast "the whole shebang will be sot on fire, and that will be Hell shore nuff."

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Some Loose Ends

In carefully reading over my article on the Thousandfold Prayer, in the issue dated June 15th, certain questions have arisen in my mind, which might also occur to others. That God's gift to us of His Son carried with it the gift of all things besides, is just what St. Paul assumes in Rom. 8:32. But there is this necessary qualification that there are many things that are lawful though not expedient for us as the children of God. Our Lord said:—"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." In seeking the Kingdom of God and His righteousness the higher things of life will seem to be the one thing needful, and material blessings will necessarily sink into a subordinate place, such as will serve best to promote the higher ends of life. The body is the servant of the spirit, not its master.

The Law of Geometrical Progression.

Then a suggestion has been made that to keep on praying to be made a thousandfold more useful than ever before, if measured by the law of geometrical progression would carry us rapidly forward to a staggering amount of figures. I tried in the article above referred to, to explain that the term a thousandfold "must not be regarded as an exact mathematical figure, but as a symbol of greater possibilities of usefulness which lie open to us as instruments in the hands of God for the carrying out of His Will and Purpose." What wonderful uses God can make of us is known only to Him. But some light is thrown upon the matter in the wonderful ascription used by St. Paul, in Eph. 3:20-21. "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." Who can measure the "power that worketh in us"? For St. Paul refers to this same power in another place as working in him mightily.

A Turning Point in Human History.

We must remember also, that we are probably living in one of those great turning points of human history in which even a single human life may count for more than the lives of multitudes of others in a more stagnant age. It was said by some of our leading men soon after the close of the Great War, that the next twenty-five years would determine the course of civilization for generations and perhaps for centuries to come. It is certainly not the time to stand on one side and watch the course of events, as if we had no part in them. We may well pray that God will make full use of us in the working out of His Will and Purpose.

God's Opportunity.

It is this attitude of mind and soul which gives God His greatest opportunity for molding human affairs. I trust that the Order of the Thousandfold and its Prayer may be the means of increasing the power and usefulness of the children of God for the building up of His Kingdom, by inspiring them to draw by faith and prayer upon the infinite resources placed at our disposal by our Lord Jesus Christ. There is another inspiring thought which must also be borne in mind that the good which we do enters into the stream of time and is carried onward, multiplying itself as it forms part of the general trend towards the final goal, when God shall be all in all.

A Personal Experience.

As to my own personal experience in the matter, I may say that early in 1917 the Thousandfold idea took form in my mind, and I began praying earnestly for a great increase in my usefulness. This was brought about by the feeling that after the Great War was over, there would be a wonderful opportunity for the Church to build up a new and better order of things. It seemed to me that one ought to prepare one's self to take part, in however humble a way, in bringing about the change so sorely needed. As the years have passed, I have been conscious of a growing realization of the wonderful possibilities which lie before us as followers of Christ. I cannot believe for a moment that God is in any way satisfied with the present condition of the world, nor can I believe that He will hold back any guidance and help needed to bring about a better state of things. What is urgently needed is more faith in God and more courage to attempt great things for Him. It is doing honor to Him to expect that He will do His part, which is infinitely greater than our own, inasmuch as He has infinite resources to draw upon.

God's Mighty Works.

The Word of God is full of great and mighty invitations to His people to trust in Him, and to believe that He will do marvelous works on their behalf. If we could only feel as St. Paul did when he wrote:—"He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?" Then we should be as ready as he to make great ventures for the Kingdom of God. At the present time the vision of the greater possibilities of the Christian life seem to be clearer to me than ever before, and I feel that it is my duty to speak out boldly what I think, and to encourage others to believe that we are on the eve of a great awakening, when the New Day will dawn upon us and Christianity will rule the world.

"The Works That I Do Shall Ye Do Also."

What is there I can do
To prove that I am true
And faithful to my Lord
According to His Word?

I can at least believe,
He would not me deceive
By promising great things
Which life so seldom brings.

His promise must be true
That He can great things do
Through me, if I believe
And thus His power receive.

And so I go my way,
And each day humbly pray
That what He said He'd do
May in my life come true.

Frederick W. Neve.

Self-Support in Missionary Districts

By ROBERT A. MAGILL,

Rector of St. John's Church, Lynchburg, Virginia.

THERE ARE a great many misunderstandings current in the churches today concerning the missionary enterprise. This misunderstanding is the result of a good many factors, perhaps even the series of investigations of missions carried on over the past few years put over-emphasis on certain factors and caused misapprehensions. It is probably true, however, that the greatest difficulty is pure and unadulterated ignorance and nowhere is this more evident than in the lack of appreciation at home of what the mission fields are doing for themselves.

People seem to be startled when told of the extent to which native ministries have been developed and of the increasing number of native bishops being consecrated for work in their own lands. People seem also somewhat amazed when made aware of the progress in self-government made in the Synods and Conventions of foreign missionary districts and are surprised to learn of the activity with which the Christians in missionary districts are pushing new missionary projects financed by themselves. Most of all, perhaps, is the surprise occasioned by the great trides toward self-support which are being achieved.

This question of self-support is an exceedingly vital one from several angles, for in the first place, we have always regarded it as an index of the success of missions and as an indication that the work of the Church was taking full root in the native life of the races ministered to. I believe we rightly regard it as a gauge of the amount of genuine interest on the part of the people to whom our missions are sent—in other words, it helps answer the question, "Do they regard it as a movement of sufficient value, providing institutions worthy of their own sacrificial support?"

For some reason not very much publicity has been given to the fact available concerning this matter of self-support. In 1934 the Treasurer of the American Church Mission in the Missionary District of Shanghai drew up a table comparing the amounts sent from the National Council with the amount raised on the field for the year 1933. These figures were given just a casual circulation but proved to be a startling revelation to most of the people into whose hands they chanced to come. So the Treasurer of the District of Shanghai, Mr. M. P. Walker, was asked to prepare a similar table of comparison for the year 1934, and that has just now come to hand and is published herewith.

The Table speaks forcibly for itself, but perhaps a word ought to be said in explanation of some of the figures listed in this comparison:

> In the first place, it is likely a question will be raised by someone stating that the comparison of the Chinese dollar with the American dollar is not accurate. That is a fact. The exchange rate at the time of this writing being 2.89—but there is no means, with a daily fluctuating rate of exchange, of making an exact comparison. At the same time, it is also true that the relative value of the Chinese dollar to the Chinese people is far in advance of the relative value of the American dollar to the American people and when that is realized and taken into consideration, it makes even more eloquent the comparison as listed in the table.

> For purposes of clarity, the list arranges the related appropriations according to the types of work, the first three items representing the medical work, the next two items, the work of higher education; items 6 to 8 represent secondary education for boys, while 9 and 10 represent secondary education for girls, and the other items are self-explanatory. However, it ought to be noted that the self-supporting parishes of the Church in the District of Shanghair, of which there are five in the City of Shanghai, are not represented in this tabulation at all, because they receive no appropriations from home and are supported solely by their own efforts and their affairs are entirely independent of the Mission Treasurer's office.

District of Shanghai.

Comparison of Funds from National Council and Funds raised in the Field, 1934.

	Appropriation in U. S. dollars exclusive of salaries of missionaries	Local Income In Chinese dollars
St. Luke's Hospital	$ 2,434	$151,815
St. Elizabeth's Hospital	2,100	92,557
St. Andrew's Hospital	1,155	63,943
St. John's University	4,075	300,836
St. Mary's Hall	1,003	69,393
Soochow Academy	1,294	64,861
Proctor School	676	6,701
Mahan School	235	13,200
Epiphany School	676	7,023
St. Faith's School	412	2,874
All Day Schools	2,653	7,437
Balance of Appropriation for Clergy, Catechists, Bible-women salaries, etc., including Parishes, smaller institutions, Rents, Repairs, Insurance, Taxes, etc.	25,284	
Collections in Parishes		54,284
Total appropriations except for Foreign Salaries	41,997	834,929
Foreign Salaries	111,191	
Total appropriation	$153,188	$834,929

* * *

The first great step of the Forward Movement must be a call to the people of the Church back to the Bible and their Prayer Books.

The first need on the part of the people of the Church is a fuller and more real conversion to Christ. The second is more, and a more believing, reading of the Bible itself and with it the Prayer Book, the handbook of the Church.—Bishop Manning.

Hoboes, Transients or Human Beings

By RANDOLPH F. BLACKFORD,

Rector, St. James' Church, Leesburg, Florida.

PEOPLE ARE VERY APT to think that transiency is something that has started since the depression. Yet, if we remember that it is simply people traveling without funds to buy supplies, we remember that Babylonia and Egypt were first settled by them. Moses led a group of transients and gave them laws at Sinai. All who came to America and conquered the wilderness were, with very few exceptions, transients. But today there is practically no more wilderness worth conquering, so that we fear that without jobs, and there are practically no jobs, transients are a menace.

For a long time people have been saying, "Why don't we do something about it?" And in recent times there have been three methods of dealing with it.

The first way is to enforce the vagrancy laws and drive out the transient from the community. Let us hope that this method is entirely a thing of the past, for it did not solve the problem; it avoided it.

The second method was what may be called the "back to place of residence" way. It said we should try to find where the transient came from originally and send him there. But this did not work. A man leaves home for a reason, home trouble, economic pressure, or adventure, and until that reason is satisfied he will not stay home, but will leave again. As a system let us hope that it, too, is a thing of the past.

The third method we believe to be the correct one. It says the transient is a Federal charge. The first method considered only the local community and it failed. The second method considered the local community and the transient. It failed. The third considers both and society, and trying to treat causes attempts to turn the transient from a liability into an asset.

So in 1933 the Federal Government entered the picture by setting up the Transient Division of the FERA. The general method today is this: In every State there are Transient Treatment Centers. A person applies to one of these and is classified as "local homeless" or "transient." If a local homeless he is cared for according to old line case work methods with accent on work relief. If he is a transient he is given a night's lodging and three meals and then directed to a Bureau.

Arrived at a Bureau (there are six in Florida), he is classified: unattached woman, family, boy, or unattached man. The first two groups are cared for in Shelters in the Bureau city and given work relief. The other two are sent to camps. Work relief in each case is recompensed by food, clothes, lodging, and a small cash allowance. This starts at one dollar a week. For it the transient works thirty hours a week.

There is one type of transient that excludes himself automatically from the camps. It is the professional hobo who prefers begging to working. Of those who do go to camp careful checkups have shown that there are approximately the same proportion in them as in a like-size community in civil life, of professional men, college graduates, mechanics, unskilled labor, and of men with criminal records.

WHAT CAN our communities do to aid in the objective of getting the transient back to where he should be in society, and that means how can the Church direct their communities to this end? There are three parts to this.

The first is the preventive. Several years ago a young transient stated that in his high school practically every boy had spent several months hitchhiking for the adventure of the thing. We can combat this urge by pointing out the adventures to be had at home. This can be done by speaking with admiration both in public and private of the big men in our home town. Banker, lawyer, merchant chief, minister, teacher, all have interesting and exciting experiences that may attract hero worship away from the gangster and the "lure of the road." Another method is to make sure that our local recreational program is so interesting that they will not want to miss any of it.

The second item of our program deals with therapeutic measures when the transient has "hit the road." It aims to get him to the camps and has two don'ts and two do's.

The don'ts come first.

The first is: Don't give handouts. If we do this, we encourage begging and we and our neighbors may be indicated by secret signs as easy marks. Beggars and lawlessness will thus probably increase.

The second don't is: Don't give rides to hitchhikers, unless you know them. If we do give rides we may be aiding men to run away from responsibility, or we may be aiding a criminal to escape who will respond by taking our car and our life.

And the do's.

Take time to talk to transients on the subject of good citizenship. Some years ago a young clergyman thus engaged an I. W. W. in conversation. Later the transient took his friend to the "jungle" where his companions were spending the night under a culvert. There a heated argument took place as to whether a man could really be a Christian in this modern age. The clergyman, of course, held that it was the only real road to happiness and was eminently practical. Some months later he received a letter from the I. W. W. enclosing his picture and saying, "I want you to know your words that night persuaded me to return to my wife and family. I want to thank you as we are all now very happy."

The other do is: Direct people in need to the regular welfare agencies or to the Bureaus. If we will familiarize ourselves with these we can often put people on the road to the solution of their problems.

Thirdly, what can we do for the transient after he reaches the camp. This problem has four aspects: relations with camp officials, men in camp, men after they leave camp, and the special contribution the Church can bring.

Relations with camp officials come first. Though we are apt to think that the camp staff are well cared for in every respect, they are under a great strain and will appreciate ordinary social contacts and also the chance to give a little publicity to their work through opportunities to speak at civic clubs, and the like. Also their real work is a character-building project that will greatly interest any of our Church organizations. Whatever is to be done for those under their charge should have their full cooperation in order to avoid conflicts in dates and other misunderstandings.

The second section of what we can do deals with the men in camp. When visiting in camp we should take time to be human with the transient himself. But in this contact we should keep three don'ts in mind that may be summarized as follows: Don't Shun, Don't Go Too Far, and Don't Patronize. Each of these needs a little further explanation.

By Don't Shun we mean that the civilian is only too apt to feel that a person who has "gone on the road" has forfeited consideration; the trouble is that the transient is apt to agree with him and consider that he has not only forfeited the respect of the com-

munity, but his own self-respect as well. If this is the case, most of the inhibitions of society are apt to have gone with his self-respect. The consequence of this is that he is "fit for treasons, stratagems, and spoils."

DON'T GO TOO FAR. In other words we must beware of going to the other extreme and of letting our sympathies run away with us. For we can become so interested in the abnormal that the normal fails to claim our attention. If this takes place we become so absorbed in the present condition of our client that we fail to direct him to what his condition should be, namely, that of a self-respecting, self-supporting, responsible member of society.

The third don't is perhaps the most important of all: Don't patronize. For patronizing will kill any possible good that we might do quicker than any other known method. If there is one thing an American objects to, it is patronage. The result of our thus offending will be that he will avoid everything connected with us.

So much for the attitude of those visiting the camps. The question now arises as to how our community in some concrete way may show its corporate interest in the transients in camp. This can probably best be done by groups going out and putting on shows in the camps, vaudeville, minstrels, or something varied, so as to appeal to the whole group. Laughter is a wonderful cure for the blues, and men in camp need it. Then, too, bringing the transients into athletic competition with the local communities has been tried with happy results in some places. Books, magazines, and cigarettes are effective, not only because the men have no funds with which to buy, but for the thought shown.

There is also the possibility of selecting some of them to invite into our homes. This must be done most carefully as there is great danger in it. Remember that in the camps there are criminals just as there are in our own communities, and they are probably in about the same ratio. Nevertheless, if we can trust ourselves to read character, so that we can pick our man, and select a few to be guests in our homes, it will not only be one of the greatest compliments we can pay them, but it may also be the little extra bit of help that may put them on their feet. It will give them the incentive to merit our trust and belief. We must also remember that many undesirable homes are always open to them, so that we may speak of our Church connections in inviting them.

But what of the man when he leaves the camp? The criticism is often made that these men are not being absorbed back into business, and that no effort is being made to get them jobs. Several things need to be kept in mind.

One is that the local people who are in need of work and have not gone on the road must be cared for first, otherwise local people on relief will leave home and make for the camps, and our problem will become aggravated. So we must give the preference to people who have decided to "take it on the chin," rather than run away from the hard times in their own communities.

Nevertheless, the man who has been on the road and who determines that he will come back and settle down in his old home must not be made to feel a stigma for having sought better times elsewhere to the extent of being deprived of a job he is capable of handling. And, not only this, but when a man moves into our community to settle there from one of the camps we can at least give him an even break as far as jobs are concerned.

We can all probably remember cases of people who have come out of nowhere and made good in our communities in the past, and what has happened can happen again. Then, too, we must honor the man in the camps; he is certainly working for everything he gets and working hard.

Although no publicity is given to it, when we learn that quite a few jobs are being found for men who are in the camps, we cannot but rejoice. They have earned the promotion. But there is one more warning here. We must not let their willingness to work undermine the wage scale. If we do, we are only fostering trouble for the future. And it should come. For, as the Master said, "The laborer is worthy of his hire."

WE HAVE NOW COME to what seems to us to be the most important phase of the subject—the special contribution of the religious forces of the community. Some may doubt that there is a special contribution that the Churches can make. But a little thought will demonstrate that there is one and that it is difficult to over-estimate its importance.

What is the trouble with most of the transients? Is it not that they have lost their grip on things, and have gone out into the world to find it? In a very practical sense they are lost in a most material world. They need something to guide them if they are to find their way back to stability. They are starving for something that they have difficulty in defining even to themselves. This need of theirs we believe can be filled by the religious anchor and motive being brought into their lives. They need to know that the penalty for breaking and the reward for keeping a moral law, such as honesty, is just as inevitable as is the penalty for breaking, and the reward for keeping, a physical law such as gravitation. They also need to know that God and God's Church care for them just as much and as well as they care for themselves.

So the question sifts down to how can we get them this belief and this certainty. To this end we would suggest three things:

First, we must do our best to reach the key men, the officials, directors, staff, and foremen. They are the men to whom the men in camp naturally look for leadership. Their influence is most important. Most of them have received the benefits of religious training and have benefited by it without realizing how much they owe to it. We should thus point out to them how much they can help their clients by supporting a religious program with their example.

Secondly, the Churches of the communities near the camps should send representatives to the camps to invite the transients to their services. They should also be certain that when the invitation is accepted a hearty welcome is waiting for them. In this way the men will be able to have religious opportunities, and to feel that they have friends in town to whom they came come in their difficulties. But they will not be repelled by feeling that religion is being forced down their throats.

The third thing is tersely put in the verse:

> The Gospel to which men will listen
> Is the Gospel according to you.

Unless men see that people who are in the Churches really get something helpful from it, who can blame them for not wanting any of it. Church members are either walking advertisements for their religion, or else they are what used to be called "horrible examples of its effects." We must have a lot of the right kind of religion before we can count on other people wanting any of it.

This right kind of religion, if it really gets into a man, will be something that, because it is in him and a part of him and not superimposed on him from outside, will furnish the greatest incentive and motive power that can be imagined towards our objective—that the tranisent once more should be a self-respecting, self-supporting, responsible member of society.

Saint Peter's Day

(June 29.)

By WILLIAM E. CALLENDER.
Chaplain, U. S. Public Health Service.

THERE IS so much of historical interest in the life of Saint Peter that it is a difficult task to write only about those events which will be of primary interest to the reader, yet being instructive at the same time. The name of Saint Peter is found in two forms, the one "Symeon" and the other "Kephas", as is also found in the Graecizied form of "Kepha" (Aramaic). Although Bethsaida was probably the birthplace of Saint Peter, it appears, if we turn to the Gospel of Saint Mark 1:29, that he and his brother Andrew had a home together at Capernaum. It was to this house at Capernaum that Jesus went, as to a home (Sts. Matthew 8; Mark 1; Luke 4). Saint Peter was undoubtedly married, the Scripture speaking of "Peter's wife's mother." According to an ancient writer, the wife of Saint Peter was the daughter of Aristobulus, brother of Saint Barnabas. Saint Clement of Alexandria relates that upon seeing the wife of Saint Peter going to martyrdom, he, calling her by name, "Bade her to be mindful of the Lord." Tradition states, as do also some of the early fathers, that Saint Peter had two children, one of whom is commemorated on May 31 in the Roman Catholic Church under the name of St. Petronelle; she is also commemorated in France under the name of St. Petronella. After the call of Saint Peter to be with other "Fishers of men", he is said to have gone to Antioch and there to have planted the Christian faith. In the English Church a festival was anciently observed, which was entitled, "The Chair of Saint Peter," and I understand that this commemoration is still observed in the Roman Catholic Church on February 22, in commemoration of the Apostle's primacy over the Church at Antioch. From the time of his call Saint Peter has a place in the most important events of the Gospel narrative. Saint Peter with his two former partners (Sts. James and John) formed an Apostolic Triumvirate and to whom, with Saint Andrew, the great prophecy of the last days was given by our Lord (Mark 3:3-13). The most important incident which is recorded of him between his call and crucifixion is that which happened at Cesarea Philippi (Matthew 16; Mark 8; Luke 9). There can be no doubt that Saint Peter was the foremost amongst the disciples, this primacy being because of the force of character which was his. He gave the answers to the question of Jesus, "Thou art the Christ"; "To whom shall we go?" "Thou hast the words of eternal life." He stood out amongst the disciples as a "Special Preacher". He was the only disciple to whom after the resurrection our Lord sent a special messenger and message. The collect for today is from the Sarum Missal, 1549. The observance of this day is traceable back to the fourth century. It is of interest to note the use in both the old and the new collects of the word "Pastor"; this provides an opportunity for remembrance in prayer of ministries which are not technically episcopal, an opportunity rare in the Book of Common Prayer from the absence of its need prior to 1549, and an absence of realization of the need in 1662.

The collect for today has been adapted for use in the Office of the Consecration of Bishops. It will be well to compare the words in the Sarum Collect, "To follow in all things the teaching of those by whom it took the beginning of religion," and the words which we today use, "Make, we beseech Thee, all Bishops and Pastors to preach Thy Holy Word," not the words of men but the words of God. To Saint Peter were given many and wonderful gifts, and these gifts were to be used to "feed the flock entrusted to his care." The same command is given to Bishops and Pastors of today. What are the people doing? What have they to follow? Is the teaching of today in so many pulpits of such a nature that the hearers will have something definite to follow? Is it not true that there are too many "ifs and ands" which do not compel a wholehearted following of the Christ? Today it is well to call to mind the words of old, "I preach Christ and Him crucified." Such preaching will compel wholehearted service and sincere worship.

I omitted to state that there are approximately in England 830 churches dedicated in the honor of Saint Peter; 230 churches dedicated conjointly with Saint Paul; 10 churches dedicated in conjunction with other Saints.

Reverend Kenneth Mackenzie, Doctor of Divinity

The Reverend Kenneth Mackenzie, rector-emeritus of the Church of the Holy Trinity, Westport, Conn., having accepted the invitation of the Trustees of Wheaton College, Wheaton, Illinois, to attend the Commencement on Monday, June 10, was on that occasion made the recipient of the degree of Doctor of Divinity.

The following record in the files of the College, discloses the ground for the unanimous decision of the Faculty and Board of Trustees, in recommending and authorizing the conferment of the degree on Dr. Mackenzie:

"Fifty-five years in the ministry of the Protestant Episcopal Church; serving for eight years as curate to the three only rectors of the Church of the Holy Trinity, New York City, the largest single parish in the metropolis. This was followed by three years as rector of St. Thomas' Church, New Windsor, N. Y., and his coming to the Church of the Holy Trinity, Westport, Conn., on June 1, 1891. Continuing in that parish until June 1, 1926, he rounded out a ministry of thirty-five years. His withdrawing from parochial responsibilities was motivated by the desire to give himself more freely to the increasingly frequent demands for his services beyond the confines of his parish.

"His interests in the town in which he has spent more than half of his life, have been varied and numerous. He has for twelve years been chairman of the Westport Chapter of the American Red Cross. For fourteen years, he has been chairman of the Westport Chapter of the Norwalk Home for the Aged. For thirty-five years, he ministered to the inmates of the Westport Sanitarium. The Westport Rotary Club has claimed him as an honorary member for eleven years; and since its organization, he has been an active member of the Westport Chamber of Commerce and for three years he was president of the Saugatuck Historical Society.

"Beyond the pale of Westport, his relations have been widely distributed. For twenty-three years he

(Continued on page 10.)

Assurance

By JAMES E. FREEMAN, D. D.,
Bishop of Washington.



Bishop Freeman.

WE are so constituted that we demand at all times and in every experience of life, assurance that what we undertake will issue in measurable success. We hesitate to embark on a new venture without feeling within ourselves confidence, not only as to our own capacity to attain our ends, but of the goodwill and support of those we respect and trust. We may love our independence and our right to determine our course, nevertheless we are stabilized and strengthened when we have the assurance of those whose opinions we respect and readily follow. To have our own judgment underwritten has sustaining value. A right self-appraisal is urgent, if not indispensable, and it is the chief governing factor in great decisions; it is immeasurably strengthened when it receives endorsement and confirmation from those who are most competent to judge it.

As we survey the road we have followed and review the successes or failures we have experienced, we trace many of the results to the judgments of those in whom we reposed confidence. "Badly advised," might be written across many records; "well advised," across others. Behind and beyond all that we receive of human help, whether expressed in creeds or formal religious profession, the average of us has a secret, possibly undefined feeling that there is a "Divinity that shapes our ends, rough hew them as we will." Repeatedly, in contacts with those whose lives bore no evidence of deep, religious feeling, we have seen them in a crisis blaming God for their mistakes or their misfortunes. The inconsistencies of men are never more evident than when in an hour of supreme testing they inveigh against one whom they have never acknowledged or reverently worshipped. During the great war the men going into action spoke of their security or insecurity in terms of an invisible and supreme power who determined their fate.

It is a comforting feeling to believe that behind the plan of our life resides a power, not of ourselves, that regulates and determines our course. There is a story in the Old Testament that strikingly illustrates this. Two brothers, Jacob and Esau by name, had parted company as the result of jealousy and rivalry. Jacob had, under compulsion, set out for an unknown destiny. Confused and uncertain he paused in his journey to rest and take counsel of his hopes and expectations. In this hour of his uncertainty and doubt he had recourse to prayer, a practice not uncommon to men the world over. At this critical juncture he had a dream in which he heard a voice speaking to him, saying: "Behold, I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee." Rising from his sleep he declared: "Surely the Lord is in this place, and I knew it not." Refreshed and renewed by his strange experience, he went on his way, confident that out of all the mishaps of his journey he would ultimately recover that which he had lost. His subsequent life confirmed his belief.

There is nothing so reassuring as a sustained belief of this kind. All of us at times, find ourselves hindered and confused by the strange happenings of life. We find it difficult to reconcile or reason about them, frequently we are so stunned by the interruptions we experience in attaining our desired ends, that we cry out in rebellion against our fate and place the blame for our misfortune upon the God whose will we have disregarded and whose presence in our lives we have failed to recognize.

Jacob's career was by no means without disclosed weaknesses and at times moral dereliction, but he adhered to the promise made him in the hour of his need and believed that, out of all the vicissitudes of his checkered life he would eventually have his hopes and expectations fulfilled. Each one of us has the choice to make between a self-directed course, sustained only by erring human judgment, or a God-directed course with the assurance and confidence which come from an attempt to adjust life to His will, as we are able to understand it. Francis Thompson, the English poet, who wrote the remarkable poem, "Hound of Heaven," came at length after a life that had been marked by tragic misfortune, to recognize the One of whom he wrote:

"I fled Him, down the nights and down the days,
I fled Him down the arches of the years,"

and to recognize His prevailing presence in his life and to give himself without reserve to what he conceived to be God's plan for his course.

REV. KENNETH MACKENZIE, DOCTOR OF DIVINITY.

(Continued from page 9.)

has been president of the Fairfield County Clerical Association, an organization composed exclusively of clergymen of the Episcopal Church; he is also an interested member of the Norwalk Ministers' Association. He has been president of the Inland South America Missionary Union for twenty years; and for twenty-seven years has been a director of the Connecticut Bible Society. He was identified with the founding of the Christian and Missionary Training Institute, Nyack, N. Y. He was an organizer and the only president of the Bible Memorizing Crusade; and for seven years was secretary-treasurer of the Hebrew-Christian Publication Society. For nineteen years, he edited the Sunday School department of the religious monthly, the Watchword and Truth. He was one of the founders of the New England Fellowship, an organization destined to register a memorable history in the revival of the Christian faith throughout New England. For twenty-four years, he conducted a weekly Bible class in Bridgeport. Also, while thus ministering to interested Christian people in this line of study, he contributed a weekly exposition of the International Sunday School Lesson in the then existing Bridgeport Standard. He now maintains two weekly Bible study classes in Norwalk, Conn., and as well, conducts a weekly devotional service with the workers of the Good Will Industries. He is constantly sought as speaker at Bible conferences and other gatherings, evangelical, expository and missionary. And he is always welcomed to chancels and pulpits of his own communion.

"As an author, with a number of widely-read books to his credit; as a writer for the religious press and as a reviewer of books, he has won for himself a marked place in the field of Christian literature.

For many years Dr. Mackenzie has been a reviewer of books for the Southern Churchman.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

The Boarding School at Anvik Closes.

For want of funds, owing to cuts in appropriations for work in Alaska, the school for Indian boys and girls of the Lower Yukon, Christ Church Mission, the first boarding school of our Church to be established in Alaska, is to be closed during the coming summer, after nearly fifty years of service—1887-1935.

In April of the year 1887, when the trails were hard and smooth for sled travel, a party of Anvik natives went over to the coast, to St. Michael, to trade. There they found a clergyman of our Church, the Rev. Octavius Parker, who had been there for a year already. When they heard that he had come into the country to found a mission, they approached him and asked him to go to Anvik and settle there. He returned with them, and found the location and prospects favorable. Their village was situated upon the point of land made by the joining of the Anvik with the Yukon River. The people, about 200 of them, were friendly, and the white trader was willing to sell his group of log buildings, cabin, store-house and caches, all in good repair and suitable for that climate. Mr. Parker bought the property and returned over the trail to St. Michael. When Mr. Chapman landed there in July, they talked over the situation, and agreed that it would be best to join forces, and after buying a large boat, and supplies, they went to Anvik. Long after, the willingness of the trader to sell his buildings to the missionaries, was explained.

Lieutenant Schwatka, floating down the Yukon on a tour of reconnaisance of the Territory, in the early eighties, came to the village of Anvik, and there found the natives in a state of great excitement. He writes:*

"Mr. Frederickson, the trader, warmly welcomed my arrival, having had recently some serious trouble with the Indians, who were not yet even quieted. A number of Shagelooks had come down to the river a short time before, to meet the Greek priest from the mission at Ikogmute, who was to come to Anvik to baptise them. While the Shagelooks were waiting to baptise priest, they arranged a plot to rob the trader. Some one or two of them were to provoke him in some exasperating way, and if he showed any resistance, or even annoyance, the others were to side with their fellows, seize the trader and secure him until his store was plundered and the booty removed, when he was to be liberated, or murdered, if aggressive.

"In some way the Anviks got an inkling of the plot, and prepared to side with Mr. Frederickson. When the preliminaries commenced, with the cutting open of one of the trader's finest skin boats, the plotters found themselves confronted with such a determined band of well-armed Anvik Indians, that they were well satisfied to let the matter drop.

"The christening was carried out according to program, but the baffled Shagelooks vowed vengeance on both the Anviks and the trader at some future time."

In September, then, in the year 1887, mission work was begun at Anvik. Religious services were held, and day school opened. The sessions were held in the one large room of the dwelling house; but in the spring of 1888, Mr. Chapman wrote:

"We are overrun with children and Indians all day long, and, although they respect our rooms, the house is too small and everything too crowded. We need another building."

Then follows the account of the selection of another site for the mission, nearer the village; the powwow with the Indians, and their agreement with the missionaries that they should hold title to the land, and never be disturbed by unwanted settlers there; and finally the exchange of goods for the land, and a feast. Then the details of the building began:

"I was thankful to see that the people have begun to put a good value on our work for the children, and since then our school has been crowded."

May 22, 1888: "Some of the men have been bringing in fine logs for the building. We are greatly delighted with the industry of some of them. Three or four have been at work for two weeks, and they do excellently, beginning at seven in the morning, and stopping work at six. All are heads of families and they seem anxious to provide for them. We plan the work, and they carry it out faithfully, cheerfully and intelligently."

By the fall of that year, the new building was ready, the other buildings brought from the old site and put up, and school work began in earnest. Waifs and orphan boys were taken into the family.

Mr. Chapman wrote: "My salary is sufficient ($750!) but Mr. Parker, being a married man, receives $1,000."

For five years this work went on, until Mr. Chapman was recalled for his furlough. When he returned to Anvik in the next year, with him went Sister Bertha, to teach, and to begin work for the girls, as had been done for the boys. More logs were brought, and another building put up for her, into which she gathered orphan and needy girls. They were provided for, and clothed, by the gifts of our faithful friends of the Auxiliary Branches.

Those pupils of the former years, have gone out into homes of their own, in Alaska, others to Montana, to Florida, to New York State, having learned Christian principles to fortify them, we trust, to their life's end.

That warlike generation of "Shagelooks" has passed on, and their descendants are now adherents of the mission, by their own choice.

The order to close the school seems to come at the time when it has arrived at its greatest efficiency. The fine large house, built largely by funds provided by the Newark Auxiliary, furnished and occupied only two years, is adequate in every respect for housing the women of the staff, and the thirty or more girls and young children. To see this building, for which we have waited many years, closed, just as it had begun to fulfil the purpose for which it was designed, only for want of funds, has the appearance of tragedy.

We can but pray, and look hopefully forward to the time when it may be re-opened.

The essential, the evangelistic work of the mission will go on. The Rev. Henry H. Chapman, with his wife, will remain in charge, possibly with the help of one other worker.

(Mrs. John W.) M. S. Chapman.

* * *

Bishop Hudson of Borneo is authority for the fact that in one of his jungle missions a stout middle-aged lady has been carrying her convalescent husband on her back the four-hour journey along the jungle trail to church.

*Along Alaska's Great River, p. 326, published in 1882.

EDITORIALS.

(Continued from page 3.)

disciple if he would truly be the follower of Christ. And then he showed in his earlier ministry and as a bishop that practically such lives as his of deep devotion found the guidance that carried them on to practical church administration.

We think too often of our great leaders as the men whose names are found in the newspapers. But in reality it is the men like Bishop Booth who in quieter but stronger ways demonstrate the Faith that is kept and the race that is run and the fight that truly conquers.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

THE PRAYER BOOK FAMILY.

(Seven chairs are placed in a semi-circle. The first is empty but has a placard on it with the word, "Common" in large letters on it. In the other chairs people are seated each of whom has about his neck a placard with name of part of Prayer Book on it as follows: "First Part, Prayer Book"; "Second Part, The Sacraments"; "Third Part, Other Rites and Ceremonies"; "Fourth Part, The Psalter"; "Fifth Part, The Ordinal," and "Sixth Part, Appendix.")

Prayer Book: Here we are, all the members of the Prayer Book Family. I suppose that as the oldest I should preside.

Sacraments: Oh, no, Sister Prayer Book, you are but a child beside me. Why do you think that you are older than I?

Prayer Book: Of course I was not always the exact size I am now. Once I was much smaller. Then later I grew very large. For I had but a few prayers in me many years ago, but they added to me until people were having seven and more services every day. That was in the Middle Ages. For my purpose is to teach men to come to God, and to show them how to approach Him. Then came what men called the Reformation. At that time I had a great many of my services made much shorter. Some were done away with altogether, until I now have in me only Morning and Evening Prayer, the Litany, and a few special Prayers and Thanksgiving. But men have always prayed to God out of a book, so who in the Prayer Book Family can claim to be older than I?

Sacraments: No, Sister Prayer Book. All that you say is true. There were Jewish Prayer Books, but you are a Christian Prayer Book, and men made you after the Church was founded. But Christ Himself started me on my career. For He and His followers baptized, and Jesus Himself celebrated the first Holy Communion on the night in which He was betrayed, and commanded men to "Do this in Remembrance of Me." So I am older than you. I, too, was at one time small, and grew until many books were used whenever men wished to have a service of the Holy Communion. Then came the Reformation when they cut me down a great deal, too. So that I am rather short now, in spite of my age.

Psalter: Sisters Prayer Book and Sacraments, you two are mere children. You make me laugh, speaking of your age. Do you not know that though I am in your family that I am that very Prayer Book of the Jews of which Sacraments just spoke. Whereas you two started with the Christian Church. I was old then. Moses and David sang my Psalms. You speak of having been made smaller at the time of the Reformation. That happened to me before the time of Christ.

Ordinal: Yes, Psalter, you are right. You are really old, while the rest of us are very young. But you are in a class by yourself. Prayer Book with Morning and Evening Prayer are old. But Sacraments are older, and I am next to Sacraments. Do you not remember that the first chapter of the Book of the Acts of the Apostles tells how the Apostles laid hands on Matthias and he received the Holy Ghost. That was where I was born. For I tell people how to ordain men to the Sacred Ministry. Whether Bishop, Priest or Deacon, I have the service by which they are made. No one but a Bishop may use me, and that, by the way, is where I get my name. For a Bishop used to be called the "Ordinary," so that as the book the Ordinary uses I am called the Ordinal. Ordinary means, of course, the Man who Ordains. But I have two other services also, the Institution of a clergyman in a parish and the Consecration of a Church. But I am really very glad to be one of your family. For since I have been bound together with you all, men may read and see exactly what are the things which a man promises to do when he is ordained, whether as Bishop, Priest, or Deacon.

Other Rites: It looks as if I am the only one who is willing to acknowledge that I am really young. For whereas most of you are centuries, nay, thousands of years old, I am comparatively young. Most of my services are very new indeed. But, when I come to think of it, the Marriage Service is very old and so is the Burial Service. Yet, the Marriage Service is ever new to people getting married, and is really up to date, and the Burial Service takes its whole spirit from the Resurrection of Christ. Indeed, its first words are: "I am the Resurrection and the Life, saith the Lord." So it has practically nothing in common with the old heathen idea of death as the end of all things. Really you see I rather pride myself on my youth. My other services are much younger. And they, the Office of Instruction, Thanksgiving, and Visitation of the Sick, show that I am just a little fireside companion to be with the Churchman. I have even stolen the Confirmation Service from the Ordinal just to be sure that people will often read it over. But though I am rather unassuming myself I am very glad I am in the Prayer Book Family and so close to the Sacraments.

Appendix: You are all very old, and I am very new. But you must not forget me. For I am your junk room, in which you put all the things you do not want. But I must be of some use, or General Convention would not let me stay in the family.

Prayer Book: I am afraid, Appendix, that you have gotten your feelings hurt by what some people have said about certain of your parts. Our junk room is really in the Introduction where we have put all sorts of tables, like the way to find Easter, and the list of the lessons to be read in Church on the various days of the year. You, as the Appendix, are really most important. Some people wanted to remove the Thirty-Nine Articles of Belief, that show how we stood three hundred years ago. But they are most valuable and should be there for reference.

Other Rites: Nor must you forget that a part of my rites have been put in you, for Family Prayer is one of my most important services. It was put in the Appendix so that it could be more easily found. And that nothing uncomplimentary was meant by so placing it; many new prayers have been attached to it, like that beautiful one, "For Those We Love," and "For the Spirit of Prayer."

Appendix: Thank you both. There is a question that I would like to ask some of you. It is this: I have Family Prayer. You say that it is not meant to be thrown away. It is marked Morning and Evening Prayer. But in the Prayer Book proper there is also a service marked Morning and Evening Prayer. Why have two sets of Services, both for Morning and Evening Prayer?

Prayer Book: Family Prayer is just for two or three to meet together with God, just before we go to bed, or just before or just after breakfast, with no one but the immediate family and God there. But in the daily offices of Morning and Evening Prayer, it is as if we were giving a reception to God. Indeed, some years ago a small boy on coming to one of these services, said: "Episcopalians must love God a lot; they do such a lot for Him." So, in the daily offices we try to show our love. First, we hear an invitation from God's Holy Bible, showing that He wants us to come and be with Him. Next, we must prepare our hearts. So we kneel and confess that we are sorry for all that we have done that is wrong. Then God's Priest assures us that God does forgive us when we truly repent. Then we speak to God to praise Him in the Psalter. Then we listen to Him in the lessons from the Old and New Testaments, which the Minister reads. Then we sing our thanks to Him. Having heard God speak, we assure Him that we understand His Love, by saying the Creed. Then we talk to Him in the Prayers. Then God speaks to us again through the sermon that He was given to the Preacher to tell us. So, we respond by showing God our love by presenting our offering. Then we have more prayers and the Service is closed. In order to remind ourselves of whom it is that we are approaching, we dress in vestments, or special garments for these services, which we do not do in the less formal ones of Family Prayer.

Appendix: I see, but it looks as if you had done everything possible for God in the Daily Offices. I thought that the main service of the Church was the Sacrament of the Holy Communion. Is this right?

Sacraments: You are right, but there is this difference. In the Daily Offices of Morning and Evening Prayer, we do things for God. In the Sacraments God does things for us. Let us take Baptism, for example. For many people do not understand it. Some think that it is just joining something. But it is much more. Some time ago a great English soldier was knighted by the King. Do you suppose that he considered for a great while whether he wanted to join the Knights of England? It was a great honor; of course, he wanted it, and will do all he can to deserve it. So Baptism is a great honor and privilege that God gives to us to become a member of His family, the Church. Of course, we should accept it and do all in our power to show God that we appreciate it. And if we have any friends we should go and bring them, that they, too, may share in God's goodness.

Appendix: I see, and is the Holy Communion something like that also?

Sacraments: It is, only it is more so.

For a person can only be baptized once, and he can come to the Holy Communion, and should do so many times. Indeed, he should do so regularly all his life. You see, it is like a meal. For when Jesus took bread and brake it and gave it to His disciples and likewise with the wine, He was having a way shown by which we can come and sup with God. So, the Holy Communion is God having us come to eat and drink with Him. He is doing something for us, some especial something that we cannot ever deserve, but that should fill us so with gratitude that we say: "We here present ourselves, our souls and bodies to Him." And when we commune we feel that we are so much closer to Him than at any other time.

Appendix: That is wonderful, isn't it? We have, indeed, a great Prayer Book Family, that can have such services as Baptism and the Holy Communion in it. But there is something else that I would like to ask. I see there beside you, "Sister Prayer Book," a vacant chair marked simply "Common." For whom is that reserved?

Ordinal: That is for the People of the Congregation. For no service is complete in this Episcopal Church of ours without the full and hearty responses of the people. The Prayer Book Family is a Common Family. That is to say, that it cannot be carried on without the people taking part. It must be common to minister and people. So, whether it be the Young People's Service League, the Woman's Auxiliary, Vestrymen, or people that do not belong to any of Mother Church's organizations but are simply her loving members, or whether it be people who are not members, know that the Prayer Book Family is always lacking an impotant part until it is shared by you. So we plead that you get the Prayer Book habit, read it, study it, pray with it, and thus know that you can fill the Common seat and make the Prayer Book Family complete. It needs you.

CHURCH INTELLIGENCE

THE OXFORD GROUP IN DENMARK.

Hamlet's Castle, Elsinore, Denmark, was the scene on June 9, Whitsunday, of one of the largest mass meetings in Scandinavian history. It was an international gathering of the Oxford Group arranged by Danish members.

The War Ministry permitted the Castle to be used. The court, which holds seven thousand, was insufficient to accommodate the crowds, three thousand stood on the battlements without. The meeting was broadcast over a national hook-up. The government, which controls the radio, does not permit any political parties to broadcast. The time given the group was extended to one and a half hours. Trains ran from Copenhagen. More than a thousand came by bicycle. Some came by foot forty miles. The meeting was in German, Danish, English, all translated into Danish. It was led by Dr. F. N. D. Buchman. The speakers included Advocate Erling Wikborg, K. C. (Oslo); Mr. J. E. W. Duys, a socialist member of the Dutch Parliament; Lord Addington, British House of Peers; Professor A. Runestam (Uppsala); the Dean of Copenhagen, the Bishop of Copenhagen, Mme. Alfthen, of the Finnish Opera; a Danish saddler and a butcher.

When Mr. Duys said: "I remain a good socialist, but the one thing I know is that the best way to bring about the solution of the economic and international problems of the world is to put everything under the guidance of God. I believe the movement is doing more towards this end than any other movement in the world today," the cheering shook the Castle walls. The speakers represented United States, Great Britain, Germany, France, Switzerland, Holland, Norway, Finland and Denmark.

The Group, in its two months in Denmark, has touched every side of life. A small boy was talking with one of the team, and the conversation naturally came round to the Oxford Group. "Oh," he said, "we know all about it. We get taught about it in school these days!"

A cabinet minister, Mr. Dahl, Minister of Ecclesiastical Affairs of Denmark, has said: "My impression of the Oxford Group movement is that it digs deep, aims high and embraces all."

A lawyer met one of the team, who suggested that the Oxford Group's answer to social problems might be putting him out of business. "Oh, no. I'm not crime—I'm divorce!" But he was changed, and one of the first persons he saw was a client of his who was due in the divorce court in six days. He was able not only to stop the divorce proceedings, but to bring the couple together, so that they are now on a virtual second honeymoon.

The librarian of the Copenhagen Public Library says that demand for books on the Oxford Group is the greatest on any subject for the past ten years.

Gerdu Mundt, woman M. P., said: "The Oxford Group brings us the kernel of the Christian Gospel."

Falk Hansen, leader of the unemployed in Denmark, said that more had happened through the Oxford Group already than he had expected to happen in five or ten years.

On Whitsunday, June 9, Dr. Buchman gave an interview to Denmark's leading paper, in which he said:

"This is Whitsun. This day a new illumination first came to the world through a group of unknown men. They changed the course of history.

"The great truth that the Oxford Group has made to live again is that God speaks to man. When man listens, God speaks. This, too, is available for every man. This is the revolutionary message of Whitsun which the world has lost.

"Today a national illumination is coming to Denmark through an outpouring of the Spirit of God, bringing a new quality of leadership, free from the bonds of fear, rising above ambition, flexible to the direction of God's Holy Spirit; a new quality of public opinion, whose values are dictated by the standards of Christ; an awakening in the Church, whose message becomes relevant to the needs of modern society; a right and creative conception of news in the press; an awareness in politicians of what is the true destiny of a country; nothing short of national resurrection influencing the international family.

"The leader of tomorrow is the man who is led by God, and is uncompromising in his challenge to the people.

"The Great Power of tomorrow will be the nation which gives God's leadership and illumination to the world. Such a nation might save Europe and civilization; and find herself in the process."

On the occasion of Dr. Buchman's fifty-seventh birthday (June 4), a feature writer for the Dagens Nyheder said:

"I no longer doubt that Dr. Frank Buchman is one of the most significant personalities in our times. One of his British followers has, in my presence compared him directly to the Apostle Paul. I myself found that he resembles in many ways St. Francis of Assisi. A couple of days ago I heard the editor of 'Kristeligt Dagblad' indirectly compare him to Martin Luther, stating as his conviction that Buchman's work would have an influence on the civilized world similar to that of the Reformation—perhaps even overshadow the Reformation in its significance for modern Christianity."

Mrs. T. B. Williams, Jr.

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BISHOP BOOTH'S WORK FOR THE FORWARD MOVEMENT.

The Forward Movement, as well as the whole Church, has sustained a great loss in the death of Bishop Booth, of Vermont. He was an associate member of the Joint Commission, and his fellow members were anticipating his presence and counsel at the meeting held in Chattanooga, June 12-14. It was a matter of deep regret when they learned of his illness and that it would prevent his attendance. In the plans for its future work the Commission counted much on the help of his proven leadership in the renewal of the spiritual life of the Church, and especially in the matter of conducting conferences and retreats.

Since his return from the visitation of the churches in Europe at the end of May, Bishop Booth had been devoting himself to the preparation of a course on the Use of Meditation in the Life of the Clergy and Laity, which the Forward Movement Commission had asked him to write. This engaged his mind and heart during his last days, and will be part of the splendid legacy of his inspiring life of self-forgetting service and wholehearted loyalty to Christ and His Church.

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LEADERS' HELPS FOR THE STUDY OF THE ACTS.

The Forward Movement asks us all to be reading and studying the Book of Acts this summer in order that we may learn the way in which the Church went forward in its first days. Some of us will want to do this studying in groups. Helps are available for this and may be had on application to the Forward Movement, 223 West Seventh Street, Cincinnati, Ohio. Ask for "Studies in the Acts"; a charge of five cents is made for handling and postage.

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FIFTIETH BIRTHDAY OF STATUE OF LIBERTY.

The Statue of Liberty will celebrate its semi-centennial birthday, October 28, 1936. It was on October 28, 1886, that the great bronze monument, which was the gift of the French people and which was erected on its pedestal on Bedloe's Island in New York Harbor, was unveiled with ceremonies, in which citizens of both nations, through their represenatives, participated.

The gift was proposed by a group of Frenchmen in about 1872. One member of the group was Frederic Auguste Bartholdi, noted French sculptor, who was designated by them to do the work.

Committees in both countries were soon organized to raise funds for the undertaking. In France, 180 cities, 40 general councils, numerous societies and thousands of French citizens raised upwards of $700,000 to have the statue sculptured and placed on its pedestal. United States citizens, with the aid of the New York World, raised $300,000

to construct the foundation and pedestal.

Bartholdi early suggested Bedloe's Island as the site for the statue, a space which was later set apart for this purpose by the Act of the U. S. Congress, February 22, 1877.

The statue weighs 450,000 pounds, the bronze alone weighing 200,000 pounds. Forty persons can stand in the head of the figure and twelve in the torch. The height from base to torch is 151 feet, and over 305 feet from the foundation of the pedestal to the torch. The distance from the heel of the figure to the top of the head is 111 feet.

The head of the statue was exhibited in 1878 at the Paris Exhibition, and a forearm was sent to the Centennial Exposition at Philadelphia in 1876. The statue was finished in Paris in 1883, and on July 4, 1884, it was officially presented by M. De Lesseps, president of the French Committee, to Mr. Levi P. Morton, U. S. Ambassador to France. In June, 1885, the statue was landed at New York from the French vessel, Iscre.

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CHURCH SOCIETY FOR COLLEGE WORK.

The names of twenty widely known and outstanding Churchmen and educators are attached to a petition filed in the Courts in Philadelphia this week for the incorporation, under the laws of the State of Pennsylvania, of the Church Society for College Work. The purpose of the society is set forth as follows:

"To promote knowledge and acceptance of Christ's religion, and in other ways to strengthen the work of the Protestant Episcopal Church in colleges and universities and to establish a fund for that purpose."

Officers of the society are: President, Rev. W. Brooke Stabler, chaplain University of Pennsylvania, Philadelphia, Pa.; vice-president, Rev. C. Leslie Glenn, rector Christ Church, Cambridge, Mass.; treasurer, Dr. Thomas S. Gates, president University of Pennsylvania; assistant treasurer, William H. DuBarry, Director of Scholarships and Student Finance University of Pennsylvania; secretary, Rev. Theodore O. Wedel, secretary for College Work National Council.

In addition to the officers, the Board of Directors comprises the following:

Leila Anderson, field worker, National Woman's Auxiliary.

Hon. William R. Castle, Washington, D. C., member of National Council and former United States Under Secretary of States.

Henry Woodburn Chase, chancellor New York University and formerly president of the University of Illinois.

Rev. John Crocker, Princeton, N. J., Episcopal student chaplain Princeton University.

Rt. Rev. John T. Dallas, D. D., Bishop of New Hampshire.

Hon. Norman S. Davis, United States Ambassador at Large.

Rev. Dr. Samuel S. Drury, headmaster St. Paul's School, Concord, N. H.

Robert C. Hill, New York, trustee, University of Pennsylvania.

Coleman Jennings, Washington, D. C., formerly Associate Secretary for College Work Natonal Council.

Rt. Rev. Henry W. Hobson, D. D., Bishop of Southern Ohio.

Rev. Dr. Arthur L. Kinsolving, rector Trinity Church, Boston.

Hon. Roland S. Morris, Philadelphia, chancellor Diocese of Pennsylvania, professor of International Law, University of Pennsylvania; Life Trustee Princeton University and formerly U. S. Ambassador to Japan.

John Lloyd Newcomb, president University of Virginia.

Robert K. Root, New York, trustee University of Pennsylvania.

Mrs. Harper Sibley, Rochester, N. Y.

Immediate objectives of the society are summarized as follows:

To assist in the placement of clergymen, laymen and women workers who will minister to students in college and university centers.

To develop an adequate and detailed file of clergy interested in and qualified for college work.

To continue emphasizing the strategic importance of college work to the Church.

To aid the movement for Christian conference and retreats for college students by increasing the scale of these meetings, and in some cases by starting new conferences.

To recruit for the ministry.

To gather together those committed to the cause of college work for prayer, inspiration and planning.

To raise money for the support of the work.

To unite in intercession all those who care about the college work of the Church.

The headquarters of the society will be at the University of Pennsylvania. The directors have completed a twenty-four-page booklet, which will be off the press within a week, which presents an interesting and informative story of the Church's work with students, and full and detailed information as to the aims and objectives of the society.

Attention is drawn in this booklet to the loss of students to the Church. This loss, it is pointed out, is not due, as many suppose, to Freudianism or Marxism or the war, or (until lately) our unprecedented material prosperity, which left no time for spiritual things.

"The reason for this loss," the booklet states, "is the simple fact that the Church is out of touch with the colleges, and the fact has appeared more and more obvious because the colleges have grown more rapidly and the loss has been correspondingly greater."

Copies of the society's booklet may be obtained by those interested in learning in more detail the reasons for the society's organization and the objectives it has in view by applying to the president, the Rev. W. Brooke Stabler, University of Pennsylvania, Philadelphia, Penn.

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A CALL TO THE CLERGY TO ASSIST.

The Philadelphia Divinity School was founded in 1863 in the midst of a great civil upheaval and new social conditions, and met conditions successfully. After more than seventy years of service, this school, faced again with changing conditions, seeks to broaden her basis of support and scope of efficiency by providing Clinical Theological Teaching for Seminarians. Sound accomplishments of the past years provide fitting foundation on which to build.

Bishop Philip Brooks was an original overseer of the school, and the roll of graduates has furnished many great leaders to missionary and educational enterprise throughout the world.

Wide interest attaches itself to the present program for the presentation and expansion of the school's work. Bishop Beecher, of Western Nebraska, is chairman of a large committee of Bishops, alumni and friends, who are at work to raise $70,000 in the near future, and $160,000 in the next three years. The Bishop of Pennsylvania, the Rt. Rev. Francis M. Taitt is the honorary chairman of the campaign, and has just issued a call to all of his clergy to assist in the campaign for the school.

More than $20,000 has been subscribed within the last few days. The joint boards of the school will meet June 27 to act in regard to the election of a new dean of the school and to transact school business bearing on the future.

* * *

BROADCASTING.

The British Broadcasting Company is sending out a service from St. Paul's Cathedral, London, at 2:15 P. M. on the second Sunday of each month. This is planned particularly for listeners in far countries. The congregation in St. Paul's, it is expected, will be made up chiefly of people who have relatives and friends overseas.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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Summer School for Rural Ministers.

The diocese has arranged to send twelve ministers to the Virginia Summer School for Rural Ministers at the Virginia Polytechnic Institute, Blacksburg, which will be opened for registration July 17. The regular sessions will begin the next day and continue through July 26.

The 1935 Summer School for Rural Ministers assumes special importance in bringing country preachers and rural church leaders together for a review of the many and significant programs dealing with rural life which are under way today. This school, which is a study of the rural life situation as it affects the country church, should bring those who attend up to the minute on current programs and events and prepare the ministers who are fortunate enough to take advantage of this entire series to return to their pastorates as real leaders in this time of urgent need.

All the resources of the State College of Agriculture are made available to this school and a great many federal agencies are contributing to the abundance of this program. The experience and problems of those in attendance will be given a prominent place and the school made to apply directly to the country church situation as it is today.

Round table discussions dealing with the most vital problems in rural life will be under the general direction of the Rev. W. C. Shawen. This period provides ample opportunity for the participation of all in attendance. Special contributions will be brought by a large number of active country preachers.

The evening lectures are devoted especially to the national agencies dealing with rural life today and will be of very special interest to all.

A large number of officials of the Virginia Rural Church Conference Board, of rural church leaders, and of country preachers will take leading parts in this program. All in attendance will have ample opportunity to join in the discussion period.

For further information, write the Secretary, Professor B. L. Hummell, Blacksburg, Va.

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Y. P. S. L. Convention—Conference.

The annual convention of the Y. P. S. L. of the diocese will be held at St. Margaret's School, Tappahannock, Va., June 28-30. The convention opens with registration Friday afternoon, June 28, and closes with supper on Sunday, June 30. The cost for any delegate or counsellor is $5.

The theme for the convention addresses is, "The Bible in the Light of Modern Research." The Rt. Rev. F. D. Goodwin be the speaker. Discussion groups on programs, organization and finance and budgets will be held, and a service of preparation for the Holy Communion, conducted by the rector of the parish, the Rev. Edward Guerry, will be held Saturday.

Beginning July 1, the annual conference for Young People will be held at the same school buildings, and will last until July 7. On July 8 the Adult Division of the conference will open, and will last through July 12; the Children's Division runs simultaneously with the Adult Division. Program may be obtained from the Diocesan Offices.

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School for Ministers.

The Virginia Seminary School for Ministers, which was held from June 17 to 21, proved a great success. This school is filling a long-felt need in the life of the clergymen of this and neighboring dioceses; the splendid courses offered provided for the attending ministers spiritual refreshment and encouragement. The enrollment showed an increase in numbers over that of last year.

* * *

To Make Survey.

Mr. Fred Griffith, lately graduated from the Virginia Seminary, has been appointed to make a survey during the summer of that part of the diocese in which our Church maintains no work at present. This is a large area, embracing parts of Fauquier, Prince William, Spottsylvania, Stafford and Culpeper Counties.

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The Rev. Joseph B. Dunn, D. D., has consented to act as minister-in-charge of Grace and Holy Trinity Church, Richmond, during the summer months. It is hoped a rector can be secured for the church by September 1.

* * *

While returns from the Whit-Sunday offering are not all in as yet, it seems as if the sum contributed will fall short of the goal by about $5,000. To cover this shortage, additional envelopes have been sent out asking for gifts of $1 or more, and it is hoped in this way to raise the whole of the $25,000 asked of the diocese.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Spiritual Things First.

"The results thus far of the Centenary Campaign in Chicago signalize the sunrise, the new dawn, into which the Church is going under the impetus of the Forward Movement," declared the Presiding Bishop on June 18, participating in services marking the fifth anniversary of Bishop Stewart's consecration and the achievements of the Centenary undertaking.

Bishop Perry was the celebrant at the service in St. Luke's Pro-Cathedral, Evanston, in the morning, when Bishop Stewart repeated the vows which he took just five years previous when he was consecrated. The Presiding Bishop delivered his message to the diocese at a diocesan-wide dinner in the evening at the Hotel Sherman, attended by more than 700 men and women.

The challenge of the new day, which he said is dawning, is to place spiritual things first. In the future men must recognize the partnership, under obligation, between themselves and God, a partnership which involves all material possessions.

The Church is on the verge of a great advance step, Bishop Perry believes. In this forward step, the Church must strive to throw off what he termed certain old "superstitions," one of which is the idea of separation of the spiritual and material. Bishop Perry paid tribute to Bishop Stewart, saying the Church and the nation was sorely in need of such dynamic force and leadership and vision as Bishop Stewart possessed.

Christians Must Assert Their Christianity.

"The world today is asking for a practical demonstration of Christian faith," the Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio, asserted in his sermon. He scored the secularization of the present age, and said that crass materialism cannot be overcome unless Christians are convinced of their mission in the world and assert their Christianity. "Love, Brotherhood and Sacrifice—these are the elements which must show the way to a solution of the national and international problems of the present," Bishop Rogers declared.

The Rt. Rev. Harry T. Moore, Bishop of Dallas, and the Rt. Rev. John Chanler White, D. D., Bishop of Springfield, assisted in the service.

Reports submitted to the Presiding Bishop at the dinner showed approximately half million dollars raised in the Centenary Campaign. Bishop Stewart assured the Presiding Bishop that the campaign is to be carried forward until at least a million dollars is raised.

Dedicate Rare Windows.

Two rare stained glass windows were dedicated at the Church of the Holy Spirit, Lake Forest, the Rev. Dr. Herbert W. Prince, rector, on Sunday, June 16. They are the gift of Mrs. Frances North Haskins and Miss Helen North, in memory of their mother, the late Elizabeth Holmes North.

The windows are patterns of a little church high up in the Styrian Alps. They were made in Vienna through the same process and by the same artists as the windows for the famous St. Stephen's Cathedral there were made. They were brought to this country and exhibited at the Century of Progress Exposition last year.

* * *

Appoint New Missionary.

Miss Anita Young, scholarship student of the Evanston Missionary Union for the past two years at Northwestern University, has received appointment to a missionary post in the Philippines. She received her degree from Northwestern this week and will leave shortly for Zamboanga, on the Island of Misdanao. She will be principal of a school for Moro girls and will be the only white worker on the staff.

Miss Young's home is in Sherman, Texas. She taught for three years in the Hooker School for Girls in Mexico City. Then she took training at Chase House, Chicago, and at Seabury-Western Theological Seminary.

VERMONT.

Bishop Booth Dies of Pneumonia.

Bishop Booth of Vermont, one of the most prominent bishops of the Church, died at a hospital in Bennington, June 17.

He collapsed June 9 while officiating at St. Peter's Church there. Pneumonia developed. His condition was critical the entire week.

Born in Philadelphia October 29, 1883, the son of Henry Driver and Mary Bourne Babcock Booth, he attended the William Penn Charter School in Philadelphia and then graduated from Harvard. He received the Doctor of Divinity degree from Virginia Theological Seminary in 1925. He also received the Doctor of Divinity degree from Middlebury College and Norwich University, and the Doctor of Civil Law degree from Bishop's College, Quebec.

He was ordained deacon in 1910 and priest in 1911, serving as a missionary in Idaho from 1910 to 1914. He was rector of St. Luke's Church, Kensington, Philadelphia, 1914-18; chaplain, American Red Cross, Evacuation Hospital No. 9, in France, 1918; assistant at St. Mary's Pro-Cathedral, Philadelphia, 1919; in charge of missions, Bucks County, Pennsylvania, 1920-25. He was consecrated Bishop Coadjutor of Vermont February 17, 1925, and became Bishop of Vermont February 26, 1930.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Vade Mecum Camp Open to Adults.

At a meeting of the Vade Mecum Camp Committee, at which Bishop Edwin A. Penick presided, the program of summer camps and conferences was cancelled. This action was taken as a precaution and in cooperation with the health authorities for the protection of the children, due to the infantile paralysis epidemic in the eastern section of the State. Feeling that some use should be made of the Center, the committee decided to open Vade Mecum for a Guest Period beginning June 23. This will afford a great many of the adult members of the Church an opportunity to enjoy the privileges of this beautiful camp. Situated in the mountains of North Carolina, twenty-six miles north of Winston-Salem, at an elevation of 1,800 feet, Vade Mecum offers to the people of the Church a delightful place for rest and recreation. Its mineral springs are famous throughout the state. A fine outdoor pool supplied with pure mountain water; the gymnasium with indoor tennis, basket ball and other sports; Moore's knob, 2,685 feet high, for mountain climbing and the many trails offer a variety of exercise.

The camp is equipped with electric lights and modern conveniences. Excellent food and the rates are very reasonable. The Rev. J. A. Vache, Vade Mecum, N. C., is business manager.

Resigns as Chaplain.

The Rev. Joseph F. Fletcher has resigned as chaplain of St. Mary's School and Junior College, Raleigh, N. C., a post which he has held for the past three years. Mr. Fletcher came to Raleigh in November, 1932, from London, England, where he was engaged in research work in quest of his doctor's degree, and where he was also assistant curate of St. Peter's, Regent Square. He plans to continue his degree studies at the earliest opportunity.

Mr. Fletcher became well known in the diocese of North Carolina for his lectures, giving courses at State College, the University of North Carolina, St. Augustine's and delivering addresses on a number of occasions. Also, he assisted in diocesan parochial affairs by filling pulpit assignments in the Church of the Good Shepherd and Christ Church in Raleigh and at other churches of the diocese.

A native of New York, Mr. Fletcher has engaged widely in literary and magazine research and composition, and is the author of a book, "The Church and Industry", that was published in 1930. He began his study for orders at Berkeley Divinity School, New Haven, Connecticut, in 1925, after graduating from the University of West Virginia. He also engaged in graduate work at Yale.

RHODE ISLAND

Rt. Rev. J. DeWolf Perry, D. D., Bishop

Chapel Dedicated at Arcadia.

Last Friday Bishop Perry consecrated with ancient ceremonies the Chapel of the Transfiguration at Holcomb House, diocesan rural mission, Arcadia. He blessed the building as he entered. Here and there the procession of the clergy through the building paused that various

memorials might be dedicated. The instrument of donation was read declaring the building to be free of debt and ready to be set apart for the purposes of the church. After prayers for the various offices to be performed in the church, the Instrument of Consecration, by which the church was taken under the control of the Bishop, was read for him.

MARYLAND

Rt. Rev. E. T. Helfenstein, D. D., Bishop

The Boys' School of St. Paul's Parish, Baltimore.

On June 5 this school closed its eighty-seventh year with an attendance of ninety boys, the largest number since it was founded in 1849, under the Rev. Dr. William E. Wyatt. The present rector of St. Paul's at his coming found the school of fewer than thirty boys, housed in buildings near the church in the downtown section of the city. This property was sold at the peak of prices, and the school moved four miles into the suburbs. There are six masters, a lower school and higher school, and the older boys are taken through college prepartory. Of recent years its graduates have received their full share of honors at Johns Hopkins, St. John's, Annapolis, West Point and other institutions of higher learning. At the late commencement, Mr. George S. Hamilton, headmaster, presented the prizes, and Dr. Kinsolving, president of the trustees and rector of the parish, gave diplomas to twelve graduates, the largest number in its history. Mr. Herbert E. Pickett, dean of Gilman County School, made an address sparkling with wit, pithy advice and sound wisdom.

One of the marked advantages of this school is its location in a fine residence neighborhood, from which it draws all the day pupils that can be accommodated. Thorough instruction in church music is given about one-third of the boys of the school by the choirmaster of St. Paul's Church.

The religious education of the boys is under the immediate care of the rector of St. Paul's, and about one-third are communicants of the church.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop

Camp Mikell.

Camp Mikell, the young people's camp of the diocese of Atlanta, opened at Toccoa Falls, in North Georgia, on Monday, June 16. More than one hundred young people from fourteen to twenty-five years of age, from practically every parish in the diocese, registered on the first day.

The activities of camp life are balanced so as to include play, worship and study, in proper proportion to afford a pleasant and profitable vacation, with the added advantage of religious study and spiritual training.

Courses are offered in Bible, Prayer Book, Church History, the Christian Vocation, Methods of Young People's Work, Programs for Young People's Meetings, Hygiene and Personal Health, Parliamentary Law and Public Speaking and others.

The faculty includes the Rt. Rev. H. J. Mikell, chaplain and dean; the Rev. Mortimer Glover, director; Randolph Claibourne, David Cady Wright, Charles Schilling, William S. Turner, Robert Bandy, Mrs. B. H. Wagnon, Mrs. L. A. Bailey, Mrs. Herring Winship, Mrs. W. L. Stribling, Jr., Miss Louise Starr, Miss Annie Morton Stout and Miss Gail MacDonald.

The camp closes June 29.

Confirmation.

The Bishop visited the Church of the Incarnation, Atlanta, on Sunday morning, June 16, where he confirmed a class of fourteen before leaving for the Young People's Camp, at Toccoa Falls, early Monday morning. The Bishop was also celebrant at the Holy Communion, assisted by the rector, Rev. G. W. Gasque, and Rev. E. J. Saywell. Thomas Lee was crucifer, and William Beckett and Herbert McDonald acolytes. Three young people from this parish, Anna Lee Gasque, Emily Dana and Doris Franz, are attending Camp Mikell.

Imogene Trent.

Cathedral Choir Loses Soloist.

Frank C. Eastman, Jr., baritone soloist of the Cathedral Choir, has been transferred by his company, C. F. Childs & Co., to Washington, D. C. This is a serious loss to the Cathedral Choir. For thirty-five years Mr. Eastman has been soloist, giving generously of his voice and himself to the Cathedral of St. Philip, Atlanta. As boy-soloist and later as a baritone, his voice has been one of the outstanding assets of the Cathedral. Though his friends are happy over his promotion, they are grieved over losing him from Atlanta and the Cathedral.

Bible Lessons With Motion Pictures.

The Rev. John Moore Walker, of St. Luke's Church, Atlanta, is inaugurating a new idea at his church school. As usual, the various departments have disbanded for the summer. The children all gather in the assembly room for a general worship period, after which an episode of the motion picture, "The King of Kings", will be shown, and Mr. Walker will tell the Bible story upon which that particular part is founded. Thus the Bible story will be taught both through the ear and the eye. A larger attendance is expected this summer than for any previous summer.

Camp Reese.

Following Camp Mikell, the Young People's Camp for the Diocese of Atlanta at Toccoa, in the Blue Ridge, the Rev. Mortimer Glover, of Christ Church, Macon, director of Camp Mikell, and Miss Louise Starr, Episcopal student worker at the University of Georgia, Athens, will go to Camp Reese on St. Simon's Island for the Young People's Conference of the diocese of Georgia. Mr. Glover will teach "Applied Christianity".

Camp Mikell closes June 29.

For the first time in the history of Camp Mikell, more boys registered than girls. The erection of a new building at Toccoa Falls Institute made it possible to increase the enrollment from the customary eighty to one hundred young people. Every part of the diocese was represented at camp this year.

Audria Bandy Gray.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

St. John the Baptist Church Observes Day.

The Patronal Festival of the Church of St. John the Baptist, Philadelphia, was observed with special services on St. John the Baptist's Day, and included the blessing of eight new memorial windows recently installed. The services at night were a Festival Evensong and Te Deum, with a sermon by the Rev. Wallace E. Conkling, rector of the parish and also rector of St. Luke's Church, Germantown.

Father Conkling took over the additional oversight of St. John the Baptist on April 5, last, in order to prevent its being closed. Since then there has been a marked revival of interest, and, in addition, a number of improvements have been made, the installation of the new memorial windows being one of the features of the progress. The windows being replaced were put in when the church was built eighty years ago. Although none of them was a memorial, some of the glass has been incorporated in the new windows. Among those commemorated in the new windows are two former rectors, the Rev. George W. Lincoln and the Rev. Dr. Charles Henry Hibbard. Others being commemorated are a former rector's warden, Dr. William H. E. Wehner and a faithful parish worker, Miss Fanny D. Abbott.

St. Mary's Chapel Service.

George Herbert Randall, former general secretary of the National Brotherhood of St. Andrew, conducted the 11 A. M. service Sunday in St. Mary's Chapel of the Cathedral Church of Christ, Upper Roxborough. Mr. Randall is a member of the Church of the Holy Trinity, and is a licensed lay reader in the Episcopal Church by appointment of Bishop Taitt.

Celebrates One Hundred and Seventy-fifth Anniversary.

Historic Christ Church, Upper Merion, one of the groups of churches erected by the early Swedish colonists, who settled on the shores of the Delaware in 1637, and who later made their way up the Schuylkill River to Upper Merion, commemorated the 175th anniversary of its foundation on June 23.

Descendants of the early Swedes, representatives of the Swedish Historical Society, the Montgomery County Historical Society, county officials and officials of the nearby towns took part in the services at the invitation of the rector, the Rev. James H. Lamb, Jr., and the vestry of the parish. Bishop Taitt was the special preacher and also administered the rite of confirmation to a class presented by the rector.

For a number of years prior to the foundation of Christ Church, the Upper Merion Swedes attended church services at the older Swedish Churches, Gloria Dei at "Wiccacoe" and St. James, "Kingsessing", passing down the Schuylkill River in canoes. Occasionally visitations were made to Upper Merion by the ministers who served at Gloria Dei, at which time services would be held in a schoolhouse that had been erected in 1735. Subsequently ground was purchased and on June 25, one hundred and seventy-five years ago, the present church building was dedicated. With the influx of the Welsh settlers to the Upper Merion district the English language supplanted the Swedish, and the successive Swedish pastors were frequently assisted by Church of England clergymen, as was also the case in the other Swedish Churches at "Wiccacoe" and "Kingsessing".

During the pastorate of the Rev. Dr. Nicholas Collin, who was the last of the Swedish pastors and whose service to the "United Swedish Churches" covered the period of forty-five years from 1786 to 1831, the Book of Common Prayer came into general use in all Swedish congregations, and Dr. Collin was aided in his ministrations by a very considerable number of the clergy of the Protestant Episcopal Church. With the death of Dr. Collin the Swedish Missions came to an end, and the Rev. J. C. Clay, a clergyman of the Protestant Episcopal Church was called to serve the three congregations. In 1843 the union of the three churches was dissolved, since which time each of the three churches, having become part of the Protestant Episcopal Church, has had its own rector. The Rev. James H. Lamb, Jr., the present rector of the Upper Merion parish, has served there for the past ten years.

S. H. Warnock.

NEW YORK.
Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Outdoor Religious Services Meet Hot Weather Problem.

Many New York churches are this summer meeting the hot weather problem and the discomfort of worshipping indoors by conducting outdoor services.

The newest series of such services is announced by Grace Episcopal Church, at Broadway and Tenth Street, which, on Wednesdays and Fridays during July and August, will conduct a 25-minute service, starting at 12:30 in Huntington Close on the grounds. The theme will be, "The Christian Way".

A canopy will be erected for those who care to come within the Close, and a platform for the speakers will be set up. The opening service will be held on Wednesday, July 3, with the Rev. C. Lawson Willard, rector of St. James' Church, Elmhurst, Long Island, as the preacher. Those who are scheduled to participate in the services during July are the Rev. A. B. Parson, of the National Council; Rev. David M. Cory, pastor of the Cuyler Presbyterian Church of Brooklyn; Rev. Harry J. Knickle, assistant minister of the Holy Trinity Church, Manhattan; Rev. Hugh D. McCandless, rector of St. Simon's Church in Staten Island; Rev. Fred W. Cooper, assistant minister of the Church of the Ascension, Manhattan; Rev. William K. Russell, of West Englewood, N. J., and Rev. William B. Eddy and Rev. Ernest E. Piper, assistant minister of St. Bartholomew's, and Dr. Floyd Van Keuren, executive secretary of the Social Service Committee in New York, are among those who will preach in August. The Church Army will have charge of three of the services.

Grace Church is also conducting a series of neighborhood gatherings on Wednesday evenings in Huntington Close for older residents in the community. These begin outdoors at 7:30, and then adjoin to Grace House for music and refreshments.

Other outdoor services in New York are being conducted daily at 12:30 at the north end of Madison Square Park by the Greater New York Federation of Churches under the direction of Dr. Arthur Y. Beatie. These are designed for people of all denominations, and particularly to help those who are discouraged. The Madison Avenue Presbyterian Church at Seventy-third Street conducts its Sunday evening services on the roof of the church house. Family Roof Parties are also being held there from time to time. The New York Youth Christian Center is also conducting some twenty-one outdoor meetings on church lawns, house porches and street intersections at various points in the city's five boroughs.

E. L. Wertheim.

CONNECTICUT.
Rt. Rev. F. G. Budlong, D. D., S. T. D.,

One Hundred and Twenty-fifth Anniversary.

Christ Church, Bethany, held services in commemoration of the one hundred and twenty-fifth anniversary of the dedication of the church, on Sunday, June 16.

The Rt. Rev. Frederick S. Budlong, D. D., Bishop of Connecticut, conducted the morning service.

Luncheon was served at 1 P. M. At 3 P. M., an historical address was delivered by the Rev. William A. Beardsley, D. D.

Report of the Glebe House Committee.

The Advisory Committee of the Seabury Society for the Preservation of the Glebe House, met at the Curtis House in Woodbury, preceded by a Celebration of the Holy Communion in ancient St. Paul's Church; Bishop Budlong presided. Miss Mary Curtin Taylor reported that $1,867 had been received. There was a balance of $127 and the Endowment Fund amounted to $11,851.47 Over six hundred appeals had been sent out for the Bishop Acheson Memorial Fund. The Ordination papers of the Rev. Daniel Fogg of Pomfret, 1772, a letter from Bishop Skinner of Aberdeen, and a picture of Bishop Seabury's rectory at New London, were among the gifts acquired. Miss Annie Burr Jennings offered to equip the Glebe House with lightning rods. Lunch was served and all made a pilgrimage to inspect the Glebe House.

F. Appleton.

Personal Notes

The Rev. H. E. Kelly of St. George's Church, Bridgeport, Conn., and a member of the Standing Committee of Connecticut, has accepted the rectorship of St. Michael's Church, Litchfield, and will take charge in July.

The Rev. Devall Langhorne Gwathmey, D. D., rector of St. John's Church, Wytheville, Va., sailed from Norfolk on Thursday, June 6, for London. He will be in England perhaps five or six weeks, touring and visiting friends.

The Rev. C. Rankin Barnes was elected a member of the Board of Directors of the Child Welfare League of America at the board's annual meeting recently held during the National Conference of Social Work in Montreal. The Child Welfare League is "a League of children's agencies and institutions to secure improved standards and methods in their various fields of work." Headquarters are at 130 East Twenty-second Street, New York City.

H. H. Brinker Named Dean.

Appointment of the Rev. Howard R. Brinker, rector of St. Bartholomew's Church, Chicago, to be dean of the Chicago South Deanery, succeeding the late Dr. George H. Thomas, was announced this week by Bishop Stewart. Dean Brinker has been rector of St. Bartholomew's for twelve years and active in diocesan affairs throughout that period. He formerly was chairman of the Department of Ways and Means of the diocese and president of the Clergy's Round Table. He was acting dean during the various meetings of southside parishes in connection with the Centenary Campaign.

The Rev. W. Geiger Irwin, rector of St. Andrew's Church, Richmond, Va., after visiting relatives in Baltimore and Albany, expects to sail from Montreal, Canada, for London, June 28. While in England he will visit the Cathedral and University towns and the Shakespeare Country, going as far north in Scotland as St. Andrew's and touching Northern Ireland before returning from Southampton on August 28.

* * *

Honorary Degrees Conferred By University of the South, Sewanee, at Commencement Exercises.

Doctor of Divinity.

The Rt. Rev. Middleton Stuart Barnwell, A. B., B. D., D. D., ad eundem, Bishop Coadjutor of the Diocese of Georgia, for service in the cause of Church extension in the Far West as Missionary Bishop of Idaho.

The Rev. Oliver James Hart, A. B., S. T. B., B. D., D. D., ad eundem, rector of St. John's Church, Washington, D. C., for distinguished service in the Church's Ministry and life as parish priest, as an outstanding deputy in several General Conventions of the Church, as a leader of statesmanlike vision and spiritual power in Diocesan, Provincial and National Church efforts for the extension of Christ's Kingdom.

The Rev. Clarence Sylvester Wood, rector of the Church of St. Luke the Evangelist, Roselle, N. J., for conspicuous service in Roselle for twenty-five years, and for his outstanding leadership in civic and community affairs.

Doctor of Civil Law.

The Rev. Roelif Hashbrouck Brooks, B. A., M. A., S. T. D., D. D., rector of St. Thomas' Church, New York City, for conspicuous service in the Church, and as Commencement Preacher.

John Temple Graves, II., LL. B., of Birmingham, Ala., for valiant service, as writer and journalist, in proclaiming the spirit, ideals and culture of our Southland, and as Commencement Orator.

William Sebald Keller, M. D., of Cincinnati, Ohio, for his Christian service as physician and surgeon, and in particular for his outstanding contribution to the Church's Ministry as founder and head of the Summer School in Social Service for candidates for the ministry and younger clergy.

Lewis Kemper Williams, of New Orleans, La., for his efficient, devoted and generous service to the University of the South for many years, and particularly in recognition of his service as Chairman of the Committee on Finance and Endowment.

William Richards Castle, Jr., A. B., LL. D., of Washington, D. C., Former Under Secretary of State, for conspicuous service as diplomat, and for distinguished contribution in promoting good will in international relationships (awarded 1933).

Doctor of Science.

Josiah Kirby Lilly, LL. D., of Indianapolis, Ind., for his conspicuous service in the promotion of scientific research in the development of remedies for the cure of human ailments; for his extensive research on the work and life of Stephen Foster; also as a friend of the University of the South, as the outstanding pharmacologist of the United States, as a pilanthropist, and as a man of literary attainments.

Doctor of Letters.

Grace Lindley of New York City, Executive Secretary of the Woman's Auxiliary of the Church, for her distinguished leadership of the womanhood of the Church for nineteen years with its resultant benefit to the spiritual life of the women and their greater service to the missionary work of the Church at home and abroad.

The Rev. Frederick John Foakes Jackson, B. A., B. D., D. D., D. Theol., of Englewood, N. J., retired professor of Christian Institutions, Union Theological Seminary, New York City, for long and scholarly distinction in religion and letters and author and teacher in England and America.

Timothy Yoshitaro Nagishi, Professor of English, St. Paul's University, Ike-

(Continued on page 22.)

FAMILY DEPARTMENT

JUNE.

2. Sunday after Ascension Day.
9. Whitsunday.
10. Monday in Whitsun-week.
11. Tuesday in Whitsun-week.
12. Ember Day. (Wednesday.)
14. Ember Day. (Friday.)
15. Ember Day. (Saturday.)
16. Trinity Sunday.
17. St. Barnabas. (Monday.)
23. First Sunday after Trinity.
24. St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* * *

THE COLLECT FOR THE SECOND SUNDAY AFTER TRINITY.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

* * *

THE COLLECT FOR SAINT PETER THE APOSTLE.

O Almighty God, who by Thy Son Jesus Christ, did give to Thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make we beseech Thee, all Bishops and Pastors diligently to preach Thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; throughout the same Thy Son Jesus Christ our Lord. Amen.

* * *

SUMMER HOUR.

No winter wind comes to this meadow now,
No snow lies banked above the singing stream
The sun is warm upon each leafy bough,
And golden peace lies round us like a dream.

The bees come visiting; a bird flits by
Toward its nest, deep-hidden in the wood;
The clouds pile up white castles in the sky,
And here our hearts know well that God is good.

We lie at ease, warmed through and through by sun,
Whilst scent of clover-blossoms fills the air.
We joy in this rich hour which was begun
Secretly months ago, whilst trees were bare.
God promised Earth this hour, and keeps His vow:
No winter wind comes to this meadow now.

—Eleanor Halbrook Zimmerman.

* * *

To Show Forth Jesus.

The congregations of many churches are hungering for a sight of Jesus. They are given many other things, important in themselves and good, yet all the time they are longing for a vision of Him, who alone can help them solve their problems. Many pulpits quote Jesus and speak of Him, but far too few present Him today, where He can be understood, received and followed by sinful souls needing release and salvation.

If we are honest with ourselves, we must acknowledge that not always is Jesus shown to the world by the churches in their work, or in the meeting of church courts. So much time is given to the turning of the wheels of machinery, so much to the defense of our particular interpretation of the faith, so little to the showing forth of our Master, who is the only hope to the troubled people of the world.

One of the most strange and paradoxical things in the world today is the effort on the part of some Christians to put the principles of Jesus into operation in the affairs of the world and the opposition on the part of others even to making the effort. It is not that men wish to go outside of the sphere of the Church and rule the State. It is that they believe, as John R. Mott has gone around the world proclaiming, that "Jesus is Lord of all, or not Lord at all." It is that more and more earnest Christians have learned from experience, that, if a man is not a Christian in his relationships of business and politics, he is not a Christian in that which he denominates his religious life. Someone has said that an army on the march is not so powerful as an idea, whose time has come. The idea of social justice has come in the world and there are countless questions today, which will be settled either inside the Church or outside. If men can see Jesus in the lives of Church members, wherever their lives touch the things of the world, the beginning of the final solution has come.

Humanity will be exalted. Jesus on the throne in Heaven is a pledge of this. Righteousness and truth will prevail. Jesus, living in the lives of His followers, is the ground of this assurance.

This is an age of specialists. It has to be so, because our lives are so complex, our problems so complicated and our needs so varied. Let the Church remember that with all the work it is doing, its specialty is preaching Jesus to the world. Presenting Him in His loveliness, His attractiveness, His saving power. And let Christians remember that whatever else they do, if men do not see Jesus in them their work is vain. If Jesus can be seen in us, we may be utter failures according to all worldly standards, yet we have succeeded gloriously, according to heavenly standards, and in the end will doubtless have earned that final and most desired of all commendations, "Well done good and faithful servant."—From a Sermon by Rev. Dr. S. R. Ogilsby.

* * *

The Child Makes a Bad Bargain.

Three sisters, mothers of little children, were visiting in their old home and each, as a special treat, gave her children a few pennies to go downtown and buy what they liked. The little journey was quite safe for the youngsters and it was at an hour when they could take their time in looking at the toys and candies on display, so they set out in great good humor. But when they returned, sad to relate, it appeared they had made bad bargains. A man had been making shining, fascinating looking taffy in plain sight of a large crowd, and these children had invested their money in candy. When each received a bag containing a very tiny portion, they all felt badly disappointed, for they had planned for other things. Of course this is a common happening with children. It was the different way that each parent commented on the incident that especially interested an onlooker.

One mother said that it served the children exactly right. She reminded them that they had gone out with the intention of buying balls for a little game they were planning, and she said they were old enough to know better than to waste their precious money.

Another mother said that the next time a shopping excursion was in progress she would go herself to see that the children did not come home disappointed.

But the third mother gathered the sad children in her arms to tell them that she had once done the very same thing and had come home disappointed because something unexpected had coaxed the money out of her purse.

"But, children, you don't have to do it again," she said. "The next time you will know better. And I'll tell you a little secret. Grandmother wants her onion bed weeded, and if you work hard you'll have enough money for your balls this very day."

"Adele, you always were soft-hearted" said her older sister. "Now I believe in teaching children a lesson instead of sympathizing with them when they waste their pennies. But, I must say," she added truthfully, "your children are better behaved than mine, and they confide in you more than my two do in me. Maybe after all . . . . Well, I do declare! They've all started for the onion bed."—Hilda Richmond, in National Kindergarten Association Release.

* * *

IN HIS HAND.

"Lord, how can I a chosen vessel be,
To bear Thy Name to others far and near?
Those precious contents carried, Lord, by me,
An earthen vessel, frail and full of fear?
Lord, what if that weak vessel soon should break,
Leaving someone without a taste of Thee?"
But He made answer very tenderly:
"I know that thou art frail indeed to bear
The message I have put within thy soul,
But nothing that is handled with great care
Is broken, though it be a fragile bowl.
I chose thee not for any strength of thine,
But thou art in My hand, O child of Mine."

—Selected.

* * *

Broadminded.

An open mind is an accepted sign of intellectual quality today. Your house has windows and doors, but sometimes these have to be closed against arctic winds and unwelcome visitors. Can we deny that privilege to the mind?

Broadmindedness signifies tolerance, universal sympathy, and magnanimity, but there are some features not so desirable. Often it means mere light-hearted forbearance which shuns contradictory people. But surely one cannot go through life smiling indiscriminately on everybody. Even at the risk of losing friends it is occasionally necessary to be severe. Easy leniency is a melting pot into which some people throw the silver treasures of their high standards and noble principles only to find them a shapeless mass. Irresponsible neglect of difficulties and problems may keep you from being too serious, but it leaves the mind childish and useless. So is it if you shirk the clamorous questions of faith. It is not enough to say gaily that one faith is as good as another. Sometimes it happens that such men are not morally capable of defending their faith, for moral courage is at a premium.

Jesus was of Nazareth, a despised town; He preached in Samaria to the offense of the Pharisees; He listened to a Gentile woman and a Roman sol-

dier; He bade men forgive seventy times seven; He prayed for His enemies; He believed even in prodigals; and He gathered into His society unknown people from the north and from the south, from the east and from the west.

Do you wish to be broad minded, pray for the presence and guidance of His Holy Spirit. In His companionship your mind will be open to receive the best and to make the best of old and new alike.

Does this narrow your mind? Well, remember that a little well kept garden is more companionable and inspiring than the widest plains of buffalo grass, dust driven and swept by Arctic gales.

Better a little garden than a big wilderness.

"Choose ye this day whom ye will serve" does not end with arithmetical facts and scientific demonstration. It leads us into the deeper consideration of whether humanity can continue to exist without the supreme authority of the eternal mind and will.—Robert MacGowan, in Presbyterian Banner.

* * *

For the Southern Churchman.

THE SEXTON THINKS IT OVER.

Charles Ballard.

I wonder—
Is there anything in it?
She comes regular;
And the reverend says—
But the boy says that's all bunk—
And he ought to know:
He's been to college.

College!—seems only last year,
The night he was born—
And her layin' there so still and white,
And Doc shakin' his head.

Then all at once I said it—
First time since I was a boy—
"Our Father"—the words came natural.
All night I kep' goin' over it.
Then she moved:
And the doctor turned round and nodded to me.

The boy says he knows better—
Read all about it in college.
But say—the Reverend's been to college, too—
Queer I never thought of that before!

* * *

Bene Fit and Bene Volens.

The word "benefit" is in itself a grand word. It means "good deed." Now, I like a man who has good will, who is benevolent—bene volens; a man who on a dark night says, "Good-night, I wish you well." "Good-night, friend," I say; "I thank you." That is bene volens. But I like better the man who says, "Stop a bit; it is a dark moor over there; I will get a lantern; I know my way, and I can take you across this footpath, which will be a short-cut, and see you safely into the highroad." He shakes me by the hand and says, "Good-night." That is bene volens turned into bene fit. Bene fit is good deed. Bene volens is good; but bene fit is better. Oh, our God loves us never with good-will only.—Mark Guy Pearse.

* * *

When Defeat Is Victory.

Victory in God's sight and victory in men's sight may be two different things. Strained situations arise in this life as suddenly as thunder-clouds in summer, and only the grace of God can keep them from reaching the breaking point. At such a time the worldly man, by some clever, cutting remark, may apparently crush the Christian; and the Adversary will urge the Christian to try to outdo the other. But then it is that the man seeking "first the kingdom of God" will remember his Lord, and trust Him, "who, when He was reviled, reviled not again." By saying nothing, or by a "soft answer," he can end the dispute, and the other may think he has carried the day. And if the Christian feels a lingering sense of humiliation, what consolation is there for him? There is a great deal. Like Enoch, he has "this testimony, that he pleased God," which is infinitely better than pleasing himself; and he may rest upon Peter's inspired word: "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." As a peacemaker he is "blessed," and his communion with God is unbroken.—Sunday School Times.

* * *

For the Southern Churchman.

THE BLESSING OF PRAYER.

Putnam W. Kyle.

I came to Thee in agonizing prayer,
My human spirit tossed about at sea,
My selfish thought: To tell it all to Thee.
Out tumbled words, hot with bitter tears,
Remorseful that yesterday was gone
And fearful of tomorrows yet to come.
Looking at the clear blue sky, I knelt to pray,
For those I love, "Grant them Thy peace, O Lord."
And lo! A tranquil joy filled my own breast.

* * *

What We Enlisted For.

It is said that a soldier who enlisted in a war took along his kit of watchmaker's tools, and while they were in camp he did considerable business. But one day when the order came to strike tents and prepare for battle, he looked around his tent in dismay, and exclaimed, "Why, I can't possibly go, for I have twelve watches to repair, which I have promised by Saturday night." The man had forgotten what he had enlisted for. The soldiers of the King of kings sometimes seem to forget what they enlisted for.—The Sunday School Chronicle.

* * *

The phrase, "eternal life", was frequently on the lips of Jesus. It is found some forty times in the New Testament, and as far as I know is peculiar to Christianity. I do not find it in the Old Testament. I find such expressions as "the eternal covenant", "eternal righteousness", "external possession", "the eternal God", but I do not find "eternal life". I do not know any place where it occurs in the religions of the world. It is peculiar to Christianity.—Rev. H. T. Kerr.

* * *

Afraid of Overweight.

The other day I watched a grocer weighing a pound of cheese. He had a hard time getting the piece to weigh a pound. Finally, he cut off several slivers in order that the buyer should get nothing over his pound. He might as well let his customer have the benefit of these, as they were useless to him. But he never gave overweight. We often treat God in the same way. We are so careul to do just what we think we ought and to give no overweight. We ask: "How little can I do and still be a Christian?" instead of our hearts asking: "How much can I give?"—Onward.

* * *

This is our hour of greatest peril in China, and of the greatest hope. To abandon China to her fate or to mere commercialism would be a crime.—Hansen.

* * *

Forty million trained soldiers of Europe are not being trained for knitting. —General Smedley Butler.

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FOR THE CHILDREN

For the Southern Churchman.

STARS HELP.

Monica Williams.

The little stars come out at night
And shine so clear and bright,
I wonder why they wait 'til then
To give there wondrous light?

Perhaps it is the sun is tired
And has gone home to rest,
Or maybe he is helping, too,
Where somewhere else is, best.

And so the little stars come out
When he has gone away,
For we do always need some light,
Though just a tiny ray.

Oh, God is very good to us,
He gives us all our need,
And we must help Him, like the stars,
Though tiny, be our deed.

* * *

For the Southern Churchman.

Those Rectory Children.

CHAPTER XXIV.

Birthday Morning.

M. L. G.

September came, with golden sunshine and ripening fields. Philip and Kent were at the top-notch of excitement, for they were to begin school, and on their birthday! Six years old on the fifteenth, and school boys, too—it was almost too much for Philip, who kept the household in an uproar. Kent had some moments of doubt, and kept closer than usual to mother, who was busy making new suits of blue and brown, and two stout school bags.

"Come here, sonny," she said to Kent one morning. "Let me measure this strap and see if it's long enough. Then your bag will be done. It has a red K, you see, and Phil's a red P."

"Is there a little room in it could hold our fwag?" asked Kent as mother held the bag to his side and passed the strap around his shoulders.

"Why, Kent, you wouldn't want a frog in school!" cried Claire. "He couldn't learn, not even A, B, C."

"But wivout muvver nor even our fwag—" began Kent, and his lip trembled.

"To school perhaps, but not in bags."

"I know something better than the frog," said mother quickly, "and you shall know tomorrow."

"Is it a birfday somep'n?"

"Yes, and the birthday's tomorrow."

"And can we take it to school in our bags?"

"I know 'bout it!" Claire put in. "It will be more sensible than a frog, Kent."

"Then it can learn A, B, C?"

"Not that, perhaps, but other lessons. Just be patient, darling," said mother, "you shall know tomorrow. Now, here's your bag, and here's Philip's. Go put in your nice pencils Aunt Mollie sent, and the pads and copybooks."

"Mother," said Claire as Kent ran off to fill the bags and tell Philip that there was to be a "surpwise better'n a fwag" for their birthday, "Mother, I would so be happy if I could go to real school".

"That will come, honey, before so long," said mother, taking up a little jacket and her button-bag. "You're not falling behind, you know, and what would I do in the long mornings without my own little school, with its one scholar? Let's keep on until February, and if you get stronger as fast as you have been doing, we'll ask Dr. Carrington about it then."

"It isn't jus' lessons," said Claire wistfully. "'Cause I like you for a teacher better'n any other person; it's recess an' lunch boxes, an' games, like Winnie tells about."

"But think how much farther along you are than you were last year!" mother said, brushing back the pale gold hair from the little face which bore the marks of so many hard lessons of patience and pain.

"I do think that," Claire answered, rubbing her cheek on mother's hand, "I feel a little fussy, mother, but much happy, so don't mind," she ended smiling.

"Muvver!" cried Philip rushing in, "Kent says it's somep'n better'n a fwag for birfdays. Is it maybe a bigger fwag? An' did you know if one boy goes wif hands an' anudder boy holds one boy's foots dat's a wheelbawwow?" He stopped from lack of breath.

"Yes, I've seen that kind of wheelbarrow," answered mother placidly, "and the surprise is not a bigger frog, but something much nicer than even the biggest of frogs."

"Dat's hard to fink, muvver," said Philip. "Like de donkey talked to de man in de Bible is hard to fink."

"Well, make up your mind tomorrow!" mother laughed.

And on the next morning, Philip and Kent were quite convinced. After breakfast, when the usual mysterious packages had been unwrapper and exclaimed over, David ran out and called back, "It's all ready! Come to the back porch! The surprise is there!"

The little boys rushed out, father caught up Claire and mother and Winnie followed. At the foot of the back steps stood Uncle Danger, grinning and holding by the bridle a splendid brown pony. Roy and Noel capered about, barking their excitement, but the pony stood quiet, as if waiting to be approved by his new masters.

"Oh, muvver, is he **ours?**" cried Kent, pressing close to mother in delight and surprise. But Philip ran straight to the pony and flung himself against his neck, crying out, "O Tom! O Tom!"

"The Trent ladies sent him," said mother. "Who could have thought of a better present? See how pretty he is, and so gentle."

"Now I can b'lieve 'bout de donkey talked," said Philip from the pony's mane, "'cause Tom is better dan a fwag, even if de fwag was as big."

"Let Uncle Danger lead you around," said father, setting Claire down to put Kent in the saddle. "Don't be afraid, son. Move away, Phil, old man, you shall have the next turn."

"Why do you call him Tom, Phil?" asked Winnie as Uncle Danger started slowly off, with Kent holding tight to the pommel of the saddle and David walking alongside to steady him. "I didn't know he was named."

"Well, now!" exclaimed mother. "I had thought Brownie would be a nice name—"

"That is the most pretty," said Claire.

"Maybe we can change Phil's mind," Winnie added. "Let him have his ride first."

"He is Tom," he said distressed.

"I looked an' saw it was Tom," said Phil, his eyes on the pony. "Oh, be quick, Kent, so my turn will come!"

But even after the little boys had several rides, singly and together, Philip, sitting on the bottom step, was not to be moved.

"How can we call him Brownie? You wouldn't like it, Winnie, if ever'body called you a name an' it wasn't Winnie."

"I tell you," said father, "call him Tom Brown. Just as you're Philip Duncan, Phil. How would that do?"

"Oh, I didn't mean dose udder names," said Philip instantly. "I don't care how much names he has."

"I like Tom Brown," Kent added shyly.

"And if he's going to carry Kent and Phil to school, it's a good name," David declared, "because he'll have school days like the Tom Brown's School Days I've been reading about."

"And it's time for the first school days right now," said mother. "Get your bags, boys, and, David, walk with them so both can ride. They'll soon grow used to it."

"But, mother, what will Dr. Blackburn say?" asked Winnie anxiously.

"Father spoke to him, and he doesn't mind. Tom Brown can be turned into the pasture with the Williams' children's ponies, and Pat's horse. David can take care of him and saddle him again at twelve o'clock, when the little boys are out, and for a few mornings I'll send Uncle Danger to bring them home. But Tom is sure-footed and they will soon learn to ride him safely."

"We have very nice Trent ladies in our parish," said Winnie as she turned into the house to find her own schoolbag. "It must be pleasant to have lots of money to give folks ponies and paint boxes and all those things."

"Well, it isn't all the money." Mother put her arms around Claire to give her just the little help that made her way easier. "They have such good hearts! Miss Sarah gave you lessons, honey, as well as the paint box, and dear Miss Alice, what hasn't she done!"

"I do 'specially like friends," said Claire, her face shining, "an' now we have a new one, an' he's Tom Brown."

* * *

Burning Punk.

It was the middle of the forenoon of a bright Fourth of July at the camp at Echo Lake. The sun shone down with intense heat from a cloudless sky. The early morning pop-pop of firecrackers and bang-bang of torpedoes had let up, but Ted was still playing with his slow match, or punk, as he liked to call it.

Earlier in the morning Ted's father, Mr. Hardy, had warned the boy to be very careful in the use of firecrackers, and especially in using the slow match, explaining how the latter would burn very slowly for a long time, but if it touched any wood, might set it on fire.

Ted had brought out a magnifying-glass, which he called his "burning glass", and, holding it over the punk until the heat of the sun had lighted it, he then proceeded to light a leaf from the slowly burning punk. He watched the leaf smoke and crumple up, then laid his punk down on the step and began holding the burning glass over the leaf until it was lighted.

Just then came a shout from his friend, Tom, "Hi, Ted. It's time to go swimming. Hurry up."

"All right," answered Ted. "Be with you in a jiffy," and he rushed into the house to get into his bathing suit. Soon the two boys were racing to the lake, where they joined the other boys and girls swimming and paddling about in the cool water.

Ted was a fine diver, and always enjoyed showing off the various kinds of dives he could make. He swam a race with Tom across the narrow end of the lake to the opposite shore. They lay in the shadow of the tree for a while, resting, then swam back, and Ted returned to the diving board. He had just made a jack-knife dive and come spluttering out of the lake to

shake the water from his head and climbed onto the board again when he heard the fire alarm and stopped to count the number.

"Twenty-nine," he exclaimed. "Gee, whiz. That's our number. I left my punk burning," and he made for the shore.

He felt choked as he ran, and it seemed to Ted as if his throat was filled up. "How can I have been so careless?" he said to himself. "Oh, if only the fire engine will get there in time!"

Ted rushed straight toward his own home as if he had been told that the fire was there. Soon he could see crowds of men and boys, many of them in their bathing suits. The smoke was piling up, with here and there some blaze, but, to his delight, he could see much of the cottage still standing, even though the smoke was dense. "At least," he thought, "it's not all down yet. I'll never again be careless with punk."

Ted felt as if he must do something to help put out the fire, but as he rushed toward the house a fireman called, "Here, come back! Keep this side the line!" Ted, realizing that he must obey, came slowly back. He would have liked to have done something to help put out the fire, since he felt sure that it was his own carelessness that had caused it. However, he could do nothing but watch.

Soon, to his great delight, he saw that the fire department had the fire under control, and later found that only the steps and wall directly above them had been burned. There had been more smoke than real fire. He felt glad enough that the fire was no worse and the damage no greater.

After the excitement was over and the engine and firemen were gone, the watching crowd gradually left, and only the Hardy family remained to see that the fire did not break out again.

"Come in to dinner," called Mrs. Hardy. "We shall all need something to eat after all this excitement." The family sat down to the table, but they could talk of nothing but the fire. "I cannot understand how it could possibly have caught," said Mr. Hardy. "It was just the steps and the wall over them. If a match had been left there it might have been stepped on and lighted the wood, but who would have a match on the steps?"

Ted's throat felt so full he could hardly swallow. He glanced out the corner of his eye at his father, but the latter was paying no attention to him, and probably was not thinking of him at all. Should he tell of his carelessness?

"Do you suppose there are rats under the steps and that they might have chewed a match and thus lighted it?" asked Mrs. Hardy.

"But where would the match come from?" queried Mr. Hardy.

Ted longed to get up and leave the table, but he knew that would only call attention to himself. What should he do?

"I was playing on the steps with my doll," said Betty, "this morning. I'm glad I didn't leave her there. She'd have been burned to death."

"You didn't have any matches, did you?" asked her father.

"No, I did not have any matches," she said.

Ted longed to tell the whole miserable story, but somehow he couldn't even open his mouth. He was very thankful when dinner was through and he could get away by himself. He had not been able to eat much, but no one had seemed to notice it. Up in his room he sat by his open window and tried to think what to do. He hated to tell his father how heedless he had been, but he knew that he would not be happy until he had confessed. Finally, he decided he would do it at once. He wanted to get rid of that disagreeable lump in his throat. "I'll do it right off," he decided. "I can wait no longer". But when he found his father he was talking with a neighbor, and Ted turned quickly away He could not possibly talk before any one else.

"O Ted," called his sister, Joan. Let's ride our wheels down to the store. Mother has an errand to be done."

"You go," said Ted. "I'm busy."

Some time Ted haunted the yard, trying to find his father alone, but as soon as he saw that Mr. Hardy was busy he hurried up to his room. Slowly the afternoon wore away, then Ted saw his father sitting alone on the edge of the platform by the burned steps. Downstairs the boy slowly walked and out to his father's side and sat down. For a while he remained in silence. Then Mr. Hardy said, "It troubles me because I cannot understand what caused the fire".

For a while Ted remained silent, then, very slowly, he said, "It was my fault, Dad. I was careless and left my punk burning on the step. You had warned me, too."

The father glanced at the boy as he sat there in a dejected attitude, and then, realizing what it had cost the boy to make the confession, said in a cheerful tone, "That was fine of you to tell me, because now I can account for the fire. I could not understand how the fire could have originated, but now that you have told me, I won't worry any more about it."—Advance.

* * *

Monkey Manners.

At a Century of Progress, a small army of monkeys daily attracted throngs of people and sent them into gales of laughter at their amusing antics. A circular moat of water surrounded the animals on their roomy island, while a tall, irregular structure of imitation stone afforded ample freedom for climbing and playing.

The public was permitted to feed them, and especially prepared, inexpensive packages of food could be had near by. The moment some one appeared at the railing, with a package in hand, immediately the water front was lined with the expectant little fellows.

On this particular day, a bystander threw a package over to them and there followed the usual lively scramble, which resembled a league football scrimmage. The winner finally emerged with the coveted parcel, and what followed would have to be seen to be appreciated.

At once, as if by unspoken accord, all activity ceased. There was no attempt to rush the winner, no crowding or pushing each other. Each monkey stopped and sat down right where he was, in a half circle, and waited.

But what excited, tense waiting! Every bright eye was fixed on the lucky one, as he proceeded to investigate the prize. How tantalizingly slow he was! He daintily picked out a bit of carrot, tasted it, then laid it on the ground and took a morsel of something else. He sampled everything in the package until it was empty, and the contents laid on the ground, where he leisurely picked out and ate what he wanted. He seemed to be aware of being in the spotlight and deliberately prolonged it.

Finally, he stopped eating and began to spread out the food that was left so that much of it was within easy reach of the others. And all the time the excitement grew. Muscles twitching, little forearms gesticulating, much chattering and turning of heads and blinking of quick, bright eyes.

Suddenly the host turned away, as if interested elsewhere. It was evidently the signal to "come and get it", for the ranks broke, and, in less than no time, not a vestige of food remained.—Ex.

* * *

For the Southern Churchman.

WEALTH OF GIVING.

Magda Brandon.

Life is worth the living
When tnere is joy in giving
Oneself in humble service every day,
To help a weaker brother;
To lighten for another,
The burden that is his upon the way.

The very art of living
Is found within the giving;
And he is growing richer every day
Who sees an eye grow brighter;
An aching heart made lighter;
And none can take his growing wealth away.

* * *

Straight Paths.

The snow had fallen through the night. Pure and spotless it lay on roof and road and field. A number of lads met beside a vacant lot in the morning and looked at the untrodden white before them. No one had crossed the lot, and it seemed to invite footprints.

"Try who'll make the straightest path to the other end of the field," challenged one of the lads, and he was quickly taken up.

All but one started off immediately, taking great care to watch their feet as they went along. The boy that started last sighted a tree trunk at the opposite end of the lot, and with head erect and eyes front he stepped out. The last to start was the first to finish, and his path was as straight as it could well be, while the other tracks were crooked and twisted and, of course, really longer than the straight track.

"Say, Billy," the ones that lost in the trial called out, "how did you make out to do it so straight?"

"Well, said Billy, "I found out that when a chap looks at his feet he can't help wobbling, and so I looked away from my feet to that tree and kept on looking till I got there. Really, fellows, it was looking at the tree did it, and any of you can do as well if you take my way."

At once they found another untrodden lot and tried Billy's way, and found he was right, and that morning those boys learned that when you want to make a straight path you must look up and ahead and not down.—The Presbyterian.

* * *

TERTIUS.

"I, Tertius, who wrote this epistle, salute you in the Lord."—Rom. 16:22.

Though he was scribe for greater men,
Quiet his life, obscure his work—
The zeal with which he drove his pen
Was not the routine of a clerk.

His carefulness with interest blent,
Not grudging, as beneath a rod.
And Paul, with such an instrument,
Achieved a lasting work for God.

Now younger, stranger companies
Are still admonished by his word;
And Tertius, down the centuries,
Salutes us in the Lord!
—Dorothy Thompson, in The Sunday School Times.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

HENRY BISHOP SOULE, U. S. N.

LIEUT. COMDR. HENRY BISHOP SOULE, U. S. N., retired, died at the Naval Hospital in Washington, May 18. He is survived by his widow, Jesse Dean Soule. Funeral services were held Monday, May 20, in Alexandria, Va., with full military honors and interment in Arlington National Cemetery.

The only child of Josiah Soule, Jr., and Malvina Kellogg, Comdr. Soule had an outstanding genealogical record. Tracing descent from King David I of Scotland, his ancestors are among the most noted in America, for he was a lineal descendant of several signers of the Compact and passengers on the "Mayflower". The Kellogg family arrived from Scotland prior to 1650. In the Continental Army, Capt. Joseph Kellogg served throughout the Revolution, and in every war in which the U. S. has engaged a member of the Soule family has rendered loyal service. Comdr. Soule was the only Soule of this family to belong to the Navy, to which he was an honor for 52 years.

Comdr. Soule entered the Navy as an apprentice at Newport and served through all the grades of warrant officer to electrical gunner. He was the first man commissioned under the act of 1902 permitting enlisted men to take examination for commissions. His portrait was placed in the apprentice seamen quarters at the Newport training station by Capt. R. Z. Johnston, then commanding officer of the station.

In 1904 on the U. S. S. Wisconsin on the Asiatic station, Comdr. Soule received commendation from the Navy Department for his work in command of the broadside battery of 12 6-inch guns in breaking the world's record for target practice, which previous to that time had been held by the British navy. For many years he was a member of the Sons of the American Revolution, in the Massachusetts Chapter and since then in the District of Columbia Chapter.

Comdr. Soule was a high type of Christian character and a devoted husband. He was a devoted Churchman and served as vestryman of Pohick Church, Va. For the last few years he was president of the board of managers of the Children's Home and Day Nursery in Alexandria. In connection with his death, a friend writes:

"Again, in our grief, we are forced to ask, 'Why.' The only possible answer is that his work here was done, and so well done that there was no grade high enough on this earth with which to honor him. His host of friends will miss this quiet, modest, distinguished officer and Christian gentleman, who has left some mark of his character upon their lives. Many of us will carry his beautiful image in our hearts until our own time comes to answer: 'Present.'

"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

PERSONAL NOTES.

(Continued from page 17.)

bukuro, Tokyo, Japan; for devoted Christian service as teacher of English Language and Literature to the youth of Japan for thirty-four years, for his contribution to the improvement of international relations, and for his witness as a layman to Jesus Christ in Japan.

By Seabury-Western Seminary.

The Rev. James E. Charles of St. Ignatius' Church, Antioch, Ill., and **the Rev. Samuel J. Martin** of St. Edmund's Church, Chicago, received the degree of Master of Sacred Theology at the commencement exercises of Seabury-Western Seminary.

* * *

Ordinations.

Priest.

The Rev. Frederic John Eastman, B. D., assistant to the Rev. Charles L. Ramsey, rector of St. Paul's Church, Jackson, Mich., and associate missions, was ordained priest by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, on Thursday, June 20, at 11 A. M., in St. Paul's Church, Jackson. For three years he has been field secretary of St. Philip's Society for Teaching Missions.

At the same time his brother, **Eric Ingram Eastman,** who has just graduated from the Diocesan Theological Seminary of McGill University in Montreal, was ordered deacon by Bishop Page, acting for Bishop Knowles of Saskatchewan, Canada, where he will immediately go for missionary work with headquarters with a number of priests at the House of the Good Shepherd of the Prairies, at Milestone, Saskatchewan.

Their father, the Rev. Frederic S. Eastman, pastor of St. Peter's Episcopal Church, Akron, Ohio, preached the ordination sermon.

Deacon.

Mr. J. Harvey Chapman was ordained to the diaconate by Bishop Woodcock of Kentucky in St. Paul's Church, Henderson, Ky., on June 19. The rector of St. Paul's, the Rev. William Banks, presented the candidate and preached the sermon. Mr. Chapman will continue in charge of Trinity Church, Owensboro, Ky.

Mr. James D. Beckwith was ordained deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, on Friday, June 14, 1935, in Trinity Church, Lumberton. The sermon was preached by the Rev. John Q. Beckwith, Jr., rector of St. Matthew's Church, Hillsboro, N. C., and the candidate was presented by the Rev. William M. Latta. Of the clergy present and taking part in the services were the Rev. Stephen Gardner, rector of St. Peter's, Washington, and President of the Standing Committee of the diocese; the Rev. J. E. Bethea, rector of The Messiah, Rockingham, N. C.; the Rev. Alexander Miller, rector of St. Paul's, Wilmington, N. C.; the Rev. E. W. Halleck, rector of St. John's, Wilmington, N. C., and the Rev. W. R. Noe, Executive Secretary of the diocese. Mr. Beckwith has been placed in charge of St. Paul's, Clinton; St. Gabriel's, Faison, and St. Mary's, Burgaw, N. C.

* * *

Deaths.

The Rev. Levi Brooks Edwards, rector emeritus of the Church of the Transfiguration, Providence, R. I., died in the Homeopathic Hospital on June 17, after an illness of many months. Of Methodist faith in his youth, he was graduated from Drew Theological Seminary, Madison, N. J., in 1887, coming to that institution from Rutgers College. Ordained in the Episcopal Church in 1895, Mr. Edwards came that same year to St. Thomas' Church, Providence. Later he served ten years as a diocesan missionary, establishing many missions throughout the state. In 1910 he became rector of the Church of the Transfiguration, and during his rectorship the present attractive stone building was erected.

Mr. Edwards was a famous traveller. More than once he went around the world, and as a result of this interest and knowledge he was much in demand as a speaker, especially for the women's clubs.

* * *

"WE KNOW!"

William Olney.

Oh, blessed note of Heavenly harmony!
Only within the Page of Truth Revealed
Do we find certain light for Heart and Mind.
Science can spell out facts as ascertained,
But beyond those she is too blind to see.
Philosophy can guess, but varying views
Confuse the mind and cannot Truth reveal.
Here in the Word of God we find displayed,
In grandeur worthy of the Eternal Mind,
Knowledge of God and things invisible—
Our true state in His sight; sin's certain doom;
The great Redemption wrought upon the Cross;
The offer of free pardon to our faith;
And the Regenerating Spirits' power.
The Church of God down the years witnesses
To the reality of these great Truths;
Since through them she obtained her life from God;
And by them she is fed and disciplined.
Here then is Revelation Realised!
We know; **we know; WE KNOW;** while others guess:
And, knowing, with Life Endless God doth bless.

FIRST STEPS TOWARD RECOVERY

The last General Convention proposed to the Church a budget of $2,700,000 for 1935, and the Committee on Budget and Program reported that the needs of the Church's work called for even a greater sum.

This Program and Budget was divided into two parts: the *Emergency Schedule* of $2,313,115, an amount fixed by the income in sight at the time, and

The *Challenge Schedule*, $386,885, to be met by additional gifts to be secured in the course of the year.

To inaugurate the Emergency Schedule it was necessary to cancel appropriations amounting to nearly $400,000. This was done, but to accomplish it . . .

Missionary salaries in all fields have been reduced below a decent living wage;

Trained, experienced, consecrated mission workers have been added to the army of the unemployed;

Workers, already over-tasked, have been given additional duties, through the doubling-up process made necessary by reduced personnel;

Schools have lost accredited standing through reductions in salaries and in staff;

Hospitals are pitifully understaffed in several important mission centers;

Evangelistic work has been reduced; at a time when the need for the Gospel is greater than ever before, and when people are truly receptive;

Rural work has been stopped, so far as the activities of the National Council are concerned;

Opportunities for advance in every field must be declined, through lack of means.

IS THIS TO GO ON?

Shall the Church definitely cripple Her Mission of preaching, teaching and healing

?

Restoration of this work, now suspended, depends upon meeting The Challenge Schedule. Half of 1935 has gone.

What has your diocese done? What has your parish done? What have you done?

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THOUGHTS for the THOUGHTFUL

"The stars themselves move on the lines of Jesus."

The difference between iron and steel is fire, but steel is worth all it costs.—Maltbie D. Babcock.

I have never seen a savage whom civilization without Christianity had succeeded in civilizing.—James Chalmers of New Guinea.

"No drop but serves the slowly lifting tide."

The Gospel of Jesus Christ ought, above all things, to make one attractive, lovable, and cooperative in the finest sense of that word. That the Gospel does not always have such a beneficent effect upon the individual is due to the imperfect understanding of the gospel, and the fact that it does not have free course and power in the life. It has never yet had a chance to do its perfect work.—Rev. S. C. Harrell.

The silences of Jesus are as eloquent as His speech and may be a sign, not of His disapproval, but of His approval and of a deep purpose of blessing for you.—Selected.

"I do not know anything about it," said Dr. Grenfell, the great medical missionary of the Labrador, when he spoke upon self-sacrifice at the Northfield Conference last summer.—The Record of Christian Work.

To think of the Church standing between the risen Christ and the world, as He stands between us and the Father, is to almost overwhelm us with a sense of our obligation.—Selected.

"The follower of Jesus is called to be a pioneer himself; and it is a common experience that one great feature of the Christian is the constant feeling that there is more beyond."

For us to ask anything at the hands of the Lord, which withal we do not offer ourselves ready instruments to effect and bring to pass, is to tempt God's power and to abuse His goodness.—John Robinson.

The saint is just an ordinary person, limited, apt to stumble, fallible, foolish—"nothing"—but he is dedicated to Christ, sealed with His Name, kept in His power and (most wonderful of all), found available by Jesus Christ and used by Him in His work of redemption. Dr. T. R. Glover.

"There is very little difference between one man and another," said a working man to Professor William James, "but," he added, "what there is, is very important."

It is simply not true to speak of the irreparable past, and not well to dwell upon it. Go deeper and take God into account. It is part of His omnipotence that He can retrieve it. The story is not finished yet. Those who believe in God believe in a retrieving future.—Dr. D. S. Cairns.

Life is full of dignity and potential glory, however low it may appear to have sunk. Men may be utterly unworthy. They may be bound by sin. The world may at times seem entirely dominated by evil. But none of these things should move us or discourage us. Jesus is the pledge of final and complete redemption.

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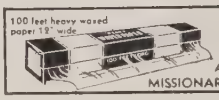
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Southern Churchman

Vol. 100. RICHMOND, VA., JULY 7, 1935. No. 27.



The Rt. Rev. George Craig Stewart, D. D., S. T. D., L. H. D.,
Bishop of Chicago.

THE THIRD SUNDAY AFTER TRINITY.

IMPORTANT

The Southern Churchman Company is engaged in an intensive campaign to extend the circulation of Southern Churchman and thus enable it more effectively to carry out its purpose as an auxiliary to the work of the Protestant Episcopal Church, and of service to its members.

Within the short period since this campaign has been in effect, the circulation of the paper has more than doubled; a gratifying indication that Church people want the information on religious subjects contained in its weekly issues, and appreciate the service it renders.

If enabled to continue the campaign for a reasonable time, there is every prospect that the increase in subscriptions thus secured will soon put the paper upon a solid financial basis of publication, and ultimately enable it to discharge its indebtedness.

To conduct this campaign requires a large amount of ready cash, and its continuance depends upon our ability to provide the necessary funds.

Southern Churchman resources consist of subscriptions for the paper and advertising. Of subscriptions there is now a large amount due on annual renewals, the immediate paying of which would greatly assist in carrying out our effort to make the paper self-supporting.

We are, therefore, asking these subscribers to let us have their renewal payments as promptly as possible, to the end that there may be no let up in the work of extending the circulation and increasing the usefulness of the paper so auspiciously begun.

The Southern Churchman is not a profit-making enterprise. It is conducted solely for the benefit of its subscribers and the work of the Church.

Keep the good work going.

Southern Churchman Co.

LETTERS TO THE EDITOR

Praise of Dr. Tucker's Article.

Mr. Editor:

Am so glad to renew acquaintance with the Southern Churchman, to which I subscribed through Mr. Guthrie, who passed through our town. Dr. Beverley Tucker's article, "The Future of Virginia Churchmanship" (June 15), is worth the price of the subscription. Dr. Kinsolving's article on "The Lord's Day" is most timely and should prove very helpful.

The whole journal, editorially and otherwise, seems to me very much improved, most sound and, somehow, its Churchmanship strikes a fortunate vein in these days of disturbed America.

Lucretia H. McBride.
(Mrs. James M.)
Houma, La.

* * *

Questions Dr. Tucker.

Mr. Editor:

If the three following propositions are wrong, please tell me: (1) There have always been "these unhappy divisions among us", even from the days of the apostles. (2) The word, "catholic" has not been used as a blanket term to cover all the divisions, but has been commonly used to designate one of the divisions. It is silly to talk of the root meaning (which is whole, entire). It is the meaning of the word, not of the root, that is significant. As a matter of fact the word was not used to describe Gnostic, Montanist, Nestorian, et al; but only Catholic. (3) The word catholic was never regarded as an argument for inter-communion.

The article by the Rev. Beverley D. Tucker is of more value to me than anything else the Southern Churchman has given me. Therefore, my disappointment with the section on cooperation was great. If he would be an advocate of this new thing, I shall not complain. But to claim the word catholic, and thus gain the prestige of age and general consent for what is really new and sectarian, is dishonest. A new thing deserves a new name.

If I am wrong in the three propositions, and therefore in my conclusion, I beg to be set right.

(Rev.) C. Earle B. Robinson.
Cooleemee, N. C.

* * *

Dr. Tucker Replies.

Mr. Editor:

I was much interested in the letter of the Rev. C. E. B. Robinson, calling me to task for my use of the word, Catholic, in my address on the Future of Virginia Churchmanship. I do not know that I entirely understand the purport of his three propositions, but I can assure him that I am sorry to have caused him so much perplexity and particularly am I sorry to have subjected myself in his judgment to an argument which could be classified as dishonest.

To take up Mr. Robinson's three propositions in the order in which he presents them, I would make the following comments: (1) I am in full agreement with the validity of his first proposition, namely, that there have always been "these unhappy divisions among us". St. Paul gives ample authority for this assumption in his First Epistle to the Corinthians.

(2) It is quite true that the word "catholic" has commonly or popularly been used to designate one of the divisions of the Christian Church. The earlier use of the word catholic, however, as an attribute of the Church, was in the sense of universal (see Ignatius). My contention is that the ideal Church, to which we profess allegiance in the Apostles' Creed, is the Holy Catholic Church in the sense of the Holy Universal Church. I was protesting against the narrowing of that interpretation of the church by using the word catholic as a divisive adjective. If this passing reference, however gives rise to such great confusion as it seems to have in Mr. Robinson's mind, I must have been most unfortunate in my use of words.

(3) I cannot answer the third proposition. I can only say that my conviction is that, if the ideal which the word catholic projects in the Creed is ever to be realized, then the practice of fellowship in work and worship amongst Christians of different ecclesiastical folds, is one of the steps that we need increasingly to take.

May I say to Mr. Robinson that while I regret that his disappointment with the section on cooperation is great, yet I am glad to know that he will not complain if I profess myself as "an advocate of this new thing". Brother, believe me, when I tell you that that was the entire purpose of the section on cooperation! So, why complain?

Beverley D. Tucker.
Richmond, Va.

* * *

A New Concordance.

Mr. Editor:

Wouldn't it be worthwhile to start a little feeler, in this time when so many able people seem at a loss for a sphere of activity, suggesting the need of a really new and really complete Concordance of the Holy Bible, American Revised Version? It would have to be financed by somebody who is in a position to run the risk of losing most of his money. But there are Christian people who are in that position.

This is a Bible Anniversary year, and every time I urge a man to buy a Bible or use one I have to urge him to buy and use also a concordance. The best concordance I know of is Cruden's, and it has so many errors and omissions that

(Continued on page 19.)

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., JULY 7, 1935. No. 27.

Preserving Our Inheritance.

To the Englishman, our short history of Anglo-Saxon civilization seems but a few years. And yet we do well to remind ourselves that our Church has been actively at work on these shores for a period of time that is longer before the Revolution than it has been since. Great motives and noble traditions have been handed on to us from this Colonial Church, and we should all take pride in our history and in the preservation of this heritage.

No place stands out so prominently as a mark of our heritage than old Bruton Parish Church at Williamsburg, Virginia. This church, the successor of the Jamestown Parish, was for many years the "court church" of Colonial Virginia. It was built in 1710 and paid for by the General Assembly. It was the place of worship for almost every important man who visited this colony from the completion of the present building in 1715 until the Revolution. It is part of the best of our national inheritance.

Today, due to the generosity of the Rockefeller family, Williamsburg itself has been restored to pass on for all generations the civilization that was the background of the present United States. Thousands of visitors come annually to visit this "square mile of colonial capital". In the midst stands Bruton Church as the testimony that our forefathers sent on to us a Faith.

But Bruton is but only partially restored. The church itself is in bad repair. Termites have attacked its fabric. Its galleries, an important part of the colonial church building, are lacking. It is badly in need of paint and its church-yard with tombstones recording the names of America's most distinguished patriots, should be properly landscaped and the tombstones preserved. Unless these things are done, the many visitors may get the impression that churchmen are not interested in their traditions and that those "of the world" are better cared for and preserved.

A movement has been started by the rector who already has contributed so much time and care to the restoration of Williamsburg, the Rev. Dr. W. A. R. Goodwin. A fund for restoration, which it is hoped will reach twenty-five thousand dollars, has been started. Our churchmen are asked to send to "The Bruton Parish Church Restoration Fund," in care of Dr. Goodwin, any sum large or small to help insure the preservation of this church in keeping with the tradition and inheritance which it has passed on to us. May we urge our readers to take this appeal seriously? This church stands daily as a testimony to our faith and contribution to the past as well as an inspiration for the future.

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Ritual—Fancy and Otherwise.

One of our friends has written that we once editorially made the statement that we did not like fancy ritual, and he feels that somehow or other we have betrayed the faith.

It puzzles us to know just what is on his mind, for we always thought that any good churchman disliked merely fancy ritual. In fact, we well remember when we carefully quoted a leading Anglo-Catholic, who said cheap and fancy ritual with no church teaching or tradition behind it used merely to the end that it might be used, made out of such users the only real "ritualists". For a ritualist is he who blindly uses ritual without realizing why or what it means.

Our reason for mentioning it at all is that in our church there has crept into it through an effort no doubt to escape being drab, a great amount of rather fussy and meaningless ritual. It is not worthy of us or our heritage. It has no precedent, either in Catholic usage or Evangelical Anglican tradition. It is the bete noir of men like Percy Dearmer in England and Father Stone in our own country. It is cheap and fancy and it is found just as much among supposedly "low" churchmen as it is found among "high" churchmen.

That the world today wants beauty in its worship is beyond question, and we should use every effort to find beauty. But our Church has an heritage of dignity that in itself prevents—or should—mere fanciness.

The two most beautiful services it has ever been our privilege to witness were found in opposite types of churchmanship. One would and should have been considered "high" and the other was certainly "low". But the dignity and the reading of the service was the point the two services had in common. It is in a better effort on the part of our clergy and a more earnest demand from our laity that the beauty of reading be brought out that will result in less drabness and more worshipful services.

Fortunately, the whole subject of symbolism and ritual (if we care to use such a word) is being studied by real scholars, as it has not been studied for many years. We ought to know why we use certain things today and we should have decent and scholarly reasons for using them. We should question ourselves

(Continued on page 10.)

Church and World Problems as Others See Them

Belief in the Holy Ghost.

Church of England Newspaper, June 7, 1935.

Dr. Inge, writing in the C. E. N. on May 3, said: "Many who are hazy about God the Father can say quite sincerely: 'I believe in the Holy Ghost the Lord and giver of life'."

We wonder how many of our readers agree with Dr. Inge's arresting statement? Is it not utterly contrary to the general view notwithstanding our repetition of the Creed? If we may say so without presumption, we feel that our distinguished contributor rightly sums up the situation as it is developing today. A decade ago the claim was not true. The position then would have been more accurately described in the words of the Ephesian's reply to Paul: "We have not so much as heard whether there be any Holy Ghost." Today the wind of the Spirit is stirring in the valley of dry bones, revitalizing a Church which has become lukewarm and which has to a great extent lost its vision and initiative and power. Mainly through the faith and zeal of the Oxford Group there are multitudes of men and women in all parts of the world who are consciously and humbly permitting the Holy Ghost to guide and direct their lives and empower them in the service of God and their fellows. Such a fact is full of hope. Once again in the time of need God is fulfilling His promise "I will pour out of My Spirit upon all flesh; your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

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The Bishop of London Sat to Receive Gifts.

The Canadian Churchman, June 6, 1935.

There is something fascinating in the picture of the Bishop of London—sitting in St. Paul's Cathedral on June 25 to receive gifts for the extension of the Church in his vast metropolitan diocese. The Bishop is an Empire figure. He is certainly known in Canada from one end of it to the other.

The Reverend E. P. Laycock, who used to be an Archdeacon in British Columbia and now lives in England, has sent me two brochures regarding this unique event. The first deals with the Bishop and his career, the second with the staggering task before the Church in Old London due to the rapid growth of new districts. The first brochure has cuts of the Bishop at every stage. First as a graduate starting out to be head of Oxford House in the slums of London, then as Bishop of Stepney, then during the war in khaki and finally as he appears today and in the garden at Fulham Palace. The Bishop's wonderful work through the years is described in the print. He has been Bishop of London for thirty-four years. His work as a preacher when crowds flocked to hear him preach "Under the Dome" is recalled. He has been author of many books. Although past seventy and nearing eighty, he is still keen as a sportsman and keeps himself fit by tennis and golf. His great power is the Christian heart within him. His hospitality is boundless, and once with Mr. G. B. Woods I was privileged to enjoy it. He even entertained some communists at Fulham, and the echoes of that event went round the world. The growth in his diocese and the great problem that inspired this new experiment of sitting at the receipt of gifts is also briefly described.

* * *

Heresy of Nationalism.

The Guardian (English) June 14, 1935.

What we are witnessing today is a challenge to this truth as fierce and intolerant as any that has been made in history. The sacredness of the individual and the necessity of a world community are both denied by the doctrine that the nation is supreme over the individual. Any idea of a world community, it is said, must yield before the imperative demands of national destiny. This view must be denounced as simply untrue. It is rank heresy. "It is heretical for it deviates both from the tenets of Christianity and from those of humanism. It is in fact the most heretical doctrine ever held." Nations have their place in the scheme of things. But they cannot have the final or the supreme place. They provide a useful setting to life, they are valuable because they preserve different types of culture. Their worth is to be judged precisely by their capacity to promote the higher aims of the individual—and by the contribution they are prepared to make to the creation of a world community. If citizens have duties as well as rights, so have nations—duties both towards men and towards mankind. The nation that fails even to recognize these duties is an incubus and a public danger. The price of peace is the sacrifice of national selfishness. This truth was emphasized by the Archbishop of York in his address to Convocation. "The submission by a sovereign nation of what it might regard as a question of vital interest to the judgment of the most impartial tribunal that could be devised may call for a very difficult sacrifice of pride. Yet I cannot doubt that to such a sacrifice God is now calling the nations of the civilized world." The heresy which makes national sovereignty and a purely national policy the ultimate criterion of action must be shattered if there is to be any hope of peace. And peace is now, as Senor de Madariaga says, more than a blessing; it is a necessary. "For while war in the old days was a nuisance, in our days it has become a deadly peril."

* * *

Italy Expels Foreign Correspondent.

Christian Century, June 26, 1935.

Expelling foreign newspaper correspondents from the country is probably the worst conceivable method of making a favorable impression upon world opinion. Mussolini loudly asserts that he cares nothing about world opinion. So be it. Then he will probably not mind if the world infers, from the expulsion of Mr. David Darrah of the Chicago Tribune, that there are factors in the present internal situation in Italy which the government wants to conceal from the rest of the world. But if it wants to conceal them, then it must care what the world thinks, and the world thinks worse of the fascist regime for expelling the correspondent than it would have thought for anything that he wrote or might have written about the unpopularity of the Abyssinian campaign with the Italian people. Mr. Darrah is a thoroughly competent and responsible correspondent. He has lived in Italy seven years, and neither previously nor in the article which precipitated this episode has he done anything but report facts that are amply substantiated by evidence. He has not been a propagandist or a rumor-monger or a firebrand. If the expulsion of Mr. Darrah proves that the Italian government does not want the facts known to the world, the exclusion from Italy of the New York Times, by an order effective the preceding day, and of certain British papers, including the Manchester Guardian, shows that the authorities are equally averse to having the facts known by the people of Italy.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Greater Things to Come

Our Lord, at the time of His calling Nathanael to be one of His disciples, said to him:—"Thou shalt see greater things than these." We may well regard the Christian life as a progressive one, with new knowledge opening out before us all the time, as well as new opportunities for service to God and man. The Christian life, therefore, should be one of expectation, with the sense of wonder always present and on the alert for the new unfoldings of the divine will and purpose. We may well expect great things from God, because He has so much to give and is so willing to give it, if we on our part are only prepared to receive it. Each day as it comes should be regarded by the Christian as a Day of the Lord, in which there are new possibilities open to us, through our clearer realization of what God can be to us, if we will only allow Him to make us what He wishes us to be.

The Greater Day.

To pray each day as it comes that it may be made by God the greatest day we have ever lived, can be made an inspiration to us which will make life become more and more a Great Adventure, because it means, or should mean, the passing into a new experience of what God can make out of these lives of ours, in spite of our weakness and many failures. There are many men who are seeking diligently to find out what new wonders Nature has still in store for us, and it is because of this earnest seeking of theirs that we have come to realize the exceeding richness of our natural inheritance. But what is true of Nature is far more true of God Himself, especially when we realize that He has created us with the wonderful capacity for knowing Him and entering into His Mind and purpose. Christ said, in His great Intercessory Prayer:—"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." St. John 17:3.

The Gift of Eternal Life.

This knowledge then raises us to a new and far higher sphere of existence, according to our Lord's own statement, and it is impossible for us to measure the full meaning and significance of this eternal life, because it means something entirely different and of a much richer quality than our merely physical life. If it is true that what we think, we become, then by letting our minds dwell upon the wonders which God has in store for us, we shall become more and better prepared, day by day, to receive further and fuller supplies of the divine grace. But this is not all, for eternal life is not only a priceless possession which makes the spiritual life of such far greater value than the merely physical, but it should enable us to make manifest to the world that Christianity is something far greater and more wonderful than men have been accustomed to think.

The Revelation of the Kingdom of God.

It is only in this way that Christianity can become the power in the world which it ought to be, and must be before the Kingdom of God can be revealed. All created things possess the capacity for manifesting their true character. The diamond or the pearl gives up the secret of its real genuineness when the proper tests are applied, and it is the same with Christianity. Men have little difficulty in recognizing the true Christian, for there is something that he possesses which cannot be hid, no matter how humble and modest he may be, for the light which he sheds is not his own, it is a reflection of the Light of the World. The world needs this Light more than anything else, and it should be our ambition, as Christians, to be used by Christ as His Light Bearers, so that the twilight in which we are now living, may become the New Day. For then the followers of Christ would be obeying His command:—"Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Light Essential to Beauty.

Light, especially sunlight, makes the world beautiful, and flowers and grass and trees owe their beauty of coloring to the sunlight which glorifies them. In the same way the light which comes from Christ, and which is, or should be, reflected from the lives of His followers, brings out the beauty of goodness and of the Christlike character. If there were more radiant personalities in our Churches, far more people would be drawn to them, for there is nothing more attractive than genuine goodness. At the same time all that is unworthy and false to the Christian ideal, is thrown into the shadow, and any attractiveness which now seems to win men's approval and imitation, would then be seen in the pure white light of the New Day to be mere tinsel and tawdriness in comparison with the beauty of goodness.

The Coming Day.

What God can make out of a common day
Nor you, nor I can say.
On earth's first day He said, "Let there be light,"
And day came forth from night.

And yet again He said, "Let there be light,"
And angels shining bright
Told to the startled shepherds of the birth
Of Him, the Light of earth.

And since it is the light that makes the day
And drives the night away,
So He who came to be the world's true Light,
By His all-powerful might,

Can bring in a more bright and perfect day,
And drive the dark of sin away.
But He has said to us, "Ye are the light,"
Not children of the night.

So we must shine with light received from Him
Just as the Seraphim
Glow in the brightness of His glorious Face
And by His mighty grace

We, too, can serve, and by this service shine
With His true Light divine,
And bring in, while we drive the night away,
A far more glorious day.

Frederick W. Neve.

The Bishop's Pence

By GEORGE CRAIG STEWART,
Bishop of Chicago.

TWO years ago the plan of the Bishop's Pence was broached by me for use in the Diocese of Chicago; since then it has been taken up by many dioceses and missionary jurisdictions, and has been widely copied and adjusted for use among different denominations. That the plan has brought in to the Diocese of Chicago nearly fifty thousand dollars so far, and is going on steadily increasing in scope and interest, offers perhaps sufficient ground for this brief article requested by the Editor of the Southern Churchman.

The plan in brief is this:—Each communicant of the Church is asked to use a Bishop's Pence can, which has printed upon it a proper grace, or blessing for food, and a proper thanksgiving after the meal. It also bears the couplet:

"Thrice a day these prayers I say;
Thrice a day my pence I pay."

At least one cent is to be placed in the can by each person at the table before or after each meal.

Prayer, Thanksgiving, Oblation! Here are three efficient notes of sacrifice. All three are necessary; each is integral to the whole.

Our emphasis in the Diocese of Chicago is always placed upon the spiritual meaning and values inherent in the plan. All over this Diocese there has been a revival of the Christian custom of invoking the divine blessing upon the family table, and of a thanksgiving after meals.

The way the plan started was this. Returning from a meeting of the National Council two years ago, and considering again the pitiful financial problem present to our Church by the failure of our communicants to measure up to their privileges and responsibilities, it suddenly occurred to me that if each of our one million three hundred thousand communicants gave a cent after each meal to our work, we should have fourteen million dollars instead of the twenty-three hundred thousand as at present. I made this remark to a little group of Brotherhood men at a luncheon given by them following one of my noon-day addresses at a Chicago theatre. At the close of the meal one of the men who, unobserved by me, had passed a tumbler round the table, presented me with fourteen pennies. "Bishop," he said, "these fourteen pennies represent $154, for each of us fourteen men is going to give you one cent after each meal during the next year!" The next day, speaking in the theatre again, I related this incident, and immediately began to get letters which showed me that the idea commended itself to a great number of people.

I thereupon put out as a feeler or test one thousand "Pioneer Cans". The response was immediate and encouraging.

Thereupon I submitted a proposed plan to the Diocesan Council, and to leaders among the clergy and laity in whose judgment I reposed confidence. Shortly thereafter in conference with the clergy of the Diocese, I laid before them a very definite plan and asked their cooperation, which was readily given.

The Bishop's Pence should be organized as follows:

(1) The clergy would furnish me constantly corrected lists of all their parishioners. In my files today in my office are the names and addresses of twenty thousand families, including thirty-eight thousand communicants.

(2) They would nominate to me three men, laymen, one of whom I would appoint as the Bishop's Penceman in that parish.

(3) They would observe "Pence Sunday" five times a year, when the Pence cans would be brought in, and there would be occasional sermons and announcements strengthening and supporting the plan.

It became clear at once that it would take time, effort and investigation to set up the plan, and the first thing necessary was a small Bishop's Pence Committee, which I organized to advise with the Bishop. This Committee included two or three clergy, two or three laymen and laywomen. An Executive Secretary and stenographer were necessary at once. The Bishop secured the Secretary, and advanced two thousand dollars to set up the plan. From June until October the Secretary's office was busy securing comprehensive lists, card indexing them, confirming and completing organization of pencemen, preparing instructions to the minutest detail, obtaining bids upon cans, and wrappers, and finally when all was set in order, a Bishop's Pence can, wrapped round with full instructions and explanations was sent direct from the Bishop's Pence Office to each communicant. Thus there was no delay or confusion, as there might have been had they been sent through the various parishes, nor was the parish clergyman put to any trouble.

It was clearly understood from the first that all monies should be sent direct to the Bishop, that ten per cent of the receipts would be taken out for overhead expense, including secretary and stenographer, postage, and so on, and that half of the remainder, that is, forty-five per cent of the total, would be sent by the Bishop direct to each cooperating parish or mission. In the last year and a half more than twenty thousand dollars in checks has been mailed by the Bishop to the Treasurer of the Parish and Mission sharing in the plan, and this has been a veritable god-send to such parishes and missions.

As for the Bishop's share, it has furnished a mobile fund to be used in emergencies, when immediate cash was necessary. For example, within the last two or three weeks when the relief moneys have been held up in the State of Illinois, and the food necessary for our Cathedral Shelter for the poor gave out, I was able to send five hundred dollars quickly; or when the Church Mission of Help in desperate need called for help, I was able to send a thousand dollars quickly; the Diocesan Council, operating on a tightly balanced budget, finds itself in need of money to pay on a mortgage, and the Bishop's Pence provides it; the work among the Assyrians is threatened with foreclosure, the Bishop's Pence comes in with a thousand dollars and saves the situation; fulfilment of the pledge to the National Council is threatened by delays in the payment of parish pledges, the Bishop's Pence comes quickly to save the honor of the Diocese.

Now, it is true that many thousands of communicants are not using the Bishop's Pence. This is to be regretted. If each of the families of the Diocese of Chicago—not communicants, but families—put in one cent a meal, it would bring in $220,000 a year. In

other words, if each family contributed the cost of a postage stamp, it would amount to this great sum. So far as I can learn between six and eight thousand families are using the Bishop's Pence in the Diocese of Chicago, but the encouraging feature is that, after almost two years, the number of cans being used is increasing and not decreasing. This in large part is due to the careful superintendence by the Executive Secretary, Mr. Sylvester Lyman, and to the staff of about five hundred pencemen and assistants operating throughout the Diocese.

A year ago I called these pencemen together at my home for a pleasant afternoon. Since that they have met from time to time, and finally have developed such a consciousness of solidarity that they have of their own volition organized into "The Episcopal Pence Men of the Diocese of Chicago."

Twice during the year, under the auspices of the Bishop's Pence, I have broadcast a message to our people. Thus nurturing and increasing the interest in the plan.

AS TO technique of handling the cans as they come in on Pence Sunday, while there is a general standard of doing this, still each Parish develops its own technique. In general, however, it may be said, that the donor who hands in his can is immediately given a new one bearing the same code number (these numbers all being carefully kept at headquarters); after the money is counted, the donor is furnished with a receipt from the local penceman, and later on, a receipt from the Bishop. Thus it is made clear that no leak occurs in transmissal of the money. The success of the plan lies very largely in the follow up. Many people do not bring in their cans on Pence Sunday, and these persons must be followed up by the Penceman and his committee. Thus it comes about that throughout the whole period between Pence Sundays, money is constantly coming in.

When the plan was originated, the Woman's Auxiliary naturally feared that the United Thank Offering blue boxes might suffer. The end of the first year showed that the receipts from the blue boxes had increased and not diminished. Fear was also expressed that the Every Member Canvass would suffer. It has been demonstrated that the contrary was the fact; that contracts had been furnished and re-established, and moreover that many who could not pledge at all were using the pence can. It it is in use not only in big city parishes and suburban centers of wealth, but in the remotest villages and countrysides. And it is serving to unify and strengthen the Diocese, and to break the ground and prepare the way for the great partnership program of the present Centenary Fund, which is seeking a million dollars.

The plan now issues a little quarterly called "Pence Pointers", which is full of bright, attractive information on the plan, and usually illustrated with a cartoon humorously capitalizing the witticisms which arise in connection with it.

Very attractive posters have also been prepared, and are in use throughout the Diocese.

And finally the General Convention, meeting in Atlantic City, by joint resolution of both houses, commended the plan to the whole Church.

A warning should be added. This plan, like any other, will be effective only if it is carefully organized, and is carefully followed up by constant and unremitting and intensive work. It has within it, however, all the elements to strengthen the devotion of the family group in the life of prayer and thanksgiving and sacrificial offering to God. It has in it all the elements that make for a closer unity of clergy and laity in the life, not merely of the parish, but of the Diocese and of the whole Church.

The Oklahoma Spirit

By FRANCES REUBELT,

Tulsa, Oklahoma.

WESTERNERS, especially those who live in the prairie region, are more or less accustomed to dust and drought. Tulsa, which is located east of the prairies, used to be visited regularly in spring and summer by dust storms and all housekeepers knew housecleaning was not just a spring affair, but a task often to be repeated all during the warm weather till late in the autumn.

This Indian village and trading post of some forty years ago has grown into a city of fine residence streets and a business district of skyscrapers, and of recent years these dust storms had almost ceased. This spring, however, such phenomena began again and for weeks every few days the winds brought the dust in great clouds.

Yet, these flurries were nothing compared to what was inflicted on the western counties, that part of the state called the "Panhandle." And the people have taken their troubles valiantly. Everyone who lives out here gets used to high winds and likes them. The air here is usually clean and invigorating. But for the two years past winds and heat and dust have worked havoc. The last two winters have been mild, with little rain or snow. The heat set in early and lasted till late in the autumn months last year. Last February the dust storms began.

Sometimes schools were closed. Often lights were turned on in the streets at midday. In the homes and shops and offices this was done as a matter of course. The winds blew as violently as any blizzard blast and as dangerously, if not more so. But instead of bringing the beneficent snow, they were carrying off the soil, driving it before them for hours and days. Airplane schedules often were cancelled, because the planes could not rise above the dust.

Mothers have written how they sent their children to school dressed in clean clothes, and how they returned brown all over. Besides the mere physical discomforts came the fear of dust pneumonia, and there have been some deaths from this cause. This state of things lasted till the rains came in the month of May.

THE WEST, HOWEVER, has not despaired. There is still a pioneer spirit here not easily overcome. One old farmer in the Panhandle, who has seen his wheat crop blown away these past two years, said recently: "Move out! Not on your life! I've made good crops out here for more than twenty years; came here with statehood twenty-eight years ago, and I shall not give up for a little blow like this!"

An old lady, who weathered the years of the Civil War, told a reporter: "Not till folks boil the dirt of their smokehouses to get the salt will they really learn what hard times mean!" And she is not moving out.

The people of village and town and country have sought the churches and prayed for rain. Recently, a noted divine speaking over the radio in answer to the question if he believed in praying for rain, said he did not. That the world was regulated by natural laws,

(Continued on page 10.)

Christ Challenges Youth

By FREDERICK WARD KATES,

Theological Seminary Student, Rochester, New York.

ON JULY 17, 1918, news reached Theodore Roosevelt that his youngest son, Quentin, had fallen in aerial combat over France. That autumn he wrote "The Great Adventure", in which book we find these words:

"Only those are fit to live who do not fear to die. . . ."

"No nation can be great unless its sons and daughters have in them the quality to rise level to the needs of heroic days."

"Unless men are willing to fight and die for great ideals . . . ideals will vanish, and the world will become one huge sty of materialism. And unless the women of ideals bring forth the men who are ready thus to live and die, the world of the future will be filled by the spawn of the unfit."

These are strong words—words marked by the vigor and directness of their speaker. What is important is that they are words the world and especially the youth of the world must heed today.

The times in which we are living demand that men and women, especially the young people, "rise level to the needs of heroic days". These are days which need men and women willing to fight and to die for ideals, lest ideals vanish, and the world becomes at best a place in which no one of us would relish living. These are days when persons of heroic calibre are in demand.

It is on this ground that Christ issues His first challenge to the youth of today. He challenges youth to face the problems of the present hour—grave and serious problems—with his high-hearted courage. He challenges youth to tackle the momentous issues upon whose outcome depends the character of the world of the future in youth's characteristic spirit, which is His own spirit—the spirit of gallant and heroic hearts.

No one but feels the pressure of urgent events—political and economic questions of transcendent import; the imminence of war and the instability of the present peace; the iniquities and the injustices in the nation's individual and corporate life; grievous social ills; the spiritual floundering of the present generation. Everyone knows the times are "out of joint" and need righting, quickly and securely. We know, too vividly, that we live on the eve of tremendous changes in every aspect of life: dimly we discern an entirely new world appearing on the horizon.

Youth today has got to make the world it shall live in and its children. What kind of a world does youth want it to be? If youth wishes it to be even mildly Christian in character, does it not behoove youth to array its forces on the Christian side in the conflicts of the age?

The temptation youth and the elder generation today face is to the feeling that their efforts to improve things will be futile. Yet, life never was a sham battle, nor will it ever be. It has ever been a struggle. The forces of good and evil, right and wrong, have always been contending.

So Christ's first challenge to youth today is to enter into this conflict of gigantic forces that shape the course of human lives, nations and the world in His Spirit. He summons youth to display its mettle and come to grips with the tremendous task which confronts it. Christ challenges youth to enter into the troubles of our times, into its struggles, as young men and women who are fit to live, because not fearing to die in behalf of worthy causes, as young men and women who have not shrunk from the joy of life, the duty of life, the danger and the hardness of life. Christ challenges youth to "rise level to the needs of heroic days"—to meet and to tackle the problems of the age, of their own lives, in His own heroic spirit.

CHRIST today is calling young people to elect Him as its Leader. Even more: He challenges youth to follow His lead!

In Jesus of Nazareth young people have not only a sure guide as it assumes its task of erecting a new world out of the passing order, but also the only Leader who can and who wants, with all His heart, to lead mankind out of the intellectual, moral and social morass it is wallowing in. Yet, strangely, this person is a person modern youth, for a number of reasons, scarcely know.

Without any doubt the Manliest Man in human history, Jesus was the most attractive, winsome and magnetic person imaginable. His personality wove a magic spell around all with whom He came in contact. Wherever He went, there also came cheer, health, sanity, and restored good feelings and courage. He was a radiant and joyous man in the full bloom of manhood. But He was also the sternest teacher that has lived and the most demanding of leaders who ever won a host of followers to His allegiance. Anger as well as love divine was a sinew of His soul. He made the leaders of His nation cringe and wither before Him as He stood before them, a solitary majestic figure. At the same time He was the man whose kindness to women and children was sublime. And whose will was more invincible, irrefragable, and whose courage more dauntless? and who was ever more free from fear? and what man ever walked with firmer and steadier step right into the heart of the sun?

And youth need entertain no anxiety about the merits and abilities of the leader it must follow, if it proposes itself to live in a world that will bear any semblance to a world fit for men to dwell in. This greatest Leader of men of all ages in Himself and in His achievement remains unique. His is the greatest name in history. Today He is still the most powerful spiritual force that ever worked for good on and in humanity. He is not a leader of the past, but men and women today are finding Him living—living—the most alive person or thing they know. What name can compare with His? This is the person who dares youth to follow Him as its Leader.

Thirdly, Christ issues an unreserved challenge not only to youth, but to the whole world to out-think Him. Men haven't begun to tap the profound depths and to scale the spacious heights of His thought and being. Never was there a mind like His.

Jesus said: "I am the way, the truth, and the life." He is the way in which history should move. He is the truth—mankind knows it. He is the Life—He is the Power which can carry men and women forward. In this one man, in this unique man and person, we find the truth about God and the universe in which we live.

Young people today are bewildered about many things. Young people today want vital intellectual and spiritual leadership. All too many young folk have drifted away from the churches and organized religion, because they feel the Church is not supplying this need. Young people know it cannot have mastery of themselves or of life without a strong creative faith.

Well, faith in the living Christ is just this vibrating and invigorating faith that young people are yearning

for and seeking to find. For every young person who wants it, there is available the solution of their perplexity about their problems, the cure for their atrophy of conviction, true spiritual leadership, a creative faith to live by, and the only tenable and sound interpretation of life, God, and ourselves and the universe.

The world order waits for Christ. The world waits for youth to bring Christ, His spirit, His way of thinking, and of living, back into human life again. In a living and breathing Christian faith youth will find the answer to all its needs and hopes. Christ challenges youth to accept His faith, His convictions, His promises, His way of life and of thought.

CHRIST challenges youth to live and to die for what He lived and died and created.

The Kingdom of God (the reign of God) is Jesus' great work, a kingdom of men, built through men, with the God of Love reigning in the hearts of all its members. There is no parallel to His creation, so durable and so impregnable against the tides of time and the forces of the world.

Christ challenges youth to put all its weight and energies behind the spreading of the reign of God in human life. He challenges youth to give its all in the effort to make the world Christian.

The Christian Church is the instrument for continuing the life and spread of Jesus' divine kingdom among men. Christ flings His challenge in the face of youth to support the Church, to work with it and for it. If Jesus' way of living is to win this world, the Church will have to do the winning, for Jesus' program for mankind has no other entry.

We hear on all sides these days complaints, especially by the young, that the Church is dull or dead, fails to make contact with the realities of modern life, ignores the problems that beset the younger generation, is uninterested in the issues of this changing age. Young people fail to find in churches the welcome and fellowship which they feel should be the mark of the Christian society; the daily life of professed Christians they find doesn't accord with their religious declarations; church services of worship too commonly seem unreal, formal, unsatisfying; the un-Christian spirit of division among different Christian bodies and within denominations makes for scepticism among them.

Christ offers youth but another challenge, on this ground—to remedy the situation just described. The call of Christ to youth today is for youth to step forth and to win for itself leadership in the Christian Church that will lead the march into the new world.

And the youth of today have the opportunity of making Christianity again what it was in the beginning—a youth movement. Youth today in its 'teens and twenties can win the world for Christ, if it will.

Finally, Christ's great challenge to youth today is to enlist for active, personal service behind Him—is to become disciples.

Christ challenges youth to abandon religion of the sort which is, to use Matthew Arnold's phrase, "morality touched with emotion", and to follow His faith, which is a religion severe in its demands and no comfortable arm-chair philosophy or holy tea-party sort of thing. He challenges youth to be like the early Christians, men and women who outlived, out-laughed and out-died all others.

Christ offers youth highest adventure, a glorious task; and He calls for idealism, devotion, sacrifice, courage and reverence. His way remains the noblest way of life, and it still hurls its challenge at the youth of today as of yesterday and of tomorrow. May the spirit of young men and women leap to meet it!

The News of the Forward Movement

By ARTHUR M. SHERMAN,

Member of the Staff of The Forward Movement.

THE FORWARD MOVEMENT is not a spasmodic attempt at renewal. Under the guidance of the Holy Spirit it represents a determination to bring a new and continuing spirit into the life of the Church which will give a deeper meaning to discipleship and greater power to the Church's service in the world.

As a help toward this goal the Commission on the Forward Movement has issued a manual for Church-wide use entitled "Follow On!" containing the Book of Acts and many other helps to Christian living.

How to Use "Follow On".

The Rev. Theodore Sinclair Will, rector of St. John's Church, Hampton, Virginia, established in 1610, gives the following fine suggestions to his parishioners for the use of this manual:

"I am enclosing the new manual of the Movement, for use through Trinitytide. It is priceless in its simple and practical usefulness. It is of convenient size to take with you every day. Carry it in your pocket or in your purse. Never be without it.

"May I say a word as to how to use it?

"For individual use: Read a section each day, according to directions in the inside front cover, and at some convenient time and place. Think over what you have read, and then turn to the back of the little book for your prayers and individuals acts.

"For family use: I hope that this book will commend itself for simple usefulness for family prayers. After the family is gathered together, let some one read a paragraph of the Bible, and follow the reading with one or more prayers, from the back of the book. Some families will prefer the breakfast table, some the supper table, before or after the meal. I guarantee that there will come a strengthening of the family tie with the restoration of this custom. I pray that more families will discover the great happiness of such united religion. I hope that young married people, starting out on their voyage of life, will realize the important need of such a usage.

"For organization use: Please use the group devotions on the inside back cover (page 13), at all organization meetings. The leader should take the invocation, the first half, to the semi-colon, and the group should repeat in unison the petition in the second half. The Act of Adoration is to be taken by the leader, and the group should repeat the ascriptions, 'Glory be to Thee, O God' This would be followed by one or more of the prayers.

"I sincerely hope that no meeting will be held in the Parish without these devotions, including the Prayer for the Forward Movement."

The Program of Western New York.

In carrying out the principle of the Forward Movement Commission that individual dioceses work out for themselves details of the Movement, the Diocese of Western New York, in addition to circulating the pamphlets of Bible reading, has adopted a program for putting the Forward Movement into effect in the Diocese, which includes the following points:

First, embracing the primary attitudes of discipleship it is recommended a rule of life (given below) be accepted in whole or in part as a guide to Christian living. To the observance of this rule is attributed, to a considerable extent, the increased attendance upon

services, the larger confirmation classes and the deepened interest apparent in the diocese.

Secondly, that there be held by the clergy frequent quiet days or devotional hours, leading up, when the people are awakened to the value of such times of withdrawal, to diocesan conference retreats.

Third, that there be brought to the people the vision of a great need outside themselves, rightly believing that the greatest single influence in developing the spiritual life of the Church at home has been the call of the missionary enterprise, not only in lands abroad but in the desperate situation facing the Church in America.

Fourth, that each and all face and undertake the task of bringing the unchurched and the indifferent into the fellowship of Christ's religion by personal contact. To this end members should strive to reach the children in the schools by religious education in school time; and, second, that through the social agencies members of the Church be put in touch with those on relief by which a point of contact may be established and the unchurched brought into religious groups through the establishment of friendships; third, personal evangelism among lapsed or indifferent members by the channels of friendship; and, lastly, earnest prayer that the Light of the world may shine in the hearts of all and into every corner of the world.

The Rule of Discipleship:

"Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of discipleship, and in order to make it effective, I will earnestly endeavor to:

"1. Worship in the church at least once every Sunday and use my Prayer Book and my will to make my worship real.

"2. Pray daily, at a stated time; and also spiritualize my activities by interspersing them constantly with brief prayers.

"3. Read the Bible, particularly the Gospels, daily, to gain new insight into the mind of Jesus.

"4. Serve, by (a) testing my mental attitudes towards social and personal relationships by the Mind of Christ; (b) striving to influence others to take part in the Church's worship; (c) setting aside a definite percentage of my income for the Church."

The clergy are urged to keep constantly in the front of their teaching, both in the pulpit and in parish organizations, the four points of the rule—worship, prayer, study and service, with their innumerable subtopics.

Pamphlet-ed to Death!

Fear has been expressed that the Forward Movement Commission might be pamphleting the Church to death. No, so thinks Bishop Stewart, "I do not think you are 'pamphleting the Church to death'. I think you are stimulating it to life. It seems to me your summer pamphlet is very timely."

Bishop Capers of West Texas writes to his clergy: "It seems to me that the Forward Movement Commission has placed in the hands of the Church literature of priceless value, for it breathes the spirit of the Christ Himself, and it should stir us all to resolute action. If this literature is given to your parishioners, I am sure that it will be of incalculable value to the spiritual life of your parish."

Parish Prayer Groups.

A splendid recommendation made by Bishop Fiske to his clergy is as follows: "In every parish appoint a group of people—maybe half a dozen in a small mission; half a hundred in a large parish; any number in between—to be pledged as a prayer group to use the weekly special intentions already announced for the whole parish. Let them learn to pray in their own words."

St. Paul's Church, Syracuse, formed a group of sixty persons, pledged to pray daily for the special weekly intentions. Other parishes have varying sized groups.

The rector of Emmanuel Parish, Baltimore, one of the fine old parishes in that city of vigorous Church life, writes as follows: "It may interest you to know that we are giving our entire thought in this parish now to the Forward Movement and I am delighted with the keen interest being manifested by our communicants."

Study the Books of Acts.

Representatives of the Woman's Auxiliary of the Province of the Mid-West from about twenty different dioceses, meeting recently in Chicago, have asked the Forward Movement Commission to supply the Church immediately with Leaders' Helps for group study of the Acts. This will be considered at the meeting of the Commision on June 12. In the meantime a limited number of the very fine Helps by Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, written in 1921, are available and may be had on application to the Forward Movement, 223 West Seventh Street, Cincinnati, Ohio. Ask for Miss Lindley's "Studies in the Acts". They are meant for leaders and are useful for any adult groups or older young people. A charge of five cents is made to cover handling and postage.

THE OKLAHOMA SPIRIT.

(Continued from page 7.)

which could not be influenced. But not so with these good folk.

One of the heroes of the drought area is the Methodist minister, the Rev. R. L. Wells of Guyman, Oklahoma. He prayed for hours every day and for weeks till his voice failed him and he was taken ill with laryngitis. His congregation then took up the duty of continued prayer and when the rains began, he said the people must have a thanksgiving celebration.

A few weeks ago the first moisture this region received came in the form of snow and the people rushed out of doors and shouted for joy.

Some of the more enlightened class have admitted their farming methods have been wrong. The old Indians, the cattle-men, warned the homesteaders of fifty years ago, not to plow up all the land: not to kill out the fields of "buffalo grass," which used to grow to man's height and covered these vast prairies with a beautiful growth, the natural food of the buffalo, and one of the best cattle foods known. But, like all other pioneers, these last panhandlers would not heed this wise counsel and are learning now by the saddest of experience.

The agricultural colleges of the state, the largest of which is at Stillwater, are doing good service, teaching farmers how to prevent soil erosion and to do "row planting." Much praise is also being given the CCC camps and their work of tree-planting, trench-digging and other efforts to redeem the land.

Very few people are contemplating a change of habitat. There is a spirit of real optimism prevailing: They have weathered other depressions, other seasons of crop failure, and they say generally they are going to weather this one.

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EDITORIALS.

(Continued from page 3.)

whether in our positions, either in the pew or at the Holy Table, we are dignified and worshipful, or blindly following something we know nothing about.

A story is told of a young priest at St. Patrick's Roman Cathedral in New York. He awkwardly stumbled at an important place in the service and fell. Apologizing to the cardinal, he received the following warning from that august bishop, "You'd better not do it too often or some of these Anglicans will be imitating you."

The question is whether we shall be blind imitators or real worshippers—that is all.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Splendid Tracts and Gospel Portions for Free Distribution.

Next to the preaching and teaching of God's Word, nothing in modern times has been so effective in bringing people to Christ and growth in Him, as Christian literature.

We missionaries in foreign lands find gospel tracts, booklets and gospel portions a tremendous help in our work. It seems to some of us that this phase of evangelism could be made more of in Western lands.

Attention has been drawn to the unusual opportunity which presents itself at this time, because, since cutting down of the hours of labor, the working classes in particular have more time to read. When such organizations as the American Tract Society, New York City, the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., and other societies, are willing to supply good tracts and booklets free of charge, it seems a pity for churches, Sunday schools and young people's organizations not to make systematic distribution of this splendid literature in their communities.

In addition to the above, admirable portions of Scripture, such as the gospels and Acts can also be had gratis from The Scripture Gift Mission, Eccleston Hall, Victoria, London, S. W. 1. The scriptures are printed on the best of paper, are illustrated and most attractive. The Scripture Gift Mission has been generous to furnish us with many hundreds of these splendid little booklets in Chinese, Russian, Japanese, and English, for use in our work in Manchuria. They can be had in almost any language.

The blessings of such splendid literature as mentioned above when distributed judiciously, backed by prayer, and followed up with an invitation to Christian services, cannot be over-estimated at this time, when Satan is using every means possible to destroy or hinder the gospel. Surely God's people everywhere should avail themselves of this opportunity to present Him to the lost through the printed page, when it can be had for the asking and can be distributed so easily and effectively.

Charles A. Leonard.

Harbin, Manchuria.

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Good-bye to Opium.

Woman's Auxiliary Supply Department secretaries will like this little note from Blanche Myers whose office is in St. James' Hospital, Anking, China:

"Just now I glanced out of my office window and saw four men patients wearing our Woman's Auxiliary bathrobes, and having their pictures taken. It had been raining a little, but that did not affect their spirits; they were all smiling. Just then the hospital chaplain came in and told me they were saying goodbye to opium and this was a farewell picture. All are cured and they say they will never touch it again."

* * *

Real Lenten Offerings.

Apapahoe Indian children naturally don't have much money, but somehow at St. Michael's Mission, Ethete, Wyoming, they produce astonishing results in their Lenten Offering boxes. One girl this year had $19.50 in her box and five others each had over eight dollars. One of the girls began planning for her offering months before Lent, planting potatoes. She took the best possible care of her potato patch, won a prize at the county fair, and then presented two enormous bags of potatoes as her offering.

BOOK REVIEWS

METULAH. A Drama in Five Acts: By Erwin Tauscher. Cloth. Pp. 126. Published by The Christopher Publishing House, Boston, Mass. Price, $1.50.

This is a novel treatment of the time of our Lord, embracing the portraiture of the awful hours associated with the crime of Calvary. While it is called a drama, tragedy looms large in a certain section, where Metulah's normal feminine nature bursts into avenging fury.

The suggestive feature of this play is that Judas is delineated as the lover of Metulah, whose devotion to him cannot be quenched. By far too much stress uniformly is laid upon the sordid and sinister character which art and literature have framed about him. We must needs discover, as the creator of this production has done, the essential nature of the man. Judas is undoubtedly a winsome person. He is the only real Jew in the college of the apostles; he is chosen, because of his ability, to manage the finances of the Lord and His company. His weakness lay in his stressing the temporal things and getting but shadowy visions of the glorious message, which though not understood by the others, became in the future a stirring remembrance. Only pity becomes us as he is discovered self-murdered, the author believing that thereby he sought redemption.

Caiaphas and Pilate are well presented; a reasonable appraisal of the place the two men occupied would accord with the author's ideal. We may commend the tolerant view he takes of the Roman Governor, whom we may believe to have been swayed by the vexatious insistence of the high priest and his subordinate priestly cohorts.

There is a Shakesperian movement and terminology which adds to the charm of this play. It is a really strong character study; and will, in its rendition, justify the aim of the author to present life as it truly was lived in that epochal period of the world's history. Wherever in any parish the dramatic spirit is awaiting expression, this production will serve to engage the whole-hearted cooperation of the actors.

Kenneth Mackenzie.

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PREFACE TO RELIGION: By Bernard Iddings Bell. Pp. 198. Published by Harper & Brothers, New York City. Price, $1.75.

A typical Canon Bell's book of religious information and a good deal of inspiration. The book contains five lectures of the Lyman Coleman Foundation delivered at the Lafayette College this year. They are mainly analytical and informative.

The book is a history of religion rather than an interpretation of religious systems. The first Lecture is a brief outline of "Origins". The most outstanding theories of what is religion are carefully considered in this Lecture. The lecturer does not believe that scientific theories and discoveries will ever be able to eradicate the religious sense planted in human nature. "Development of Hebrew Religion," in the second Lecture is a study of the Old Testament revelation of God, followed by "The Emergence of Christianity," the author begins with the year of our Lord A. D. 33, with a brief but comprehensive outline of the development of the New Testament, Creeds, Cult, and Code in the Christian religion. "The Kingdom in the World." is an outline of thr outstanding sects within the Church and their doctrinal differences. A church history sketch. The last Lecture, "Now and Tomorrow," is a discussion of present religious problems, chief of which are the intellectual, the devotional, the moral and the ecclesiastical. These are well presented. The book is a source of information and of inspiration.

Spathey.

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POETRY OF LIFE. By Rev. Walter E. Isenhour. Cloth; pp. 204. Pub. by the Meador Publishing Co., Boston, Mass. $1.50.

In these days of drab depression, one is challenged to find poetry in any of the sordid things which abound. To be poetical, one must think; we seem to have no time for that. The strife is too exacting. And yet, think we must; for the inner voice will not be silenced. Let us find time to read poetry.

The author has set to the task of affording us material for this part of our strenuous life, by the choice and treatment of such suggestive titles as, "It's easy just to quit;" "When is a man a man?" "It's easy just to criticise;" "The sweet hereafter;" "The worthwhile life here." He is a lover of nature and assays to interpret her winning ways to the comprehension of his fellowmen.

Kenneth Mackkenzie.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

St. Vincent of Paul

Within the past year we have had programs on a saint of England, St. Hilda, and one of Ireland, St. Columbanus. Tonight we have a French saint, who is said to be the Father of Modern Social Service.

Our hero's family name was "of Paul", but we shall call it simply "Paul", as French families coming to this country usually drop the "of" to their names. Vincent's father, Mr. Paul, was a farmer who lived at the foot of the mountains that divide France and Spain. He had quite a number of sheep, and little Vincent's task when a small boy was to watch them. He, Vincent, was very fond of dreaming and praying and he soon found a large oak tree that was easy to climb. So up this he used to go every day to watch the sheep and to pray and dream. As the oak was hollow, he soon built a little chapel for himself inside of it.

While very young he was once sent by his father to the mill to get some flour. When he got back his father asked him where the flour was. He said that he had met so many beggars on his way home that he had given all the flour away. His father told him hereafter to give only as much as he could hold in his two hands to each beggar. So the little tender-hearted boy could give some away, but his father was sure to get some of his own flour when Vincent was carrying it.

As he grew older it was decided that he should study for the ministry. He started at the age of twelve, and after twelve years was ordained priest. This was in the year 1600, an easy date to remember. He was twenty-four years old at that time.

Sold as Slave Three Times.

Five years after this he was fortunate enough to inherit some money, so he took a trip to Marseilles, about 200 miles from his home, which was at Toulouse at this time. There he decided to take a sea trip. No sooner was the ship out of the harbor, however, before they were captured by pirates from North Africa. So Vincent and his companions were given their choice of becoming Mohammedans and settling as free men in Africa, or being sold as slaves. Vincent was sold three times. His last master was a man who had given up Christianity to get freedom. He now had three wives. One of these asked Vincent to sing her a Christian song and to tell her about Christ. She was so moved by the story that she asked her husband about Christianity. The result was that he talked of Christ to Vincent and a little later the two of them escaped to Italy and freedom. We wish the lady in question could have become a Christian, but as the Turks punished any one with death who left their religion I am afraid she remained a Mohammedan.

On quite a number of occasions people wanted to make Vincent an abbot or a bishop, but he always declined the promotion. He now went to live in Paris and there did most of the things for which his name is famous.

Confraternity of Charity.

On one occasion he was preaching in a small town just outside of Paris when a lady came to him and asked him to appeal for some help for a very poor family. This he did in his sermon. The next day, when he went himself to call on the family, he found quite a procession of people had taken them help. He thought: "This family does not know how to manage or save; today they will feast, tomorrow they will starve. Some one ought to help them regularly." So the next day he started to form a kind of welfare association to look after such cases. He called it a Confraternity of Charity. Within a year the idea was copied in about thirty placed around Paris. Out of the movement grew the Roman Catholic Order of Sisters of Charity that do so much good in many of our larger cities today.

Chaplains of Prisons.

Another field soon opened. A friend of Vincent's was the head of all the prisons in France. He used his influence to have Vincent appointed Royal, or, as we would say, National, Chaplain of Prisons. He found that the conditions in the prisons were awful, and that the prisoners were hardened, depraved and blasphemous. But he went to the authorities and had many abuses remedied. Vincent now spent much time among the prisoners, listening to their stories, sympathizing with them and praying with them. Everywhere he went he had a wonderful influence over them. On one occasion he found a prisoner weeping to see his wife and children. The chaplain offered to take his place and did so, working in chains for some weeks at the hardest kind of labor before he was recognized and released.

Retreats.

He next noticed how tired and discouraged many of the clergy became in their parish work. So he organized a system of retreats, as he called them, where they could come aside from their work and rest and pray. These became very popular in quite a number of churches. We often have these, we remember, also in our church. Quite often they are held for a clergy of a diocese, or for all that will come.

Home for Lost Children.

Another matter now claimed his attention. Every year parents would abandon from three hundred to four hundred children on the streets of Paris. The police would pick these up and shove them into some shed where they would be so badly treated that many died in a few hours. It is said that many were even poisoned to get rid of them. When Vincent heard of this he could neither eat nor sleep until he had taken steps to remedy it. He called in his Sisters of Charity. They got about $3,000 from the queen and smaller amounts from others until a yearly income of about $10,000 was gotten. With this he built the first Foundling Hospital, or as the French call it, "Home for Lost Children."

Vincent Paul did many other fine things so that he is called one of the Fathers of Modern Social Service. I think that all will agree that he well deserves the title of saint that has been conferred on him by his Church.

The End.

Diocese of Atlanta.

Warrick Elrod was elected president of the Y. P. S. L. of the Church of the Incarnation, Atlanta, for a period of three months. Under the new ruling, there will be two groups of officers, a three-month summer term and nine-month winter session.

Elrod graduated from Boys' High, Atlanta, this June, winning a four-year scholarship, including $1,800 cash, to Harvard and a gold "B" for having an honor roll average for the entire three years.

The Y. P. S. L. edits the Church paper, "The Angelus," and is one of the most active organizations of the Church of the Incarnation.

Thomas Lee Hill, former president, was elected first vice-president at the Convention held in May. He also won a scholarship to Camp Mikell, having done the most outstanding work for the parish during the past year.

The Diocesan Executive Committee met at the home of the president, Robert M. Bandy, Atlanta, June 15.. Definite plans were made to continue the extension work which was formulated and started last year. Tom Hill, first vice-president, will head this committee.

Mary Louise Cordes, Cathedral, Atlanta, was appointed librarian to be in charge of material to help in building programs. Jessica Johnston, Grace Church, Gainesville, second vice-president, is program chairman.

Ben Beasley, Church of Our Saviour, and Bob Acosta, All Saints', Atlanta, were named as a publicity committee. An effort is being made to make the Y. P. S. L. as well known throughout the diocese as is the B. Y. P. U., C. E. or Epworth League to the reading public.

Bill Sparrow, St. Luke's, Atlanta, is in charge of the Personal Evangelism Committee. St. Luke's Y. P. S. L. acted as a testing ground for this department last year, and through the increased interest which this committee helped bring about the membership was tripled.

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Diocese of Albany.

Summer Conference June 30-July 6.

Felowship—one of God's rarest gifts! In these bonds our Young People were privileged again to meet at the Annual Inter Diocesan Conference held at Alfred University, from June 30 to July 6. The conference was a full one, with splendid opportunities to learn about our Church and Her teachings. A variety of courses embracing every sphere of religious life were offered. They included Personal Religion, Problems of the Bible, Church School Teaching and Young People's Work.

A most capable group of lecturers conducted these courses. Discussion groups and forums proved splendid mediums for constructive expression, and the many devotional services developed a deeper spiritual trend. Recreation included a dance, tennis, baseball, hiking, archery and out-door bowling.—St. Paul's Chimes.

CHURCH INTELLIGENCE

DEAN WEST ELECTED DEAN OF THE PHILADELPHIA DIVINITY SCHOOL.

The Very Rev. Stanley R. West, B. D., Dean of the Convocation of Norristown and rector of Calvary Church, Conshohocken, Pa., was elected Dean of the Philadelphia Divinity School at a meeting recently of the joint Boards of Trustees and Overseers of this seventy-year-old seminary founded during the Episcopate of the late Bishop Alonzo W. Potter.

Election of Dean West marks another step in the plans for the reorganization of this school, which had their inception more than a year ago. While the Dean-elect has not as yet announced his acceptance, it is said, he is giving it his favorable consideration, and is being urged also by many members of the alumni to take over the responsibility. There is to be another meeting of the joint boards in the latter part of July, by which time it is hoped that the full amount of $70,000 necessary to guarantee the operation of the new plans during the coming school year will have been raised.

Dean West is an alumnus of the school and, in the event of his acceptance of the deanship, will bring to that office an experience gained in twenty-five years of a ministry in practical parochial work and in a Christian Social Service work which has brought him into intimate touch with virtually every variety of human problem in a community, and in both of which fields he has held a position of leadership. He is a native of Philadelphia and was born in this city in 1884. He is a graduate of Girard College of the class of 1899, and of the Philadelphia Divinity School in the class of 1910. His entire ministry has been spent in the Diocese of Pennsylvania.

His rectorship of Calvary Church has been marked by increased growth and development of that parish and by its expanding influence and leadership in the community, in which Dean West has been an outstanding personality. Throughout the years of the depression Dean West has been the head of the Conshohocken Civilian Relief Association, a community organization which has given a superlative service in meeting the many problems and human readjustments arising from the lack of employment, and in this service his parishioners have been generous sharers. In addition, he is also a member of the Montgomery County Relief Board by appointment of the Governor of Pennsylvania.

During the World War he served as a United States Army Chaplain at Camp Taylor in Kentucky and Camp Devens in Massachusetts. At present he is chaplain of the John F. De Haven American Legion Post of Conshohocken, named in memory of the youngest boy who made the supreme sacrifice in the war.

In the selection of Dean West the joint boards of the divinity school believe they have chosen one whose practical experience and personality provides the right man to head up the successful operation of the reorganization plans, especially the new departure which calls for a strong emphasis upon the clinical training of its students.

It is planned to give this clinical training of students a position of major importance in the school curriculum, without in any way minimizing the academic side. During the three-year course of each student at the school he will be required to spend a total of nine months in resident clinical training in mental and general hospitals, and in social agencies and institutions, under the immediate direction and supervision of a graduate in theology and also a physician, psychiatrist or other specialist in social work. In this way the student, before he receives ordination, will have had daily and intimate contact with the many and varied human problems he will, following ordination, be called upon to meet in his later ministry. In order to provide the necessary time for his clinical training, it is proposed to have the school year cover twelve months instead of the usual eight months.

S. H. Warnock.

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ACTIVITIES OF THE BISHOP PAYNE DIVINITY SCHOOL.

Students from the Bishop Payne Divinity School at Petersburg, Va., the Episcopal Church's seminary for Negro candidates, have been maintaining a playground for children of the community. Among many other events they conducted a marble tournament which grew in interest until on the final day there were as many cars parked around the school as at commencement time. There has been no possible place for indoor activities for the children, but a vestry room recently added to St. Stephen's Church is to be used next winter. The rector of St. Stephen's, the Rev. Emmet E. Miller, is warden of the Divinity School.

Women in some of the Negro parishes in Philadelphia have promised the Divinity School a scholarship for next year. Scholarship aid is particularly important for the Negro candidates, many of whom are unable to bear all the expenses of the seminary course. Mr. Miller hopes to organize similar groups among the colored parishes in Washington, Chicago and New York. In Philadelphia there are four clergy graduates of Bishop Payne School, Washington and Chicago each have three, and New York five.

Besides assisting Mr. Miller in St. Stephen's, the students have preached and officiated in other churches, and in every instance, Mr. Miller says, they have given perfect satisfaction and have increased the good reputation of the school.

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THE SEMINARY SUMMER SCHOOL.

The Virginia Theological Seminary Summer School held its second annual session June 17-21. Fifty-seven men were registered, of whom forty-four were full-time resident students, five part-time and eight non-resident attendants from nearby parishes. Fifteen dioceses and missionary districts were represented. Three men registered from the Diocese of Albany, one from Georgia, and one each from the Missionary Districts of Idaho and Kyoto, Japan. The nearby dioceses were well represented. The total enrollment showed an increase of some ten or twelve over last year.

The courses offered were valuable and ably conducted. Professor Stanley Brown-Serman lectured on Some Aspects of the Teaching of St. Paul. Rev. A. T. Mollegen's course on the Gospel of St. Mark was an interpretation of the mind of St. Mark, representing the Gospel as an early Christian apologetic for a suffering discipleship while preserving its historical value and factual integrity. Professor Clifford L. Stanley conducted his course, Christianity and the Modern World, with great skill, keeping a normally controversial subject well out of the realm of controversy, and making no attempt to offer specific solutions to specific problems, but presenting clearly and incontrovertibly the Christian philosophy and principles upon which the solution of all problems must be conducted. Dr. Charles Lowry, in his course on Present Tendencies in Theology, summarized individually the thought of the leading theologians of the day.

Coming at the most difficult hour of the day, that immediately preceding lunch, Professor C. Sturgis Ball's course on the Preaching Values of the Minor Prophets was one of the high spots of the session. He applied the prophetic teachings to modern problems, and generously garnished his lectures with keen wit and humor.

Rev. Thomas L. Harris, lecturing on Psychiatry and Pastoral Work, distinguished between the particular genius of the medical profession and that of the ministry, and suggested methods by which ministers might deal with human problems.

The third session of the Seminary Summer School will be held next year during the week immediately following commencement. It is hoped that many who come for the graduation exercises will remain for the Summer School.

Arthur LeB. Ribble.

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KULING CONFERENCE.

The week of July 8, 1935, may become of a certain historical importance in the Chinese Church, for then is to be held the first general Chinese Summer Conference for Church Work, at Kuling. Funds were provided by an interested group at the Sewanee Conference last year ,who hope that the Kuling Conference may be as valuable to Chinese Church workers as Sewanee, Wellesley, Blue Mountain and the other summer conferences are in the United States. Bishop Huntington is chairman of the Kuling Conference; Bishop Tsen is chaplain. The daily program would be familiar to any who have attended the American conferences.

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FROM THE BLUE RIDGE MOUNTAINS.

Notes of progress are always to be found in "Our Mountain Work", the monthly paper of the Blue Ridge Archdeaconry in Virginia.

Mr. and Mrs. Philip Peters, the lay workers at the Cubbage Hollow Mission, say that "shooting, stabbings and crimes of that sort have not been so frequent as they were last year. If we could only get rid of the liquor traffic, fights and quarrels would soon be a thing of the past." The Sunday school at this place outnumbers the day school. It meets all the year round, rain or snow, missing only one session when there was a funeral not far away, "and nothing can compete with a funeral in the mountains".

A fortunate chance brought two pots of Easter lilies to St. Luke's Mission, Tanner's Ridge, Va., last Easter, where they had never been seen before. One of the boys said, "Ain't they the biggest morning glories you ever saw?" It was here, too, that the missionary, Miss Janet E. Walton, provided a birthday cake with candles for a family party, and that also was something unprecedented. "I'm sixty-eight years old," the grandmother said, "and I ain't never seen anything like that afore." Bishop Goodwin confirmed six people at this mission, including the most influential man in the community, with his wife. Their son-in-law shortly afterward followed their example.

Clothing provided through the

Woman's Auxiliary supply department is indispensable here, making it possible for children to go to school who otherwise could not, keeping others warm and well through winter cold, and bringing in a little income for the mission through sales at low prices to those who can afford to pay. Miss Walton notes the gradual effect of the Church's life on the people—"To see them change from a religion full of emotion, loud and long preaching, and the raving on in prayers, as if God were deaf and couldn't hear, to a religion that is quiet and full of peace and love for all mankind! To see the faces of the children change from that of almost stupidity to that of brightness and intelligence!"

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FIFTH YOUNG PEOPLE'S SUMMER CONFERENCE AND THE THIRD CONVOCATION COLORED CHURCH WORKERS.

The Fifth Young People's Summer Conference for Colored People and the Convocation of Colored Church Workers will meet in St. Augustine's Episcopal Church, Galveston, Texas, July 7-18, with the Rev. W. Bright-Davies, rector, as Director.

The staff includes the Rev. W. Bright-Davies, Director, Church History, Liturgics; the Rev. E. H. Gibson, rector, Trinity Church, Galveston, Course, "Discipleship"; **the Rev. Paul R. Morrill,** rector, Grace Church, Galveston, English Bible; Mrs. Laura E. Taylor, St. Augustine's, Galveston, "Altar Work"; Miss Henrietta Bell, B. A., St. Luke's, Houston, Director of Recreation; Miss Priscilla Guess, B. A., St. Luke's, Houston, Director of Physical Education; Mrs. W. Bright-Davies, St. Augustine's, Galveston, Church Music; Miss Clara Epps, St. Luke's, Houston, Registrar.

The cost is $5.

Please address all communications to the Registrar, 3274 Simmons Street, Houston, Texas.

Purpose.

To develop Christian character, to train our boys and girls for leadership in the Church, and to develop a diocesan family spirit among our young people.

Such ideals are worthy of the support and prayers of our entire diocesan family.

Program.

Study—
- "The Forward Movement."
- Church History.
- Liturgics.
- English Bible.
- Church Music.

Worship—
- Holy Communion.
- Matins.
- Seaside Vespers.
- Meditations.

Service—
- Model Programs.
- Training in Altar Work.
- Training in Choir Work.

Fellowship—
- Swimming.
- Hiking.
- Baseball.
- Stunts.
- Tap Dancing.
- Treasure Hunts.
- Campfires.
- Sing-Songs.
- Fishing.
- Crabbing.
- Picnics.

What to Bring.

Bible, Prayer Book, Note Book, Pencils, one Pillow, two Single Sheets, one Blanket or Light Quilt, Bathing Suit, Beach Pajamas, Musical Instruments, Camera, Soap, Towels, Wash Clothes, "Healthy Appetite and Sunny Disposition".

Convocation of Colored Church Workers' Officers.

The Rt. Rev. Edward Thomas Demby, D. D., LL. D., Suffragan Bishop of the Southwest, President; the Rev. Harry E. Rahming, Diocese of Colorado, Vice-President; the Rev. W. Bright-Davies, Diocese of Texas, Secretary; the Rev. Bernard G. Whitlock, Diocese of West Missouri, Treasurer.

The Rev. W. Bright-Davies requests that if there are any other diocesan conferences for Negro Youth in the Church, that the sponsors would kindly get in touch with him.

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FORWARD MOVEMENT BROADCAST.

Canon Symons, Diocese of Southern Ohio, will broadcast on the Forward Movement on Sunday, July 21, over WLW, at 9 to 9:30 A. M., Eastern Standard Time.

Broadcasts on the Forward Movement will also be given on July 20 and 27 (Saturdays) over WASI, at 8:30 to 9 A. M., Eastern Standard Time.

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TIME BY THE FORELOCK.

A visit to the National Church Periodical Club office at 281 Fourth Avenue, New York, on a warm afternoon in early June discovered the staff up to its elbows unpacking a crate of new Christmas cards. The central office sells them to parish C. P. C. secretaries at a rate which enables the parish branches to resell at a profit for the benefit of their C. P. C. work.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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Annual Commemoration, Order of Jamestown.

The first Holy Communion and the first permanent English settlement in America, will celebrate their three hundred and twenty-eighth anniversary at the Robert Hunt Shrine, Jamestown Island, the Third Sunday after Trinity, July 7, 1935, at 3:30 P. M.

The First Services at Jamestown.

'When I first went to Virginia, I well remember wee did hang an awning (which is an old saile) to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seates unhewed trees, till we cut plankes; our Pulpit a bar of wood nailed to two neighbouring trees: in foule weather we shifted into an old rotten tent; for we had few better, and this came by way of advanture for new . . . . wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion, till our minister died (the Rev. Robert Hunt); but our prayers daily, with an homily on Sundaies, we continued two or three years after, till more preachers came."—Capt. John Smith.

Order of Jamestown.

E. Ruffin Jones, D. D., Rector.

The service of July 7 commemorates the first known celebration of the Holy Communion in the first permanent English settlement in America. The original service was on the Third Sunday after Trinity, 1607, which date may well be called the birthday not only of the American Episcopal Church, but of Protestant Christianity in America as well. This first Communion at Jamestown marked the settlement of disputes among the colonists, which were of such a grave nature that they bid fair to disrupt the whole enterprise. Their Godly Chaplain, the Rev. Robert Hunt, composed these differences, and administered the sacrament of peace and fellowship. "We all received from him the Holy Communion together as a pledge of reconciliation, for we all loved him for his exceeding goodness." "He planted the first Protestant Church in America and laid down his life in the foundation of Virginia." On the morning after the service, Sir Christopher Newport sailed for England, leaving at Jamestown one hundred five men, the first permanent English settlement in America.

Both the old Jamestown Communion Silver of 1661, and the new memorial silver, presented to the Shrine by members of the Colonial Dames, will be used. The music will be in charge of the choir of Bruton Parish Church, Williamsburg, Virginia, Mrs. J. N. Purcell, Director.

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Possibly the Oldest Baptismal Font in the Country.

The baptismal font in the morning chapel of Grace and Holy Trinity Church, Richmond, is at least 250 years old—undoubtedly one of the oldest and possibly the oldest, in constant use in the United States. For this information Richmond Parade is indebted to J. Jordan Leake of the legal firm of Leake & Buford.

According to a sketch prepared twenty years ago by the Rev. J. J. Gravatt, D. D., "the font was brought from Rochelle, France, in 1687, by a band of Huguenots, who, in that year, settled New Rochelle, N. Y. They placed it in a church built by them there immediately after their arrival.

"We may reasonably assume that they would not have brought so cumbrous a thing unless it was valuable on account of a previous history, most probably of long duration, long before 1687, for which they esteemed it very highly, This colony was later disbanded by deaths and removals, and the services of the church discontinued.

"The statement is that by common consent the font was given to Mrs. Wheat," the sketch concludes, "and Mrs. Wheat's husband, the Rev. John C. Wheat, formerly of Winchester, having been ordained by Bishop Richard Channing Moore, she gave the font to this church, which is a memorial to Bishop Moore."

The venerable font rests today on a new pedestal.—Clarence Boykin, in The Times-Dispatch.

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SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

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The Rev. Vincent C. Franks, D. D., rector of Old St. Paul's, Norfolk, Va., has announced that St. Paul's will broadcast their 11 A. M. morning service from June 30 till the end of the year over WTAR, Norfolk. This broadcast is made possible through the generosity of a friend.

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Word has been received of the marriage of the Rev. James Sutherland-Watt, rector of St. Peter's, Norfolk, Va., to Miss Elizabeth Hurt of Salem, Va.

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SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

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Executive Board Hold Session.

On Thursday, June 27, in the parish house of St. John's Church, Roanoke, the Executive Board of the diocese held its first session since the election of several new members by the Annual Council of the diocese in May. The membership of the Executive Board as now constituted is as follows: Rt. Rev. Robert C. Jett, D. D., Rev. Alfred R. Berkeley, D. D., and Messrs. C. Francis Cocke and John McCleary, Jr., of Roanoke; Rev. Carleton Barnwell, D. D., Colonel William King, Jr., and Mr. Daniel A. Payne, of Lynchburg; Rev. Ambrose H. Beavin, of Hot Springs; Mr. Hampton B. Crawford, of Pocahontas; Miss Jane Byrd Pendleton, President of the

Woman's Auxiliary, and Rev. Devall L. Gwathmey, D. D., of Wytheville; Rev. John J. Gravatt, D. D., and Mr. Herbert McK. Smith, of Staunton; Mr. Charles P. Macgill, of Pulaski, and Rev. E. R. Rogers, Ph. D., of Covington.

Of especial importance in Thursday's meeting was the reorganization by Bishop Jett, of the several departments of the Board for service during the coming year. The first name in each group is that of the chairman:

Department of Christian Social Service—Messrs. Rogers, Gravatt, Macgill and Crawford.

Field Department—Messrs. McCleary, Payne and Crawford, Gwathmey, Barnwell and Berkeley.

Finance Department—Messrs. Payne, McCleary, King, Smith, Beavin and Berkeley.

Publicity Department — Messrs. Beavin, Barnwell, Cooke and Macgill.

Religious Education Department—Messrs. Gwathmey, Gravatt and Rogers, Cocke, Smith and King.

Also from outside the membership of the Executive Board, the Rev. Warren A. Seager, of Covington, and J. Lewis Gibbs, of Staunton, were elected as associate members respectively of the Social Service and Publicity Departments.

The Religious Education Department gave an interesting report on the recent Young People's Conference of three days at Virginia Episcopal School, Lynchburg, when there was an attendance of 121. The Rev. Theodore S. Will, of Hampton, was the leader of the Conference, and the Rev. Thomas H. Wright, of Lexington, was chaplain.

The Social Service Department has forwarded to the clergy in the diocese an important booklet entitled, "Questions and Answers Concerning Compulsory Block-Booking and Blind Selling in the Distribution of Motion Pictures". This booklet is published by the Motion Picture Research Council, 366 Madison Avenue New York, and explains for the layman many phases of these problems which are perplexing the public at the present time.

The Executive Board will hold its next meeting on Thursday, September 19.

Summer Work in the Diocese.

About the middle of June two Seminary students took up work for the summer in the diocese.

Mr. Edgar T. Ferrell, of Lynchburg, has charge of Christ Church, Marion, in Smyth county. Mr. Ferrell has just finished his second year at the Virginia Seminary. His present address is 100 Cherry Street, Marion, Va.

Mr. George F. Packard is in residence at Splashdam in Dickenson county. His home is at Ruxton, Md., and he has just completed his first year at the Virginia Seminary. Splashdam is a mining community in the coal fields in the southwestern part of the diocese and in the territory formerly known as the Associate Mission Field. Though residing at Splashdam, Mr. Packard will do general work under the three clergymen having charge of this field. The resident missionary at Splashdam is Miss Florence F. Pickard. It is only a coincidence that Mr. Packard will assist Miss Pickard.

The Rev. Mr. Burke at Altavista.

On June 17 the Rev. William Francis Burke assumed his duties, under appointment by Bishop Jett, as deacon in charge of St. Peter's Church, Altavista, the Church of the Good Shepherd at Evington, Christ Church near Gladys, and St. Andrew's Mission near Altavista. All of these are in Campbell county, in what is known as "Moore Parish". Mr. Burke is a native of Amherst, and son of Mr. W. Frank Burke and the late Mrs. Winefred Gregory Burke, was graduated from Virginia Seminary on June 6, and was ordained to the diaconate on the morning of June 7 by Bishop Jett. The Rev. C. Sturges Ball, D. D., Professor of Pastoral Theology at the Seminary, was the presenter.

At 3 o'clock in the afternoon of June 7, Mr. Burke was married in Immanuel Chapel at the Seminary to Miss Elizabeth Walton Vaught, daughter of Mrs. Elizabeth (Ware) and the late Dr. Clarence H. Vaught, of Louisville, Ky. Since the death of her father, five years ago, she has resided in Jacksonville.

Bishop Jett officiated at the wedding, and the ushers were friends of Mr. Burke among the students at the Seminary: Messrs. James D. Beckwith, Henry Johnston, Jr., Thomas Bagby and Edmund Berkeley. Mr. Morris F. Elliott, of Philadelphia, served as best man, and Miss Mary Hardin Vaught, sister of the bride, as maid of honor. The address of the Rev. Mr. and Mrs. Burke is Altavista, Va.

T. A. S.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Stained Glass Windows Being Placed in St. John the Divine.

Fourteen great stained-glass windows are at this time being placed in the nave of the Cathedral of St. John the Divine, New York.

These windows will be among the finest and also among the largest in any Cathedral in the world. Added to the eight windows previously placed, this will make twenty-two windows installed in the nave. The glorious color effects of these windows are attracting wide attention, and they are being visited and inspected by large numbers of people. They give striking evidence of the astonishing development in the art of stained glass, which has taken place in our country in the past five years.

These windows in the nave of the Cathedral are being erected by special memorial gifts and the work on them is giving employment to a large number of artists, craftsmen and workmen, who are greatly in need of it.

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Evensong Choral Service.

Choirs of the Cathedral of St. John the Divine, Trinity Church, St. Thomas, St. James, New York City, and St. Paul's, Brooklyn, comprising 132 boys, participated in a Choral Evensong service Tuesday, June 25, at the Cathedral of St. John the Divine. The occasion was a part of the Annual Convention of the American Guild of Organists. The Bishop of New York, the Rt. Rev. William T. Manning, welcomed the Guild members and preached the sermon.

The service was under the direction of Norman Coke-Jephcott, Cathedral Organist and Choirmaster. At the console of the Cathedral organ, during the service, were the following well-known organists, Channing Lefebvre, Trinity Church, New York; Dr. T. Tertius Noble, St. Thomas' Church, New York; William E. Zeuch of Old South Church, Boston, and Thomas Matthews, assistant to Mr. Coke-Jephcott at the Cathedral. The Warden of the American Guild of Organists is Charles Henry Doersan, Professor of the Organ at Columbia University and Organist of Rutgers Presbyterian Church.

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In the Churches.

St. George's Church will sponsor a sociological survey of the East Side from Fourteenth Street to Forty-second Street, east of Third Avenue this summer. The survey is to be undertaken by the Rev. Richard Lief. He will devote the summer months to a study of housing conditions, playground and recreational facilities and church and welfare activities. Mr. Lief is a member of the social service commission of the Diocese of Massachusetts. He has recently been connected with similar surveys in London, Paris and Berlin. He is a graduate of Columbia University and the Episcopal Theological School, and is a former rector of St. Luke's Church, Boston.

The Very Rev. Frederick W. Golden-Howes, dean of the Cathedral at Salina, Kansas, and former dean of Christ Cathedral, Mexico City, will be attached to the staff of St. George's Church, during the next three months. Dean Golden-Howes, an authority on Mexico, is completing a book in which he discusses the present controversy between the Mexican Government and the Catholic Church.

The Rev. John Philip Anshutz, for the past six years an assistant of St. George's Church, has resigned from the staff.

The Rev. John S. Willey, who for the past two years has been on the staff of St. Thomas' Church, has been appointed in charge of St. Martha's Chapel and the Chapel of the Atonement in the Bronx.

The Church of the Resurrection, of which the Rev. E. Russell Bourne is rector, held their final services for the summer on Sunday, June 30. The preacher at the closing service at 8 A. M. was the Rev. G. Warfield Hobbs, D. D., Secretary of Publicity of the National Council. The church will reopen again on September 15.

The Rev. William Norman Guthrie, D. D., rector of St. Mark's-in-the-Bouwerie, preached Sunday morning, June 30, before leaving for his vacation, on the subject, "The Double Problem of the Spirit". During the summer the services at St. Mark's will be held at 9 A. M. on Sundays.

The Rev. Joseph Fort Newton, D. D., co-rector of St. James' Church, Philadelphia, will preach at the morning and evening services at Grace Church on July 21 and 28 and August 4 and 11.

E. F. K.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

New Painting of Christ Exhibited.

"The Radiant Christ," a picture fresh from the brush of a Washington artist, has been on exhibition at the Church of the Epiphany for two weeks. It has been seen by scores of people from both artistic and religious circles. It is a puzzling picture and a fascinating one. It has aroused decided commendation. It has also aroused not a little adverse criticism. It depicts Jesus walking in the fields of Sharon, holding an infant in His arm and leading a small child by the hand. The painting represents Jesus as a sunny and joyous character, with a winsome smile on His face—a smile which is reflected in the faces of the two children. This picture is destined to create nationwide interest as it becomes better known. It will be exhibited in other Washington churches and will probably be taken to other cities for exhibition. It is understood that its promoter, William J. Moore, a well-known Churchman of Washington, has been offered an almost fabulous sum for the painting. He speaks of establishing a national shrine in Washington where the picture may be seen by pilgrims from all parts of the country.

Recently thieves entered old St. John's Church, Washington, the Rev. Oliver J. Hart, D. D., rector, and stole three valuable altar vases from the chancel. This is the fourth church in the metropolitan area to be entered by thieves in the past four or five months, two of these churches being historic old churches in Virginia, not far from the national capital.

Dr. William Jackson Morton, thirty-three years rector of Christ Church, Alexandria, Va., delivered his final ser-

mon on June 30. He has resigned to retire from the active ministry and will live at the University of Virginia, where he has a son on the staff of the University Hospital. He was educated at the Virginia Seminary and has been in the ministry for forty years or more.

T. F. O.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Summer Church Schools.

In common with the other Episcopal Church Schools of the city, St. Paul's, Savannah, has closed its Sunday sessions for the summer months, but a week day session of the Church School opened on June 20, to run through July and August. The school is held every Thursday morning; the rector, the Rev. Geoffrey Horsfield, is taking all those above the first grade, and the Little Helpers, kindergarten and First Grade children, are in charge of a kindergarten teacher.

The school is not at all like a Daily Vacation Bible School, but is run more on the order of a mission. Points, leading to prizes, are given for attendance, correct answers to questions, and bringing in note books, etc.

This is the first time that a week-day session of this kind has been tried out at St. Paul's and much interest is being manifested.

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St. Michael and All Angels' Church, the Rev. Joseph Burton, rector, is trying a different plan with his Church School this year. There is no week-day session, but the pupils of the Church School are urged to attend the mid-day Sunday service, at which time the rector preaches a sermon applicable to the children as well as the adults of his congregation.

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Camp Reese.

The chief activity of the diocese right now is at Camp Reese, St. Simon's Island, where the Young People's Division is now in camp. Statistics are not available, but we understand that the Camp is filled up. The Junior girls will go to Camp on July 9, when this group leaves. The adult division has just returned and reports a most enjoyable and profitable time.

Julia St. Clair Moore.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

The Hasty Marriage Law.

Passed by the General Assembly of Pennsylvania, and signed by Governor Earle, the Hasty Marriage Law becomes effective October 1. It requires three days' notice before the issuance of a marriage license. Sponsored by the Central Committee on Social Service of the five dioceses in Pennsylvania, the bill was introduced in the House of Representatives by Miss Anna Brancato, of Philadelphia, member of the House. A similar bill has been passed by the House in other years, but the Senate always defeated it. The persistence of Miss Brancato prevented its defeat this year. At a recent meeting of the Executive Council of the Diocese of Harrisburg, a resolution was passed expressing appreciation to Miss Brancato for her efforts in behalf of the bill.

The General Assembly of Pennsylvania recently passed a bill which will permit the municipalities in the Commonwealth to vote on the question of allowing motion pictures on Sunday after 2 P. M.

Anniversary Service.

The fiftieth anniversary of the ordination of the Rev. Orlando H. Bridgman, rector of Mount Calvary Church, Camp Hill, was celebrated with a service of thanksgiving and a congratulatory parish meeting, at which a substantial purse was presented to Mr. Bridgman. Among the speakers were Bishop Wyatt Brown, the Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg, and Mr. Richard M. H. Wharton, treasurer of the diocese.

Tribute to the Late Bishop Darlington.

A monument in tribute to the late Bishop James Henry Darlington, first Bishop of Harrisburg, was unveiled Sunday, June 23, on the highest peak of the mountains overlooking this city. The monument, a five-foot limestone marker, was erected by the Blue Mountain Eagle Climbling Club, Reading, and the Paxton Rangers' Hiking Club, Linglestown, at the summit of the first mountain in the Blue Ridge Range above Fort Hunter. Bishop Darlington was one of the first persons to boost and finance the opening of a mountain trail across the State. The Rev. Elliott C. B. Darlington and Mrs. Joel E. Fisher, children of the late bishop, and Joel Ellis Fisher, Jr., and Eleanor Darlington Fisher, grandchildren, were present at the unveiling. Speakers at the exercises included Mayor William Shanaman, of Reading, president of the Blue Mountain Eagle Climbing Club; Nevin W. Moyer, president of the Paxton Rangers' Hiking Club, and the Rev. Elliott C. B. Darlington.

Acolyte Festival Under Auspices of Two Dioceses.

An acolyte festival under the auspices of the Clerical Union of the dioceses of Bethlehem and Harrisburg was held at Christ Church, Danville, June 7 and 8, with one hundred and sixty boys and twenty-five priests in attendance. Bishop Wyatt Brown was the preacher. The Rev. Rodney Brace, rector of St. Luke's, Lebanon, made a mediation on the first evening, and the Rev. Frederic Adams, S. T. D., rector of the Church of the Messiah and Incarnation, Brooklyn, N. Y., led a conference of boys. The Rev. George F. Davis, rector of St. Stephen's, Mt. Carmel, Pa., was elected president of the Clerical Union, and the Rev. Alan H. Tongue, rector of St. John's, East Mauch Chunk, Pa., was elected secretary-treasurer.

C. W. French.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Cathedral Operates Kindergarten the Year Round.

A daily kindergarten for children from three to six years of age is held at the Pro-Cathedral of St. Philip each morning throughout the entire year. Mrs. Caryl Greene Vaughan is in charge of this work.

Learning to share, to play and live in harmony with others is one of the features stressed, for most of the children are an only child. Creative work, music and story-telling form part of the day's schedule. During the summer months the shady Cathedral Hill makes a grand playground for the little tots. About fifteen attend regularly.

Well-Named Poster.

The Thank Offering poster, "Relieve It Or Not," drawn by the Thank Offering Custodian, St. John Barnwell, St. Luke's, Atlanta, and depicting customs in foreign lands where the Thank Offering is sent, has been given each League. It hangs in every parish house of the diocese, reminding all of the offering to be taken in October.

The next meeting of the committee will be held in the fall.

Miss Mary Louise Cordes, Cathedral, Atlanta, graduated from North Fulton High School and won a four-year scholarship to Bessie Tift College, Forsyth, Ga. She is the diocesan librarian for the Y. P. S. L.

Choir Outings.

The Cathedral Choir was entertained at a picnic supper at the Capitol City Country Club prior to their rehearsal on Friday evening by Mr. and Mrs. G. A. Bland. The long and faithful service of this voluntary choir, and the high standard of artistry they have maintained in their music, is greatly appreciated by the entire congregation. Mr. Bland is the former senior warden and Mrs. Bland is the president of the Parish Council of the Cathedral. Mr. Arthur Davis, F. R. C. O., F. A. G. O., is the organist and director of the Cathedral choristers.

The vestry and their wives of All Saints' Church, Atlanta, entertained the choir at their annual picnic and dance at Lithia Springs on Saturday. Mr. Joseph Ragan, F. A. G. O., organist, and his splendid choir are well known throughout the diocese for their excellent, churchly music.

Andria Bandy Gray.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Pioneer Remembrance Celebration.

Bishop Almon Abbott, of Lexington, addressed the first annual Pioneer Remembrance Celebration at Harrodsburg Sunday afternoon, June 16. His address was broadcast over Station WHAS, Louisville. He traced some of the background of this oldest community and spoke of the persons connected with the original Transylvania Company. The choirs of Christ Church and the Church of the Good Shepherd, Lexington, joined with the Harrodsburg Choral Society in the musical part of the service, which was held in the amphitheatre.

Blue Grass Conference.

The Blue Grass Conference concluded its fourth annual session at Margaret Hall, Versailles, June 21. Bishop Abbott preached at the opening service, Sunday, the sixteenth. The annual Auxiliary Day, the nineteenth, was attended by large groups from both dioceses in Kentucky. Bishop Abbott and Miss Judith Colston spoke after luncheon. Mrs. Mary Breckenridge, director of the Frontier Nursing Service in the mountains of this State, a communicant of the Church, delivered an illustrated lecture on her work that evening.

An increased number of young people in attendance marked this conference.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Christianity Must Take Issue With These Movements.

Christianity must always oppose the fundamental elements of Communism, Fascism and Naziism, Dr. Harold Holt, prominent Chicago clergyman, declared, speaking before the seventeenth annual summer conference of Episcopal Church workers at Kemper Hall, Kenosha.

"The rise of Communism, Fascism Naziism at the end of the World War was due largely to the determination of the soldier element to collect on the blank check which had been issued by the various governments in order to induce the huge conscripted armies to continue fighting," said Dr. Holt, who is rector of Grace Church, Oak Park. He referred to such elements as inflation of the currency and "confiscation of wealth through taxation" as contributing factors in their development.

Dr. Holt referred specifically to the Abyssinian situation as "all part of the emotional background of Fascism."

"In all these modern movements," continued Dr. Holt, "there are two elements in common: First, a materialistic Hedonism, which regards possessions as the highest good in life; second, the exultation of the State. The State becomes an entity existing in and for itself. It is almost deified and for its life the individual must be willing to sacrifice his own interest. It is through the building of a powerful state, claim the leaders of these movements, that the individual will secure the material benefits which are his highest good.

"On both of these counts Christianity must take issue with these movements. It is rightly recognized by their leaders that Christianity is not a friend nor can it become a friend of these movements. Christianity does not regard Hedonism as the proper goal for humanity. There are other values greater than material possessions. Neither is the free exercise of the soul of man to be hampered in its search for virtue. In Christianity the individual and his relationship to other individuals and to God is the all important thing. It is concerned with social conditions in so far as society is a framework within which the individual carries on his search for virtue and the development of a virtuous character.

"The State must be a fosterer of virtue and a protector of the good man against the evil man. But beyond that it has no function and no life of its own."

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

New Member Elected to Trustees of Diocese.

Mr. Charles O. Ford of Detroit, for nearly thirty years Executive Secretary of the Diocese of Michigan, was elected recently as a member of the Trustees of the diocese and Secretary of that body, to fill the vacancy caused in both capacities by the death of Dr. Lewis H. Paddock. Mr. Ford has been working more or less closely with the Trustees for the past two years. He has served as Secretary of so many organizations in the diocese that an attempt to list them would look like a resume of all the diocesan activities. This latest honor will enable him to have a part in the supervision of one of the most important financial responsibilities in the diocese.

* * *

Observe Fiftieth Anniversary.

The fiftieth anniversary of the laying of the cornerstone of St. John's Church, Otter Lake, will be observed on Sunday, June 30, at 10:30 A. M. The Ven. Leonard P. Hagger, Archdeacon of the diocese, was the celebrant at the service of Holy Communion, and acted as Toastmaster at the dinner served following the service. The Rev. H. J. Simpson, misionary-in-charge, preached the sermon. The Rev. W. B. Williamson of Bay City, Mr. Simpson's immediate predecessor, presented and addressed the group at the dinner.

W. Hutson.

MISSIONARY DISTRICT OF CUBA.

Rt. Rev. Hiram R. Hulse, D. D., Bishop.

Cuban Convocation.

The two outstanding events of the twenty-ninth annual Convocation of the diocese were the celebration of the twentieth anniversary of the consecration of Bishop Hulse as Bishop of Cuba and the ordination of the Rev. R. Heber Gooden to the priesthood by Bishop Hulse.

The Convocation opened June 21 with the Bishop's address in Holy Trinity Cathedral, Havana. The business sessions were held Saturday in the Cathedral School. Considerable time was given to the discussion of plans to make "The Forward Movement" effective in Cuba. At the end of the morning session Bishop Hulse was presented with a portrait of himself, the portrait being a gift from the clergy of the diocese. A book of remembrance containing letters from the clergy was also presented; the presentation was made by the Rev. Richardo Barrios, secretary of the Convocation.

The Bishop in his address pointed out the many changes which have taken place during his twenty years in office, the most noticable being the growth of the native work. The afternoon session was adjourned in time for the delegates to attend the reception given in honor of the Bishop by the Cathedral congregation. The reception was attended by more than three hundred representative Cubans, Americans and English residents of Havana. The Bishop and Mrs. Hulse received many letters from all parts of the United States and many foreign countries.

The Convocation was well attended and was marked by optimism. The contrast in the political condition from that of last year could not but be noted, as last year the Convocation was held during much street fighting and bombings. This year Havana was free from all disorder and an atmosphere of peace and order prevailed.

The Bishop held a conference with the clergy Monday, at which time some of the more intimate problems of the work were discussed. A pleasant addition to the Convocation was the wedding of the Rev. Romauldo Gonzales-Aguero and Miss Naomi Diaz. The ceremony was performed by Bishop Hulse in the Cathedral Tuesday morning.

Hugo Blankingship.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

150th Anniversary of the Building of St. Paul's, Woodbury, to Be Celebrated Again.

On April 1, 1785, the first load of logs was drawn across the snow for the building of the new church in the corner of Woodbury's village graveyard. Soldiers home from the War of the Revolution were ready to help with the work, for the plan was to erect a church which was to be worthy of its sacred purpose as the spiritual home of citizens of the new nation born as the result of the high resolve of the people of America.

By July the unfinished church was ready for use, and the Rev. John Rutgers Marshall led the worship with the newly revised Prayer Book, inherited through many generations of our English-speaking race. That church is still being used, with but little change from what it was 150 years ago. It has been modernized, but is still the same.

On June 2 this anniversary was recognized by the coming of a great throng from Bridgeport, the region from which the first settlers of Woodbury came, and we now plan to hold another special service in commemoration of this event at 4:30 P. M. on Sunday, July 14. The Presiding Bishop and the people of the other towns which once were a part of Woodbury, have been invited to this service, and we want to ask all our local neighbors to be with us on that occasion as well.

F. Appleton.

Priests' Fellowship of Connecticut.

The June meeting of the Fellowship was held at Holy Advent Church, Clinton, June 25, beginning at 11:30. Fr. Bailey read a paper on "The Character and Work of the Clergy Who Elected Seabury". Dr. Flockhart gave the Meditation, and Dr. Barrow a book review on "The Unknown God", by Alfred Noyes.

Reistrations for the Priests' Institute at Kent, September 2-6, ought to be made immediately.

MISSIONARY DISTRICT OF NORTH TEXAS.

Rt. Rev. E. C. Seaman, D. D., Missionary Bishop.

Summer Conference Reaches High-Water Mark.

The North Texas Seventh Annual District Summer Conference at Seaman Hall, Lubbock, reached a high-water mark of fifty-six in attendance, the great majority being young people of high school and college age taking N. A. L. A. credit courses on The Life of Christ, as taught by the Rev. Warwick Aiken of Plainview, and Young People's Organization Program Building in Connection with the Forward Movement. The latter course was in the form of a seminar directed by Bishop Seaman, the principal leads being given by the Rev. P. Walter Henckell, the Rev. Philip K. Kemp and the Rev. B. W. Gaither, of the District Clergy Staff. The Rev. Lyle S. Barnett was Registrar, and Mrs. Seaman and Mrs. Aiken, Counsellors. Janice Lessing, Abilene, was Student Counsellor.

At the annual meeting of the District Y. P. S. L. the following officers were elected:

Dale Alderdice, San Angelo, President; Cy Patton, Amarillo; Lucien Upshaw, Amarillo; Katherine Creath, San Angelo, Vice-Presidents; Mabel E. Cooper, Colorado, Corresponding Secretary; Lee Michie, Lubbock, Recording Secretary; Gloria Lessing, Abilene, Treasurer.

* * *

Bible Class Attendance.

The Ladies' Bible Class, which meets on Wednesday afternoons, continues to have an attendance larger than the entire membership of St. Mark's Church. —The North Texas Adventure.

INDIANAPOLIS.

Rt. Rev. Joseph M. Francis, D. D., Bishop.

Concludes Forty Years in Ministry.

The ministerial career of the Rev. C. E. Bishop, which covers forty years, officially concluded June 30, when he preached his farewell sermon in Trinity Church, Anderson, Ind. Although Rev. Bishop will conclude his activities as rector of the church, he will continue supply work in Anderson and various other cities, with the family residence maintained in Anderson. No announcement will be made of the new pastor for Trinity Church until the fall, when the new rector will assume his official duties.

Wide Experience.

Ordination of the Rev. Mr. Bishop as deacon in the church took place on St. John the Baptist Day in the chapel of the University, after which, while on a holiday in Quebec, in July, 1896, he was ordained as a priest in the historical old Episcopal Cathedral of Quebec.

Immediately following his ordination on July 2, he was wed in Garrettsville to Anna House, and the two took up their married life in the far north in the Dr. Grenfell Mission in Labrador.

While in the north Mrs. Bishop taught, while Mr. Bishop traveled hundreds of miles in his mission work, making the long trips in winter by dog sleigh and in the mission boat in summer, often as far as the Straits of Belle Isle.

(Continued on page 22.)

FAMILY DEPARTMENT

JULY.

4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.

* * *

COLLECT FOR THE THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech Thee mercifully to hear; and grant that we, to Whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

WESLEY'S WAY.

E. C. M.

Wesley went to Cornwall,
Den of Traders free.
Wesley preached The Gospel
Grace and liberty.

Luggers swift they landed
Brandy, gin and tea.
Wesley showed the drunkards
Christ of Galilee.

Troopers stout they fought them,
Sunk King's ships at sea.
Wesley told the fighters
Of dread Calvary.

Drowning men they plundered,
Mocked their agony.
Wesley warned the wreckers
Of judgment sure to be.

Parliament nor sheriff,
Never law called he.
Trusted in his Captain;
Shared His victory.

* * *

House and Home.

These two things from one point of view may be identical, but from another they may be widely apart. The house is the physical shell of the home, and as such it is important. It differs widely in different climes and civilizations and may be only a hut or tent or a cave, but with us it is a more worthy and permanent structure. It is true that we can find in our cities human habitations that are unworthy of the name, unsanitary rattle-traps open to wind and weather in slums that are repulsive to every sense. Movements are under way in some cities to clear out these slums and replace them with modern dwellings in which people can live a decent life. But the typical American house is one of the best in the world. It is often located on a bit of ground with a garden and a sward and it is solidly constructed and has ample room for the needs of the family.

It is a deep root of domestic life to have such a house which becomes consecrated with the years. Many a family works hard and saves and sacrifices to the utmost even through years to acquire and improve a house, adding to it year by year some additional touch of use or beauty; and a young married couple does well to set up this goal and strive towards it as their guiding star and consummation of their dream. Let it be sanitary and comfortable and keep it in good repair, and be it ever so modest there is no place like it.

The word home has a different connotation and is related to the house as the jewel to the case and as the fragrance to the flower and the mellow music to the violin. It is the house as the home of the family in which every room and the very roof has become consecrated and precious with the associations and memories of years. In it parents are bound together in affection strengthened by all their happiness and trials and tears and the children have grown up in it in an atmosphere of love and care and mutual joy. The children play within and around it and every nook and corner becomes dear to them.

What makes the home as distinguished from the house? The house may be a very palace of marble, filled with the most costly furnishings and with works of art, and yet be no home but a hateful place of unhappiness and a prison of gloom. It is the spirit of confidence and love that transforms the house into a home. Let the house be ever so humble, yet if it is pervaded with the bright atmosphere of mutual trust and good will and patience and love, it is sweetened and mellowed and is rest to weary feet and joy to every heart. It may lack many comforts and be overshadowed with disappointment and even swathed in sable sorrow, yet its name is magic and its memories are unfading treasures.

It does not take great wealth and manifold means to make such a home, but love will build it, secreting it out of affectionate heart as the nautilus secretes its ivory palace of iridescent pearl or as the seed grows into the flower or as an old violin through constant use becomes crystallized into rich music, so that however rudely it is handled it gives out no discordant sounds but only deep mellow notes. We may all have such homes even without a house of our own ownership and then happy are we indeed.

Mr. Olin Downes, the gifted musical critic of the New York Times, gives an account in that journal of a visit he recently paid to Paderewski in his beautiful home on the shore of Lake Geneva. There the great artist has secluded himself for quiet and rest to his nerves and for practice in preparation for his coming tours. He had something to say on the subject of the home that is worth repeating. "The basis," he said, "of everything life holds that is good is in the family. Without it we are uprooted, socially and morally. If it should disappear, which it will not do, we could say farewell not only to civilization but to happiness. Make no mistake. The enduring basis of the family life will never, never be abandoned because—it cannot; because its disappearance is the last thing that humanity, at its core, desires." This is the word of this supreme artistic genius, a member of a class of people that are supposed to be more than ordinary careless of home ties and virtues.

One morning Mr. Downes heard music. "From an upper story, before luncheon, came the sound of a piano. Shall the nature of the passages be revealed? They consisted of scales, played slowly, legato and staccato. Then the octave passages from the Schuman Toccata, played also slowly, with an implacable, metronomic steadiness and force. The secretary rejoiced at the sound, for the piano had been silent for months. Paderewski was now beginning the preparations for concerts in Europe this winter, and America next. And the music was the sign of the renewal of his life and energies."

But how significant that he was practicing scales slowly and with meticulous care! Just what beginners and children do. One would have thought the great master of the instrument would have smiled at the idea of such childish work and would have begun to sweep the ivory keyboard with the grand chords and most intricate runs and trills of Liszt's Hungarian Rhapsody or Beethoven's Fifth Symphony. But no, the sounds "consisted in scales played slowly, legato and staccato." He made sure of the fundamental simplicities of his art and then he knew the complexities and rapid runs would come with unerring habit and instinct.

A great lesson in that for us: practice the fundamentals in art and in morals. When Paul bids us to "think on these things," what is he referring to? "Whatsoever things are true, honorable, just, pure and of good report." Just the scales of character and conduct "played slowly," in the quiet of the home; then we shall not forget them when we come out into society and meet the strain and stress of the world.

We may carry the lesson of that "upper story" a step further. Many of us have heard the great Polish pianist and can recall the air of majestic poise and calm with which he walks out before the great audience and with a modest bow takes his seat before the instrument. No music is on the rack or is present, for it is all written in his heart, where all great attainments are written. He pauses a moment, lifts his hands and strikes the keyboard, it may be, with thunder strokes and makes every iron string and atom of wood vibrate to its inmost core. Then follows a marvelous display of digital dexterity as with rapidity too swift to follow with our eyes he sweeps the ivory keys from one end to the other and wakes into music all the deeps of thunder and all the sweet melodies of birds and all the sighs and soughing of wind and sea, and weaves them into complex patterns of sound that stir our souls as deep calleth unto deep and we sit entranced not knowing what it all means but feeling that we are listening to something like God!

But where was it all learned and whence did it come? "From an upper story" in the quiet of a hidden home on the shore of that secluded lake in the heart of Switzerland. It all came out of that room where he had long and patiently practiced "scales slowly, with an implacable, metronomic steadiness and force." Had he not practiced there in secret, he could not have played in public.—From an Article in Presbyterian Banner.

* *

A Lesson in Appreciation.

Helen Searles Marsh.

"What did you bring me?"

This was the greeting I received from my eight-year-old niece when I met her for the first time, upon my arrival for a visit with my sister in New England. During the ten years I had spent as a kindergarten teacher on the Pacific coast, I had anticipated seeing the little girl who had come into my sister's home.

Before my bag was deposited, she began trying to open it, saying again, in a commanding way, "Tell me what you brought me. Didn't you bring me anything? What did you come for, if you didn't bring something for me?"

The mother apologized. "Of course Joan is glad to see you, but she expects you have brought her something pretty from the coast."

Surely I had not forgotten to bring my only niece a gift. In fact, I had many in the trunk yet to come, and had been looking forward to the pleasure of giving pretty things, books and trinkets to my sister's child. However, the situation became less and less pleasing. Joan continued teasing and hinting for specific things. I took from the

hand-bag a choice illustrated book for children. Seeing the disapproval on her face when I passed her the book, I felt uncomfortable, and was about to explain that I had other gifts in my trunk, when she broke out, "Is that all you brought me? I don't want that old book," and threw it aside. Running to her mother, she cried, "Auntie didn't bring me anything but an old book."

To my surprise the mother patted the child and told her not to cry, of course Auntie had other lovely things for her which she would get later.

I was deeply concerned by the child's conduct and my sister's attitude. I changed my mind about the gifts in the trunk. The child must be taught a lesson, even though it was not her fault that she was an ungrateful, spoiled child.

Her mother had encouraged her little daughter to hint and tease for gifts and had allowed her to think she should have whatever she wanted. It would be necessary for my sister to realize her mistake in allowing Joan to acquire such selfish habits. I knew I must help her correct them without interfering with that happiness and harmony of the home. She had seen her only daughter as about perfect, until Auntie came.

"I like that, Auntie," Joan would say of something that belonged to me, "Mother says it's going to be mine when you die." "When you get through with that gold ring is it going to be mine?" "I've got lots of handkerchiefs, but yours are prettier. I want this one."

Never a word of appreciation. She never expressed pleasure with regard to the many, many beautiful things she possessed, but teased constantly until she got what she wanted for the moment. Never was she giving anything but always taking. The situation was getting serious. I spoke to my sister about it.

"Why shouldn't she have everything she wants? She is an only child," was the surprised reply.

But one morning, Edna, a neighbor's little girl of Joan's age, called for her to go to school with her. "I brought you these daisies, because I haven't any Auntie," she said as she came toward me. "It must be wonderful to have an Auntie come from so far, far away," she added, turning to Joan.

Her words gladdened my heart, and I was especially hopeful of the effect on my niece when I learned that Joan admired this little schoolmate. Later, I gave Edna the book that Joan would not accept.

"It is a lovely book and now I have three all my own," she said.

I learned from my sister that Edna had very few things, but I found she was orderly, careful, and appreciative of what she had. The gifts I had intended for Joan, I gave to Edna, who manifested great delight and gratitude. And so it was that Joan began her first lesson. My sister noticed a change in her.

Gradually, Joan began to appreciate her Auntie's presence in the home. She had been reluctant to let even Edna share her dolls or playthings. Now she began to want to share with everyone and especially with the little girl who had won her Aunt's love because of her appreciation and unselfishness. Edna loved Joan and had never excited her jeauousy.

On Joan's ninth birthday, the usual party was given, but the invitations read, "No gifts, please." It was Joan's own idea to give each little girl who came, a present, instead of receiving one herself. I gave Joan a simple, inexpensive token and a card, "With love from Auntie."

"I like your card with 'love' on it, Auntie," she whispered affectionately. "I want you to love me and I'm-I'm going to be just as good as I can be."

* * *

Patient Well-Doing.

A valued exchange remarks that one seldom sees immediate results in Christian work, however faithfully done. As compared with work in which the results are material and tangible, the truth of this is obvious. Not only so, spiritual success remains largely intangible even when its deepest results are achieved. One might even be justified in changing the utterance we have indicated, and saying that immediate results seldom follow in Christian work, because and when it is faithful. The full truth is that "it is God that giveth the increase," and there is not a single Scripture that justifies our modern mania in religious work to secure and acieve material success.

The Son of God Himself found no way to save the lost world other than what the world counts utter failure. That is, He died on the cross at the hands of those He would save. "Success" achieved by His professed followers by lives centered first on material results that fill the eyes of men is not spiritual success. It is self-success seeking its ends through a spiritual medium.—Western Recorder.

* * *

Everything that happens is for the best." God is in front of us, with us, and in us, at all times, so that whatever happens we may not give way and be tempted to quit, but, in whatever burden, His strength may be available to us for the bearing of it, and if we realize this and use His strength we find nothing but good is the issue.

* * *

LETTERS TO THE EDITOR.

(Continued from page 2.)

you have to do a lot of apologizing and explaining.

Robt. White, Jr.

Thomasville, Ga.

* * *

Ready to Publish Fourth Volume.

Mr. Editor:

Will you please publish this in your paper?

"My dear Mr. Schapiro,

"Your three volumes on studies of words in the Old Testament, have interested me deeply. As the study of Hebrew in our Church Seminaries has been abandoned by many candidates for the Ministry, such contributions as these from your pen become the more valuable as information. I feel that the Church owes you a debt of gratitude for the publications you have given us, and I hope that your work in this important field will continue.

"Faithfully yours,
"James DeWolf Perry,
Presiding Bishop."

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FOR THE CHILDREN

For the Southern Churchman.

WORDS OF PRAYER.

Juanita Marquez.

Saviour, Lord, and closest Friend
Hear the prayers that now ascend.
Though they seem in Thy wise sight
Poor in faith, not made aright.

Cleanse me from all secret sin
Lord, Thy Blessing I would win.
May the light of Thy great Love
Shine upon me from above.

Let me serve Thee day by day,
Give me courage all life's way.
Find for me some humble task
Strength to do it well, I ask.

Guide and keep me from all harm
Help me banish fear's alarm.
Guardian Angels may there be
Hovering ever close to me.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XXV.

M. L. G.

"I-see-a-cat. I see—a wat' —Muvver, dis book is a foolishness, 'cause any wat would wun fum a cat, so den a person would only see de cat, unless jus' a litty bit o' wat, wunning in its hole, so nobody wouldn't make a lesson fum such a litty bit o' wat, so den dis book—"

"Philip, what are you running on about? Let Mother finish her letter from Aunt Molly, precious—or, I tell you, go ask Father to come here, there's a big piece of news in this letter, and I think it will make him glad;—O Claire!" Mother called from the side porch, where she sat in the autumn sunshine, to Claire, wrapped, warmly in her hammock. "Come, hear what Aunt Mollie has to say!" Mother's eyes, bright enough with Aunt Mollie's news, grew brighter still to see Claire make her way so quickly to the porch. Then Philip was back with Father, and with Winnie and David, who had heard enough to come along.

Father took the letter, read a little, silently, and gave a low whistle.

"Well, this will settle the Far Ridge problem!"

"O, Father, what?" cried the children together.

"Why, here's Aunt Mollie saying she's willing to come as the missionary on Far Ridge!"

"She'd make the best in the world!" said David.

"And she'd be so near us!" Winnie added.

"I fought 'twas maybe anover Tom Bwown pony, or anyway a toad," Philip said, looking disappointed.

"Now Phil, how can you think of a toad or even a Tom Brown pony bein' like our own Aunt Mollie!" Winnie said, giving him a little shake.

"Never mind, Winnie, Philip is too small and the world too big for him *to* have got his values straight yet." Father sat on the step by Mother's chair and drew Philip to him. "You see, old man, there are a lot of small fellows on the Far Ridge that are better off for toads than for Aunt Mollies."

"Does dey know 'bout 'I see a cat'?" asked Philip solemnly.

"No, and there's a lot more they don't know. Think of having Aunt Mollie to teach them! Dear, we must go up there tomorrow and see how the mission house comes on. It's a curious thing," went on Father, looking over the pages of Aunt Mollie's letter as he spoke, "I started on the mission house with no prospect in the world of a worker up there, nor any way to pay one. Now here's Aunt Mollie, the best I could have wished for, and she's even taken care of her own salary, for she says the Auxiliary groups in her Church in the city are sending her—if I like. If I like! This is certainly the best news I've had for—well, let's say since Claire got better!" Father looked as excited as Philip and Kent had been over Tom Brown.

"You'll think it even more curious," Mother confessed, "that I thought of Sister Mollie from the first time I went up there. But I didn't ask her to go. I just wrote of the need and the chance—oh, I'm glad to think of those children and the poor mothers having her to teach and help them!"

"But isn't the mission house just a log house, Father?" asked Winnie.

"Finest white pine, notched just right, put up by experts, and without price, in the hope of getting a missionary some day. There are three good rooms and a fine stone chimney. The Trent ladies promised a stove for the kitchen, and the Bishop sent me fifty dollars, I can do all that's needed, with what Mollie will bring herself."

"It sounds pleasant," said Claire.

"What sounds p'easant?" Kent had come quietly around the house to the steps, "Muvver, Tom Bwown does like apple wif sugar on. What sounds p'easant, Claire?"

"For Aunt Mollie to live in the mission house on Far Ridge, and have a fine stone chimney and help the little children."

"She is a good person for helpin' bwoked arms," said Kent, who had a confused notion of the mission house, but a very clear one of Aunt Mollie.

Three weeks later Aunt Mollie was at the Rectory, and there were frequent trips of the Trent ladies' farm wagon to the Far Ridge, loaded with furnishings and supplies, some brought by Aunt Mollie, some contributed by the ladies of the village church. Mrs. Innis brought two crocheted bedspreads.

"They are quite new, dear Miss Mollie," she said, "I remembered you thought it entirely appropriate that our missionary box should have new things, and I would not do less when you're actually going to live on that desolate mountain yourself."

"Now, dear Mrs. Innis, it isn't going to be desolate!" said Aunt Mollie, "for instance, these lovely spreads, they'll put an air on any room they're used in. Some day you must visit me and show the mountain women how you make them."

"Perhaps, in very moderate weather, dear Miss Mollie, and with suitable escort for the journey," said Mrs. Innis, looking pleased and frightened at once.

A few days later Aunt Mollie was settled in her new home and news came back that a well was being dug under her direction.

"Dear Brother Kent," she wrote, "when you come up for the service next month bring Claire for a visit to me. We have struck water, a fine mineral spring. I took up a section of the kitchen flooring you know, and started the well there, so my new pump will be inside the kitchen, and it has been ordered from the city. The men work so well, led by the father of that Elmer who died last summer. Elmer's father says he will do anything to 'make out so the little uns kin larn'. The well is of stone and cement. Claire will be comfortable I know, and we'll see the first snow fly, from the mission house together. Do let her come."

So Claire was made ready for another journey, but how different from the one she had taken last winter! Mother knitted a warm hood, silk-lined and with a bit of brown fur that had done duty on a cape of Miss Alice's, around the face. Winnie's last year brown coat was just right for Claire, who had grown almost to Winnie's height since her illness. There were brown mittens and a brown scarf and even Winnie's boots to help in transforming Claire from an invalid into an outdoor mountain girl.

"If I use Winnie's boots, seems as if I should leave Noel for Winnie," Claire said, as they were packing in Mother's room. "They were both Aunt Mollie's presents for last Christmas."

Noel, hearing his name, came up instantly and put his head on Claire's knee, with a little whine.

"No, Claire," said Winnie, "Father said he'd get me boots, 'cause I do want to go with Miss Sarah and sketch from her stone fence when snow comes. She said we would. And you'd miss Noel. But with Noel and Aunt Mollie, and Mother coming up with Father sometimes you won't miss anything."

"You, Winnie," Claire said softly.

But it was a very happy little girl who started off with Father on a gray November morning, with only one pillow needed for comfort, with Noel on the seat beside her and the back of the buggy piled with her luggage and some extra good things, from a cooked ham to a cocoanut cake, which Cindy brought out at the last minute, for the Mission House family.

* * *

Summer Playthings.

Alice was going into the country for the summer. Aunt Elizabeth and Cousin Cora had come for her in the automobile and were to drive her to their farm, forty-five miles away. How Cora had laughed when she saw the big box of playthings that Alice had packed to go with her!

"You had better leave that box behind," she said. "You won't even open it, there are so many more interesting things to play with than those things you have played with all winter."

Aunt Elizabeth shook her head, too. "It is much too big a box for me to take," she said. "I have many things to buy and put in the car. Take Cora's advice and leave it behind."

So Alice had hastily picked up Coralee, her pet doll, and held her in her arms all the way to Aunt Elizabeth's.

Hardly had Alice's dresses been unpacked and carefully put away, when Cora seized her hand and cried, "Come, Alice, let's play with some of the nice outdoor summer playthings we can find." "I know," said Alice wisely, "daisy chains and daisy dolls and flower dolls of all kinds and things like that."

"Oh, those," said Cora carelessly. "Those are well enough if you have to play alone, or it is rainy and you have to sit still on the porch, but there are so many more other things to do when there are two of us. Come, and I'll show you."

Away the two little girls ran to the north pasture. Cora began picking up the cones under the pine trees. She gathered a lapful, then dumped them on a bit of level ground well covered with grass. "Wait a minute," she cried as she scrambled over the stone wall that led to the orchard. Soon she was back again with her hands filled with small green apples she had found on the ground under the apple trees.

"Help me set up two sets of tenpins, Alice," she said, "one set for you and one for me. We will see which of us

can bowl our tenpins first. These little round green apples make lovely balls to roll. The one that wins the most games can choose the next game to play after we are tired of this one."

It was half an hour later that Alice suggested they play something else. "Pine cone tenpins is great fun," she said, "and I shall want to play it again. But let's play something else now. I think it is just as well that you have beaten me, for you know things to do that I don't."

Cora thought several minutes, then she said, "Let's go over by the burdocks and get burs to make baskets. We will line them with leaves and pick blueberries that grow in the pasture, too. You see, most of my summer toys grow in the pasture or in the garden. There is plenty of time in the winter to play with store toys."

Alice could not believe her ears when she heard the supper bell. They had spent all the afternoon in making their bur baskets and filling them with berries.

"I just love your summer toys," she said to Cora. "Are there any more of them?"

"Why, you haven't even begun to see them yet," laughed Cora, as she put her basket down carefully on the steps of the back porch. "Tomorrow we will go down to the brook and go in wading, and we will sail chips for boats. Father cut down an old tree last week, so there will be plenty of chips for us to use."

"Then I know how to make a doll's tea set out of the burs we used today. That will take a long time. And we can play jackstones with hazel nuts, and we can play store. We can have brown stones for potatoes and sand for sugar, and there are all kinds of wild flowers like butter-and-eggs that we can sell for vegetables and fruit. Why, summer isn't half long enough to play with all the things we can find right here on the farm.

"And," said Aunt Elizabeth, who had come up unseen in time to hear Cora's program for the coming days, "there are so many things you can make to take home for the winter to remind you of summer days. There are leaves you can press, and if you paste one of each kind carefully on a sheet of paper and bind the sheets together, and write underneath each kind of a tree it came from and all you can find out about it, you will have a useful picture book of some of the things from Mother Nature's summer playhouse. You can press flowers, too. Some pebbles from the brook, if you are careful to choose small round ones, can be put into a little bag made of cretonne or gingham and you will have a pebble bag with which to play beanbag."

Both little girls laughed at that.

"Oh, Cora, you were right," cried Alice. "With all the interesting things to do I didn't need any ready-made playthings at all."—Zion's Herald.

* * *

Catbird Learns Something.

Catbird had sung his last song of the day. It was time to tuck his head under his wing and go to bed. But something had just brushed against his lilac bush, and it had jarred him on his perch. He opened his sleepy eyes and looked around. Yes, something was flying in front of his bush. It was making a grand curve in the air. What could it be?

"Chirp, chirp, chirp," sang Black Cricket underneath the bush. "Chirp-chirp, chirp."

Catbird was glad there was somebody around whao was wide awake. "Good evening, Black Cricket," he said in his very best manner. "Won't you come up here with me? We might have a visit together."

But, of course, Black Cricket could not do that. Catbird should have known better. Black Cricket answered, "I'll talk with you right here, if you wish to talk. It's safe here, thank you!"

"Look at that thing flying! Look at it! It's the queerest bird I ever saw."

"Maybe it isn't a bird," said Black Cricket. "There are other things in the world besides birds, you know. For instance, I'm not a bird. I'm an insect."

Catbird did not answer. He knew all about insects, for he had them to eat every day in his bill of fare. But this flying thing was neither bird nor insect.

Perhaps Black Cricket was ashamed of himself for speaking the way he did. Anyway, he began a new conversation. "I think I know what is flying around this time of day," he said.

"But it isn't day," replied Catbird, "because I am sleepy and it's time for me to go to bed. It is almost night."

"I know that," answered Black Cricket, "and that is when Bat comes around."

"Bat? Who is Bat? What is he like?"

"I've never seen one," replied Black Cricket, "but I've heard that he flies like a bird, and that he has a body like a mouse, and that he can bite, with sharp teeth different from a mouse's. I'd hate to have his teeth in me!"

Catbird looked this way and that. "There he goes again right in front of my bush. He must be a bird to fly like that!"

Black Cricket said no more. He had told all he knew.

"Me-ow!" said Catbird suddenly. "Me-ow!"

"Jay-Jay-Jay-Jay!" screeched Blue Jay from a tree near the lilac bush. "What's the matter? It's time to go to sleep!"

"Me-ow!" said Catbird. Did you ever see a bat?"

"Yes, indeed. They fly at dusk. They sweep the air of insects. They sleep in the daytime and work at night."

"I wish I could see this one better," said Catbird. "I'll fly up to your branch a while if you don't mind." Just then the nicest thing happened. An automobile with the brightest headlights drove up the road and stopped. It looked like daylight all around. Bat flew right into the light, and Catbird nearly fell off her perch in surprise. Clinging fast to Mother Bat's breast, and closing its front teeth into the curiously roughened hair, was a baby bat, riding in perfect safety as his mother performed her acrobatic feat through the air! Catbird had never heard of such a thing and never had he seen such a performance.

"Pretty good sweeper of the night air," remarked Blue Jay.

"Yes, it beats anything I ever dreamed of," answered Catbird. "I should think the baby would fall."

"Not that baby," laughed Blue Jay. "He clutches his mother too tight to fall."

"Toot-toot," sang the automobile as it started off, leaving the place all around darker than ever.

"Jay-Jay-Jay-Jay. I'm going to sleep." Blue Jay tucked his head under his wing and said no more.

Silently Catbird slipped down to the lilac bush and without even a "meow" was fast asleep. Perhaps he dreamed of Mother Bat and her baby sailing through the air. Who knows? But in the morning he forgot all about his nighttime experiences, for he had a nest full of baby birds that he had to get food for, and that took all of his time.—Sunday School Times.

* * *

For the Southern Churchman.

THE APPLE TREE.

Maude Forrest Mumma.

O give me a shining apple tree,
In the warm days of July;
That we may fill our pails in glee,
With fruit from its branches high.

For many days and many years,
We waited for this sight;
With lurking doubts and needless fears,
For its apples sweet and bright.

We thought at first it would not bear,
The crop was very small;
And then, perhaps, I shed a tear,
To have no tree at all.

But there is health and life renewed,
In my July apple tree;
And this is the finest of summer food,
I'm sure you will agree.

* * *

A Heart Full of Love.

Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality". He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard this old man of faith brought forth twelve dirty, well-worn five dollar bills, as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Dr. Grenfell remonstrated: "You are getting old, and you shouldn't cut the last plank away yet." Then the hardy fisherman of many perils answered: "He'll take care, doctor, guess I can trust Him. It wouldn't do not to have used that sixty dollars, and have sent folks away hungry, would it, doctor? It would look as I didn't have much trust in Him."—Exchange.

* * *

FAITH.

In every seed to breath the flower,
In every drop of dew
To reverence a cloistered star
Within the distant blue;
To wait the promise of the bow,
Despite the cloud between
Is faith—the fervid evidence
Of loveliness unseen.

—John B. Tabb.

* * *

For the Southern Churchman.

MY CLOCK.

Magda Brandon.

My clock ticktocks both work and play;
She clearly ticktocks time away;
There's a rhythm there, in every tock,
Within her heart-beats tock—ticktock!

Her friendly tock—ticktocking soul,
Ticktocks of time, of life, a goal;
Of life, wherein we run a race
With speeding time's relentless pace.

I am very well content
To heed the tock on which she is bent.
My clock ticktocks her heart to me—
How lonesome clockless days would be.

* * *

The world should be won not by the preachers, though we must have these men of God for teaching, and leadership, but by every one who knows the story of Jesus telling some one and telling not only with his lips earnestly and tactfully, but telling with his life. That is the Master's plan of campaign for this world, and it makes a great difference to Him and to the world outside whether you and I are living the story of His love and power among men or not. —Christian Sun.

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DEATHS

SHIRLEY: Entered into rest eternal, June 3, 1935, at Locust Grove, Jefferson County, West Virginia, JULIA GRANTHAM, beloved wife of George T. Shirley. "Numbered with Thy saints in glory everlasting."

CHURCH INTELLIGENCE.

(Continued from page 17.)

Educational Preparation.

Mr. Bishop received his A. B., his divinity course and later his M. A. at Bishop University, Lenoxville, Que. After two years in Labrador, Mr. Bishop returned and assumed parish work in the Diocese of Quebec. His last charge before leaving Canada was that of rector of St. John's Church in North Bay, Ontario. In 1911 Rev. Mr. Bishop came into the Diocese of Michigan and later in 1919 to the Church of the Advent in Indianapolis. Later he became rector of St. Matthew in Irvington. In the meantime the new St. Matthew Church was built, making three churches he had built during his ministry.

Mr. Bishop came to Anderson from Newcastle in 1931, and took charge of th eTrinity Church, he has also been in charge of St. Stephen's Church in Elwood.

PENNSYLVANIA
Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Commemorating Anniversaries.

Special services commemorating anniversaries of the foundation of two churches in this diocese were held June 16. St. Barnabas' Church in the morning at 10:30 o'clock commemorated the eighty-fourth anniversary of its foundation. The Rev. Joseph Manuel, chaplain of the Episcopal Hospital and a former rector of the parish preached the anniversary sermon. The services were in charge of the rector, the Rev. Charles H. Urban. Monday being St. Barnabas' Day, Bishop Taitt was the speaker at a congregational dinner in the parish house.

Trinity Church, Swarthmore, also commemorated the fortieth anniversary of its foundation, and at the same time the tenth anniversary of the ordination to the priesthood of its rector, the Rev. J. Jarden Guenther. Bishop Taitt was the special preacher at the anniversary services, where he also administered the rite of confirmation to a class which was presented by the rector.

MISSISSIPPI.
Rt. Rev. Theodore DuBose Bratton, D. D., Bishop.

The Third Regional Rural Conference.

"One of the best Conferences on Rural Work ever held!" "The best Conference I have ever attended!" and many other statements of similar meaning were made about the Third Regional Rural Conference, held at the Alabama Polytechnic Institute, and Holy Innocents' Episcopal Church, Auburn, Ala., June 11-21. The secret of it was that every Leader and Speaker was a Specialist in his or her subject. And in addition to this, the Leaders had spent three years in research of the subjects given them. There were three Leaders of the Research Series: The Rev. Val. H. Sessions, the Rev. George Harris, and the Rev. James S. Butler. These Leaders had worked over the three years in picking specialists in the various subjects. The result of it was all made a distinct contribution.

The Lecturer was Dr. Roy J. Colbert, one of the foremost Sociologists of our day, University of Wisconsin.

The plan was: Daily, 7:30, Celebration of the Holy Communion; 8, breakfast; 9-12, three speakers; 12, intercessions; 12:30, dinner; 2-6, recreation; 6:30 to 7:50, conferences on Findings of the leads in the morning; 8 P. M., the meeting thrown open to the community for the lecture of Dr. Colbert. The lectures were held in the church. The church was practically filled every night with those interested in solving the problems of the day.

There are fifteen dioceses in the Fourth Province. Ten of these were represented at the conference.

This conference was held by the Provincial Department of Christian Social Service. The Rev. Val. H. Sessions was the Director.

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Personal Notes

The Rev. Thomas S. Forbes of Accomac, Va., and Mrs. Forbes were injured in an automobile accident near their home on Wednesday, June 26. Mr. Forbes sustained minor injuries, but Mrs. Forbes is in a critical condition.

The Rev. Carleton Barnwell, D. D., of Lynchburg, with Mrs. Barnwell, sailed July 3 for a tour of the Scandinavian countries.

Clerical Changes, Diocese of Connecticut.

The Rev. James B. Werner, rector of Grace Church, Norwalk, since 1903, resigned on June 1 and was elected rector emeritus.

The Rev. Lynde E. May, vicar of Christ Church, Redding, and Emmanuel Church, Weston, since 1932, resigned. Resignation to take effect October 1. The Rev. Mr. May will become curate in St. Bartholomews Church, New York City.

The Rev. Charles E. Knickle, rector of St. Paul's Church, Southampton, since 1931, resigned.

The Rev. William J. Brewster, rector of St. Michael's Church, Litchfield, since 1916, resigned and will retire. Address, Litchfield.

The Rev. James H. Jacobson became rector of St. Matthew's Church, Wilton, on May 6. The Rev. Mr. Jacobson was received into the diocese on May 24.

The Rev. Charles O. Scoville, D. D., rector of Trinity Church, New Haven, since 1908, resigned. The resignation to take effect on September 1, or as soon as practicable.

The Rev. Francis J. Cotter became rector of Christ Church, Sharon, on June 1.

The Rev. Nelson R. Pearson is temporarily priest-in-charge of Grace Church, Norwalk.

The Rev. James H. Gorham, Master in Kent School, was received into the diocese on June 4.

The Rev. Charles F. Langlands has been transferred to the Diocese of Washington.

The Rev. Albert C. Morris has been transferred to the Diocese of Massachusetts.

The Rev. Horace Fort has been transferred to the Diocese of Saint Albans, England.

Ordinations.

Priest.

The Rev. R. Heber Gooden, son of the Rt. Rev. Robert Gooden, Suffragan Bishop of Los Angeles, was advanced to the priesthood by Bishop Hulse in Holy Trinity Cathedral, Havana, Cuba, on Sunday, June 23. The candidate was presented by Archdeacon John Townsend, and the sermon was preached by Dean Hugo-Blankingship.

Deacon.

Kline d'Aurandt Engle was ordained to the diaconate in St. John's Church, York, Pa., by the Rt. Rev. Wyatt Brown, D. D., Bishop of Harrisburg, June 26, 1935. Mr. Engle was presented by the Very Rev. Hiram R. Bennett, Dean of Delaware, his former rector, who also preached the sermon. Mr. Engle will become curate to Canon Paul S. Atkins, rector of St. John's, York.

Arthur Alan Vall-Spinosa was ordained deacon at Trinity Church, Parkersburg, W. Va., by the Rt. Rev. W. L. Gravatt, Bishop of West Virginia, on June 25, 1935. The candidate was presented by the Rev. Joseph M. Waterman; the sermon was preached by the Rt. Rev. R. E. L. Strider. Mr. Vall-Spinosa will be assistant of Trinity Church, Parkersburg, W. Va., with address Parkersburg, W. Va.

Gregory Lock, communicant of St. Andrew's Church, Fort Thomas, Ky., was ordered deacon by Bishop Almon Abbott, Monday, June 24. The rector, the Rev. J. Wilson Hunter, presented the candidate and preached. Mr. Lock will be in charge of St. John's Church, Hopewell, Va. (Southern Virginia).

Daniel Alexander Bennett was ordained to the diaconate in Trinity Church, Williamsport, Pa., by the Rt. Rev. Wyatt Brown, D. D., Bishop of Harrisburg, June 24, 1935. Mr. Bennett was presented by his former rector, the Rev. Charles E. McCoy. The Rev. Howard S. Frazer, uncle of the ordinand, was the preacher. Mr. Bennett will be placed in charge of Holy Trinity Church, Hollidaysburg, Pa., and St. Peter's, Juniate, Altoona, Pa., effective July 1.

Francis Winfield Blackwelder and **George P. Pardington,** graduates of the General Theological Seminary, New York City, were ordained to the diaconate by the Rt. Rev. H. J. Mikell, D. D., LL. D., Bishop of Atlanta, on June 30, at the eleven o'clock service at St. George's Church, Griffin, Ga. The candidates were presented by the Rev. L. W. Blackwelder, rector of St. George's Church, and father of one of the candidates. The Bishop preached the sermon. Mr. Blackwelder will go to Asheville to engage in mission work under the direction of Bishop Griffin. Mr. Pardington will go to Alabama to do mission work under the direction of Bishop McDowell.

Marriages.

Two clergy of the Diocese of Michigan are at present on this honeymoons. The Rev. David T. Davies, missionary-in-charge of Emmanuel Church, Detroit, married Miss Alva May Allen of Windsor, Ontario, on June 15, in St. George's Church, Walkerville, Ont. The ceremony was performed by the Rev. M. C. Davies, rector of St. George's. The Rt. Rev. Herman Page, D. D., Bishop of the diocese, and the Ven. Leonard P. Hagger, Archdeacon, assisted in the celebration of Holy Communion. Mr. and Mrs. Davies are visiting England, Scotland, and Wales, this summer, and will returned to Detroit about September 1.

The Rev. Edward R. A. Green, rector of St. Peter's Church, Tecumseh, married Miss Fannie Nadler of Evanston, Ill., in the Anderson Memorial Chapel of Seabury-Western Theological Seminary, on June 17.

The marriage of Miss Esther Murdock and the Rev. George H. Boyd, rector of historic St. Peter's Church, Perth Amboy, N. J., took place June 29, in St. Bartholomew's Episcopal Church, Wissinoming. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, officiated, assisted by the Rev. John R. McCrory, rector of St. Bartholomew's. Mr. Boyd is a graduate of the Philadelphia Divinity School of the class of 1933, and until last February, when he was called to the rectorship of St. Peter's Church, was a member of the clergy staff of the Bucks County Missions in charge of Trinity, Solebury, and St. Philip's, New Hope.

Following the marriage the Rev. and Mrs. Boyd left for a trip through Canada, and will be at home after September 1, at "The Rectory", 222 Rector Street, Perth Amboy. The bride and groom have been sweethearts since childhood, and were married in the church where they were baptized and subsequently confirmed and from which the groom entered the Philadelphia Divinity School to prepare for the ministry.

* * *

Deaths.

The Rev. Wiliam Henry Pettus, rector of Grace Episcopal Church, Everett, Mass., died suddenly, June 29, at the age of fifty-two. Holy Communion was celebrated in the church for all parishioners and friends of the parish, July 3, at 7:30 o'clock, and the body lay in state in the church from ten-thirty until one. Funeral services were held in the church at two-thirty. The body was taken to Washington, D. C., where services were held in St. Mark's Church, Friday, July 5, at 2 P. M., with interment at Arlington National Cemetery.

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THOUGHTS for the THOUGHTFUL

"There are no boundaries to God's love and no frontiers beyond."—Everett Gill.

Religious liberty is the crown jewel of humanity.—Dr. George W. Truett.

The angels are still singing. It's our wave length that's at fault.—H. Bertram Lewis.

"Don't be alarmed by critics. Let them talk—but you live right while they are talking. Be your own severest, just critic; and keep on doing things that ought to be done."

If you may not pray in public,
If you cannot preach or sing,
You can surely pray in secret,
Face to face with Christ the King.
—R. L. W.

George Eliot said, "It is not true blessedness to be free from sorrow while there is sin in the world. Sorrow then is a part of love and love does not seek to throw it off."

Those who are accused of wanting to keep anybody from becoming rich are more frequently concerned with discovering how to prevent anybody from being, or becoming poor.

Voices said, "Stay!"
But the Voice said, "Go!"
Could I hoard the wonderful
Truths I know?
O heart, be strong!
O feet, be swift!
—From Men and Women of Far Horizons.

We are living the Christian life, because we love the God that first loved us and gave His Son for us. This is our reason for doing all things in the name of Jesus. All other motives for the grown-up Christian are secondary.

A firm, quiet, joyous faith is the very foundation of the Christian life. But it is not the entire structure. There must be a strong framework to hold the building true. This is the "virtue" which must be added to faith. In the Christian life virtue should include all those qualities which mean all-round manliness.—Today.

The House of Bishops of the Protestant Episcopal Church declares that "the cross is above the flag", and adds that "in any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll.
And when He comes to call thee, rise and follow fast;
The way may be through darkness, but it leads to light at last.
—Henry Van Dyke.

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Southern Churchman

Vol. 100. RICHMOND, VA., JULY 13, 1935. No. 28.



Some Members of the Third Regional Rural Conference
Auburn, Alabama, June 11-21.

THE FOURTH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

The Southern Churchman welcomes letters for publication on all subjects, though the views expressed may not necessarily be those of the Editor. The Editor reserves the right to cut any letter of length, exceeding three hundred words.

The Unemployed Clergy.

Mr. Editor:

I notice in your paper and others a number of letters urging that the age limit for retiring on the Pension Fund be lowered so as to make room for the unemployed clergy who can find no work. In my judgment, that would not help the matter one bit. There is not now and never has been too many clergymen in the Church. With few exceptions the clergy who are out of work are misfits or lazy. We might as well face the subject squarely and admit that neither college, seminary training, nor ordination insures success in the ministry. Does any one dispute this point? I never knew a Spirit-filled man who was long out of work of some kind. All this talk of over-crowding in the ministry is perfectly ridiculous. The over-crowding, if any, is from the dead wood, and men who entered the ministry, not from a strong belief that they were truly called of God the Holy Ghost, but who are looking for something easy in life where the old age will be taken care of by a rather comfortable pension. A few days in the Upper Room would work wonders in their lives. True. When fire falls on a man, he will cease talking of the treatment he has received at the hands of the Church and begin telling what a big, lazy loafer he has been for so many years, and how little real fruit he has gathered for the Lord. Then he will be used somehow, somewhere. It may not be in a comfortable rectory, with ample salary, but it surely will be equal to what St. Paul and others like him received with abundant blessing from the Lord Himself. I do not read of any unemployment among the Apostles or Elders in the New Testament, or anywhere else. They were filled with the Spirit; therefore, they filled the pulpit and the pews wherever they went. Too many are thinking more of what they are to receive rather than what they are to give in their ministry. We once had a "Bishop's Crusade", and likely it did much good, but there should be another crusade to get rid of the dead material in pulpit and pew and set the rest on fire and see what God can do with a truly converted Church. There are plenty of faithful men all over the country, but they are not the ones causing the trouble. I want to see their number greatly increased. Followers of the meek and lowly Nazarene and who live in ease and luxury are not apt to greatly impress or arrest a wicked and adulterous generation. It would be well for the Bishops to lead in all these things. I fully believe we all get all that is coming to us.

J. J. D. Hall.

360 W. 45th St.,
New York City.

—o—

Kanuga Conferences.

Mr. Editor:

I understand that word is being circulated to the effect that Kanuga has not opened and will not be opened this season, because of the infantile paralysis in North Carolina. This report is probably due to the fact that the young people's camps in the other North Carolina dioceses, at Vade Mecum and Washington, N. C., have followed this course, as a large number of their registrations were from the east central part of the State, where the disease has been most prevalent.

As far as we can find out, there have been no more cases of the disease in this section than is normal for every year, and as Kanuga draws chiefly from South Carolina, Georgia, Florida, some parts of Virginia and the extreme western part of North Carolina, we have not felt that it was necessary to make any change in our program.

If the report as to the closing of Kanuga spreads to any great extent, it will, of course, injure our Adult and Clergy Conferences, and the Guest Period, which follow the junior conferences, now in session here.

I am, therefore, appealing for your aid in this matter, asking that you give this letter all possible publicity, and see to it that some notice to this effect be in your local newspaper if possible.

Faithfully yours,
K. G. Finlay, Bishop,
Director Kanuga Conferences.
Hendersonville, N. C.

* * *

Warning!

Md. Editor:

If conventient, you might add this to the "warning" sent you on June 28 about the man claiming to be Miss Lindley's brother:

The same man has since appeared in Toledo, saying his name is Ralph Waldo Lindley and still trying to cash checks.

Publicity Department.
281 Fourth Ave., New York City.

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EDITORIALS

Vol. 100. RICHMOND, VA., JULY 13, 1935. No. 28.

The South and Literature.

The day has long since gone when the only literature put out in the South was of the romantic variety. In fact, many of us long for a little romance in a literary world that seems to have gone to extremes in so-called realism. Faulkner and Thomas Wolfe are the order of the day, and even though the popular authors may be good Southerners, the South has been getting a good bit of bad advertising.

Whether this bad advertising is the result of half-truth or all the truth is beside the point. There is enough truth in the stories that are told to let us know that a new day has found a large section of our country in a condition that needs better and truer leadership. The novels and plays are in themselves nasty, and yet by their very frankness and nastiness, they reveal that perhaps the authors are men who at heart have the Protestant sense of reformation and hope that in their revelations something healthier can be found.

To those of us who cling to the Church as the only hope of the world in presenting the full and healthful gospel of Our Lord there comes a particular challenge. Can we not enlist in our cause even these seemingly anti-religious authors? Can't we find a home for them in the Church of Him to whom the sinner has always come, even though the sin was hateful?

An older type of American religion has done little with the people about whom these authors write. Their lives are frustrated and devoid of beauty. Their ideals are shorn and little except the animal is present. There is no calm or security seen in their lives and religion, except as an emotional experience inherited at best from the past is absent.

Of course, we do not believe that this is the whole picture at all. There still are in the South men of the type of General Lee. There yet are many families—maybe most families—to whom God is real and in whom men find their "soul's sincere desire". But the fact that brilliant young writers can also find appalling conditions is in reality a challenge, and we should be glad that the facts are being shown to us that we might carry the healthful gospel of Jesus Christ to these benighted souls.

Can we not also challenge the young people who have reacted to the sad conditions which these books reveal, and have left the church of their fathers because they do not feel it in sympathy with them? Can we not believe that it is only in a deeper realization of the gospel story that any improvement can be made? Christ's real disciples were never narrowed, frustrated lives and in following their healthy attitudes may be found a better and finer civilization.

Sermons and Titles.

Again we wonder how much the modern title to a sermon helps either the preacher or the congregation. A list published recently in a New York paper intrigued our attention. We could not help wondering how many of these titles would attract us were we either a member of the church at which the sermon was advertised, or a stranger within the city. Our conclusion was none of them would prove very interesting.

We have been accused of living in an age when preaching was not what it once was. We wonder how much the sermon title has had to do with this decline in interest. Surely, with the increase of education, the preachers of today should, if anything, be better qualified to preach than those of an older generation. But the titles would lead most of us to assume that some subject had been frantically sought and then in a catch phrase given publicity and that, instead of religion, the preacher was interested in some topic about which in all likelihood he knew little.

If we would reason it out, is it possible to find fifty-two subjects a year that would be vital and on the minds and hearts of the congregations? Is there not in the topical sermon a great weakness in the temptation to bring out the particular bias of the preacher or even the virtuous thing for which he stands until it is monotonous? A friend of ours, very interested in sanitation, preaches about nothing else. Undoubtedly this is a Christian subject taken in the abstract, but week after week his sermons are advertised as "A Clean City", or "Does Wealth Mean Health?" until his long-suffering congregation sighs—and stays away. They have been talked to about sanitation so long there is no new way of presenting that fascinating subject.

And then there is the humorous side. We remember the writer a few years ago in a popular magazine who told "how to preach a sermon". And we remember his describing the sermon subject as advertised, "Shall we choose God or Mammon?" and then said, "We wondered if the preacher intended to come out strong for Mammon".

Many of our subjects are trite—in fact, most of them are. It would be far better for the preacher to announce his text and in this day of renewed interest in Bible reading, maybe a few would look it up. At best, most subjects are mere paraphrases of the Holy Scripture text, anyway, and as one wag has said, if a preacher uses a text, at least that much of the sermon will be sure to be good. Topics limit us narrowly and fail to interest. May we not hope for a revival of expository preaching, or at least textual preaching?

Church and World Problems as Others See Them

Bishop Rowe Writes of Emergency Schedule.

Spirit of Missions, July, 1935.

The Missionary Bishop of Alaska, the Rt. Rev. Peter T. Rowe, reporting on the effects to his work of the reduced appropriation required under the Emergency Schedule for 1935, writes:

"In reducing the appropriations, I refrained from cutting the salaries of any of the workers. Their salaries, reduced by previous cuts, are too small for any reduction. I would rather suffer myself. Hence, I cut my own salary. Then I cut such appropriations as I thought could be cut, but without eliminating any of the work.

"Those who desire the policy of cutting out whole areas of the work in Alaska may succeed in their noble endeavor. But no "areas" of work will be cut out, so long as I am alive and able to minister and serve. Were the whole staff cut out from under me, please God, I will minister to all, in all places, if alone.

"To sacrifice this work in Alaska built up from nothing, the work of devoted men and women and the sacrifices and offerings of thousands of children of the Church, as well as by the gifts of saintly men and women and the self-sacrificing work of knightly souls such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing, I will live and fight. I may die, but I will die fighting, to the end."

For 1932, the Alaska appropriation was $93,770
For 1935, the Alaska appropriation is 61,865
For 1936, the appropriation is to be further reduced to 54,865

* * *

Communicants Must Be Missionaries.

By the Archbishop of York, in The Church Times (English).

The first thing which that self-giving love must long to do is to win others to seek it at its own source. It is not possible to receive Christ into the heart without a longing to draw others to the Father through Him. Because that is His longing; and where He is, that longing must be. How many of our communicants are in fact missionaries in their own parishes? How far have they even been taught that they ought to be? The sacrament of the altar may be the most august of all the means of grace; but it is not grace, it is means, not end. The end is the life in grace, and grace is the love of God active in men's hearts to the accomplishment of the divine purpose to sum up all things in Christ.

We must turn our congregations into bands of evangelists. We must proclaim the gospel to the people where they are. No one proposes to convert the peoples of Africa by elaborating the ceremonial or increasing the number of celebrations in our own churches. It is just as futile to think of converting the "detached" multitudes at home without going to them where they are. To convert the African, you must go to Africa; to convert the man-in-the-street you must go into the street. We must develop our open-air work, our evangelistic enterprises in public halls, in luncheon-hour assemblies at factories and the like. But the clergy cannot do it all. They may give a lead and inaugurate. But the laity must do most of it. And the clergy must be glad to see them do it. They will make some blunders, so do we of the clergy; but we are (like other folk) more apprehensive of the ill-effects resulting from other people's blunders than of those due to our own. It does very little harm if an eager layman talks heresy, provided he shows and imparts a love for the Lord Jesus; it does great harm if a priest talks orthodoxy in such a way as to make men think the gospel either irrelevant or dull.

* * *

Dr. Kinsolving Urges Clergy in Public Schools.

Christian Century, July 3, 1935.

With a startling headline, the Boston Globe reported the sermon by Dr. Arthur L. Kinsolving in Trinity Church on June 12. "If priests and ministers were given an hour in the public schools several times a week, to meet their own children and teach them the Scriptures and the way of life, it would cost government nothing, do the minister a lot of good, give many of them just what they crave, reduce juvenile delinquency, create a new church." Education, he said, gained its reputation as Christian. "It is secular education, divorced from religious impulse and moral objective, that is found wanting. Christian colleges have been engulfed by the secular or pagan influences of the larger places of learning. The Roman Catholic Church alone has been able to maintain its educational system, absorbing most of its effort, while Protestants have spent mainly for institutions of philanthropy. There never was a time when religion was given so little recognition in education. This situation is abnormal, unwise, unnecessary, shortsighted and doomed. Christ will return to claim the central city of education. We must reinstate religion in the public schools. A convention on juvenile delinquency noted a town free from it for a number of years, and found that normal attention to religion had been restored to its schools. Christ is crowded out of colleges founded in His Name: bring Him back!"

* * *

The Boy Scouts.

The Living Church, June 22, 1935.

We have been reading with interest the booklet entitled "Our Religious Principles," issued by the Boy Scouts of America on the occasion of the silver anniversary that that organization is celebrating this year. The Boy Scout organization is a notable example of the building of loyal citizenship on a solid foundation of religion. The first of the three points in the Scout Oath is: "To do my duty to God and my country and to obey the Scout Law." The twelfth Scout law is: "A scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion." This is a sound doctrine and the source of much of the strength of the Boy Scout movement. Scouting rightly recognizes the essential part that religion must play in character building. By the very nature of its organization it cannot iself provide this religious element, but it can and does cooperate with the Church in so doing. Scouting is willing to work with the Church and where the Church utilizes scouting the result is a powerful combination of forces for the building of character in American boys. Today in a greater degree than ever before this is a vital need of our country.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W NEVE, D D

God's Garden

It is interesting to consider that every flower, no matter how highly valued, or carefully cultivated, came originally from God's Garden, that is, from Nature herself. Even the choicest orchids grown in the conservatories of the very wealthy, owe their origin to some far distant tropical forests. In fact, we may say that all our garden flowers, many of which, however, have been improved by cultivation, are but brothers and cousins of those which grow wild in God's Garden. It is the same with the trees which decorate our lawns, in all their beautiful variety and luxuriant growth; they can all be found somewhere in what we call a wild state upon this earth of ours. The flowers and trees, and the grass which carpets the earth, are all God's free gifts to us and we hold them in trust from Him. 'The earth is the Lord's and the fullness thereof.'' And again, ''The trees of the Lord are full of sap, even the cedars of Libanus, which He hath planted.'' These are but two of many passages which might be quoted to show the close relationship which exists between the Creator and the works of His Hands. To these might be added the following:—''He maketh the grass to grow upon the mountains and green herb for the use of men.'' The earth, then, is God's Garden, and like the Garden of Eden, He has placed man in it to tend it and care for it and to eat the fruit thereof.

The Lost Reverence for Nature.

It is sad to think how far men's minds have strayed from this beautiful conception of our relation to Nature and to God. The reverence with which we should regard Nature, as manifesting God's love and care for us, is almost entirely lost. We have forgotten that this is God's earth, and we have come to regard it as so entirely our own that we can rob it of its beauty, and to a large extent we have turned the garden into a wilderness. The trees of the Lord have been treated as a spoil by those greedy of gain, and if it had not been for the creation of National Parks by the government, the wonderful giants of the forest, which have survived the storms and winters of thousands of years, would have been swept away with a ruthless hand. Even our heathen forefathers had an awe and reverence for Nature which formed part of their religion, and the loss of this reverence on our part, can by no means be regarded as a mark of progress, but rather as a complete failure to understand that the beauty of Nature is one of the most important refining influences of civilization, a proper appreciation of which enriches our lives and characters.

The Judgments We Have Brought Upon Ourselves.

The severe judgments which have befallen us as a people, such as the dust storms, the destructive floods, and long continued droughts are, in a great measure, due to the reckless abuse of the responsibility which rests upon us as trustees of a great inheritance. That so large a proportion of our people should have been brought to the verge of destitution is due to the migration which has been going on during the last few generations, from the natural home of man, the country, to its artificial substitute, the city, where men walk the streets seeking in vain for work, or forming part of long bread lines, dependent upon charity. Nature not only provides food, but fosters true manhood and womanhood by the inspiration of independence and self-reliance, both of which are being sadly impaired, if not entirely lost, by continued unemployment.

What the Future Holds in Store For Us.

The hope that the various industries of the country will be able to provide work for the millions of idle hands now ekeing out a meager and miserable existence on relief, seems to be dependent upon a revival of our foreign trade. But here again we face a complete uncertainty as this revival depends upon the ability of foreign nations to buy our goods, unless we are willing to lend them the money to pay for them. It would seem as if the only way out of our difficulties is to seriously consider the possibilities which Mother Nature affords for providing not wealth but a comfortable living for those who will be content to live on the bounty which she is capable of giving us.

What Nature Has Done Elsewhere.

It is said that a Chinese family can support itself on an acre of land. In Belgium much of the land is worked like a garden, being divided up into lots of less than three acres, and the spade is used as a means of more intensive cultivation for the production of larger crops. There is no necessity, however, to restrict the family to so small a parcel of ground in this country. It was said years ago, that if all the people in the United States were moved to Texas, that state would not be more thickly populated than Germany. Nature is the source from which our chief blessings come, and a return to her fostering care seems to be the best way out of our present difficulties, at any rate, for a large proportion of our population. We have learned by sad experience what the reckless abuse and loss of reverence for the Garden of the Lord has brought us to. By clear thinking and careful planning, our country might become a paradise in which our people might live happy and healthful lives, with their children growing up far from the slums and criminal associations in which so many of them are now condemned to live out an abnormal and unnatural existence. It is a signficant fact that those who have gained independence in business, as a rule, want nothing better than to own a home in the country and find their chief pleasure and enjoyment there.

The Problem of Distribution.

It has been often said that the problem of production has been solved; that the difficuty lies in the problem of distribution. This is true with regard to the fruits of the earth. Crops are being restricted, and even plowed under, while people suffer hunger and their children are under-nourished, the evil effects of which bode ill for their future and that of the nation. The true solution of the problem would seem to be the proper distribution of the surplus population in such a way as to enable them to share in the bounty of Nature, as there is enough for all, if they can be placed where they can take advantage of it. Treat Nature with the respect and reverence due to her as the Garden of the Lord, and there will be no more desirable home for man than the country.

The sky above, the trees around,
The grass beneath one's feet,
With birds and flowers, this is the place
Where heaven and earth do meet.

Frederick W. Neve.

An Ordination Sermon

By JAMES R. SHARP,

Secretary of the Diocese of Tennessee.

Acts 6:5—"Stephen, . . . and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas."

HERE are seven names of seven men, written down, for the one and only time, as associated together for the furtherance of a certain task. Of the first and second named, we read somewhat more in the two following chapters. Of the other five appears in the record no further mention whatsoever.

The first named of the seven we remember as the first "martyr", the first follower of Christ to bear that highest type of witness, the surrender of life itself for a testimony of his faith. The second, Philip, we know as the first recorded foreign missionary, carrying the glad tidings of the Gospel of the Risen Christ, first to the neighboring nation of Samaria, and then to that representative of another race from another continent, the treasurer of Queen Candace. But Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas—no faintest hint of their activities as fellow-laborers in a particular task with Stephen and Philip, is vouchsafed to us in the inspired chronicle.

What was the task to which these seven men were assigned? It was just a bit of social service work: the oversight of a detail of administration in the almonry department of the infant Church. The Hellenist or Greek-speaking converts from Judaism had made complaint that in "the daily ministration" of assistance to the needy members of the rapidly expanding Christian community in Jerusalem, there was discrimination against them and partiality toward the Palestinians. The Apostles as the responsible heads of the community took cognizance of the situation, and to allay the dissatisfaction invited "the whole multitude of the disciples", apparently including both groups, to nominate seven fit men to supervise this particular activity, which they called "serving tables." It was a task to which they felt that their divine commission as spiritual leaders did not justify their giving personal time and attention, at the expense of their "ministry of the Word". Yet, it is noteworthy that in the Greek the words "serving" (of tables) and "ministry" (of the Word)—diakonein, diakonia—are but different forms of the same word. It is also noteworthy, that while the task to which the seven were to be assigned was primarily of a temporal rather than a spiritual character, yet the "form and manner" of their appointment was the same as that mentioned throughout the New Testament record as being used for appointment to distinctly spiritual functions: the Apostles "prayer, and laid their hands on them". We are also to observe, that while "the multitude of the disciples" made the nomination, the Apostles made the appointment. "Look ye out seven men . . . whom we may appoint."

This formal setting apart of the Seven has been generally, though not unanimously, considered by Christian writers as the beginning of that order in the Apostolic Ministry of the Catholic Church of Christ which we now call the Diaconate. Yet, nowhere in the New Testament are the Seven called "deacons". It may be that not from them, but from a quite different group was evolved the later diaconate. Unquestionably, in the development of Christian institutions, including the Ministry, it is true as it is in human life generally, that things came before names. This is, of course, strongly exemplified in the New Testament use of the words elder, presbyter, and bishop.

There is another point we may well bear in mind as we read our New Testament. The Acts and the Epistles are not a set of directions for forming a society of believers, a "constitution and by-laws" for organizing a Church. That they have sometimes been so regarded is due to a chronological misapprehension. The New Testament (including the Gospels in written form) did not come before the Church; the Church came before the New Testament. This is elementary, of course; yet it has sometimes, in some quarters, been overlooked. The references to the Ministry, for instance, especially in the Epistles, are to a ministry already constituted and functioning. We raise questions of interpretation that probably never even occurred to those to whom St. Paul wrote; and we seek for the completeness and definiteness of a scientific or philosophical treatise in passages where the original writer and the original readers were alike content with mere allusion to matters already familiar to them both.

Thus it is that we cannot draw from the New Testament a precise diagram of the organization of the early Church or the constitution of its ministry. Thus it is that four theories of the Ministry, papal, episcopal, presbyterial, and congregational, each have their adherents among the Christian peoples of the world today; and each of them is claimed by its own adherents to be "apostolic".

TWO facts do, however, stand out in the narrative of the appointing of the Seven. These were assigned to their specific work by the Apostles, the official leaders, those to whom had been given by Our Lord Himself the Great Commission, "Go; Teach; Be My Witnesses". And their function transcended the "serving of tables" which was the immediate occasion of their appointment; Stephen became a notable apologist, Philip a successful evangelist. Whether their ministry was actually the germ of what afterward became known as the Diaconate, or not, is of little or no moment. That it was an "order of the ministry" distinct from and subordinate to that of the Apostles, is unquestionable. That either from this or from some similar delegation by the Apostles to others of a portion of their plenary authority bestowed in the Master's "As My Father hath sent Me, even so send I you", arose the Diaconate of the sub-apostolic and post-apostolic documents, is an apparently inescapable conclusion.

As we pass from the obscurity of early dawn in the scanty records of the first century after Pentecost, into the clearer light of day in later history, from Ignatius and Irenaeus on, there emerges this picture of the Ministry of the Christian Church, everywhere recognized and accepted, and regarded as of apostolic origin: the Bishops to govern, to confirm, to ordain; the Presbyters to absolve, to bless, to distribute the Bread of Life; the Deacons to serve, to attend upon, to assist in divers ways, the other two in their ministrations. As the Preface to our Ordinal, bound up with our Book of Common Prayer, says: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' times there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons". This is the formal, official, authoritative statement of this our Church in America, as of the other national Churches in the Anglican Communion, of her belief and teaching on the subject of the Ministry; and this is the basis

of her practice with respect to this feature of her ecclesiastical polity.

What a sane, conservative, balanced statement it is! There is neither condemnation nor criticism of any other form of ministry. It is a fact that this Church did consider it worth the effort of many months, a century and a half ago, to procure, through the consecration of Bishops Seabury, White, Provoost and Madison, the unquestioned transmission to America of this ministry. And this fact may suggest the thought that this Church did, and does, deem this to be the only ministry which adequately assures her own continuity with the primitive Church, after whose doctrine and practice she claims to pattern hers. Yet, this statement of the Preface in no wise asserts that this particular form of ministry is the only one for Christian people. Nor does it aver even that it is the best form; though the tenacious way in which this Church clings to it may suggest that she herself does find it, in theory and practice, that which is best adapted to her own progress and development. No; as Dean Hodges expressed it, this Church does not claim that her way, with its ministry of the three orders, is the only way, or that it is the best way; but that it is the old way. We find, upon pursuing our study of Church History, down through the nineteen centuries since the days of the Apostles, that always, since its emergence from the first period of development, there has been such a ministry. For a millennium and a half, until the religious cataclysms of the sixteenth century, with scarce a dissenting voice, the threefold ministry met the Vincentian test of acceptance always, everywhere, and by all; and it is still maintained by more than three-fourths of all Christendom today.

So, in those troublous times of ecclesiastical revolution four centuries ago, when many good Christian men elsewhere, despairing of any effective reform from within, broke away altogether from the past and set their feet in new and untried paths, our Mother Church of England steadfastly adhered to what she believed to be the more excellent way, retaining her organic connection with the past by the continuance of the historic ministry, and returning to the earlier purity of teaching and practice by the discontinuance of medieval errors and abuses. And so she affirmed, as the Preface goes on to say, her intention that "these Orders" (the ancient threefold ministry which had been from the Apostles' time) should "be continued, and reverently used and esteemed in this Church."

THIS, then, is the Ministry, to the first Order of which these candidates are to be admitted today.

We are here to make of these two laymen, communicants of St. James' Parish, Deacons. Not deacons of this parish; we do not ordain a deacon as minister of a particular congregation. Not deacons of the Diocese of Tennessee, or of the Province of Sewanee. Not even deacons of the Protestant Episcopal Church in the United States of America—though each of them will be required to make a solemn promise of conformity to the doctrine, discipline, and worship of that Church. But they are to be made "Deacons in the Church of God"—ministers in and for the whole body of the faithful. It is, of course, profoundly true that their loyalty to the whole Catholic Church of Christ will be best exemplified and most clearly manifested in their loyalty to that portion of the same wherein it shall fall to their lot to minister. One who lives in and gets his support from this community, cannot be a good citizen of the United States, if he be a bad citizen of Tennessee or of Knoxville. The primary loyalty to the whole Body of Christ will inevitably involve an immediate faithfulness in the local task, and an immediate loyalty to the work of evangelism and education and service to mankind as set forth in the diocesan and general Church program of this our own particular portion of "the mystical Body of Christ, which is the blessed company of all faithful people".

The functions of a layman, of a Deacon, of a Priest—and, we may add, of a Bishop—in the Church of God, are diverse one from another. Yet, in their diversity is an underlying unity of purpose and of plan; and each and every one of them has one thing and one alone to do: to be a witness to Christ, to make Him known, that the knowledge of Him and of the Father Who sent Him may be life eternal for every man everywhere. This is not the task of the Clergy; it is the task of the whole Body of Christ, Laity and Clergy together. It is true that there are certain functions within the Body reserved to those members who are of the several Orders of the "Sacred Ministry", technically so-called; it is not true that the proper functions of the Laity are any less a ministry or any less sacred—or any less binding an obligation on the conscience of the individual.

These candidates for the Diaconate will presently stand before the Bishop to make their vows of faithfulness in performance of their specialized duties. The rubric requires the vows to be made "in the presence of the people". You their fellow-members of the Body of Christ, are here specifically as witnesses—attestors—of the making of these vows. You will naturally expect of these men, that they shall faithfully and loyally fulfil these vows. But remember this: you, each and every one of you, took vows at your baptism and confirmation of performance of certain specific duties. Just how faithfully and loyally are you performing those duties?

The Deacons will be licensed to preach the Gospel from the pulpits of the Church. You, no less, are charged to spread the good tidings by word and example in your daily life. They will take part in the sanctuary with the Priest at the Altar, in the offering of the "sacrifice of praise and thanksgiving". You, in the pews, have just as real and just as necessary a part in that offering. The "we" used throughout in the language of the Liturgy is the whole body of the faithful.

I might go on at length and multiply comparisons, but these should suffice. Let me but beg of you, good Christian people of the Order of the Laity, to reflect earnestly and seriously upon these things; and may God give each one of you grace, in your own vocation and ministry, to serve Him just as faithfully as you, their witnesses, shall pray this morning that these your brethren, in theirs, may "both by word and good example, faithfully serve God in their office, to the glory of His Name and the edification of His Church".

AND now to you, my brothers, I would say a few words in a more personal vein.

It will presently be certified, over the signature of the Bishop, that you have been tried, proved, examined, and found fit for admission into the Order of Deacons.

It is true (unfortunately, I think) that the Diaconate as a distinct Order has well-nigh fallen into disuse in the actual practice of Western Christendom. It is true that you yourselves are today being called to the Diaconate only as a preliminary to being called some months hence to the Priesthood. It is true that our Anglican Ordinal says in effect to every Deacon ordained that his is an "inferior office", a mere stepping-stone to a "higher ministry".

Yet, it is also true that this Diaconate upon which you are entering offers you a real opportunity and a real field for real service. Instances are not wanting in Church History of Deacons who, never advancing to the Priesthood, have left behind them names honored for achievement in Christian witness and service. Such were Lawrence of Rome and Vincent of Sara-

gossa in the early centuries; such was Nicholas Ferrar of Little Gidding in the seventeenth. Notable examples in our own diocese are within the memory of this present generation.

So, while you look forward eagerly, and quite rightly, to your future work as Priests, I charge you that you despise not the challenge and the opportunity of your present commission. Let not your spiritual vision suffer the all-too-common defect of hyperopia, far-sightedness, which sees all the beauty and splendor of the distant prospect, but fails to focus clearly on things at hand. Do not think the humbler tasks of your subordinate ministry unworthy of your keenest attention and your best effort. They are your schooling for larger tasks ahead. The heroes who win renown by brilliant achievement in time of crisis are usually not of those who have shirked or scamped the performance of their ordinary duties in time of commonplace routine. Lindbergh did not fly the Atlantic the first time he handled the controls. Many a mail plane pilot today, who will never make the front page unless he should have the misfortune to crash, is quietly and unostentatiously carrying on, doing just that daily work which gave the Lone Eagle his training for his more spectacular but not more useful exploits. So, in your service for God and His children, dream not overmuch of greater opportunities to come, but labor diligently to seize the lesser ones at hand. Ask not, "How big a thing can I find to do for Him hereafter?" but rather, "How well can I do that thing, small though it be, which He has for me to do now?"

The Greek word diakonos, the lexicons say, is of uncertain derivation. We may say that it is at least possibly akin to dia konios, "through the dust" of toil. Your service as Deacons may call for much of humble and of laborious effort, with little of immediate or of apparent result. Let not that dishearten or discourage you. It has been a source of much consolation to me throughout my own ministry, to remember that God does not hold us responsible for visible results. One may plant and another water, but He—and He alone—gives the increase.

You will not, probably, be called upon to give up your life for the Master as was Stephen. You are called upon to give out your life for Him in service—faithful, humble, self-denying service to mankind.

You may not be called upon to bear the message of evangelism to Liberia or China or Brazil. You will, not once nor twice, but repeatedly, meet opportunity to tell it to those whose character and temperament and habit of thought are as truly alien to yours as was Samaria or Abyssinia to Philip.

Much of your work, perhaps all of it, will make no more noise in the world than did, so far as we are told, that of Prochorus and Nicanor and Timon and Parmenas and Nicolas. Yet, if you do that work earnestly and faithfully and loyally, your names, too, will be written, as are theirs, not in an earthly record only, but in the Lamb's Book of Life.

And finally, I would point you, not to the Seven, but to Him Whose they, and you, are, and Whom they, and you, serve. Among His sayings while He was here in the flesh are two notable antitheses.

He said, "I came, not to do Mine own will, but the will of Him that sent Me." May this be a guiding thought of your ministry as it was of His.

And He said, "The Son of Man came, not to be ministered unto, but to minister"—diakonesai, to be a deacon.

He is indeed the Shepherd and Bishop of our souls; but He never called Himself a Bishop.

He is indeed our Great High Priest; but He never called Himself a Priest.

He called Himself a Deacon.

And in that lowly path of service He calls you to follow Him.

On Growing Old

By JAMES E. FREEMAN,

Bishop of Washington.

AS THE YEARS MULTIPLY, when physical strength wanes and fails, to feel that we are actually accumulating strength, strength of will and of purpose, brings a satisfaction that excels all else. We know and have known men and women whose inner qualities and graces seemed to become more evident with the passing of the years. What we call personality, that combination of mental, cultural and spiritual qualities, becomes in certain people more fascinating and more compelling when the hairs are whitened and the brow furrowed. Such men and women possess an aura, a subtle quality that has more persuasive power than any spoken word or any spectacular act. Some of our mothers possess such a quality and in their presence we feel a sense of inexpressible admiration that approximates reverence. It was said of Washington by his confreres, that his presence was such that he seemed to overtop all his associates and to out-rank all the men of his generation. "Trailing clouds of glory do they come," a poet thus speaks of children; it might more fitly be applied to those of whom we write.

What we have in mind does not necessarily issue from rare intellectual gifts, nor does it belong solely to physical beauty. It may be something we cannot adequately define, but only experience. There is a passage in the book of Job that expresses it, when in his grief and deep reflection the author writes: "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." Righteousness, which means the highest standard of right living, is essential to what we have in mind. Surely clean hands and clean thoughts are also indispensable concomitants also. It is a combination of all of these that produce the composite character we have in mind. When the Master would speak of supreme excellence in character, He gave purity a first place, saying: "Blessed are the pure in heart, for they shall see God." As He appraised life He conceived that fitness for the greater vision of its ultimate purpose, was clean thinking and a life regulated by clean standards. All our observation and experience confirm His lofty conception. We cannot think in terms of ideal attainment without these imperishable qualities. It is men and women whose minds are occupied with the best, that reflect it in their characters. Such people, even when age is upon them, disclose all the spontaneity and resourcefulness of youth. They grow old gracefully and with increasing beauty of character, because they enjoy a serenity that comes from perfect trust in the outworking of a divine plan and the assurance that they are nearing the consummation of their highest hopes and expectations. Another passage, in the prophecy of Isaiah, thus graphically describes the renewal that issues from such an unfailing trust, "They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

What a contrast this suggests when we think of those whose lives are increasingly burdened with cares

(Continued on page 3.)

New Calendars for Old

By MARY F. GOODWIN,

Historiographer of Diocese of Southern Virginia.

IN THESE DAYS of bewildering changes and inevitable chances we are apt to think that mankind was never before confronted with so many readjustments, such strain and mental stress. Among the changes confronting us now is the adoption of a new secular calendar. There are many arguments pro and con such changes as are proposed. The fixed and rigid calendar which is championed by the League of Nations would simplify many business problems, we are told. Our General Convention, as well as the Universal Christian Council has endorsed this calendar. The changes to be made were fully set forth in an article published in the Southern Churchman of December 29, 1934. The chief objection to the new calendar is the fixed date for Easter, regardless of the Paschal moon. Who could really feel that it was Easter if a new moon were hanging in the west?

But it is not of this calendar we would write, but of the agitation over the acceptance of the present Gregorian calendar more than two hundred years ago. Great Britain retained the old Julian calendar until 1752, she was the last of the great powers to make the change. The Roman Catholic countries had adopted the Gregorian calendar at the beginning of the sixteenth century, when it was sponsored by the Vatican. Protestant Germany had accepted it in 1700, and Russia only gave up the Julian calendar when the Soviet government threw out all reminders of the former Christian regime a few years ago, and substituted a calendar of their own.

For many years before the Gregorian calendar was accepted by Great Britain, much was written and published on the subject. Among the advocates for a change was a young professor of mathematics in "His Majesty's Royal College of William and Mary in Virginia". The Rev. Hugh Jones got his M. A. at Jesus' College, Oxford, before coming to Virginia, where he became the head of the Grammar School and Professor of Mathematics in the College in Williamsburg, and also preached in James City County. In 1724, while on a visit to England, he wrote a long treatise on the changes of the calendar, which today is kept in the MS. Division of the British Museum. As far as we know, this has never been printed.

Being a scholar, Mr. Jones went into the history of calendars in general, he considers the mathematical side of the question, with great detail, working out Golden Numbers and Dominical Letters with precision, proving again that the Julian Calendar had fallen behind by twelve days. While accepting the Continental calendar "in principle", Mr. Jones thought that a Christian Country should emphasize its creed in the names of the months and days of the week, as well as in other respects. He, therefore, proposed a lunar calendar which had, from time to time, been considered whenever revisions had been made. His calendar was to have thirteen months with an odd day between the thirteenth and the first months. His originality showed in the names he proposed for the months. He suggested that they be rechristened—or christened, we might say—with the names of the twelve apostles, the thirteenth month to be called "St. Paul". Appropriate names were also suggested for the days of the week, in place of the Norse gods and goddesses whose names were perpetuated by the names then—and now—in use. So far so good, there remained only the naming of the extra day at the end of the year. In the present proposed calendar, which also has an extra day at the end of the year, this day has the characterless name of "Year End Day". Not so with Hugh Jones' plan. Being a true son of Albion, as well as of the Church, he suggested that this extra day be known as "Briton's Day", and if the rest of the world did not like the designation, they could, for all he cared, rename it to suit themselves. But this "American Plan", as Will Rogers would have called it, was not acceptable, and fell into the discard, as many other suggestions did, when the Gregorian calendar was finally adopted in Great Britain. For two centuries this calendar has been in use in English-speaking countries, and now we are faced with another change.

AS WE mentioned before, Russia has an entirely new calendar. Her week has only six days, which are not named, but are designated by number. The sixth day is generally observed as a rest day. Germany, while not making any radical changes, is emphasizing as far as possible the ancient heathen origin of the names and festivals which the Church took over when Northern Europe was Christianized. Such Christian designations as Easter are omitted as far as possible in the official calendars authorized by the Government, or such explanations as the following are made. Christmas is called "Baldur's light-birth and mother-night, and the visit of the female yule and Christ-Child"—and this in the land of Luther and of the Christmas tree! The Epiphany is the festival of "the day of the three mythological heroes". Ash-Wednesday is "Ash Woden's Day", Palm Sunday and the Sunday after Easter are for the consecration of Youth. On Good Friday Germans are admonished to "think of the 4,500 Saxons murdered by Karl, the Butcher (Charlemagne), and nine million others". Easter Day is characterized as "The Festival of Ostara of the Sunrise end of Spring, of young trees, etc." Ascension Day is the day of "Donoa's entry into Heaven".

Thus has the Nazi government bent for their own use the Christian festivals which they retain in the calendar.

In face of the use Soviet Russia and Nazi Germany are making of the universal Holy Day, recognized in the old calendar, should not the makers of the new pause before advocating such meaningless names as "Year End Day", when the opportunity has presented itself to use some Christian designation, which might be acceptable to the whole Christian world? Do we always do well to ignore the wisdom of the children of this world? Perhaps Mr. Jones' suggestion might prove a happy one; when we consider how much the peace of Europe and the fate of civilization hang on the policy of Great Britain—which is truly a Christian policy—we might do worse than commemorate her efforts towards keeping the peace by naming this extra day "Briton's Day".

* * *

I may not ever see
All that He does through me,
But just a tiny part
Will warm and cheer my heart.
The life which He can give
Is the true life to live,
And though my faith be dim,
I will believe in Him.

F. W. Neve.

THE WOMAN'S AUXILIARY

Latin America: Missionary Theme, 1935-1936.

THE SPECIAL MISSIONARY theme for next winter is Latin America. Although emphasis will be laid upon the relation of Christianity to modern movements in South America and Mexico, the Caribbean area may be included in the study. The chief source book recommended is "That Other America," by John A. Mackay (New York, Friendship Press, sixty cents).

Among the books for collateral reading which may be borrowed from the Church Missions House Library are:

"The New Map of South America," by Herbert Adams Gibbons. (New York, Century, 1929. $3.) This book deals with the political development of each nation in Latin America with the two concluding chapters on relations between the United States and Latin America.

"The Two Americas," by Stephen Duggan. (New York, Scribner's, 1934. $1.75.) An interpretation for the general reader of the principal social, economic, and political factors affecting inter-American relations.

"Peace by Revolution," by Frank Tannenbaum. (New York, Columbia University Press, 1933. $3.50.) A discussion of Mexico in terms of race, religion, politics, revolution, land, labor, and education.

"Bright Mexico," by Larry Barretto. (New York, Farrar and Rinehart, 1934. $2.) An account of the author's travels in Mexico.

"Women Under the Southern Cross," by Margaret Ross Miller. (Boston, Central Committee, 1935. Fifty cents.) A general survey of conditions in South America showing the important contribution of Christian missions to the life of women.

For a fuller reference list write to the Educational Secretary.

The Handbooks on Episcopal Missions in Brazil, Mexico, and the Caribbean will be available in revised editions in September.

Leaders expecting to conduct discussions or plan programs on Latin America may wish to carry out some of the following suggestions during the summer:

Collect newspaper clippings, arranging them in a scrapbook according to theme or country.

Study the map of South America. Test your knowledge by drawing an outline map and filling in the countries from memory. Locate places referred to in current news articles. Dr. Mackay's book contains an excellent colored map of Latin America. A picture map of Mexico is available through the Church Missions House Book Store (fifty cents); a wall map of Latin America at sixty cents. The National Council will issue maps showing our mission stations in Mexico and the Caribbean, and Brazil.

Look up articles on Latin-American missions which have appeared in The Spirit of Missions within the past two or three years. An index will help. Make a packet of the articles to circulate in your parish.

Send to the Pan-American Union, Washington, D. C., for a list of its publications, among which are leaflets descriptive of the Latin-American countries.

Send to the Foreign Policy Association, 8 West Fortieth Street, New York, and to the World Peace Foundation, 40 Mount Vernon Street, Boston, Massachusetts, for a list of recent pamphlets on Latin-American affairs.

Search back numbers of The National Geographic Magazine, if available, for pictures to use in making posters.

Send to the Book Store after July first for Fun and Festival from Latin America, by Winifred H. Hulbert (25 cents).

Consider how you answer such questions as the following (discuss them with your friends): What are some of the differences between North American and Latin-American civilization? What causes account for the cultural differences? Is there any justification for the Monroe Doctrine today? What has been the effect of the present "good neighbor" policy of our Government upon inter-American relations? What attitude should Christian forces take toward the new movements of thought in Latin America? Toward the social revolution in Mexico? How would you answer the objection that evangelical missions have no place in Latin America? What should be the objective of Christian work in Latin America.

Margaret I. Marston.

Diocese of Western Michigan.

The Fifty-third Annual Convention of the Woman's Auxiliary of the Diocese of Western Michigan met recently in St. Paul's Church, Muskegon. Considerably over one hundred women were registered and many of the diocesan clergy were in attendance. Speakers from outside the diocese were Bishop Roberts of South Dakota; Miss Winifred Moore of the Liberian Mission, now on furlough, and Mrs. W. L. Torrence of Detroit. There was a Quiet Hour on Tuesday afternoon conducted by the rector of the parish, the Rev. John K. Coolidge, and on Wednesday morning there was a Celebration of the Holy Communion conducted by Bishop McCormick, with special recognition of deceased members of the Auxiliary. All the meetings and services were of unusual interest and the hospitality of St. Paul's Parish was most adequate and gracious. Mrs. M. V. Burlingame of Grace Church, Grand Rapids, was re-elected president, and St. Mark's, Grand Rapids, was chosen as the meeting place for next year. At the installation of the officers for the next year, conducted by the Bishop, the form of Service set forth by the Auxiliary headquarters was used and was found very appropriate. On both days prayers were said for the Forward Movement and in all the addresses and discussions the Forward Movement was kept prominently before the Convention. The Convention also resolved to cooperate fully with the Diocesan Summer Conference to be held the last week in June at Rochdale Inn.

Dr. Elliott on Furlough Speaks to Mission Study Class.

Dr. Mabel E. Elliott, a medical missionary on the staff of the famous St. Luke's Hospital, Tokyo, and a native of Philadelphia, made the special address at the Closing Sessions of the Mission Study Classes of the Woman's Auxiliary in this diocese in the parish house of the Church of the Holy Trinity.

Dr. Elliott, who has just returned from Japan on furlough, is a communicant of the Church of the Saviour, in West Philadelphia, and for a number of years prior to volunteering for missionary work in Japan, was a medical practitioner in this city. During the World War Dr. Elliott served in hospital work overseas and following the war served with the Near East Relief in Armenia. About eight years ago she volunteered for service under the late Dr. R. B. Teusler, founder of St. Luke's Hospital in Tokyo, and was one of his chief aids in the development of the new St. Luke's following the earthquake of 1923, when the first St. Luke's Hospital was virtually destroyed.

The Mission Study Classes to whom Dr. Elliott spoke comprised women who are members of Study Classes in the various parishes. During the past year they have been studying Japan. The Mission Study Classes Offering, which was presented at this meeting, will be sent to Mrs. Charles S. Reifsnider, wife of the Missionary Bishop of North Tokyo, and the money will be used for children's work in the slums of Tokyo.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Is There No Longer Any Self-Denial in God's People to Relieve a Situation Like This?

Under date of May 15, 1935, Dr. Grafton Burke writes from the Hudson Stuck Hospital, Fort Yukon, Alaska:

"We reached the absolute minimum before this last slash. In my effort, going on now to thirty years in this work, to spare Bishop Rowe from all financial worries of this medical mission station (which it has been a privilege to do), I am faced constantly with matters that entail unavoidable expenditures.

"For instance, there is no appropriation for our hospital servant girls, nor for the engineer in the power house—and I'm on the jump for that money.

"Here's a white man down and out, brought to us by plane nearly dead with pernicious anemia. Fresh liver extract costing $10, I telegraphed for. I paid the airplane $2 for bringing it, and I paid the telegraph bill and I paid the drug bill. And this is all in the job. There's no side-stepping—if the Church is going to save lives.

"A medical post has no option. It cannot do otherwise. The sewers give trouble and have to be dug up. A crew of men costs money. Now I am having one sewer thawed with a boiler, and that costs. This morning I bought ten gallons of gasoline ($7.50) and charged it to myself, to run the tractor and haul gravel, so that the nurses and the cook could go to the clothes lines back of the hospital without sinking in mud up to their ankles. Solarium glass is broken, the nurses windows are smashed by ice, the roof leaks, screens must go up, an Indian woman is in urgent need of a special gland extract preparation, and I wire Parke Davis Company. To feed a man raw liver cocktails, I have to buy catsup, Worcester sauce, orange juice every day or two. What can a medical post do? Health is paramount. There is a steady drain that is utterly unavoidable. Take it as you please, I've pondered, studied, worried, specialized on this work all my life. And I've also weeded out. I know the loss of a $1,000 for incidentals means rustling, and I don't must doing that. But an absolute necessity as fuel—the keeping of the institution warm for the sick—ought to be forthcoming without causing one grave anxiety as it does me.

"In countering the throttling suffocating circumstances of financial worry, I cannot—must not spend all my time fighting for breath. There is God's work to be done here by saving lives. And surely without the Episcopal Church they would not be saved. Recently we removed a cancerous breast bone (sternum), collar bone and rib, and discharged a woman, rejoicing that she is happy and healthy and praising God that she feels so well. On week days there are baptisms, and marriages and meetings, and on Sunday I conduct two services in Indian, one Indian Church School, one English-speaking Church School, and an eight o'clock service for the whites.

"I could go on, ad infinitum. But now, the one o'clock clinic awaits, and I must stop."

* * *

Writing on May 7, from Point Hope, Archdeacon Goodman says: "It seems a long time since I heard any news from the outside world. Just about two months from now our summer mail should be nearing Point Hope, and sometime later, perhaps early in August, Bishop Rowe should be appearing."

BOOK REVIEWS

CHRIST'S ALTERNATIVE TO COMMUNISM: By E. Stanley Jones. Pp. 302. Published by The Abingdon Press, 150 Fifth Avenue, New York. Price, $2.

This is the most challenging book on Communism and Christianity we have ever seen so far. We also consider this book to be the best of Dr. Jones' writings. He describes Communism as the greatest rival to Christianity today. He gives us a fine hisrorical account of the influence of Communism in Russia and how it has reached the Far East. He thinks that Russian Communism will cause a great aawkening in Christianity that will release its power in the world for an economic revival along the teaching of Jesus Christ. This is his "Alternative to Communism". Dr. Jones sounds the alarm that "Russian materialistic Communism does present an issue—a real issue. Object to it as we may, and as I do, on the basis of its lack of liberty, of its compulsions, of its ruthlessness, and its materialistic atheism, nevertheless it has founded society on a higher principle, namely, that of cooperation" (p. 17). This is stirring, coming from the pen of one of the outstanding missionaries of our modern Christianity; but it is a true picture of conditions as they are in Russia today.

Dr. Jones' expositions of the teaching of John the Baptist and of Jesus Christ with regard to wealth and its distribution are most suggestive and illuminating. They are sources of much pulpit material. The book is a real challenge to our modern Christianity to meet its most powerful rival, Communism. The war is not between sects, nor between schools of thought, but between Marx and Christ. But, as in other ages, Christianity is able to meet Marxianism, if only rediscovered and will put into practice the teaching of its Divine Founder. This is a real prophetic book that will stir the reader.

Spathey.

* * *

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW: By E. Schuyler English. Pp. 226. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York City. Price, $1.75.

This is not a technical commentary on the Gospel, nor is it an extensive exposition, but a devotional discussion. There is nothing new in it, yet there is a deep feeling of reverence displayed throughout th whole book. There is no critical analysis of the material or the sources that made up the Gospel, just a conservative interpretation—in many places just a re-statement of what is in the Gospel.

The author does not seem to connect the Church with the Kingdom of God at all. We read, "Where the Church is mentioned in the Word of God by a name . . . is not the Kingdom of Heaven". The Gospel According to Matthew, Studies by English. "By the Church is meant not the great ecclesiastical organization, but the body of believers, but that it represents Christendom, that is professing Christianity" (page 93). This book will supply much help to Bible class teachers and others who love devotional studies on the Bible.

Spathey.

* * *

WHY GOD BECAME MAN: By P. B. Fitzwater. Cloth. Pp. 79. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, 60 Cents.

Dr. Robert Norwood issued his popular treatise on our Lord by the title, "The Man Who Dared to be God". In that volume he built from the ground up, finding on earth a man who, above all other men, vindicated the claim to be one with God on earth.

Our author reverses the process and brings God down to us in the Incarnation. Both systems of thought are consistent with our ideas of what and how our Lord accomplished, in His earth-mission and subsequent activities.

Dr. Fitzwater traces the Incarnation all the way from the manger in Bethlehem to its sovereign consummation in the credal statement: "He shall come again with glory to judge the quick and the dead." For he holds that the Incarnation can never cease. Unto the ages of ages, the human body of our Lord, glorified humanity, must ever attest to the fact that God became Man.

The why is the contention of the writer. As we all know, the Incarnation involved the craving of God to reveal Himself to humanity; to meet the problem of sin; to satisfy the craving of the spiritually-minded for fellowship with God; to give access to God in prayer and service; to vindicate the essential prophecies of the Old Testament regarding His plan for the world. This is traced with fidelity to the testimony of the Scriptures and in a so-simple way as to make most easy the pathway of the reader in his pursuit of a definite conviction of the truth concerning the Son of God, who in turn is, as well, the Son of Man.

Kenneth Mackenzie.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

Dancing and Religion

In a section where churches have been accustomed to frown upon the dance and consider it as a great sin, it comes to us as a surprise to hear that dancing began as a religious custom. Religious dances always were a prayer of some kind. The first two kinds were soon divided from what is called the distinctively religious. These first two were the social and the warlike.

The Social dance began as a kind of prayer for sociability and soon developed into such comic and peculiar movements as to break down the solemn faces of people who were looking on so that they were soon regarded as non-religious, as being more meant for men than the gods. But social dances have quite a history of their own. At their inception they were solemn things. But they gradually lost this solemnity. In the early days of the Egyptians, the higher classes did not indulge in it in person, so that it was simply spectacular, just as the ballet is with us. Those who have ever been to the grand opera in France, will remember that there they must always have a ballet even in the midst of the most solemn opera.

In the Greek dances the social dances began to take on the nature of the portrayal of emotions and ranked with poetry and music. Indeed, music and dancing were called "the married pair". In it the cheerfulness of the Greeks was shown.

Then we began to have the individual dances, whose modern day representative we see in the tap dance and folk dances, like the Irish jig or the dances of Eastern and Central Europe.

Then, too, there are their more sedate cousins which we practice in the waltz and its more modern sisters which are combinations from many streams, and whose names are too numerous to even mention.

Warlike dances began by being prayers for victory, either in warfare or in the hunt. But again they became so animated that people considered them more for men than for the gods. So they became a separate division.

These war dances, while beginning as a devotional practice soon became a method of stirring up the passions of the tribe, so that they would be more willing, yes, and anxious, to forego the comforts of home for the joys of combat.

The nearest analogy we get to this today is the marching we do to warlike airs, or our feelings when patriotic music is played like our National Anthem.

In the Religious dancing among savages the dancers are most solemn. The dance must be done exactly right. If a dancer made a single mistake, he might offend the gods, so that to show the mistake was not intentional, his tribe put him to death. One of the most striking of these dances was the one the women did when the men went away to war. It was a prayer for their safety and was kept up by groups the whole time until the men came home. Other religious dances among the savages with which we are familiar are the snake dance, sword dance and fire dance among the American Indians. Also the rain and corn dance were prayers for the rain and harvest.

When we leave savages and come to civilized people, we think naturally of the Egyptians. They had dances that would seem monotonous to us, with many postures of hands and the body. The most important of their religious dances were funeral dances in honor of the dead. They were slow and gliding. But the Egyptians had also many lively forms.

Hebrew dances were essentially religious rites. Each sex danced by itself, but no religious festival was complete without its dance. This they did probably first to a singing accompaniment, then with a harp, then with a flute and finally with the drum which was probably a hollowed-out small log with a skin stretched over it, played with the hand. Then also they had timbrels, with which we are best acquainted in the minstrel shows. The dance itself consisted of moving about in a line and then whirling around in more or less complicated fashion.

It may be of interest here just to mention a few of the references to dancing in the Bible.

Of course, we remember that David danced before the Lord. But often we do not remember that the man who is called in our versions, "The Preacher" in the book of Ecclesiastes, says: "There is a time to mourn and a time to dance". (Eccl. 3:4).

The Psalmist tells us also in Psalm 149, "Let them praise His name in the Dance", and in Psalm 150, "Praise Him with the Timbrel and Dance".

And Jeremiah, the weeping Prophet, did not always weep, for he tells of the joys of the Redeemed, "Thou shalt go forth in the dances of them that make merry" (31:4), and, "Then shall the virgin rejoice in the dance, both young men and old together" (31:13).

And even Christ mentions dancing without condemnation in the story of the Prodigal Son. "He heard music and dancing" (Luke 15:25).

When we come to Christian times, it comes as a surprise to hear that the early Christians had the dance in their services. Special dances were held each feast day and on every Sunday. Indeed, St. Basil says that Christians ought to dance, as it is the principal occupation to the angels in heaven. Probably it is a relic of this idea that we see when angels are pictured with harps. But no one would dare today to picture angels in a dance.

Yet, in the Cathedral in Seville in Spain, twice annually the choir boys perform a sacred dance in the church. The same thing is done in front of the Church in Italy near Naples.

It must be confessed that these sacred dances among Christians are more in the nature of processions than we usually think of in connection with dancing. But dancing is really movement to music and when we consider that dancing is walking, or movement of the arms to music, the processional choir is really the modern representative of these stately religious dances of the past, accompanied by vocal and instrumental music. So also when we see the choir leader beating time, we may go back in our imagination to the Hebrew dances with their great use of the arms in religious dances.

Then, that we may complete the picture, we may mention that in the fifteenth century all dancing was at a very low ebb in Europe. It was revived at about the time of the Reformation in two dances, known as low and high dances. Low dances were stately dances, like the minuet and high were so called because they had people kick high in them, as they do in the jig of Ireland, or the Spanish Fandango, or the Highland Fling of Scotland. With these the Church would have nothing to do.

The two-step is of American origin, but the majority of modern dances are a combination from the jungles of Africa's religious or hunting dances, where they showed their gods what animal they were hunting, like the Turkey Trot, Bunny Hug, etc., and the imagination of white people in North and South America.

Nevertheless we should remember that the dance was originally religious and in some places is so today. Though we may make evil of the dance, yet many people have found it draws them closer to God. It depends on ourselves whether we let it harm us or help us.

The End.

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Diocese of Pennsylvania.

Beginning June 7 and continuing until the following Saturday, young people of the Episcopal Church between the ages of sixteen and twenty-five took part in a Young People's Summer Conference in Valley Forge Military Academy, at Wayne, Pa. Lieutenant-Colonel Milton G. Baker, head of the military school, turned over the entire facilities of the Academy to the young people.

Leaders, who conducted the various courses included the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown; the Rev. Dr. Felix Cirlo, of the General Theological Seminary, New York; the Rev. James M. Niblo, rector of St. John's Church, Norristown; the Rev. Reginald Mallett, rector of Grace Church, White Plains, N. Y.; the Rev. Howard M. Stuckert, rector of the House of Prayer, Branchtown, Philadelphia; the Rev. Frank Leeming, rector of Christ Church, Bordentown, N. J.

The Executive Board in charge of the Conference comprised the Rev. Wallace E. Conkling, St. Luke's Church, Germantown; the Rev. Dr. Franklin Joiner, St. Clement's Church, Philadelphia; the Rev. Dr. Leicester C. Lewis, St. Martin-in-the-Fields, Chestnut Hill, and the Rev. William P. S. Lander, Church of the Good Shepherd, Rosemont, Pa.

Special speakers during the Conference in connection with evening programs were the Rev. Edmund L. Souder, of the American Church Mission, Hankow, China, and the Rev. Dr. Harold M. Lufkin, of the University of Pennsylvania. Bishop Taitt addressed the Conference at a dinner.



Christ Church—Old Swedes
Upper Merion, Pa.
Built 1760 and Dedicated June 25, 1760
The 175th Anniversary was held Sunday, June 23, 1935

ON GROWING OLD.

(Continued from page 8.)

and the pursuit of material things and the acquisition of riches. To such there can be little of serenity and nothing of peace. As they grow in years they can live only in the recollection of days when ambition and desire had their satisfaction; everything is in the past, only shadows rest upon the days that lie ahead. Nature furnishes her most appealing and gorgeous picture in golden sunsets and in the rich coloring of autumn foliage. It would seem that God has reserved the choicest exhibitions of His handiwork for periods that suggest maturity and ripeness. It is when the sun is setting, when summer days are ended and the shadows of impending change are imminent, that the colorings are richest and most alluring. God so ordains man's life to be. There is nothing in old age that is repellant, nothing that suggests weakness or the near approach of failing powers. Where the life is stimulated and refreshed by a sublime hope and a perfect trust, where it lives in the consciousness of a continuing strength that sustains it on its way, to be able to say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him," is to live triumphantly and without fear. The Psalmist had this in mind when he wrote: "Mark the perfect man, and behold the upright; for the end of that man is peace." Surely the poet had it in mind when he wrote:

"Grow old along with me,
The best is yet to be;
The last of life for which the first was made:
Our times are in his hand
Who saith, 'a whole I planned',
Youth shows but half; trust God, see all, nor be afraid."

Such a happy consummation is the deep desire and ardent hope of all men. It is possessed by those who in the confusions and distractions of a changing world, have reposed their security in Him who is the same, "yesterday, today, and forever".

CHURCH INTELLIGENCE

LEGEND TO GROUP PICTURE OF COVER PAGE.

Part of the members of the Third Regional Rural Conference, held at Auburn, Ala., June 11-12. Starting from your left the first man is the Rev. Moultrie Guerry, chaplain of the University of the South, Sewanee, Tenn.; the man in front of him with the straw hat in his hand is the Rev. H. E. Bush, Brookhaven, Miss. The big man dressed in white is the Rev. Randolph F. Blackford, Leesburg, Fla. Right by his left side is the Rev. Val. H. Sessions, Bolton, Miss. On his left, standing against the door, is the Rt. Rev. William McDowell. Next to him is the Rev. A. Eyler, Valdosta, Ga. Right in front of Bishop McDowell and Mr. Sessions is the Rev. James S. Butler. In front of him is Mrs. James S. Butler, Holly Springs, Miss. On the same step with Mrs. Butler is Miss Eleanor Barrow, from St. Francisville, La. On the step below stand in front of Mrs. Butler the Rev. L. Malone, Winton, N. C. (East Carolina), and on his left the Rev. B. M. Lackey, Lenoir, N. C. (Western Carolina). On the first step, standing by the Rev. H. E. Bush, wearing white trousers, stands Dr. Roy J. Colbert, Madison, Wis. Sitting on the stoop is the Rev. A. Brook, Bastrop, La. On his left Miss Kyser, from Carlowville, Ala. Right behind her stands the Rev. H. R. Pickells, Trinity Church, Chicago, Ill. The reading from your left to right: The Rev. William B. Lee, rector of the church at Auburn, Ala.; Rev. Charles Widney, rector Otey Memorial, Sewanee, Tenn., and the Rev. Justice M. Jones, Minter, Ala., and chairman of the Diocesan Committee on Rural Work, Alabama. It was too bad that we could not get a picture of the whole group. There were twenty-seven members, representing ten of the fifteen dioceses in the Province of Sewanee. It was one of the most constructive Conferences! It was a complete success. Thanks to the Alabama Polytechnic Institute, the rector of Holy Innocents Episcopal Church, Auburn, and the Rev. Justice M. Jones, chairman of the Alabama Rural Committee.

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ADDITIONAL COURSE TO SEWANEE CLERGY SCHOOL.

The management of the Sewanee Clergy School announces that another course has been added to the school's curriculum since the issuance of the printed program.

This course is: "Present-Day Meaning of Faith," by the Rev. Victor Lyle Dowdell, Ph. D.

Dr. Dowdell has recently returned from Puerto Rico, where he was dean of St. Michael's Seminary. This course will offer an evaluation of new theories of science according to sound principles of philosophy, in contrast to current compromise between religious truths and various theories of the empirical sciences. The course will include a critical appreciation of modern ideas; and will treat of the value of the traditional ideas of faith, the place of reason, and the psychology of mysticism.

The Sewanee Clergy School courses previously announced are: "Personal Religion, Prayer and Meditation," by the Very Rev. Raimundo de Ovies, of Atlanta (a Forward Movement course); "Present-Day Social Movements in Relation to the Church", by Prof. R. J. Colbert, Ph. D., of the University of Wisconsin, and "Some Pastoral Opportunities", by the Rev. E. P. Dandridge, D. D., of Nashville.

The Clergy School opens on the night of July 30 and closes at noon on August 9. It is a part of the Sewanee Summer Training School, which is in session during the month of August. The Bishop of Atlanta is Director of the Clergy School, and the Rev. R. Bland Mitchell, of Birmingham, Alabama, is Associate Director.

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THEIR FIRST CIRCUS.

The circus came to the village of Kangra in northern India and settled down not far from the English mission hospital. It was the first circus ever seen there, and drew throngs from villages near and far. Many arrived early and spent the day watching the animals. The circus people had the bright idea of charging a fee to see the animals, and they made a further profit when they learned that the simple villagers believed their sick children would improve in health if they were passed under the elephant, who was to them a god. The circus charged eight cents a child for this office.

Crowds of people who had never seen the hospital visited it, and the staff was kept awake far into the night by the circus band playing Tipperary and the Stein song.

This little hospital has done pioneer work in that region in the treatment and prevention of a bone disease and hook worm disease. Three Cesarean babies have been born in the hospital, and are regarded with wonder by the whole countryside. One of them was named Missionary by its grateful parents, in honor of the Mission.

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THE PROVINCE OF WASHINGTON.

To the Bishops, the Deputies and the Ex-Officio Members of the Synod; and the Representatives of the Woman's Organizations of the Province.

The Fourteenth Provincial Synod of Washington will meet in the City of Middletown, in the Diocese of Delaware, on Tuesday, Wednesday and Thursday, September 10, 11 and 12, 1935, in St. Andrew's School.

This is a preliminary notice to inform you of the place and the change from the usual date of meeting; more details later.

Sincerely yours,
Thos. J. Bigham,
Secretary.

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Y. M. C. A. GRADUATE SCHOOL TRAINING COURSE AT BLUE RIDGE, N. C.

Perhaps one of the most comprehensive attempts ever seen in the Southern States to bring religious thinking up to a position on a par with modern scientific and industrial knowledge, will be made at Blue Ridge, North Carolina, from July 25 to September 1, when the Y. M. C. A. Graduate School will bring a corps of the most eminent religious thinkers in America to that beautiful mountain resort to lead the five weeks' training course directed toward that end.

The idea of affording Southern religious leaders an opportunity to assemble and consider the great issues involved in this problem under the leadership of these outstanding teachers and thinkers had its inception during the past summer, when a group composed of professors, deans of men and executives expressed the desire for such an institution to be held. In accepting the challenge of these forward-thinking Southern educators, the Y. M. C. A. Graduate School is seeking to lessen the ever-widening gap between economic and religious thinking and planning amid the complexities of modern life.

A number of recent significant studies shows conclusively that social and religious thought lags far behind the scientific and industrial advance. Further, the report, "Social Trends", by the recent Hoover Commission so conclusively showed that religious life in our American colleges is at a crisis, that one of the South's most eminent educators was led to remark: "Surely there was never a time when religious workers need more to get together, take counsel and think together about the great issues involved."

Included in the faculty of the Graduate School during the five weeks' term, beginning July 25, are Dr. Gaius Glen Atkins, of Auburn, N. Y., one of the foremost interpretors of Social Thought in relation to religious life; Dean Francis F. Bradshaw, of the University of North Carolina, perhaps the best authority in the South on Life Guidance; Dr. Ralph Harlow, of Smith College, Northampton, Mass., a professor who interprets religion constructively in one of the most difficult centers of New England; Mr. Henry Wilson, of the University of Illinois, perhaps the most successful director of a religious program on a great college campus in America, and Dr. W. D. Weatherford, president of the Y. M. C. A. Graduate School, author and teacher, who will interpret present racial trends and their bearing on religious thinking.

The session will be held at the summer headquarters of the Y. M. C. A. Graduate School at Blue Ridge, N. C., where fifty-six buildings, representing an investment of almost one million dollars, are located in the most beautiful section of the Blue Ridge Mountains. Long famous for its sheer natural beauty, combined with its inspirational and thought-provoking atmosphere, this beautiful and popular mountain resort will provide a perfect setting for the consideration of these religious and social problems which are so vital to our colleges and churches in their future effect upon American life.

Advance registrations have already assured a large attendance during these five weeks of thought and discussion at Blue Ridge, though the registrar of the Graduate School is daily receiving additions to this number.

Fred M. Glass,
Publicity Director.

* * *

THE FORWARD MOVEMENT AND THE PARISH.

How may the Forward Movement function in a parish? This is the way Grace Church, Grand Rapids, Mich., set about it. A meeting of the Parish Council was called to discuss the whole matter of guild and parish plans for the coming autumn and winter. It was resolved that a unified parish program be drawn up, which would mean a forward movement of Grace Church in 1935-1936. As a preparation some very definite questions were put to the various guilds in the form of a questionnaire to be returned on or before a fixed date. Some of the questions were: How many new members shall our guild set as its objective for the next year? How many for confirmation? What shall our educational program be? How can we further steady church attendance in the guilds?

At a special parish meeting, called by the vestry for September, the objectives of the parish as a whole will be formally discussed and officially adopted. This will constitute a fall rally—the beginning, it is hoped, of a common task undertaken with joy and enthusiasm. Incidentally, the vestrymen have decided that the Forward Movement for them will mean among other things, the calling upon the parishioners

by the vestrymen as a fixed policy in the parish, and that the endeavor next season will be to make four hundred visits.

Interviews With Each Communicant.

The rector of St. Luke's Church, Chickasha, Oklahoma, introduced the distribution of the first Forward Movement pamphlet, "Discipleship", by sending a letter to one hundred and forty communcants asking for half hour appointment with each one in the church. This meant four weeks devoted to this personal pastoral service. Some days the rector was in the church for as much as twelve hours. The procedure was as follows:

"Provided with copies of Discipleship, copies of the National Commission on Evangelism leaflets, "Self-Examination and Rededication" and "Personal Evangelism", and many books for devotional reading from his library, the rector sat in the front pew. As each person came in he or she was asked to kneel in the pew directly behind the rector. After a prayer he handed the Forward Movement leaflet to the person, and explained the origin, purpose and aims of the Forward Movement Commission. Ten minutes were then given in explaining the use of the manual. The next step in each conference was a consideration of personal religion, giving the person ample opportunity to express himself as to his own needs, and asking him in what ways the Church might be more helpful to him in his daily life. Many took copies of the other leaflets available, and many others took a book to read. After this personal conference all that was necessary in the distribution of the second and third pamphlets of the Forward Movement was to announce that they were available.

Writing of this experiment in the pastoral method, the rector, the Rev. D. R. Edwards, says: "The results achieved were far in excess of the cost in terms of time, effort and planning which it took to execute the idea that had come to me as I puzzled and thought and prayed of how best to put into the hands of individual members of my flock the Discipleship Manual and to insure their use of the future publications of the Forward Movement Commission.

The Forward Movement Takes Hold in Alabama.

Bishop McDowell writes: "It looks like I am to have a very busy summer because the Forward Movement has really taken hold in Alabama. This spring there has been a large call for parochial missions; there have been many interesting results, one of them being that a church, long vacant, has raised the money to call a minister.

"An indirect result of the Forward Movement is that most of the congregations have changed their defeatist attitude, and accordingly are planning new work or are restoring old work, dropped because of the depression. Their movement is distinctly forward. I shall soon have four more clergy in Alabama, and a number of projects under development."

Stimulates the Sale of Bibles.

"One of my clergy," continues Bishop McDowell, "who has been faithfully distributing the Forward Movement pamphlets, realized that some of his people did not have Bibles to use with the second pamphlet. He, therefore, got samples from the American Bible Society and put them on display at his church door. To his vast astonishment he got sixty-three orders for Bibles and New Testaments. I believe the Forward Movement will find a smilar condition in many places and could stimulate the personal possession of Bibles and Prayer Books by our people."

Cincinnati, Ohio.—An American clergyman was visiting a Soviet museum in Moscow. As he left the museum the curator accompanied him to the door, continuing the conversation they had had on developments which were attributed to fine leadership. As they were about to part, the curator said to him, "To my mind the three greatest men mankind has produced have been Lenin, Tolstoy and Jesus Christ. But," he added, "nobody practices Jesus Christ." This is a serious endictment. How far is it true? How many nominal Christians in your parish?

The Forward Movement hopes first of all that we may reach the indifferent two-thirds of our Church membership and bring them into a living Discipleship. How do you plan to reach these people in your parish?

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BISHOP OF LONDON'S JUBILEE.

£18,231 Received in Gifts.

The Bishop of London is this year celebrating the jubilee of his ordination. In commemoration of the event he sat in St. Paul's Cathedral last Tuesday to receive gifts for the work of the Church in the new districts of his diocese. Dr. Winnington-Ingram sat at a table at the foot of the chancel steps for seven hours. At various periods during the day he was relieved by one of his suffragans.

There was a steady stream of visitors from all parts of London throughout the day. These included the Acting Lord Mayor (Alderman Sir George Truscott), the Sheriffs, the Lord Lieutenant of Middlesex, Masters of City Companies, poor folk from East London. In fact, people came from all parts of London and others sent messages of good-will and gifts. Among the telegrams the Bishop received was one from eight lepers whom he had baptized when on a visit to Japan.

A service of thanksgiving was held on Tuesday night at nine o'clock, when it was announced that altogether £18,231 had been received, of which nearly £9,000 had been handed to the Bishop during the day.—Church of England Newspaper.

* * *

WHERE MAGNA CARTA WAS SIGNED.

So Runnymede Island is safe. It has been bought by Mr. P. J. H. Hannon, M. P., who intends to reside in the beautiful house on the island. In the house is the Charter Room, with a stone-topped table in the centre bearing the inscription that "On this spot Magna Carta was sealed, June 15, 1215."

The Charter Room was built by members of the Harcourt family, one of whose ancestors was present on that fateful day. The house also contains some beautiful panelling and other treasures, which will be carefully preserved.

It is not always realized that Magna Carta can be seen (between 2 and 4 P. M.) in the museum of the Record Office in Chancery-lane. King John did not, of course, actually sign it—not knowing how to write—but merely made his mark".—Church of England Newspaper.

* * *

CHURCH ARMY CAPTAIN MAKES PROGRESS.

Hot weather does not seem to count where Captain R. Lewis is concerned, for he gathered 1,201 persons around him for one purpose or another during the month of June.

Old St. Luke's Church in Cincinnati had become an empty shell when Bishop Hobson appointed the young Church Army Evangelist to take charge and the Bishop re-named the Church St. Barnabas.

During February, 1934, the total attendance was twenty-eight. Exactly a year later, 975 people visited the church during the corresponding four weeks.

In a very needy section of the city, Captain Lewis is the big brother and friend of all and sundry.

An interesting feature in the report for June is that those attending the Church for worship and religious instruction outnumber those present for recreation outnumber those present for to one. To have 786 adults and children attend services in June in a downtown church is surely an evidence of how acceptable Church Army missionaries are to the city poor.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

In the Churches.

The Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio, will be the special summer preacher at St. Barthelomew's Church during July and the first two weeks in August.

The Rev. Bernard Iddings Bell, D. D., Canon of St. John's Cathedral, Providence, will be the special preacher until August at the Cathedral of St. John the Divine. On Sunday, July 7, at the morning service he began a series of morning sermons on "The Liturgy and Life", and at the vesper service he began a series of vesper sermons on "That Science Has Abolished God".

The 11:00 o'clock service on Sunday mornings has been discontinued for July and August at the Church of the Ascension. Instead of the 11:00 o'clock service, the rector, the Rev. Donald Aldrich, D. D., will hold special evening services. The general theme will be "Better Life for Everybody".

The Rev. Clifton Macon, D. D., formerly on the staff of St. Bartholomew's Church, will be the special preacher for July and August at the Church of the Incarnation. E. F. K.

Grace Church School Announces Openings for Additional Students.

The Grace Church School, founded in 1894, which up until last year was conducted as a boarding school for the boys of the church choir, is now a boys' day school, attendance at which is open to those outside of the choir, it has been announced. The fall term begins September 16. The school is located in the parish buildings of Grace Church, at Broadway and Tenth Street, and is carried on under the management and supervision of the parish.

The curriculum includes the subjects taught in the best preparatory schools in the grades from the fifth to the ninth, inclusive. The school assumes care of the pupils from 9 A. M. to 4:30 P. M. daily. The boys who sing in the choir receive special musical training and all instructions on a non-tuition basis. Harry N. Russell, formerly head of the Rowe School in Indiana, is headmaster, and Ernest Mitchell, organist and choirmaster of Grace Church, is in charge of musical instruction.

Since the school is under the direct supervision of the church and its rector, Dr. W. Russell Bowie, one of its fundamental principles is the development of fine character through the ideals of a genuine Christian manhood. Religious instruction is given at stated periods during the week.

In the lower grades, work in preparation of lessons is done during a supervised study period. All classes are limited to ten students so that individual attention can be given. Applications for admission should be made to the headmaster, 802 Broadway, New York.

Dr. Newton to Preach in Grace Church.

Dr. Joseph Fort Newton, pastor of

St. James' Church of Philadelphia, one of the largest churches in that city, and former pastor of the City Temple in London and the Church of the Divine Paternity in New York, is to preach in Grace Church on July 21 and 28 and August 4 and 11.

Dr. Newton, who has been pastor of the St. James' Church since 1930, recently announced his resignation to take effect on November 1. At the same time his church agreed to join forces with the Church of St. Luke and the Epiphany in Philadelphia and operate under an "Agreement of Association", to meet the needs as a "City Church" open at all times. These are two of the most prominent parishes in the diocese of that city, and include in their membership many of Philadelphia's old and important families.

Dr. Newton has not announced his plans following his resignation. He was ordained to the Baptist ministry in 1893, and has been minister in the Baptist, Liberal Christian, Unitarian and Protestant Episcopal denominations. He was founder of the People's Church in Dixon, Illinois. He served as pastor of the City Temple, London, in the Church of the Divine Paternity, New York, and in the Memorial Church of St. Paul, Overbrook, Philadelphia.

He is associate editor of the Christian Century and an author of many books, the most recent being "Altar Stairs".

Edward L. Wertheim.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Sewanee Clergy School.

The Director of the Sewanee Clergy School, the Rt. Rev. H. J. Mikell, D. D., LL. D., issues the following communication:

"We are again inviting the clergy to be with us at the Sewanee Clergy School. This is the fourth year it has been held and each year with increasing numbers and success. I am sure that all who have attended in previous years will say that they have found the course interesting and stimulating and the fellowship congenial and happy, and that they have returned to their work with renewed determination and enthusiasm. We hope that many of our old friends will return this year and that many who have not come before will give us the added pleasure of their presence."

Three courses of study are offered: "Personal Religion, Prayer and Meditation," by the Very Rev. Raimundo de Ovies, Dean of St. Philip's Cathedral, Atlanta; "Some Pastoral Opportunities," by the Rev. Edmund P. Dandridge, D. D., rector of Christ Church, Nashville; "Present Day Social Movements in Relation to the Church," by Prof. R. J. Colbert, Ph. D., of the University of Wisconsin.

The school will begin July 30 and extend to August 9.

* * *

House Party.

The Builder's Bible class of the Church of the Incarnation, Atlanta, was guest of Miss Barbara Anne Cohen at a week-end house party, at the Cohen summer cottage at Mountain Park, thirty-five miles north of Atlanta, June 29 and 30. Forty young people enjoyed the outing. Early Sunday morning the teacher, Mr. T. Ernest Williams, Jr., and Mrs. Williams, motored up to Mountain Park in time for breakfast and to teach the lesson. The class returned to the city Sunday afternoon in time to attend the Service League meeting at 6:30.

League to Redecorate Church.

The Young People's Service League of the Church of the Incarnation has assumed the cost of redecorating the interior of the church, the work to be done during the absence of the rector, Dr. G. W. Gasque, while on vacation in August.

A new heating plant is to be installed during the summer, and expensive repairs on the parish house are to be made.

Imogene Trent.

Change of Diocese.

Bishop H. J. Mikell has given a letter dismissary to Bishop Benjamin T. Kemerer of Duluth for Mr. Henry Keissel, a lay reader.

Mr. Keissel will be ordered to the deaconate in the fall and then be in charge of the Church of Our Saviour at Little Falls, Minn.

Mr. Keissel, a member of the Church of the Ascension, Cartersville, has taught at the DeVeaux School, Niagara Falls, and just recently at the Martha Berry School, Rome, Ga.

Sister Sophi Retires After Thirty-One Years of Duty.

Thirty-one years ago, a quiet, sweet-faced woman came to teach at Appleton Church Home in Macon, Georgia. She was a probationer in the order of Saint Catherine, and within two years she was to become a deaconess. Even at that early time, the girls of the Episcopal Orphanage discovered that the gentle Sister Sophi was a friend.

A few weeks ago, Sister Sophi resigned from the work as head of the Appleton Church Home. Children of the children whom Sister Sophi had loved and taught were ready to weep at the thought of her going. The woman who had left her mark on so many groups of girls asked to be relieved of her duties.

The Right Rev. H. J. Mikell, Bishop of the diocese and president of the board o ftrustees at the Home, wrote of her going:

"The long and faithful service rendered to the Appleton Church Home by Sister Sophi makes some public comment appropriate and fitting.

"For years Sister Sophi has served the Home in many capacities, has been a friend and valued mentor of successive groups of girls, and has left her mark upon their lives for good.

"Sister Sophi has now asked to be relieved of her duties and retired, and the board of trustees of the Home, at its last meeting, with many expressions of appreciation of her long service, accepted her resignation and granted her a pension.

Influence Felt Keenly.

"But no words of Bishop or board of trustees can express the love borne to Sister Sophi by her girls. No words can tell of the fine influence she has had upon the lives of the hundreds who have come under her influence."

When Sister Sophi became head of the Home in 1920, she began at once to carry out the plans she had for making the place beautiful. It was not enough that girls should be fed, clothed, taught. They must have "white lilacs for their souls".

Always Thrifty, Capable.

Always thrifty and capable, Sister Sophi worked hard at raising chickens. She provided ample eggs and chickens for table use, and the surplus she sold. Thus she acquired money to provide for the girls little extras, which meant so much in the lives of young women. The cultural values meant much to Sister Sophi. With the extra money she bought books for the library, shrubbery for the grounds, musical instruments for the Home. With such donations as friends made she purchased violins and viola for the use of girls who showed talent in that direction.

She was a muiscian and a teacher of music and played the viola and violin in addition to possessing a lovely contralto voice. It was in 1920 that she formed an orchestra in the Home and made it an important part of the lives of those who resided there.

"There were always flowers upon the dining room tables," said one of the women who had been brought up under Sister Sophi's tutelage. "She wanted things to be pretty for us. She wanted us to live in an atmosphere of culture and refinement. I have heard her laugh and say that some girls might never be really cultured, but at least she would provide for them as much of a veneer as possible."

No Flurry, Excitement.

There is no such word as flurry or excitement in the life of this remarkable women. She is always calm. She is unruffled by any experience.

"Why, if a girl came to her with a foot cut off, I don't believe she would have been excited," reported one of her girls. "She would have done just the right thing while she waited for the doctor to arrive."

When the Home burned in 1921, her unflurried attitude carried on. She saw that the girls were quietly retired from the building. She saved with her own hands the cross from the chapel and the musical instruments, which were so treasured.

Other Activities Stand Out.

Besides her work with chickens, gardens, flowers and fruit trees, the supervisor of the Home did exquisite needlework. She not only made all the underwear for the girls for many years, but during the time they wore uniforms, she made their capes and the caps they wore. For their chapel exercises, morning and evening, she made dainty white caps and aprons, which the girls adored.

Proof of the love borne her by the girls lies in the fact that almost every one of them called upon her when they needed a godmother. Of the babies of those girls who married and made homes for themselves, she always spoke as "my grandchildren". For she served so many times as godmother that she had to call a halt. "Let me just be grandmother to all of the children," she told them.

The spiritual welfare of each girl was close to her heart, and she never missed an opportunity to help them to realize the need of God.

Now that she has retired, Sister Sophi has gone to live in Atlanta with her sister. But she has not given up all work. She is assistant with the junior choir at St. Luke's, and she is a member of the choir of All Saints. She also is in charge of a sewing project for the children at the Scottish Rite Hospital.

Susan Myrick.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Memorials That Add to Beauty and Usefulness to Their Church.

The Rev. Gustave H. Caution, rector of St. Stephen's Church, Savannah, celebrated the fourth anniversary of his rectorship on June 30, at the mid-day choral Eucharist and at Evensong in the late afternoon. The guest preacher at both services was the Rev. C. H. Richmond, pastor of Butler Memorial Presbyterian Church, a close friend of the Rev. Mr. Caution. Special music was sung by the mixed choir under the direction of Alice M. Ellis. The fourth anniversary of the rector was marked by the completion of the interior and exterior painting and decoration of the church, done mostly by the men of the parish; a new modernistic lighting system, divided into three sections of three lights each, was given as a memorial

to the following: Central lights, in memory of Albert Jackson I, a former vestryman and treasurer of the parish, by his children, Georgia, Albert, Sidney and Mrs. Mary Habersham. The right section in memory of Mrs. Charlotte Ashton by her (3) children, Rosa and Earl Ashton and Mrs. Chippey. The left section, in memory of "Jim" (James) Davis, by his widow, Mrs. Rosa Davis. Another memorial was a new hardwood floor in the sanctuary and chancel given by the Altar Guild to the departed saints of the parish.

Julia St. Clair Moore.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Conference of Religious Education.

The second Summer Conference of Religious Education was held from June 24-29, this year at Chatham Hall.

This proved to be an ideal setting for such a conference, anda fine student body showed its appreciation by earnest work in classes and enthusiastic cooperation in the entire program. Rev. E. R. Carter, D. D., was dean of the faculty, and his veteran experience was equal to every emergency. Rev. P. H. Sloan was chaplain in charge of all services, which were an Early Communion service to begin the day aright, and an inspiring vesper service after supper.

Rev. J. Keith M. Lee and Mrs. Lee were counsellors for young people, which meant nearly two-thirds of the student body.

Besides being "made for the job", as some one said, they also added much interest to the programs of the week, by presenting, with the assistance of the young people, a missionary pageant, a nonsense play, and a religious drama, on three nights.

Other members of the faculty were Rev. T. S. Will of St. John's Church, Hampton, who taught History of the English Church; Rev. Taylor Willis of St. Luke's and Christ's Church, Norfolk, teaching "The Pupil"; Dr. E. R. Carter, D. D., had a large class studying "The Teachings of the Church". Miss Cornelia Harris of Richmond taught the class studying Program Building for Young People; Mrs. C. F. Ruan, Diocesan Educational Secretary, led a class in Christian Stewardship, and Mrs. C. E. Stewart had an interested class in "Hand Work in the Sunday School".

One hundred and twenty-five credits were given to eighty-five members of the conference, while many more attended the classes without taking them "for credit".

But all are enthusiastically hoping to attend another Conference next year at Chatham Hall.

C. F. R.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Rev. C. W. Sydnor Comes to Pulaski-Radford.

The Rev. Charles Willam Sydnor, rector of St. Luke's Church, Wheeling, West Virginia, since 1924, has announced his acceptance of a call to the rectorship of Christ Church at Pulaski and Grace Church at Radford, in the diocese of Southwestern Virginia, and expects to take up this new work August 15. Mr. Sydnor is affectionately remembered in this diocese, since he was rector of Tazewell Parish from 1908 to 1911, and rector of St. Andrew's Church at Clifton Forge from 1919 to 1924.

A native of Petersburg, Virginia, he attended William and Mary College and the Virginia Seminary. He was ordained deacon in 1908 and priest in 1909. Besides the parishes above mentioned, he has served at Boydton, Virginia, and Christ Church, Richmond, and was connected with the Army Y. M. C. A. at Camp Lee during the World War.

Mr. Sydnor married Miss Lizzie B. Meade, of Fairfax County, Virginia, and they have a son and a daughter. The Sydnors will reside in Pulaski.

T. A. S.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Anniversary Services.

Congregations of two Episcopal churches held special services July 7, commemorating anniversaries of the foundation of their respective parishes. St. Mark's Church, Honeybrook Chester County, commemorated the one hundredth anniversary of its beginning, and the Church of Redeemer, Andalusia, marked the seventy-fifth anniversary of its organization. Bishop Taitt was the preacher at the anniversary service in St. Mark's in the afternoon. The Rev. W. W. Williams, rector of the Church of the Redeemer, preached the anniversary sermon in that church in the morning, and Bishop Taitt made a special address at a reunion dinner in the Andalusia parish on Wednesday evening. In connection with the anniversary at St. Mark's the rector, the Rev. George S. McKinley, also presented a class to the Bishop for confirmation.

IDAHO.

Rt. Rev. Middleton S. Barnwell, D. D., Missionary Bishop.

Spokane Summer School for Church Workers.

The Summer School for Church Workers was held July 1 to 11, 1935, at McDonald's Point, Lake Coeur d'Alene.

The faculty and courses were:

The Rev. Malcolm Taylor, Director of the National Commission on Evangelism, Washington, D. C.: "Developing the Prayer Life" and "Christ's Rules for a Christian Life".

The Rev. D. A. McGregor, Ph. D., Executive Secretary of the Department of Religious Education of the National Council, New York: "Christian Life and Doctrine" and "The Educational Work of the Clergy."

The Very Rev. Charles E. McAllister, D. D., Dean of Cathedral of St. John the Evangelist, Spokane: "The Romance of Christian Missions."

The Rev. Messrs. John T. Ledger, Spence A. Dunbar, Joseph C. Settle, Noel L. Murray, Andrew Anderson: "The Episcopal Church."

Mrs. E. Leslie Rolls, Church of the Incarnation, Great Falls, Montana: "If We Be His Disciples."

Deaconess Christabel Corbett, Mrs. Edgar D. Byers, Mrs. E. E. Gowan, Mrs. Edward M. Cross: "Christian Social Service, Religious Education, the Missionary Program and the Woman's Auxiliary"; "That Other America"; "The United Thank Offering" and "Summing It All Up."

WYOMING.

Rt. Rev. Elmer N. Schmuck, D. D., Bishop

"Spiritual Recovery in the Gospel of Jesus Christ Lived Out Among Men First," Declared Bishop Schmuck at Convocation.

The twenty-sixth annual Convocation of the district was held in St. Matthew's Cathedral, Laramie, June 9-10. The Rt. Rev. Robert N. Spencer, D. D., Bishop of West Missouri, was the preacher at the opening service. Bishop Spencer preached a stirring sermon on the witness of the Holy Spirit in human life to bring in God's kingdom among men. In the evening Bishop Schmuck delivered his annual address to the Convocation, in which he stressed the fact that social security, so much hoped for in the country and the world, could only be accomplished and realized first through spiritual recovery in the Gospel of Jesus Christ lived out among men. He emphasized the great opportunity that lay before the Christian Church today to inculcate the great spiritual values of life as revealed in the Gospel to make this a better world. He said that "experimental ideas in politics and the industrial order were not sufficient, but would only prove as effective as antiseptic pledgets of cotton in the attempt to cure smallpox". He urged a greater cooperation with the Forward Movement inaugurated by the General Convention in creating loyalty and renewed life among our Church people. The Bishop's report showed continued strengthening and growth of the Church's work in Wyoming and reported full activity in every field and the continuance of all diocesan institutions during the past year.

The Council of Advice was continued as in the past except with the addition of Dean Montizambert, of the Cathedral, who was appointed a member.

Deputies to the Provincial Synod are the Rev. Messrs. Pawls, Dr. Tyler, Lewis, Abraham and Chowenhill.

Bishop Spencer and Mrs. D. D. Taber, of the Woman's Auxiliary, addressed the Wyoming Branch of the Woman's Auxiliary, and also spoke at the Convention dinner held Monday night. Miss Ruth Osgood, of the National Council, was another speaker at the Woman's Auxiliary. Bishop Spencer made a profound impression on the Convocation, showed institutions to be in very good shape, and Dr. Tyler's report concerning the Indian work showed that the Church was meeting the changing situation in the Indian field in a most adequate, effective way. Much of the business of the Convocation was routine.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

The Rochdale Conference.

More than 150 persons attended the nineth annual summer conference of the Diocese of Western Michigan, held at the Rochdale Inn, Montague, June 23 to 29. Almost 100 per cent of those who were there for the entire period received certificates for attendance at all classes. Robert H. Boyd, of Albion; Leslie Brewster, of Niles; Enid Fayling, of Kalamazoo, and Mary K. Hooker, of Grand Rapids, received the Bishop's awards for the most outstanding boys and girls.

The faculty and courses included: The Rev. Harry L. Nicholson, rector of Trinity Church, Niles, Mich., on "Personal Religion for Young People"; the Rev. Dr. Percy V. Norwood, of Seabury-Western Theological Semnary, "Church History"; the Rev. Dr. C. Rankin Barnes, executive secretary of the department of Social Service of the Natonal Council, "Famly Relations", which course was attended by the entire conference; the Rev. Gilbert W. Laidlaw, rector of St. Paul's Church, Saginaw, "The Bible", and the Very Rev. Dr. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, on "Religious Education", with particular emphasis on the subject of worship for children. An excellent pageant, depicting "The History of Worship", was produced and presented under the direction of the Rev. J. A. McNulty, rector of Emmanuel Church, Hastings.

Bishop McCormick was chaplain of the Conference, and the following com-

(Continued on page 22.)

FAMILY DEPARTMENT

JULY.

4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.

* * *

COLLECT FOR THE FOURTH SUNDAY AFTER TRINITY.

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for the sake of Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

THE OPEN DOOR.

(Revelation, 3-8.)

Elizabeth Palmer Tyler.

I thank Thee, Father, for the open door
Which Thou hast set before me. Where I stood
Was all dark night, and prison walls, and floor
Of hard, cold stone to make my bed; nor could
A single ray of light pierce that damp gloom—
Ne'er would I see again the roses all in bloom.

But where I crouched, bowed down by black despair
And sinful pity for myself, I heard
The voice of One, man's glorious Hope and fair,
Within me, say as plain as spoken word,
"Look up! Go out upon the sunlit way
With cheer and hope for others, so thou may
Find no one e'er can shut thee in once more."
I give The thanks, Lord, for the open door.

* * *

Welcome the Real Hero Home!

I went down to the great Tokyo Union Station to meet him. The large concourse was thronged with people, many of them carrying the familiar military banner, of all sizes and shapes. Pressing my way with difficulty through the milling crowds, I finally reached the platform ticket window and bought a ten-cent ticket which you must have in order to pass through the gate and on to the platform for the arrival of trains.

The whole station which is always noisy was most uproarious today. The clack-clacking of hundreds of pairs of geta, or wooden shoes, and the blare of loud speakers overhead that announce with nasal squawkings the pulling in of each electric train, city, interurban, or long distance—it was deafening!— It seemed that the whole population of Japan was traveling, and the rest of the people were either seeing the others off or welcoming them home! Now a loud speaker was advising the passengers in a fatherly way not to forget personal baggage in transferring. But this was "special" today.

Evidently a military hero was coming home to the capital. Perhaps tomorrow he was to appear before His Highness, the Emperor, "Ten no Heika," the Lord of Heaven; and receive a decoration for some great deed done for his country. Certainly today, the station was decorated with flags and banners. Many soldiers and other uniofrm men were in evidence. But not alone men and women. Large groups of boys and girls were joining in this tribute to an idol of their hero-worshipping hearts. Alas, that they have no place for the Prince of Peace; because He has not been presented to them!

But with all due respect to the general, I had not come down to meet him. I was expecting a third class passenger, not a first class passenger! What I mean is, of course, I was down to welcome a little man who always travels third class! The man I had come to meet was one who has written eighty books which have sold into the tens of thousands of copies and have been translated into a dozen languages. The most popular speaker in Japan, though his subject, "Christ and the Kingdom of God," is not popular with the masses. I had come to meet a man whose name and writings are revered and read, whose sacrificial life of love is an inspiration to the entire Christian world. Of course, you know the name of this man who stands with the two or three greatest Christian personalities living today, Kagawa!

Just as when Jesus returned to His home town after a preaching tour, there was no band, no banners, no welcome much for Kagawa. Only a few of us who had some favor to ask of him, some speaking engagement, some interview we wanted, some request that he would honor us with his presence, that's all.

And yet, thought I, after all the cheering for the big general had died down, and the third class passengers were allowed to get off the train and proceed along the platform, we who had come to meet the tired little man with the radiant face, in spite of the eyes that are nearly blind with trachoma, we had come to welcome the real hero home!

The general had distinguished himself in the cause of war with China; Kagawa our Christian leader in Japan in the cause of peace had gone to Shanghai and stood in a church where the Chinese pastor had been killed by a Japanese bomb, and with tears in his eyes, had asked forgiveness for his country, and taken the guilt upon his own heart with such sincerity and loving earnestness that the Chinese Christians had taken an offering and given it to Kagawa for his great work of redeeming and revealing to Japan the Prince of Peace who makes of Japanese and Chinese brothers in Christ, yes, of Americans and Japanese, too!

"You must be tired, Kagawa Sensei," I said, as I took his arm and walked along the platform with the man who reminds me so of Jesus.

"Oh, no, I have too much to do to be tired. We had such a good hearing for Gospel, I am going back in three days." As we walked, one after another came up to the great teacher to make sure of some speaking engagement Kagawa had promised him at his church, his school, or society. To each the weary man nodded an eager, "Yes, I'll be there!"

It seemed almost cruel as I realized how busy he was, to ask for another interview when he had granted several to me already in recent months, one for Dr. M. E. Dodd. But I knew Dr. Maddry and Dr. Weatherspoon wanted one, so I asked him.

"I shall be so happy to see them. Yes, bring them to my house. Yes, all Saturday morning you may have. I will just get up earlier and finish other work."

Welcoming the real hero home? Yes, welcoming Kagawa back to Tokyo, to more!—H. S. Ray.

For the Southern Churchman.

BROKEN CISTERNS.

Grace French Smith.

You've deserted the living fountain of spraying silver,
As Jeremiah and later Jesus said,
You have carved out broken cisterns that hold not water,
Your inner fountain of love and peace is dead.

The selfish worldly pleasures are the broken cisterns—
And millions bale the dregs and gulp them down,
But peace and love will spring from inner fountains,
For hearts that are touched by God, they remain the crown.

* * *

The Place for Worship.

Jesus emphasized that God was a spirit and could be worshipped everywhere. Neither Jerusalem nor Samaria could claim a monopoly on God. Nor can any denomination nor any church claim unique privileges of worship. Amid the inspiring beauty of nature, in humble opportunities of helpfulness and in reverential meditation at home, the earnest soul can receive from God the true blessing of worship. Some of the most soul stirring experiences of worship have come in unanticipated moments and places.

But the average individual worships most effectively when on a day set apart for worship, he puts forth special effort to enter a sanctuary consecrated to God and filled with hallowed memories and religious symbolism. The church was built with the purpose of helping the worshipper concentrate on the spiritual. In the architecture and ritual, however simple it may be, the Christian spirit of the age finds helpful expression. The worshipper responds to the law of unconscious influence and returns to his home with a glow of spiritual uplift.—Dr. Wm. McKinney.

* * *

Time to Attend Church.

His is a very active business. His business keeps him in the city month in, and month out. It keeps him in the office for many hours of every day of the week. He has built up a very long list of friends who consult him about almost everything in ordinary life. His judgment is sought in every field of church, business, and politics in his community. He keeps in active touch with what is going on in the political and religious, as well as the business world. He needs a great deal of time for his reading, and for his correspondence. He should have more time to rest. But one thing I have noticed about him: He has time to attend church.

He gives a great deal of time to church boards and committees both conference and convention wide. He gives unending services to churches that are in financial distress, or without pastors; and he serves as chairman of the most important worship committee of his own local church. It would seem that he could sometimes excuse himself from attendance upon at least the prayer meeting of his church, but he does not; for he has time to attend church, even every mid-week service!

For many years he has been one of the political leaders of his state, and one of its best and most honored servants. Some of the wisest legislation of his day in his state began in his own thinking. Long has he been in demand as a speaker and orator of the most stirring and vital type. It would seem that he might excuse himself from some work in his local church, but he does not, and it is hoped that it will be many years before he does; for he has time to be teacher of one of the finest classes of women in the State.

It is a delight to know him and honor him. He has a very wide circle of friends who love and honor him, but those who know him best and live closest to him love him most. This word is not written to add any luster to his already unforgettable name, either in Church or State; but it is written to urge the laymen of the church to take time to attend church. It is written to suggest to them that after all they are not too busy to attend church. For here is one of the busiest laymen I know, and yet twice every Sunday, and every Wednesday night he has time to attend church!—Christian Sun.

* * *

PRAYER.

I kneel not now to pray that Thou
Make white one single sin—
I only kneel to thank the Lord
For what I have not been;

For deeds which sprouted in my heart
But ne'er to bloom were brought,
For monstrous vices which I slew
In the shambles of my thought—

Dark deeds the world has never guessed
By hell and passion bred,
Which never grew beyond the bud
That cankered in my head.

Some said I was a righteous man—
Poor fools! the gallows tree
(If Thou hadst let one foot to slip)
Had held a limb for me.

So for the man I might have been
My heart must cease to mourn,
'Twere best to praise the living God
For monsters never born;

To bend the spiritual knee
(Knowing myself within)
And thank the kind, benignant God
For what I have not been!

—Harry Kemp.

* * *

Charged With Power.

Theodore Cuyler delighted to tell how, in his student days at Princeton, Professor Henry had so constructed a large bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld a 4,000 pound weight attached to it. The great horseshoe was not welded or screwed to the metal above it, but through the iron wire coiled round it there ran a subtle current of electricity from a galvanic battery, which converted it into a magnet. Stop the flow of the current for an instant and the huge horseshoe dropped. So does the lifting power of the Christian's life come from the currents of spiritual influence which flow into his heart from the living Christ. The strength of the Almighty One enters into the believer. This was Paul's secret.—Rev. G. Howard Jones, in the London Sunday School Times.

* * *

Trials.

Trial is the food of faith. Let us leave ourselves in the hands of our Heavenly Father. It is the joy of His heart to do good to all His children. But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we have them may acquaint ourselves with God, as He revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God; but we shall find how gracious He is, how gentle, how kind, how bountiful He is; in a word, what a lovely Being God is.—George Muller.

For the Southern Churchman.

THREE FLOWERS.

Florence Van Fleet Lyman.

Three flowers of three forms and shades—
And all are fair to see
Rose, Lily and the Violet
A floral Trinity.

The Rose God made, the holy one,
And Lilies' sacred scent.
But made the modest Violet
For love and sentiment.

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FOR THE CHILDREN

MY FATHER'S WORLD—AND MINE.

My Father's world— and yet
For me He leaves some stirring mighty tasks;
And bids me share with Him
In building love and truth and joy
To make His dream come true.

My Father's world—and yet
On me waits part of all the beauty, love,
And tenderness the world
Might use in building other powers
To make His dream come true.

My Father's world—and yet
Not His until each willing child of His,
For Him and for His dream,
Gives love and toil and sacrifice
To make His dream come true.

—M. F. S.

* * *

For the Southern Churchman.

THOSE RECTORY CHILDREN.

Chapter XXVI.

The Call.

M. L. G.

It was the time of service one bright December morning, a few weeks after Claire had started on her visit to Aunt Mollie on Far Ridge. David, Winnie and Kent were seated in the Rector's pew, while Philip sat with Mother in the choir. Philip innocently supposed that this was a tribute to his singing, but Mother had known that Philip might easily prove too much for Winnie's power to quiet him. Kent was full of eagerness in finding the hymns, and now and then he would nudge Winnie.

"Looky dere, Winnie, I see 'me', an' I see 'in'. What does 'w, o, e', mean, Winnie?"

"It spells woe, Kent; but don't whisper in church."

"I know, like Father says, 'Whoa, Frank!' an' Frank whoas."

"Sh-h!' Not quite that, but I'll 'splain later."

"I'll sh-h, Winnie, but who's those mens I didn't ever seed in our church, an' looks at Fadder so hard?"

Winnie had wondered somewhat herself at the four gentlemen sitting together, dressed in a more formal style than were the other men of the country community, and with another manner and air.

"I don't know, Kentie. Anybody can come to church."

"But why does dat one put a horn in his ear? He mustn't blow horns in churches, an' not wif his ear, anyway."

"Sh, Kent, Mother's looking at us. I think it makes him hear better, but be quiet."

Kent was quiet until he caught sight of Philip, who, sitting in perfect silence by Mother's side, had folded his Sunday-school leaflet into the shape of a cone, and put the small end into his ear, holding his head forward and with a little frown in exact imitation of the old gentleman whom Kent had noticed, Philipe was perfectly grave, but a good many of the congregation were not.

"Look, Winnie," whispered Kent, "Phil is twyin' to hear better, too."

"Oh, my! And Mother doesn't see him a bit!"

"Let us pray," said Father, and down went Winnie on her knees, trying with shakes of her head and frowns to catch Philip's attention. But Philip knew better than to look her way. It was Mother, who, a little uneasy as to Kent, looked down at the children and then back to Philip, who had to hear, from then on, as best he could, without his ear-trumpet.

After service the men of the congregation welcomed the strangers with the hospitality that judges every man to be a gentleman and so an honored guest. They gave their names; they were from the city, and must return by the afternoon train. They would not accept any of the invitations to dinner kindly pressed upon them, but must hurry to the village inn where they had ordered a hasty dinner and a "hack" to get them to the station.

Miss Parmenter looked sharply after them as they took their dignified way toward the church-yard gate.

"I myself believe they came with no good purpose," she announced. "Why aren't they at their own churches and listening to their own ministers?"

"But, dear Henny," objected Mrs. Innis, "it is surely an allowable thing to attend divine service wherever one may be."

"My name is Henrietta, Cynthia, I thank you!" snapped Miss Parmenter, "and as for attending divine service, stuff and nonsense! They had a reason for coming to this village on a Sunday morning, and we'll be put to it to circumvent them, with their swallow-tail coats, and their ear-trumpets!" Miss Parmenter stalked down the path, missing Mrs. Pace's cheerful greeting, and Mr. Gray's outstretched hand.

A few days later Father took the mail from Uncle Danger, and brought it into the study where Mother sat with her sewing, now that there were no children at all in the house during school hours.

"Well, dear, a good fat letter from Mollie for you, and one, two, three bills —glad we can cut down a bit on fuel this winter, for there's Tom Brown to feed and I hope to get clear of the last medicine bill for Claire—bless her—well, sir! What's this?" Father came to his last letter, opened it with his pipe-stem and sat down absorbed to read it.

"O darling, Sister Mollie says Claire has actually run, with Noel, to the road to meet her when she came in from visiting, . . . and there were thirty-four at Sunday school! . . . oh! the sick baby is going to get well! And here's a note from Claire herself—her writing is certainly improving—"

"Take a look at this!" said Father, waving the single sheet of his letter in Mother's direction.

It seemed to Mother later as if peace departed with the reading of that sheet. It was a call from the Vestry of St. Barnabas' Church in the city to the Rector of Grace Church in the village to come to the great city, at a salary three times the size of his present one and to an "increasing sphere of usefulness and attainment," as the letter made clear.

"Those four men!" Mother fairly sputtered.

"I must think it out, dear. It is a fine field; and the children are getting bigger. This salary is a tight fit. But then!—the mission just beginning so well, and Mollie there—and I've thought I was getting hold of some of my big boys—I don't know. We'll think and pray it out."

The whole parish and neighborhood joined to help Father think and pray it out. Father went down to the city and was met on his return by an anxious station-master.

"I hope them city fellers ain't persuaded you away from us," said Mr. Acres, as Uncle Danger, with a "Sho' glad you'se home, Marster," took the valise from Father's hand.

"Hello, Uncle Danger! Glad to be back, too. No, Mr. Acres, I've not decided yet. It's all the Lord's work, you know, and if I go you'll get another man, and a better one, I don't doubt."

"No sirree, Reverend! My wife's Ma, she claims they ain't no preacher this side the Apostles and Martyrs theyselves can beat you on the prayin'. An' I enj'ys your preachin' myself, when Mrs. Acres thinks well of my goin'."

"And I your good bass, Mr. Acres," said Father heartily.

Miss Parmenter, calling with Mrs. Innis, found Mr. Gray and two more of the vestrymen closeted with Father in the study. Mother took them up to her room, since it was chilly in the parlor.

"I myself think it a piece of impertinence!" cried Miss Parmenter, seating herself on a hassock, which brought her knees nearly to the level of her face. "Isn't the Seminary turning out deacons as fast as they can and the Bishop at his wit's end to find work for 'em?"

"But these city churches wouldn't want a very young man, Miss Parmenter," Mother explained. "They told Mr. Duncan they thought his twelve years of experience here fitted him to take charge of a large city parish."

"Foolishness!" snorted Miss Parmenter. "Are we to be a nursery for them, with their airs and their graces?" She pulled out a large handkerchief from her pocket.

Philip, occupying the hassock across from Miss Parmenter, asked gravely:

"Has you got a bad cold, Miss Parmenter? 'Cause Muvver rubs us wif mutton suet—"

Miss Parmenter wiped away a tear quite openly.

"And these Rectory children—what should the city do for them, pray, that would take the place of our country air? No, child, I have no cold, I am only overcome with the absurdity of the whole proceeding."

"Yes, and fresh butter and eggs, dear Mrs. Duncan," added Mrs. Innis, her tears flowing gently and unheeded down her soft wrinkled cheeks.

"Dear friends," said Mother earnestly, "I can tell you very honestly that I don't want to leave here, and not one of the children does. Nor Mr. Duncan. He must only be sure of what is ought to do."

Mrs. Innis and Mrs. Parmenter, driving out, met the Trent ladies driving in. And as Mother welcomed her new guests, the three gentlemen came out of Father's study.

"I hope, Mr. Gray," said Miss Alice, with her most stately air, "I hope you gentlemen are leaving no stone unturned to persuade our good minister to remain with us."

"None, none, Miss Alice," boomed Mr. Gray. "We can't match the other fellows in salary or numbers. But I tell the parson here that we'll back his plans and schemes—missions and what not—better than we've done. The old Bishop came from this parish and we've some good blood still." His voice thickened as he wrung Father's hand.

The next Sunday, after Father had given out the notices, Auxiliary and Choir Practice, Vestry meeting and a gathering of the larger boys to go to the woods for greens for the cedar-picking, he told the congregation in simple and quiet words of his decision to decline the call to St. Barnabas and remain as their minister. There was a moment of silence, and an audible sigh throughout the congregation. Then Mr. Gray arose.

"I never interrupted a church service in my life," he said in his big voice, "but friends and neighbors, I consider this parish has passed through a crisis, and the words we've just heard from our parson—I mean, our Rector—are like music to us all. And so, if you will, let's all sing the Doxology!"

Mrs. Pace found the place in her book

and attacked "Old Hundred" with energy. The little church rang with music, and Old Phineas from his place in the gallery added to the Amen his own eloquent, "Praise de Lawd!"

* *

SHOOTING STARS.

Jack and some of his friends had gone out into the country for a hike. After a while they came to a hole in the ground with fresh dirt thrown out around it.

"It must be an animal of some kind," Jack suggested.

"Let's dig it out," said one of the others.

They dug it out all right; but what they found was far more interesting than any animal. They found a curious rock—small, but very heavy. Just twenty-four hours before, this same rock had been more than three millions miles away from that spot. That is so far away that if Jack's father had gone after it in his automobile and had been able to drive a thousand miles a day, it would have taken him twenty years to make the round trip.

But Jack's father could never have gone after it, for this strange stone came not from any place on earth at all, but from millions of miles out in space among the stars.

In fact, it was a piece of a star or a smaller heavenly body that had exploded a long time ago and still continued to travel through space. There are untold millions of these heavy rocks flying through space all the time. The earth travels through showers of them constantly; and it is estimated that thousands of them strike the earth's atmosphere every day. Only a few of them are seen, and still fewer are found. They travel so fast that most of them burn up when they strike the earth's atmosphere. Indeed, they travel as far in a second as you drive a car in an hour, or about thirty-six hundred times as fast as you go when you're out for a brisk drive with your father and mother.

The ones that burn up as they speed through the air are called meteors, while those that strike the earth are known as meteorites.

Some of these meteors appear to be small points of light traveling across the sky. They look like lightning bugs flying high, or like stars falling from the sky. But others streak halfway across the heavens like great sky-rockets, leaving brilliant trails of sparks behind them.

You are liable to see these meteors or shooting stars on any clear, moonless night during the year. I have seen them while on a sleighing party in January and while camping out under the stars in August. One night a group of us counted nearly five hundred of them in a single night. Another night not long ago a friend and I had climbed a hill to watch the sunset. The stars were out when we started back home. "It ought to be a good night for meteors," my friend said. Hardly were the words spoken when a brilliant meteor shot out of the east and blazed across the northeastern sky. It left a dazzling trail of sparks behind it, and a bright path of light that glowed for several seconds. It seemed almost to hiss through the air, though it was probably fifty miles high.

But while you may see meteors any night during the year your chances are much better in late summer or fall. The middle of November is probably the best time of all, for that is when the Leonid meteors appear. Some of them are seen each year, and about three times in a century thousands of them can be seen. A hundred years ago there were such great numbers of them that people who saw them said the stars fell as thickly as snowflakes all night. It was estimated that more than two hundred thousand of them were seen that night.

This November, astronomers will be watching again for another great shower. There is no way of being sure about it, but it is too thrilling an adventure to miss.

A shower of shooting stars is likely to occur this year, the night of November 13, 14, or 15. Many boys and girls will be looking for them all three nights; but if you can watch only one night, the fifteenth is the best.

Astronomers will be watching with expensive equipment, such as great telescopes and special cameras. But you need no equipment except a pair of eyes that can stay wide awake. A good plan would be to have your family go for a picnic the night of November 15 and stay out a while after dark. Still better, arrange to camp out that night.

Let me repeat that there is no way of being sure of a meteor shower; but if one occurs I guarantee you will have no trouble keeping awake. And even if you see only a few dozen shooting stars, it will be a night you will never forget.—Ray M. Johnson, in Advance.

* * *

For the Southern Churchman.

THE WIND'S A BOY.

Magda Brandon.

I know the wind's a boy, for he
Is fond of climbing up a tree;
And like a boy, his great delight
To sail a boat and fly a kite.

He's boisterous; and that's the way
Most boys are, too, when out to play;
He'll thow my hat—and race to meet
Me; try to push me down the street.

His saucy tricks don't mean a thing;
The wind's a nice boy whistling;
He'll slap my face—but I don't care;
His hands don't hurt me anywhere!

* * *

DANDELION DAYS.

Back of the house where Robbie lived was a large field. Part of the time it was covered with green grass, part of the time it was yellow with dandelion blossoms. Robbie just loved the dandelions. He called the field his golden carpet. His father said he liked the dandelions very much but he did wish that when they changed their yellow flower hats for hats with white plumes, they would not get so careless and let the plumes blow off into his lawn. You see, the white plumes carried tiny seeds on them, and the seeds started new dandelion plants in his lawn, and he did not like them there. He used to take a knife and dig them out, roots and all.

"Well," Robbie's mother said, "I like the dandelions, too. They are the children's flower. There are always enough of them for everybody, and the children can always pick them without being scolded."

One day Robbie's father called him to look at something in one corner of the lawn, near the big lilac-bush.

It was a big dandelion plant, very tall and long-stemmed. It was so close to the lilac-bush that it had not been seen when the lawn was cut, and so it had had a fine chance to grow just in the edge of the grass.

"Isn't it a beauty, father?" said Robbie. "How tall its leaves and flowers are! But I suppose you will dig it up because it came over the fence."

"No," said Robbie's father, "I am not going to dig it up. I want you to watch it and notice something about it. See, I am going to cut it off just as the lawn-mower would have done. Now, we will come back in a few days and see it again."

So, in a few days they came again to look at the plant.

"It has grown," said Robbie in a delighted voice. "It has new leaves and buds. It is not nearly so tall, though, father."

"No," said his father. "It is not nearly so tall, but it is a good strong plant, and it is getting ready to bear blossoms and have seeds. I'll cut it off again, Robbie."

"It seems too bad when it is trying so hard to grow," said Robbie. "Do you suppose it will try again?"

"We'll see," said father. So they left it again, and this time Robbie could not wait so long. He ran every morning to look at it, and very soon he told his father that the plant had grown again. It was very short this time, but it had new leaves and a bright yellow flower. His father pushed the mower over it and cut it off close like the grass.

Robbie did not watch it so closely this time. His mother had been away a whole long day and when she came home she brought Robbie a fat puppy. Robbie forgot everything else for a few days, the puppy was so much fun. But next time he saw his father get the mower out, he ran very fast to the lilac-bush to look for the brave little dandelion. For a minute he could not see it. Then he discovered it. It was not tall any more. It was just about as high as the grass. Its leaves were not long, but they were thick, and when Robbie stooped down to look closely he found two tiny green buds with hardly any stems at all hidden close to the ground.

"Oh, look, father," he said. "It has been trying again."

"Yes," said his father. "It is a brave little plant trying to do its work, no matter what happens to it. That is why we have to dig up a dandelion, roots and all, to stop it."

"Are you going to dig this up now?" asked Robbie rather sadly. He liked the brave little plant very much.

"No," said his father, "I don't believe I want to do that to this little friend of ours. I'll leave it here if you will try to pick off all of its yellow flowers before they make seeds to scatter over the lawn."

"I'll do that," said Robbie. "I'll take the flowers to mother. She likes the dandelions."—Our Little Ones.

* * *

THE POSTMAN'S CONFIDENCE.

A postman was telling me what a sense of security he felt in his work of delivering the mail. "Why," said he, "all the resources of the Government are pledged to support me in carrying on my work. If I have only one small post card in my bag, no man dares to molest me in its delivery. All the federal police powers of the United States, including the army and navy, would be thrown into action if necessary to secure the safe delivery of that post card."

And that led me to think how confidently you and I may set forth with our life, our personality, our equipment, such as it is, to deliver the flaming truth of the Gospel. The word of our Lord is just as much for us today as it was for the disciples, when He said: "All power is given unto me in heaven and in earth. . . . and, lo, I am with you alway, even unto the end."—The Sunday School Times.

* * *

"No investment in God's work is ever lost."

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

MRS. FRANCES BROWSE McDONALD.

MRS. FRANCES BROWSE McDONALD died in Rochester June 13, 1935. She was born at Spring Run, W. Va., educated at the Virginia Female Institute and at Radcliffe College.

In 1910 she married the Rev. Peerce N. McDonald and they went to live at Anchorage, Ky., where her husband was rector of St. Luke's Church. Later they moved to Morgantown, W. Va., where her husband was rector of Trinity Church. She remained at Morgantown while her husband was a chaplain in the army. Afterwards they moved to Christ Church, Macon, Ga., for a short residence, moving in 1919 to Montgomery, Ala., where they have lived until her death, her husband being rector of the Church of the Ascension.

She was a woman of charming personality, interested and active in many things in the Church and in the community.

After her death her body was brought to Montgomery, where a service was conducted by the Rt. Rev. W. G. McDowell, Rev. Richard Wilkinson, and Rev. E. M. Parkman. The interment was in the cemetery surrounding Zion Church, Charles Town, W. Va., with the rector, Rev. J. W. Gummere, officiating, assisted by Rev. A. B. Mitchell and Rev. Paul Micou.

She is survived by her husband; by three sisters, Mrs. D. L. Jamison, St. Davids, Pa., Mrs. L. S. Linson and Miss Winifrede Browse of Charles Town, W. Va.; by two brothers, Dr. Henry N. Browse, New Martinsville, W. Va., and Robert T. Browse, Charles Town, W. Va.

A TRIBUTE.

In the entrance into Eternal Life on May 24 of MRS. FRANK M. RANDOLPH of "Cloverfields", her family, Grace Church at Cismont, Va., the old neighborhood, and her many relations and friends all over the country, have sustained a great loss. In her lovely old home she came in contact with numerous people who will long remember her bright and cheerful disposition, her ready sympathy, and desire to help those who were in trouble—her fund of humor and interest in all around her. To her children and family our heartfelt sympathy is extended. In the words of the old song, it may always be said, "Her bright smile haunts me still".

ONE WHO LOVED HER.
E. P. M.

CHURCH INTELLIGENCE.

(Continued from page 17.)

posed the Conference staff: Director, the Rev. W. A. Simms, rector of St. Thomas' Church, Battle Creek; assistant director and registrar, the Rev. Harry L. Nicholson, rector of Trinity Church, Niles; chairman of membership and hospitality; the Ven. Lincoln R. Vercoe, archdeacon of the diocese; director of activities, the Rev. Harris Mowry, St. James' Church, Albion; dean of the faculty, the Rev. Lewis Bliss Whittemore, rector of Grace Church, Grand Rapids; dean of women, Miss Alice S. Hann, Grace Church, Grand Rapids; organist, Miss Esther Morris, Trinity Church, Niles; altar custodian, Miss Georgia Russell, St. Luke's Church, Kalamazoo; Conference secretary, Miss Louise Biederstadt, Grace Church, Grand Rapids; Conference nurse, Miss Grace Dyer, Grace Church, Grand Rapids.

Announcement was made of the 1936 Conference, to be held at the same place the last week in June.

* * *

NEVADA.

Rt. Rev. Thomas Jenkins D. D. Missionary Bishop.

Church Total Loss by Fire.

Fire totally destroyed All Saints Church in the little mining town of Dayton, Nevada, on June 26. Ten houses and the Miners' Hall were also destroyed. The wind was raging so that even furniture rescued from the houses was burned. Miss Ruth Jenkins, the district treasurer, went at once to Dayton, arriving at midnight to find only a heap of ashes. Even the bell, a rather large one, was destroyed, twisted and broken in the heat and fall from the tower. There is insurance of $1,000. The church is a mission under the care of St. Peter's Church, Carson City. Bishop Jenkins has his summer office headquarters at the Lake Tahoe Summer Conference grounds, called Galilee, at Bijou, California, near the Nevada State line.

Word had just previously come to the treasurer of the National Council that the Nevada Lenten offering, amounting to $541.19, was the largest ever given by that missionary district.

Retired.

The Rev. Irving E. Baxter of St. Helena and Calistoga has gone on the retired list. The Bishop was present at his last service, and the members of our Mission at Calistoga joined with the parishioners at St. Helena, in helping to make the occasion a memorable one. The Bishop paid tribute to Mr. Baxter's saintliness of character and told of the love and esteem of the entire community. He also expressed the appreciation of the diocese to Mrs. Baxter for her fine work not only in St. Helena but in diocese and province. The Rev. Ralph H. Cox of the District of San Joaquin has been temporarily appointed to take charge of St. Helena and Calistoga.

* * *

Bishop's Second Anniversary.

On May 23 the Bishop celebrated the second anniversary of his consecration to the Episcopate. The first two years have passed quickly. During this short period the Bishop has travelled more than 52,000 miles and has confirmed 621 persons.

* * *

Heroic Work.

The Humbolt Times records this piece of heroic work on the part of our Physician-Priest at Orleans: "Three persons were miraculously saved from certain death when the car in which they were riding failed to make a turn on the Klamath river road and plunged over an 800 foot grade. Rescue was effected under the leadership of the Rev. Dr. Silk, who was summoned from Orleans, and who was lowered by rope to the bottom of the cliff. He gave first aid to the severely injured and then succeeded in hoisting them up to the road, when they were rushed to the County Hospital." This is but an instance of what our medical missionary is doing among the Indians along the Klamath. We hope before long to report the construction of an emergency hospital unit with community social center. The plans have all been drawn, two-thirds of the amount required is in the bank, and the remaining one-third New York promises to send us just as soon as certain investments can be liquidated.

The Sacramento Missionary.

SACRAMENTO

Rt. Rev. Wm. H. Moreland, D. D., Bishop.

The New Dean of the Cathedral.

The Bishop is happy to announce that at a meeting of the Cathedral Chapter held on Monday, June 17, 1935, the Rev. Emile S. Harper was elected as Dean, and will begin his duties in Sacramento, on October 1.

The Rev. Emile Sherwood Harper is a native of San Francisco. He graduated from St. Matthew's Military Academy of San Mateo and studied at Leland Stanford University, and graduated in divinity at the University of the South. He began his ministry in Christ Church Cathedral in St. Louis under the great Bishop Tuttle and the Dean was the Very Rev. Carroll M. Davis, who had formerly been rector of St. Paul's, Sacramento, from 1833 to 1887. Mr. Harper's chief ministry has been at All Saints, Brooklyn, New York, where he was rector from 1910 to 1931.

ALASKA

Rt. Rev. R. T. Rowe, D. D., Bishop.

Bishop Rowe's Summer Trip.

Bishop Rowe is planning another extensive visitation through Alaska during the present summer. Leaving Seattle early in April he spent Easter in Wrangell, then visted Ketchkan,

Juneau and Anchorage. While there he looked somewhat into conditions of the new settlement under Federal auspices in the Matanuska Valley. As most of the settlers come from regions in Wisconcin and Minnesota, where the Lutheran Communion is strong, and as there is a Lutheran clergyman in that part of Alaska, it is probable that the Bishop will not find it necessary to assign a missionary for the spiritual care of these pioneers. From Anchorage the Bishop traveled to Nenana and Fairbanks. When last heard from he was en route to Fort Yukon on the Upper River. He hoped there to arrange for a plane to fly him to Nome. If he finds it possible to communicate with the revenue cutter leaving Nome about mid-July for Point Hope and the north coast, he will travel by it. Otherwise he will again use the plane for the 700 mile journey to Point Hope. The Bishop has not decided upon the time of his return.

Personal Notes

The Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, will sail for England on the S. S. Pennland on July 20 and expects to return early in September.

Any communications requiring diocesan attention during his absence should be sent to the Rev. W. R. Noe, Executive Secretary, 507 Southern Building, Wilmington, N. C.

The Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, will spend the month of July at Flat Rock, N. C., and August in Blowing Rock, N. C.

Dr. Cummin's European Engagements.

The Rev. Alexander G. Cummins, Litt. D., D. D., LL. D., rector of Christ Church, Poughkeepsie, N. Y., and editor of the Chronicle, sailed July 6 for England to fill a series of preaching engagements in Cathedrals and distinguished parishes. His appointments include:

July 21—St. John's Church, Walthamstow.

July 28—Canterbury Cathedral .

August 4—Holy Trinity Church, Weymouth, Dorset.

August 11—Westminster Abbey.

August 18—Liverpool Cathedral.

August 25—Holy Trinity Church, Richmond, Surrey.

August 2630 Dr. Cummins will attend the Modern Churchmen's Conference at Cambridge University, at which he has been invited to be a speaker.

This is the third consecutive summer in which Dr. Cummins has been invited to fill important Church of England pulpits.

New York Rector Goes Abroad.

The Rev. George P. T. Sargent, rector of St. Bartholomew's Church, New York, sailed with his wife on the SS. Manhattan on June 19, for a trip abroad. After a visit to Norway and Sweden, they will spend some time at Carlsbad. The Rt. Rev. Warren L. Rogers, Bishop of Ohio, will be the special summer preacher at St. Bartholomew's, conducting a Sunday evening forum in addition to the morning service.

Daddy Hall Off to England.

The Rev. J. J. D. Hall, "Bishop of Wall Street", sailed July 5 on the S. S. Berengaria for England, to attend the Conference in Keswick, and also to fill a number of preaching engagements.

Clerical Changes.

The Rev. William C. Kernan, formerly priest in charge of St. Mary's Mission, Palms, Calif., in the Diocese of Los Angeles, has accepted a call to be rector of Trinity Church, Bayonne, N. J.

The Rev. Theodore Andrews, the rector of St. John's Church, Dover, N. J., has taken over the work at Mt. Arlington, N. J., which was formerly under the direction of the Rev. J. Marshall Wilson of Hackettstown.

The Rev. David Kemble Montgomery, formerly rector of Emmanuel Church, West Roxbury, Mass., has accepted a call to be rector of St. Peter's Church, Morristown, N. J.

The Rev. J. Clarence Jones, Ph. D., S. T. D., has resigned the rectorship of St. Mary's Church, Brooklyn, the resignation to be effective October 15 next, when he will have been rector thirty-six years.

Dr. Jones is the senior active presbyter of his diocese. He has been for many years a member of the Standing Committee of the diocese, and a trustee of the estate belonging to the diocese; he is a deputy to General Convention, and was so in the Conventions of 1907, 1928 1931 and 1934; he is chairman of the examining chaplains of the diocese, and has been a member of that body for many years; he is chancellor of the Cathedral of the Incarnation; a trustee of the General Theological Seminary and past president of its Associate Alumni.

Beside all these interests, he has presided over a parish that is one of the busiest and most successful in Brooklyn, is widely known as a scholar, and has been active in civic as well as in ecclesiastical relationships. Before coming to St. Mary's, he was for ten years in charge of St. Thomas' Church, Brooklyn, which he raised from the status of a mission to a strong parish.

After his retirement from his rectorship, Dr. and Mrs. Jones will live at 478 Washington Avenue, Brooklyn. It is to be hoped that Dr. Jones will continue some, at least, of his diocesan activities.

* * *

ORDINATIONS.

Ordinations.

Mr. Gale D. Webb was ordered deacon at Grace Church, Newark, N. J., on St. Barnabas' Day, June 17. The Rev. Charles Carol Edmunds was the preacher.

Mr. Boyd Haworth was ordered to the diaconate at Chatham, N. J., on June 23. The preacher was the Rev. Clifford L. Stanley of Alexandria, Va.

Priest.

Herbert Cooper, John A. Bell, Richard K. Nale, and **John J. Kirkpatrick** were ordained on Trinity Sunday, June 16, at St. James, Upper Montclair, N. J. The Rev. Cuthbert A. Simpson of General Theological Seminary preached.

The Rev. Revere Beasley was ordained priest on June 30 at Delaware, N. J. The Rev. James A. Mitchel of Englewood, N. J., preached the sermon.

The Rev. Robert Rolfe Gilson was advanced to the priesthood in St. Paul's-by-the-Sea, Ocean City, Diocese of Easton, Maryland, on Thursday, June 20, by the Rt. Rev. George W. Davenport, D. D., Bishop of the diocese. He was presented by the Rev. William McClelland, East New Market, and the Rev. Clayton Torrence, of St. John's, Mt. Washington, Diocese of Maryland, preached the sermon. The Rev. Mr. Frost, of St. Peter's, Salisbury, read the Litany; the Rev. Dr. Fenn and Rev. F. W. Kirwin assisted in the service. Mr. Gilson has been in charge of Ocean City, Pocomoke and other stations since his ordination to the diaconate. He has also assisted the Bishop in the work at St. Peter's, Salisbury. He is the son of the late Rev. Robert Rolfe Gilson, rector of St. Peter's, Salisbury.

The Rev. Ronald H. Rowland was ordained to the priesthood by Bishop H. St. George Tucker in Meade Memorial Church, White Post, Va., on St. John Baptist Day, June 24, 1935. The candidate was presented by the Rev. G. B. Palmer, and the Rev. Charles T. Warner preached the sermon. The Rev. Mr. Rowland will continue as rector of Greenway Court Parish, Clarke County, Va.

James Biddle Halsey.

Burial services for the Rev. James Biddle Halsey, for a number of years rector of St. Timothy's Church, Roxborough (Phila.) were held in St. Timothy's Church on Tuesday, July 2, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, officiating. Mr. Halsey, who had retired from his active ministry some years ago, passed away on Saturday, June 29, at his home in Germantown.

A son of the late Rev. William Frederick Halsey, for many years rector of old St. David's Church, Radnor, Pa., he was a graduate of the Episcopal Academy, Philadelphia, the University of Pennsylvania and the Seabury Divinity School in the class of 1889. Following his ordination to the diaconate by the late Bishop Gilbert, he served as a missionary in Minnesota at Grand Falls and Marshall. In 1891 he came to St. Timothy's in Philadelphia as curate, and in 1896 became dean of St. Mark's Cathedral, Salt Lake City, remaining there until 1910, when he returned to the Diocese of Pennsylvania as assistant at All Hallows, Wyncote, and in 1908 became rector of St. Timothy's, Roxborough. Subsequently, he served on the staff of the Philadelphia City Mission until failing health brought about his retirement. Mr. Halsey was a deputy from the Diocese of Pennsylvania to the General Conventions of 1910-13 and 16, and also served as a member of the Standing Committee and the Board of Examining Chaplains.

Interment was in the churchyard of St. Timothy's, Roxborough.

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THOUGHTS for the THOUGHTFUL

Dead is the religion which does not aim at these two things, personal purity and active charity.—Thomas Guthrie.

"He is a soul most base
Whose love of right is for himself
And not for all his race."

Surely the loyal believer will not count it treason against human nature to take up arms against himself at the call of Christ, if it is by self-subjection that the Kingdom of God is to be set up in Him.—Gordon.

Love may pass by, with its sun and shine,
The goal be missed with victory nearly won,
Lord, make my face deny Fate's power to cheat,
Keep my heart strong, and keep my spirit sweet.

—Anonymous.

We should live and pray for the same thing. We pray against pride and ambition, but nurture them all the day long against appetite, but pamper it; against temptation, but brave it. This is in fact, an insult upon God, and acting as if we thought we could impose upon Him.—Exchange.

This is a day for fighting for God and for standing for righteousness as never before in our lives. It is a day when no Christian can honorably go through without the scars of battle.

He stands as the all-inclusive answer to every difficulty and problem. His life, His teachings, and His way have never failed. The pattern, the ideals, and the example He set have never been equalled. His love, and service, and mercy have never been duplicated. His power, and healing, and triumph over death transcend all others. Why do we seek other answers and other ways?

—W. S. Wise.

The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—Beattie.

I do not wish to see my sins more plain,
But this: to know Thy life without a stain.
I would not see the vileness of my heart,
But this would know: how pure and true Thou art
I would forget my paltry life, so small,
And know Thy greatness, Thou, my all in all.

—Thomas Curtis Clark.

Forty years long I have loved the Word of God. I feel the blessed pages under my hand with special thankfulness, as a rod and a staff to keep firm my steps through the valley of the shadow of the depression and world calamity. Truly, the Bible, the teaching of our Saviour, is "the only way out of the dark."—Helen Keller.

The Christian man may accept and give full weight to all the arguments which speculation has developed in favor of the doctrine of immortality; but although all these are estimated at their highest value, it is chiefly the calm look of Jesus into that world of mystery and His reassuring word which carry firm conviction to his heart and in which he securely rests.—Dr. George B. Stevens.

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Southern Churchman

Vol. 100. RICHMOND, VA., JULY 20, 1935. No. 29.



ZION CHURCH.
Douglaston, Long Island,
New York City.

The wood-carved, polychromed Reredos, designed and sculptured by Trygve Hammer, and presented to Zion Church by The Committee of Friends and Neighbors, dedicated on Sunday, June 16, 1935, the one hundred and fifty anniversary of the founding of Zion Church by Wynant Van Zandt, Esq.

FIFTH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

Prayer For Those At Sea.

Mr. Editor:

Church people still travel by sea!

Your issue of March 2 carried a short letter from Mr. Frank L. Moore of Chatham, N. J., suggesting that the Prayer Book prayer For a Person, or Persons, going to Sea, may be needed again.

Several years ago the clergy of your Cathedral here in Manila realized that practically all of the time members of the Cathedral Parish or of the Mission Staff were at sea. We were at that time using the Prayer for those at Sea rather frequently. Bishop Mosher then compiled and authorized for use in this diocese the collect, epistle and gospel for Travellers by Sea, a copy of which I enclose. Each week one of the daily celebrations of the Holy Communion is devoted especially to remembrance of and prayer for those who are travelling. In addition to this, we post at the entrance to the Chapel where the service is held a list of those who are sick, and those who are travelling, that they may be remembered. This list is also posted in the clergy vestry, and is used in the Bishop's oratory at Bishopsted.

If there are those who wish copies of this special collect, epistle and gospel, I shall be pleased to comply with their request.

Benson Heale Harvey.

Grace House,
Manila, P. I.

* * *

Virginia Churchmanship.

Mr. Editor:

I read Dr. Tucker's sermon on Virginia Churchmanship with interest. His apology for Virginia ideals in Churchmanship is like that of a Most Excellent Theophilos. A case for Calvinism might be ably presented by a Van Dyke or for Independency, by a Fosdick, or Liberalism by a Reiland or a Bowie.

I was here on the Platform with a Jewish Rabbi and a Roman Priest last summer in a meeting to promote religious goodwill of all. I feel there is a larger fellowship that mere sectarian ideal misses. With profound admiration for my Oxford Graduate, Virginia Seminary mate, I am yet aware of a larger liberalism than that of Virginian non-Sacramental fellowship. Bishop Brown once called me a friend of The Sacramentalists. So, said I, I am—a Prayerbook Churchman, who uses and loves sacramental religion and the unity of the whole Body of Christ.

Washington revolted against insistence of England on despotic control of Church and State, and rule over the colonies. One of my ancestors was with the Twelve immortals who burnt the agent of the Stamp Act in effigy in Frederick, Md. Another was engaged with seven sons in the Revolution against British tyranny. America was planted by those that revolted against crown domination of the colonies. One of my ancestors in 1659, Governor of Virginia, son of an Archbishop, resigned as agent of the Crown and accepted the Governorship of Virginia from the hands of his compeers, the gentlemen of the House of Burgesses. England built her greatness on this nationalistic despotism of Monarchs and Big Business. Today the great hope for World Peace lies in abolition of this overgrown nationalism.

Better the acknowledged unity of an international Catholic Church. American Episcopacy has a million or so. Anglicanism thirty or more millions. Catholicism with its tenets holds perhaps nearly two-thirds of the Christian people of the globe.

Science, Philosophy, all may be studied and incorporated in the essential truth found with the faith of Christians—but Christ is One Head with One Body—and that is the Catholic Church. It is not just Virginia Clergy!

Wythe Leigh Kinsolving.

University of Virginia.
June 24, 1935.

* * *

"Ritual—Fancy and Otherwise."

Mr. Editor:

When I read your editorial, "Ritual—Fancy and Otherwise", in the issue of July 7, it reminded me of the second lesson for the Second Sunday after Trinity, when John talked about being lukewarm. A few years ago I returned to New York for a visit and was invited by an old friend to dinner. Shortly after my arrival at the home of my friend a second guest arrived, and during a brief absence of our host I picked up the Southern Churchman, which was on a table close to my chair.

Purely from the standpoint of conversation, I asked the other guest if he knew anything about the paper, and he replied, saying it was an unexceptable Low Church paper. I immediately told him his answer would make me a subscriber to the Southern Churchman. About this time our host returned, and, after a little more conversation about the merits of the Southern Churchman, I told them about a Parish Dinner I attended in the Chicago Dioceses in which the speaker of the evening proved to his own satisfaction that the World War could be traced directly to the unexceptable low churchmanship of the late Queen Victoria. This was almost more than I could bear. You may say what has all this to do with ritual? Well just this, when I came to this country every relation I had was a member of an Episcopal Church. Today I am the only member of my family, on either my father's or mother's side, who is still an Episcopalian. Even my dear old father, who is still living, severed his connection with the Episcopalians years ago, although he was the rector's warden for years in the old country. Extreme ritualism, as we know it today, has done more to drive people out of the Episcopal Church than any other force that I know anything about. When you read about a group of men in a procession following a hair out of the beard of Charles, and other un-Christ-like things, it is high time to be hot or cold, certainly not lukewarm. My own feelings are best described in that good old hymn, which I am sorry to say is not being sung in the Episcopal Church, "Dare to be a Daniel, Dare to Stand Alone." If I could not be an Episcopalian in accordance with the Prayer Book, then I would much rather be a devout Roman Catholic. I have no quarrel with our Roman Catholic brethren, in fact I have a great admiration for them, but I have no sympathy with any group who try to imitate another group, because their dress is different.

Would you in your kindness tell me where this so-called High Churchmanship has anything in common with the lessons taught by our Lord and Saviour Jesus Christ?

John L. Fleming.

Wheaton, Illinois.

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EDITORIALS

Vol. 100. RICHMOND, VA., JULY 20, 1935. No. 29.

What Is Our Goal?

Every church should have a program. This should include an immediate goal and an ultimate goal. The immediate goal can be the program of the next few months and, in keeping with the ideal set for itself in the ultimate program, will deal with immediate necessities.

Of course there are those who would vaguely say that Our Lord gave us the ultimate goal and there is no need of anything else. And indeed there is not! But that program of Our Lord needs to be urged into every day living for the average Christian, and since there would seem in parish after parish to be no real reason behind the various sermons and activities, it is small wonder that many people fail to find where the church either challenges them or interests them. In those exceptional churches that seem to know what they are doing and have a real program, there is an evidence of activity and life that is thrilling.

The clergy course put out by The Forward Movement urges as an important part of the program, the "bringing about of relationships". And what could be a better program in every church than that?

We find that most of the trouble of the world is fundamentally an inability to understand one another and a complete ignorance of the struggles of any part of humanity, except that in which we have our every day life. Misunderstanding results in strained relationships and hatreds. It is the background of war, labor troubles and economic strife. If the healing hand of The Christ is needed anywhere, it is needed in the promotion of better relationships.

It would seem that when people really work together, and not merely for somebody, the relationships improve. Here is the greatest weakness of the church. Many people regard the church as the sole business of the clergy and the thought that it belongs to each of us, either as individuals or as families, has never occurred to many of our people. If by some method of participation the problems could be thought out and through by groups, a new sense of relationship and participation would be evident.

We have often wondered even in the matter of sermons what opportunity is given laity to discuss and suggest to the preacher the problems which he considers in his sermons. Here relationships seem to be strained, and it is almost a taboo subject resulting in much indifference to an important part of the church's life.

A little more opportunity to discuss problems and a place where rich and poor, high and low, would have a common meeting ground could be supplied by the church. The result should be better understanding and improved relationships. Is not that a goal in keeping with the mind of Christ?

The "Religious" Life Today.

The death of the saintly Father Huntington of The Order of The Holy Cross reminds us all of the work of the order which he founded and the special type of work which he tried to do. With all of the Church, we rejoice that a great man has lived and by his saintly life given expression to the Faith, and we know that in peace he goes on to his reward with the Master Whom he served so faithfully.

The Holy Cross fathers, like several other orders, were founded in the belief that laxity of discipline had made a lazy Church and that a special emphasis was needed where complete consecration could be applied to the task of the church today as well as the medieval church. They have done good work. Father Huntington especially showed his zeal to reach the poor and in the early days of the order, the slums of New York served as the field where his fine religious devotion was manifest. It was a good group of men and a good ministry that began this order as well as the others.

Without meaning to reflect on Father Huntington or his order, we wonder whether the so-called "religious" life is the one that can appeal to the modern world. We feel that it too often has the tendency to look backards to an age where a dualism was the dominate philosophy of life and we wonder whether at times such orders were not more interested in re-establishing a type of worship rather than in service, because it would appear at a casual glance that it was the costumes and manners in the middle ages that mattered in the success of such orders rather than in the service rendered.

It was in his complete consecration to his work that Father Huntington gave the world his best example, and it is in such a deeper consecration that we still need the emphasis placed. But a medieval theology that could only look upon organization as divine is too far from the thought of the world today, and (dare we say?) from the scholarship of today, to wrap around such consecration. Whatever failures such movements as represented by Father Huntington have had can be placed upon an over devotion to the organization

(Continued on page 10.)

Church and World Problems as Others See Them

The Value of a Vacation.

Canadian Churchman, July 4, 1935.

The rest value of a holiday is soon satisfied. What we seek then is a change of scene, of climate, of people and of work. A long holiday of complete idleness and the seeking of pleasure soon proves to be a burden. Most university students with their four months' vacation discover this truth.

Dr. Johnson took a holiday in Scotland in the year 1773. He produced as a result his "Journal of a Tour in the Hebrides". It has been said that never were ninety-four days better spent or better recorded than between August 18 and November 22, 1773. Wordsworth also went for a holiday to the Highlands of Scotland and during that visit wrote the lyric which begins:

"Behold her single in the field
Yon solitary highland lass."

His sister, Dorothy, tells the setting of these lines in her journal. "It was harvest time and the fields were quietly enlivened by a small company of reapers. It is not uncommon in the more lonely parts to see a single person so employed." Wilberforce took a holiday once in Europe. He had as his companion a brilliant young scholar. On that trip through the mutual study of the Greek Testament, the sight of majestic beauty or some casual remark in conversation, a great change took place in Wilberforce. The story of his life took on a new character and the story of mankind knew the difference in the freeing of the slaves.

A holiday can be a great event in anyone's life. The disciples had Jesus with them on their holiday and there lies the secret of the matter. We can all work for God on a holiday as well as in the winter. We can say a good word for Jesus Christ at any summer resort. A Christian is a Christian all the time.

* * *

Why Missions?

Bishop Abbott in Spirit of Missions, July, 1935.

It is impossible to be a Christian and not to be missionary-minded. To be a Christian is to be a follower of Jesus Christ, and the preeminent purpose of the life of Jesus Christ was to proclaim the Gospel. To follow our Leader is not only to emulate His example. It is, also, to obey His commands. And, Jesus said, "Go ye into all the world, and preach the Gospel to every creature." To disregard the orders of the Commander-in-Chief is to imperil our discipleship and to elevate our personal prejudices to a height whence we look down disdainfully upon the practice and conviction of God.

To say, "I do not believe in Christian missions," is to say, in effect, "Jesus Christ was mistaken in His conception of the absolute importance of humanity to God. The Divine favor rests, as a matter of fact and of experience, upon the relatively few, and when we include ourselves and the fortunate minimum, we exclude everybody else." In other words, "Christ is the Light of my parish, my diocese, and my countrymen. He is not the Light of the World."

To state such an attitude in black and white, even in brief, is to shudder at the logic and the spirit of consecration of the person who utters it. With St. Paul, we may "suffer fools gladly," or, with Mr. Chesterton we may "enjoy fools uproariously"; but our hearts are saddened, even as our minds are bewildered, at the realization of the spiritual loss involved in such a policy of widespread and stupid self-pleading.

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Professor Barth.

The Guardian, June 28, 1935.

No German teacher of this century has brought such renown to the chair that he holds as Dr. Karl Barth, Professor of Evangelical Theology at Bonn. His lectures and books, whether readers agree with them or not, are welcomed throughout the world as those of a man of great intellect and piety. But his self-respect and his high estimate of his duty to God and man as a theologian forbade him to show a blind subservience to the Nazi State. The Minister of Education has therefore ordered that he shall retire from his chair. The scandal of this kind of persecution will ring through Europe and react upon the heads of the Nazis. Persecution of those who stand for liberty of thought brings sympathy to its victims and spreads their opinions. New scope will readily be found for Dr. Barth, and the contempt of the religious and intellectual world will be poured out upon the stupidity of the rulers of Germany.

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How a Village Church Educates Its Children.

The Christian Century, July 3, 1935.

But in its regular services, cannot a church do much for religious education? In the May Pilgrim State News Letter, Rev. H. E. Martin of Foxboro, Mass., reports his plan. "I have been director of religious education in two large city churches. We had good equipment, trained personnel Yet I never felt that we accomplished what we should. Youngsters joined the church in droves, but never quite became part of the church fellowship. Here we have little equipment, only a tradition of teacher training. For four years I have tinkered with the church school. But I have constantly faced the fact that we fail to cultivate religious convictions and habits of worship. I was prepared to abolish the whole school, but when I saw how few children received any religious instruction in their homes, I reorganized it.

"There are three aspects of the child's life—social, training in worship, instruction in the factual data of Christianity. To care for the social, leaders were secured to promote clubs, activities and socials. For worship, the morning service seemed the best. All children above the third grade were invited to attend. To my amazement, they were well-behaved, reverent and participated wholeheartedly. They have pledge envelopes. It seems to me that they will continue to participate as they grow older. For instruction, just before the sermon, the children go to their classrooms for study, boys and girls together according to grade. The church year, October 1 to the second Sunday in June, is divided into three sections of twelve weeks, each with a different teacher. I have never seen a more enthusiastic group of teachers. We have had a large gain in enrolment and attendance."

* * *

Archbishop's Gracious Act.

Church of England Newspaper, June 14, 1935.

When Dr. Temple became Archbishop of York in 1929 he quickly won the hearts of the Yorkshire people. But probably in days to come it will be acknowledged that his gracious action in connection with the marriage on Whit-Monday of a former domestic servant at Bishopthorpe Palace endeared him and Mrs. Temple to the Yorkshire folk more than any other event.

Not only did the Archbishop conduct the service at the village church at Bishopthorpe, but he sent his car to bring the bride from her home to the church. His Grace and Mrs. Temple also held a reception at the Palace for the bride and bridegroom and their guests. The favored bride is Dorothy Hawthorne Shaw, a kitchenmaid at the Palace, and the bridegroom George Henry Hall, a shoe-repairer. May their united life be one of true happiness and joy.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

A Fight to a Finish

It is probable that the difference between the man who succeeds and the man who fails is that the first keeps resolutely on in spite of failures, while the other grows discouraged and gives up the fight. Napoleon is reported to have said, at the Battle of Waterloo, that the English "didn't know when they were beaten," and so they kept on fighting till they turned defeat into victory. It is those who have staying power and who do not recognize failure as something final, but as an experience which can be used as a stepping-stone to success, who win the prizes of life.

An Incident of the Great War.

In the attempt of the British and French to force the Dardanelles, during the Great War, the first day's bombardment resulted in such a discouraging failure with the loss of several ships, that they drew off and began forming new plans. According to a story current about that time, if they had pressed the attack the following day, it is probable that they would have gone right through to Constantinople and brought the war to an end much sooner than was actually the case, which would have meant the saving of millions of lives and untold treasure. For the Turks, as the story goes, had used up their ammunition during the first day's attack, which would have so weakened their defenses as to have made the success of the Allied fleet almost certain.

King Joash and the Arrows.

We remember, too, the story of Joash, the King of Israel, going to see the prophet Elisha, who was on his death bed, and asking his advice and help against Syria. One thing that the prophet did was to tell the king to take a bundle of arrows and smite the ground with them. "And he smote thrice and stayed, and the man of God was wroth with him and said, Thou shouldst have smitten five or six times then hadst thou smitten Syria till thou hadst consumed her; whereas now thou shalt smite Syria but thrice."

A Striking Characteristic of the Forward Movement.

Perhaps the most outstanding characteristic of the Forward Movement is that it is in for a fight to a finish. There is to be no let up till the Church is thoroughly aroused, and then if there is to be any pause at all, it will simply mean a short breathing spell before the great advance is made which will carry everything before it. For the members of the Church, or too many of them, have been accustomed to take things too casually and have forgotten that when they were baptized, and the sign of the Cross was imprinted on their forheads, the following words were used:—"We receive this child (or this person) into the congregation of Christ's flock, and do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner against sin the world and the devil and to continue Christ's faithful soldier and servant unto his life's end. Amen."

Out of His Fulness.

St. Paul wrote to the Ephesians (Chapter 1:22-23), "The Church which is His Body, the Fulness of Him that filleth all in all." For "of His fulness have all we received, and grace for grace." (St. John 1:16.) That is to say that the Church of Christ is a vessel into which His fulness is poured, so that the resources available to His Church can never be exhausted, but are fully adequate to meet the needs of any situation in which she may be placed. What is urgently needed is such a strong and firm devotion to our Lord that we, the members of His Body, will not fail Him nor imagine for a moment that He will fail us. The Forward Movement can be made a manifestation of the mighty power of Christ working through His Church; a manifestation which will be so clear and unmistakable that the world cannot but be convinced that her mission is from God. It may take time to thoroughly and completely arouse the members of the Church to the greatness of the task entrusted to them, and at the same time to the greatness of the opportunity to serve the world. But the awakening will surely come if our leaders utterly refuse to be discouraged and boldly press on, no matters what difficulties they may have to overcome, with the full determination that it shall be "a fight to a finish".

The Challenge for Christ.

Into the cloud and mist
Forward in faith we go;
Who is there will enlist
With mind and heart aglow,
To win the world for Him,
While joy fills the Seraphim?

Ventures are being made
Taxing the stoutest nerve,
Fame that may never fade
Is acclaimed to those who serve
In the world's contests keen,
On the world's passing scene.

Greater tasks than all of these
With vast results ahead,
These challenge him who sees,
(By the blessed Spirit led,)
Shining the Beacon Light
In the abyss of night.

Into the cloud and mist
Forward in faith we go;
Who is there will enlist
With mind and heart aglow,
To win the world for Him,
While joy fills the Seraphim?

Frederick W. Neve.

The Well of Bethlehem

By HOWARD CHANDLER ROBBINS,
Professor in General Theological Seminary.

ONCE upon a time, David expressed a wish for water from the well of Bethlehem. He was cooped up for the time being in a mountain fastness near the cave of Adullam, and Bethlehem, his native town, was in the hands of an invading army of Philistines. It was natural, under the circumstances, that his thoughts should revert to the place where he had spent his boyhood, and that the old town well, out of which he had so often drawn water, should figure in his thoughts. How good that water had tasted, when he was a thirsty boy! How much he would enjoy the taste of it again! David was quite in the mood of the modern writer who has sung the praises of the oaken bucket. "Oh, that one would give me a drink," he cried, "of the water of the well of Bethlehem, that is at the gate!"

It was a whim which prompted this longing. David was not in any need of water. Plenty of it was available at hand. In modern Arabia the vicinity is known as the Feast of Waters, the place of many springs. The fact that the well of Bethlehem was inaccessible, that a Philistine garrison was stationed there, that the enemy was in possession of his native town—all this, no doubt, was in the bottom of David's mind, and determined his inclination. We want things of this sort so very much when we realize how hard they are to get. But, whim or need, there were three valiant men in David's company who were determined that it should be gratified. Theirs not to reason why. If their beloved captain had expressed a wish for the well itself, they would have tried to bring it to him, stone by stone. So we read how with Homeric bravado they accomplished the tremendous feat. They "brake through the host of Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David."

Now, David had many glaring faults, about which the Bible is by no means reticent. He himself was not reticent about them. He made his wrongdoing known to all the world. But one fault he was quite free from. David was not an egoist. There is in the world at all times a company of people, self-complacent and singularly stupid, who take things like this gift of water from the well of Bethlehem for granted. They appear to go upon the theory that the world revolves about their sacred persons, and that all the risks and the pains and the hardships undergone by other people find sufficient justification in some service rendered to themselves. If David had belonged to that dreary company, we can guess how he would have acted. He would have drunk the water, and dismissed his heroes with an airy, "Thank you very much; so sorry to have given you all this trouble!" One of the most moving and poetic incidents in the Old Testament would have ended in anti-climax. But here was a man of a different calibre, a man worthy of his captain's devotion. "My God forbid it me," he cried, "that I should do this thing: shall I drink the blood of the men that have put their lives in jeopardy?" "And David would not drink it, but poured it out unto the Lord."

The thing which affected David, filling him with profound and generous emotion, was the knowledge that men had jeopardized their lives to gratify his wish. But what day passes that men of whom we have never heard, men of whose very existence we are unaware, are not undergoing hardship and jeopardy, peril and privation, on our behalf? Do we realize, can we possibly realize how largely our leisure, our culture, our feastings and our rejoicings are built upon the labors of those who toil? In ancient times the relationship was feudal, in modern times it is industrial, but in all times it has involved the same distinctions. There are those who are ministered unto and those who minister. There are those who sit at meat, and there are those who serve.

SUPPOSE that we, like David, desire some innocent personal gratification: a holiday, let us say, among the hills where we spent our boyhood. Who brings us water from the well of Bethlehem? Who pays, in the last analysis, for that delightful week? "I pay for it myself," we say, "out of the interest of dividends upon my well-invested savings. I have no one but myself to thank." Do we pay for it ourselves? Have we no one but ourselves to thank? What would our share of steel be worth if it were not for workmen in the mines and in the mills, men who, while we are enjoying bright days of early Spring, are working in grimy and sunless depths of the earth, or for other men who go to work in the cold gray of early morning and come back in the evening too tired for recreation, or who, during the day, face accident amid the revolutions of dangerous machinery and whose life expectancy is shortened by reason of the toil in which they are engaged? If invested capital gives us our leisure, then it should bring us a vision of those warriors of labor jeopardizing their lives to draw us water from the well of Bethlehem.

But suppose we pay for our vacation not from the income from invested capital, but directly from our earnings. The situation is not appreciably different. If we board a train to reach our destination, we depend upon the watchfulness of the engineer, we depend upon the faithfulness of the signalmen, we depend upon the night operators, we depend upon the switchman and the brakeman, we depend upon the stoker who shovels the coal.

"It is their care that the gear engages; it is their care that the switches lock;
It is their care in all the ages to take the buffet and cushion the shock."
"As in the thronged and the lighted ways, so in the dark and the desert they stand,
Wary and watchful all their days, that their brethren's days may be long in the land."

There is a difference, of course, between our situation and that of David. The valiant captain knew David and served him out of loyalty. The engineer, the stoker, and all the other valiant workmen of today do not know us or take our wishes into calculation. They have their work to do, and they do it: that is all. Yes, there is this obvious difference, and yet the difference is not as deep as it appears. The main issue, the fact which in itself is sufficient ground for David's emotion, is the fact that we are members of one another, and that some men, voluntarily or involuntarily, are spending their lives that the lives of their fellow men may be enriched and fructified.

I DO NOT see how contemplation of this fact, for it is a fact, can fail to stir in us some kind of generous appreciation. Our leisure is built on others' toil. Our happiness is bought by others' pain. In order that we may enjoy ease and refreshment and high culture, others than we have withered and agon-

(Continued on page 12.)

Welcome Discontent

By EUNICE WINGATE QUIMBY,

Boston, Massachusetts.

"WHAT'S more miserable than discontent?" queries one of Shakespeare's characters, and another asks:

"Can you make no use of your discontent?"

Until we possess a warm home, comfortable clothing, and sufficient wholesome food, natural inertia will not keep us still. Neither will inertia hold us when we do possess them, if we are human and not merely animals. The God-implanted seed of discontent will lie more or less dormant in a sluggish body, a dull mind, and a sleepy soul.

The criticism of the Laodiceans in Revelation was their lukewarmness. They seemed to be comfortably off for food and clothing, and stopped with that. A pampered body had bred a dull mind and a sleepy soul.

Physical ease, indefinite dreaming, no desire to increase knowledge in the world, no thought of service for others, a lazy belief that God is love only, never a whip of small cords, tend to keep us at our present level.

Since God has given us free will, we can hardly expect Him to make us wise and good without effort on our part. The poet Keats pictures Lamia expressing a "pale contented sort of discontent" as she paced about; while the poet-philosopher Emerson writes of a great discontent, which is the elegy of man's loss and the prediction of his recovery.

Perhaps our responsibility is to start somewhere, and then if necessary and best, God will hedge our way with His guidance. When St. Paul had mapped out a missionary itinerary, at two points he felt himself switched off to another course, and assigned the guidance to the Spirit of Jesus.

About five hundred years earlier Socrates talked of his Daimonian, and went about in a quietly listening attitude that he might not miss "a kind of voice", which "always forbids, but never commands". He felt it to be divine guiding, which he did not question, investigate, nor disobey.

An artist has represented heavenly guidance by picturing a child toddling along a narrow plank over a brook, regardless of danger, while a hovering angel watches that it keep a straight line to safety. As the child had a plan of its own, the pursuit of which needed steering, so the plans of St. Paul and Saint Socrates needed for perfection divine oversight and guidance.

St. Paul was not at first reconciled to being guided by his "thorn in the flesh", but was thought to see it as a help instead of a hindrance to higher living. Socrates followed his pursuit of truth even unto death, since his Daimonion did not prevent it.

High attainment is not reached by a sudden upward sweep from discontent, as an aeroplane rises, but by "stepping-stones of our dead selves". Instead of vainly hoping that our personality will somehow be improved in the long run, if we would single our some virtues that we are personally short on, and vigorously content for these, we might really be conscious of definite progress.

ALTHOUGH New Year's Day is past, suppose we sit down with ourselves and think. First, what special improvement do we most need physically? Perhaps there is more than one outstanding fault to be corrected. Well, at first let us centre our effort on no more than two. When some mastery has been attained over those, others can be added one by one.

The leading faults of one may not be those of another. One may need to contend with self-indulgence in eating or drinking, another with a stooping posture, another with negligence in dress. Someone wisely maintained that we should dress for others, not for ourselves. Too much or too little exercise or sleep may concern others. Dr. Samuel Johnson made many resolutions to overcome late rising. All could not hide behind ill health, as he might have done.

Then, considering ourselves mentally, we might plan to read some poetry every day; to memorize something of permanent value; to follow a line of reading, study, or writing, that will be permanently profitable to ourselves or others.

Although we think of ourselves as three-fold, physical, mental, and spiritual, we are in reality what we are spiritually. Our highest and hardest effort will lie here. Since vices are often but virtues carried to excess, lopping off a fault will be grafting on its virtue. What is our most besetting sin or most prominent shortcoming?

We are all pretty sure to need more calmness and self-forgetfulness. One will help the other. If we are meek and lowly in heart, we shall find rest unto our souls.

We might take the Beatitudes in Matthew, or the love chapter in Corinthians, or St. Paul's admonitions in Romans, and select the two qualities wherein we fall most short. Psychologists would warn us not to keep in thought the bad quality, but to set our souls to intensify its opposite virtue, till the fault shrivels and disappears. Since our emotional and mental capacity are limited, filling our soul with one feeling or thought will leave no room for its opposite.

The thought that God helps those who help themselves is a proverb found in several languages. The version of Euripides is:

"Try first thyself, and after call on God."

Since Socrates lived before the Christian era, the negative side of divine restraint was not supplemented in his thought with the positive guidance and power of the Spirit of God, which Jesus promised.

"He shall guide you into all the truth."

"The Comforter, the Holy Spirit, . . . shall teach you all things, and bring to your remembrance all that I said unto you."

"Without me ye can do nothing."

Centuries were to pass before St. Paul should exhort the men of Athens to seek their unknown God, "if haply they might feel after Him and find Him, though He is not far from each one of us."

Beyond and above these mechanical plans to develop moral qualities lies the goal of conscious personal communion with the God of the expanding universe, The Creator of the infinitely vast and the infinitely minute, midway of which live our puny personalities. Shall we not carry around with us all our days a perpetual discontent till we can realize our Father's everlasting arms underneath us, and His guiding whisper in our souls?

"He Descended Into Hell"

By JOHN MOORE WALKER,

Rector of St. Luke's Church, Atlanta.

THE QUESTION of what this article of The Creed means has often been put to the writer by members of Confirmation instruction groups. The word "hell" commonly conveys to the mind of the layman the idea of punishment for the wicked, and this only. And he is quite correct in so understanding it. But the word employed in the original form of The Creed (whether Greek or Latin) is not accurately translated "hell". There are two words in the Greek version of the New Testament which have distinctly different meanings. These words are "Hades" and "Gehenna". "Hades" means the unseen abode of the departed, whether righteous or wicked; while "Gehenna" signifies the state or place of punishment for the wicked only. Now in the original language of The Creed, the word used corresponds to "Hades" and not to "Gehenna". The substitute allowed by the Prayer Book rubric, "place of departed spirits" for "hell", is accordingly more in line with the intention of The Creed than our ordinary usage.

Then "descended" presents difficulties—that is, if taken literally. Every school boy knows that to descend physically would mean to travel towards the centre of the earth and "hell" would thus be localized somewhere in the bowels of the planet. The article would therefore involve, along with theological truth, some pretty definite elements of geography repugnant to our modern sensibilities.

These difficulties are at once overcome, however, when we remember first that the vehicles of expression made use of at the time The Creed reached its present form (the middle of the Eighth Century) were of necessity pre-Copernican. And second, that we are concerned not with the outer vehicle but the inner truth. The outer vehicle is figurative; the inner truth is essential. This truth is none other than this: The Invincible Love of God. We read in Scripture: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." These words for all of their profundity mean something very simple and familiar to each of us. What a man does and says reflect in the main that man's nature and character. A person brutal and selfish by nature will for the most part exhibit this character by word and deed; and vice versa. And if I could have a faithful and complete record of what a man says and does through a long period of time, I could estimate with accuracy the manner of man he is.

Now, it is in this sense that Christ exhibits the nature of God. What Christ said, what Christ did, are important first and foremost because they are, as it were, windows through which we can look into the nature of God. No man hath seen God at any time, it is true; but if a man would know concerning God, let him observe Jesus closely and he will come to see. This is our clew. Christ represented as preaching to "the spirits in prison" reveals God's nature as one of love, even to those who as yet confess Him not. Furthermore, death itself is no obstacle to this yearning and persisting love of the Father. We cannot escape the reach of that love. One is reminded of the sentiments of the ancient Psalmist and of the modern hymn-writer.

"Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?
If I climb up into heaven, thou art there; if I go down to hell, thou art there also.
If I take the wings of the morning, and remain in the uttermost parts of the sea;
Even there also shall thy hand lead me, and thy right hand shall hold me."

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths in its flow
May richer, fuller be.

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

And why should this invincible love of God for His children not be an article of Christian belief? If a Buddhist saint can profess never to be satisfied with bliss for himself so long as even one of his brethren is in outer darkness, can the Christian follower of The Great Shepherd of the sheep do less? Were he to do so the unknown author of the Book of Jonah would stand up in judgment against him. Here are his words —"And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

And it was He Who is to come to be our judge Who said: "For the Son of man came to seek and to save that which was lost."

Regnavit A Ligno Deus!

(A Description of the Wood-Carved Reredos in Zion Church. Douglaston, Long Island, on the Cover Page.)

This inscription upon the Reredos is given in the English translation of the sixth century hymn of Venantius Fortunatus: "For God is reigning from The Tree!"

Here is portrayed the fulfillment of the Calvary scene as it was originally conceived by the primitive Christian community. Here we see the glory of The Cross, not in its human misery driven in upon a struggling creature, for that view was mercifully veiled from mortal sight by the great darkness. The earlier ages of Christendom always presented this theme as that of The Kingly Christ stretching out His own hands and arms against The Tree in blessing to embrace the world.

He is our King of Life and Love! On His head is the royal crown of gold. He is our Prophet, robed in the white vesture of man's purity and courage—the forthright-teller! He is our Priest, shouldered by the red cope of sacrificial tenderness! His countenance of majestic mien shines with the light of Youth in benignity and power with a Tree-girdled Hill for His Throne!

Here is portrayed The Kingly Christ for whom the world is waiting! The power of His Spirit is the whole knowledge of the life in which we live. It is the miracle of life itself, this present life which shines forth through the trees in the great city beyond of our dwelling and desire. Here is life as we know it in all its material and physical reality—roots, trees, fruit, and the varying elements of man's work and life and love. Here is the life that we know as a material fact become our spiritual truth! Here is the risen life of The Kingly Christ which comes speaking to us out of the interpretation of experience which St. Paul expressed: "That was not first which is spiritual, but that which is natural, and afterward, that which is spiritual."

Here is portrayed the destiny of man's ideals as they arise from his needs, the physical and material substance of his daily environment. It is the spirit of our faith in The Living Christ—our Prophet, Priest and King!

(Continued on page 12.)

Beneficent Service

By JAMES E. FREEMAN,

Bishop of Washington.

IN the ancient book of Job where the afflicted man was defending himself against his critics, he justified his course by reciting the place of proud distinction he occupied among his fellows, and the service he had rendered them in the days of his prosperity. Among other things he said: "I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." In no claim that he made in defense of his life did he assume a loftier role than in this declaration. He would not justify himself either by his wealth or his wisdom, but rather by the self-sacrificing service he had rendered to those in dire need. Beyond the claims of the blind and the lame and the poor, he gave himself to searching out conditions that needed the kindly word and the generous and efficient hand.

It is a striking fact that those whose memories linger longest are in many instances the men and women who, in their day and generation, have been distinguished for the service they rendered their fellows. John Howard, the prison reformer of England, left behind him a record of service that gives him a lasting place in the annals of his countrymen. He sought out causes, familiarized himself with them and applied his rare gifts to their mitigation. Of him it was written, "He followed an open, if unfrequented, pathway that led to immortality." Lady Nightingale sought out causes utterly remote from her cloistered life and found them in the pestilential conditions of the Crimea. So distinguished was her service that, notwithstanding her physical weakness, her name is cherished wherever the English language is spoken.

There died in New York several years ago a quiet, unobtrusive woman who gained the proud distinction of being called the "Angel of the Tombs". Her service was rendered to unfortunate victims whose criminal propensities had led them into evil ways. In a very real sense she was the servant of forgotten men and forgotten women. Among the good and the great whose names we chronicle in the Book of Remembrance, are men and women of this type who selflessly have given themselves to serve the unfortunate and the afflicted. Their ministry is analagous to that of Him who, when asked by His forerunner, John, "Art thou he that should come? or look we for another?" answered, "Go and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

CHRISTIAN service has ever interpreted itself in deeds of kindness. Its most potent creed is articulate in works of beneficence. Nothing is more irresistible than a life spent in acts of mercy. The salt that preserves society is not to be found in its wealth, its mechanical genius or its learning, but rather in its exemplification of the ideals of Him who "went about doing good." It is such service that makes the Christian philosophy of life irresistible. It has been reserved for our generation to place fresh emphasis upon what are called the "social implications of the Gospel", which means literally the application of the mighty teachings of Christ to human needs of every sort and kind. His exemplars are frequently found among those who reside outside the pale of His Church.

Now and again in communities are found men and women whose profession of faith is expressed in the service they render to the unfortunate of one kind and another. There is a comradeship among men and women of this type that binds them together in a close unity. The high impulse that impels and sustains the finest types of social service proceeds from Him whose whole life was given to ministering to the needs of men. Our assumed obligation as Christians is not discharged in our oft-repeated creeds nor in our devotional practices. These must be interpreted in practical and helpful ways; they must be expressed in all our relations with our fellows, they must extend beyond the bounadries of our restricted and more exclusive areas of occupation.

Eyes to the blind, feet to the lame, to search out causes and to minister to the needs of the afflicted and unfortunate is the highest privilege given to the Christian disciples.

Bits of American Church Lore

By EDGAR L. PENNINGTON,

Rector of Grace Church, Ocala, Florida.

THE inhabitants of New Harlem "upon New York Island in America" describe the faithful and effective work of the Reverend Henricus Beys, the Dutch minister supported by the Society for the propagation of the Gospel in Foreign Parts, in a letter dated November 25, 1712:

"Wee do attest Certifie and declare as aforesaid that the s^{d} Mr Henry Beys before his preaching every Sunday did and hath without any Intermission constantly read ye publick prayers in ye Dutch Tongue according to ye Liturgy of ye church of England and as ye day and time did require, for wch purpose Mr Henry Beys did distribute Severall common prayer Books translated into ye dutch tongue amongst us aforesaid and others adjacent People and Neighbours his hearers who were so very desirous of Accepting ye said Books y^{t} they strove who should first receive the same as long as there were any to bestow.

"ffurther that ye said Mr Henry Beys besides ye discharge of his Duty afores^{d} did every sunday constantly after the Service and Sermon Ended in the Church, repeat his Sermon by way of Questions and Answers in a fatherly way and Brotherly Manner for our better Edification & Perfecter understanding of his Sermon and disposition thereof particularly, Teaching old and Young under his Care whenever there were any to hear him do ye s^{d} Mr Henry Beys had preached upon any Catecheticall Subject he repeated ye same to Aged men & Women; and Catichized our Children at ye same time, and did Catechise our children once every week in his own house and did there Inform them of the Subjects he intended to preach upon the Sabbath day following y^{t} they might be ye better prepared to hear ye same . . .

"That the said Mr Henry Beys hath likewise constantly during his abode amongst us with all diligence visited our Sick Exhorting and Admonishing and Comforting them in their great Extremity, praying with them and for them in a most Tender Affectionate &

(Continued on page 12.)

THE WOMAN'S AUXILIARY

BRENT HOUSE.

Mrs. G. A. N. King.

Eight women from Minnesota attended the Conference for Leaders of the Woman's Auxiliary of the Fourth, Fifth, Sixth, and Seventh Provinces, at Brent House, Chicago, May 22-24. The delegation included Mesdames D. R. West, G. A. N. King, W. H. D. Rees, Fred N. Furber, C. E. Anderson, Tracy, Henry C. Carlson, and Miss Margaret Densmore.

Miss Lindley, National Executive Secretary, presided over the two day session called for inspiration and for the exchange of ideas. On the first evening of the conference the students of Brent House gave an international program of music and addresses; a young Japanese student, presiding. He described Brent House as a "home of honest difference, and a refuge for conflicting opinions—our Oriental home in America." The students participating were most interesting; an Hawaiian who sang native songs and danced interpretive dances; a Chinese girl gifted with a beautiful voice; a Japanese girl pianist; and a young Korean violinist who had been in this country only two months. The second half of the program consisted of two talks; one by a Hindu, a student of Comparative Religions, who gave a deeply religious talk, in beautiful English, pointing out the difference between the Hindu and Christian attitude towards religion—"Belief as against Behavior."

In contrast to this talk, a brilliant young Chinese gave his version of the political relations between Japan and China; most interesting in the light of the friendship which seemed to exist between himself and the young Japanese, chairman of the evening. His modern version of politics was "Who gets what, when, how."

On the second evening, Dr. Karl Block of St. Louis gave a stirring address on the Forward Movement. This was followed by meditation and prayers.

It was interesting to have the oportunity of visiting Brent House so soon after Mrs. Biller had addressed the Diocesan Auxiliary, and it was practically demonstrated to us what may be accomplished by the practice of the doctrine of the "Brotherhood of Man."

Mrs. George Biller is the beloved hostess for this unique home, which is at 5540 Woodlawn Avenue, near the University of Chicago. The home is named for the late Rt. Rev. Charles H. Brent, a friend of Oriental students, founded about ten years ago, and is a real home fo rthe oriental student who enjoys only a restricted freedom of movement in American society. To quote one of the students: "Brent House to its Oriental members does not stand out as a propaganda station for any western religion but its hostess is acknowledged by all, as a devout Christian of the Episcopal Church. Brent House does not seek to convert Hindus, or Buddhists, or Confucianists, but allows them all to mix in one group as if they were natural members of one body. The things that divide people into different faiths, races, nations, or classes, are entirely forgotten as soon as one steps inside its doors; and the door is truly an open door, open to all who care to enjoy friendly contacts with students from other lands."

To quote again: "The thankfulness of Oriental students to their American friends cannot be adequately expressed while they are still in America and absorbed in academic work. But as they bid farewell to Brent House one by one, the fragrance of true human affections is carried to distant parts of the world to combat the bitterness that grows out of racial prejudice and national rivalries. Someday, somewhere, some Oriental hearts will open themselves to friendly Americans because of what they learn at Brent House."

Two of our delegates happened to arrive at Brent House the evening before they were expectd, and they will never forget the home atmosphere that greeted them. The fire burning in the grate, the young people grouped about visiting, and Mrs. Biller the beloved hostess and Mother—we began then to realize the value of Brent House. It was truly a privilege to have had the opportunity of attending the conference. We feel that our lives have been enriched because of the experience of being with Mrs. Biller, and seeing what both she and Brent House mean to the Oriental Student.—The Minnesota Missionary.

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Diocese of South Carolina: Auxiliary Day at Kanuga Lake.

Auxiliary Day at Kanuga comes this year on Saturday, July 20; the program which begins at ten o'clock, will be an interesting one. Visitors will, as usual, be able to lunch in the Conference dining-room.

Those of our Church women who are summering in the mountains will surely attend, and those who are perhaps planning a week-end trip, will wisely select this time for their holiday and so have the added pleasure of the day at Kanuga.

Trinity Pinopolis.

In making out their program for the year, the women of Trinity decided that in addition to their usual undertaking, they would make a special effort on two projects, Advance Work and the Pineville Infirmary. A definite sum was decided upon as a contribution to Advance Work and through various little enterprises, the fund is steadily growing towards the hoped-for amount. The fact that Bishop Mitchell was once rector of the parish, of course, adds greatly to the interest in the little Arizona Church.

The Pineville Infirmary under the charge of one of our U. T. O. workers, Nurse Maude Callen, is only fifteen miles up the road from Pinopolis and so is a home responsibility. At the June meeting, every woman brought a gift of some sort—towels, pillow-cases, preserves, puzzles, china and glass, sheets and soap—so that a substantial box was later sent to the Infirmary.

A visitor to the Orphanage reported distressingly empty book cases which so moved the ladies that they took from their own shelves, treasures new and old, and sent off three dozen books suitable for children and young people.

The Work of the Supply Department.

The Supply Department of the Woman's Auxiliary which has charge of the sending of clothing and hospital supplies to the mission field reports that the women have kept up their interest remarkably during these difficult years.

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EDITORIAL.

(Continued from page 3.)

and the organization's trappings rather than to the fine Christian zeal manifest in such lives.

We do not need the "religious" life. It must be more akin in costume and manner and scholarship to the present world. It must be able to find a place for the married as well as the celibate and it must have the zeal and devotion of a Father Huntington. Are there men who can combine breadth of vision with religious devotion? We trust so, for of such men are the true followers of Our Lord.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Universities Mission to Central Africa.

The man who is skeptical about the Church's mission overseas ought to take an intensive course of study on the Universities Mission to Central Africa. A great hall in London was packed from floor to roof for the recent annual meeting of this society. Bishop Shaw of Oxford, president, said it was characteristic of the mission that people "do not merely show an interest in it; they belong to it."

Work is progressing in its four central African dioceses, Zanzibar, Northern Rhodesia, Nyasaland, and Masasi, in spite of many varieties of difficulty and hardship, including an almost desperate shortage of English priests. There are many African clergy and most of the school teaching is now done by African teachers, but a white staff is still essential and should not be as scant and over-burdened as it has been in recent years. There are 10,000 children in the U. M. C. A. schools in the Diocese of Masasi alone. The government inspector of education had occasion to read a Masasi school girl's paper on geography which he said caused him to revise his whole conception of the potential abilities of African women.

* * *

No Competition for Doctors.

From the Epworth Era comes the following startling information: "For the black skinned natives of Central Africa there are just 114 doctors for a total population of 90,000,000, or one doctor for each 790,000 natives. This compares with one doctor to every 759 persons in the United States. All of these doctors are missionaries. There are government physicians, but they confine their practice to foreign residents. Except where these few medical missionaries have gone, Africa is still tormented with the terror of evil spirits and dominated by the witch doctor. A glorious opportunity awaits an awakened church."

* * *

Doctor of Philosophy Degree Conferred on Dr. Lo.

Dr. Lo Ch'uan-Fang, who compiled the reading course on "Orientals in the United States" issued early in 1935 by the National Council, has received his Doctor of Philosophy degree from the University of Chicago and returns to China during the summer to assume the chair of psychology at Central China College, Wuchang, where Dr. Francis Wei is president. Dr. Lo is a member of the Anglican Communion, a graduate of Boone Middle School and Boone College. The discussion of Orientals in the United States was written by Dr. Lo after nearly five years of life in this country.

* * *

Another Outstation Hospital in Liberia.

A paramount chief from the Gola country in Liberia turned up at St. Timothy's Hospital, Cape Mount, to announce that a hospital building had been erected in his town and was ready for use. He had repeatedly asked the hospital to start medical work there, but St. Timothy's, with two outstations already open, did not plan to start any more until 1936.

The first outstation, at Dambala, has now weathered the difficulties of its first year, with nearly 300 patients treated. The nurse gives instructions in midwifery, care of babies and general hygiene. She visits surrounding villages. The doctor from Cape Mount visits the outstations for inspection and operations.

* * *

"By This Time and Since Before Yet."

A petition signed with two pages of thumb marks by Igorots at Tukukan has been received by Bishop Mosher, begging that Deaconess Shaw of Bontoc be transferred to Tukukan, to fill the vacancy left by Deaconess Routledge. The Bishop could not do this, and if he did, the first result would be a petition from the Igorots of Bontoc not to take Deaconess Shaw from them.

The Bishop asked his young Igorot catechist, Mark Suluen, to explain to the people and the catechist replied with a most sympathetic letter, telling how much the Igorots all think of Deaconess Shaw, but, he adds, "I'll say that you have no possibility of sending a missionary for the present and I'll make them understand that money is scarce by this time and since before yet."

BOOK REVIEWS

A FORM OF PRAYER AND OF THANKSGIVING to Almighty God for the Protection Afforded to the King's Majesty, During the Twenty-five Years of His Auspicious Reign, Ordered by the Lords of His Majesty's Most Honorable Privy Council. Published by the Oxford University Press, London.

I have been told that the great celebration all over the British Empire on the occasion of the twenty-fifth anniversary of King George V.'s accession, had its inception in a remark made by him: that he would like to go to church on the sixth of May. Out of this grew the marvellous outpouring of love and loyalty which has assured his Majesty of the place he holds in the hearts of his people.

The Form of Service appointed for the Jubilee reads: "A Form of Prayer and Thanksgiving to Almighty God for the protection afforded to the King's Majesty during the twenty-five years of his auspicious reign," and the service fully carries out that title, stressing in prayers, psalms and hymns the thankful dependence of the King and his subjects upon the King of kings and Lord of the whole earth.

It was fitting that the King of a great nation should go in state to St. Paul's Cathedral, but when King George knelt to offer prayers of thanksgiving, God who reads all hearts, saw a humble and grateful Christian putting his whole trust in God's strength to enable him to bear the responsibilities of the great office to which it has pleased God to call him.

The service contains a very beautiful prayer for all the King's subjects of "divers races, languages and customs". After the singing of the Te Deum, two verses of the National Anthem concluded the service.

Katharine Tyndale.

* * *

HUDSON TAYLOR'S SPIRITUAL SECRET: By Dr. and Mrs. Howard Taylor. Available from the China Inland Mission Headquarters in Philadelphia, Penn. There is treasure for those who love God and wish to more fully realize their privilege of faith and prayer.

To look into the inner life of so great and useful a man as Hudson Taylor is indeed a privilege. There is power back of such a life as Taylor's, who organized and directed for so many years the great China Inland Mission, which had 750 missionaries when he died in 1900 and now is represented by 1,300 missionaries and 4,000 Chinese workers. Baptisms since 1900 alone number more than 100,000. Whence all this? From God. Taylor laid hold on God and he let God take full possession of him, in a way that few men have done, yet simply. The secret of his life was faith and prayer.

The tendency in some churches almost wholly to trust organizations and programs is carried too far by many. God's people need to trust more in Him, making known their needs in supplication to Him. The great "Faith Missions", of which the China Inland Mission is a good example, are going forward in the evangelization of the world in a wonderful way, while other missions are at a standstill or are going backward. God is hearing with funds, missionaries and converts those who depend most on Him in faith and prayer.

This life of a great man's inner relation to God is as interesting and captivating as any romance. It cannot but prove a blessing to all who read it, as it has been a blessing to us.

Charles A. Leonard.

Harbin, Manchuria.

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GOD DOES GUIDE US: By W. E. Sangster. Cloth. Pp. 147. Published by The Abingdon Press, 150 Fifth Avenue, New York City. Price, $1.

The author, a minister of the Methodist Church, knows God, and witnesses to vital experiences of the Lord's dealings with Himself and others.

If there was one note more than any other clearly sounded out by our Lord, it was that His Father was

personally concerned for the welfare of all who would claim divine protection, prosperity and preserving. God, to be God at all, must be all that our Lord and His Apostles defined, or He is unworthy of our faith and loyalty. The God of the Holy Scriptures is not a God who is afar off only, but nigh at hand. See Psalms 139. Hear our Lord's appeal in Matt. 7:11; and that of the Apostle Paul in Phil. 4.6, 19.

The fact that saintly Leslie D. Weatherhead endorses the book, as he writes: "I welcome this book enthusiastically, because it is a sane, practical, frank, fearless devotional study," is sufficient to allure us to the author's position.

The narration of experience, the persuasiveness of appeal, the whole-hearted conviction of the author in the integrity of his message, all conspire to make the book

Those who have espoused the "Group Movement", as well as they who have not, will find special inspiration to trust God more completely for the things of time as well as those of eternity.

BITS OF AMERICAN CHURCH LORE.

(Continued from page 9.)

Brotherly manner, and hath been very Serviceable in administering Physick to us, when and as often as Occation required haveing likewise been very diligent in Exhorting Admonishing all those that have Lead a Lewd & wicked life or were slack in ye work of ye Gospel, Whereby he have very much adorned, and Promoted the Gospel of Jesus Christ which he professeth dayly. . . . (He) has dayly without any Haughtiness very peaceably very patiently and very Kindly conversed wth our aged as fathers, with our middle aged as Brethren and with our Children as his own."

THE Reverend Ebenezer Taylor, of St. Andrew's Parish, South Carolina, describes local conditions in his letter of July 28, 1713:

"Our Parishes here have Such vast Bounds that it is hardly possible for the Minister to know the Number of the Inhabitants of his Parish, But I think I may Say, my Parish is one of the most Populous Parishe, in the Province & yet there is not one Papist in it that I know, and I wish there were as few Dissenters of all Sorts in my Parish, but they are many & there are too few Conformists which make my Parish a very Uncomfortable Parish to me. But I live in Hopes to See more Conformists & fewer Dissenters in my Parish then now there are and that I shall live more Comfortably in it hereafter then ever I have yet done, ffor the Dissenters are themselves, and they make too many that professe themselves of the Church of England very Unkind and troublesome to me. I think the Interest of the Church of England considerably Increases, and the Dissenters Interest considerably decreases in most of our Parishes, now that the Society has been so kind to this Province as to furnish our Parishes with true Conformist & Godly Ministers."

In the same letter, the Reverend Ebenezer Taylor complains of the indifference of his people to the sacraments.

"I had twice given Notice of my Purpose to administer the Holy Comunion & each time preached a Discourse preparatory for it was all in vain, for neither time had I the Number wch our Church requires to comunicate with me, and So there was no Comunion at either of these times. But this did not So discourage me as to try no more, but some time after I gave Notice againe, as our Church directs of my Intention the Lords day following to Administer the Lord's Supper and Preached a Sacramental Sermon before the Celebration, and then I had 4 Comunicants besides my Self."

THE WELL OF BETHLEHEM.

(Continued from page 6.)

ized. In the case of material needs, food, lodging, transportation and the like, the fact is evident. Is the fact less evident when our needs are intellectual, when they are moral? The book which helped us, which stimulated us to independent thought, which opened to us new worlds of science or philosophy or art, which brought us solace and inspiration—that book cost the writer something. Rodin's statue reminds us that there is agony in the mind of a thinker before a great thought comes to birth; there is travail of soul for the artist before it finds expression. Dante said that his Divine Comedy made him lean, and children pointed him out in the streets as the man who had been in hell. And when our needs are spiritual, then all above all times the satisfaction of them is costly. The blood of the martyrs is the seed of the Church, and the symbol of our religion is a cross.

"David would not drink of it, but poured it out to the Lord." The warriors themselves were not actuated by religious motives. They risked their lives for David, not for God. Yet, it is to God that David, with a realizing heart, directs the sacrifice. And here he is a prophet; here he shows himself gifted with poetic insight which sees deeply into truth. All devotion has its Godward aspect. The water from the well of Bethlehem, secured at so great a risk, given in so generous a spirit, is always, in a mystical sense, "poured out unto the Lord." The service rendered to the beloved captain, the peril encountered in pursuit of duty, the task performed manfully and with no expectation of reward—all that man dares or woman endures in order that others may be benefited is as directly done unto God, and as inevitably received by Him, as though devotion to him had been in the first place its animating cause. The Saviour Himself has made that plain to us. Beautiful words come from the Son of David, confirming David's own poetic insight. "I was an hungered and ye gave me meat: I was thirsty and ye gave me drink. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

REGNAVIT A LIGNO DEUS!

(Continued from page 8.)

Here is portrayed The Christ exalted as The King of Glory, not in man's past or future of fear or hope, but in man's living present. In the light of That Blessed Presence we live and move and have our being, freed for life and work and love from doubt, discouragement and despair.

So man sees but dimly, though none the less really, the environment of his modern city shining through the trees. And above it all hovers supreme The Kingly Christ, transfiguring that environment into all that is spiritual and beautiful. But because we live in the flesh, the body is spiritually precious and its modern environment sacred and beautiful.

This is our destiny—our faith in The Kingly Christ as the embodiment of our natural spiritual life springing naturally from the material of our every-day experience.

In this Kingly Christ we see this spiritual vision in terms of the warp and woof of our actual needs. It is a faith actually livable for that world of men ever in search of that city whose builder and maker is God!

"We are builders of that city;
"All our joys and all our groans
Help to rear its shining ramparts
All our lives are building stones!"

REGNAVIT A LIGNO DEUS!

YOU SHOULD KNOW WHERE TO FIND

The Lord's Prayer—Matt. 6.
The Ten Commandments—Ex. 20.
The Beatitudes—Matt. 5.
Paul's Conversion—Acts 9.
Christ's Great Prayer—John 17.
Abiding Chapter—John 15.
Resurrection Chapter—1 Cor. 15.
Shepherd Chapter—John 10.
Love Chapter—1 Cor. 13.
Traveler's Psalm—Psalm 121.
Greatest Verse—John 3:16.
Consecration Verse—Rom. 12:1.
Workers' Verse—2 Tim. 2:15.
The Great Commission—Mark 16:15.
Christ's Last Command—Acts 1:8.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

Buddhism

INTRODUCTION.

Leader: Possibly the first thought that comes to our minds when Buddhism is mentioned, is that it is something we know practically nothing about and that it is of interest only to scholars and people in far off lands. But this is not correct, for there are three great missionary religions whose followers believe that they should preach their religion to the whole world. The oldest of these is Buddhism, the second is Christianity, and the third, Islam or Mohammedanism.

To begin with its history: Twenty-five hundred years ago, about the time the Jews were returning from their captivity under Nehemiah and Ezra, there was born in India a prince by the name of Gotama Siddartha. Being a native of India or Hindustan, his religion was naturally that of his people. He grew up and married and had a son. But at the age of twenty-nine he became oppressed by what he thought was the darkness of his religion and left home to wander in search of light. He thus, after a good deal of time and thought, arrived at what he considered was Light. So he called himself a Buddha, or man who had found light. Buddha is thus a title, as Christ is a title, and the religion he founded is called Buddhism, as the religion Jesus founded is called Christianity. He was thirty-five when this happened, and the rest of his life he taught what he had found. He died at the age of eighty, surrounded by his followers.

The sacred books of the Buddhists are made up of dialogues of his followers with Buddha, in which he gave his teachings. They are primarily of a moral nature and really ignored God. They constituted a great reformation of Hindooism on which it built, even as Christianity is built on Judaism.

After Gotama's death the religion, or rather philosophy, he had founded spread, but with this difference, that whereas he had ignored God, his followers made a god out of him and prayed to him. Its great idol is Buddha himself. All Southern India was gradually covered by Buddhism. Then it spread to the Island of Ceylon, just south of India. Then it spread to the north of India and to the east, until Ceylon, Burma, Siam and Cambodia were in the fold. Then to the north again, where Tibet and Mongolia were converted. Then to the east again, where China, Korea and Japan were converted. Then south through Java and the East Indies and the islands of the Pacific, and today Buddhist temples are being built in California.

The people who worship Buddha are estimated by different authorities as anywhere between one hundred million and five hundred million. When it is realized that the total population of the world is estimated at two billion, we see that according to the highest estimates, one in every four people in the world, and according to the lowest estimates, one in every twenty people, is a Buddhist. Christianity claims between one-fourth and one-half of the people in the world, so it is well worth our while to know something about Buddhism.

Description of Buddhism.

In order to understand Buddhism we must understand Hindooism or Brahmanism, as it is sometimes called. It is very difficult to give this in a few words, as Brahmanism is different in different places. But its chief idea is that God is everything and we and the world are nothing. Or, to put it in the words of what may be called its creed, "Brahm (that is, God) exists, all else is Maya (that is, illusion)." In other words, that we are really nothing but Brahm's dream. Everybody wants to live, so Brahm keeps on dreaming; if he would ever wake up, we simply wouldn't be. Not only this, but they say Brahm gets tired of thinking of us as men and we die, then Brahm thinks of us as something else, perhaps a mouse or an elephant or a snake or a lion, and we are reborn as that animal. Then Brahm stops thinking of us as that animal and we will be reborn as something else. Of course Man is the best that a person can be, but there is a difference in man. This they call caste, and there are hundreds of them. There are four main castes, however. The highest is the Priests, next come Warriors, then Farmers, then the Slaves. Then below all of these are the Pariahs or outcastes.

Inasmuch as Buddha's reforms did not touch the caste system, it may be interesting to know one or two of the laws regarding caste. For one of the three upper castes, a man must devote himself to study and keep the rules of the student life, either for nine years, or for eighteen years, or for thirty-six years, after which he shall take a ceremonial bath and marry a girl of his same caste, but only if she has certain qualifications. There are quite a number of these qualifications, but two of them are interesting. She must not be baldheaded, redheaded or have weak eyes, and it is especially mentioned that she must be beautifully graceful and have the walk of an elephant.

But to return to Gotama. He believed that life was sad and that from the time a person was born he suffered. Then when he died he had to be reborn into another life and probably it would be even more miserable than the one before it. Of course, you would never think of eating any meat, because if you did, you might be eating the flesh of your grandmother or grandfather, which would be horrible. This was such a strong belief of the Hindoos that those in the British army had to have special rations cooked especially without lard, because lard is animal fat and you might be eating one of your ancestors' flesh.

This was so terrible that Gotama looked for a way out and finally came to the conclusion that if he could only concentrate his mind on nothingness and not think, that Brahm would forget about him and he would be forgotten and need not be born again. So that was his message. But in order to reach this Buddhist heaven or Nirvana, you must be very kind to all animals. Thus, if a flea bites you, you must carefully and gently catch him and drop him where he won't get hurt by the fall. The same applies to flies and to mosquitoes. The story is told of a Buddhist saint who saw a starving lioness and was so sorry for her that he went up and gave himself to her, that she might make a good meal from his body.

Of course, there are many other rules you must follow if you would be a real Buddhist saint. One of them is that you must always sit on a carpet, even while asleep. If you lie down, you will think how comfortable it is. Also, you must never sit on a cushion for the same reason. Altogether, there are quite a few reasons why I don't think I would care to be a Hindoo or a Buddhist.

Buddhism and Christianity.

The sharpest distinction in the world is between the ideas of the Gospel, or good news, which these religions have. Jesus said, "I came that ye might have life and have it more abundantly," but Gotama said, in essence, "I came that you may have death and have it more abundantly." Christianity says, Life is good and we will teach you to get the most out of it. Buddhism says, Life is evil; we will tell you how to get rid of it.

Both religions believe in a heaven and a hell, or punishment for wrongdoing. But Buddhism teaches that the greatest happiness is a dreamless sleep from which we will never wake, while Christianity teaches that the greatest happiness is being with God and doing His will. So, too, the Christian hell or punishment after death is thought of as being away from God, and the Buddhist hell is thought of as forever doing what Brahm wants you to do, with all the suffering connected with the rebirths.

In China and Japan, however, one sees pictures of the popular idea of what is called the Buddhist hell, with flames and devils and pitchforks very much like the picture we see of Hell in our funny papers today, and the kind of pictures we used to see of Hell in many religious pictures. The explanation of this likeness is probably that early Christian missionaries and early Buddhist missionaries came into contact and one copied the others' pictures. But the greatest contrast is in this world, as might be expected. Buddhist peoples will not kill flies and other pests, and all know that flies spread disease. The consequence is that Buddhist countries are usually very unhealthy. Insects also destroy crops, but Buddhism protecting the insects means that crops in Buddhist countries cannot be as plentiful as in Christian, so the people are usually poorer also.

So that from physical as well as spiritual causes, Buddhism is a religion of gloom and suffering, while Christianity is a religion of joy and happiness and light.

CHURCH INTELLIGENCE

CINCINNATI SUMMER SCHOOL OF SOCIAL WORK.

Opening with a quiet day and meditations conducted by the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, the Cincinnati Summer School of Social Work has begun its thirteenth session. Twenty-two men from fifteen states are attending the eight-weeks session, which is under the direction of Dr. William S. Keller.

In addition to practical experience in the various social agencies of the City of Cincinnati, the students will hear a large number of lectures by leading authorities in the various professions related to social service.

The series of lectures began with the opening address by Dr. Keller. On Monday, July 8, the Rev. William S. Spofford, Managing Editor of The Witness, and Executive Secretary of the Church League for Industrial Democracy, spoke on "Religion and the Problems of Labor." The entire series will include twenty-nine lectures. C. A. Dykstra, City Manager of Cincinnati, will speak on "Problems of a Modern City." "The National Church's Social Work Program" will be discussed by the Rev. C. Rankin Barnes, Executive Secretary of the Department of Social Service of the National Council. Problems of psychiatry, maternal health, delinquency, education, social security, and labor, will be discussed by authorities in the various fields. The series will be closed with four addresses on "Christian Theology and Social Action" by the Rev. Clifford L. Stanley, Associate Professor of Systematic Divinity at the Virginia Theological Seminary.

During the eight weeks the students will take part in the actual work of eleven social agencies in Cincinnati. They will serve as assistants with the Longview Hospital for Mental Diseases, the Juvenile Court, Amalgamated Clothing Workers, Cincinnati General Hospital, the Children's Hospital, the Ohio Human Society, Adult Probation for the Court of General Pleas, the Hamilton County Work House, the Department of Public Welfare, the Associated Charities, and the Federal Relief Administration. This work will provide an opportunity to correlate the actual work of social adjustment of the individual with the general programs presented in the lectures.

During the past twelve years about 250 men have had training at the Cincinnati school. The project was conceived and carried out by Dr. Keller, the Director. Five men from Southern dioceses are in attendance at the present session. They are I. M. P. Skinner, Diocese of Atlanta; Clyde Jardine, Diocese of Georgia; Stiles B. Lines, Diocese of Georgia; Ralph Bridges, Diocese of North Carolina, and the Rev. Stanley Ashton, of the Diocese of Idaho, who attended the Virginia Theological Seminary. Other dioceses represented are: Pennsylvania, Minnesota, Massachusetts, Western Massachusetts, Connecticut, Rhode Island, Missouri, Illinois, Ohio, Southern Ohio, Delaware and Olympia.

Theological Seminaries represented are: Virginia, Sewanee, General, Cambridge, Bexley, Berkeley, Philadelphia Divinity School, and Seabury-Western.

Stiles B. Lines.

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REV. FREDERICK K. STAMM TO CONDUCT WORLD'S LARGEST BIBLE CLASS ON THE AIR.

What is probably the largest Bible Class in the world with an attendance estimated in millions will be conducted for the fifth consecutive year by the Rev. Frederick K. Stamm, starting on Sunday, August 4.

While the leading popular Bible Classes in communities of the nation have a maximum attendance of 2,000, the radio makes it possible for Mr. Stamm's unique Bible Class to be attended by millions. For Mr. Stamm will teach the Bible through the medium of the NBC—WJZ network of thirty-six stations every Sunday afternoon for a period of three months from 1:30 to 2 Eastern Daylight Time. The title of this radio series is "Highlights of the Bible".

Though Mr. Stamm cannot see his students as he speaks to them on the significance of the Bible in modern living, he has come to know many of them intimately through the countless letters that come to his office and to the broadcasting company. He knows that in his Class are men and women living in the forty-eight states, Canada and Mexico, and that passengers on ocean liners and in automobiles, convicts in prisons and shut-ins in hospitals frequently attend. They are people of all faiths and denominations, of every type and social level.

It is the knowledge that many of them are learning about the Bible for the first time that gives Mr. Stamm particular satisfaction.

"When I am on the air, I try always to think of the great varieties of people who are listening in," he has said. "These people are not interested in denominations or sacraments or the ornaments of religion, but in its essentials and its relation to their every-day experiences. Religion must not be a thing apart but must have something to do with life and conduct and general attitudes. From the letters I have received I am convinced that the Bible still has power to stir the deepest emotions of the human heart and makes its appeal to the highest intelligence.

Another feature that makes Mr. Stamm's Bible Class distinctive is a Personal Problem Department, which offers advice and help to those faced with serious problems. Men and women who hesitate to talk with some one they know about their difficulties are quick to unburden their souls to a sympathetic stranger. Last season, 15,000 letters asking for help were received and personally answered by Mr. Stamm.

The keynote of Mr. Stamm's radio technique is simplicity.

"I have discovered that all sorts of people like a simple gospel," he says, "and by a simple gospel I do not mean one that strikes no fire or destroys no conventions. I mean one that goes home to the conscience of people and makes its appeal to the intellects and hearts alike.

"I don't always start from a Bible passage but from life and find its parallel in the experiences of men and women in the Bible. This is no day for froth. One must find the truth and speak it clearly and cogently and let it do its work. I find when I do this, that alike the professor of philosophy, the student of theology and the cowboy who roams the ranges finds it worthy of acceptance. I never talk down to a radio audience. I assume their intelligence and their hunger for the best. I don't shout at them or indulge in spread-eagle oratory—just plain talk straight from a man who is intensely interested in what he has to say."

Mr. Stamm's nation-wide Bible Class of the Air is arranged by a National Committee of which C. Walter Nicols is chairman. Mr. Stamm is minister of the Clinton Avenue Community Church in Brooklyn, New York, and the author of "Through Experience to Faith," written in 1932. He speaks frequently before college and university students and has written articles for many of the leading magazines.

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PREACHING BY POSTER.

This is a story of church railings, thirteen-foot posters, yard-long cards, Jews by the thousand and Gentiles by the half-million. A narrative of simple methods, small expenses, and decidedly worth-while results.

For I am faced with a magnificent church in Whitechapel, one of the finest early Gothic buildings in London, a parish crowded with people from every corner of Europe, and a small and declining number of the lawful and original inhabitants. For these we have fine schools, clubs, guilds—indeed, the usual parochial apparatus. Some three or four times a year we get huge gatherings of Jews in church, an amazingly attentive throng, altogether a surprise to the enquiring stranger.

But this is far from being satisfactory. One wants to get into touch with the myriads, some of whom certainly have no desire to get into touch with church, chapel, or religion at all. So though we had a congregation, I proceeded to enlarge it.

On coming to Whitechapel eighteen years ago, I was told by the police and other authorities that there were at least a half million people who passed this church each way daily, by bus, tram or other vehicle, or on their own legs. I could well believe it, as I can well believe the number has doubled during the last ten years.

This great avenue, a few hundred yards eastwards, widens into the broadest of roads. Near the church the road narrows, and buses, trams, cars and lorries, and these never-ending tramping multitudes are squeezed into a passageway of much lessened dimensions, though almost immediately Whitechapel welcomes them into its spacious High Street. But for a short distance the rectory, the church with its lofty spire, and the churchyard, hold the fort and dominate the position.

The traffic slackens its speed—frequently stops. And there was my chance of speaking, of arresting the attention of the army of travellers that ceases not day or night. In the small hours of very early morning the passersby are reduced to a minimum, but it is a respite of a couple of hours only. Our day ends about one o'clock in the morning and has recommenced vigorously by three.

I had a thirteen-foot board erected on a space full front to the road. No one passing could fail to see it. On the board was pasted a hand-stencilled and colored text, hymn-verse or thirty-word message of warning or encouragement. The legend showed up well and could be read by passengers in the passing bus or tram. The great point was that, placed in such a situation, the words could not fail to be noticed. People were compelled to see them, if not on Tuesday, then on Wednesday. And after a ten days' exposure many would know them by heart.

A second and much less effective measure of silent preaching is by cards inserted in slots on boards fitted to the church railings. I have about seven such. The idea is to place on four of the boards, weekly or fortnightly, cards of about thirty inches by twenty, a hand-written "service": two verses of a hymn, four or five verses of Scripture, a prayer of about sixty words, a "one-minute sermon". The latter must be very direct and in simple phrase. Extracts from books are useless—abso-

lutely. It must be the writer speaking so far as he can make it so. The same with the prayer—for it needs must follow the lines of the "sermon". Two or three other boards give opportunity for the display of some good extracts, a page of Whitechapel history, or a few lines from a good poet.

All must be by the same hand in good legible writing. Cost? The posters run into (roughly) eight pounds yearly, while the cards are about five shillings the dozen, and you can use both sides. Worth it? Yes! And much more!

I cannot tell you what encouragement these simple doings have brought. Many hundreds of letters, an occasional postal order "to help pay the big bill", and an endless series of "thank-you's" from Jew and Gentile have been part only of an exceeding great reward.

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MISSIONARY TO THE RESCUE.

When a car with three persons plunged over an 800-foot cliff on the Klamath River road in California, the Rev. Claude W. Silk, M. D., missionary at Orleans in the Sacramento Diocese, was summoned to direct a rescue. He had himself lowered on a rope to the foot of the cliff, gave first aid to the victims and succeeded in hoisting them up to the road and rushed to the county hospital. All in the day's work for the missionary. The county newspaper reported it.

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THE CROSS FROM THE STILL.

The Rev. Peerce N. McDonald, rector of the Church of the Ascension, Montgomery, Ala., sends the following from a correspondent at Cowan, Tenn.:

There is a Mission Station here and two boys from Sewanee come down and hold the services. Jack Soper from Hartsville, Ala., and Cyril Best from Chicago, usually come. We spent Saturday painting the church.

The cross on the church was made of tin and had rusted practically in two. We persuaded the sheriff to give us the copper from a confiscated still to make a new cross. It serves the purpose admirably, you should see it. Some of the Baptist (Primitive, I think) said it was wrong to use the still to make a cross and that the Lord was going to knock it off with lightning. We told them we would put a ground wire to the cross and not to worry. What do you think of the idea?

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GROUP WORK AMONG GIRLS IN CANADA.

(Abstract of address by Miss Ethel Law, Training and Conference Secretary, National Council, Young Women's Christian Association of Canada. Delivered June 13 at the Episcopal Social Work Conference, meeting in Montreal, Canada.)

Quoting a survey recently made by social workers in the United States, which showed that all the organizations working with girls reach less than one-fourth of the girl population, Miss Law said this probably indicated a similar state of affairs in Canada. Many parishes have little or no organized work for the teen-age girl. There is, however, a growing consciousness of the need and value of group activities, a consciousness intensified by dangers attendant upon the increase of enforced leisure. More than this, the vision of a new social order has captured the imagination of young people. It is urgent that they should find leadership in the Church. The Church has always taught the wholeness and fulness of life. New conditions call for a new emphasis on Church principles of religious education and recreation.

The Church of England in Canada sponsors four organizations for teen-age girls: Girls' Branches of the Woman's Auxiliary, 532 branches; Girl Guides, 237 Anglican companies; Canadian Girls in Training, 61 Anglican gorups: Girls' Friendly Society, 26 branches.

The variety of organizations has sometimes meant a lack of coordination but, Miss Law says, "The very genius of the Anglican Church has encouraged variety and spontaneity and has resisted standardization." A national coordinating committee represents all these groups and also the Council for Social Service.

Among the problems and needs calling for increased attention, Miss Law mentioned programs providing for combined groups of boys and girls; programs for health instruction "which should include accurate information about the functions of sex. It is realized that the rather sentimental treatment of this subject in former years is quite distinctly not the treatment required by this generation. The subject obviously demands the careful technical accuracy with which we would honor any other subject of education; but it requires also that spiritual teaching which is the characteristic and distinctive contribution of the Church to the education of youth."

A grave problem is created by the difficulty of keeping in touch with girls away from home, working in shops, offices, and factories, or in domestic work, or at college. "This group which comprises the older adolescents, living often in bare boarding rooms, is lamentably poorly represented in the girls' organizations of our city churches. We seem to fail to seek out these girls who have left their home parish, and yet there is a large need for social and recreational facilities." Girls in domestic service, especially girls from England or elsewhere abroad, need particular consideration, as do also girls in small and isolated communities where the Church's cooperation with community agencies can be helpful, supplemented by religious education.

The greatest problem is to secure and and train leaders. Miss Law made some practical suggestions about this.

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THE ENGLISH IN INDIA.

The near approach of the new regime in India arouses interest and even anxiety about its effects upon the resident English and Anglo-Indian community. The number of Englishmen in various branches of the Indian Civil Service has been steadily reduced as the Indianization of the Service has progressed. The days when the Indian Civil" war far more coveted than the Home Civil Service have long gone by. There are now no more than about 1,300 British on the list, and these will drop out in the course of time.

The unofficial British consist of railway men and members and employees of commercial firms. Their numbers also have been much reduced of late years and more and more Indians have taken their places. No doubt this displacement of British by Indians will now proceed more rapidly. The Anglo-Indians of mixed races, who used to be called Eurasians, numbering about 100,000, used once to fill minor offices on the railways, postal and similar services, but have been steadily ousted of late years. These unfortunate people range from a highly educated class, with only a faint tinge of colour, down to those who have little to distinguish them from poor natives. It is not to be expected that the new Indianized government will exert itself to improve the status or education of these Anglo-Indians; indeed, complaints have already been heard that they have been unduly favoured in the past. If they are not to sink still lower in the social scale, the English societies which now help to maintain schools for them will need to put forth much greater efforts as government grants are withdrawn. Similarly as the official and unofficial British communities diminish, more help will be required from England to maintain clergy for them. Such official chaplains as are left, and any missionaries who are stationed within reach of these reduced coteries will no doubt minister to them as far as possible, but the outlook for them is not clear.—The Record (English).

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CHURCH MISSION OF HELP.

Miss Gwynedd Owen, case supervisor of the Toronto Children's Home, will become executive secretary of the Church Mission of Help of the Diocese of Southern Ohio, on September 15. Miss Owen's father is the Most Rev. Derwyn T. Owen, Primate of all Canada.

Mrs. Mabel Benson, who for eight years has been executive secretary of the Church Mission of Help of the Dioceses of Central New York, will become executive secretary of the Church Mission of Help of New Jersey.

In the interest of economy it has been decided to close the national office of the Church Mission of Help, at 27 West Twenty-fifth Street, New York, for July and August.

The CMH Council meeting and the McLean Conference have been postponed from June 24 to the week of September 23.

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Few special gifts have gone so quickly into use as the $400 sent by the Woman's Auxiliary in East Carolina for air-conditioning the operating and delivery rooms in St. Elizabeth's Hospital, Shanghai. The humidity and intense heat of a Shanghai summer make hospital work desperately trying, both for patients and staff.

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Every parish and mission in the Diocese of North China, except one, has contributed to a gift of nearly $2,000 sent to the Diocese of West China for the relief of people left homeless and helpless by the communists. The Diocese of Shanghai and probably others by now have sent similar gifts.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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Deaconess Hutton Resumes Work at Mission.

It is a source of gratification to all of the friends of Deaconess Hutton that she is so far recovered from her recent automobile accident as to be able to resume her work in the Mission of St. George, Pine Grove Hollow. She writes as follows to Archdeacon Neve: "I am glad to be able to write that I am now sitting up in a rolling chair and feel remarkably well. Our blessed Lord has been very good to me, and I hope and pray He will use me a Thousandfold day by day. He has given me many opportunities for service which I should not have had except for my accident.

"Miss Nelson has returned and we are in the midst of our Daily Vacation Bible School. I do wish you could see the kiddies—sixty-six of them between the ages of four and thirteen. As I write this letter they are having their recreation period. My! what a good time they are having. In their music period they are learning "The Call of Christ", "I Love My Mountain Home" and other hymns. I wish you could hear them sing. In their instruction period they are learning all about the church building and its furnishings and the Christian year. My older girls (12 and 13 years of age) are making dresses for themselves as their handwork. They are so proud of being able to make a dress. A friend of mine sent the material.

"I enjoyed hearing of your trips to Blackwell's Hollow and Simmons' Gap and know how happy the people were to have you. I hope during the summer you will be able to come to us.

"Faithfully yours,
Mary Sandys Hutton.

July 2, 1935."

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Junior Woman's Auxiliary, Shrine Mont.

Fortunate indeed were the members of the Junior Woman's Auxiliary who attended the Provincial Conference at Shrine Mont, from June 10-16. This quiet, restful spot, with its invigorating air, is the perfect setting for any church conference.

Inspirational and interesting classes were held each morning and enthusiastically attended. A splendid faculty was in charge. Miss Sallie C. Deane, Provincial Chairman, introduced the faculty and their subjects as follows:

School of Prayer—Rev. S. Thorne Sparkman, Baltimore, Md.

Teaching Missions in the Home—Miss Rowena Brown, Wilmington, Del.

Mission Study, "Latin America"—Mrs. A. M. Chapman, New York, N. Y.

Altar Guild—Mrs. S. W. Lymington, Baltimore, Md.

Beautiful morning and evening services were conducted by the Rev. John W. Gummere of Charles Town, W. Va.

Afternoons were free for varied recreations, such as swimming, hiking through beautiful mountain trails, visiting nearby caverns, or just leisurely revelling in the beauties of Shrine Mont.

One of the high-lights of this conference was a visit to the Mountain Missions at Linnwood, Rocky Bar, and Yancey. Everyone was deeply impressed with the excellent work being done at these stations, and the splendid spirit prevailing.

Because of the geniality and good-fellowship; and because Dr. and Mrs. Woodward are the perfect host and hostess in this inspirational atmosphere, all are eagerly anticipating the conference at Shrine Mont next year.

Ruth N. Keeter.

Adoption of New Order at Annual Clergy School, Orkney Springs, Va.

A strange new species has been discovered roaming the hills of Orkney; browsing and grazing in the pastures of learning and drinking deeply at the fountains of knowledge. He answers to the name of Ork, acknowledges allegiance to the order of his kind and, in theory at least, follows the bidding of the Imperial Ork himself.

It was during the sixth annual session of the Clergy School at "Shrine Mont", Orkney Springs, Va., that the Orks came into being as an organization and began to display their peculiar characteristics. They adopted the name of the Order of Orks of Orkney and placed themselves more or less under the guidance and direction of the following duly chosen officers: Imperial Ork, the Rev. Dr. E. R. Carter, who also acted as dean of the conference; Procuratorial Ork, the Rev. Robert C. Masterton; Scribal (or Scribble) Ork, the Rev. Robert W. Lewis, and Fiduciary Ork, the Rev. B. B. Comer Lile.

All other members are Orks of the common garden variety. But there are degrees of Orkhood—the Metropolitans, or those who have attended one year; the Orchimandrites, two-year men, and Patriorchs, having three or more years to their credit.

Neither are the Orks alone in their gregariousness. They are ably and graciously aided and abetted by an auxiliary of the women who followed the course with interest. This group, known as the Superior Order of Orchids of Orkney, is officered by Mrs. E. L. Woodward, Major Jaqueline in the Pulpit; Mrs. William H. Jeffereys, Junior Jaqueline; Mrs. P. M. Chichester, Lady Slipper (Secretary), and Mrs. Lucien Carr, Jr., Pitcher Plant or Fly-Trap (Treasurer).

The Orks and Orchids, formed in part to promote fellowship and fun at the conferences, have their serious side as well. Of prime importance is their pledge to assist in the betterment and advancement of the annual clergy conference, placing themselves at the command of the director, the Rev. Dr. E. L. Woodward, and pledging their continued support of the work.

The current session of the school (July 1 to 12), attended by twenty-eight clergymen from the Dioceses of Washington, Maryland, Harrisburg, Easton, Bethlehem, Rochester, Los Angeles, Pennsylvania, Connecticut, Virginia, Southern and Southwestern Virginia, developed three interesting courses of lectures that worked out naturally and spontaneously into a complementary whole.

The Rev. Dr. Charles B. Hedrick of Berkeley Divinity School, gave a full introduction to Form Criticism, especially in its relation to the Life of Christ. The Rev. Dr. Charles W. Lowry, Jr, of Virginia Seminary, did the same thing with regard to recent and contemporary theologians. And Dr. William H. Jeffereys of Philadelphia opened up to his hearers the Living Way, or Christian Mysticism.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, lectured on "Christian Ethics and The World Today".

E. L. Woodward.

SACRAMENTO

Rt. Rev. Wm. H. Moreland, D. D., Bishop.

The Third Annual Lay Conference.

The Third Annual Lay Conference will be held at St. Dorothy's Rest, Camp Meeker, on the Russian River, over the Labor Day week-end, from Saturday (dinner) to Monday (luncheon) August 31-September 2. Mr. W. W. Shuhaw of Santa Rosa is again in charge of arrangements and it is hoped there will be a larger attendance than ever of the men of our Parishes and Missions. The Bishop is appointing the following committee to help Mr. Shuhaw in making the gathering as widely known as possible:—Messrs. H. M. Kingwill of Orland, William L. Shaw of Sacramento, Thomas W. Parkin of Redding, Charles Tuttle of Colusa, Jules Gerhardt of Chico, Herndon C. Ray of Woodland, C. A. Worden of Yuba City (Marysville), Russell Foote of Ukiah, C. Ferry Hatch of Vallejo, Merrill S. Clayton of Petaluma, Charles Johnston of Willows, Arthur E. Walker of Corning. There will be a well-balanced program including information, inspiration and recreation, with the opportunity of conferring with the Bishop regarding plans for the welfare of our Diocese. Among other things will be the consideration of a plan for more effective work among the men of the diocese.—The Sacramento Missionary.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Four days' mail, for July to 11, in the finance department of the National Council provided a number of items which make good reading for friends of the Church's missionary work. The letters also show that people have been reading Church papers.

For new readers it should perhaps be repeated that the "Emergency Schedule" is the bare time-marking budget for 1935. The "Challenge' is the additional sum needed to bring the 1935 budget up to the amount approved by General Convention. The Challenge would restore some of the cuts wihch are now almost breaking the backs and the hearts of missionaries.

Here are a few items from the four days' mail, in addition to receipts for the Emergency Schedule:

Some of the communications are brief. A check for $10 is enclosed with a sheet of writing paper on which is written: "Domestic missions, $5; Foreign missions, $5." Another slip of paper, with a check for $250, says: "For missions." A check for $25 is "For missions, for Bishop Rowe, to help replace cuts."

A check "For work among Indians", comes from the offering at Southern Virginia's annual pilgrimage to the Church shrine at Jamestown, Va.

A federal judge whose name is well-known sends $25, "the third quarter of my subscription for the year 1935."

"Part of my pledge was $2 weekly for the red side of the envelope. I enclose check for the first half of the year," writes another church member, and, "I send the Christmas present received from my sister," writes another.

A layman who hopes to secure $5,000 for the Council's funds sends $1,500 of that amount and a check for work in India.

From a university chaplain's office comes $16 for the Student Lenten Offering, designated for Dr. Francis Wei of Central China College.

"I was once one of Dean Hudson Stuck's parishioners in Dallas," writes a friend, sending a check for the Hudson Stuck Hospital at Fort Yukon, Alaska. And another writer, designating a check for $50 for one of the missionary bishops, says, "I wish he knew my years long honor of him and my aching sympathy with him now. Why do not the many with summer vacations, numerous amusements and cars come to his aid? I have none of these, but hope many will send him large sums."

"I promised myself if this little check for $1.50 came," says another donor, "that I would senld it to you and ask you please use it to help pay someone who is helping teach those who know not of our Lord and Saviour that He is their Saviour, too. I expect it will help most a native teacher in China or Africa, but you will know about that." This letter also encloses a stamp for a check tax if needed.

With $10 for the Challenge a note from West Virginia says, "We are just a small band of ten ladies, but we manage to keep our guild going."

A check for $200 comes from a women in California who says, "Having contributed to the Emergency Schedule through parish and diocese, I send this check to be used for the Challenge, hoping that enough other people do the same and restore the cuts."

The Provincial Conference of New England at Concord, N. H., designates its Sunday offering to the Challenge, for Bishop Roberts' work in South Dakota.

When the Rev. Dr. Reinheimer recently visited the little mission at San Martin in Mexico, they insisted that the offering at his service be sent for the Challenge and the check is now received.

A simple little note on plain paper says, "Here is a check to help meet the Challenge. It does seem too dreadful that the work should go backward, because people are not interested." That check is for $3,000.

The Good Friday Offering received in these four days nine July checks from diocesan offices and one from a Negro parish in Georgia. Someone also sends, through Dr. Lau's office, a gift for the American Christian Committee for German refugees, whose headquarters are at 289 Fourth Avenue.

Several United Thank Offering diocesan treasurers recently sent their semi-annual gatherings. One of these includes several hundred dollars from a Churchman who has made numerous other gifts in the past. This one is in memory of his wife who worked many years in the Woman's Auxiliary. A Southern diocese reports its spring U. T. O. as several hundred dollars larger than in the spring of 1934, and another, in the far West, reports $150 more than at this time last year, "a healthy increase and one which I hope will hold for the remainder of the three-year period." A treasurer writes from Vermont, "The sudden death of our beloved Bishop is such a loss to the missionary work in our diocese that the U. T. O. may suffer unless the women will make a thank offering for his ten years of leadership."

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Newcomers Invited to Washington Churches.

The Committee on Religious Life in the Nation's Capital is anxious to get in touch with all newcomers to Washington and requests that those who have friends or connections who are making their home in the national capital notify the committee as to their address and church preference. Canon Anson Phelps Stokes, of the Episcopal Cathedral staff, is secretary of the committee. It is suggested that Episcopalians notify the Bishop's chaplain, Canon Raymond Wolven, Cathedral Close, Mount St. Alban, Washington. This committee represents Protestants, Catholics and Jews, and the members are desirous of obtaining the names of all newcomers to Washington, in order that they may be called upon and induced to affiliate with the churches of their own personal choice.

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Ministers to All.

The Rev. Robert L. Lewis, formerly of the Cathedral staff, now rector of St. Luke's Church, Bladensburg, Md., a suburb of Washington, delivered the commencement sermon at State Teachers' College, Fredericksburg, Va., before a congregation of about 1,200 people. Since Mr. Lewis took charge of St. Luke's Church, this parish has increased greatly in numbers and influence. Mr. Lewis ministers to people of three or four different faiths, including Catholics and Jews, as St. Luke's is the only church in the community.

T. F. O.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

SOMETHING UNUSUAL.

Episcopalians Win Over Baptists and Methodists.

The Rev. Woolsey E. Couch of College Park (suburb of Atlanta), announces that his soft ball or diamond ball team from St. John's Episcopal Church, has won by an interesting score over the Baptist and Methodist teams. In league standing the Episcopal team occupies second place. College Park has a fine new park with a lighted athletic field for night games. The Church League plays every Tuesday and Thursday evening during the summer. Large crowds attend the games, which are proving to be very beneficial to the business men and others who have no opportunity for recreation except in the evening. Mr. Walter Green is the manager of the Episcopal team. The Rev. Mr. Couch conducts a Junior camp for boys at Toccoa Falls, Georgia, from July 14 to July 28.

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Diocese Plans Extension of Missionary Work.

A committee composed of Canon W. S. Turner, rector of the Church of Our Saviour. Mr. G. A. Bland, member of the Cathedral Board of Trustees and Mrs. Stephen B. Ives, Diocesan Secretary of the Church Periodical Club, on behalf of the Executive Board of the Diocese, visited the Missions in North East Georgia. They visited Grace Church, Gainesville; Grace, Clarksville; Calvary, Mount Airy; St. James, Tallulah Falls, and St. Matthias, Toccoa.

The Executive Board is sending various committees to visit all the Missions of the diocese for the purpose of revaluating the missionary work. Parochial, financial and historical records are placed before the committees and open discussions of extension work are held with the members of the parishes.

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Annual Barbecue Held at Historic Home.

The Church of the Ascension, Cartersville, Ga., held its annual barbecue on Thursday, July 11, at the historic old Malvern Manor, on Etawah River. This house, together with the older "Etawah Cliffs" house were built over a hundred years ago by the Stiles family. They were used by the invading Northern army during the War Between the States, and many of the valuable law books were used by the soldiers to form stepping-stones to the river. People from all over the diocese travel to this annual affair for the delicious barbecue, which is always served under the sheltering oak trees, by Mr. Robert Stiles, to renew acquaintances and to see the antique furnishings of the house, some of which were brought from Austria, by the first W. H. Stiles, who was the United States Ambassador there, and from England. The Rev. Charles Schilling is rector of the Church of the Ascension.

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Visitor From Rome Participates in Conference.

The Rev. H. Fields Saumenig of St. Peter's, Rome, will take part in the Conference at Kanuga Lake from July 15 through the 27. His subject will be "The Preacher With God, With Himself, With His People". He will discuss the spiritual life of the preacher; methods of study; preparation of sermons; sermons and instructions for children; the authority of the preacher; the pulpit in its relations to present-day conditions; the purpose of the sermon; the sermon and the ideal of the church; and many other interesting phases of this subject. The Rev. Mr. Saumenig is a learned and deep thinker, and an excellent preacher.

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Bright Prospects for "The Diocesan Challenge".

The first issue "The Diocesan Challenge", the official organ of the Young People's Service League, will be in the mails by July 15. The different Leagues of the diocese will publish each issue, and a prize will be given at the end of the year for the best paper. Robert M. Bandy, Diocesan President of the Y. P. S. L., will be Editor-in-Chief, and the President of the League responsible for the paper each month will be the Editor. This month Fred Kyle, Jr., president of the Cathedral of St. Philip Y. P. S. L., is in charge of the Challenge, with George Noble Wagnon as assistant.

Complete Sermons.

Dr. G. W. Gasque, rector of the Church of the Incarnation, Atlanta, has completed his series of ten sermons on the "Apostles' Creed". This series has been one of the most attractive and best attended group of sermons ever preached by Dr. Gasque.

He will leave soon with his family for Miami Beach, Fla., to spend the month of August.

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Discovered—A Cooling System.

At a meeting of the Junior Vestry of St. Luke's Church, Atlanta, the question of a cooling system for the church arose. The young men appointed a committee to investigate the cost of such a project. Much to their delight they found a cooling system already installed, but never used. It seems that when the heating plant was built, a cooling system was installed at the same time, but the Building Committee was never informed of it. So now those attending St. Luke's enjoy the cool air-conditioned building, as well as Mr. Walker's sermons and Mr. Hugh Hodgson's splendid music.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J M. Maxon, D. D., Coadjutor

The Sewanee Summer Training School.

The Program for the Twenty-sixth Annual Session of the Sewanee Summer Training School offers an attractive presentation of courses in the three divisions. Three representatives of the National Council, Dr. John W. Wood, the Rev. Vernon McMaster, and Mrs. D. D. Taber, will all be on the faculty of the Adult Division, which also offers courses by Bishop Green and Bishop Mikell, Dr. R. J. Colbert of the University of Wisconsin, Miss Winifred Kirkland, well-known authoress, and other educational leaders of the Church. The Clergy School offers courses by Dean deOvies of Atlanta, Dr. R. J. Colbert of the University of Wisconsin, the Rev. E. R. Dandridge of Christ Church, Nashville, and Rev. V. L. Dowdell, Ph. D.

Dr. Harcourt A. Morgan of the Tennessee Valley Authority will deliver an address on "Southern Economic Hopes" on July 31.

A number of special features for the week-end, August 2-4, have been arranged as follows: Daughters of the King Day, August 2, directed by Mrs. W. J. Loaring-Clark, National President of the Daughters of the King; Woman's Auxiliary Day, on August 3, directed by Mrs. Fred Ramsey, President of the Tennessee Woman's Auxiliary; and the Laymen's Day on August 4. Special features of the Laymen's Day will be the Laymen's Conference in the morning, led by Judge Arthur Crownover of Nashville, mid-day service with the united choirs of the Sewanee Mission Field and sermon by Bishop Gailor. In the afternoon a pilgrimage will be conducted for the week-end guests and at night the sermon will be preached by the Rev. Vernon McMaster of the National Council.

The Young People's Division offers courses with the general theme, "For Me to Live is Christ", and this thought is carried out in the lectures and in the program.

The general theme of the Sewanee Summer Training School for this year is the "Sewanee Vision", the ideal, and the inspiration of the "Sewanee Movement".

In connection with the regular program of the School will be held a number of other important meetings. The Board of Diocesan Chairmen and Directors of Religious Education of the Province of Sewanee will hold its first

(Continued on page 22.)

FAMILY DEPARTMENT

JULY.

4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.

* * *

COLLECT FOR THE FIFTH SUNDAY AFTER TRINITY.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

FAITH.

Grace French Smith.

The disciples were angered as Jesus slept on Galilee,
While their boat was rocking and thunder shook the plunging sea,
The waves are pounding today, and the ocean of sin is deep,
The world is tossed in storm and God appears asleep,
He allowed ten thousand sturdy boys to be butchered in France,
And never opened His eyes as if He were held in a trance
Asleep in England and India—millions are unemployed,
No work to do and all opportunity quite destroyed;
Asleep in America, where the cities are victoms of thug,
Or bandit official in high position who steals with a shrug.

The thunder is loud and confusing and lightenings are multiform,
But listen—the voice of hope is speaking above the storm,
"How is it you have no faith?" "A thousand years is a day—"
Through the ages Christ is carving love out of broken clay,
When Jesus died it seemed His work was all in vain,
For there the Saviour hung on a cross in disgrace and pain;
When Charazin, Bethsalda turned away and Capernaum, too,
When even Nazareth slammed the door in His face and withdrew,
And Jerusalem turned her back—a hero of faith—He said,
"Rejoice, for I have overcome the world and the dead."
The thunder is loud and confusing and lightenings are multiform,
But listen—the voice of hope is speaking above the storm!

* * *

A Time to Stand Still.

There come times in the lives of all Christians when all that they do, all that they should do, is to stand still. In these days of unceasing activity—these days that seethe and steam with movements, so that at every turn there seems to be something else to do or somewhere else to go—we ought frequently to "stand still".

In the early days of Israel when God's people were chased by Pharaoh and faced by the hardships and dangers of the wilderness, Moses said to them, "Fear not, stand still, and see the salvation of the Lord". Later, God said to His people, through the Psalmist, "Be still, and know that I am God". Isaiah exhorted the people to rest, saying, "In quietness and in confidence shall be your strength".

How often we become nervous and impatient. We forget that our work is His work, and that He is to do it through us. We must leave it very largely in His hands; we are simply to be the instruments. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass".

In our devotional reading recently we came across Spurgeon's exhortation concerning the words, "Stand still, and see the salvation of the Lord". We will not give in full its treatment, but quote most briefly: "These words contain God's command to the believer when he is reduced to great straits and brought into extraordinary difficulties. He cannot retreat; he cannot go forward; he is shut upon the right hand and on the left. What is he now to do? The Master's word to him is 'stand still'.

"Despair whipers, 'Lie down and die; give it all up'. Cowardice says, 'Retreat; go back to the worldling's way of action; you cannot play the Christian part; it is too difficult. Relinquish your principles'. Precipitancy cries, 'Do something; stir yourself; to stand still and wait is sheer idleness'. Presumption boasts, 'if the sea be before you, march into it, and expect a miracle'. But Faith listens neither to Despair, nor to Cowardice, nor to Precipitancy, nor to Presumption, but it hears God say, 'Stand still', and immovable as a rock it stands.

" 'Stand still'—keep the posture of an upright man, ready for action, expecting further orders, cheerfully and patiently awaiting the directing voice; and it will not be long ere God shall say to you as distinctly as Moses said it to the people of Israel, 'Go forward'."

How often we are tempted to take the battle into our own hands, and hurry the Lord with His plans. Ours is to wait in the spirit of praise on His plans, and to obey them as they come from Him. O, for such a faith and such a spirit of obedience as this!

* * *

Teach Children to Love the Beautiful.

All children should be taught the love of good music, good literature and flowers. Be the home "ever so humble", there is no execuse for not making it attractive with growing plants, books and magazines, and music in some form.

There is little that is more enjoyable and beneficial in the home than music. A busy mother will not always have time to play for her children on a musical instrument and the radio program, even if available, will often be inappropriate, but most mothers can sing with the little ones and teach them songs that they will love. Even very young children quickly learn to distinguish one song from another, and show their preference and appreciation. If a mother forms the habit of singing as she works, she will find that her many tasks will be performed more easily and quickly. She will be more relaxed and will not tire so soon and, oh, how the children love a singing, smiling mother!

Books and magazines should very early be placed in the wee ones' hands, but under kindly watchfulness at first. Children must be taught how to use books and shown that they give the most pleasure when treated with gentle consideration.

Growing plants do much to make the home attractive. Allow the little ones to have some of their very own, both indoors and out, if possible, and watch their pride and pleasure in caring for them. Small cans may be used for their indoor plants so that the busy little hands may carry them from one sunny spot to another. Even if a plant should in the end come to grief, reverence as well as a love for the beautiful is being learned and will not be destroyed. Talk to the boys and girls about the various flowers and plants—their habits and needs—speaking their names, both common and botanical. Take the children for walks whenever possible and teach them to observe beautiful cloud formations, sunshine, birds, trees, mosses, flowing waters and all other of God's wondrous works. Encouraging them to comment on objects of loveliness leads them to adventure farther and farther into the elusive realm of the beautiful.

One way to help little children to become alert in observing the beautiful is to keep a small book dedicated to this purpose. At the bedtime hour you can say to Joan, "What did you see today that was beautiful?" and the response may be, "A little bluebird, mother". "Where was it and what was it doing?" "First it was on the ground and had a string in its mouth. Then it flew to a tree. Why did it want the string, mother?" To the children, the knowledge that their discoveries are worthy of being recorded, is an added spur to them to be observing and to give expression to their thoughts. And boys and girls who learn to love and to have reverence for all that is beautiful and good will seldom deliberately go far wrong.—Reformed Church Messenger.

* * *

Filing the Water Hole.

Back of the spillway below LaPlace, Louisiana, a highway bridge was proposed, and a ditch forty feet deep and about three hundred feet wide had been dredge from the spillway back to the lake. A section of this ditch had to be filled with dirt to support the north approach of the bridge.

Trainload after trainload of dirt was dumped into the hole, only to make a big splash and disappear below the surface of the water. Ten thousand carloads, then twenty thousand carloads were dumped into the hole. Engineers would take their measurements and chart the progress that was being made. But so far as could be told from the surface of the water no good was being accomplished at all. Thirty thousand carloads, and then forty thousand carloads of dirt were dumped in the hole; still there were no visible results.

More than fifty thousand carloads had been dumped into the water when the dirt finally rose to the surface. Engineers, contractors and workmen were rejoicing at the sight of the dirt when it settled again below the surface and disappeared. Twice more it rose above the surface only to settle twice more out of sight. Then a fourth time it appeared, and the engineers announced that it would settle no more. More trainloads of dirt will be dumped upon the pile until an embankment eight feet high will be built. The pavement will be laid over the embankment, and automobiles on the air line from New Orleans to Baton Rouge will speed over the bridge and connecting embankment without thought of the thousands of cars of dirt used in filling the water hole.

The prayers, the work, the sermons and the continual efforts of Christian workers are surely being heaped together in an effort to fill the gaping hole of ignorance and superstition in our mission fields around the world. These workers will continue their praying and preaching until their fields shall become spiritual highways over which many peoples will travel their course

of life with the same joy of salvation that is the blessing of every Christian center. Each of these, before some missionary came that way, was just as much a hole of darkness, ignorance and superstition as those fields where our missionaries now labor.—Baptist Standard.

* * *

For the Southern Churchman.

GOD'S ARMAMENT.

Martha Young.

What is a Chariot of Fire?
It is Force given speed of Thought,
Horsemen thereof are Wrought Desire
By Faith to fixed perfection brought!

"Open the young man's eyes," he prayed.
Elisha, prophet of God's might—
So, to God's Forces ranked around
Open my eyes in trusting sight!

* * *

Lowliness and Tapestry.

Behind the word which is translated "lowiness", is our word "tapestry", and I think I shall not be far away from the Apostle's mind when I say that he counsels us to lay our life down like a soft tapestry carpet—in kindly thoughts and gracious sympathies and helpful services, in order that the weary, bruised feet of other people may find ease and comfort on the road. It is the blessed privilege of Christians to lay a soft surface on the roads by spreading over them the graciousness of tender compassions, so stooping that other pilgrims can "walk over us" and so forget the hardships of the way.—Dr. J. H. Jowett.

* * *

Thou Hast Set My Feet in a Large Room.

God did not put man here and build a fence around him. He made him as free as a bird that wings its certain flight through the hospitable air. Only physically is he limited. Eddington's and Einstein's mind flash like meteors, and become intimate with the distant stars. Dante was the voice of ten silent centuries. A man's spirit is an immortal thing, hedged about by Divinity and all tangled up with glory. There are no confines to his soul, which soars and sings amid the war of elements, the wreck of matter and the crash of worlds. Paul and Bunyan in prison projected themselves into things present and things to come, and could tell us only a portion of the unspeakable things they saw and heard. The little man stays in his little shell of personality. But there is really no reason why a man should be little, for God set his feet in a large room.—Southern Christian Advocate.

* * *

BLESSINGS ON OUR WOODS.

Blest be our woods of hemlock, maple, pine,
Balsam and birch, dear Lord, our woods and Thine!
Blest be their bubbling springs, their rippled lakes,
Their ponds and every laughing brook that makes
Rainbows and foam and crystal homes for trout;
Blest be the trails that wander in and out
Among our gray boulders drowned in soft green seas
Of velvet moss! Oh, blest be all of these!
Blest be the woods and they that dwell therein,
The scolding squirrel and his gentler kin,
The friendly chipmunk and the timid hare;
Blest be the graceful mink, the shambling bear,
The beaver on his dam, the drumming grouse,
The hawk that loves the sky, the white-foot mouse,
The antlered buck that paces, proud and tall,
With does and dappled fawn, blest be they all!
Lord, bless the woods for perfect loveliness.
For balm that heals the soul in care and stress!
Keep them forever fragrant, cool and sweet!
From thunderbolt and flame, from gale and sleet,
From avalanche, from torrent, drought and blight,
From all that is unclean, from ruthless might
That gives to desolation valley, glen
And mountainside, God bless our woods! Amen!

—Arthur Guiteman in N. Y. Herald-Tribune.

* * *

The only decent way to get rid of one's personal enemies is to—not kill them with knife or bullet or social frost, but to burn 'em up. But only one kind of fire will do it, the fire of love, God's own love, that burns you out while it burns him up; all the bitterness in your heart goes out, melting into tenderness, and all the enmity in him goes up, consumed in regret and sorrow.—S. D. Gordon.

The causes of God are never lost causes. The great moral ventures you make, the holy dreams you keep before you, the high aspirations to which you hold, the unrequited love you endure, the costly struggles against unfair odds, are never in vain. There is something about goodness and love so colossal and stubborn that the world cannot resist them.—Dr. J. R. Sizoo.

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FOR THE CHILDREN

FRIENDS OF MINE.

Good morning, Brother Sunshine,
Good morning, Sister Song,
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping,
To shut you out were sin.
My heart is standing open,
Won't you walk right in?

Good morning, Brother Gladness,
Good morning, Sister Smile,
They told me you were coming,
So I waited on a while.
I'm lonesome here without you,
A weary while it's been,
My heart is standing open,
Won't you walk right in?

Good morning, Brother Kindness,
Good morning, Sister Cheer,
I heard you were out calling,
So I waited for you here,
Some way, I keep forgetting,
I have to toil or spin,
When you are my companions,
Won't you walk right in?

—James W. Foley.

* * *

For the Southern Churchman.

Those Rectory Children.

Chapter XXVII.

Remembering.

M. L. G.

David came running up the path from the big gate, beating his mittened hands together, his cheeks as red as the scarf flying back from his throat. Uncle Danger called to him from the direction of the woodshed.

"Hey, Marse David, come he'p me git in dishere wood, please, suh!"

"All right, Uncle Danger!" David did not pause, but ran around the house. "What you think, it's goin' to be cold enough for skating, Mr. Price says, and not Christmas yet!"

"Yassuh, I knowed hit gwine be cold winter, 'way yander in Septembuh. Squir'ls busy, and eve'y critter whar wear fur gittin' hisself extra heavy coat."

"Here, you load me up, Uncle Danger. I can take three big fellows or five smaller."

"Las' winter hit were two an' four. You sho' is growed, Marse David. An' ol' Danger, seem like dey's less of him. Pret' soon t'won't be but 'ol' coat an' nuttin' inside 'tall."

"Don' you b'lieve no sech prophecyin'!" cried Aunt Cindy, who had been out feeding the chickens, and stood with her hands on her hips, the bowl in one hand, spoon in the other. "He! Uncle Danger he like dat ol' rooster I jes' been feedin'. He lean and he scrabbly, but he eat de mostes' in de lot, seem like!" She went in ahead of them, chuckling at Uncle Danger's discomfiture at the comparison.

Up to mother's room went David, and Kent, answering his shout, ran to open the door.

"I'm goin' to make three trips, that'll give us enough for a big fire," David said, putting down his load. Uncle Danger following, still mumbling.

"Dat Cindy better quit huh inperence ter ol' man—she-bear'll git huh lessen she look sharp."

Winnie, seated at the window, put up her drawing-pad with a sigh.

"I just can't see any more. I'm going to get up earlier tomorrow. I do want this, for Miss Sarah to see. I'm going to give it to her at cedar-picking."

"We got a big load of greens, Winnie," said David, putting a log on the fire after bring his three loads. "I love Christmas anyway! I feel it in my bones already. And we did have fun, with the Trent ladies' big hay-wagon just full of cedar, and all the boys on top, and Uncle 'Lijah driving."

"I feel C'wismus in my bones, too," said Kent, turning from the block-house he and Philip were building. "I feel New Year, too, and I think I feel even spwing."

"Then you mus' be a elephum, Kent, to have such big bones," Philip put in solemnly.

"D'you know what I remembered, David," said Winnie, pulling mother's low chair up to the fire, "when you an' Uncle Danger came in just now with wood? I remembered one day last winter, and mother and father were at Auxiliary, as they are today, and Claire and I were watchin' for them—it was just before Christmas, too."

"I know." David answered. "Didn't Uncle Danger come in dragging the big basket full of wood? An' we ran to help—"

"We played soljers dat day, wif logs," Kent added, coming to learn against Winnie's chair. "Didn't we, Phil?"

"I don' 'member so much long ago. I has to 'member too much lessons, an' to be a good boy, too, I can't 'member dose more sings." Philip, having finished the block-house, drew out a block at the corner and the house fell with a clatter.

"Gracious me, Phil, you sound like the harrycane Uncle Danger talks about! But, David, I **do** remember that night, 'cause mother told me I could go to cedar-pickin', and we knew that Claire had to go soon to the hospital. Oh!" Winnie gave a little shiver, though the fire was blazing brightly, "I wouldn't have it that day for anything to live through that time when we didn't know 'bout Claire, whether she'd get well—"

"Yes, and my bwoked arm!"

"And Mrs. Innis!" David broke into a laugh. "Her soda-crackers, and the mouse—why, Winnie, she had a bit of cake or a lump of sugar on every shelf of her closet!"

"She **was** funny," Winnie smiled in turn. "But she means well, David. Did you know she and Miss Parmenter told father, when he said he was goin' to stay here—they told him they want to pay for a year at the Academy, for you, when Dr. Blackburn thinks you should go. Mrs. Innis told father she felt exactly like a mother to us—I heard her."

"Did they?" asked David eagerly. "I do want to go to the Academy 'cause father went, and Mr. Craig, and all the ones I like most."

"Don't you like me?" asked Philip. "I didn't go."

"I mean big men, goosie. Oh, there's the lantern, Frank's turning in the gate. I'll go down and put him in." David was getting back into the coat he had taken off. "Don't come, boys, it's too cold without coats."

"Then tell muvver please come up, such a nice, big fire is here," begged Kent.

"An' tell farver such a nice, big fire is here, too," Philip called after him.

Father and mother accepted the invitation promptly, and soon they were sitting by the nice, big fire, each holding a small boy.

"We miss our Claire," said father in his quiet voice. "How about it, Winnie? Don't you miss her?"

"O father, yes, but not like last winter! We were jus' remembering one day, when you and mother came in like this, an 'told us Claire was goin' to the hospital."

"I remember perfectly," mother said. "We had met Dr. Carrington on the road—it's just about a year ago. Oh, I can't be thankful enough, when I think of her so well, the darling!"

"An' comin' home for Chris'mus!" Kent exclaimed, hugging her.

"Who's coming home—Claire?" asked David entering.

"Yes, honey, the letter came while you were out getting cedar. We're all to go to the Mission Christmas tree, on Christmas Eve, and then Aunt Mollie and Claire will come back."

Winnie gave a little chuckle.

"What's funny?" asked Philip.

"Oh, nothin'. I was thinkin' of that cedar-pickin' night. Miss Parmenter did scare me so. I pulled off my hood and I heard her say so loud—'those Rectory children'—and some more 'bout it was different when she was a child. I **never** would have thought I'd like her—but I do!"

"We've had lots of chances in the year since that night," said father, "to know the good in people. How many good doctors for Claire—how many to help us out here"—

"And Dr. Blackburn, believing me—mostly," David said. "And Pat and, oh, Mr. Craig!"

"And Miss Alice and Miss Sarah giving me my **precious** lessons!" That was Winnie.

"An' Aunt Mollie to help my bwoked arm," Kent added, "an' Tom Bwown."

"Yes, I like Tom Bwown bes' of all dose people," said Philip, "'cause who else can cawwy two whole boys on one back to school?"

Uncle Danger put his head in at the door, his good humor restored.

"Supper ready! Supper ready! Cindy got pop-overs an' chicken-pie. An' Mrs. Pace she sont word she gwine sen' over a bar'l pippins in de mawnin'."

"When we think it over," said father, meeting mother's eyes and smiling as he rose to answer Uncle Danger's summons. "I believe we all agree that no better place can be found than this old parish in these old hills as a home for 'those Rectory children'!"

(The End)

* * *

For the Southern Churchman.

Helen's Dress.

Adele Spies Cooper.

Once when Helen's father went to the city he brought back to his little daughter, Helen, some beautiful material for a dress. It was a soft, white silky material and scattered all over it were tiny butterflies of all colors.

Mrs. Hill made the dress up for her little girl, and Helen thought it was the prettiest she had ever seen. And, indeed, it was a lovely little frock, and when Helen wore it she looked, with her golden hair and pink cheeks, like another dainty butterfly.

A few weeks after her mother made the dress for her, they went to visit Helen's Aunt Bess and Uncle Ned. Now, Aunt Bess and Uncle Ned had no children of their own, so they were always glad when Helen came to make them a visit.

The first Sunday morning she was there, Helen came down to breakfast wearing her butterfly dress, as she sometimes called it.

"What a lovely dress," said Aunt Bess smiling at her.

"And what a lovely little girl it is inside of it," added Uncle Ned pinching Helen's cheek gently. "Arent't you afraid all your pretty butterflies may fly away some day and leave you?" he asked.

This made Helen laugh. Uncle Ned was always saying something that made her laugh.

As soon as breakfast was over it was time to go to Sunday school. The church was just a few blocks away, and as Helen had been there before she knew just where to go.

She was walking slowly along when a voice said from behind her:

"Oh, what a beautiful little dress!"

Turning quickly, Helen saw a little girl about her own age, who had on a blue dress that was very pretty, but not nearly so pretty as her own.

"My name is Ruth Baker," said the little girl walking on beside Helen. "I am going to Sunday school. What is your name?"

Helen told her and added that she was visiting her Aunt Bess and Uncle Ned, and was also on her way to Sunday school.

"I'm glad you like my dress," she said, glancing proudly down at her dainty frock. "It's my favorite dress."

"It would be my favorite dress, too, if I owned it," replied the other little girl.

"I think your dress is pretty, too," Helen said generously. "I like blue. Is this your favorite dress?"

The little girl smiled.

"Yes, it's my favorite dress," she said, "because it's the only **best** dress I have."

Helen stared at her without saying anything. Just think of having only **one** best dress! Why she—Helen—had more best dresses than she could ever wear out. She would outgrow them, and then her mother would give them to some other child who needed them.

That day at dinner Helen told Aunt Bess, Uncle Ned and her mother about Ruth Baker.

"Yes, I know the Bakers," Aunt Bess said. "They are poor, but very nice people. Ruth's father is dead and her mother supports herself and Ruth and the baby brother by taking in sewing. Ruth will make a nice little friend for you to play with while you are here."

Ruth was a nice playmate, and she and Helen had many good times together. Both were sorry when the time came for Helen to go home.

The day before they were to leave, Helen said to her mother:

"Mother, I would like to give Ruth something before I leave. May I give her one of my dresses—one of my very best ones? She has only one."

"Why, yes, dear," her mother said, smiling at her litle daughter. "I am glad you thought of it. Select anyone you wish."

Helen ran up to their room and looked in the closet at all her dresses. How many she had and how pretty all of them were! She hardly knew which one to give away.

Finally, she took down a yellow organdy and spread it out on the bed.

"I'll give Ruth this one,' she said aloud. She started to leave the room and turned back.

"I could give her the green," she said, "she might like it better than the yellow, or maybe I'd better give her the pink. Oh, dear! how hard it is to decide when you have so many dresses you don't care which one you give away."

She went back over to the closet and took down the dainty butterfly dress. She held it in her hands and looked at it for several minutes, then she laid it on the bed and hung the yellow organdy back up in the closet.

"Have you decided on the dress you want to give Ruth?" her mother asked when she went downstairs.

Helen's face was very sober.

"Im going to give her my butterfly dress," she answered.

Her mother looked surprised.

"Your butterfly dress!" she said. "Why that's your favorite dress."

"I know it," said Helen, winking both eyes because she felt like crying. "I didn't feel bad or happy either about giving away my other dresses, but as soon as I decided to give away my butterfly dress something inside of me began to hurt and to feel happy, too. It's funny, isn't it, mother?"

It **is** funny. Do you know why?

* * *

When Pippa Passed By.

There was once a beautiful old city lying between green hills, with a wide, peaceful river flowing through it. There were great mills built on the river banks, so the water power could turn the wheels round and make the machinery run. In the mills were made many bolts of silk goods and hundreds of spools of silk thread every day.

Thousands of people earned their bread and butter by working at the mills. And in those far-gone days, every child who was old enough worked at the factories.

Little Pippa was one of the child workers who trudged off to a great mill every morning and worked steadily all day. She loved to see the pretty bright colors, and to guide the shiny threads carefully on the shuttle.

Every day Pippa worked at the mills—that is, every day but Sunday, and one other long, beautiful day of the year that she called her own. On the Sabbath she loved to slip quietly into the beautifully lighted church and listen to the prayer and hear the organ play; that she called God's day. But this other day—it was Pippa's very own.

This wonderful day always came in the summer time when the hours were long and bright. The flowers smiled up at her sweetly and shyly then, and the birds seemed to sing their lovely songs all for her.

One warm summer evening Pippa came home from the mills, tired but happy. Tomorrow was to be her day! She would spend it out in the cool, leafy, flowery woods, as she always did. Before she went to bed she knelt down and prayed softly, "Dear God, tomorrow is my day. Please make it bright and beautiful".

She was awake early in the morning. Slipping out of bed she ran to the window, threw it open wide, and took one long, deep breath. She had never seen such glorious sunshine before. She could not keep from singing the gladdest little song she knew:

The year's at the spring;
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His Heaven—
All's right with the world.

Little Pippa was soon dressed and eating her simple breakfast. And then, as gay and eager as a bluebird, she was off for the woods, singing as she went.

As she went on her way, the happy little girl passed the cottage where a poor blind woman lived. Sad-faced and lonely, she sat on her little porch. For her the world was a dark and dreary place to live. But a smile came into her face as Pippa ran past, singing:

God's in His Heaven,
All's right with the world.

"Why, that is true," murmured the blind woman; "all is right in my world; God is in His Heaven."

The child ran on, singing blithely, and by and by she passed the house of a great artist. He painted such wonderful pictures that they seemed actually to live; but this morning he had thrown his brush down, tired and discouraged. Just then he looked up and saw a little girl flitting by, and heard her singing,

God's in His Heaven,
All's right with the world.

Suddenly the world all seemed to come right again. The artist took up his brush, and painted a lovely picture of a little barefoot maid flitting along the country road.

Then Pippa passed a man who sat alone by the roadside—worn out and discouraged. God had given him a grand and noble work to do for the good of other men; but this morning he felt that there was no use to try an longer.

Just then he looked up and saw a litle fairy flitting by, and heard a sweet little song:

God's in His Heaven,
All's right with the world.

The man lifted up his head, and looked at the child, and smiled. She passed on; and then he rose up, and went and did the work that God had given him to do.

Pippa reached the woods at last, and what a wonderful day she had, to be sure. How the river sparkled, and how the birds sang!

It was a tired but happy little girl that went home that night with her apron full of flowers. She looked up at God's starry sky and said softly, 'Dear God, I couldn't find anybody to help today, so I just helped myself to be good and happy. You understand, dear God in your Heaven."—Retold from "Pippa Passes".

* * *

THE BIRDS' CONCERT.

Last night the birds had a concert
In the russet apple tree,
I opened the window and saw them
As plainly as could be.
The orchestra was assembled
On a gently swaying bough
And kept time with a musical chime
While a cardinal showed them how.

The woodpecker beat on a big bass drum
And the wood thrush played the flute,
The goldfinch blew on the piccolo,
And the bunting strummed the lute:
They played till the stars shone one by one,
Above in the darkening dome—
And sadly flew from the apple tree
When the nighthawk called them home.

—Elizabeth Goggins, in Our Dumb Animals.

* * *

ROBIN AND THE CHICK.

A plump little robin flew down from a tree
To pick up a worm he happened to see.
A frisky young chicken came scampering by,
And gazed at the robin with wondering eye.
Said the chick: "What a queer-looking chicken is that!
Its wings are so long and its body so fat!"
While the robin remarked loud enough to be heard:
"Dear me! An exceedingly strange-looking bird!"

"Can you sing?" robin asked, and the chicken said, "No"—
But asked in turn if the robin could crow.
So the bird sought a tree, and the chicken a wall,
And each thought the other knew nothing at all.

—Selected.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

CHARLES W. E. EHRHART.

Resolutions.

At a regular meeting of the Vestry of Emmanuel Church, June 27, 1935, the following preamble and resolutions were unanimously adopted:

Whereas, MR. CHARLES W. T. EHRHART, our beloved fellow Churchman, for many years a Brother Vestryman of our Church, and one of the most Churchly laymen it has been our pleasure to asociate with, an affable and congenial friend and citizen, departed this life on May 29, 1935.

Therefore be it

Resolved, First. We bow in humble submission to the call of an Allwise Providence and yield to the final summons of the Supreme Ruler of the Universe.

Second. That in his death our Church has lost a worthy and devoted Communicant; the Family has lost a lovable husband, father and relative; the community a loyal and patriotic citizen.

Third. That a copy of these resolutions be spread upon the minutes of this meeting and a copy sent to the bereaved Family.

Respectfully submitted,
G. L. SCHUMAKER,
E. REINBOLD ROGERS, JR.,
T. S. HAMMOND.

CHARLES S. SHEPHERD.

Resolutions.

At a regular meeting of the Vestry of Emmanuel Episcopal Church, June 27, 1935, the following preamble and resolutions were unanimously adopted:

Whereas, MR. CHARLES S. SHEPHERD, our beloved Senior Vestryman and coworker and for many years our Senior Warden, a loyal Churchman and an earnest supporter of the Church School, Choir and other activities of the Church and community at large, departed this life, in answer to the call of "Him who doeth all things well", May 18, 1935.

Therefore be it

Resolved. That in his death our Church has suffered the loss of a most worthy and devoted Communicant; the Family has lost a lovable husband, father, grandfather and relative; the community has lost one of its most useful and loyal citizens; the moral, religious, social and temperance forces of our community have lost a valuable supporter of the cause of righteousness and Christianity.

Resolved, That a copy of these resolutions be spread upon the minutes of this meeting and a copy sent to the bereaved Family.

Respectfully submitted,
G. L. SCHUMAKER,
E. REINBOLD ROGERS, JR.,
T. S. HAMMOND,
Committee.

Covington, Va.

CHURCH INTELLIGENCE.

(Continued from page 17.)

annual meeting on July 31 and August 1. The annual convention of the Young People's Service League of the Provi. of Sewanee will be held on August 16 and 17. Other organizations will take advantage of the opportunity for the holding of special meetings.

Data brought to attention in the last year indicates that the whole summer conference movement of the Church may have begun at Sewanee with the Summer School of Religion in 1904. At any rate, the Sewanee Summer Training School is recognized as the mother Summer Conference of the South. One of the features of the program this year will be "Mother Mountain and her Southland" on August 2, the theme of which will be the influence of the Sewanee Training School on the life and work of the Church in the South.

One of the interesting features of the Sewanee Training School is the Sewanee Exhibition, in which can be found exhibits from the dioceses of the Province and from the manifold lines of activity of Church work.

Bishop Mikell of Atlanta is director of the Clergy School with the Rev. R. Bland Mitchell of Birmingham as Associate Director. Bishop Green is Director of the Adult Division with the Rev. Moultrie Guerry, Sewanee Chaplain, as Assistant Director. The Rev. Loaring-Clark of Memphis is Director of the Young People's Division, with the Rev. Capers Satterlee of Birmingham as his Assistant Director. Miss Alma S. Hammond of 1126 Washington Avenue, New Orleans, La., is Executive Secretary of the entire school.

GEORGIA.

Rt. Rev. Frederick F. Reese, D. D., Bishop.

Camp Reese.

In accordance with a resolution adopted by the Executive Council, a meeting of the Field Department of the diocese was held recently at Camp Reese, St. Simon's Island, to make plans for the Forward Movement in the Diocese. Bishop Reese presided.

A resolution was adopted to hold a retreat and conference of all the clergy of the diocese on October 8, 9, 10, at Camp Reese.

A special committee consisting of the Rev. Charles H. Lee, D. D., Frederica, St. Simon's Island; the Rev. Royal K. Tucker, Brunswick, and the Rev. John A. Wright, Augusta, is in charge of making the necessary arrangements. It is hoped to secure a leader from outside the diocese.

* * *

The Rev. Herbert Scott-Smith, vicar of St. John's Church, Bainbridge, and Holy Trinity Church, Blakely, plans to sail for England on July 19. He will probably be away until September.

Summer Church School.

St. Paul's Church School, Savannah, Ga., the Rev. Geoffrey Horsfield, rector, is meeting during the summer months once a week on Thursday instead of Sunday. Recently, in order to give the children pleasure as much as anything else, a one-cent Variety Show was put on by the pupils. The show was quite a success. Everybody had lots of fun and over $5 was cleared after expenses amounting to $6 for ice cream, etc., had been paid. It also proved that parish activities need not stop during the hot summer months.

Julia St. Clair Moore.

MEXICO.

Rt. Rev. Efrain Salinas, D. D., Bishop.

From the Bishop's Journal.

February 20, 1935.

I am back from my visit to the missions in Jalisco. In writing my impressions in my journal I feel like indulging in reminiscences.

Little more than fifteen years ago instructions came to me from good Bishop Aves that it was imperatively necessary for me to move to Guadalajara to take charge of "St. Andrew's School". I just had been married. It took two days for Mrs. Salinas and myself to reach our destination, a trip which in normal times takes only fourteen hours. The revolution had upset everything, and we were fortunate enough to arrive safely at Guadalajara. I was then a deacon. When I went to take charge of the School, I found it had been closed by government orders. The head of the School had not awaited until my coming, but sent home the boys, abandoning his post on the ground that the place was unsafe. And really it was!

St. Mary the Virgin Mission, the only one we had in those days in this part of Mexico, was having a very precarious life up in a second floor room, where every Sunday four or six persons met for Holy Communion. Our congregation was composed of some ten people, half of whom were the rector's family.

Well, it was fifteen years ago. But now our work has grown enough, and I thought it would be very helpful to hold a Convocation of the clergy; therefore, plans were made to that end, and we had for the first time a Convocation of Jalisco, meeting at St. Stephen's mission in the village of San Sebastian. When I planned to have that meeting, I imagined we were going to have a

small attendance; that is, the clergymen, some students from St. Andrew's School, one or two deputies from each one of the missions plus some of the church people of St. Sebastian. Some fifty people in all; but when I came to the body of the Church for the Holy Communion Service I found it packed, and when I called the Convocation to order for business I found a numerous delegation from each of the five missions we have now in Jalisco. More than 300 people attended the first Convocation of Jalisco! It was beyond my expectations.

While I was at Convocation in the Parish Hall, Mrs. Salinas was presiding over a meeting of the several branches of the Woman's Auxiliary in the church building. I was asked to say the closing prayers at the meeting of the Woman's Auxiliary, and I was glad beyond measure to find ninety-five women warmly discussing vital things for the progress of the Church's work.

This Convocation of Jalisco was a success, and it was resolved that yearly Convocations be held in Jalisco. The next one will take place in Guadalajara in March, 1936.

During my visit to one of the missions I was privileged to dedicate the Church of the Holy Trinity at San Sebastianito.

What a great difference in the work I found fifteen years ago and as it is now!

Bishop of Mexico.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

The Fourth Annual Institute for Priests will be held at Kent School, Kent, Conn., September 2-6, 1935.

Simple living, solid study, meditation, spiritual refreshment, and recreation will be its aim.

The Institute will begin the evening of Labor Day, and close at 2:30 on Friday afternoon.

There will be three courses of lectures in the morning, and a round table each evening with an address. Conferences will be held after luncheon, and the afternoon will be free for recreation.

Chaplain: Fr. Joseph, Superior O. S. F.

Lecture Courses: 1. Liturgics—Fr. Joseph, Superior O. S. F. 2. Dogmatics, the Rev. William Dunphy, lately Professor of Nashotah Seminary, Nashotah, Wis. 3. The Priest in His Parish, the Rev. Grieg Taber, rector of All Saints' Church, Dorchester, Boston, Mass.

The inclusive charge for board and Institute will be $10 and $1 registration fee.

The number will be restricted to fifty. Membership is not limited to members of the Congress, but is open to any Priest who wishes to avail himself of this opportunity for a few days of serious study and spiritual refreshment.

Application with registration fee should be sent to the Secretary of the Congress, the Rev. C. Clark Kennedy, 6 Broadway, New Haven.

HONOLULU

Rt. Rev. S. Harrington Little, S. T. D., Bishop.

Official Service for the Visiting Fleet at the Cathedral.

On May 26, most of the Honolulu churches welcomed officers and men of the fleet at their services. At the Cathedral, Governor J. B. Poindexter, Rear Admiral Harry E. Yarnell, Commandant of the Fourteenth Naval District; Brigadier General Robert S. Abernethy, and other high ranking officers of the Army and Navy were present. The Navy Band from Pearl Harbor, assisted the Cathedral Parish choir in leading the music, particularly the hymn singing, which was most inspiring. The Bishop preached on the text: "Greater love hath no man than this, that a man lay down his life for his friends."

* * *

Honor to the Rev. William Lucas on Memorial Day.

Approximately 3,500 members took part in the parade on Memorial Day. Leading them was Hawaii's last surviving Civil War veteran, retired priest of the Church, who received a tremendous cheer as he rode by. The aged survivor of the War Between the States rode in a special car provided by Theodore Roosevelt Camp of Spanish War Veterans.

* * *

Bequest to Church Church, Kealakekhua

By the will of Mrs. Elizabeth C. Greenwell, whose life has been so closely bound up with the Church on West Hawaii ever since her husband was instrumental in founding Christ Church over sixty years ago, the sum of $4,000 has been given for the endowment of the Church property, the beautiful churchyard and church building being designated.

Hawaiian Church Chronicle.

Personal Notes

The Rev. Walter S. Bentley, General Missioner of New Dorp, Staten Island, New York City, has taken charge of the Church of the Saviour, Philadelphia, Pa., during July and August, and in September will be in charge of St. Andrew's Church, Richmond, Staten Island. Then he resumes his mission work for the winter. On Sunday, June 30, he preached the memorial sermon for his late brother, Rev. Albert E. Bentley, at his former parish, Grace Church, Bronx, New York City.

Mrs. Edith Purton, wife of the Rev. C. C. Purton, rector of Grace Church, Mt. Clemens, Michigan, died in St. Mary's Hospital, Detroit, on July 9, following an illness of three weeks. She had been in poor health for some time. Surviving her are her husband and a son, Kingsley Purton, of Mt. Clemens. Services were held at Grace Church, with burial in Sandwich, Ontario.

Bishop George Craig Stewart, of the Chicago Diocese, on the afternoon of Saturday, July 13, solemnized the marriage of his son, George Craig Stewart, Jr., and Miss Margaret Ruth Rothacker in the Lady Chapel of St. Luke's Pro-Cathedral. The service was attended only by members of the immediate families and was followed by a reception at the bride's home, 912 Michigan Avenue, Evanston.

The Rev. Joseph Fort Newton, of St. James' Church, Philadelphia, is to preach in Grace Church, New York, July 21 and 28 and August 4 and 11. Mr. Newton recently announced his resignation from St. James, effective November 1.

Canon Gilbert P. Symons, Diocese of Southern Ohio, will speak on the Forward Movement on Sunday, July 21, over WLW, at 9 A. M., Eastern Standard time.

A special service was held on a recent Sunday at the Advent, Louisville, to commemorate the thirtieth anniversary of the rectorship of the Rev. Harry S. Musson. A large confirmation class was presented, composed entirely of adults, and Bishop Woodcock preached a sermon in which he traced the history of Mr. Musson's long and fruitful ministry.

The Rev. Charles Feilding, of the faculty of the General Theological Seminary, New York, has accepted a call to be rector of St. Mary's Church, Staten Island, New York City. He succeeds the late Rev. F. L. Frost, who perished in the Morro Castle disaster.

The Rev. Carleton Barnwell, of Lynchburg, Va., and his wife, sailed on July 3 for a tour of the Scandinavian countries.

The Rev. James Biddle Halsey, some time rector of St. Timothy's Church, Roxborough, Pa., and before that dean of St. Mark's Cathedral, Salt Lake City, died on June 29.

The Rev. Dr. Selden Peabody Delany, who left the Anglican Church and was ordained a Roman Catholic priest, died July 5 in New York City.

Dr. Delany was rector of the Church of St. Mary the Virgin here and editor of the American Church Monthly, until 1930. He was dean of All Saints' Cathedral, Milwaukee, from 1907 to 1915.

ORDINATIONS.

Priest.

The Rev. Julius Augustus Pratt, Jr., B. A., B. D., was advanced to the priesthood by the Rt. Rev. James Craik Morris, D. D., Bishop of Louisiana, on July 11, 1935, in St. Andrew's Church, New Orleans. The Rev. Gardiner L. Tucker, D. D., preached, and the Rev. Matthew Brewster, D. D., presented the ordinand. Address, Houma, Louisiana.

Rev. Julius A. Pratt, Jr., was ordained priest in the Episcopal Church on July 11, 1935, in St. Andrew's Church, New Orleans. The Rt. Rev. James Craik Morris, D. D., Bishop of Louisiana, administered the rite of ordination to the sacred priesthood, the other priests present joining him in laying hands upon the head of the candidate and solemnly committing to him the office and the work of a priest in the Church of God. In this service the Rev. Matthew Brewster, D. D., rector of St. Andrew's Church, presented the candiate to the Bishop, and the Rev. Gardiner L. Tucker, D. D., of St. Matthew's Church, Houma, preached the sermon.

Rev. Mr. Pratt, until he was ordained, was a member of St. Andrew's Church of New Orleans, in which parish he spent his whole life. He took his academic studies at Louisiana State University, graduating with the degree of Bachelor of Arts in 1932. His theological studies were carried on in the Theological School of the University of the South, Sewanee, Tennessee, where he graduated on June 11 with the degree of Bachelor of Divinity.

Among those present at the ordination service were members of the family and many friends and associates of Mr. Pratt, who has been active in Young People's work of this diocese for a number of years. Rev. Charles L. Wells, Ph. D., Dean of the Theological School at Sewanee, attended the service. Mr. Pratt has been appointed to assist Rev. Dr. Tucker during the summer in St. Matthew's Church, Houma, and in the other congregations associated, viz., St. Andrew's Mission, Bayou DuLarge; St. Anna's Mission, Gibson; St. John's Church, Thibodaux, and Christ's Church, Napoleonville. He will reside in St. Matthew's rectory, Houma. One of the gifts received by Mr. Pratt at the time of his ordination was a beautiful set of communion vessels for the administration of private celebration of the Holy Communion.

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THOUGHTS for the THOUGHTFUL

Those wounds heal ill which men do give themselves.—Shakespeare.

There aren't enough brains under fifty to run anything.—Henry Ford.

Sydney Smith once said of Francis Horner that the commandments were written on his face.

Time to me this truth has taught,
'Tis a treasure worth revealing,
More offend by want of thought
Than by any want of feeling.
—C. Swain.

We discover that the universe shows evidence of a designing or controlling power that has something in common with our own minds.—Sir James Jeans.

Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men.—Lao Tze.

"See the Lord, thy Keeper, stand
Omnipotently near:
Lo! He holds thee by thy hand,
And banishes thy fear:
Shadows with His wings thy head;
Guards from all impending harms;
Round thee and beneath are spread
The everlasting arms."

Whatever moral splendor our nation has had, or now has, is directly traceable to our Christian foundations and to the superstructure of law and conduct built upon them. It is the wide heralding of the Christian message that is the uppermost need of the hour. Nation-wide evangelistic zeal must precede a nation-wide moral and spiritual uplift.—Don O. Shelton, in "The Bible Today".

God gives us joy that we may give,
He gives us love that we may share,
Sometimes He gives us loads to lift
That we may learn to bear.

Meditation is not an act of mind only, but of the whole man, so that the Word stirs thought, and thought stirs prayer, and prayer passes into communion, and communion reveals new matter for meditation.—Mark Guy Pearse.

We are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the world unless
The builder also grows.

One of the calmest men I ever knew told me that he used to be violently passionate, and he broke his temper by resolutely bridling his tongue until he cooled down.—Dr. Cuyler.

As the world is, hate is given freer rein (than love). Recently it reigned; and each half of the world besought the same God to help it kill the other half. We can hate enough to kill, but killing no longer solves problems, nor hating an enemy convert one.—Professor George A. Dorsey, Ph. D.

To be an honest person, to be fair to friends and enemies, to be patient under stress, to bear misrepresentation without murmuring, to realize that every hour is lived in the presence of God, is to get the most joy out of life and live at the highest.

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Southern Churchman

Vol. 100. RICHMOND, VA., JULY 27, 1935. No. 30.



ST. MARK'S PRO-CATHEDRAL, HASTINGS, NEBRASKA.

(*See Page* 10.)

SIXTH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

Fancy Ritual and Money Raising.

Mr. Editor:

Your editorial in a recent issue of your paper on "Fancy Ritual" was a pleasure, and I daresay comfort, to many beside myself. To see the beautiful, dignified ritual of the Protestant Episcopal Church marred by many innovations and imitation is well calculated to bring sorrow to many hearts, even though it pleases the thoughtless few.

Some thought Bishop Whittle too strict in his ideas, but we understand now why he strove so faithfully and earnestly to keep the wedge from entering lest it pierce to the very heart.

But unpleasant as "Fancy Ritual" is to many, there seems to be another practice creeping in which we believe will be even more detrimental to the Church's influence and good name. We refer to the method of raising money for God's work, for the support of the Church by means of "benefit dances" and card parties. One in authority says, "Such methods are now adopted in many parts of the country without any question whatever". Oh, the shame of it, that the Episcopal Church has come to a time when she has to seek, by such questionable ways, the money to carry on her work! When one ponders on the devoted, and, doubtless, many times weary and discouraging, work of Bishop Meade to revive the Episcopal Church in Virginia, one feels ready to fall on one's knees and cry out, "Oh, Father in Heaven, was it all in vain?"

Surely, then, Mr. Editor, when you consider all these things, you will be ready to write an editorial on "Questionable ways of raising money for the support of the Church in the carrying on of God's work", as well as on "Fancy Rituals".

Maggie R. Smith.

Manassas, Va., July 15, 1935.

Choosing a Missionary.

Mr. Editor:

The Good Book says we ought to become as little children. That's quite a large order for some of us, but we could at least use a little of it to advantage sometimes. For instance, the children of my family get quite a kick out of a silly little game called "choosing". They take a magazine or a catalogue, sit down on the floor, and take turns picking out pictures of various people or articles that strike their fancy. And the moment they have made their selection, it is fascinating to watch old John Stuart Mills' "magic of property" invest each choice with very special virtues.

I know it is necessary for us grown-ups to put away a lot of childish things in the interest of economy and efficiency, and such like indispensables. If we must be always scanning budgets and quotas and committee reports, there is really not enough time to be looking at pictures. But it might be worth a try when the others are not keeping heads above water.

All my life long I have been involved in a thing called Missions. For a good many years now my active part has consisted of paying a check into its treasury. But the magazines and the journals keep coming to me, and I find myself involuntarily "choosing", this or that stalwart individual or doughty deed that appeals to me especially; and I gloat inwardly over the silly thought that 'there goes my money-player! Hurrah for him, or her!" I am not doing so hot myself. But, man, I sure can pick winners to lay my money on. Without jimmying up the books of the Board of Missions, or interfering in the slightest with their hard and fast rules, you would be amazed at the number and the class of the missionary heroes that have been on my "pay-roll". And so would they; for it has all just been in my mind, in my little game of "supposing" and "choosing".

There is a good side to this. At various times in the last fifty years I have made make-believe investments of this sort in China, in Japan, in Africa, in Alaska, in sea islands and on mountain-tops. The sum total of the dollars is far from great on any basis of accounting. But somehow I feel that Archdeacon Neve's estimate of a thousandfold return is too conservative. What a fool I have been not to have done some real plunging in these stocks, where moth and rust never corrupt, and where there's magic in the air that makes each dividend sparkle with its mysterious potentialities.

But there is a disconcerting side, too. I get reading along about these winners I've picked, and how fine they are doing. I tell you I'm for some of those fellows one hundred per cent. It's fine sport leaning back in your armchair rooting for them, and feeling that they are your team; you are one of their loyal supporters. My difficulty is that I can scarcely ever read all the way through a Spirit of Missions or a Southern Churchman without seeing where one or another of my boys out there needs "more of the same", if the land he has cleared is to be cultivated. And there my self-satisfaction is, all upset and disturbed. But, even so, a dollar or so additional for a friend or personal interest is not at all the same thing as a budget or a quota—it is just the normal thing to be expected of a growing cause or child. And so I'd hate to have to give up my silly little game of transforming those cold abstractions into personal friends.

A Side-Lines Fan.

Thomasville, Ga.

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EDITORIALS

Vol. 100. RICHMOND, VA., JULY 27, 1935. No. 30.

A Test for Christians.

Since Mussolini seems determined to make Italy declare war on Ethiopia, we as Christians, will be faced with the problem of whether in that which we have condemned as unchristian, we really can keep our hands off and play the part of real idealists or not.

It is natural for us all to sympathize with Ethiopia. An under-privileged country, Christian in inheritance, with the same ideals of liberty which we all wish in declaring our own independence, is almost mysteriously provoked to a quarrel by a great European nation. The mystery is the motive in Mussolini's mind. It almost seems incredible that in civilized 1935, internal conflicts should be disguised and unrest used as an excuse to begin a costly and bloody war, and this in spite of the fact that the chief nation involved was an active participant in the horrors of the World War. Yet, there is little else that can be seen through the heavy censorship screen around Italy.

The brutality of such policies, reverting to the worst type of politics of the middle ages, makes even an idealistic Christian feel that his blood must boil. And yet, in boilling blood the great havoc of the past has taken place.

One cannot help but go back and read the history before every war of which we have the record. We read how fanatics appealing to the better sides of more conservative people, finally engaged in warfare that had the emotions aroused and men forgot their sanity and idealism.

The danger in the present is that such a war as the one projected between Italy and Ethiopia may have such an effect. With our feelings aroused, as well as the emotions of the better type of Christians in Europe, another world war that would probably mean the end of whatever civilization we have, would be a very near possibility.

Much as we may hate the tactics of Mussolini and the type of politico-philosophy which he represents, let us not forget that a stronger force than military force can be found if we are strong enough to use it, and that we must hate war and not contribute anything to the cause of war—even to the side with which we have great sympathy. If our Christian convictions are to remain sure and forceful, we must admit that all war is foolish and that playing with fire only brings us near the conflagration. And we can, as always, still pray that common sense and Christian decency will prevail and that this farce of a thug-like politician in provoking war with a peaceful, simple nation, may yet be averted by the prayers and thoughts and sanity of more Christian men.

Sympathy Extended.

Two of our colleagues in the field of the Church Press, **The Living Church** and **The Churchman,** are having their troubles and we have deep sympathy for them.

The Morehouse Publishing Company, which publishes **The Living Church,** has been accused of being unfair to labor and in an editorial that gives a fair and reasonable explanation of their status as an "open shop" the explanation is given that it is left entirely to the employees of the company whether or not they wish to join the union.

To any of us who have known The Morehouse Publishing Company for a number of years, there is no need for an explanation. Frederic Cook Morehouse, for many years the head of this fine concern, was a friend of every righteous cause. His policies since his death have been carried on by his sons. They have championed the rights of labor, and indeed of every class of under-privileged, and their own Christian characters are proof enough that they would not manage a business that was in any way "unfair". We hope that the rumors that are as wild as most rumors prove to be, will not be believed by any church people. The fact that they allow their employees full choice in the matter of union membership and that their wages are and have been for many years higher than the union wage scale is sufficient evidence that they are living up to the words they preach.

The Churchman has been sued for libel in connection with their campaign for decency in movies—a campaign, by the way, that began long before the more famous "League for Decency" ever came into being. Some years ago they quoted in an article certain words from a supposedly authoritative source, that proved to be incorrect in regard to a Mr. Gabriel Hess, who had some connection with the moving picture industry. On learning the inaccuracy of their source, they published a retraction, but Mr. Hess sued for libel and a judgment of $10,200 has been returned against them. Elsewhere we will publish a letter, if we are given permission, from Mr. Hess's attorney, which will give the plaintiff's argument in answer to the criticism of this verdict. Very possibly **The Churchman** was technically wrong and also careless. But to church people, the ideal which she was striving for was great, and we are sorry that there is a danger that this judgment may mean that this old church paper cannot carry on

(Continued on page 11.)

Church and World Problems as Others See Them

Church Union in Canada.

The Record, London, England, July 5, 1935.

It is now ten years since the Congregationalists, Methodists, and Presbyterians in Canada formed the United Church of Canada, and now its Moderator is advocating a Church for Canada which will embrace all present communions and "represent the genius of our people". He admits that "the triple yoke has been found to gall a little here and there," but says, "the fellowship of the Church has been amazingly free and rewarding." Archbishop Owen, the Primate of Canada, commenting on the address from which the above has been taken, said that the Church of England had always been interested in the project, and that a committee of the General Synod was at present working on such a proposal. I believe I am right in saying that a certain section of the Presbyterians, like the "Wee Frees" of Scotland, refused to join in the Union; and it is not in the least likely that the stiffer Churchmen in Canada, not to speak of the Anglo-Catholics, will have anything to do with such a scheme, even though, as in South India, it had an episcopal administration.

* * *

Confessing One's Sins to Others.

Western Recorder, Louisville, Ky., July 11, 1935.

The duty of confession is placed upon those who come to Christ. The sinner is to confess his sins and express his purpose to turn from them by the help of the Lord. But many things are confessed to fellow Christians that had better be confessed to God alone. No one is under a mandate to confess every sin of which he is conscious to every fellow-Christian who may be willing to hear it. One general principle is that one's sin is to be kept to God and himself unless someone else will be injured by his withholding confession. If confession to others serves no purpose except to give them a knowledge of one's sin, it will likely do far more harm than good. The Oxford Group Movement is increasingly credited with having shaken the formalism which has settled on many churches out of its dead complacency and having brought many to fresh contacts with reality in Christian experience. But it is criticized for lack of spiritual understanding in several other directions, one of these being its large emphasis on confession of personal faults and sins as between members of the fellowship. Take your sins to the Lord. Turn from them with loathing and repentance. But keep them from men unless you are sure a particular confession may do good.

* * *

Joints in the Pews.

Church of England Newspaper, July 5, 1935.

Meat was sold on Sundays at Wigton in Restoration times, the butchers hanging up the carcasses at the church door. The customers would then hang their joints of meat over the back of their pews until the conclusion of the service. The Rev. Thomas Warcup journeyed to London on foot to petition the King against this abuse, and it was decreed that market-day should be held on Tuesday in place of Sunday.

Nowadays many people stay away from church and cook their joints during the service!

* * *

Religious Outlook for Mexico.

Presbyterian Banner, July 18, 1935.

It is refreshing to know also that the Protestant Churches have not abandoned the field. They are over a hundred missionaries on the field today, ready for service. They are not free to carry on their services in the old way, but they are adjusting themselves to the new conditions. They are doing social service work, testifying, and seeking to lead men to higher ways of living. The Bible is being circulated freely. Who knows but what out of these times will come a church, cleansed, and baptized for a great service for the Kingdom. Group work, camp work, colporteurs, and the preaching of the Gospel in a personal way will do much toward holding the Mexican people to the faith.

The church in Mexico needs to rediscover its mission. It must accord to all religious liberty and freedom. It must see in the light of history that nations and churches which do not serve must die. Religious freedom for all is a condition devoutly to be desired. We must see in the light of Christ's great command that the Gospel is for all people and that we are commissioned to carry the truth unto the ends of the earth. That church is best fitted to do this work which is most free from hate, prejudice, and selfishness. Only thus can the church rediscover its true mission in Mexico.

* * *

The Peace Ballot.

The Guardian, London, July 5, 1935.

The figures announced at the Albert Hall on Thursday of last week showed that eleven million citizens of Great Britain and Northern Island filled in ballot papers, and that some ten million gave an affirmative answer to the questions. This is a very remarkable fact. No attempts to belittle the achievement can explain it away. It is most unfortunate that, on the whole, the newspapers that support the Government have attempted to make light of the result, for this attitude may easily lead the superficial reader to suppose that the Government is lukewarm about the League of Nations. Really the League is the principal plank in its foreign policy. It is idle to say, as is said in some quarters, that the result of the ballot adds nothing to what was known already. It is a simple fact that the result has been an immense surprise to everybody. The Government certainly did not know, any more than any enthusiastic supporter of the League of Nations Union knew, that there was such a large volume of support not just vaguely for peace, but for a definite policy for the prevention of war, based on the Covenant. The hands of the Government should be greatly strengthened, though several members strangely renounce the windfall.

* * *

China and Her Wall.

New Outlook, July, 1935.

Dispatches from the Orient have been telling of Japanese troops crossing China's Great Wall, and newspaper writers have been delving into the history of that "eighth wonder of the world." It is long since the once formidable barrier ceased to check any advancing host, but for stormy centuries it was a strong defense against the invader. The wall stretched from the sea to the desert—a distance of about fifteen hundred miles, crawling over mountain, valley and stream. It was built, like the pyramids, by forced labor, and we read that two hundred thousand convicts with iron collars about their necks, worked till they died in their tracks. The wall averaged a height of twenty feet and was fifteen feet wide, with towers at intervals of one hundred yards. It lives on as an ancient landmark, whose removal the common sentiment of mankind would deplore. It serves, too, as a memorial, reminding the present generation that China had a civilization and a long history ages before our Western nations were born. "A people with China's past deserves," says the "New York Times," "the respect of those peoples whose arts have been more lately developed. . . . And if history teaches us anything, she teaches, as a high authority recently stated, that a race as numerous and sound as the Chinese will not perish from the earth."

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W NEVE, D D

The Garden of the Soul

Where can heaven find a place on earth in which to manifest its presence and something of the beauty and peace and joy which belong to it and form a necessary part of it? There is but one place and that is the soul of man. The human soul was created by God that the fruits and flowers of Paradise might be planted there and form a miniature heaven on earth. And so the Holy Spirit was given to man to dwell within his soul, and through His holy and lifegiving presence make it grow and bring forth that which it could not naturally produce. Thus we find St. Paul saying,—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is in the soul that these Christian graces and virtues have their root and blossom and bear fruit within, and without in the life which influences the outside world.

Christ Brought Heaven to Earth.

Christ lived the heavenly life here on earth; showed what our human nature is capable of when lived in perfect harmony with the Will of God, and manifested His loving purpose with regard to mankind. But then He was the Son of God as well as the Son of Man, and it seemed impossible that ordinary men and women, immersed in the common affairs of life, and in such close contact with the evil influences which beset them on every side, could ever live up to the standard of heavenly-mindedness which was possible to Him. When He had left this earth and gone back to the Father, where could another link be found to bring heaven and earth together? Christ, Himself, made provision for the continuance of the union between the two worlds.

Christ's Provision for the New Relationship.

On the night before His Death, He promised His disciples that, although His bodily presence would be removed, yet that He would still be with them by the coming of His Spirit into their lives as a constant source of power and inspiration. He gave them the Parable of the Vine to assure them of the reality of the new relationship which He was about to establish between Himself and them. "I am the Vine," He said, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." St. John 15:5. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (Verse 8.) It is clear from the words of our Lord, that the indwelling presence of the Spirit in the soul of man, enables it to bring forth heavenly fruit, which shows that, even now, heaven and earth are united by the presence and work of the Holy Spirit in the soul.

The Difficulty of Living in the World Without Being of the World.

It may be said, however, that heavenly-mindedness is very difficult to maintain in a world such as this, where evil abounds on every side, and where the cares and anxieties of this earthly life of ours are constantly encroaching upon, and disturbing the harmony and peace of our inner life. To be in the world and yet not of the world, is a problem which most of us find very difficult to solve, especially since it is our Christian duty to take part in trying to better and improve the conditions existing in the world around us. Otherworldliness has been accused of being an excuse to escape from the responsibilities which devolve upon us as citizens of this world, as well as citizens of the Kingdom of Heaven.

The True Solution of the Problem.

The true solution of this difficult problem would seem to be that the Christian should represent Christ to His fellowmen, and seek to be used as a channel whereby the blessings of the Kingdom of Heaven may flow forth into the world and become such a controlling influence in its life, as to gradually transform it, and make Christ's ideals and principles the common property of all men. This is nothing new, since Christ Himself said:—"He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water." St. John interprets this saying as referring to the gift of the Spirit to those who should believe on Him. We may compare this with our Lord's words to the woman of Samaria, when He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The figure used here seems to represent a spring or fountain, with such an abundant supply of water that it must flow forth in a continuous stream from the basin which it supplies, and carry a blessing wherever it goes.

"A Watered Garden."

To return to the figure of the garden, as applied to the soul of man. We read in Isaiah 58:11, God's promise to His people, "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not." This fits in very well with what has just been said. Water is essential to the fruitfulness of the garden. In the same way the soul needs the refreshment and the lifegiving influence of the Holy Spirit. The Garden of Eden, we are told, was well watered by the river which gave it life, and parted, and flowed forth in different directions, to be a blessing to the world outside. But if our souls are to be as a watered garden, fed by a spring, whose waters fail not, we must keep in close touch with the source from which it comes, and seek, day by day, for such a continuous and bountiful supply of the living water of the Spirit, that our garden of the soul may blossom as the rose, and send out streams of living water to refresh and give new life to the world around us.

God's Wooing.

God woos us in so many ways,
He woos us where the sunlight plays
Upon the trees, the grass, and flowers,
And beauty gilds the passing hours.

The sparkling stream, the azure sky;
Reveal His secret presence nigh;
We may see beauty everywhere,
And thus He does His love declare;

And woos us till in Him we find
The beauty of the Eternal Mind,
From which all beauty here below
Doth like a pleasant river flow.

Frederick W. Neve.

Intellectual Qualifications of the Ministry

By FREDERICK C. GRANT,

Dean of Seabury-Western Theological Seminary, Evanston, Illinois.

IN CONSIDERING the intellectual qualifications of the ministry, let it be understood that these are not the only necessary qualifications. That should go without saying; but we shall gain in perspective by pointing it out. There are also physical qualifications: sound health, absence of serious physical defects—though some men heroically overcome them—and in general that basically biological drive of energy which will carry a man through laborious days and nights and years and keep him still fresh at the end. There are also moral qualifications: a man's life must be sound to the core if he is to be a trusted advisor, guide, and friend of others. To say the least, no man who lives before the public as much as a minister must, can afford to occupy such a position unless his motives and his conduct are above reproach. On beyond this negative reason lies the positive insistence of the Apostle that we must avoid every appearance of evil. This means more than the absence of glaring and vulgar vices. There must be in the man a moral force and a wholesomeness and directness of ethical insight that will be contagious, and make virtue not only irreproachable but inviting, interesting, and lovable. Perhaps the best thing one can say of a moral leader is that he makes goodness attractive, and casts upon those about him the spell of his own devotion to the things that are pure, honorable, true, and right. In this connection one may recall the sound saying of Coventry Patmore: "There is nothing comparable, for moral force, to the charm of truly noble manners." But the manners, to be truly noble, must be natural, and spring from the very heart.

There are also, and above all others, the spiritual qualifications: a man must really be on fire with love for God and for human souls, if he is to fulfil a worthy ministry, and build up the Kingdom of God upon earth. "Spirituality" is hard to define, and is easily caricatured. But men recognize at once the artificial, fictitious kind, and in a minister they demand that no substitutes for the real article shall be offered. When a man speaks in the name of God to His people, or in the name of the people to their God, it is no mere voice and nothing more that is heard—the "living tones" are the tones of one human life consecrated to the priestly-prophetic office. It simply must ring true, if the thoughts in many hearts are to be revealed and gathered up in prayer, if the mind of God is to be spoken through a human utterance to the hearts and wills of men.

I.

Our concern at present is the intellectual qualifications of the ministry; but they must be viewed as a part of the rounded whole of the minister's life and work. Viewed in isolation, as if one set of qualifications could be substituted for another, we get a serious misunderstanding of the ideal. Our aim is not to produce ministers who are scholars and nothing more—if that were possible! Nor, on the other hand, athletic parsons who hate study; nor pious saints who "abominate preaching"; and so on—all these are caricatures of what we are after. What we want in the minister is first of all a man, and a gentleman; a man with the physical energy to stand the gaff of hard work, years on end; a man of sound, wholesome motives, whose own life is in good order before he undertakes to help others order theirs; whose mind is free from complexes and obsessions, and whose moral insight is clear as a sunlit June day; whose spiritual life is a steady and continuous experience of the Eternal, rooted in convictions sprung first-hand out of life itself, not a string of quotations and references; and whose intellectual attainments enable him to interpret the Gospel to the needs of the men and women among whom he lives.

The Protestant Churches have of late become seriously concerned over the education of their ministers. A great four-volume survey, "The Education of American Ministers", has recently been published, under the editorship of Professors William Adams Brown, Mark A. May, and others. Apparently the task of "re-thinking missions" is to be followed by another, Rethinking Theological Education. And it is time! In contrast to the rising standards of medical and legal education, the standards of theological education appear to have gone down, in some of the churches; and not to have risen at all, or not sufficiently, in others. There was a time when it could be assumed that the average minister was something of a scholar, at least relatively to the average congregation. The doctor and the lawyer were also men of learning, and could converse with him on his own ground—but few others. Moreover, theology was a subject apart, highly honored, and one that only specialists could master. And the minister enjoyed the same prerogatives here that the doctor held in medicine and the attorney or the judge enjoyed in the law. By and large, this view was justified, at least a century ago and more. The English Church was specially noteworthy in this respect: clerus Anglicanus stupor mundi! Even the country parson in England was the product of an aristocratic intellectual tradition; and in this country the aristocratic tradition survived—we can scarcely say prevailed—in education down to a generation or two ago. But it has lost its hold, of late. Any layman can talk, now! He has read Bertrand Russell, or at least Will Durant, and can talk philosophy; he has read Eddington and Jeans and can talk science; he may even have read some theology, and is ready to converse upon it. All this is a gain, of course, so far as the laity are concerned—except when they discover that their clergy have not been keeping up, and perhaps do not even sense the problems involved in the newer views in science and philosophy. Alas for the parson who is caught in such a predicament! Sadder still for the layman who, possibly without mentioning it to the parson, secretly concludes that theology is pure antiquarianism, and has nothing to offer today!

II.

How came this change? For one thing, there was a period when too few men offered themselves for the ministry—that is, too few who were adequately prepared. Hence standards of educational requirement were lowered. In some theological schools college degrees were no longer required of entrants, Hebrew was abandoned, and even Greek. Men without seminary degrees were ordained, and many who had received no theological education. There were—and are—of course notable exceptions; but as a rule it is certainly true that an exceptional man will be all the more exceptional after an adequate training. Another factor was the Church's missionary expansion in new territory, where scholarship was sometimes even mistaken for a handicap. The mistake was perhaps nat-

ural, but it was serious, as is often seen in the aftermath. And that sound scholarship is no handicap is proved by the careers of more than one of our missionary bishops and pastors, who have advanced the cause of learning along with that of the Gospel in new fields. Still another factor was the general shift of emphasis in the direction of practical interests, social service, organization, pastoral work. Along with this went less attention to preaching, and a consequent decline in preaching; though why this neglect was necessary has never been explained! A physician's work is "practical" enough; but it is no excuse for failure to secure thorough preparation, or to keep up with medical progress afterwards. In medicine, of course, practical work and research are closely related. The same ought to be true in theology. A true parallel to the theological candidate who asks for shortened courses and special handling would be the medical student who informed his instructor that he was not interested in anatomy or physiology, but wished to specialize in diagnosis or neurology. One can imagine how short a shrift he would be granted in any modern school of medicine! In the Church, on the contrary, there is a widespread failure to recognize any very close relation between Biblical criticism, ecclesiastical history, and liturgics, for example, and the actual work of the ministry. Hence the eagerness of some students to get through with mere academic subjects, prepare for their canonical examinations, and "get started"; hence also the proposals of others to reduce the theological course to a year or two and devote the remaining time to practical or "clinical" training. But the principle still holds: "These ought ye to have done, and not leave the others undone." It is this hiatus which is felt to exist between academic subjects and the actual work of the ministry that accounts for less interest in intellectual preparation. And it deserves the most careful consideration by those responsible for seminary teaching. The pastoral and teaching point of view needs recognition throughout the seminary course, not just in the terms devoted to Pastoral Theology or Religious Education. The whole seminary course ought to be orientated practically. The right of research ought to be recognized, and its results accepted. Qualified men should be encouraged to devote themselves to it. But the ordinary student is neither called nor qualified to become a research scholar. The seminary teacher is to be the interpreter of the results of research, and ought himself to be devoted to it, in his own chosen field. He is the liaison officer, between the two groups, researchers and practitioners; and he must stay fresh, and "keep up"—hence ought not to be overburdened with teaching-hours, or deprived of the opportunity for travel, sabbatical years, and so on. But the seminary, after all, is no institute for research, primarily, but a professional school for the training of the clergy. Hence, too, more emphasis should be placed upon technique, upon the training of the voice and its use in reading and interpretation; in the conduct of services; in music; in preaching; in sociology and social problems; in pastoral work; in devotions. Above all, there should be a stronger insistence that a man must have something to give; a compelling reason for entering the ministry, not a mere desire to keep machinery moving. With this point of view properly stressed, Bible, Church History, History of Religions, Psychology and Philosophy of Religion, Liturgics, Canon Law, Doctrine, History of Doctrine, Ethics and Moral Theology, Greek (why not?), and even Hebrew all get related to the practical work of the Church, to teaching, preaching, and pastoral work, to the building up of the Body of Christ. The seminary is a professional school, and the proof of its effectiveness is the quality of the men it produces. Their success is its success: their failure its failure. If the success of a medical school is not only the successful passing of examinations by its students, but their achievements in later life, the same is certainly true of any seminary.

III.

We may be thankful that conditions are now improving and that the Church is demanding higher standards than were common twenty-five years ago, say, when men of my generation were in seminary. We now need not more men so much as we need better trained men. It would be better for any school to take twenty class A men, and concentrate upon these, than to take twenty of class A, twenty of class B, and ten of class C. Moreover, something should be done to prevent men who drop out of the seminary from being ordained—as often happens—far in advance of their class! This would be scandalous, if it took place in the medical profession. Is it any less scandalous in the ministry? In fact, the whole business is an example of muddled thinking—to assume, for example, that a man must have either an adequate intellectual preparation or a special interest in the practical work of the Church. The Ordinal, the Canons, the Church itself, in its whole outlook and tradition, assumes that the candidate for the ministry will have both. Another reform that is needed is in the manner of choosing men for the ministry. As a rule, we wait for men to apply. But this is an unsatisfactory process. Perhaps the seminaries ought to pool their interests—as they easily could, if we had four or five strong schools instead of fourteen, in a Church this size—and then go after the right men. We could have Tap Day every day, and men of promise could be sought out and encouraged to go into the ministry. Some excellent pastors do this now, in their parishes. But how often it happens that the ministry comes last in a boy's consideration of possible vocations: business, medicine, law, engineering come first, and the ministry gets a hearing only at the end.

IV.

What then are the intellectual qualifications of the ministry? It is easy to say: Four years of college, three of seminary. But is this any guarantee? It is no guarantee, but it is certainly a safeguard. It was for this reason that the late Bishop Slattery labored so earnestly, in the Commission on the Ministry and elsewhere, for the revision of the Canons, to make a college degree and a full seminary course obligatory. This might seem unfair to certain exceptional men; but these men would be all the better for a longer training. As for the financial problem, the Episcopal Church is already spending money enough on theological education to train with thorough adequacy every man it accepts—though for efficiency the Church should combine its smaller schools, and thus reduce the present wastage in doubled overhead. As Bishop Irving Reese used to say, "A man has just one life to give. If the Church accepts his gift, the Church ought to provide the best possible training the man can receive." Our standard ought surely to be nothing less than this: an intellectual preparation sufficient to enable the minister to be a sympathetic interpreter of the meaning of the Gospel of Christ, in all its widest applications, to the problems and needs of his fellow-men. This sounds simple; but it is vastly far-reaching. You can begin at either end—with the Gospel, or with human problems and needs! Take the Gospel: does anyone suppose its interpretation was exhausted in the fourth century, or the thirteenth, or the sixteenth, or the nineteenth? Fresh light is still breaking forth from God's Word, every day. Does it apply to the individual soul—"the individual in his solitariness", where Dr. Whitehead finds the center of religion? Of course.

Does it apply in the realm of sociology? Of course. Of international politics? Certainly. Of war and peace? By all means! Of industrial relations? Undoubtedly! Of community welfare and hygiene? Yes. Of private mental distress or emotional frustration? Certainly. Of science and philosophy, and the meaning of the world-order? Yes: for Christ was the unveiling of the Final Reality in our world, and in Him God and Man are perfectly united. He stands at the center of things, and the light radiating from Him reaches every nook and corner of human life.

But how is a minister to interpret this Divine Master of all life, and His everlasting Gospel, unless he knows the problems people face in this hurried, harried, scientific, jazz and machine age we live in today? People generally are becoming suspicious, and rightly suspicious, of a shallow emotionalism with a soporific "Don't Worry" kind of solution for all and sundry problems that arise; or whose towering claims to solve all problems of life are accompanied by a complete absence of serious, accurate thinking and anything like a concrete program for action. Our world wants leadership—never has it wanted it more than it does today. It is not tired of old formulas so much as it is tired of men who can say the formulas but produce no results. It is not questing for a new faith—so far as I have observed—but it is waiting for men who can give it a faith (almost any faith!) which will make life reasonable and meaningful and worthwhile. It doesn't care for learned disquisitions and analyses of its problems, unless the analyst promises to solve some of them. In a word, the world is waiting to hear from men who have faced its problems, fairly and squarely and with full knowledge of their wider bearings and ramifications; who have thought them through, perhaps in bitter anguish of spirit and through laborious days and nights until they have arrived at solid, unyielding convictions; who have the skill and the sympathy to interpret to others, in language the common man can understand, these convictions upon which their own faith is now unshakably based; and who can offer something in the way of genuine leadership in the concrete task of making these convictions about life actually central and dominant in the community where they live. Believe me, there never was a stiffer challenge flung down before any group of men than the one cast at the feet of the Christian ministry in this present generation. Now if ever the Apostle's words ring clear: "Gird up the loins of your mind." We are not called merely to keep a machine going—the routine "church work" of so many parishes and missions. If that is all we set ourselves to accomplish, we shall fail, even at that modest task. What we are called to do is to lead in creating a new world—or in realizing here in this new world the dream of one older still, even the everlasting dream of the Kingdom of God. And the sign outside the Works Office of this project reads: "No half-prepared, lazy-minded, superficial, careless, or intellectually handicapped workers need apply. We can use only men who have wholly consecrated their minds as well as their wills and affections and their purses to this great venture and are prepared for the hardest kind of intellectual, physical, moral, and spiritual toil. And the wages are in the task itself."

In the corridor outside the Reading Room of the Gregory Library at Seabury-Western Seminary is a bulletin board, at the top of which is carved a quotation, selected, with characteristic insight and humor, by a man who for nearly a quarter-century impressed its teaching upon successive generations of students. It is from "The Virginian": "A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing, but keep me from a middlin' man of God!"

A Cause

By JAMES E. FREEMAN,

Bishop of Washington.

THERE is a dramatic story in the First Book of Samuel which speaks of a crisis in the history of an ancient nation. The militant forces had been brought into conflict with an old enemy of the people, and an impasse had been reached that rendered the army of Israel utterly impotent. A giant, the champion of the Philistines, had defied the armed forces of Israel and in fear they fled before him, and "were dismayed and greatly afraid."

Into this situation came a young man—a shepherd—David, by name. Immediately upon entering the camp of his country's forces, he made searching inquiry concerning the situation that confronted them. Rebuked by his brothers for his temerity and his assumption of ability to meet the giant, David in his enthusiasm replied: "What have I now done? Is there not a cause?" Appearing before King Saul, he essayed to undertake contact with the Philistine giant. The king, observing his youth, questioned his capacity to contend with so formidable a foe. At length, yielding to him, he offered David his armour, but the lad found it cumbersome and useless for his purpose. As the story proceeds it tells of the stripling going forth in his own native trength exercising his fine skill in the use of the sling, and his subequent defeat of the self-confident enemy of his country.

The whole story is suggestive of a condition that repeats itself frequently in our life, and indicates the need of self-reliant and courageous leaders to meet critical situations when they arise in our corporate life as a people. "Is there not a cause?" has been the strong affirmation upon the lips of many a valiant leader who has dared in times of crisis, to enlist in defense of an ideal or principle that concerned the well-being and security of a community, a state or a nation.

The large interests of the home, or society and of industry, are furthered by those who are ready and willing to make sacrifice, in the setting forward of a cause that is just and in the interests of the common weal. Salutary changes and reformations are ushered in by these who, enlisting in a great and appealing cause, jeopardize their lives in sacrificial service that it may be maintained. The heroes of the Christian faith who have carried its standards in the face of overwhelming odds have done so out of loyalty to Him who went to a cross for the cause of human salvation. Like Him, they have not "counted their lives dear unto themselves", in the unfailing belief that the ideals of life for which He lived and died should prevail in the counsels of men.

Our age has grown passive and lethargic, and in our quest for material gain and advantage the strong heroic qualities that grow out of deep conviction and devotion to a mighty cause have been largely lost to us. It is becoming increasingly evident that the time is at hand that challenges the best we have to give that, "some great cause, God's new Messiah", may seize our hearts and minds and consume us with a passion for righteouness. Such an enlistment necessarily involves personal convenience and sacrifice, but its compensations outweigh these. Christian service contemplates something more than advocating creeds and sys-

(Continued on page 11.)

Young People Go "Forward Together"

By GLADYS WOLCOTT BARNES,
National Council Correspondent, Church Publications.

THINGS are moving forward among the young people of the Episcopal Church; there is a real sound of a going in the tops of the younger mulberry trees. It is not generally realized that at least 80,000 young people are now members of various Church societies.

Several unheralded but constructive meetings in the past year or two have brought together not only the national leaders of existing youth organizations, but also a number of leaders from the young people themselves. Out of these conferences several definite results have come and the whole situation has taken on new life.

As the present set-up is not very clear even to some of the people most interested, a word about it is in order.

For one thing, the Church's old and well-known organizations for young people are coordinating their activities and working together for a common cause as never before. The chief outward sign of this is the recently established Council of Youth Organizations made up of leaders from each society, Girls' Friendly, Brotherhood of St. Andrew, Young People's Fellowships and Service Leagues, and so on.

Another and increasingly lively element in the situation is the national Federation of Episcopal Young People. This has been in existence for ten years and it represents the young people's societies which are composed of boys and girls working together.

This Federation functions nationally through a Commission of fifteen on which every province is represented, and the Commission, in due form, has an executive committee of five. For convenience in action, the committee members were appointed from places relatively near together: Pauline Hartlieb, Buffalo; Pauline Lyons, Boston; Charles Wood, Philadelphia; Dorothy May Fischer, New York, adviser, and the Rev. Ernest E. Piper, St. Bartholomew's Church, 109 East Fiftieth Street, New York, adviser and chairman.

The commission had a meeting in Chicago late in May. They felt that vigorous action was needed to enlist the Church's young people more fully and more effectively in the Church's work. They decided on three successive steps, first to issue a call, a rallying cry, to their fellows under the slogan, "Forward Together"; second, to ask them to indicate through a questionnaire what subjects they most wanted to study or work on; third, to supply program material for this study and work. The present situation is that the Call has been issued; the questionnaires have been sent to young people's groups in summer conferences all over the country and some replies have already been received; and the commission is to meet on August 3 in New York for further study on the supply of program material, i. e., discussion outlines and suggestions for activities. The Church's Forward Movement Commission has also shown itself in deep sympathy with young people's work and now has two young people among its associate members, Pauline Lyons of Boston, and Goodwin Roberts of Chicago.

AS TO THE CALL, it is noteworthy that this went out, not from the House of Bishops or the National Council, or even from the Presiding Bishop, but from the young people themselves, addressed to their own generation. It contains no whereases or resolves. It states a number of "deep convictions" shared by the young people, convictions out of which are growing plans for action. Among these convictions are that:

"No secular program or organizations alone can adequately solve our economic and social problems";

"That the freedom and democracy for which this nation has stood are in danger, as well as the principles of the Christian religion";

"That the Christian religion offers the only ultimate solution, but that Christian principles are not being adequately or effectively applied to these problems, as yet. Further, that these principles have not been clearly explained even to us";

"That Christian young people, together with all other followers of Christ are committed to a partnership with God in striving for a more Christian society. Therefore, that young people must face the social problems of the day and seek to see them in the light of Jesus' life and teaching. That this responsibility is both individual and corporate";

"That help in meeting this responsibility may be found in the heritage that Jesus has bequeathed us in His Church";

"That God has endowed us with minds and wills to be used in His service and that our responsibility has not been fulfilled until it results in Christian action."

Believing that these convictions are shared by many others, the young people have issued their Call to the youth of the Church to "go forward together . . . to re-examine our beliefs . . . to rededicate our lives to God's service in building a more Christian nation . . . to love our lesser loyalties in a greater loyalty to Jesus Christ."

As for the questionnaire, on which the young people are asked to indicate what things they care about enough to want to know more or do something, it includes subjects the young people are talking and arguing about. For instance, peace, race, preparation for marriage, relationships between boys and girls, between parents and young people, a right attitude toward life, the need for self-confidence, for poise, questions of right and wrong, how to discover the right job, how to use leisure, how to take part in community action; Christian technique for dealing with conflicts in the home, or with friends; knowledge of the Christian religion and of the Church's work in the world, how to develop one's personal religious life; understanding the claims of socialism, communism, fascism, and the Christian answer.

On the early returns of the questionnaire, among the subjects most often checked or double-checked, indicating what things the young people feel are most important, are peace, race relations, conflicts at home, ways of developing self-confidence. There is also frequent mention of the need of and desire for adult leadership. The young people's comments make clear that there has been a lack of the right kind of cooperation from the adult groups.

Some one has observed that a questionnaire to the clergy asking how far they have dealt with any or all of these subjects in relation to their young people would bring interesting results.

A copy of the young people's questionnaire may be obtained from Miss Fischer's office, 281 Fourth Avenue, New York City.

The number of parish units (branches, chapters, etc.), and total membership in seven Episcopal Church young people's organizations are as follows. The figures, especially for membership, naturaly vary from time to time.

(Continued on page 11.)

Saint James the Apostle

By EDWARD ROCHIE HARDY, JR.,

Fellow and Tutor, General Theological Seminary.

IT WAS just before Passover, soon after Claudius Caesar had become Emperor at Rome, or, as we should say, just before Easter of a year early in the forties of the Christian era. Herod Agrippa, vassal king in Palestine, was trying hard to keep in both with Claudius and with the national Jewish party at home. The family of Herod was regarded with suspicion by most of the Jews. The recent famine had increased discontent. Like many despots in such situations, Herod turned attention to an unpopular group to take it away from his own unpopularity. There were the Christians, a queer sect, against whom much prejudice existed. So Herod had one of their leaders, Jacob bar-Zabdai, beheaded—we do not know the details of the legal process, if there was any.

James, as we call him in English, was not the first Christian to die for his faith. He was, however, the first apostle. In previous persecutions the leaders of the Church had seemed to bear charmed lives. We can well imagine the shock of the loss of James on the Christian community of Jerusalem. He had been most closely associated with the Lord Jesus. He and John his brother had left their father's prosperous fishing business to join the Lord in His wandering preaching of the Kingdom of God. With Peter, they had been the Lord's companions at some of the important moments of His life—when He raised Jairus' daughter from her deathbed, at His vision and transfiguration on the mountains, at His agony in the garden. In almost playful rebuke He had nicknamed them "sons of thunder". Perhaps the story was already told of how they had asked if He wanted fire from heaven on the village which refused Him hospitality, and had been told, "The Son of Man is not come to destroy men's lives, but to save them.

Then someone, perhaps John, remembered that this death might have been expected. Once James and John had asked the Lord for the places of honor in His Kingdom. He asked instead, could they drink the cup He was to drink, endure the baptism He was to receive? "Yes," they answered, scarcely thinking what it meant. That Jesus promised them, but the places of honor were in the Father's power. What is true honor, anyway? Is it to command and to be called "Benefactor" like the Herods and Caesars? The Son of Man, whom you call your Lord, came to serve, and to give His life for His people's ransom. So the son of thunder gave himself to the works of an apostle, preaching and healing. And now at last he had drunk the Lord's cup.

THE story of St. James, and the meaning of that story, is thus recorded in the New Testament. In the fourth century, when feasts of apostles began to be added to the church year, the Greek Church commemorated James and John on one of the days after Christmas. Perhaps the idea was to remember the two kinds of witness for Christ—heroic death and noble life. In the West it was not until the time of Charlemagne that, for the sake of completeness, feasts were given to the apostles who had not had them before, St. James among them. The reason for the choice of July 25 is uncertain. In Spain legends grew up that St. James had preached there, and that his body had been brought to Compostella. Even Roman Catholic scholars have realized for some centuries that this is unhistorical. But meanwhile Santiago had become the patron saint of Spain, and Compostella a great center of pilgrimage. Perhaps the son of thunder appealed to men who spent their lives fighting the Moors, and the martyr to the stern Spanish temperament. And still every boy named Jayme, or Jacques, or James, owes his name ultimately to the honor which the Church paid, and rightly, to this follower of the Son of Man.

A Sermom In Stone

By FRANCIS R. LEE,

Dean and Rector of St. Mark's Pro-Cathedral.

(See Cover Photograph.)

ST. MARK'S PRO-CATHEDRAL, in the city of Hastings, is a beautiful church on the picturesque plains of Nebraska. Its exterior as well as interior equipment were designed by an architect of national reputation, Dr. Ralph Adams Cram of Boston, Mass. The edifice as it stands today completed, with the exception of the great central tower, represents an expenditure of $165,000. There has been a liquidation of all indebtedness with the exception of five thousand dollars. A volume could be written about the heroic struggles, the unconquerable faith and high courage of this group of God-fearing people who were responsible for this outstanding achievement.

Fifteen years ago the Bishop of Western Nebraska, the Rt. Rev. George Allen Beecher, D. D., laid the cornerstone and conducted the impressive service which consecrated the land for Cathedral purposes. After the completion of the crypt, building operations were suspended for the lack of funds and the congregation worshipped in the basement for more than five years. During this long period, however, the originators of the enterprise never lost their belief in the ultimate success of the undertaking.

In 1926, on the recommendation of Bishop Beecher, the vestry of St. Mark's invited the Very Rev. Francis R. Lee to become dean and rector of the Pro-Cathedral Parish. At that time Dean Lee was rector of a well-known Ohio parish, St. Paul's, Chillicothe. Six months after his acceptance and installation as Dean, it was unanimously decided to tackle again the construction problem. Building operations were, therefore, resumed, and this stately House of God has risen in glory. St. Mark's is the simple, dignified and austere English Gothic of the thirteenth century. It is built of an enduring stone and suggests durability and massiveness. It is solidly constructed. The foundations were laid fifteen feet under-ground and rest upon masses of concrete.

Entering the west doors and pausing in the beautifully carved narthex or vestibule, we find ourselves taking in the whole interior at a glance. In the distance is the High Altar and reredos in carven loveliness, above which rise the three east windows, setting forth in gorgeous coloring the Ascension of our Lord. We then see the Bishop's throne, the sedilia, the credence table, the altar rail, the choir screens, stalls and frontals, the parclose screens, the rood beam surmounted with a cross, the Bishop Beecher pulpit, the lectern, the litany desk, and the organ console,

all delicately carved in the same wood and finish. Elevated on one side of the chancel behind an inconspicuous arched opening is one of the finest organs in the middle west, a three-manual instrument by Austin. It adds its ministry to the beauty of worship. The nave is long and narrow with vaulted ceiling, from which are suspended Gothic lanterns in bronze. The arches which separate the side aisles from the nave are architectural gems.

Passing through the north parclose screen we reach the Children's Chapel, equipped with its own altar, dossal, communion rail and cathedral chairs. Among the chapel windows is a beautiful rose window in the east.

A marvel of artistic beauty in the Pro-Cathedral is the magnificent carving of De Vinci's "Last Supper" in the center of the reredos, with the statues of St. Mark and St. John occupying canopied niches at each side. These were executed by one of the world's great wood carvers, Alois Lang, of Oberammergau, Bavaria, and the nephew of Anton Lang of Passion Play fame.

St. Mark's has been built to endure for ages. It has already proved that such a church was needed. The congregation has increased beyond expectations and is manifesting a new life—a life that is eager and vigorous. Then the Pro-Cathedral is the rallying place for the Church life in Western Nebraska. Usually the annual Convocations are held here, and we predict a greater and more intensified service in the years to come. Truly, the transmission of spiritual life will be the gift of St. Mark's to the coming generations.

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EDITORIALS.

(Continued from page 3.)

financially. Many church people are contributing to a fund to prevent this occurrence, and we hope for its success.

In the meantime can we not hope that our two friends of the Church Press, in spite of wild rumors and in spite of adverse decisions, may be filled with a deeper and greater faith and zeal to carry on the work of speaking the truth as they see it and to continue to champion righteous causes that do not always have strong and active support?

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A CAUSE.

(Continued from pagee 8.)

tems. Loyalty to Christ and His ideals lays upon His disciples claims that involve the finest and strongest qualities in their nature.

A new testing time is upon us, and the world is justly asking us to give a reason for the hope that is in us, and to justify it by the consistency and self-sacrificing devotion with which we maintain its cause. There was something utterly noble and convincing in the statement which Christ made before Pilate when He said, in defence of His mighty mission: "To this end was I born, and for this cause came I into the world."

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YOUNG PEOPLE GO "FORWARD TOGETHER".

(Continued from page 9.)

Girls' Friendly Society	919	31,347
Brotherhood of St. Andrew—		
Boys' Division (10-15)	153	1,750
Young Men's Division (16-24).....	161	1,600
Order of the Fleur de Lis	45	1,776
Order of Sir Galahad	176	4,495
Junior Daughters of the King	100	800
Knights of Saint John	75	.....
YPF and YPSL	1,810	37,621
Total		79,389

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Deeper Than Tragedy.

The most unrelieved mission tragedy, humanly speaking, in recent weeks must be the death of Frederic Charles Hulett in India. Only a short time on the staff of the Oxford Mission to Calcutta, only twenty-six years old, beloved by every one who knew him, he was murdered in his room at night by a common thief who was hunting for the key to the mission safe. The head of the mission hastened to Barisal where the tragedy took place, and later wrote:

"It is not from the human level that we must contemplate it. I found a wonderful calmness at Barisal in the mission compound. One had the sense of Jesus Himself in the midst and His 'Peace be unto you' tranquilizing all hearts and banishing fears."

* * *

Famine Sufferers Find Relief in Anking.

The city of Anking, China, was invaded not long ago by a crowd of forlorn women and children driven in by famine from their outlying farms and villages. They grabbed the wheels of rickshaws and pulled at coat sleeves, begging food.

Anking has a group of Chinese business men who are organized as a Fellow Benevolence Society. They are not all Christians; one of the most active is a Buddhist who has no other occupation than his philanthropy. They gives clothes in winter, open rice kitchens during famine, supply coffins for the destitute, and so on.

When this invasion of famine sufferers took place, a committee of the society went through the streets of the city after midnight and picked up all the children between six and twelve years, who were sleeping on doorsteps in the rain, 139 of them. Mothers with children under six were taken along. The children were housed in two crowded rooms, sleeping on boards with sacking and a few quilts, which of course was wonderful after the rainy doorsteps. Some of them had been so long without food they could not at first eat the rice and vegetables given them. They were in bad physical condition with all the afflictions that follow neglect, dirt and starvation.

The men's society appealed to St. James' Hospital. The hospital turned to and vaccinated for smallpox and scrubbed, dosed, treated, dressed wounds, shaved heads and deinfested. The mission's religious education workers took turns going over to teach tooth-brushing, hand-scrubbing and other pleasant "games", and put up posters from the Chinese National Health Administration.

It was a good instance of cooperation between the mission hospital, which could not have provided funds personnel for the work and the Benevolent Society which had no medical resources. The hospital staff and pupil nurses took up a collection to buy 139 tooth-brushes, drinking cups and so on. The hospital prevented an almost certain smallpox epidemic.

* * *

The current Shanghai Newsletter is full of reports from missions about the first visits of the Rt. Rev. John Nichols as suffragan bishop. Visiting eleven places in the district, he confirmed 241 persons. Bishop Graves also confirmed thirty-eight in Shanghai.

* * *

The Municipal Broadcasting Station of Hankow, China, recently asked the choir from St. Paul's Cathedral to broadcast a program. One result was that at the time of the concert the long shopping street of Hankow and another crowded business street, where many shops have loud-speakers, were ringing from end to end with "Hallelujah" from Handel's chorus.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Ecclesiastes

(The Book of Ecclesiastes is one that is usually most difficult to understand. Even the profoundest scholars differ in its interpretation. The idea here used seems permissible, and has been of great help to a number of people. Thus it is used as one interpretation of a book that may make it live for young people of Service League age.)

ECCLESIASTES.

Leader: The program this evening has as its purpose the explanation of one of the books of the Old Testament. Its title, Ecclesiastes, in the Hebrew is Ko-hel-eth. It was the title given to a man that was a member of a kind of luncheon club, the Ko-hel-eths, that was formed by the Greek king of Egypt about 150 B. C. The book was written by a Ko-hel-eth to a college boy. But I would have you see it in dialogue form, so I have four characters. The Ko-hel-eth, named Samuel! Absalom, the servant; a Jewish mother worried by a wayward son, and the Doctor.

Koheleth is seated at his desk when his servant, Absalom, enters.

Absalom: Pardon, Master, but a woman of Israel is most anxious to see you. May I admit her?

Koheleth: My doctor tells me that my hour of rest must not be disturbed. But tell her I can see her for a few minutes, Absalom. What is her name?

Absalom: She calls herself Miriam, wife of Jonathan of Alexandria.

(He goes out.)

Koheleth: O vanity of vanities, all is vanity. Would that I had listened to him who was called the Prince of Jerusalem, my father, Abishai, and the Rabbi Ben Simon, had I done so I might now be able to go about instead of being paralyzed as I now am.

Miriam (entering): Koheleth Samuel, I am in dire need, and I believe that you, as a Jew, can help me, and will do so. So I have come to you.

Koheleth: What is your grief, my daughter?

Miriam: My son, Solomon, has gone to attend the school of the Rabbis in Babylon and he writes me that he is losing faith in the God of Israel and wasting his substance in riotous living. You, who are so learned and so well regarded, I am sure can write to him to make him change his life.

Koheleth: I know not if a letter would do him good. Perhaps if I could see him. But, no, youth will not listen to age. I remember my own youth.

Miriam: Where were you born, O Koheleth?

Koheleth: My father was a rich merchant in the neighborhood of Jerusalem. A most devout man. Every one considered him practically a king, so that it seemed I, too, would be king over Israel in Jerusalem. I applied my heart to seek and search out by wisdom all that is done under heaven. I went to the best schools and learned all they had to teach, so that I have seen all the works that are done under the sun. But I came to the conclusion that in much wisdom is much grief. So that I would not any longer listen to my teachers, but insisted my father send me into Jerusalem to see more of life.

Miriam: I wondered how you had happened to leave home.

Koheleth: I left home because I heard there was gay life in the city. I said in my heart, go to, now, I will prove the with mirth. But after a good deal of what we called "high life", I said of laughter, it is mad, and of mirth, what doeth it? and that I must find something more worthwhile.

Miriam: That is exactly the case with Solomon, my son; he makes a joke of everything except money, and he is always begging more money.

Koheleth: That was just my case, and my father, foolishly, gave me all I wanted, so I decided to be a great prince there in Jerusalem. I builded me houses, I planted me vineyards, I made me gardens and palaces and I planted trees in them of all kinds of fruit, I made me pools of water to water therefrom the forests, where trees were reared, I bought menservants and maidens, I had great possessions, I withheld not my heart from any joy. But after a while I sickened of spending money. I looked on all the works that my hands had wrought and beheld all was vanity, a striving after wind.

Miriam: Oh, I wish that Solomon could see that there is nothing but vanity in so much spending.

Koheleth: So I decided to study philosophy and came to Alexandria.

Miriam: But the Rabbis tell us that Jerusalem is the most learned city, Koheleth.

Koheleth: But I had lost my faith by this time and decided to study heathen philosophy. I turned myself to behold wisdom and madness and folly, and here were to be found the great libraries.

Miriam: That is true, and did you find anything here?

Doctor (entering): Koheleth, if a man would keep late hours he should be in better health than you are. I must insist this conference soon cease.

Koheleth: True, doctor, but Miriam here wonders at my life. Sit down while I finish my story; it will not take long.

Doctor: All right, but hurry. (He sits.)

Koheleth: You see, Miriam, I found many philosophies. One taught that to everything there is a season, a time to weep and a time to laugh, a time to mourn, and a time to dance. But presently I saw that this philosophy, and many others, were but vanity until I came to the philosophy of the Epicureans, who taught that in happiness will we find truth, and that happiness is in doing good.

This was really what I had first learned in Jerusalem and rejected. But now I came back to my faith, and in helping the poor I found true happiness.

Miriam: Yet everyone says that you are always kind to those in need.

Koheleth: When I so began to help the poor, Ptolemy, the king, saw my works and honored me by inviting me to join his society of public benefactors called the Koheleths that eat at the King's table, and I was at last happy.

Miriam: So I have told Solomon again and again, but he tells me every young man must sow his wild oats.

Doctor: Yes, so they say, but Koheleth Samuel here can bear witness that those wild oats in his youth crippled him now in his age. As they will do to every man. Nature will not be cheated.

Koheleth: Yes, my daughter, paralysis came upon me. I remembered my Creator, but too late, and I would cry in the market place if I felt it would do good.

Remember thy Creator in the days of thy youth, or ever the evil days come and the years draw nigh when thou shalt say I have no pleasure in them. For the sins of my youth came upon me, and the sun and the light of the moon and the stars are darkened, for my eyes cannot see, from my disease, and the keepers of the house tremble; look at how my arms quiver with the palsy and the strong men, my legs, are bowed. I cannot even stand up, and the grinders, my teeth, cease. They have fallen out, and one shall rise up at the voice of a bird, one is so nervous. So I am a wreck in middle life because of my sins. If only I had remembered God when I was young.

Miriam: I never knew your story before, but it is just what I want Solomon to have. Will you not write down what you have told me?

Koheleth: I will do so, and you may call my letter, Koheleth, or the Book of Ecclesiastes, or perhaps the Wisdom for Solomon.

Doctor: But, O Koheleth, you must rest now. So farewell, Madam I must put my patient to bed.

Miriam: Farewell, Koheleth, and may God bless you.

Koheleth: Farewell, my daughter, and may He shed His peace on you and yours.

(They go out.)

* * *

Atanta, Ga. The Young People's Service League of the Church of the Incarnation has raised over half of the money necessary to carry out its project of redecorating the interior of the church. During the month of August this work will be completed.

* * *

Building in Boys.

Who builds in boys, builds Truth
And vanished hands are multiplied in power
And sounds of living voices, hour by hour,
Speak forth his message with the lips of youth.

Here is the House of Hope, whose doors are Love
To shape young souls in images of right,
To train frail twigs straight upward toward the Light,
Such work as this God measures from above.

—Selected.

BOOK REVIEWS

FRIENDS OF GOD, Practical Mystics of the Fourteenth Century: By Anna Groh Seesholtz. Published by Columbia University Press, 2960 Broadway, New York City. 247 pages. Price, $2.50.

This is perhaps the best book in the English language, at least on the subject of religious life and conditions in the Rhine Valley during the Fourteenth Century. The book is the production of a research work done by its gifted authoress in German and Latin historical and literary sources on the subject of practical mysticism as it found best expression in the lives and writings of such men as Meister Eckhart, Tauler and Suco, whom she calls, "Moralists and Agonists among the Friends of God", and others.

The first chapter on "Troubled Times", is a fine historical sketch on religious, social, racial and economic conditions in Western Europe during the Fourteenth Century. The book also contains much of Medieval church history that would make interesting reading. The last chapter on "Lasting Influence and Ideas of God's Friends", is a picture of how ideas bear everlasting influence on the people of all ages if they are spiritually imbued. This has a good message for our age and its present conditions, and how a social order can be reconstructed that would last longer than a material one. "The Friends of God . . . have some telling values as to the relation of the individual to the group and the value of religious experience in social reconstruction . . . with fortitude and persistence, they serve and save their fellow-men. They may be, all unaware, the saving remnant in this present world situation." (Page 220.)

Spathey.

THE FIRST BOOK OF PSALMS: By Albert C. Larned. Cloth; pp. 80. Published E. S. Gorham, Inc., New York City. $1.50.

Church people are aware that the Psalms are divided into five books. This section, closing with Ps. 41, comprises the treatise herein. Since it is devotional, one hesitates to view it critically; and yet there are some features which are open to question.

The second Psalm deserves more emphasis upon the resurrection. And the sentence, "I shall give thee the heathen for thine inheritance", does not, cannot refer to missionary achievement. For our Lord, in Rev. 2:26, 27, quotes this passage of the Psalm as indicative of the judgment which He will inflict upon the rebellious nations (Matt. 25:31-46). See St. Paul's version of this epochal event in 2 Thess. 1:7-10.

Spurgeon stated that David wrote his psalms out of the personal experience of every believer; and we may so believe. And yet, we cannot always put the Church into the Old Testament realm, as our author does quite fully in this book. But the tendency is so common that he is not to be criticized for this. The aim of the book is praiseworthy, the illustrations are suggestive, the result of the use of the book will prove itself in bettered lives.

We may wonder why the publishers attach such a price for a volume of eighty pages.

Kenneth Mackenzie.

THE CHILDREN'S PARISH: By Mrs. Dorothy V. White. Cloth; pp. 179. Published by the Oxford University Press, New York City. $1.35.

Here is the book that enterprising rectors have been awaiting. It unfolds all the possibilities of the Scouts and kindred organizations embraced in an attachment to the Church, parochial and otherwise.

We are terrified over the official announcement that crime costs us thirteen billions a year. But we fail to consider that if we can get the potential criminal from five to twenty years continuously engaged in Christian activities, we shall win him away from the devious paths of iniquity. The love of adventure, organization and sympathetic fellowship is acutely alive in the bosom of the young If it can be harnessed to a worthy cause, the end is attained.

Then this treatise, which is largely a narrative and most interesting, invites attention to the perplexing problem of the confirmed boy or girl who drifts away. By the means of the Children's Parish, the interest is kept and the service of the young maintained. And, as well, the educational quality of this proposal is worthy of attention. Many of our vestrymen enter upon their duties wholly unprepared to understand their duties and responsibilities. The Children's Parish inducts the members into all the ways and methods of the mature organization. How worth while this is!

Mrs. White's entrancing story discloses that she dealt with very human boys and girls, with ordinary weaknesses and dynamic tendencies. But surely the Childrens Parish is for just such. And she has won her victory in a satfactory report (not prosy, but highly intriguing), and she leaves the reader, issuing a long breath and softly saying, "Wonders, I wish I could do that". And perhaps he (or she) will.

Kenneth Mackenzie.

CHURCH INTELLIGENCE

THE FORWARD MOVEMENT NEWS.

Youth Moves Forward.

The Young People's Service League of the Docese of Florida, in annual convention, at Camp Weed, June 22 last, resolved to participate in the Forward Movement.

Adopting this as one of its major obectives for the season 1935-36, the Convention made the Forward Movement an integral part of its work, and recommended to the Forward Movement Commission of the National Church that it set up a special nation-wide program for young people that they, too, might participate in the glorious cause. Enthusiastically the representatives of the parochial organizations endorsed the plan of returning to their respective Leagues to encourage the use of the Forward Movement material by Leaguers, both individuals and groups.

"Follow On."

With a reredos of the blue water of St. Andrew's Bay and the Gulf of Mexico fading into the lighter blue of the clear sky; beneath the shades of palms upon a high bluff withdrawn from activities of the campus, stands the rustic altar of Camp Weed.

On it is a copy of the Summer Handbook of the Forward Movement Commission, together with a prayer for the Forward Movement of the Church. Early each morning the Bishop goes to the altar and marks the Scripture to be read for the day. After prayer and meditation, he goes on about his duties, and Hunter Ackids, alphabetically first on the list of campers, goes to the altar. Finishing his Scripture reading, prayer and meditation, he goes to Priscilla Adams, alphabetically second on the list of campers, addressing her with the two words, "Follow On". Each camper takes a turn at the altar until Mary Wicker and the Rev. Merritt F. Williams, last on the list alphabetically, have responded to the words, "Follow On". Thus Camp Weed, at the suggestion of Bishop Juhan, pursues the third phase of the Forward Movement, "Follow On".

The value of this singular-personal-corporate worship is threefold. The individual is brought to a definite point of meditation, with the intention of the Church going forward. Added to this is the psychological value of the personal act of positive service-inviting the next person to "Follow On". To the group at camp it brings a spirit of unity —to the Church it means a group bringing Her to Her Christ.

Minnesota Youth Dedicated to Forward Movement.

The young people at the Summer Conference of the Diocese of Minnesota, in session at Carleton College in Northfield, dedicated themselves to the strengthening of the Forward Movement. The Young People's Fellowship, representing four districts of the dioceses were led in their discussions by Miss Louise Hatfield. The service of dedication was read in Skinner Chapel by the Rev. Conrad Gesne on the morning of June 21. The purpose of the crusade is—"To identify themselves with Christ in a great spiritual adventure; to follow Him daily as a Challenge to the world; and to offer themselves as channels through which He may teach others."

"What the Eye Sees, The Heart and Mind Perform."

Cincinnati, Ohio.—A real contribution to the Forward Movement can be made by the preparation and presentation of pageants illustrating the whole idea of the Forward Movement, and what it may accomplish in the Church.

A pageant well conceived and carefully executed is often more moving and accomplishes greater results than many addresses and sermons. The Forward Movement Commission believes that the young people's societies can do much for the movement through this suggested medium of expression. In the local parish, as well as at neighborhood or diocesan meetings, the young people can aid in another way by pre-

paring and displaying posters about the Forward Movement.

THE JUNE RECORD.

The good record of receipts in May has been maintained in June. Fifty-nine dioceses and districts have paid the proportion due on their "Expectations" and the total for all dioceses is above what is due.

Collections for 1935 are $28,443.61 greater than in 1934, but with the increase in "Expectations" the percentage of collections is 100.4 per cent against 104.3 per cent in 1934.

While these figures are good, there is a dry time ahead, unless individuals and parish and diocesan treasurers make provision for the payment of pledges during the summer.

A happy summer to all.

Lewis B. Franklin.

July 10, 1935.

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CHURCH PENSION FUND'S ASSETS FURTHER INCREASED, MID-YEAR REPORT SHOWS.

Life and Fire Insurance Sales of Fund's Affiliates Also Show Substantial Increases.

Further improvement in the market value of the investments of the Church Pension Fund of the Protestant Episcopal Church was noted today in the mid-year statement issued by Bradford B. Locke, Executive Vice-President. The assets of the Fund, of which William Fellowes Morgan is President, and J. Pierpont Morgan is Treasurer, now total $32,143,873.

"As of June 30, 1935," Mr. Locke said, "the total market value of the Fund's investments stood at $30,945,023, compared to a cost of $30,380,733. The total net losses taken by the Fund since its inception in 1917 have been $186,997, so that at the present time the entire Fund could be liquidated at a figure well in excess of cost. On June 30, it had a cash balance of $1,198,850. The Fund is not now and has never been involved in the mortgage or real estate situation."

For the first time since 1929 collections of pension assessments for the first half of the year have exceeded those of the similar period in the preceding year, Mr. Locke reported. Pension payments to beneficiaries are at their highest in the history of the Fund, being at the rate of $1,191,669 annually, representing an annual outgo of $3,264 a day. The income from investments is lower to the extent of 3.6 per cent from the total of the first six months of 1934, due, according to Mr. Locke, to the lower yields now available and a marked increase in the holdings of U. S. Government bonds at a low yield.

Mr. Locke also reported steady improvement for the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both of which are affiliated with the Church Pension Fund. The Church Life Insurance Corporation wrote 17.8 per cent more new insurance in the first half of this year than in the first half of 1934, and new annuity contracts showed an increase of 29.7 per cent for the corresponding period. The market value of its investments exceed cost by 2.8 per cent, and the income from its investments increased by 18.4 per cent.

The Church Properties Fire Insurance Corporation increased its insurance in force by almost $10,000,000 during the twelve months ended June 30, 1935, bringing the total insurance in force at present to over $68,000,000. Its investments also show a market value in excess of cost, and it has added substantially to its surplus during the first six months of the year. It has enjoyed an exceptionally low loss ratio of only 19.1 per cent in relation to its earned premiums this year, and the average since its organization in 1929 is only 29.7 per cent. The Church Properties Fire Insurance Corporation was established to enable Episcopal Churches to procure fire insurance protection at lower rates, and is operated only for the benefit of the Church.

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THE MADISON CONFERENCE.
Madison, Wis., July 1-12, 1935.

The University of Wisconsin has held a School for Rural Workers for fourteen years. Men and women in the rural districts have offered to them the help of the University. Lectures are held daily by specialists. The ministers and leaders of the churches represented have group meetings during the school.

The Episcopal Church has her National Conference of Rural Workers at this school.

The Rev. C. Rankin Barnes, Executive Secretary of the Department of Christian Social Service, 281 Fourth Avenue, New York, was the leader of the Episcopal Church Group. We did not have as many members of our group as in days past, because of financial reasons, but the Conference was a glorious success. The following were present:

The Rt. Rev. Theo. DuBose Bratton, D. D., from Mississippi; the Rev. C. Rankin Barnes, New York; the Rev. Paul H. Barbour, South Dakota; the Rev. D. W. Clark, South Dakota; the Rev. David Coombs, Missouri; the Rev. Paul E. Engle, Texas; Captain Earl S. Eastabrook, Ohio; the Rev. Earl T. Kneebone, South Dakota; the Rev. Vernon McMaster, New York; the Rev. Robert H. Mize, Jr., Kansas; the Ven. M. B. Nash, Idaho; the Rev. R. R. Phelps, Ohio; the Rev. John R. Pickells, Illinois; the Rev. Val. H. Sessions, Mississippi; the Rev. Peter E. Spehr, Nebraska; the Rev. Wm. Whittle, Wisconsin. The women workers present were: Deaconess Edith Adams, Illinois; Miss Eena Eastwood, New York City; Mrs. G. E. Hutchinson, Illinois; Deaconess D. J. King, South Dakota; Miss Inez Moss, South Dakota; Mrs. P. E. Spehr, Nebraska.

Addresses were made by the Rev. Val. H. Sessions on Layreaders; the Rev. V. MacMaster on Rural Church Schools; the Rt. Rev. Theo. Dubose Bratton on Rural Preaching Missions; the Rev. Peter Spehr on Preparing for Spiritual Adulthood; the Rev. E. T. Kneebone on A Survey of the Trade Area of Lake Andes; the Rev. John R. Pickells on Rural and Urban Relationships; the Rev. Robert Mize, Jr., on Rising Tides of Rural Secularism; the Rev. C. Rankin Barnes on The Rural Parish and Its Community; Miss Eastwood on The Work of the Daughters of the King; Captain Estabrook on The Work of the Church Army.

The Rt. Rev. Theo. DuBose Bratton preached the sermon at the Service of the Conference, held on the Sunday at Grace Church.

The Rural Workers' Fellowship.

The twelfth annual meeting and banquet were held on July 9. The Rev. Paul Engle, president, presided at both gatherings. The Rev. John Pickells, rector of Trinity Church, Chicago, and Treasurer and Circulation Manager of the Fellowship and Rural Messenger, the official publication of the Fellowship, gave a splendid report, showing the interest in the organization and its publication. It was wonderful to be able to report that there was no debt.

Those elected officers for the new year:

Honorary President—The Rt. Rev. Robt. H. Mize, Salina, Kansas.

President—The Ven. M. B. Nash, Coeur d' Alene, Idaho.

First Vice-President—The Rev. Paul E. Engle, Bay City, Texas.

Second Vice-President—Miss Olive M. Robinson, Alpena, Michigan.

Secretary—The Rev. Val. H. Sessions, Bolton, Mississippi.

Treasurer and Circulation Manager—The Rev. John R. Pickells, Chicago, Illinois.

The members of the Conference were indeed grateful to the Rev. Mr. Barnes for his many kindnesses and courtesies shown to all. A special resolution of thanks was given him for not letting the Madison Conference slip during this trying time for Rural Work, when we have no Secretary for Rural Work.

A special telegram was sent to the Rev. Goodrich Fenner, expressing our regrets that he was not with us.

The Rev. Paul E. Engle was in charge of the house and he was indeed kind to all, looking after the wants of each.

The following received certificates from the University of Wisconsin, showing that they are Rural Specialists, in that they have attended the school for three years, and that they have done a special piece of work: The Rev. David Coombs, Louisiana, Missouri; the Ven. M. B. Nash, Coeur d'Alene, Idaho; the Rev. R. R. Phelps, London, Ohio; the Rev. P. E. Spehr, Sidney, Nabraska.

Val. H. Sessions.

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A CHURCH ARMY WAY OF SECURING CHURCH SCHOOL ATTENDANCE.

Captain C. L. Conder, working near Scottsboro, Alabama, reported recently to Church Army Headquarters that—"Our Cumberland Mountain Bible School opened at 8:30 this Monday morning with an attendance of two small girls, whom we had collected en route, and a staff of four teachers. We literally had to 'bring them in, bring them in', bring them in from the fields, 'not of sin', as the hymn puts it, but of 'forgetfulness'. An hour of visiting among the shacks resulted in an attendance of thirty-five, and we had a happy and well-behaved and interested school, under the trees. On Tuesday, we had a large increase and a good school. At night held a cottage meeting under trees by moonlight, with a good number of men present."

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THEY LOVE THE ARCHBISHOP.

A balloon invented by the Insurance Debating Society at Lloyd's, London, contained Bernard Shaw, Henry Ford, Mussolini, Einstein and the Archbishop of Canterbury. Disaster overtook the balloon and there was only one parachute. Whose life was most worth saving? The votes of the debating society were for: Shaw 1, Ford 1, Mussolini 8, Einstein 24, the Archbishop 130.

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PROPPING UP THE LEANING TOWER.

The Leaning Tower of Pisa has been showing signs of sinking lately, and so it is now being reinforced with cement. A cement-bed is being made to prevent further movement. The centuries-old tower, or campanile, has been continuously "on the lean", and in 1910 it was sixteen and one-half feet out of the perpendicular. The foundations are not more than ten feet deep, and the whole tower is made of marble.

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GLASS CHALICE FOUND.

A discovery which promises to be of great importance is reported to the Palestine and Bible Lands Exhibition. While excavating in a cave to the south of Antioch a small case was discovered

which contained a glass chalice or cup. The cave bears many signs of having been used for a Christian church, probably in the days of persecution. Experts declare the cup to be of fine Roman work of a period 100 B. C. to A. D. 100. The case is of a later period and bears decorations which have not yet been identified.

There are several traditions concerning the Holy Grail, or the Chalice, used by Jesus at the Last Supper, such as Joseph of Arimathea, who brought it to England and founded the first Christian Oratory at Glastonbury A. D. 60. Then there is the story of King Arthur and his knights and their quest of the Holy Grail, but more particularly there is the historical account of Baldwin I, who, during the Crusades, conquered the town of Cesarea in 1101. In the record of the booty taken, we find "the crystal glass vase supposed to have been used at the Last Supper." How far the "Antioch Cup," as the newly-found cup is called, can be associated with the Holy Grail remains to be proved.—Church of England Newspaper.

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SOCIAL SERVICE WELFARE WORKERS HOLD CONFERENCE.

The Social Service Welfare Workers of America held a most interesting conference at St. Hilda's Hall, Charles Town, W. Va., from July 1 to 14, consisting of fifty men and women from seventeen states. Classes were held daily at Peterkin Hall. Swimming, horseback riding and driving occupied the leisure hours, and many picnics on the river were enjoyed. The conference was lodged at St. Hilda's during the session.

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AFTER THIRTY YEARS IN THE DAKOTAS.

It is a far cry from New York City in 1935, to an Indian school on the Dakota prairies in 1880. Miss Mary S. Francis, now in her eighty-eighth year, who has recently come to live in New York, her native city, went out to the Dakota Territory in 1880, crossed the Missouri River in a rowboat, and arrived on August 21, fifty-five years ago. She worked there for nearly thirty years, retiring because of ill health. She was thus in Bishop Hare's district through most of his episcopate. The future Bishop Burleson was a boy of fifteen when Miss Francis went out to her future field.

She knew all the pioneers and the early workers whose names have become well-known wherever the story of the Church among the Dakota Indians is told—the Peabodys, the Burts, the Ashleys, the older Delorias, the Aaron Clarks and their year-old baby, who is now dean of the Indian field.

She lived there before the Church's schools were built and before many of the postoffices were named. She taught in two or three schools opened by Bishop Hare, teaching and living in primitive conditions. She was sometimes postmistress, cashier, medicine dispenser and letter writer all in one, besides teacher. Once when a child was ill and needed constant watching, the only arrangement seemed to be for the child's bed to be placed in the school room, in front of the teacher's desk, Miss Francis tending the child and teaching the class at the same time.

Once in zero weather they looked up to see the icicles dripping rapidly from the eaves and found the building on fire. It burned to the ground. Once when the Bishop was with them at supper, the hanging kerosene lamp fell onto the table and another bad fire was only just prevented. One particularly bitter winter before the cellar of the house had been boarded up, rats burrowed in, let in the winter weather, and everything in the cellar froze solid.

When the ghost dance craze swept many Indians into a frenzy and troops were called out and Sitting Bull was killed, the mission, forty-five miles from a railroad, with one mail every two weeks, remained calm inside its barbed wire enclosure with Indian families and their animals camping on the premises for protection.

Miss Francis is now an invalid but no less interested than ever in the Church's work. A few of the Church Missions House staff have had the pleasure of calling on her, and left her reading the South Dakota Churchman.

* * *

A WORD TO THE WISE—GODMOTHERS!

A conscientious godmother back in the nineties gave her godson a subscription to a Church paper, The Church Times of London, as soon as he was old enough to read it. He is now a priest and is still a subscriber to the paper.

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SUMMER WORK OF STUDENTS.

A chapel for Voorhees School at Denmark, S. C., is being built during the summer by students of the trades department. The chapel is a long-standing need and will be of much assistance in the religious work of the school.

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CEDARS OF LEBANON.

The King of England is sending trees from Windsor to Nazareth for the King George V Jubilee Forest. It is sad to hear that the forests in the Syrian mountains from which Solomon obtained the cedars for his magnificent Temple have practically disappeared, and that only about 400 of the old giants remain. These are in an enclosure and the natives of the district believe that they have been there since before the time of Christ. It takes several men to encircle the great trunks.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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The Challenge Has Been Met.

Shortly before Easter the diocese launched a campaign to raise $25,000 for the Whitsunday Offering. Of this amount $15,000 was to cover the shortage in the pledges from the diocese for the National Council; $6,500 was to go to St. Paul's Industrial School in Lawrenceville, and the remainder was for current diocesan expenses. The campaign was in charge of the Rev. L. Carter Harrison, rector of Emmanuel Church, Brook Hill, who, with his able assistants, a volunteer corps of workers from St. Paul's School, has done a fine piece of work in presenting the cause to the people of the diocese. It is gratifying to learn as we go to press, that this amount has been raised.

We have just received the following statement from the Secretary of the Diocese:

Total receipts to date	$22,759.93
Unpaid pledges	2,785.61
Total in cash and pledges.	$25,545.54

It is a satisfaction to those interested in raising this much needed sum that the missions for which it was primarily intended will not have to suffer additional cuts because of the failure of Virginia to fulfill her promises.

M. E. Goodwin.

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St. Margaret's Conference, Tappahannock.

Over one hundred and fifty persons attended the thirteenth annual conference for Church Workers at St. Margaret's School, Tappahannock, July 6-13. The conference was divided into children's, young people, and adult divisions. The faculty included the Rev. W. F. Allison, dean; the Rev. Herbert Donovan, chaplain; the Rev. D. C. Loving, assistant dean; Miss Ann Estes, registrar; the Rev. C. E. Buck, personal religion; the Rev. Cary Montague, D. D., church history; the Rev. Conrad Goodwin, Old Testament Prophets; Miss Marjorie Bowman, demonstration school; Miss Rowena Brown, leadership; Mrs. J. H. Moore, Latin America; Mrs. R. T. Barton, Woman's Auxiliary; Miss Sallie Dean, story hour; the Rev. Edward Guerry, recreation, assisted by Miss Louise Elmer. Others assisting with the conference were Miss Catherine Weitzel, Miss Catherine Gordon, Miss Cornelia Harris, Miss Grace Children and Mr. Stanley Page.

Two credit courses were given, Old Testament and Principles of Teaching.

The afternoons were taken up with swimming and other sports and the conference hours under the trees. Evening programs included movies of work at Blue Ridge School and G. F. S., games, stunts, speakers. Two guest speakers were the Rev. George P. Mayo, D. D., and the Rev. Harry Lee Doll. Mr. Mayo spoke on the work of the Blue Ridge Industrial School, and Mr. Doll on the Forward Movement.

The outdoor chapel, called the Chapel of St. Francis, was new this year and greatly appreciated and enjoyed by the members of the conference. In clear weather all services were held here. Each evening at vesper hour in the chapel Bishop Goodwin or Bishop Tucker addressed the whole conference.

The young people of St. John's Church, Tappahannock, gave as their contribution to the conference, a beautiful presentation of Bowie's "The Holy Grail", directed by the Rev. Edward Guerry.

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Young People's Service League Holds Convention.

The annual convention and conference of the Y. P. S. L. of the Diocese of Virginia was held June 28-30 at St. Margaret's School, Tappahannock. Sixty-five delegates and counsellors were present. The main speaker was the Rt. Rev. Frederick D. Goodwin, D. D., who addressed the convention on the theme, "The Bible in the Light of Modern Research." Mr. D. V. Blayney, of the Y. M. C. A., led a discussion group on "How to Lead a Discussion." Griffin Garnett, as president of the Diocesan Organization of the Y. P. S. L., presided at all business meetings.

The convention elected Guthrie Brown of Richmond, president for 1935-36.

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Colored Institute for Clergy and Church Workers.

Colored Institute for Clergy and Church Workers of the Colored Missionary Jurisdiction of the diocese was held at John Moncure High School, Millers Tavern, July 9-12, 1935.

The Rev. John H. Scott was dean of the Institute, with Rev. Aston Hamilton, D. D., as business manager. The faculty included the Rev. Herbert Donovan, rector of Zion Church, Fairfax, who taught a course on the Bible; Miss Ann Estes, Field Secretary of the Department of Religious Education of the diocese, who taught Sunday School Management and Young People's Work in the Church; others who assisted with the Institute were Mrs. R. T. Barton, Diocesan President of the Woman's Auxiliary; Mrs. H. E. Batcheller, Miss Sallie Dean, Miss Rowena Brown.

The Institute was held in conjunction with the convocational meeting and was well attended by colored clergy and lay-workers. A pageant was presented by

the children and young people attending.

Ann Estes.

* * *

A Pilgrimage to the Blue Ridge.

For a long time the members of St. George's Protestant Episcopal Church, Clarendon, have been interested in the Blue Ridge Missions and hoped that some day they might find it possible to visit them. This opportunity was afforded them through the generous hospitality of the Rev. and Mrs. Henry F. Batcheller.

A group of sixteen persons from St. George's Church in Clarendon, led by their rector, the Rev. Henry J. Miller, motored by way of Skyline drive through Charlottesville to Shadwell Estate, the birthplace of Thomas Jefferson, where they were the guests of the Rev. and Mrs. Batcheller, the present owners of Shadwell. The original house was destroyed by fire, but the new one has followed the architecture of those old colonial days, and its furnishings are in keeping with that period.

It was indeed a privilege to be entertained by the Rev. and Mrs. Batcheller and also Mrs. Mason, the wife of Archdeacon Mason, and her auxiliary.

The party, piloted by the Rev. Mr. Fiske, visited St. Anne's Mission at Alberene. Here Jewel Chapel, which had been located at Lydia and was financed through the sale of old jewelry, is being rebuilt at Alberene. The next missions inspected were St. John the Baptist Mission and Mt. Olive's Orphanage for Mountain Girls at Ivy, Blackwell's Hollow, under Captain Moss, and Mission Home, where a delicious luncheon was served. At Mission Home is located St. Anne's Preventorium for tubercular children. To visit the Preventorium was the main objective of the trip. This stone structure, 300 feet in length, was built by mountain workmen, and has accommodations for more than thirty children. Miss Annie Park is the Superintendent, and the group was greatly impressed with her faith and enthusiasm for her work. This work is carried on through voluntary contributions and by unceasing faith and labor.

En route home a brief visit was paid to the Blue Ridge Industrial School.

The experience derived from the personal contact with these Mission people has made every member of that visiting group realize more fully the importance of the work being done and has inspired them to give all possible aid to it in the future.

Louise Friess.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

The Fourth Annual Institute for Priests Will Be Held at Kent School, Kent, Conn., September 2-6, 1935.

Simple living, solid study, meditation, spiritual refreshment and recreation will be its aim.

The Institute will begin the evening of Labor Day and close at 2:30 on Friday afternoon.

There will be three courses of lectures in the morning, and a round table each evening with an address. Conferences will be held after luncheon, and the afternoon will be free for recreation.

Chaplain: Fr. Joseph, Superior O. S. F.

Lecture courses:

1. Liturgics—Fr. Joseph, Superior O. S. F.

2. Dogmatics—Rev. William Dunphy, lately Professor of Nashotah Seminary, Nashotah, Wis.

3. The Priest in His Parish, Rev. Grieg Taber, rector of All Saints' Church, Dorchester, Boston, Mass.

The inclusive charge for board and Institute will be $10 and $1 registration fee.

The number will be restricted to fifty. Membership is not limited to members of the Congress, but is open to any priest who wishes to avail himself of this opportunity for a few days of serious study and spiritual refreshment.

Application with registration fee should be sent to the Secretary of the Congress, Rev. C. Clark Kennedy, 86 Broadway, New Haven.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

A House of Prayer for All People.

Dr. Glenn Clarke, head of the English Department of McAllister University, St. Paul, Minn., spoke at the Pro-Cathedral of St. Philip, Atlanta, Sunday afternoon, July 7. He is the author of "The Soul's Sincere Desire."

The Cathedral, which is a "House of Prayer for All People", was happy to offer its facilities for this informal gathering who heard Dr. Clarke talk on the Reality of Prayer.

St. Philip's, following the policy of Bishop H. J. Mikell and Dean Raimundo de Ovies, is open to all who desire to pray and to study.

* * *

Miss Louise Starr, Episcopal Student Worker at the University of Georgia, Athens, will teach at the Adult Conference at Kanuga Lake, N. C. Since the University closed in June, Miss Starr has taken part in a regional Y. W. C. A. Conference at Camp Highland, Ga., been on the staff of the Y. P. S. L., Camp Mikell, at Toccoa Falls, and for the Diocese of Georgia at their Camp Reese.

Attending this conference at Kanuga Lake, from the Diocese of Atlanta, will be: Mesdames Marshall Ellis, Macon, Diocesan President o fthe Auxiliary; J. F. Heard, Atlanta, first vice-president; E. B. Harrold, Macon, secretary; Walter Grace, Macon, treasurer; Stephen B. Ives, Atlanta, Secretary of Church Periodical Club; James Lea, Atlanta, Chairman of Gift of Life, and Miss Mary E. King, Atlanta, Chairman of Religious Education.

OKLAHOMA.

Rt. Rev. Thomas Casady S. T. D. Bishop.

New Curate Assumes Duties as "Father Reedy" Retires.

The Rev. Judson S. Leeman, a graduate of the General Theological Seminary of the Class of 1935, assumed his duties as Curate of Trinity Church, Tulsa, Oklahoma, on July 1. The Rev. James J. H. Reedy, universally known as "Father Reedy", eighty-two years old, curate of Trinity Parish, and known figure in the hospitals and charitable institutions of the City of Tulsa and of Eastern Oklahoma, was incapacitated for further active service early in the Lenten esason, and on May 1, became Curate Emeritus of Trinity Parish. Fr. Reedy, who is the Grand Chaplain of the Grand Lodge of Oklahoma of the Masonic Order, is now resident at the Albert Pike Memorial Hospital, formerly All Saints' Hospital, McAlester, Oklahoma.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Dean McGinley suffered a slight heat stroke while conducting morning service at Trinity Cathedral last Sunday. He is reported to be recovering from the effects at his home.

Over sixty more persons were enrolled at the Summer Conference of the Diocese at Doane College, Crete, last June, than attended the year previous. Two days were given up to the interests of the Woman's Auxiliary and the Nebraska Churchmen's Club, respectively.

Wm. J. H. Petter.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Three Obligations.

Specially suggested for the summer.

(1) Frequent reading of Bible and Prayer Book, and exercise of private prayer.

(2) Generous investment of time in public worship.

(3) Systematic giving, through Church's weekly envelope.

These suggestions come from the Rev. William Porkess, D. D., rector of St. Stephen's Church, Wilkinsburg, Pa.

SPOKANE

Rt. Rev. E. M. Cross, D. D., Missionary Bishop.

Rt. Rev. R. E. Urban, Suffragan Bishop.

Fourteenth Annual Summer School.

One hundred and twenty persons attended the fourteenth annual summer school of the Missionary District of Spokane, held at McDonald's Point, Lake Coeur d'Alene, Idaho, from July 1-11.

Dr. D. A. McGregor, Executive Secretary of the Department of Religious Education of the National Council, held classes for the clergy as well as for the entire membership.

The Rev. Malcom Taylor, Director of the National Commission on Evangelism, gave a course on the devotional life for all and help special meetings with the senior young people.

The Very Rev. Charles E. McAllister, dean of St. John's Cathedral, Spokane, gave a course of "The Romance of Missions" for all.

Five young clergymen each took a group of young people and gave instruction on the ways and teachings of the Church, while an equal number of leaders presented the program of the Woman's Auxilary to the women present.

The Rt. Rev. Edward M. Cross was chaplain of the camp, and the Rev. Donald Glazebrook of Holy Trinity, Spokane, was in charge of its management.

In spite of unusually cold weather and the presence of a few "wood-ticks", the camp proved to be just as valuable and inspiring as have the many preceding it.

T. E. J.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Dr. Keller's Summer School of Social Work to Broadcast.

Morning radio religious services, broadcast by two Cincinnati stations, one of which is among the most powerful stations in the United States, will be taken over by the twenty-two seminarians who are members of the Cincinnati Summer School of Social Work, held annually under the direction of Dr. William S. Keller.

Fifteen students will in turn speak on the week-day services broadcast by Station WLW, the Crosley Company, Cincinnati, beginning Monday, July 29. A student will be the speaker every day except Fridays for a three-week period. Seven men will take charge of the Saturday and Sunday services broadcast by the Church-of-the-Air, Station WSAI, the Crosley Company, also.

The speakers for Station WLW are as follows: July 29, R. Lloyd Hackwell of Cambridge; July 30, Charles D. Kean of General; July 31, Glenn F. Lewis

of Bexley; August 1, David R. Thornberry, Jr., of Bexley; August 3, Herbert A. Jerauld of Seabury-Western; August 5, John W. Schwer of Seabury-Western; August 6, Edward H. Ehart of Philadelphia; August 7, Herbert S. Brown of General; August 8, Ralph A. Bridges of Sewanee; August 10, Edward E. Tate of Alexandria; August 12, Richard E. Benson of General; August 13, Shirley B. Goodwin of Cambridge; August 14, I. McK. P. Skinner of Alexandria; August 15, Clyde L. Jardine of Alexandria; August 17, the Rev. Stanley E. Ashton of Alexandria.

The WSAI schedule is as follows: July 28, Leonard H. Fisher of General; August 4, Angus DeM. Cameron, guest student; August 3, Gardiner H. Shattuck of Cambridge; August 10, Stiles B. Lines of Sewanee; August 17, Louis B. Keiter of Seabury-Western; August 24, Mr. Cameron; August 31, Winfred B. Langhorst of Berkeley.

Among developments at the school this year is the organization of a program for more than 3,000 former CCC men in greater Cincinnati, who will be offered a program of recreation and education, according to the plans originated and formulated by Edward E. Tate of Alexandria, who is working in the special projects office of the FERA in Hamilton County, Ohio.

Charles D. Kean,
Public Relations Representative.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

St. Barnabas' Day Service.

On St. Barnabas' Day, June 17, a special service of thanksgiving and intercession was held in the historic chapel of St. Barnabas' House of New York City. The service was conducted by the Rev. L. Ernest Sunderland, D. D., Superintendent of the City Mission Society, under whose auspices St. Barnabas' House has been operating for the past seventy years.

There were present friends of St. Barnabas' House, members of the Board of Managers of the Society (of which Bishop Manning is President), staff workers, and the Society's chaplains who serve in fifty-four hospitals and other institutions in and about New York.

Dr. Sunderland emphasized the special appropriateness of observing St. Barnabas' Day this year when St. Barnabas' House is filling a unique place in caring for the destitute of the city. With a capacity of one hundred and fifty, St. Barnabas' House shelters over two thousand homeless women and children, with 54,000 days' care, in the course of a year. Day and night for over seventy-one years, the door of St. Barnabas' House has never been closed to any destitute woman or child. They come from over one hundred and fifty other organizations, referred by clergy, city police, station-masters and other individuals who know that there is always a haven at 304 Mulberry Street.

Further special significance for this year's observance is found in the fact that St. Barnabas was one of the first relief workers in the Church. Early in the Christian era, during the reign of Claudius Caesar, when there was "great dearth throughout all the world", he sold all he had, including his vast holdings of copper fields in Cyprus, and gave for the relief of needy fellow-Christians. For this he was renamed Barnabas, which means Son of Consolation, or according to Hebrew usage, the personification of consolation.

St. Barnabas' House was begun in 1864, by the wife of the rector of St. Michael's Church in New York, and it was taken over the following year by the City Mission Society, which was then thirty-four years old. It has been continuously under the auspices of the Society for seventy years.

The Chapel in which the special St. Barnabas' Day service was held is part of a five-story building added to the original building by John Jacob Astor in 1877, and it bears the appropriate inscription over its altar, "Comfort Ye My People". Daily services are held for the guests of the house.

There has been a decided trend recently toward the white collar group amongst the lone women who come to the house for temporary care, although the greater part is made up of lone women with children. Their physical needs are met as far as finances will permit, and approximately one-half are placed in employment. The other half, after an average stay of twenty-seven days, are re-established in homes of their own, or sent to hospitals or other institutions especially suited to their individual needs.

So acute is the need this year for housing destitute women and children that the occasion of St. Barnabas' Day was used by Thomas S. McLane, first lay vice-president of the City Mission Society, to appeal for funds for its support. It costs approximately $60,000 a year to operate St. Barnabas' House.

TEXAS

Rt. Rev. C. S. Quin, D. D., Bishop.

Bible School Closes With Program.

A program and exhibit, Saturday, July 13, closed the vacation Bible school which was conducted last week at St. Mark's Episcopal Church. Forty-two children attended the school. There were six teachers, six helpers, and four women from other churches who assisted with the story-telling.

The closing program included incidents in Scripture showing God's plan of salvation, memory verses and songs. The Rev. Warwick Aiken, rector of the church, explained how a fish came to be used as a sign of a Christian at the time of Roman persecution and gave each of the children a small silver fish for a souvenir. Mrs. Aiken showed several charts and told how she had used them in teaching during the school.

Ice cream was served to eighty people, which included mothers of the children and their friends who attended the program and exhibit.

Faculty for the school included the Rev. and Mrs. Aiken, Mrs. R. C. Rousey, Misses Rebecca Meyers, Katharine Aiken, and Eunice Rimmer of Dallas. Helpers were Miss Annette Colier, Miss Jayne Powell, Meredith and Warren Jensen, John Hathaway, Jr., and Warwick Aiken, Jr.

Mrs. J. K. Crews, Mrs. C. R. Hooton, Mrs. W. P. Jennings, and Mrs. E. J. Turner, assisted with the story telling. —The Plainview Sunday Herald.

MISSISSIPPI.

Rt. Rev. Theodore DuBose Bratton, D. D., Bishop.

Native Natchezen Ordained.

Old Trinity Church, Natchez, has had a most wonderful history as a part of the Diocese of Mississippi. The first council of the diocese was held in this parish in 1826. The first Bishop of the diocese was also rector of Trinity, but the first native of Natchez to enter the ministry of the Episcopal Church was ordained to the diaconate in Trinity Church on July 14, 1935.

The candidate for Holy Orders ordained to the diaconate was Frank E. Walters, ordained by the Rt. Rev. Theo. DuBose Bratton, D. O. The sermon was preached by the Rev. George B. Myers of the Theological School at Sewanee: the Rev. H. E. Bush, Brookhaven, said the litany; the Rev. Joseph Kuehnle, rector of Trinity, Natchez, presented the candidate.

Early in the afternoon a dinner was given by the women of the parish at the rectory for the clergy. A reception for the Rev. Frank E. Walters was given in the parish house in the evening. More than 500 of the friends of the young clergyman, of all creeds and none, came to extend their congratulations and best wishes.

The Rev. Mr. Walters will assume charge of the Tupelo Field in the northeastern part of the diocese about September 1.

Val. H. Sessions.

MISSOURI

Rt. Rev. F. F. Johnson, D. D., Bishop
Rt. Rev. Henry K. Sherrill, Bishop

Trinity Church, St. Louis.

Arrangements have been completed for the purchase, by the Parish of Trinity Church, St. Louis, Mo., of the property of the Church of the Redeemer, formerly located a mile west of Trinity on Washington Boulevard. The congregation of Redeemer, after the resignation of their last rector, the Rev. Sumner Walters, who was called to the rectorship of Christ Church, Alameda, Calif., voted to disband, turn their property over to the diocese, and divide among the several other parishes in the vicinity. On the very generous terms provided by the Diocesan Council, Trinity has decided to purchase the church and parish house at the corner of Washington Boulevard and Euclid Avenue, and to place their present small church on sale.

The new plant will give Trinity a stone, English Gothic church, seating about 375 persons, and a brick parish house, completely equipped for neighborhood work, of which a great deal has been done in the past. The church was the gift of the Simmons family originally, in memory of their deacesed daughter. It is, of course, a larger and better-equipped plant than the one Trinity is leaving, and is felt to be located very strategically for the parish's work.

Trinity is one of the older parishes in Missouri. Founded in 1855 by the Rev. E. C. Hutchinson, it has been for most of its career solidly Angol-Catholic in its teaching and ministry. It was the mother-church of the Church of the Holy Communion, and of All Saints' Church, and W. H. Thompson, for many years the Senior Warden, was the founder of St. Luke's Hospital in St. Louis.

The Rev. James Boyd Coxe, D. D., rector of Trinity for nearly twenty-five years, resigned a year ago, to become Canon-precenter of the Milwaukee Cathedral. The present rector, instituted on December 2, last year, is the Rev. Stephen F. Bayne, Jr., for the last two years Fellow and Tutor of the General Theological Seminary.

Opportunity will be taken this summer to make certain rearrangements in the new building, which will include, it is hoped, a new, small chapel for the daily services, and a larger sanctuary. The new church will be formally opened in October, although the Sunday services will be transferred there immediately.

HONOLULU

Rt. Rev. S. Harrington Littell, S. T. D., Bishop.

Social Work at Hospitals Started by Canon Macintosh: Humble Beginnings in 1890 Recalled in Light of Large Service Today.

"Out of a humble beginning—that of carrying fresh blooms to cheer patients at the Queen's Hospital—has grown the Hospital Social Service Association which is now doing a large and impor-

(Continued on page 22.)

FAMILY DEPARTMENT

JULY.

4. Independence Day. (Thursday.)
7. Third Sunday after Trinity.
14. Fourth Sunday after Trinity.
21. Fifth Sunday after Trinity.
25. St. James. (Thursday.)
28. Sixth Sunday after Trinity.

* * *

COLLECT FOR THE SIXTH SUNDAY AFTER TRINITY.

O God, who has prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord.—Amen.

* * *

For the Southern Churchman.

I HAVE NOT FOLLOWED THY STEPS IN THE PAST.

Frances Charlotte Davis.

I have not followed Thy steps in the past,
But, Shepherd, in future Thy way will be mine;
I did not see Thee before as Thou art,
But now that I know Thee I long to be Thine.

Often I trembled at sound of Thy voice,
But, Shepherd, I proved Thee as loving and kind;
Fear came upon me at sight of Thy rod,
But it is to guard me from danger, I find.

I have not sounded the depths of Thy love,
But, Shepherd, I find Thee sufficient for me;
Twilight, or morning, or midnight or noon,—
Dear Shepherd, I'm leaving the future to Thee.

* * *

The Christian a Man-Mender.

Great is man's skill in handling engines of force; marvelous man's control of winds and rivers; wondrous the mastery of engines and ideas. But man himself is greater than the tools he invents. And man stands forth clothed with power to control and influence his fellows, in that he can sweeten their bitterness, allay their conflicts, bear their burdens, surround them with the atmosphere of hope and sympathy. Just in proportion as men have capacity, talent and genius, are they to be guardians, teachers and nurses for men, bearing themselves tenderly and sympathetically toward ignorance, poverty and weakness. And all the majesty of the Summer, all the glory of the storms, all the beauty of galleries, is as nothing compared to the majesty and beauty of a full-orbed and symmetrical manhood. Should there be in every village, and city a conspiracy of a few persons toward this refinement and culture, this beauty and sweet Christian living, the presence of these Christ-formed persons would transform our communities. One such harvestful nature carries power to civilize an entire city. We no more need to demonstrate the worth of the sane, sound, Christ-like character than we need to prove the value of the all-glorious Summer, when it fills the earth with fragrance, the air with blossoms and all the boughs with luscious fruit. Each Christian youth is He is to help and not hurt men. This is to walk in love. This is to overcome evil with good. This is to be not a printed but a living Gospel. This is to be a master of the art of right living and a teacher of the science of character building.—Newell Dwight Hillis.

* * *

Love's Channels.

From a single irrigation canal ran four channels. The first ran to an orange grove that was heavy with green fruit. The twigs were bent, and the trees were stooping under the bitter, straining burden. It was months before the harvest. But the water helped the trees to bear the load all those days.

The second ran to a newly seeded plat of ground. Seed had just been planted for wheat. It seemed a waste of precious water to spread it over a barren field. But the water made possible belief in the future harvest.

The third ran to a rugged field. Thorns and rocks and trash covered the surface. There was but little room for flowers or fruit. But the water helped to awaken hope for a beautiful garden.

The fourth ran to a field in the process of being torn up and turned and harrowed. Why should soil be so abused? But the water helped to make endurance possible in the light of the great purpose.

We are those soils. Some bear heavy burdens; some doubt the possibility of the future harvest; some see little good that can come from "among the "thorns"; some find it hard to endure the plow and harrow. But there is a refreshing stream that flows through opened channels to each of these fields and makes it possible for each to play well his or her part. Love enables us to bear the heavy load. Love envisions us to see the reasons and the good. Love encourages us to hope even when hope is gone.

* * *

James, the First Martyr.

"Are ye able to be baptized with the baptism that I am baptized with?" The short life of James was overshadowed with this prophecy of Christ. He was indeed to receive the blood baptism and to drink the cup of suffering. When one looks at his life he realizes that no other alternative existed for James. He was tempestuous, a Boanerges calling down fire from heaven to consume a village. He was ambitious, asking for the seat on the right hand of Christ in His kingdom. He was fearless, and would brook no interference with his plans. He was true musketeer.

This apostle is distinguished from the other James by being called the son of Zebedee, or the brother of John. Much is revealed to us of his parents in the Scripture narrative. The facts of his life history are much the same as those of John until the day of Pentecost. There is a great dispute among scholars about the number of men called James in the Bible, but there is no dispute about this man. We know that he was not the head of the early church, and that he did not write the epistle James, for he passed off the scene.

After Pentecost he and Peter were the intrepid leaders of the church until they aroused such opposition that James was beheaded and Peter almost met the same fate. One can imagine this fearless denunciation of Herod and his condemnation to death. Tradition says that he converted the executioner, who professed his faith and died along with James.—Selected.

Panic.

No man can afford to meet life in a panic. A runaway horse is a blind horse, his terrors are increased by the noise of his own galloping. He will injure himself and carry destruction to others. So the psalmist teaches us our lesson: when your foes come at you open-mouthed, do not run, but remember that you have a great Ally. God is on your side, and in His presence potentates, principalities and powers sink into insignificance. Let your fears generate trust. Whenever you discover your enemies and your peril, remember your Friend and your resources. There is no day when you can calculate on immunity from peril, but there is not a day when God is not present in your life as your refuge and strength.—John Gardiner in Watchman-Examiner.

* * *

For the Southern Churchman.

THE CROSS.

Monica Williams.

The Cross—since once they lifted
Its love borne arms on high,
Has ever since existed
That men may live, not die.

For love and pain are mingled
Through all the ways of life,
But God through Grace has singled
The purpose of Life's strife.

For only pain is pleading
For a still greater love,
And only love is bleeding
Which shares its life with God.

Oh love alone is worthy
Upon the cross to bear,
The pain that is life's glory,
In love's full measure there.

* * *

Good Times—With or Without Money.

Patricia Brown hung her swimming suit on the line and came into the house. It was her duty to set the table for dinner, and this afternoon the plates, glasses and silver went on to the table with a clang and a bang.

"Are you in a hurry, Patricia?" asked her mother.

"No, mother," answered Patricia. "Why?" But her mother had disappeared into the kitchen. It was not until toward evening that Patricia had a moment alone with her mother, then she said: "It was no fun swimming at the Park Plunge today because none of the other girls were there."

"Why don't you girls all plan to go together some afternoon after school?" asked Mrs. Brown.

"The girls are not going to the Park Plunge any more," answered Patricia. "They say every one goes there, so they prefer to go to the Athletic Club to swim."

"I don't see why every one's going there should be an objection," answered Mrs. Brown. "The management of the Park Plunge looks very carefully after the health of the children and the cleanliness of the water."

"The girls say they prefer a private plunge like the Athletic Club. Their fathers are members of the club, so they can go there whenever they wish. Can't father join the Athletic Club?" asked Patricia.

But Patricia already knew the answer. The Athletic Club membership would cost quite a sum of money. Her father had suffered some financial losses recently and the whole family were helping to economize. Usually every one was very cheerful about it—Patricia included. So the subject was dropped for the time.

When Friday morning came, Mrs. Brown asked Patricia if she would like to have a little swimming party at the

City Park Plunge after school and then bring the girls home to supper. Patricia agreed to ask them, but said that she did not believe they would come. At noon she told her mother that only one girl accepted. Mary Ann Mason would come. "The girls were lovely about it," said Patricia, "but they said that a noted swimming expert was to be at the Athletic Club on Friday afternoon and would give an exhibition in swimming, and then he would give a free lesson in stunt swimming—swimming while reading a newspaper, and things like that. So, of course, they could not miss that for my swimming party."

Mrs. Brown suggested that Patricia invite two younger girls who were near neighbors, and a new girl who had just entered school, and another girl whose father was not a member of the Athletic Club. Patricia rather reluctantly agreed.

So on Friday afternoon five girls with their bathing suits assembled at Patricia's home, and all together they walked over to the City Park Plunge.

At six o'clock, six rosy, tousled-haired girls came racing home, trying to see who would be the first to reach Patricia's house. "Supper ready?" called Patricia. "We are all starved—absolutely famished!"

"Hang your suits on the line," advised Mrs. Brown, welcoming the girls, "and then come in to the table as soon as you are ready. Dinner is served."

When they seated themselves at the table there was a shout of laughter, for Patricia's father was dressed like a chef and appeared at the dining-room door with a platter of baked ham in one hand and a large dish of scalloped potatoes in the other. Flitting around the table in white cap and apron was Patricia's mother filling tall glasses with orangeade. How good that dinner tasted! Hot dishes and salad disappeared miraculously, so did the home-made sherbet and cookies. And after it was all over, the chef and waitress sat down while the guests and Patricia served dinner to them in great style.

When they were all starting for home, they were very sincere when they told Patricia and her mother again and again how much they had enjoyed the swimming party.

Just as the last girl was leaving, Estelle Bradley passed on her way home from the Atheletic Club. She saw Patricia on the porch and stopped a minute. "Did you have a good time at your swimming party?" she asked.

"I'll say we did," answered Patricia, which was the truth indeed.

"Did you learn anything new from your swimming instructor at the Athletic Club?" she continued.

"He wasn't there," answered Estelle. "Had another engagement and forgot all about us, I suppose. Well, see you tomorrow," and Estelle went on her way.

The next day Patricia was quite gleeful when she reached home. She announced at once: "The girls all say they would have had much more fun at my party, and they asked me when I was going to have another one. And Margaret Wilson is inviting some guests to the Athletic Club next week for a swimming party and supper, and Mary Ann and I are invited. May I go, mother?"

"Why, surely," answered her mother. "That will be fine."

"Isn't it nice," continued Patricia, who was somewhat of a philosopher, "that a person can have as much fun without a lot of money as with it, if only she goes about it in the right way."
—Carrie Belle Boyden, in Zion's Herald.

Trixie.

One of our friends who lives on a beautiful dairy farm brought us a small little puppy. We call her Trixie and the name just suits her. What a clever trick she played on us last week!

Our newsboy leaves our early morning paper on the front steps. We taught Trixie to pick it up, carry it around the house and lay it at the back door. The little dog knew she would not get any breakfast until she had done this for us. One bright morning Trixie was plainly worried. She ran to the front of the house and back to the kitchen door a great many times, whining pitifully, and occasionally letting out short, sharp barks.

"Why," said mother, "what is the matter with that pup? Hasn't the paper come yet?"

I looked out. There was no paper and it was past the boy's usual time. Trixie raced crazily back and forth, as if she had lost her mind completely.

We went to breakfast and forgot for awhile the little dog and her troubles. Suddenly, in the midst of the meal, there came a mighty scratching on the back door. I got up and opened it, and what do you think I saw A stack of papers a foot high piled up there, close against the screen.

The puppy wagged her tail happily and darted around the corner to return within the minute, bringing another paper.

I looked at my mother, my mouth open. The newsboy's supply must have given out before he got to us and he had gone back to the corner for more.

Trixie, hungry, no doubt, had decided not to wait any longer, but helped herself to all the copies of the morning paper she could find in the block. She twinkled her eyes and thumped her tail on the porch as much as to say:

"Now, haven't I worked this morning? Don't I deserve a fine breakfast?"

We agreed that the little puppy had done the best she could, and while she eagerly lapped her milk, I carried all the papers back to their owners.—Child's Gem.

* * *

LIFE GOES AND COMES NOT.

Life goes and comes not; so I thought and said
Joy ebbs, but flows not; how shall I secure
The joy that never ebbs, the life that ne'er
Departs, abiding like the constant sky
Or everlasting hills I must be filled
Out of a fountain which is always full;
So shall my life be life indeed, my joy
Be deep and tideless. Poor, I knit myself
To the eternal treasure; weak, I bind myself
To the eternal strength; imperfect, I
Put on Divine perfection; steeped in evil,
I clasp the eternal goodness; sad and empty,
I claim the fulness and the joy which from
The heaven of heavens have visited this earth,
That men might be as God, and earth as heaven.

—Horfatius Bonar.

* * *

Finding Relief.

Have you never found relief when you could tell a friend what you were passing through? Well, God invites you to make a friend of Him. He can be better than any earthly friend, for many reasons. He is never weighted with care Himself, and our earthly friends often are. He is always at hand, and earthly friends cannot be. He is always ready to listen, and can impart to us His own peace, which others cannot do. Moreover, we can tell to Him what we could not breathe into any human ear.—Russell Elliott.

* * *

Not Too Much For An Indian.

An Indian one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said, "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian, who has this year heard for the first time of the love of Jesus."
—The Expositor.

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FOR THE CHILDREN

For the Southern Churchman.

IN HIS LIKENESS.

Mabel Brindley.

Sometimes I doubt, for God is good they say,
And yet men hate in this, God's universe.
Quarrel and fight and block each other's way
And find delight in making bad grow wrong,

But good exists. I've seen a human hand
Already worn by work that fills a day
Take time from meager rest at its command
To calm a fear and set a child to play.

I've seen a human soul that met with wrong,
Without a thought of vengance left undone,
Say, "I forgive. Come, hold my hand. Be strong."
I've seen good, yes. And God and good are one.

* * *

A Bag of Salt.

Stanton was late getting home from school. There were so many interesting things to see that he forgot the days were getting shorter and he must hurry. There was the little flock of birds feeding in a sheltered spot where he had scattered grain on the way to school. There was the gray squirrel whose home he had been trying to discover for weeks. Only an hour ago he had found it in the old walnut tree.

Suddenly Stanton remembered that Sister Anne had promised to make cocoanut fudge after supper, and he started for the house on the run.

Anne met him at the kitchen door. "Did you bring the salt, Stanton?" she asked. "We're going to have baked potatoes for supper, but there isn't any salt to eat on them."

Stanton hung his head. "Oh, I forgot to stop at the store," he faltered. "And mother said she'd need the salt early in the morning for her butter, too. I'm sorry. I'll run over to Jimmy's and borrow a bit."

"Not until after supper," answered Anne. "It's all ready, so we'll have to get along without the salt."

There was orange shortcake for supper, and Stanton liked orange shortcake, so he didn't hurry about leaving the table. When he did get up, he noticed that it would soon be dark. Hurrying into the pantry, he picked up the first bag he saw and five minutes later he was running across the back lawn.

The snow that had fallen early in the week had melted a little, then frozen, and Stanton's shoes made a loud, crunchy noise as he hurried down the lane, across the bridge over Mile Brook, then up the long hill to Jimmy's house.

Jimmy had a new puzzle, and Stanton stopped to try his luck at putting it together. When he finally started for home it was really dark except for the stars shining overhead. Stanton wished that he had remembered to get the salt at the store in town instead of having to borrow it of Jimmy's mother.

"I guess I'll go through the south pasture then I won't have to cross the brook again," Stanton said to himself. "It'll take longer but I don't like to go past all those juniper trees at night." So he climbed the fence into the south pasture. Soon his shoes were again making that crunchy noise on the crusted snow.

Suddenly Stanton stopped stockstill and listened. What was that noise behind him? Some one must be following him. He could hear feet on the snow. Perhaps it would be safer to run.

So Stanton started to run, but the snow was slippery in places, and he came very near falling flat on his back. He couldn't hear the feet so plainly now, but he didn't dare look behind him to see whose feet they were. And he didn't want to call for Jimmy to help, for Jimmy would think he was a "fraid cat".

Three minutes passed. Then a sudden thought caused Stanton to stop in the middle of the pasture. Why, Jimmy might have forgotten something important he wanted to tell him and be trying to overtake him now. He would think he was running away from him. He guessed he'd better call back to him, after all.

So Stanton put his hands to his mouth and shouted, "Whoo-oo! Who-oo! Jimmy, are you there?" But no one answered, so Stanton trudged on for five minutes more. Then came the sound of feet on the snow, louder than ever this time. What should he do?

Stanton wanted to scream, but he didn't. Instead, he thought of the little song his class had sung so many times, "God will take care of you through the night." It was night now, and up from Stanton's heart went a little prayer that God would take care of him. Then he noticed that the stars looked friendly and he felt better. He was almost at the end of the pasture. If only the feet making that crunchy noise on the snow didn't come too near! If he only dared look around and see whose feet they were! Why, he did dare. He would look right now.

And Stanton looked. A moment later he broke into a merry laugh; for there, only a dozen rods away from him, were Snowball and Molly and Trude and Wooly, Jimmy's father's sheep. All at once Stanton realized that his bag of salt had grown very light, and, feeling of it, he found a small hole. The salt had gone slowly through this, and the sheep had smelled it and followed him.

But how did they get into the south pasture? Did he leave the gate to anything open? It was bad enough to make father and mother and Anne eat their baked potatoes without salt without being to blame for this, too. And how was he going to get the sheep home? Was there enough salt left to tempt them?

Stanton had sometimes helped Jimmy salt the sheep, so now he scraped what salt he could from the bag and started back. "Co'day! Co'day! Co'day!" he called, and Snowball and Molly and Trude and Wooly followed him. Halfway across the south pasture Jimmy came hurrying to meet him.

"Oh, Stanton, you're a good friend to bring the sheep home," he exclaimed. "We turned them into the long shed just before supper, and I forgot to fasten the gate. I was scared for fear they'd get into the road. Thanks a lot. But how did you ever do it?"

"With the little bit of salt that was left in my bag," answered Stanton. Then he went on to explain about the hole. "I guess I'll have to borrow a little more salt for the butter," he said soberly. "Next time I'll remember a lot of things I forgot tonight."

"Guess I'll remember some things, too," returned Jimmy. "I'm thankful the sheep are all safe."—Alice Annette Larkin, in Zion's Herald.

TO DRESS UP ORDINARY DAYS.

There are so many little ways
To dress up ordinary days:
The planning of a sweet surprise
To gladden weary, wistful eyes
A little word of hearty cheer
That turns to faith another's fear;
A friendly call, a token slight
May make a lonely pathway bright.
For when love in hearts has space
To shed abroad its happy grace,
It finds a thousand tender ways
To dress up ordinary days.

—Home and Foreign Fields.

* * *

A Big Surprise!

Shhh! don't make any noise!

Now come with me into my kitchen. . . . Walk with me real quietly. . . . There! see on that shelf? . . . It's too high for you? . . . All right, stand up on this chair. . . . Now, can you see? . . . Umm! look at your eyes. No wonder they are big. You didn't expect to see that, did you? Notice how the mother wren is watching us, for fear we will get too close. . . .

Oh! and look! there are two of her little baby birds, working their heads out from under wings. They look like they are fast asleep. . . . You can't see the little birds very well? Want to get closer? All right, let's slide the chair right up close. . . . Whew! did that scare you? That was the mother bird flying past. See her perched on the ledge right under that little hole up near the ceiling? Now she's gone. . . .

But we can see the little birdies better. . . . Can you count them? . . . "One, two, three, four, five." . . Yes, Mrs. Wren has five little baby wrens—regular quintuplets, aren't they? . . . Oh, my goodness, did you ever see such a big mouth on such a little bird? . . . Now they are all opening them, begging for food. . . .

And listen to them! all crying at once. That mother bird certainly has a big responsibility, with five little mouths—or rather, five big mouths on five little birds—and all begging for food at the same time. . . .

Now, you've look at the little birds long enough. Let's get back out of the way and watch for Mrs. Wren to come home from the grocery store. . . . We can sit here on this stool in the doorway, and be real quiet, and she'll soon come back. . . . I don't think we'll have to wait very long. Suppose we don't say anything and maybe she'll come back quicker. . . .

Shhh! there she comes! . . . See her perched in that little hole? . . . and she has something in her mouth. . . . There she goes to the nest. . . . And before she can even ring the front doorbell those five little birds start greeting her. . . . Goodness, don't they sound greedy? Or, maybe that's just the very best etiquette as prescribed by the Wrenland Emily Post. . . . Now, they are all feed, and see the mother hovering down over them? She says it's time for another nap. . . . Oh! yes, little birds have to take their naps regularly every day, if they want to be strong, healthy birds when they grow up. . . . We can go now, because we don't want to disturb them any more. . . .

But I surely am glad you got to see them, right in their nests, and really and truly in our kitchen. Lots of people thought I was just using my vivid imagination when I wrote about the "Five Wee Speckled Eggs" on my kitchen shelf. Now, you can say you actually saw them there!" . . .

I don't know how long Mrs. Wren will leave her babies in the nest. They are now eight days old and they seem perfectly contented and happy. In fact, I

hope they are so happy that they will stay a long time. Mrs. Wren seems to have no fear of our cook, for she goes in and out, many times during the day, flying right over the cook's head. Back she comes in a few minutes, and I suppose she must go to the Wrenland corner grocery, for she always has a good supply of the very best food for baby wrens.—Mrs. A. B. Brown, in Christian Index.

* * *

Interesting Conundrums.

Introduce these at the next party you give, or attend; they'll be pleasantly received:

Why is rain different from Sunday? Because it can fall on any day of the week.

Why is a tight boot like an oak tree? Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world? Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two? Stone.

What is it you cannot hold for ten minutes, although it is lighter than a feather? Your breath.

Of what trade is the sun? A tanner.

Why is coffee like a dull knife? It has to be ground.

What happens twice in a moment and not once in a thousand years? The letter M.

How many sides has a tree? Two—inside and outside.

What is the longest word in the English language? Smiles, because there is a mile between the first and last letters.

What plant stands for the number four? IV (ivy).

Why is it easy to get into a bald man's house? Because he has few locks.

Why is it dangerous to sleep on a train? Because it is running over sleepers all the time.

Why is a pig in a parlor like a house on fire? Because the sooner it is out the better.

Why is a blindman's buff like sympathy? It is a fellow feeling for another.

What ships are always within sight? Hardships.

Why are teeth like verbs? Because they are regular, irregular and defective.

When is a merchant above his business? When he lives over his shop.

Why should gloves never be sold? Because they are intended to be kept on hand.

Why is a butcher hard to get along with? He is always cutting up.

Why is a man who keeps a fish store never generous? Because his business makes him sell fish (selfish).

Why may carpenters think there is no such thing as stone? Because they never saw it.

What kind of fruit does the electric plant bear? Currants.—L. E. Eubanks, in The Sentinel.

* * *

Runaway Rufus.

"Such a lovely spring morning!" mewed Rufus, a little white kitty, as he ran out of the garage when Bobby's daddy left the door open. It would be simply perfect if it were just a bit warmer. Anyhow, it was much too nice to sit on the doorstep waiting for Bobby to get up; so he'd stroll down the alley and see what he could see.

Of course, both Bobby and his pretty mother had told him over and over again that he must never go away, for kitties were always much safer at home. But he guessed there wasn't anything to hurt him just a little way down the alley, so Rufus started on.

He had trotted along almost two blocks, gazing about at everything, when suddenly he heard a gruff, "Bow wow!" right behind him.

"Oh, my claws and whiskers!" trembled the kitty. He ran as fast as ever he could and crawled in under a woodpile in somebody's back yard. Why, oh, why, hadn't he stayed home where Bobby had told him to? "Oh, oh," he whimpered, crouching low, and stiff with fright. He heard feet above him. Something went, "Sniff, sniff"—then a voice, "Now, Tige, bad dog, come away from there! Go right back home. Go on now!" and the feet that the little cat had heard pattered away.

Next, the wood was being thrown to one side. Pretty soon the shivering kitten was grasped around his middle and lifted out. Now he would be taken far away. He'd never, never see Bobby again. Oh, how terrible!—but, as Rufus peeped shyly from the corner of one eye, he saw that a gentle little girl was holding him in her arms. How good it did feel when he was so cold and frightened! Now she was carrying him into a house.

"Mother, just look!" called Ella Jo, as she opened the kitchen door. The kitty was white, and soft and fuzzy, and his toes were very pink from the cold. "Oh, mother, isn't he cunning? He's surely lost and hungry, so can't I give him some of my nice warm mush and milk?"

"Why, yes, dear, we must feed the rusty little thing."

So then the kit was happy and cried no more. Presently he looked up into Ella Jo's face and purred. His big, wondering eyes said very plainly, please lovely little girl, can't I be your kitty always?"

And the child soothed his white coat and patted his soft head as she whispered back :"Yes, sweet, I think you're going to be my own deary kitty forever and forever!"

Ella Jo took such good care of her new kitten that he was sleek and playful. He often chased a string or a catnip mouse; but, best of all, he loved to romp with one of mother's old shoes. Then Rufus would roll and tumble, bite and kick, while Ella Jo looked on and laughed till she cried at the funny antics.

In pleasant weather these pals played on the porch in the fresh air and sunshine, while mother was busy inside. When Rufus was tired of romping, his small mistress put him on her doll's bed in a sunny corner to take a nap. One day Ella Jo told him, "Now, my little Rufus, I'm going in to help mother do the dishes. I do hope you'll stay till I come back, won't you?" Then she patted his soft silky coat, and went inside.

Rufus blinked and yawned and shut his bright eyes tight for as long as half a minute, then they popped wide open again. My, my what a fine day to be just sleeping! He believed he'd take a short walk as far as the gate, and look around a bit. Oh, no, he wouldn't go any farther at all. He remembered quite well how a very few days ago that big dog had almost caught him. Then, besides, he wouldn't do anything really to displease Ella Jo, for he did love her so, even better than Bobby!

So Rufus jumped up and sat on the gate in the warm spring sunshine. Pretty soon a boy came along. The kitten started to climb down and ran; but saw, upon looking closer, that it was the nice freckled-face Tommy who left their milk every day.

"Oh, hello there, you little white kit! Why, you belong to Bobby over on the next street, don't you, now?" And Rufus mewed a faint, "Yes, I do; but I'd so much rather stay with Ella Jo, please, and be her kitty.

Tommy lifted Rufus to his shoulder and went on to the back porch with the milk. "Oh, hello, Ella Jo! Do you know whose kit this is?"

"Why, he's Rufus, my kitten, Tommy! I drove away a big, bad dog that was trying to get hm. I brought him to the house and fed him. Isn't he a lovely white kit?"

"He sure is a nice one, Ella Jo, but he really belongs to little Bobby on the next street over. I've seen him there ever so many times. Just this morning Bobby was crying 'cause his kitty is lost. But I must hurry. Good-bye, Ella Jo."

"Good-bye, Tommy," answered Ella Jo in a mournful, small voice.

The child stood by the steps and hugged the kitten close. She lovingly smoothed its fur. "Oh, my sweet little precious, how can I ever let you go?" and the big tears chased each other faster and faster down Ella Jo's face. "But," she told Rufus after a minute, "if you had been my kitty first, and you got lost and went to Bobby's house, I'd want him to give you right back to me, wouldn't I? I'd think he was a real bad boy not to do it."

Ella Jo's throat ached with grief, but she tried very hard to stop crying, and pretty soon she went into the house.

"Mother dear, did you hear what Tommy said about the kitty?"

"Yes, darling."

"Well, mother, I guess I'd better take him right over to Bobby."

"I think you had, dearie," and mother very tenderly kissed her small daughter, and dried her tears.

A short time later, Ella Jo, with Rufus on her shoulder, rang the bell at a white house back from the street. A sweet-faced lady came to the door.

"Is this where Bobby lives, please?"

"Yes, dear, come right in, won't you? Oh, look here, Bobby! He's been crying all morning for his little lost Rufus kitty."

The small boy's face brightened with smiles as Ella Jo handed the kitten to him.

"Oh, pretty kit, pretty kit," the child went on as he held his pet tight in his arms. "Bobby does love you so! Please, please, don't ever go away any more!"

As soon as the kitten was put down he rubbed around Bobby's fat legs and started purring. Then the boy laughed and clapped his hands with joy.

Ella Jo watched Rufus with a sad little smile, then: "I must go, for mother told me not to stay long."

"Thank you so much, my dear," said Bobby's mother, "for bringing the kitty back home. You must come real often to see Bobby and Rufus. I'm sure you'll all have fine times playing together."

"Good-bye, Bobby—good-bye, sweet little Rufus," and Ella Jo stroked the silky fur with her cheek. I'll be seeing you both tomorrow!"

Ella Jo smiled at them all as she ran up the street toward home. Two big tears tumbled down when she caught a last glimpse of the kitten; but as she thought of little Bobby's shining face, Ella Jo was happy —The Sentinel.

* * *

Man with his burning soul
Has but an hour of berath
To build a ship of truth
In which his soul may sail—
Sail in the sea of death,
For death takes toll
Of beauty, courage, youth,
Of all but truth.
—John Masefield.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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CLERGYMAN'S DAUGHTER DESIRES position as companion for elderly lady, invalid, or child. Address Miss Joyner, Sewanes, Tenn.

DEATHS

MRS. THOMAS NELSON LANGHORNE.

On Sunday morning, April 28, 1935, ANNA KATE HEWITT LANGHORNE died at her home "Wyndholm" near Evington in Campbell County, Virginia. The funeral services were conducted by Bishop Robert Jett at the Church of the Good Shepherd.

Mrs. Langhorne was born on August 26, 1850, in Pittsylvania County and was the oldest daughter of Dr. Richard Newton Hewitt and Frances Dorothea Michie of Albemarle County. When she was a baby her parents moved to "Otter Oaks" east of Evington where for many years her father was a loved physician in the county. Here she spent her girlhood and young womanhood. On October 8, 1878 she was married there to Thomas Nelson Langhorne of Lynchburg, a young civil engineer who had recently come to that part of the county in connection with railway development. They lived for all the years of their married life at "Wyndholm" and their home become the center of friendship and warm hospitality for a wide circle of family, acquaintances and friends. Mr. and Mrs. Langhorne were confirmed by Bishop Randolph and remained all their lives devoted members of the Church of the Good Shepherd, one of the four churches in Moore Parish. Mr. Langhorne was for many years an active vestryman and junior warden of this church until his death in April 1925. The family consisted of five children—Mrs. Smelzer V. Kemp (Frances Michie Langhorne) of Lynchburg; Chiswell Dabney Langhorne, died 1922; Richard Hewitt Langhorne, John Scaisebrooke Langhorne, and Mrs. Charles W. Haden (Kitty Langhorne) all of Evington. Of Mrs. Langhorne's own family only one sister, Miss Betty Hewitt of Evington, survives her.

Mrs. Langhorne was a woman of beautiful character, consistently Christian in every thought and deed through all the years of a long and unselfish life. She was a woman of sincerest kindliness, understanding sympathy and insight—warmly generous and affectionate. Her personal charm was felt by a wide group of relatives and friends in Campbell County and wherever she was known throughout Virginia. Her service to her church was active and unfailing and in herself she was the true exemplar of a faith profound and clear. The many friends who loved and appreciated her can never forget the truth and purity of a life so devotedly lived in the daily triumph of the Christian faith.

B.

CHURCH INTELLIGENCE.

(Continued from page 17.)

tant work among the sick people of Honolulu.

With its new name and its modern methods, people do not always realize that its roots extend back nearly half a century, to days when hospitals were not so efficient as at the present time and when the curative value of building up the morale of patients was not fully appreciated.

The Hospital Social Service Association was an outgrowth of the Hospital Flower Society, which was organized here in 1890. In those days, Florence Nightingale was still alive, waging her battle for modern nursing and for the inclusion in the efforts of doctors and nurses of more than alleviation of pain.

Full-time Workers.

From annual sales and from the contributions of members is raised the modest budget with which the association employs five workers, including three at the Queen's Hospital. An eye worker, paid by the territory, also works in cooperation with the association's representatives. An average of more than 500 cases a month are cared for by the group.

This is a far cry from the original work of the society, although it takes the same general objective as was laid down in the first article of the Hospital Flower Society constitution in 1890: "To encourage the spirit of benevolence and to promote sympathy among the ladies of Honolulu with the sick in the hospital."

The Rev. Alexander Macintosh, canon of St. Andrew's Cathedral and for many years prominent in island life, is credited with having organized the women of Honolulu into the flower society. Many of the families still well known in the islands were represented at the first meeting.

Royalty Interested.

The queen and the princess of the royal family were among those taking an interest in the society in the early days.

When the suggestion was made that flower beds be established on the grounds of the Queen's Hospital, Her Majesty the Queen, HRH Princess Liliuokalani and HRH Princess Poomaikalani "offered to support the care of flower beds," says an account of the history of the society. "The princess also attended the meetings and took part in the committee work of distributing flowers to the patients in the wards.

The true spirit of social service was evident in the early days of the society when much was done for the comfort of individual patients outside of the weekly visit of the flower committee. Personal interest was taken in many of the individual cases and often continued for a long time after the patient was discharged from the hospital."

* * *

Ordination of the Rev. Shannon Walker.

The date announced for the advancement to the priesthood of the Rev. G. Shannon Walker of Kealakekua was the last Sunday in June, but the Bishop's absence makes it necessary to defer the ordination. August 8, the Feast of the Transfiguration, has been set for the ordination tentatively, contingent upon the Bishop's return.

* * *

Visit of the Fleet.

For a number of days during May more than one person out of every seven in Honolulu was an officer or enlisted man of the U. S. Navy. On some days no less than 25,000 men came ashore. We express great satisfaction at the discipline maintained. Obviously every effort on the part of the naval authorities was made to uphold the good reputation of the Navy. There is no doubt that they succeeded to a remarkable degree. On all sides favorable opinions were heard, and Honolulu was impressed by the fine type of enlisted men, who seemed to be an intelligent cross section of all ranks of our people. Our city did not fail to extend to the visitors the welcome and hospitality for which it is famed.

Honolulu Star-Bulletin.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Two New Members for Cathedral Council.

The election of Douglas Southall Freeman, LL. D., editor and author, of Richmond, Virginia, and Harry Lee Rust, Jr., of Washington, to membership on the Council of Washington Cathedral is announced with much satisfaction by the Bishop of Washington. Their nominations were confirmed at the last semi-annual meeting of the Council, and they will attend their first meeting next November.

As author of the definitive biography, "R. E. Lee," which won the Pulitzer prize from the Columbia School of Journalism this year, Dr. Freeman has proved hmself to be one of the foremost leaders of thought in the South. Born in Lynchburg, Virginia, in 1886, he received his A. B. degree from Richmond College in 1904. After serving as a fellow at Johns Hopkins University for two years, he received his Doctor of Philosophy degree from that institution in 1908. The honorary degree of Doctor of Laws has been conferred upon him by Washington and Lee University, William and Mary College, the University of Richmond, and Wake Forest College.

Dr. Freeman began his journalistic career with the "Richmond Times-Dispatch" in 1909. He served as secretary of the Virginia Tax Commission for two years and then became associate editor of the "Richmond News Leader" of which he has been editor since 1915. He was civilian aid for Virginia to the Secretary of War from 1923 to 1928. He is a member of the Alumni Council of Virginia Colleges; a trustee of the University of Richmond, and of the Children's Memorial Clinic; secretary and trustees of the Confederate Memorial Institute; member of the advisory board of the Confederate Museum; member of the National Economic Council, Southern Interracial Commission; vice-president of the Battlefield Parks Association; president of the Edgar Allan Poe Shrine; member of the National Council, Boy Scouts of America; historical consultant for Virginia for the United States Department of the Interior, and member of the State Planning Board of Virginia. He re-

ceived the "Parchment of Distinction" awarded by the New York Southern Society in 1933, and is president of the Southern Historical Society. A member of Phi Gamma Delta, Phi Beta Kappa and Omicron Delta Kappa, he is a Democrat and affiliated with the Baptist Church.

Dr. Freeman is the author of "Reports on Virginia Taxation," 1912; "Robert E. Lee," a monograph published in 1922; "Virginia—A Gentle Dominion (In These United States)," 1924; "The Last Parade," 1932, and other studies in Virginia and in Confederate military history, quite apart from the five volume biography of General Lee which has appeared recently. He married Miss Inez Virginia Goddin of Richmond in 1914 and they have two daughters and one son, making their home at 806 Westover Road in Richmond.

Dr. Freeman delivered the address at the first memorial service for General Robert E. Lee to be held in the Great Choir of Washington Cathedral on January 13th. He has been a member of the National Cathedral Association for some years and has been associated with Dean Carl W. Ackerman, another member of the Cathedral Council, as lecturer at the Columbia School of Journalism, New York City.

Harry Lee Rust, Jr., the other new member of the Council, has come to the front during the last few years as one of the effective young leaders in community and civic work in the Na? tional Capital. He was born in Washington August 3, 1893, and is the son of the treasurer of the Diocese of Washington. After attending public schools, he studied at St. Albans, the National Cathedral School for Boys, for two years and entered Lehigh University in the class of 1916. He was forced to withdraw two years later on account of ill health, and worked for eight months in the coal fields of Kentucky.

During the World War he enlisted as a Seaman, Second Class, and was commissioned as Ensign, U. S. N. R. F., on April 18, 1918. He received his honorable discharge as Senior Lieutenant on August 25, 1921. Since that date he has been associated with the H. L. Rust Company, which his father founded, and is now vice-president and treasurer.

Mr. Rust married Miss Mildred Anderson on October 7, 1916, and they have a daughter and a son, the latter a student at St. Albans School. Mr. Rust is a member of St. Paul's Parish, Washington Circle, where he was baptized and confirmed. He is a director of the Acacia Mutual Life Insurance Company and the Security Storage Company. He makes his home at 2101 Connecticut Avenue in Washington.

This new member has rendered notable service through the Washington Community Chest since its inception seven years ago. After serving as chairman of the Metropolitan Unit and vice-chairman of the general Campaign Committee, he became campaign chairman for the 1934 effort when approximately $1,600,000 was raised to meet the needs of seventy local agencies. Mr. Rust will act as vice-icharman under Dr. William McClellan in the 1935 campaign which is now being organized. In his work for the Community Chest he has been associated with the Bishop of Washington, Canon Albert H. Lucas, headmaster of St. Albans School, Canon Anson Phelps Stokes, Coleman Jennings, Esq., Rear Admiarl Cary T. Grayson, National Chairman of the American Red Cross, Corcoran Thom, Esq., Robert V. Fleming, Esq., an dother leaders of the Cathedral enterprise.—The Cathedral Age.

SACRAMENTO

Rt. Rev. Wm. H. Moreland, D. D., Bishop.

Services at Lake Tahoe.

The beautiful outdoor Chapel of the Transfiguration, amid the pines and the cedars at Lake Tahoe was opened on Sunday, June 23, for the summer season. The Bishop was in residence and will give a series of summer addresses. Our Church people vacationing around the Lake are urged to attend and to make the services as widely known as possible. Services each Sunday at 8 A. M. and eleven o'clock. The Chapel is located on the Highway one block from Tahoe Tavern. Mail for the Bishop during July and August should be directed to the Postoffice at Tahoe City, California.

* * *

Preparation for the Ministry.

The Bishop has admitted three young men as Postulants for Holy Orders. They are George Richard Millard of Dunsmuir, Carl Tamblyn of Grass Valley and Herndon C. Ray of Woodland. All are of fine calibre and we wish them every success and blessing as they proceed in their preparation for the Ministry of God's Church.

* * *

A Record.

We wonder whether anyone can equal the following remarkable record. Mrs. Jeannette M. Brock of Wheatland recently celebrated the fifty-third anniversary of her presidency of our Grace Mission Guild. Hearty congratulations, with all good wishes.

SOUTH CAROLINA

Rt. Rev. Albert S. Thomas, D. D., Bishop.

(Continued on page 22.)

Tithing.

Tithing is the answer to the Church's chronic financial problems. What is it? Based upon the promise that all we have is a stewardship for God—it is simply this: One-tenth of all income plus one-tenth of the rental of a house wholly owned and used as one's residence is scrupulously and joyfully set aside as God's property to be administered for Him. This tenth should be ethe first tenth taken out before any of the income eis spent. Out of this fund can be paid the regular subscription to the Church, gifts to thee Community Chest, and to special appeals for benevolences. What does it accomplish?

1. It puts joy into giving. Instead of the everlasting grumble over "Many appeals," there is the joy of administering God's fund.

2. It makes an intelligent giver. One gives not reluctantly and yet no indiscriminately but wisely as the trustee of a sacred trust.

3. It provides an adequate share of cne's income for enterprises which must be supported by unselfishneses.

The government allows a 15 per cent reduction from the income tax schedule, as if to say 10 per cent for the tithe and 5 per cent extra for gifts. And yet in 1929 the average report on income tax showed less than an average of two per cenet given away by individuals; a great host of clergy and laity have tithed for years. They are the ones who in largest measure support the Church.

Think it over!—Bishop Stewart.

Personal Notes

The Rev. Theodore S. Will, rector of St. John's, Hampton, Va., has received a call from the Vestry of Grace and St. Peter's Church, Baltimore, Md.

Dr. C. B. Wilmer, rector emeritus of St. Luke's Church, Atlanta, will preach at St. Luke's during the month of August, when Rev. John Moore Walker is absent on his vacation.

The Rev. Wythe Leigh Kinsolving has returned to Virginia from New York, and is now in residence at 2107 North Avenue, Richmond, Va.

Call Accepted.

The Rev. Harry Lee Doll, assistant rector of Epiphany Church, Washington, has accepted the call extended to him from Christ Church, Alexandria. Mr. Doll will begin his duties as rector the first of October.

Ordinations.

Priest.

The Rev. Julius Pratt was advanced to the solemn priesthood of the Church, on July 11, 1935, in St. Andrew's Church, New Orleans, La., The Rev. Matthek Brewster, D. D., rector, had the pleasure of seeing one of his Church School boys enter the ministry. a worker among young people he will be remembered by many who in former times attended the Y. P. S. L. Camps. For the present, in the absence of the Rev. Gardiner L. Tucker, D. D., who will be away on business connected with the Department of Religious Education in the Province of Sewanee, he will be in charge of the field ministered to by the Rev. Dr. Tucker, which comprises Houma, La., St. Matthew's, Parish, and two missions nearby. His many friends wish him well in the work to which he has been called.

The Rev. Nelson Waite Rightmyer, assistant to the Rev. Thomas L. Harris, rector of the Church of St. Luke and The Epiphany, was advanced to the priesthood by Bishop Taitt yesterday in a Service of Ordination, held in St. Paul's Church, Chester. Mr. Rightmyer, who had passed his canonical examination for advancement some time ago, was unable to receive ordination earlier because he had not reached the required age of twenty-four years. Yesterday was his birthday, and it was arranged for his ordination to take place in the church from which he had become a candidate for the ministry, the same parish which Bishop Taitt had served upwards of thirty-six years and from which he had been called to the Episcopate.

The Rev. Thomas L. Harris, rector of St. Luke and The Epiphany, presented Mr. Rightmyer, and the Rev. Stanley V. Wilcox, rector of the Chester Parish, preached the sermon.

Mr. Rightmyer was born in Chester and graduated from the West Chester Teacher's College with the degree of Bachelor of Science. He graduated last month with a degree of Master of Arts from the University of Pennsylvania, and was a member of this year's graduating class of the Philadelphia Divinity School.

Deaths.

Lonnie Genrett, of New York, a young colored man who has been on the Church Missions House staff, in the shipping office, for the past six years, died on July 17, after a brief illness. His wife survives him.

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THOUGHTS for the THOUGHTFUL

Happy are we if we accept truth in whatever form it may come to us!

It is magnificent to grow old, if one keeps young.—Dr. Harry Emerson Fosdick.

"There is no need for sad despair,
When God is shining everywhere."

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.

"Ill that He blesses is our good,
And unblest good is ill,
And all is right that seems most wrong,
If it be His sweet will."

"Truth, be more precious to me than the eyes
Of happy love; burn hotter in my throat
Then passion; and possess me like my pride;
More sweet than Freedom; more desired than joy
More sacred than the passing of a friend."

I do not ask for earthly store
Beyond a day's supply;
I only covet more and more
The clear and single eye.
To see my duty face to face
And trust the Lord for daily grace.

What is excellent
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again.
—Ralph Waldo Emerson.

Livingstone was the man who was the only lad to join a little Scottish church during one long year. His pastor looked sadly upon what seemed to be only a poor fruitage for his faithful labor. But Blantyre rejoices today in being the place from which this great man of God went forth to his great service, proclaiming the Gospel of the shed blood of the Lord Jesus and his high abilities.—The Presbyterian.

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the window side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.
—Edwin Markham.

"O Bread of Life, Thou in Thy word hast said:
Who feeds in Faith on Me shall never die!
In mercy hear Thy hungry children's cry—
Father, give us this day our daily bread!"
—Wm. Henry Gill.

Omnipotence is not to be thwarted. His will will be done. Men may fail and we may well be anxious for men, but let us never touch with conceited and unnecessary fear for its safety the ark of God.—A. R. Wells.

"The finest and most eloquent tribute paid to Robert Louis Stevenson," says The Animals' Friend, "was that of the Samoan chiefs whom he had befriended while they were in prison. On their release they dug and completed the road that led to his house and named it 'Ala Toto Alofa'—The Road of the Living Heart."

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Southern Churchman

Vol. 100. RICHMOND, VA., AUGUST 3, 1935. No. 31.



The Street Pulpit.

FIRST PRESBYTERIAN CHURCH

Pittsburgh, Pa.

Clarence Edward Macartney, Minister.

(See Page 14.)

LETTERS TO THE EDITOR

THE VERDICT AGAINST "THE CHURCHMAN."

Mr. Editor:

I have read the appeal for funds of Marlen E. Pew which apparently has been sent to all religious publications on behalf of "The Churchman" and its editor, Dr. Guy Emery Shipler. I have also read the editorials which have appeared in several religious publications concerning the judgment in favor of Mr. Hess in his action for libel against "The Churchman" and Dr. Shipler. I write this letter as the trial attorney for the plaintiff in the action, not to counteract or criticize the appeal for funds which is being made in Dr. Shipler's behalf nor to defeat its purpose, for this is a matter not within my jurisdiction either as an attorney or as a citizen.

I am concerned, however, with a number of unfortunate impresssions which have been created concerning the verdict against "The Churchman" and Dr. Shipler and the reasons for it. Such references to this verdict as "the most amazing verdict in the history of libel suits in journalism" indicate that the astonishment is due to the incomplete and an incorrect understanding of the issues involved.

In the first place, the action was instituted by Gabriel L. Hess as an individual of high professional and personal standing who had been injured. The so-called "Hays Association" had and has nothing to do with the suit directly or indirectly in any sense. The persistent impression in the letter appealing for funds and in editorial comments, that this action was in some form or another a retaliation for "The Churchman's" editorial treatment of motion pictures is entirely unwarranted. Mr. Hess's libel action would have been instituted and the result would have been the same if "The Churchman" and Dr. Guy Emery Shipler had never written one word concerning motion pictures. There was involved, solely, the reputation and character of Mr. Gabriel L. Hess. The following gentlemen testified at the trial to his high standing, both as a citizen and as an attorney of over thirty years' standing,—Hon. James W. Gerard, former Ambassador to Germany; Richard E. Dwight, Sr., formerly a law partner of the Chief Justice of the Supreme Court of the United States and a member of the firm of Hughes, Schurman and Dwight; Frederick Wood, a member of the firm of Cravath, De Gersdorff, Swaine and Wood; Max D. Steuer; George Zehrung, director of the Motion Picture Division of Y. M. C. A. and David L. Podell.

In the light of the high standing and reputation of Mr. Hess, and the seriousness of the libel, the verdict may be considered very moderate.

Secondly, the misunderstanding indicated in the letter of appeal and in some editorials in religious publications is based upon the assertion that "The Churchman" had merely copied the libelous statements from "Harrison's Reports," and that therefore, this was a technical libel. This is simply incorrect. "The Churchman" did copy a substantial portion of the libelous article from "Harrison's Reports," but its own witnesses admitted that it had, on its own initiative, extended the libelous comments and added additional untrue statements. These additions were of even more serious import than the original libelous statements copied. For example, "The Churchman" stated incorrectly not only that Mr. Hess had been indicted in Canada, but went on to state falsely, that he had been indicted in Oklahoma. This latter charge was not made in "Harrison's Reports." "The Churchman" also in its libelous article assumed that Mr. Hess was guilty of the charge, but that he would probably not place himself within reach of the "provincial prisons" in Canada. There was nothing in 'Harrison's Reports" of similar nature and "The Churchman" witnesses admitted this. Indeed, the writer of "The Churchman" article admitted that he had no factual basis for these additional libelous statements. The jury had a right to spell out malice from these false additions which "The Churchman" made to the article from "Harrison's Reports."

The so-called retraction which "The Churchman" made failed to mention the most serious charges made by it and evasively pointed out that "Harrison's Reports" were mistaken without making comment about its own libelous statements. The final sentence of the retraction actually cast a new slur upon the plaintiff and, on the whole, the jury had a right to find that the retraction instead of constituting a wholehearted apology, skilfully repeated the false innuendo and aggravated the damage done to Mr. Hess.

Certain it is that the libel in "The Churchman" case was so much more serious than that in "Harrison's Reports" that if the verdict is disproportionate in comparison with the verdict in the "Harrison" case, it is unfair to the plaintiff rather than to the defendants.

It is notable that the writer of the libelous article for "The Churchman" had on a previous occasion written a libelous article printed in the Liberty magazine which resulted in a $30,000 verdict against that magazine. The recklessness and carelessness with which the article in "The Churchman" was prepared by Don Seitz and approved by Dr. Shipler, was virtually conceded in the lengthy cross-examination of the defense witnesses. An important reputation was assassinated without a single precaution being taken to test the accuracy of the serious charges being made.

"The Churchman" had pleaded many partial defenses, such as the right of fair comment, qualified privilege and others. On a motion to strike some of these defenses as improperly interposed in this case the motion was granted and "The Churchman" appealed to the Appellate Division of the Supreme Court. This higher court affirmed the order of the Supreme Court. Thus, long before the case came to trial the propriety of the issues had been thrashed out and clarified and there was no possibility of the trial court at the last moment going off on a tangent.

One has the right to disagree with any verdict rendered in our courts, but when the facts are known in this case there is no room for the impression that martyrdom has been suffered. I write this letter because I believe false impressions concerning the verdict and the issues have been given and an appeal for money has been made based upon an inaccurate picture of the circumstances. The litigants in this controversy received a full and fair trial before one of the ablest Judges of our Supreme Court, and before a fairly selected jury. Respect for our judicial processes at least requires that a full statement of the controversy be had before condemning the verdict and implying ulterior motives for the suit.

Respectfully yours,
LOUIS NIZER.

New York, July 16th, 1935.

Note: This letter was referred to in an editorial last week.—The Editor.

(Continued on page 23.)

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EDITORIALS

Vol. 100. RICHMOND, VA., AUGUST 3, 1935. No. 31.

How About it?

A good bit if fun has been poked lately at various organizations with the name "Evangelical" prominently displayed who have protested that the word "Protestant" has been deleted from much church literature and reminders have been sent to the Presiding Bishop and the Chairman of The Forward Movement Commission that the official name of our Church is still "The Protestant Episcopal Church in the United States of America".

While we are not impressed with the method used, and feel that quite probably the protests were aimed at people and organizations in a way that may prove to be unwise, nevertheless we do feel that from time to time it is a good thing to remind our general public that there is a very large element in the Church who love the name "Protestant" and feel that our Church would lose her real identity if that name were dropped.

It is natural in the present day for many to feel a re-action to Protestantism in general. We forget that Protestants pushed forward into our pioneer country when others were either too lazy or too indifferent to do so. We forget that primarily Protestantism is a spirit of earnest liberalism that allows the individual freedom of conscience. In the mistakes that Protestants have made, we lose sight of the great contributions to present day Christianity that would never have been heard of if Protestants had not existed.

In our own beloved Church we have boasted that we were a Church that had a great comprehensive ideal. Even extreme churchmen have proclaimed that we stretch forth a hand "to either side in the great division of Christendom". It we withdraw one hand, where would our boasted comprehension go?

So let us not just poke Mid-Summer wit at a group of earnest people who want our Church to continue to carry on many of its best and noblest traditions. It is not easy to be a Protestant champion, and instead of merely serving as the butt of the wit of people who have not always thought things through, perhaps we would do well to remember that unless a good strong Protestant party is kept alive, our Church might become a mere order of priests and acolytes.

The Value of The Church Boarding School.

Throughout the year **The Southern Churchman** contains advertisements of various schools. Most of them are under official church auspices, either diocesan or general. They are all Christian schools. We have no hesitation in recommending them to the readers of our paper who are contemplating sending their children away to school.

There has been a good bit of speculation as to whether the Church has been wise in providing the public with schools. Historically there was of course the need of decent education. Both North and South with rare exceptions, like The Boston Latin School (now three hundred years old), the better type of higher education either for college or for preparation for business would not have been available, had not the Church pioneered with schools of good learning.

While the public school has progressed and today gives a fine education, there is still the need for those who wish in more traditional ways to have their children influenced by the historic culture preserved by the boarding school. There certainly is a need for schools where the emphasis is placed upon Christian education.

We have no sympathy with those supposedly church schools and colleges which seem to care little about the churches that gave them backing and who have constantly wandered away from the church ideal. We do not believe such schools exist in the list which uses **The Southern Churchman.** Of course no school can actually be "in the place of parents". We cannot expect worldly people to produce spiritually finded children, and no matter how fine a church school might be, it cannot do what parents for years have neglected to do.

But to those earnest parents who want the education of their children to be along the higher ideals and lines which they feel vital in their own lives, we can say that the best Christian ideals will be included and time will be given to the teaching of the Christian religion on a plane at least as efficient and thorough as in the more worldly subjects.

This magazine, as always, will be glad to correspond with parents and guardians and gladly and without charge will make recommendations of schools within the means of its readers.

A Correction.

We are not in favor of placing blame on conscencious printers, so when we said something in the last paragraph of the second editorial in the July 20th edition (found on page 10) it is demonstrated that the error carelessly originated on our own typewriter. The sentence reads, "We do not need the 'religious' life". Our intention was to say, "We do need the 'religious' life", which is quite a different meaning, and lest any of our devout friends who are particular admirers of the various religious orders take offence at what was printed, we hereby apologize.

Church and World Problems as Others See Them

Making the Choir Invisible.

Elwood L. Haines. in The Witness, July 18, 1935.

I am for making the choir invisible. The reason for my new-found heresy is a recent visit to a certain church, and the unusual experience of sitting in the congregation. The day was torrid, but I cheered myself with a fan which suggestively referred me to a local undertaker. The service began with a distant onrush of song, welling in volume as the choir appeared. Immediately I became conscious of hot, mussy vestments, and above them, moist faces and moving mouths. I felt hotter, watching them. If the following parody occurred to me at the moment, I hope that, in view of the prevailing temperature, I may be forgiven:

A boiling army, men and boys,
The matron and the maid:
Not one his vocal toil enjoys,
In red-hot robes arrayed.

The service progressed; so did my awareness of that unhappy army overflowing the choir stalls. It was quite obvious throughout that the choir was there to perform. The rector, by speeding up the prayers and amputating his sermon to seven minutes, made it possible for the choir to exhibit its wares without extending the service beyond hot-weather limits. I stood with the rest in rapt apathy during a festival Te Deum, and the Benedictus unabbreviated, and sat for the anthem which might just as well have been in the Choctaw dialect, so far as intelligibility was concerned. I watched entranced the antics of the angular tenor. And there came to my mind, ironically, I supose, the lines

"My tongue shall never tire
Of chanting with the choir."

and I realized that, however desirous my tongue might be of praise, it had no chance. How is it possible, I wonder, to praise God through the medium of choristers who have taken even the Amens away from one?

* * *

Crushing Out Religion.

Rochester (N. Y.) Democrat and Chronicle.

Recognition of Russia was accompanied by assurance of religious toleration. Dispatches from Moscow reveal clearly that such assurances were not made in good faith.

More energetic measures to disperse clergymen and priests and close churches have been instituted, in the words of one correspondent, "because of the slow progress of the 'godless five-year plan announced in 1932.' The authorities said at that time that the purpose was not to leave a single house of prayer on the territory of the Soviet Union, and to extinguish in the minds of the people the very notion of God."

While in the course of this campaign, thousands of churches of the Greek Orthodox faith have been razed and the priests dispersed, even more reliance has been placed upon weaning the younger generation away from religion entirely, leaving the church without any followers when death has removed the older people.

The progress of the campaign, so far as the Greek Church is concerned, is veiled behind the censorship, but figures are available in the case of the Lutheran clergymen who have served German and Latvian Lutheran communities in Russia.

At the time of the Revolution, Lutheran Churches were served by 252 clergymen, and maintained a theological seminary in Leningrad. By last December these had been reduced to fifty-one. Since that time twenty-nine have been arrested and exiled and the sminary in Leningrad closed. Only twenty-two Lutheran clergymen now serve Russian Churches, all other churches having been closed.

And yet it may prove more difficult to kill religion in Russia than the authorities realize. Foreign visitors noted a fair representation of young people at the Easter services at the two Greek churches still open in Moscow. In the country, in the homes of the peasants, religious forms are still generally observed. What the child learns at his mother's knee will not be forgotten easily in spite of dictatorial decrees and harsh forms of suppression.

* * *

"Essential That He Should Be a Converted Man."

The Church of England Newspaper, June 21, 1935.

"For the work contemplated, one need be neither a Welshman nor an Anglo-Catholic; but it is essential that he should be a converted man."

This is not an extract from a Methodist advertisement. It is a passage in a letter by the Bishop of Llandaff in the Church Times. More strange still the words—"he should be a converted man"—do not refer to laymen but to clergymen! The Bishop says he is forming a band of young priests to work on Bush Brotherhood lines in his diocese and he has the courage to place "conversion" as the first essential. We confess that at first we were startled. Has it not become customary to take conversions for granted before ordination? We wonder how many Bishops, or their examining chaplains, seek to find out whether their ordination candidates have been definitely "turned to God." On the surface this seems an absurd and even an impertinent question, but evidently the Bishop of Llandaff does not think so.

* * *

Spiritual Foundation.

The Christian Observer.

Some years ago Woodrow Wilson sounded a note of warning that material prosperity could not continue indefinitely unless we built more stable spiritual foundations. In the days of prosperity the warning was but little heeded. Later Mr. Coolidge sounded a similar note in the following words: "We do not need more national development; we need more spiritual development. We do not need more intellectuaal power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion." We are beginning to see now the wisdom of these two far-seeing leaders of our national life. Perhaps as never before business and professional men, scientists, statesmen and jurists, as well as preachers, are proclaiming the conviction that we must have a more adequate spiritual development than we now possess before there can be a return to normal economic conditions.

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Too Much Homework.

Parents and children alike are protesting in increasing numbers about the amount of homework that the latter have to do. Many heads of schools realize that there is room for improvement in this direction and are endeavoring to reform matters. At Keighley Girls' Grammar School the experiment, begun last term, of no homework but longer school hours is being continued.

"The girls themselves are practically unanimous in preferring this new arrangement," said the headmistress. "I think that quite as much work is being done, and in far less time than it has taken pupils to do it at home."

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Our Students

An Important Work of the Church.

There is no more important work that needs doing at the present time, than that of saving the students of our Colleges and Universities from losing touch with the spiritual facts which should enter into and form the most important part of their experience. A year ago, in the August number of Harper's Magazine, there appeared an article, by Professor Leuba, of Bryn Mawr College, in which he gave statistics of the proportionate number of scientific professors who did not believe in a Personal God, and also of those who did not believe in immortality. He also gave figures to show that among the students a distinct loss of faith was apparent after several years in college. It may have been the case that many professors did not answer the questions sent to them by the investigator, who did not happen to be Professor Leuba himself, but the figures were sufficiently significant to show the urgent need of the presence and active work of Christian leaders in our educational institutions, men whose character and devotion to Christ, as well as fine educational equipment render them equal to the task of meeting and dealing effectively with a very difficult situation.

Church Society for College Work.*

The subject of this article was suggested by the arrival of a pamphlet, issued by the Church Society for College Work, the purpose of which, as stated in the booklet, is, "To promote knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in College, in University centers; and to establish a Fund for this purpose." Good work has been, and is being done among the students by our Church, but the field is so large and the need so urgent, that a great deal more will have to be done in order to take advantage of the great opportunity for service which lies open to the Church. Of course, the Episcopal Church can by no means assume the full burden of responsibility for meeting this urgent need, but she should be ready to do her full share of the work by properly caring for her young people at a time in their lives when their future is being in a great measure determined by the influences which surround them.

The Danger of Specialization.

The principal reason for the crowding out of religion in our system of modern education, is due in a great measure, to the fact that Natural Science has opened up so many fields of investigation that the pursuit of knowledge has become highly specialized and that the specialist becomes so completely absorbed in his own particular subject, that his field of vision is narrowed down to a single point. This means a loss of perspective which disqualifies him from understanding the significance of other fields of investigation, and if he realizes, as he should do, that he is not an expert in any special branch of knowledge, save his own, he will not presume to speak with authority on such other subjects. This should make him humble and modest about claiming the right to lay down the law in matters of religion, or at any rate of religious experience.

The Limitations of the Scientific Method.

It must be borne in mind that we have been told within the last few years, on high scientific authority, that the scientific method is not capable of dealing with ultimate reality. Thus Professor Eddington in his book on "Science and the Unseen World" (Page 73) says:—"Briefly the position is this. We have learnt that the exploration of the external world, by the methods of physical science leads not to a concrete reality but to a shadow world of symbols, beneath which those methods are unadapted for penetrating." It is important that the limitations of the scientific method should be made clear to our young people and by those who have the necessary qualifications for winning their respect and confidence.

The Problem of Control.

It must also be borne in mind that Natural Science in the speeding up progress which has of late been releasing new facts and forces to a bewildering extent, has no means at its command of controling the uses to which this new knowledge shall be put, and does. we believe, claim to be entirely neutral on this point. But the future of civilization depends upon, and will be ultimately determined by the character of those who are able to exercise a controlling influence upon human affairs, such for instance as the Mussolinis, the Hitlers, and the Stalins of the future. In a leading full page review, in the London Spectator, June 28, 1935, the reviewer of a book, entitled, "Science in the Making," says:—"It is applied science which threatens to end our civilization in the next war through our inability to control the weapons of destruction which it has devised for our bedevilment. It is applied science which has brought our economic system to the verge of collapse through our inability to distribute the spate of commodities which its instruments of production have poured forth for our embarrassment. It is applied science which has destroyed the liberties of half a continent, by virtue of the new and unprecedented powers for manufacturting men's minds and moulding their outlook which its instruments of communication— the cinema, the radio and the loud speaker—have placed in the hands of those who would exploit them for their own purposes. Finally, it is applied science which has so numbed and bewildered the ordinary man with its hail of new facts, so overwhelmed him with new powers, required of him such rapid adjustment to the changes which it is continually inducing in his environment, that, like a piece of elastic stretched to the limit of its powers, his mind snaps back, with the result that a deliberate return to the primitive in government and behaviour, in thought and belief, appears, as events upon the Continent bear all too tragical witness, as one of the chief by-products of the scientific age."

Christ the Hope of the World.

This may be a one sided point of view and much might be said on the other side, but it can hardly be gainsaid that the safety of civilization and the hope for a better world are bound up with the general acceptance of Christ's ideal of human brotherhood and

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Religion in Education

By ARTHUR LEE KINSOLVING,

Rector of Trinity Church, Boston.

EDUCATION has enjoyed a good name—indeed the mark of the last half century has been the ambition on the part of millions to procure the advantages of education.

But the reputation was won, not by education, but by Christian education. It was the day when education was consecrated, not only to the sharpening of brains, but equally or supremely to the development of Christian character that established the community verdict that the process was of unquestionable worth.

In the days of John Stuart Mill, there swept over the Western world a great hope that the world's salvation might be wrought out by education—that, if we concentrated on giving youth an adequate start, we could promise a new world, redeemed from the doom of ignorance, selfishness, weakness, folly.

That faith, which prompted the giving of billions of dollars in private munificence and public grants, is largely spent. For our experience of the results has failed to justify the judgment and sustain the faith that education can furnish a new world. As a sequel to the unprecedented expansion of education, we have only to show a world in sorrier state than it was before.

But it is not Christian Education that is found wanting; it is secular education, divorced from the religious impulse and a clear moral objective.

The community has come to accept and take as a matter of course this divorce—the necessity of accepting extreme secularity in education.

The Protestant Churches have been financially able to sustain, here and there, a Church School or a College, but their results have been largely engulfed by the secular or pagan influences of the larger places of learning, to which their graduates go for their higher education.

The Roman Catholic Church alone has managed to maintain intact a considerable sector of its educational system within its own authority and supervision, and if the adherents of that communion have grown to twenty millions, and its influence with its own people has survived better than that of the other churches, this is no small part of the reason.

The expense of this mighty enterprise has absorbed the great majority of Roman Catholic giving. While nine-tenths of Protestant philanthropy is invested in homes for the aged and other agencies of mercy for those maimed in the economic warfare of life, nine-tenths of Catholic money is apt to be invested in the future, through the adequate provision for the Christian nurture of the young.

And though there cannot be an "either or," I believe their emphasis is rightly placed. For the greatest service we can render humanity, and the most humane, is to save young lives from the inevitable disaster to themselves and to the world of entering into life devoid of an adequate sense of their relationship with God.

As we survey this often restless, dissatisfied, sinning, short-sighted, selfish, digruntled, turbulent world, and ask the profoundest of questions,—"Has it prospects of real progress?—we note that the churches are about what they always were in facilities and proportionate numbers, but education is eminently not what it once was,—it is no longer Christian.

The Church, in losing its authority in education, has lost more than half of itself. And if the church, as it faces the future, suffers most severely from lack of leadership, that in itself derives from the comparatively weakness of spiritual life in universities, where the leading citizens of tomorrow are setting their courses and shaping their destines.

If you wonder that religion and the Golden Rule do not count any more in life today, only consider the fact that the mass of young Americans, from grade school through high school, college, professional school, from five to twenty-five, live, move and have their being in an atmosphere that is largely shaped as if the modern world had no clear access to religion, or as if it were questionable whether religion counted at all.

In the face of this, I have said, say now, and shall continue to say, in the spirit of that little Roman Senator, who knew that Carthage was a menace to Rome, to all that was sacred to him—"Delenda est Carthago."

So, I say,—our educational institutions must be redeemed, must be won again, for the spiritual and moral influence which God intended for them.

Is this too ambitious a project?

The founding of educational institutions was one of the most colossal undertakings of history. Read the story of the early days of Harvard, as Professor Samuel Eliot Morison, our own distinguished historian in this congregation, has told it, or of any other institution, and you will find the indomitable willingness for self-sacrifice of Christian character alone prevailing against enormous obstacles and odds.

If a thing should be, it must be.

I know in my soul that God intends to preside in education. He has made us for Himself, and our lives are sadly incomplete, and all too often tragically misshapen until they find their way in Him.

At the present, thousands of boys and girls are going out into life without any comprehension of the most precious experience of the race, the truths about living which have come to us from prophets and seers, and supremely from Jesus Christ.

But, you say, "Our youth is fine." Of course they are, they are youths who have it in them to exert a Christlike influence on the world—Grenfells and Florence Nightingales, and Pasteurs, and Robert E. Lees—who in thirty years will be leading unhappy and ineffective lives, not from their own fault, but because the educational system under which they lived was misleading.

There never was a time in history when religion was given so little recognition in education. And I maintain that this situation is abnormal, patently unwise, improvident, short-sighted, unnecessary and doomed. Christ will return, as He did to Jerusalem, to claim the central city of education.

And all the contemporary slogans, from that to make the universities utilitarian to the economic business of earning a living, to that of the emphasis on research and the production of scholars, are subordinate to the main need of the time, to restore the recognition that education must be of the whole man—his spirit and character, as well as body and mind.

II.

Well, what can we do?

The public schools are ultimately in the control of the voters. Sunday Schools are good as far as they go. Summer Camps and Conferences even more effective, for to give youth friendship in his play time has been one of the discoveries of our age as the most effective-

medium for winning his enthusiasm to the things that are high.

But there will never be any satisfactory basis until we reinstate religion in the public schools, the order of the day to most children.

In a far New England town, a very able Episcopal Rector sensed that the important contribution he could make would be to youth.

He gained permission to teach religion in the town grade school. He invited other ministers to join. They accepted, so soon as they saw their own children in danger of this early contamination from an Episcopalian. In the high school the students themselves petitioned for continuation courses, for religion is a subject of perennial fascination to the thought of youth, if at all adequately presented. The large majority of high school students enrolled still elect this optional course.

When a town was noted that had known but one instance of juvenile delinquency for a long number of years since 1922, a Commission from New York City sent a representative to investigate and found that this was the very town where a normal attention to religion had been brought back into the public schools.

If the Priests, Ministers and Rabbis were given an hour in the curriculum several times a week, to meet their own children registered in the school, to teach the Scriptures and the way of life, it would cost the government nothing, do the ministers a lot of good, give many of them just what they crave, create a new Church, reduce the sad statistics of juvenile delinquency, and pave the way for a new moral tone in America, and be a long step forward toward the Kingdom of God.

If you approve, pray for this, and work for it, and use your influence where you can to secure it.

In private school life you will find almost always a humble recognition of the need, and the desire for a further inculcation of the religious spirit.

But ordinarily also a sad sense that the best efforts in the past have yielded meagre results.

Somehow, in our Church boarding schools, too often the forms of religion have grown oppressive and distasteful in their punctilious repetition, but the spirit of Christ's religion, the human brotherliness and the social passion have been missed.

So it turns out that the dose has been just enough to be an innoculation against religion, rather than an ardent contagion.

Many of you talk about this. Do your utmost while you live to help your school create a more vital religious life. An influential minority of schoolmasters and professors, a majority of Head Masters and Presidents long for a greater spiritual emphasis in their institutions; as yet they lack adequate backing to secure it.

And in the universities or colleges in which you are interested, with their officers and boards, try to make your influence felt in this all-determining regard. Ask at least for an adequate religious department, which some of our most noted universities notably lack.

III.

But behold. I show you a more immediate way.

Make friends with some students.

Within three miles of Trinity Church, there are said to be 30,000 of them. Show an interest in some particular ones. Break the ice by making the advance and speaking to them on the street. They won't mind. Every incident at this time of life is an experience to them.

Then go and visit them in their dormitories and fraternity houses. Invite them to your homes. Take the initiative in Christian friendliness, and then try to mean what you can to them.

In the railroad station of a mid-western university town, the present Bishop of Chicago once found himself with two hours to spare.

Meditating on the early Christians' adventuresomeness for Christ, he went to the University Campus and spoke to the first two students he met.

They invited him to their fraternity house. The subject got around to religion. They thought it a shame there was such apathy. He told them he was a clergyman. They introduced him to the President of the University. The President invited him to give a course of lectures on religion.

So one thing leads to another when we practice Christian initiative.

Or, if you prefer, tell us this spring of your interest and next fall come, join and help us make our visiting among students and our discussions with them more vital.

Last week there was founded in New York The Church Society for College Work. My friend, Brooke Stabler, was the moving spirit. Some distinguished men, such as Mr. Norman Davis, were co-founders. If you would like to be a member, let me know. It is a society that is bent on seeing to it that the Church shows more attention to college students.

We have over sixty thousand Episcopalians in College and three times that number who might be reached. And yet, less than a dozen clergymen giving full-time to ministering among them, less than one hundred who can give even one day a week.

It is clear that we must augment their efforts by our own, and some can show their sympathy by putting into the hands of this Church Society for College Work money to provide more full-time workers.

Most of us do not turn out Christians as a matter of course. We need some one's friendship and encouragement and inspiration to make Christ vivid and compelling to us, until He leads us past the lying promises of successful worldlines.

College Professors are nice people given to plain living and high thinking, but often diffident about admitting religious convictions, and preferring not to undertake spiritual leadership.

As far as religion goes, the expression a college wears is too often a bewildered stare, while worldliness, day after day, takes the case by default.

Colleges were founded by Christian citizens, who gave and worked for them. Portraits of these men still hang on college walls, and sometimes I feel they are mocked by what goes on. Their sacrifice is mocked.

Christ, to whom these institutions were often dedicated, has been often crowded out. His ways are being supplanted by the mores of the movies. And yet our students are more serious, earnest and anxious to find reality than we were at their age.

The younger generation is looking for a way of life, and it is entirely possible for one person, by his friendship, to win them to this way. We need not be intellectual giants to do it. It is not a matter of that.

In New England, perhaps no one has done more for Christianity in academic institutions than a poor employee in a Boston shoe store, in whom was truly the vision splendid.

From a Sunday-school teacher he became an evangelist, and then a great one. He was preaching once to many thousand educated people in England and was heckled by a dilletante gentleman, who said:—"Mr. Moody, you do not even speak good English."

The Evangelist replied, with deep humility,—"I know that, but I am using my poor English as best I can for Christ. What are you doing for Him with

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Moving Forward

By NOBLE C. POWELL,

Rector of Emmanuel Church, Baltimore.

DURING recent weeks the Church has been thinking of and trying to respond to the call of our leaders in "The Forward Movement." This is a great adventure, not a picnic party with naught but idle hours and fleecy clouds. It is a call to a great mass movement of the whole Church. Every communicant and every congregation is asked to take part. As we individual congregations, consider the situation in the world today, we cannot fail to see the need for such a movement. But if we are to do our part, we must also see the dangers. The realization of the purpose for which the Christian Church lives in the world today is, in itself, dangerous. The winning of God's Promise is a dangerous undertaking. But unless the danger be met, the land of our dreams will never be ours, and while others in other years will win, we will have failed. The Forward Movement is to stimulate the whole Church to a more determined effort to win the promised land—God's Kingdom. In our effort in The Forward Movement we do not commit ourselves to utterly unknown principles, but rather principles which have been tried before. And it ill becomes intelligent people to have the record of what others have done, and not make use of that record.

Such record lies in the story of the Israelites as they made their way toward their Land of Promise. They sent emissaries to investigate the land. These returned with stories and evidences of it being a fairer land, even than they had imagined. But they also brought stories which struck terror into the hearts of the people. Taking counsel of their fears, the Israelites refused to make the effort to enter into their heritage. Finally their great leader recalled them to a ralization of their responsibility and told them there was a way by which they might attain their land. He told them there was a road through the Land of Edom and sent a committee to ask permission to enter that way. How human it all sounds and how like us today! They asked permission to go through the country by the King's Highway and promised that they would turn neither to the right hand nor to the left. They would not drink of the water in the wells and they would not have contact with the people in the land. If, by chance, water was drunk or contact made, payment would be made. In short, what these people asked was that they be allowed to pass through to their destination without the Edomites knowing they had gone.

Edom refused, nay more, they marched their armies out, and at the first show of opposition Israel turned away.

Do we not find a warning and a challenge to those of us who have listened to the call of the leaders of the Church in The Forward Movement? God has given to the Christian Church a magnificent heritage. But that heritage must be won, and in the winning, fearful hearts will have no part. Israel was afraid to meet dangers, afraid to grapple with obstacles, despite the fact that the spies reported the land as exceeding their wildest expectations, yet they were afraid to go in.

WHAT an object lesson to us today! We Christians have been sent to realize God's Kingdom. That Kingdom exceeds our expectations as is evidenced by the reports of its glory which have come from those who have entered in. It is a kingdom of truth, and justice, and right. It is a kingdom of gentleness, kindness and love; a kingdom of brotherhood and life that cannot end, where our finest ideals will be realized and our hopes become facts.

But it must be won. There are giants of selfish greed, lust, fear, hate, bigotry, oppression, which must be met and overcome. Consider the giant of public opinion. How we fear it! Our opinion may not be in line with the opinion of others. Animosities may be stirred up. We may become unpopular. All this is true, but our standard is the mind of Jesus Christ, and wherever there is disagreement with this standard, we, as Christians, should make no peace. We fear to take a definite stand on many questions, excusing ourselves by saying that others have a right to their opinions. That is very polite, but is it true? Do we have as much right to our opinion about the body as the medical specialist? Do we have as much right to our opinion about the stars as the astronomer? If we are Christians we have the mind of Christ. We believe is it the only true mind that will lead us into the whole realm of truth about living. We believe that in the light of that truth we can see more clearly what God means for mankind than others can see. It is because men like Athanatius, who have dared to stand squarely opposed to public opinion, that we have the truth which is ours today.

ONE of the things that is keeping the Church of God from entering into her heritage is a sense of possession. In the story referred to above, when Edom said "No", how supinely the Israelites took it. It is to weep—"Wherefore Israel turned away!" Here is a people chosen of God, trained by men especially set over them by God and trusted with an especial knowledge of God's truth. They had been with God about Sinai in a peculiar and unique relationship. They bore in their midst evidences of God's Presence, in the Tabernacle and in the Ark of the Covenant. They were loaded with God's riches. They had other ideas, other purposes, nobler and higher conceptions of the world and of life than the Edomites, yet they offered nothing of all these to those through whose borders they wished to go. "We will leave you alone. We will make no contact with you, if we can possibly help it." Does it not really mean, "We, who are God's chosen, who are bearers of His truth, who are set to realize His will, will keep all this to ourselves, and all our dealings with you, if such there must be, will be on a plane now perfectly familiar to you, namely the commercial?" They promised to pay for any contact made. What a tragedy this is! Edom, with all her blindness, her ignorance, her sin, to be left alone untouched, unchanged, while God's chosen people marched to their land of promise. Is it too much to say that this tragedy was due to a sense of possession; the people feeling that what they had was theirs?

Is the Christian Church, with the new life of the Risen Christ, to be kept safe from all harm? Is it just for the elect? Is it to have no relation with those through whose ranks Christians pass? Shall the world outside the Church know nothing of the Church's new attitude, new hopes, new quality of life, nothing of God as Christians know Him? Shall none of the radiance of our Christian love shine out and brighten other lives? Shall none of the glory of a Christian's release from the captivity of sin and blindness, be shared by those who are not Christians? In short, can we Christians today give our own consent even to make the effort to get through to our promised land, be it the Kingdom of God or Heaven, without anyone being in the least awakened, touched, enlightened?

Israel had a new conception of society. God was King. Men were brothers. And they were on their

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"Be Courteous"

By JAMES E. FREEMAN,
Bishop of Washington.

THAT courtesy constitutes an important and essential element of religion, may not be widely recognized, and yet the admonition contained in the above caption was written by a great teacher, St. Peter, to the early Christians. He had been writing of certain values in human intercourse that he regarded as of primary importance, such as the right relation between husbands and wives, of children and parents, etc., and he concluded with these words: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Courtesy, which means literally, "genuine and habitual politeness," is the lubricant that eases and makes smoothly operative life's fellowships and manifold relationships. It has a practical value and concerns every condition of life with which we have to do. The absence of it causes friction, misunderstandings, breaches, sometimes tragedies and war itself. It is a quality of life disclosed in daily habit that needs cultivation, quite as much as any other gift or virtue. It is the hallmark of gentility and good breeding and without it even rare intellectual gifts fail of their large usefulness.

It was said of Thomas Carlyle that he was "hard to live with" and that much of his splendid genius failed to appeal, because of his rude and rough manners, that repelled those who sought his companionship This great American admirer and friend, Ralph Waldo Emerson, in respect to gentility and courtesy, was distinguished for the qualities Carlyle lacked. Some men cultivate the habit of brusqueness and rudeness. They same to think it the badge of distinction and originality. Courtesy shows itself in many ways, not alone in the home, office and drawing-room, but in every relation we sustain to our fellows. It has its distinct place in our play as in our working hours; in our correspondence as in our conversation. It is the conspicuous adornment of the man who prides himself upon his gentility, the commanding grace of the woman who seeks the high esteem of her companions.

It may be that our generation has lost much of the old chivalries and refinements, that we have become so engrossed with the concerns of our machine age, with so-called practical matters, that we have subordinated the amenities to a place of unimportance. If this is so it is a tragic misfortune. Courtesy may call for more of kindly consideration of the feelings of others, it may lay upon us certain exactions and entail a bit of time, but in the end it has compensations of lasting value.

Our profession of religion makes this virtue, if such it may be called, utterly indispensable. It governs us in our approach to those who differ from us in devotional practice. In the matter of cultivating Christian unity it is more important than agreements and concordats. That which hinders the closer knitting of Christian ties, is conceit and arrogance, an assumed superiority that makes fellowship impossible. Beyond this, even the propagation of religion itself, no matter in what form it may express itself, is largely rendered futile or successful by the method of its presentation. A winsome personality, one that expresses its conviction in courteous and kindly terms, better still through a gentle and consistent life, is more persuasive than an eloquent if rude habit of speech, however logical its argument. The sheer courtliness and kindness of the Master were so irresistible that men and women fell under their sway and abandoned ways long indulged in and habits that had rendered them coarse and repellant. His consideration for the circumstances and conditions under which sinful men and women had become grossly unresponsive to their better natures, and His gentle approach to their lives rendered them obedient to His will and responsive to His call.

Those who have caught His spirit and learned His method have always been the most persuasive of His followers. Courtesy, Christian courtesy, is needed in all our relationships today. We will not restore our economic, social or political order, nor secure a better understanding between nations and so set forward world peace, until we learn that a "soft answer turneth away wrath," and that courtesy and not arrogance is the Christian method of right conduct in every human relationship.

MOVING FORWARD.

(Continued from page 8.)

way to establish a commonwealth of God. Edom had a king, laws, and order. Was that enough? God did not think it was enough for His people. What about the Church? We speak about the ideal commonwealth of love and of brotherhood, but what about God's Supreme Kingship? This is a dangerous thing to be talking about in a world in which a cheap patriotism is so vocal and where a great monk can suffer penalties because he claims Christ as King. It is a dangerous thing to talk about universal brotherhood. We shall never get to a new order by passing through the midst of our neighbors. We shall have to build that order as we go.

THERE are certain dire consequences which face the Christian Church, as they faced Israel. Israel wandered forty long years in a desert. Who can measure what that time might have meant? Who can measure the waste of life, the disappointment and monotony that would have been saved had they entered at once into their land of promise? We are very much like that now. Certainly we are wandering aimlessly about with this nostrum and that theory offered. What God calls the Christian Church to do, is to enter boldly into the land of promise.

Not only did they have to wander aimlessly in a desert, but Israel lost a whole generation. May not the Christian Church do the same, unless it boldly enters and takes its heritage?

Those who wandered bore untold suffering. They lived physically, but read the record of that physical life and you will see its horror. The Forward Movement of the Church today is the same Forward Movement that God has set His chosen people on in every age. But those who set forward the standard of the Kingdom of God are those fearless ones who realize that what they have is not their own, but a trust from God—a trust which they must use for the good of all men everywhere.

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THE THOUSANDFOLD PAGE.

(Continued from page 5.)

of his law of service as being the best and in fact the only perfect means of insuring human welfare. Then all that Natural Science can give us would be under the control of those who have the best and highest interests of mankind at heart, and would thus save Natural Science from being converted into a curse instead of the blessing which it should be. Our students should be made to realize this.

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*The headquarters of the Church Society for College Work, is 3805 Locust St., Philadelphia, Pa. The annual dues are $1.00.

A Religion of Joy

By THOS. F. OPIE,

Rector of St. John's Church, Olney, Maryland.

CHRISTIANITY is essentially a religion of joy. Every community ought to do homage to the man of good cheer. The psychological effect of whistling, of smiling, of glad words of good cheer cannot be over-estimated. The effect produced reaches everyone with whom we come in touch. There is so much stress and strain and so much uncertainty and sadness and sorrow in the world, that a reinterpretation of Christianity as a religion of joy is timely and apropos.

"These things have I spoken unto you that your joy might be full"; "Behold, I bring you good tidings of great joy"; "Break forth into joy; sing together ye waste places"; "Finally, my brethren, rejoice in the Lord—rejoice evermore—and again I say rejoice." These are a few of the terms in which our religion is couched. It is a religion of joy inexpressible. The primary business of Christianity, some one reminds us, is not to "get men into heaven", but to "get heaven into men". This would assure a real abiding joy in the heart.

There are sufficient grounds for joy in the life of the sincere Christian believer. Should a slave set free rejoice? Should a prisoner released rejoice? Should a condemned man absolved rejoice? Should the Prodigal embraced in the arms of love rejoice? Should the weak made strong rejoice? Should the man whose darkness is turned into light rejoice? Should he whose mourning is turned into joy rejoice? Then surely the Christian should rejoice with joy unspeakable, for his life-experiences are analogous to these in many particulars.

Living in the midst of peace and plenty, in a day of progress, opportunity and culture, surrounded by beauty and refinement, the average Christian in America has no excuse for pessimism or for morosenes.

As to realms of joy, the kingdom of joy is threefold. It embraces the state of the mind. This is the province of truth. It embraces the state of the body. This is the province of beauty. It embraces the state of the soul. This is the province of goodness. No man who has a proper Christian conception of goodness, truth, beauty, has any cause not to rejoice. He should publish it abroad with smiles and laughter, with sparkling eyes and radiant face, with glad voice and joyous temper, with buoyant spirit and happy demeanor that he is a member of Christ, the Child of God and an inheritor of the kingdom of heaven—for the kingdom of heaven is the kingdom of joy.

There are means of joy that all should take every advantage of. The Christian must guard his mind against falsehood, against impure thoughts, wrong ideas and hurtful imaginings. He must guard his mind against the mean, the low, the despicable—the dishonest, the revengeful, the unbrotherly and the un-Christian. He must make his mind the reservoir of all that is elevating, uplifting, inspiring, wholesome—by good reading, pure thinking and proper action.

The Christian must guard his body. No man can have a glad buoyant spirit and a happy temper if he abuses the body in dissipation, in intemperance and in physical follies and lusts. These mar the nervous system and create an irritable, fussy, depressing temperament. We must keep the body in temperance, soberness and chastity.

To know the highest joy, the Christian must constantly cultivate the spiritual life. He must know Christ intimately. He must not be ashamed to be known as God's good man. No man can long be joyous and joyful unless he be good, pure, clean and straight. He must guard the portals of his body as though it were the temple of all that is holy and divine. He must guard the portals of the mind as though it were too sacred to admit anything foul or unworthy. He must guard the portals of the soul as though it were the very home of God.

"All who joy would win
Must share it! Happiness was born a twin."

The Holiness of Scripture.

William Olney, London, England.

The Holiness of Scripture witneses
Its coming from the "Holiest of All".
What speech of Man is there so perfect found?
Well might God's servant witness in the past:
"Thy Word is pure, therefore it claims my love."
Its Holiness is seen in the exact.
Unflattered, unexaggerated tale
It tells, hiding no fault even of those
God called of old His chosen saints to be.
Its Holines is felt as with a sword
It pierces to the innermost of Thought
And wounds the Conscience with the sense of guilt.
Its Holiness streams out at Calvary
Where Christ redeemed by holy Sacrifice,
Paying to Justice all the sinner owed.
And yet again the Holy Word of God
Was carried out by the Blest Spirit's work
Producing in the heart and life of those
Who trusted Christ, the "fruits of Holiness."
O Holy Word! Thy Message ever rings:
"Be perfect, as your Heavenly Father is."

RELIGION IN EDUCATION.

(Continued from page 7.)

your good English?"

Look at this young tide of life. Aren't they worth more than all else on earth?

If we care, we shall take the initiative in bringing Christian friendship to these young people, and try to reveal to them in our several ways that there is One of paramount importance to us and to the world—and that is Christ, the way, the truth, the life.

I believe in the future of this country.

I believe that Jesus Christ is vitally connected with the destiny of mankind.

Let us connect the two. Let us make haste to close the needless gulf between the places where we mold the men and women of tomorrow, and the Master of Men.

HOW TO USE THE BIBLE.

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, read John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christion, read Matthew 5.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Government's Change of Attitude in Regard to Religion.—Japan.

For many years the teaching of religion in Japanese Schools, which are licensed by the government, has been strictly prohibited. The Department of Education has now changed its attitude and is urging the schools to have lectures on religion in all secondary grade ones. It is compulsory in the normal schools, I think. So some time ago I went with some others to see the men in the Provincial Office about it. The obvious difficulties were clear. If they get any one religion in, the rest are up in arms, and if the lectures are on religion simply in a general way, they are useless as a moral force.

But as a result of that interview, I wrote to one of my old students in Hyogo Ken and asked if he thought that some of the schools where my old students are would like to have me come. I said I would have to talk straight Christianity but it would be explanatory, not "hortatory" and if they liked I would give them a little English at the end. His reply was that I need not confine myself to such schools but they would all welcome me and offered to make the arrangements.

Last week I went to Kobe and spoke to the boys of the upper class in the three Kobe Middle Schools and the Sanda Girls' School, all Ken schools and the private Sanda Middle. I used the same talk I have given as an evangelistic sermon many times except that I did not urge them to accept it. Everyone seems pleased and I have invitations to go to two schools in Niigata Ken and an offer to arrange for me to go to **all** the secondary schools in Ibaraki Ken if I can go. I think I can make the two schools in Niigata Ken on my way up to Karuizawa but the Ibaraki Ken work will have to wait till fall.

I learned a lot the other day on my trip to Kobe and Sanda. The schools are afraid of the opposition that will arise if they call in a local pastor and few missionaries are prepared to talk to students. Also what they want is very simple and fundamental talks. The boys have no religion or religious ideas at all so they need the most fundamental teaching such as what God is, who Christ is (in the simplest form) etc. I used the little English at the end for two reasons. One was that it made the boys listen to me with a feeling of good humor to know that I was going to do it, and the other was to give the principals an alibi if they were blamed for inviting me!

In the Kobe First Middle and in Sanda there was another meeting of special groups later at which the principals urged me to go deeper and lead the boys further. In the Kobe Second M. S. the teachers met, some dozen or more of them, afterwards and asked me all sorts of questions. It seems to me it is a unique opportunity and I am going to try to folow it up as far as I can and it seems to pay.

Here in Hikone the work goes on slowly and steadily. Morning congregations are increasing in size but the evening ones are down. The fruits of our S. S. work are beginning to show and some of my boys and girls are coming into the adult congregation. Some have wandered off of course but some stay. Saeki San is doing good work with the students too so I feel that things are really going fairly well here.

P. A. Smith.

Hikone, Japan.

The Church's Day Nursery.

The Episcopal Church's Day Nursery in the city of Kyoto is always full. Government authorities have shown their appreciation of this work by recommending gifts from philanthropic sources. Many mothers with young children have been widowed or deserted, the latter circumstance due to discouragement over continued hard times. An increasing number of women have been killing themselves and their children in despair. The Day Nursery has been able to prevent a few and provide at least a place to live.

Kindergartens.

The latest figures available show just two thousand children enrolled in the Episcopal Church's fifty-five kindergartens in Japan. Most of these are one-teacher schools and practically all are under Japanese teachers, one young woman managing twenty to fifty children.

With a million new babies born every year in Japan, the mere numbers enrolled may not seem impressive but from these Church kindergartens there might come the influential leaders of Japan thirty years from now. Bishop Nichols writes from Kyoto that in some of the conservative and difficult towns the kindergartens have never been more vaulable than at this time when an enlarged nationalism deters many adults from interest in what seems to them an alien Church. The kindergartens win their attention and respect. For this reason, Bishop Nichols says, it would be most desirable to open several new ones but funds are lacking.

Hospital.

St. Barnabas Hospital in the city of Osaka continues to win the friendly regard of the people. The hospital, with 91 beds, specializes in maternity work and child care. Its earned income increased last year, though because of financial pressure the hospital could not do as much charity work as it has done and would like to do.

Christianity in Action—to the Limit.

A government hospital for lepers with 800 patients is now in operation in Kumamoto, Japan, on the other side of the city from the Hospital of the Resurrection of Hope, founded by Miss Riddell. The doctor at the head of the government hospital is an earnest Christian. In his student days he worked in the laboratory of the mission hospital. The mission, when Miss Riddell's niece, Miss Wright, is now in charge, reports 43 lepers preparing for confirmation, many of them from the government hospital. The mission doctor wanted to give two transfusions last year and both times he gave his own blood at the risk of contracting the disease.

Buddhist Books Best Sellers.

One of the chief bookstores in Tokyo reports that more books were sold last year on religion than on any other subject, sport being the second most popular. The religious books were mostly by Buddhists. The Buddhists have made skilful use of opportunities to broadcast over the radio, though it is said that much of their material was taken from the Bible.

Church Literature for Japanese.

The Church Publishing Company of Japan does all it can to increase the scant supply of Church literature for Japanese clergy and lay people. Among the achievements of last year were translations of the Apochypha, the Rev. Dr. Nairne's "Everyman's History of the Old Testament," and the Rev. Dr. Francis Hall's "Catholic Faith and Modern Scholarship." Among smaller publications a little book on the duties of godparents is meeting a long-felt need.

The Society hopes to bring out Bishop Gore's "Belief in God" this year, and also, among other things, some kindergarten stories collected by Miss Bernice Jansen whom many people remember hearing on her last furlough. Suitable kindergarten stories are pitifully scarce.

The S. P. C. K. assists the Japanese Church's Publishing Society. It is hoped that the latter may become as well known in Japan as the S. P. C. K. is in England. The Rev. Charles H. Evans of Tokyo is secretary and treasurer of the Japanese society.

THE WOMAN'S AUXILIARY

JUNIOR WOMAN'S AUXILIARY PROVINCIAL CONFERENCE REPORT.

There were 98 people at the Junior Woman's Auxiliary Conference held at Shrine Mont, Orkney Springs, Virginia, June 10 to 15.

This enrollment included 67 registered delegates and missionaries from six dioceses of the Washington Province.

Classes on Prayer and Meditation, Alter Guild Work, Missions in the Home, and Latin America were held each morning.

The membership of the Conference came from such different groups that it was possible to obtain a very varied and interesting viewpoint. High school girls bringing a fresh reaction in contrast to that of the more mature Auxiliary member.

A well rounded conception of our Lord's first, and great Commandment was given by the combination of intellectual approach in Rev. Thorne W. Sparkman's classes on Meditation and the emotional approach to the Creed by the Rev. John W. Gunmere, the Chaplain.

The effect of these teachings was shown by real study and preparation and the resulting discussion in the class on Meditation as well as the many small group conferences with the Chaplain.

Interest in missions was strengthened not only by the knowledge gained in the two classes, Missions in the Home, by Miss Rowena Brown and Latin America by Mrs. A. M. Chapman, but also by a pilgrimage to three of the mountain mission stations, Yancy, Rocky Bar, and Lynwood. Here the results of mission work were shown vividly by the pageant at Rocky Bar long to be remembered.

Mrs. Stewart Symington's class enlarged the understanding and the meaning of worship by her clear explanation of the symbols of the church as the visible signs of the mystical truths contained in worship.

The Conference was well balanced, the mid-afternoons being given over to swimming, mountain climbing, and other forms of recreation in contrast to the serious morning classes. In the late afternoon informal conferences were held on the organization of the Woman's Auxiliary led by Miss Sallie Dean, Chairman of the Conference, and "The Use of Pageantry" in the church's work by Miss Mary Simms of Philadelphia, under whose direction the Junior Woman's Auxiliary of that city gave a lovely pageant.

Long in the memory of each member will linger Shrinemont, built by Dr. Woodward, a true builder of beauty in stone, and the home-like atmosphere created by our gracious hostess, Mrs. Woodward, so ably aided by the Misses Slingluff of Baltimore.

At the opening Communion Service the influence of nature in worship was very present, particularly with those who were for the first time communing under the sky and trees. A clearer realization of the truths which had been pondered over during the Conference days enriched the closing Communion Service so that a deeper meaning of the joy of discipleship entered into the hearts of those who were present.

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Diocese of South Carolina.

Many times in the past the executive board of the Woman's Auxiliary has wanted to get away from the always pressing needs for action on specific cases long enough to consider underlying questions of policy and the character of the work as a whole. This procedure was accomplished, or at least begun, at the April meeting. Of the seven morning, afternoon, or evening sessions, six were given to conference on the work as a whole. The desire for further exploration and study was so evident that the chairman asked the board members to continue their work all summer, for report and further conference at the next meeting.—The Diocese.

BOOK REVIEWS

PHRISTIANS, AWAKE! By Rosamond Crompton. 262 Art paper. Pp. 96. Published by Prohobotion Facts Service, 986 Fifteenth Avenue, Minneapolis, Minn. 10 cents.

Now that repeal has had one year of life, we are able to assemble cold and perhaps startling statistics and observed conditions. We have not delivered our coast from rum-runners; drinking has not decreased; the open saloon has refused to keep out; the deaths through drunken drivers, if we may depend upon figures, have not decreased, but in some States have alarmingly augmented. There is now the old problem of protecting the prohibition States from the corruption of neighboring States where the open sale is prevalent. In short, we miss all the high-sounding assurances of the political leaders that we should have temperance, instead of enforced total abstinence, a happy people no longer bound by the shackles of a law they both despised and openly flaunted. a new generation having high ideals of sobriety and a regime of popular unity, the financial proceeds of which incidentally would relieve our tax burdens. This little book will give us the pros and cons of this burning problem. And it will answer as well the many prohibition questions.

Kenneth Mackenzie.

C Art paper. Pp. 96. Published by Prohibition Facts pages. Price $2.50. Published by the Morehouse Publishing Co., Wilwaukee, Wis.

A really helpful book of twenty-seven essays on what the Christian Church should and is able to give to men and women of today. The topics are of a wide variety which make the book fresh and its message interesting. Such topics as "Conversion", "Growth", "Selfishness", "Temptation", "Obedience", "Doubt", "Leadership", "Choice", and so on, are discussed. They can be made the basis for a series of sermons. The book is full of quotations which show that the author has been in touch with many minds. The reader will be impressed with the author's rather alarming temper and open denunciation of other people's views in matters of faith as we read in Chapter XIV, page 123. And more than this, the writer seems to accept literally the old tradition of demonology and the Apostolic Succession. However, the book is a fine exposition of the doctrine of the Church from the conservative Anglo-Catholic point of view.

Spathey.

JOHN BUNYAN, MECHANICK PREACHER. By William York Tindall, Columbia University Press, 2960 Broadway, New York City. 309 pages. Price $3.50.

This is the best and most analytical treatise on the life and character of John Bunyan and his contemporary, "Mechanick preachers". It is a commentary on the religious abuses in England during the early Seventeenth Century which has no parallel in the history of our English Christianity.

The author is a professor of English in Columbia University, who has undertaken to examine every possible source of information so that he may give a real and unbiased picture of Bunyan and his co-religionists. This he has done successfully. We appreciate this commentary for its clear statements based on facts, for Bunyan's writings have exerted much influence on our American Christianity —and are still doing it. The writing of such a book will help the reader to understand that ". . . the characters whom we recall in Pilgrim's Progress are portraits of Bunyan's sectarian enemies and friends, and the episodes of their pilgrimage were determined by the social and religious preoccupations of the literary mechanick." "Grace abounding, which is shown to be one of many similar works produced for the guidance of others and for the advertisement of their own conversion, call, and gift by enthusiastic preachers." (Page 9.)

The reading of this book is interesting and illuminating for any one who wishes to have a better understanding of John Bunyan and his writings and of the age he lived.

Spathey.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

Saint Chad

When the Church was very young and a great man like St. Peter or St. Andrew died, Mother Church decided that it would help people to remember his life if the day of his death was remembered as the day in which he left this world to be with Jesus. Not only was this done for the Apostles and other friends of Jesus, but for any man or woman whose goodness and example were such that they were called Saints. The Church, however, in the course of time had so many saints that there was one for every day in the year, and quite a number of days had several commemorated on it, as we remember St. Simon and St. Jude on the same day.

When the Reformation came and the Prayer Book was being revised it was decided that all but a very few of these days would be taken out of the calendar. This is the reason that in Roman Catholic countries they have so many saints' days of which we know nothing. Of these that remained two groups were made. The first was called the red letter saints and are made up of saints mentioned in the New Testament only. These we will find in the American Prayer Book. The other group were known as the black letter saints' days, as their names were printed on the calendar in black, whereas the red letter saints' days were printed in red.

These black letter saints were fifty-two in number, and were usually saints connected with the Church in England in some ways. One of them is St. Chad. His day comes on March 2.

He was one of four brothers in Ireland, all four of whom went into a monastery at an early age and then went into the ministry. They all seem to have come to England through Scotland and to have done fine work among the heathen English. These had not yet conquered all of England, but about half of it still belonged to the British or Welch. Of the two who remained priests, the historian tells us "they were celebrated priests of the Lord". One of them, Celin by name, was chaplain to the king of East Anglia and brought the king to know his brother Cedd, who was a bishop. The king got Bishop Cedd to build a monastery near his home and here Bishop Cedd seems to have brought his two other brothers down from Scotland to live in the monastery. His brother Cynebil finished building the monastery and Chad became its first abbot.

Chad soon attracted attention in other countries as well as at home by his zeal and ability and was selected to be Bishop of York, the place where Gregory had wished Augustine to establish an archbishop. But when Chad came to Canterbury he found the archbishop was dead and that there was only one bishop in all England who had been consecrated by the Roman custom, so he got two British bishops to assist Bishop Wini in consecrating him bishop.

Some of the kings saw what a bad thing it would be not to have any bishops in England, so they sent a man to Rome to be consecrated Archbishop of Canterbury. This man died, but the Pope consecrated another man named Theodore to be Archbishop and Theodore came to England.

As Theodore went on his rounds he heard of Chad having been consecrated bishop by Wini and two British bishops. He told him he was really no bishop, not having been properly ordained.

Chad's reply was that he was sure there had been some mistake, as he felt he was not worthy to be a bishop. When Theodore heard this he decided Chad was the kind of bishop he wanted, so he reconsecrated him and made him the first Bishop of Mercia, just south of York.

On his next visit Theodore found Chad had been walking around to visit his parish. Theodore said he should ride, and, indeed, finding Chad preferred to walk as more humble, got a horse and lifted Chad onto it, telling him he ordered him to ride.

Chad built himself a little chapel near the Cathedral he had built, and here he used to like to retire with seven or eight friends to pray as often as he could get away from his duties.

One day, the story goes, a stranger was passing and heard strains of beautiful music coming from this chapel. No one was there save Chad, however, who soon opened the door. The stranger asked what the music was and Chad said it was angels who had come to tell him he would soon be called to heaven. A week later a man claimed he saw angels carrying the soul of Chad to heaven singing sweetly as they went.

So when we come to the story the thought comes of what we shall say of him.

In the first place, Chad was an Irishman and a most lovable one, for every one seems to have loved him, even though they came to give him a rebuke.

Next no one can read of him without seeing how much Chad loved prayer. He was a mystic and used to love to go off and pray with a few friends in times others would have wanted to rest.

The story of the angels' songs, if it stood alone, might be doubted, but there have been so many good men who have heard sweet music just before death we cannot help but think that God does thus often softed the pangs of death by that method.

Then we note the humility of Chad. He was glad not to be bishop. He did not wish to ride. He wished to be always of the poorest of the land. There is something very touching in this, and finally we note the anxiety he felt at all times to explain Jesus to all who knew him not. He was as anxious to tell people about Jesus as we are to tell of our sports or homes. He seemed really to walk with Christ and to want every one to know his Friend.

Times have changed greatly, but we wonder if the four qualities of Loveableness, Prayer, Humility and Loving men and God are as much out of date as we sometimes think they are and we wonder if we would not be happier if we had just a little bit more of them.

Just a personal word to Leaguers:

The life of St. Chad is one that fascinates us today, but we are so apt to think that as a life it belonged to the distant past and so does not touch our own time.

But today the Church Army on which we had a program a few weeks ago offers the opportunity to give our lives to Christ in much the same way. For Captain Mountford has written us that there are several vacancies in the training school this fall. Any one interested should write to him at 416 Lafayette Street, New York, N. Y.

CHURCH INTELLIGENCE

STREET PULPIT.
First Presbyterian Church
Pittsburgh, Pa.
(See Cover Page.)

The Street Pulpit stands directly in front of the church, and directly over the side-walk and street. The First Church is situated in the very heart of business Pittsburgh. I conduct the service from 7:30 to 8 o'clock P.M., just before the regular service at 8 o'clock. The people gather in front of the church, on the steps, along the side walk, on both sides of the street, in automobiles, and in the windows of the Duquesne Club across the street, and elsewhere. We have three hymns, an invocation and a brief sermon. The theme last night, "It is appointed unto all men once to die, and after that the Judgment." When one is preaching on the street by a broadcasting system. All great cardinal truths of the Gospel are worth talking about. The sermon is broadcast through a loud speaker which penetrates through the traffic of the street. The choir is at the organ in the church and the music is carried to the stret by a broadcasting system. All who have taken part in these services seem to feel that it is one of unusual interest and inspiration.

Clarence Edward Macartney,
Minister.

* * *

THE FORWARD MOVEMENT NEWS.
Watch for the Forward Movement Autumn Pamphlet.

The Forward Movement has thus far been placing the chief emphasis upon the first part of the task committed to it,—"to reinvigorate the life of the Church" as a preparation for the second part which is to "rehabilitate its work." In accordance with this policy it has distributed the three pamphlets on Discipleship as aids to daily Bible reading and prayer. Reports from all over the Church reveal that great numbers of the people have been moved to ask themselves "Am I a worthy disciple of Christ?" and to ddicate themselves to a more whole hearted service of Christ. While seeking to develop other methods of reinvigorating the Church's life, the Commission has decided to issue a new series of Bible Reading Suggestions and Comments to cover the entire year beginning with Advent, upon a subscription basis. The October-November number which closes the effort for the Church year 1935, will be ready early in September. The Forward Movement Commission urges the clergy to be on the lookout for a circular describing the October-November pamphlet and the subscription plan for the next Church year.

* * *

A Plan of Action.

Below are quoted the words a rector writes to his congregation in his parish paper. His plea will strike a responsive, sympathetic note in the hearts of many of the clergy.

"We have talked a great deal. There has been much general exhortation. Now we need a plan of action for 1935-36. It should embrace the whole parish and every part of the parish. It should cover the material (our buildings and furnishings are in a bad state), the financial (for we are not yet in a sound financial condition), the educational and the spiritual. Every group in the Church should decide during the month of June what its own Forward Movement is going to be. These separate plans should be part of a larger plan for the parish."

The Rev. Oliver C. Cox, of New Smyrna, Fla., tells of the method he has tried in distributing the pamphlets of the Forward Movement Commission.

"I find the Forward Movement pamphlets have been of great value in the work of St. Paul's Church here in New Smyrna. The Lenten pamphlets came just a few days before Ash Wednesday. I distributed them in person to every family in the church and to every individual not connected with a family, even to some people who were not churchmen, yet who had shown some interest.

"When the Easter pamphlets arrived, I simply announced that whoever wished one might have it by calling at the rectory. I was not unduly surprised when every pamphlet was called for and some people returned for aditional copies for interested friends.

"During the ten day period between Ascension Day and Whitsunday, I held a daily meditation and prayer service based upon the Whitsunday pamphlet itself, no music, no choir,—just prayer, meditation and affirmation. These services were so well sustained that we had more people receive Holy Communion at Whitsunday than we had at the Easter service."

* * *

It Pays to Advertise.

Trinity Church, Hamilton, Ohio, placed an advertisement, size four columns wide by ten inches deep, in the local press, directing the attention of a great many readers to the Forward Movement and the call to a more Christian Discipleship. The advertisement was artistically layed out in heavy type and with pen and ink illustrative borders. We can't think of anything else that succeeds without advertising, so why not the Forward Movement?

Another splendid idea comes from the Rev. Maxwell B. Long, D. D., of the Church of the Redeemer, Hyde Park.

He suggests that the members of the parish read and study Acts this summer with a view to round table conferences this fall on ways we may embody the spirit which worked in the first century disciples into the life and problems of today.

* * *

CHURCH COUNCIL APPEALS TO CLERGY TO SAFEGUARD MARRIAGES.

The Federal Council of the Churches of Christ in America today issued the results of a study made by its Committee on Marriage and the Home on methods of safeguarding the marriage relationship against careless and ill-suited marriages and hasty divorces. The statement, as issued by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, after official approval by the Executive Committee, declares that the standards of procedure on the part of many of the clergy in dealing with marriages are too lax, and that it is the duty of the minister who unites people in marriage to give instruction on the subject. The fact that a couple can go to a clergyman who has never seen them before and can be married and gone in a few minutes, never to be seen by him again, is cited as an indication of a lack of deep regard for the sacredness of marriage.

The Chairman of the Committee on Marriage and the Home, by which the study was made, is Dr. Howard Chandler Robbins, Professor of Pastoral Theology in the General Theological Seminary, New York. The Executive Secretary is Dr. L. Foster Wood.

The results of a questionnaire sent out by the Committee to clergymen who have taken a special interest in problems of family life, reveals that relatively few are giving serious attention to pre-marital counseling. One minister replied: "Of two hundred eighty-five couples whom I have married, I know the whereabouts of only eleven, and I am in touch with one." Another minister said: "One doesn't know of the weddings usually until they arrive at the door." While these are held to be extreme cases, they are regarded as evidence of need for more exacting standards of marriage procedure on the part of a large number of the clergy.

A movement among ministers for holding pre-marital interviews with couples who come to them for marriage is reported as making rapid headway. An inquiry into the instruction given on this subject in theological seminaries discloses that in at least thirty-three of the leading theological institutions students are definitely advised to conduct premarital interviews in connection with the marriages which they perform.

The study of the Committee gives detailed attention to the technique, aims and content of such pre-marital instruction. The danger of hasty and unwise marriages is illustrated by reference to the record of Los Angeles County, California, where an interval of three days is required between the application and the final granting of the marriage license. Of twenty thousand couples applying for marriage licenses in this county in a single year, twelve hundred, or six per cent. of the total, changed their minds during the three-day interval. The Committee concludes from this evidence that a considerable percentage of couples who appear before ministers for marriage could be discovered, in the course of a serious interview, to be acting hastily and unwisely and should be advised to wait for further light before taking an ill-considered step.

Among the subjects on which the Committee insists that the minister should be informed are the degree of acquaintance and compatibility of temperament of the persons in question, their religious backgrounds and the attitudes of their families toward the marriage. Ministers are further urged to ascertain whether prospective mates understand the nature of permanent love, whether they are in sympathy with the distinctive aims of Christian marriage, whether they have adequate knowledge of the sexual relationship in marriage, the responsibility of parenthood, and the spacing of children for the protection of the health of mothers and the welfare of the whole family.

Well-planned courses of training for marriage and homemaking, from childhood up, are urged as an integral part of the program of religious education in the home and the church.

Important sections of the report dealing with the minister's responsibility are as follows:

"The preventative emphasis which is characteristic of our time may be as usefully applied to marital failure and unhappiness as to other problems. While great progress has been made in preventing epidemics, accidents, fires and floods, little public or professional attention has been devoted to the prevention of a most serious evil, namely, the disintegration of families. Ministers have been more given to approaching the question of marriage with generalizations and with sermons against divorce than to the preparation of young people for successful adjustment.

"While the chief responsibility for the ultimate success of marriages must rest mainly with those who enter into

them, the pastor is bound by the nature of his position as a man of God to treat each marriage as a matter of the utmost importance. He can hardly claim to have done this unless he interviews his couples carefully and wisely. As a civil official, temporarily, acting with the power of the state, the minister brings the couple into a union which is legally binding, but it is much more in accord with the genius of his function as a religious leader that he should help them enter into a marriage that is spiritually vital.

"There is little value in blaming the individual pastor who is merely following an unfortunate tradition and is often a victim of unfavorable circumstances for which he is not entirely responsible. But when we think of the ministry as a group, the conclusion is inescapable that most Protestant ministers in America are lending themselves to a careless type of marriage procedure. It is encouraging to note that the ministers, both in city and country parishes, who are attempting to make marriage really sacred are increasing in numbers. Judging from results already achieved in limited areas there would seem to be a fair chance of stemming the tide of divorce, of raising the standards of marriage and of enhancing the prestige of the church."

The report advises ministers to encourage prospective husbands and wives to have a medical examination. The Committee says:

"Even in the great majority of cases in which a medical examination would reveal no obstacle to marriage, a competent medical adviser can give the couple such valuable help that it is to be desired that physicians should give more attention to pre-marital counselling and that a medical examination should become a regular part of the preparation of young people for marriage."

On the remarriage of divorced people the report says:

"We are not here raising the question as to whether ministers should marry people who are divorced. Some refuse to marry all such persons. In any case, the minister is concerned both to help the people who come to him and to maintain Christian standards of marriage. If he feels justified in performing the ceremony, he will have a special concern for helping the person who has made one failure in marriage to understand the destructive factors which wrecked his or her first marriage, and to avoid these things in the second. Some divorced persons will already have developed insight into the causes of their first failure, but others will be under the illusion that all they needed was a change of partners, when, in fact, the reason for the failure was partly in themselves."

The significance of religious training in preventing divorce is summarized as follows:

"It is of no slight importance that families in which the members are faithful to their religious duties show a much smaller, in fact, almost negligible percentage of divorce. Homes whose domestic ties are bound together in God are more secure than are homes established on secular motives. Young people respond to the highest thoughts of the home which they are to establish, or may be led so to respond. Their love for each other stirs up the best in them and makes them sensitive to the spiritual appeal. If the minister presents the help of religion to their venture with the earnest wish to build up the life of the two whom he is to unite he will not only help to safeguard the marriage but will also be building the true household of God on earth."

15,000 YOUTHS LAUNCH NEW PROGRAM.

"We Choose Christ" Will Be Two-Year Theme of International Christian Endeavor.

In more than a dozen great mass meetings and more than two hundred and fifty conference sessions, Christian Endeavorers in international convention at Philadelphia, Pa., July 2 to 7, launched a new two-year program. "We Choose Christ" is the slogan and challenge for the forward movement, selected not alone for its national significance but because the phrase repeats the recent courageous resolution of German Christian Endeavorers.

Campaigns in evangelism, social reconstruction, alcohol education, good literature and world peace are included in the new emphases, as outlined by Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and the International Society of Christian Endeavor, and adopted with enthusiasm by the fifteen thousand youth delegates at the Philadelphia meetings.

"We Choose Christ" supplements and extends for young people's Christian Endeavor societies and kindred leadership-training groups the united youth theme of "Christian Youth Building a New World." Throughout the conference sessions or school of the convention, conducted under the chairmanship of Dr. Harry Thomas Stock, the themes were used interchangeably. In number of sessions and attendance these conferences set new records for even an International Christian Endeavor youth congress. All available rooms and smaller halls in the spacious auditorium building were used, and the convention overflowed into two buildings of the nearby University of Pennsylvania. Intermediates went to college—for their conferences and forums were held in halls on the campus!

Leading speakers included Dr. Robert E. Speer, Dr. Lynn Harold Hough, Dr. Norman E. Richardson, Dr. Oscar W. Blackwelder, Dr. Norman V. Peale (who conducted the well-attended daily Quiet Hour meetings), Dr. William Hiram Foulkes (in charge of the union communion service, a high point in the devotional emphases of the convention), Miss Margaret Slattery, Dr. Samuel W. Hughes of London, Dr. Edwin T. Dahlberg, Dr. Lester H. Clee, Dr. Louis H. Evans, and Rev. Vere W. Abbey, who returns to India this fall as general secretary of the Christian Endeavor Union of India and Burma. A number of Negro speakers and conference chairmen participated and the Negro registration was particularly heavy. Of this race, Martin L. Harvey, president of the Christian Youth Council of North America, was one of a score of young people who summarized the conference sessions in a main session of the convention.

Philadelphia churches joined enthusiastically in the biennial Christian Endeavor parade, which was credited by newspaper reporters with fifty thousand marchers, forty bands, and several hundred floats, and unsurpassed save by two processions in Philadelphia in this century. A single church, Messiah Lutheran, had nearly two thousand marchers in line, as a witness to the Christian principles for which the convention stood and a mark of friendship and respect to the visiting Endeavorers.

Into its new campaign, Christian Endeavor carries a World Peace Fellowship, of which twenty-eight-year-old Ernest R. Bryan, educator, traveler and radio speaker, who was a county Christian Endeavor union president at fifteen, will be superintendent. By its enrollment, its educational literature, and its facilities for mobilizing youth for specific goals in world peace, the fellowship appears to have unusual promise as a means for common action, without committing youth for or against a personal position of complete pacifism. The enrollment becomes world-wide through the means of the World's Christian Endeavor Convention, meeting in Budapest in August, and the eight months' around-the-world tour of President Poling, in which he will meet and speak to Endeavorers of thirty-four countries.

The convention has been hailed by Philadelphia church leaders in general as aiding the progress of Christian work throughout that area as well as giving definite direction and practical objectives to Christian social aims, to which the Quaker City is increasingly sensitive. The program here launched bids fair to be historic, particularly when to the impetus of the American convention is added that of Budapest and the various European and Asiatic meetings with similar emphases.

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MISS MEACHAM RETURNING TO LIBERIA TO REOPEN THE JULIA EMERY HALL.

Miss Olive Meacham, returning to Liberia, sailed from New York on the Berengaria July 26 after a farewell service in the chapel at Church Missions House. She goes back to reopen the Julia Emery Hall at Bromley which was closed for lack of funds but is now reopened as contributions have been given or made available for that purpose. The past six months have been a crowded and industrious period for Miss Meacham as she has been much in demand as a speaker and has also taken advantage of being in New York to shop in wholesale houses for necessary supplies and materials for her school. She sails from Liverpool on the S. S. Accra, Elder Dempster Line, August 14.

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RAILROAD STATION TO BE CONVERTED INTO A CHURCH.

The former Union Pacific railroad station at Paxton, Oregon, has been bought and is to be moved to Cross Keys, Oregon, where it wil be placed on a lot (already donated by a Churchman) and turned into a church and parish hall for St. Peter's Mission. This mission has been functioning for some years past in the local schoolhouse, looked after by the priest from Trinity Church, Bend. The former railroad station will make a useful center for the Church's work in this rural district.

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SCOTLAND'S BISHOPS.

The Episcopal Church in Scotland has only seven bishops in all and two of these are Kenneth Mackenzie,—the Bishop of Argyll and the Isles, who has been bishop nearly thirty years,—and the Bishop of Brechin, consecrated this year.

Scotland has the only Church in the world which calls its presiding bishop a Primus. He is Arthur John MacLean, Bishop of Moray, Ross and Caithness. The term Primus has been in use in the Scottish Church off and on since the ninth century.

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BISHOP OF LONDON WARNS AGAINST SPIRITUALISM AS DANGEROUS, WASTE OF TIME

The Bishop of London solemnly warns Church people against the dangers of Spiritualism in the current number of his Diocesan Leaflet.

"Most wilingly," writes Dr. Win-

"Most willingly," writes Dr. Winanything, as some of my best friends believe in it, and also one or two of my leading clergy, to say nothing of men like Sir Oliver Lodge, whom the world

honors and respects, and yet I feel that this attempt to comunicate through mediums with those in the other world is all wrong, is very dangerous, is dishonoring to the dead, and is a waste of time for the living. Even those who practice it admit its dangers, and further admit that you may get into contact with most unpleasant spirits who can do you nothing but harm. . . .

"The Church of this diocese," he adds, "so far from encouraging this revival of Spiritualism, discourages it in every possible way; I have already forbidden any church or any church building to be used for seances, and I do most earnestly exhort those whom I personally know and love to give up this unauthorized attempt to communicate with the other world and to come back to the guidance of the Holy Spirit of God who can alone be trusted to guide us into all truth."

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PROCEEDINGS ON BISHOP BURLESON'S WILL.

The executors of the will of the late Bishop Hugh L. Burleson, assistant to the Presiding Bishop, have asked the surrogate of New York County, where he lived, to give them specific instructions as to provisions in the will. Bishop Burleson did not make his will with legal advice, with the result that many of the provisions and expressions are vague, leaving the executors a great deal of discretion. The executors, Bishop William Blair Roberts and the Rev. Wilbert D. Swain, want a judicial opinion of the legality and binding force of phrases like "I should wish," "if the estate warrants it," "I wish all necessary help to be given." Under three papers admitted by the court as the will, the remainder left, after certain bequests are made, goes to the bishop's son, John E. Burleson. However, in the third paper the bishop makes instructions given in the first two discretionary, depending upon what may seem best at the time of his death. In a fourth paper, which has not yet been admitted as part of the will, the bishop requested that $2,000 be given to the National Council, and $1,500 to the endowment fund of Calvary Cathedral, Sioux City, South Dakota, the remainder to be shared by the son and the cathedral. The son contends however that this was merely a memorandum, and is not binding as a will. To make all this clear and definite the executors want to have the judgment of the court before proceeding further.

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BOY SCOUT JAMBOREE PLANS NEAR COMPLETION.

From August 21 to August 30, 1935, the Nation's Capital promises to be the scene of the greatest assemblage of boys in the history of the United States. Plans are going forward for the encampment of 30,000 or more Boy Scouts during their ten-day National Jamboree, Mr. Harvey A. Gordon, director of the camp engineering, asserts.

A plot of 300 acres is now laid off in typical Army camp fashion on Columbia Island, adjacent to the Mount Vernon Memorial Highway, near Four Mile Run. On this plot, 8,500 sleeping tents, supplied by the Army, will be set up. These tents will be supplied with Army cots, on which boys from all over the United States and many parts of the world will rest after each day's full and strenuous events.

Another camp site is in process of completion on the lower portion of Hains Point across from the War College. General Scout headquarters, located near the Fourteenth Street Bridge on Columbia Island, are in the course of construction.

Facilities for supplying over 1,000,000 gallons of fresh water a day for all its various purposes in camp are being provided. Shower baths are being set up to accomodate 2,200 boys at a time. Means for proper disposal of used water from the baths, kitchens and lavatories are in the course of construction.

Then there are the lighting, telephone, and other modern facilities, such as transportation, being provided.

Some idea of the food required to sustain 30,000 hungry boys, seated at 5,250 tables, may be had from the following requirements for one day: 90,000 units of fruit, such as bananas, oranges, apples, etc.; 70,000 eggs; 17,000 pounds of fresh meat; 17,000 loaves of bread; 30,000 quarts of milk; and 900 bushels of potatoes.

Imagine 5,000 Scouts visiting Mt. Vernon each day for six consecutive days; but this is the plan, and it will be conducted by trained Scout leaders.

A newspaper will be published by the Scouts themselves. It will probably be called the Jamboree Journal, and the Scouts will act as reporters. The Scouts to the number of 1,260 will do their own policing; they will be divided into three groups of camp patrols, traffic guards and night guards, it was stated.

Dr. James E. West, Chief Scout Executive of the Boy Scouts, Mr. E. S. Martin, Acting Director of Publicity, and other active national executives are in Washington, D. C., carrying forward the preliminaries.

When asked how many Boy Scouts were actually expected to come to Washington, Mr. Martin said that "there was little doubt that the number will have reached or passed 35,000." "In adition to Scouts themselves," Mr. Martin said, "it is expected that many parents and brothers and sisters of the boys will come to visit the Capital."

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TURKEY DROPS FRIDAY SABBATH.

Ankara, Turkey, May 28th—The National Assembly today discarded a centuries-old tradition, adopting a bill which makes Sunday instead of Friday the weekly day of rest in Turkey.—N. Y. Tribune.

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NATIONAL BROTHERHOOD OF ST. ANDREW.

The National Convention of Brotherhood Boys and Young Men of the Brotherhood of St. Andrew will be held at the University of the South, Sewanee, Tennessee, Wednesday, August 28, to Monday, September 2, 1935.

Boys' Convention.

Theme: "The Four-Square Life for Boys Today."

TEXT: "And Jesus grew in Wisdom and in Stature and in Favor with God and Man." (St. Luke 2:52.)

Young Men's oCnvention.

Theme: "Christian Youth Building a New World."

(1) Through growth in personal Christian living.

(2) Through helping others to become followers of Christ.

TEXT: "That they might have life and have it the more abundantly." (St. John 10:10.)

The convention will open with a mass meeting in the University Chapel Wednesday evening with Devotions led by the Chaplain, the Rev. Moultrie Guerry. Dr. B. F. Finney, vice-chancellor of the University of the South and President of the Brotherhood of St. Andrew, will extend the welcome. Response—Mike G. Jennings, Executive Vice President of Boy's Division. Robert F. Weber, Executive Vice President of Young Men's Division. Address—"The Four-Square Life for Boys Today," Rev. C. Lawson Willard, Jr. Address, "Christian Youth Building a New World," Rev. Gordon M. Reese.

Convention speakers and leaders also include J. R. Marcum, chairman Young Men's Division Committee; Douglas C. Turnbull, Jr., Baltimore, Md., member of National Executive Comittee; Rev. Theodore O. Wedel, Ph. D., secretary for College Work National Council; Rev. Irwin C. Johnson, St. John's Church, Detroit; Richard H. Ranger, chairman Boys' Division Committee; Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

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VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

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On July 29, Dr. William J. Morton, D. D., preached a farewell sermon to his congregation at Christ Church, Alexandria, taking his text from St. Paul's last address to the church at Ephesus, "Now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The sermon was one of sincerity and simplicity that was eloquence itself. The large congregation filled the church to do honor to the occasion of his retirement after a rectorate of 33 years.

The retiring rector urged his listeners to take time for Sunday worship and to remember the words, "Take Time to Be Holy." I commend to you, he said, the old prayer book service—may it continue to be the form of worship in this old Virginia church. We can never worship God in our homes, as we can when we come here to the House of God, Dr. Morton said, referring to the great need of the spiritual in the material life. The Word of Grace is able to build you up; to give you an inheritance among the sanctified!

In concluding his excellent discourse, Dr. Morton asked the loyal suport of all parishoners for his sucessor and said he was glad that a younger man was coming to the pulpit. The world has a call for young men of consecration who can be a pattern and a guide.

Dr. Morton graduated from the Virginia Seminary in 1891. His first charge was at Tappahannock, from there he went to Danville, later he had churches in Richmond, Knoxville, Tenn., Harrisonburg and then he came to Christ Church, Alexandria.

Dr. and Mrs. Morton will make their future home in Charlottesville, Va.

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NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

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Peace Pageant.

A Peace Pagent was staged by several hundred children representing the Metropolitan Federation of Daily Vacation Bible schools in New York City, Friday, July 26, in the music grove of Prospect Park, Brooklyn. The Pageant marked the conclusion of the annual summer courses in which more than 30,000 youngsters had been enrolled. The children that took part in the Pageant were between six and fifteen years old. The Pageant consisted of four dramatic episodes depicting the necessity of international co-operation and stressing the futility of war. The script of the Pageant was written by the children. Mrs. Imogene McPherson, acting educational director of the Daily Vacation Bible Schools, was in charge of the festival. She was assisted by Edith Lovell Thomas, music director; Miss Elizabeth Edland, dramatic

coach; Mrs. Ruth Humble, costumes; Mrs. Dorothy Collins Hart and Miss Helen Lockwood. The children were from the Flatbush Congregational Church, Twelfth Street Reformed Church of Brooklyn, St. John's African Methodist Church of Broklyn, the Methodist Episcopal Church of Brooklyn, the Warren Street Methodist Church of Brooklyn, the Edgewood Reformed Disciples Church, the Plymouth Church of the Pilgrims of Brooklyn, and God's Providence House, one of the City Mission Settlement Houses in the Diocese of New York.

E. F. K.

Trinity Year Book Published.

That the Church today is not fulfilling its responsibilities as in the past and that a critical self-examination is called for; that Christian leadership in politics abroad and in this country is the only hope of sound government; and that liberty is being crucified and denied to men today, are some of the thoughts expressed by the Rev. Dr. Frederic S. Fleming, rector, in his twenty-six page annual statement, serving as a preface to the three hundred page "Year Book and Register of the Parish of Trinity Church of New York," published today.

Dr. Fleming is twelfth rector of Trinity Parish of which the "Mother Church" is Old Trinity at the head of Wall Street, standing on a spot which has been consecrated to religion since 1687, eighty years before the signing of the Declaration of Independence. The present building is the third on this site and this church was consecrated in 1846, eighty-nine years ago. The Parish extends from Governors Island to Washington Heights. There are seven Chapels in the Parish, including St. Paul's at Broadway and Fulton Street and the beautiful Gothic Chapel of the Intercession located at Broadway and 155th Street.

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Affairs of the Parish.

The rector called attention to the opening of "The Parish Hall of Trinity Church," placed by him in the basement of the Trinity Office building at 74 Trinity Place, for downtown business men and women seeking rest and recreation. He entertains the hope of establishing courses of lectures, to be given in the late afternoon at the normal hours of the closing of business, on subjects pertaining to religion and reaching into all fields related to the Church.

He further told of the reinforcing work being done on the foundations of the tower of Trinity Church as a precautionary measure and announced that the famous churchyards of Trinity and St. Paul's have been beautified by gifts of trees through the interest of Electus D. Litchfield, President of The Municipal Art Society.

He also described the acquisition of a model of the first Trinity Church erected in 1697 and mentioned for the first time a hope for the establishment of a permanent historical exhibit in Trinity Church itself. The model will be a part of that permanent exhibit when established.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Rev. Henry Bedinger Dies.

Philadelphia, July 21.—Word was received here yesterday of the death in San Deigo, California, on July 20, of the Rev. Henry Bedinger, formerly of the Diocese of Pennsylvania, whose entire ministry covered a period of 60 years. If Mr. Bedinger had lived until today he would have reached the 82nd year of his age, having been born in Flushing, N. Y., on that date in 1853.

Mr. Bedinger was educated at the Shenandoah Valley Academy, Winchester, Va.; the University of Virginia, General Theological Seminary and Berkeley Divinity School. Ordained to the diaconate in 1875 he first served at Greenport, Long Island, going from there to St. Paul's Church, Kittanning, Pa. Subsequently he served as Chaplain to the late Bishop Niles of New Hampshire and then as rector of St. Luke's, Fishkill on Hudson, now Beacon, N. Y. For several years he served as special preacher at Calvary Church, N. Y., when the late Rt. Rev. Henry Y. Satterlee, Bishop of Washington, was rector prior to his being called to the Episcopate. Mr. Bedinger's longest rectorship was at St. Peter's, Salem, Mass., covering a period of 26 years. In 1918 at the request of Bishop Rhinelander, then serving the Diocese of Pennsylvania, Mr. Bedinger came to Philadelphia, serving as a Diocesan Missionary under the Diocesan. About six or seven years ago he went to San Deigo, and during his residence there preached in many places throughout the Diocese of Los Angeles. At the time of his death Mr. Bedinger was Virginia State Chaplain of the Society of Cincinnati. His death on July 20 was due to embolism. He is survived by his widow, Mrs. Ada Doughty Bedinger, two daughters and a son. One of his daughters, Miss Grace Bedinger, resigned as a member of the faculty of the famous Baldwin School Bryn Mawr, Pa., about a year ago to join her parents in California. The other daughter, Miss Margery Bedinger, is librarian of the School of Mines, Butte, Montana. The son, George R. Bedinger, is a widely known layman of the Church in the Diocese of Pensylvania and is Executive Director of the Public Charities Association of the State of Pennsylvania.

S. H. Warnock.

SPRINGFIELD.

Rt. Rev. John C. White, D. D. Bishop.

An Inclusive Sunday.

Among the fifty or more parishes and missions in the diocese, a group of twelve are ministered to by one man, the Rev. Ralph Markey of St. Andrew's, Carbondale. The ordinary Sunday for Mr. Markey includes at least five services and 175 miles of travel. Some of his missions have week-day services. Bishop White recently confirmed thirty-seven persons from the missions at Marion, Zeigler and West Frankfort. The diocese of Springfield includes two-thirds the area of Illinois but only two-sevenths of the population.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Redecoration of Christ Church, Lexington, has begun, and services are being held in the Parish House. The Easter offering has made the work possible. Meetings of the Synod of the Province of Sewanee will be held in this church in October. The Rev. C. P. Sparling, D. D., is rector.

The Rev. Francis F. Lynch, rector of the Church of the Good Shepherd, preached in the Church of St. Mary of the Angels, Hollywood, Cal., in June and July.

At Margaret Hall School, Versailles, on St. Anne's Day, Sister Rachel made her life profession in the Order of St. Anne. She is the principal of the school. The chaplain, the Rev. George Ralph Madson, conducted the service.

Annual Alumni Meeting of Dubose School.

The Rev. Peter M. Dennis, President of the Dubose Alumni Association, announces that plans have been made for the annual Alumni meeting of the Dubose School. Following the regular yearly custom it will be held at the School on August 6. A special feature of the meeting will be the election of officers to succeed those retiring. All graduates of the School are being urged to attend.

WESTERN NEBRASKA.

Rt. Rev. George A. Beecher, D. D., Bishop.

The Right Rev. Bishop E. V. Shayler has returned from a vacation trip to Ohio.

An anouncement of the reorganization of the Associated Missions of the Diocese with headquarters at York, Nebraska, informs the churches and membership scattered over a wide area of Central Nebraska that the Rev. J. T. Knight has left for another field. The entire work, after new plans for travel and service time have been completed, will be under the direction of Rev. Robert Mason.

A considerable number of churches in this diocese have changed their hour for the summer months to 9 and 9:30 A. M., there being nothing sacred about the 11 o'clock hour, and many preferring the earlier time during the period of Nebraska heat.

Wm. J. H. Petter.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Church Repairs.

Portions of the cement floor in the basement of St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, had to be torn up recently in an effort to exterminate termites that were found to be doing considerable damage to the Church. Repairs have now been completed and it is believed that the posts have been eradicated and that there will be no return of the trouble. This is the second time in the past three or four years that this work has had to be done.

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Grace Church, Waycross, has recently had exterior and interior repairs made on the Church and parish house and the Church property is now in first class condition.

The Rev. S. B. McGlohon, former rector of St. Paul's Church, Savannah, comes to Waycross once a month for a celebration of the Holy Communion since the resignation of the rector, the Rev. John B. Walthour, last spring.

Julia St. Clair Moore.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

Teaching a Needed Lesson About Transferring.

The act of transferring a communicant from one parish to another has been "dramatized" for the Church schools at San Benito and Harligen, Texas, by the Rev. W. E. Johnson. It is commonly known that thousands of communicants are lost to the Church because the formal transfer is omitted and ignored. Mr. Johnson is pressing home the lesson in a memorable way. Blank forms for transfer are secured.

(Continued on page 22.)

FAMILY DEPARTMENT

AUGUST.

4. Seventh Sunday after Trinity.
6. The Transfiguration. (Tuesday.)
11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.

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COLLECT FOR THE SEVENTH SUNDAY AFTER TRINITY.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

* * *

LORD, MAKE ME STRONG.

Lord, make me strong; my strength is only weakness;
Let Thy great power possess my inmost soul,
Give me the grace to show the strength of meekness,
The might of gentleness and self control.

Lord, make me strong against the fret and worry;
Strong in patience that can wait and wait;
Seeing no need for anxious, breathless hurry.
For Thy good plan for me is never late.

And make me strong in calmness of assurance,
That Thou art shaping human destiny;
And, knowing this, my faith shall find endurance,
In calm that knows Thy will is best for me.

O make me strong enough to be forgiving—
Like Him who hung upon the cruel tree,
For all the failures in my daily living,
O Lord, I pray that Thou wilt pardon me.

—Edgar Cooper Mason.

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The Transfiguration.

As the consciousness of His mission and the requisite means for its accomplishment were borne in upon Jesus, when the crisis passed and He faced the immediate future, the need for silent communing with His Father apart from the pressure of the world must have become more than ever insistent. But He desired human companionship now, just as later, when, for the last time, He faced the issue in the Garden of Gethsemane; so He sets out with the three, Peter, James and John, for the whole day's climb, about six or eight hours, to the top of Hermon, where He intends to spend the night in prayer. No doubt, as in the Garden later, He withdrew a little from His companions, and they, having said their night prayers, wrapped themselves in their cloaks and slept, leaving Him to watch and pray alone. It was then, as He was praying, that the fashion of His countenance was altered and His raiment became white and dazzling and those two heavenly visitants stood with Him, speak of His decease. Some breath from heaven stirred those three slumbering figures, a stone's throw away, and "when they were fully awake, they saw His glory".

If we are right in supposing that, as very Man, with the limitations set upon His human knowledge, which were inevitable if He was indeed to be perfectly and completely Man, He came by degrees to recognize the nature of His mission, and so of the necessity of His death, are we wrong in supposing that the Transfiguration was an assurance of the Father's good pleasure, an assurance of which at that moment He stood greatly in need? On the eve of His Passion He prayed, "Glorify Thou Me with the glory which I had with Thee before the world was". Was there in that prayer a calling to mind of that moment of glory vouchsafed to Him at the Transfiguration, when the voice came out of the cloud, assuring Him, as it declared to the apostles, "This is My Son, My Chosen"? Moses and Elijah, by their presence and their words, established Him in the conviction that by His death He must glorify the Father, and the voice from heaven sealed the Father's acceptance of the sacrifice of His eternal Son.

I think that we are right in so regarding it; and if it be objected that by daring to suggest that the Lord Christ stood in need of the assurance which the experience gave we are forgetting His eternal Godhead, surely the very manner of that event is sufficient answer to our critic. To Jesus, no less than to the apostles who witnessed it, it was a revelation of the eternal glory which was His, as very God, before the world was; the transfigured face, the dazzling whiteness which surrounded His Person, declared unmistakably the majesty and the glory which are His by right from all eternity. No one of the sons of men could have been invested with glory so ineffable; no one of His saints in later ages was ever called, or could be named as Son and Chosen. If the Transfiguration is indeed to us a declaration of the true humanity of Jesus Christ because it was an experience vouchsafed to Him in His humanity at a moment when He greatly needed it for the strengthening of His purpose, it is no less, thank God, the assurance to us also of His very Deity. And this was the enduring effect of the vision upon Peter and James and John. It was upon the remembrance of His glory that they dwelt in later years as they referred to it in their writings.

Out of a spirit of reverence we dare not do more than suggest, and that with careful restraint upon our imagination, what might be the significance of this mystery to the blessed Lord; but we are on easier ground when we try to regard it from the point of view of the apostles. Startling as indeed it was, and utterly otherworldly, in its character, it has a twofold purpose.

They had been greatly troubled in mind at the prophecy of His death about a week earlier. How could the Messiah suffer a death of shame? Their loyalty to Him must have been strained almost to breaking point, for never had the prophets of old suggested, so they believed, that the Messiah should suffer You remember how on the road to Emmaus He spoke of those two who walked with Him as being "fools and slow of heart to believe all that the prophets had spoken". Clearly, they had never applied Isaiah's prophecy of the Suffering Servant to the Christ, and they must have spent a most unhappy week wondering what it all could mean, and whether they could continue to be disciples of this Man Who spake such strange and contradictory things concerning the hope of Israel. For them without doubt the Transfiguration was a revelation given in order to establish their faith in Jesus and to enlighten their understanding as to the nature and purpose of His mission. That dazzling glory, the declaration of His Godhead, reaffirmed in their minds Peter's profession of faith, "Thou art the Christ, the Son of the living God", and they could not help but notice how the revelation of Godhead was now linked with discussion of His death, as it had been when Peter first declared it. Of course, they lost sight of this in the overwhelming grief of the crucifixion, but afterwards, when He had ascended, and in quiet confidence they were able to go back over the events of His earthly life, they remembered what Moses and Elijah had said when they were with Him on the holy mount. For them the first great purpose of the Transfiguration was to establish their conviction that this Jesus is both Lord and Christ. And the second purpose follows naturally from it—that the Son of Man must come to that glory which is His from all eternity through suffering, death and resurrection.—From a sermon by Canon Armitage in the Guardian (English).

* * *

Begin With Faith.

"Add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5.)

Peter was old enough to be granted the privilege of reminiscing and good enough to be allowed to advise. Writing to those who would build Christian character so as to be richly furnished with the opportunity to enter the everlasting Kingdom of Christ, he advises thus: "You have been allotted a faith equal to and as precious as ours. Begin with that faith and add these virtues to it."

Did you know Peter when he was young? Did he show knowledge, temperance, patience, godliness and love for the brethren? In knowledge he so far missed the meaning of the life of Christ that Jesus called him "Satan". Instead of self-control, he sliced off a servant's ear. When He might have been patient, Jesus was praying that his faith fail not. When he should have been giving forth a taste of the things of God, he was savoring of the things of the world. When he ought to have been loving the brethren, he was showing discord in Paul's young church at Antioch. When he ought to have been loving Jesus, he was denying him.

It would seem that he had none of these virtues when he began. But do you know him and his strength in Christ now? Now he looks at his own path of development and advises others. To change his words a bit: "In the beginning I was allotted faith alone, just as faith is given of God to you—faith in the goodness of God and the saving power of Jesus. Because you have that which to begin, grace and peace can be multiplied in you. Begin your spiritual growth by adding to these virtues to the faith you have.—C. P. Hardin, in Christian Advocate.

* * *

Our Lord's Teaching of Nature.

Did you ever notice how much of our Lord's teaching is about nature? How observant He was! How keen was His eye for what went on around Him and the sights presented!

Because of this we are almost as familiar with Palestine and its sights as with the land in which we live. All of us have seen in our mind's eye that Syrian field with its four kinds of soil, and we have watched with interest the fate of the seed on each. We have stood by and seen those two houses built, one on the rock and the other on the sandy bed of the dried-up river. We have stood by also when the rains descended and reduced one house to a heap of ruins while the other stood the test of the storm. The vineyard with its tower, its hedge, its winepress and its labourers, the flock of sheep called by the familiar voice of the shepherd—these are familiar to us and we owe them to Jesus

and His power as a painter of pictures. He was most observant and able to relate what He saw.

How many of the plants of Palestine are familiar to us through our Lord's allusions to them. The tiny mustard seed and the large mustard shrub that could sustain birds, fig trees and thistles, the grape vines and the thorns, the wheat and the tares, the marsh reed swaying in the breeze and the wild flower adorning the meadow with a beauty which surpassed the glory of Solomon—all these are familiar names and sights to us because our Lord noticed them and wove them into His teaching.

How many of the dumb creatures of that day and land enter into His message. Foxes and wolves, oxen, sheep and goats, swine, the camel, the ass, the fatted calf for the festive occasion, the scavenger dogs that got only a kick as well as the little pet dogs under the table—these are all familiar to us for they interested our Lord. He took notice of them and mentioned them.

It is the same regarding the birds. The sparrows, doves and ravens, the cock crowing at break of day, the hen gathering her brood under her protecting wing, the eagles collecting over a carcase, birds hovering over a sower to pick up the stray seed, birds quietly going to sleep at eventide in the branches of a tree—they were all dear to Jesus, all noticed by Him. They formed part of His message.

Jesus mentions animals in His most personal sayings and uses them to express His deepest feeling. His own homelessness He shows by contrasting His condition with the fox creeping to his den and with the birds on their nests or their roosts at evening. His eager yearning for an unresponsive people He pictured by the hen endeavoring to gather her chickens under her wings.

He was always considerate of the animals. In the temple He overturned the tables of the money changers and sent the coins rolling over the floor, but the cages with the doves He did not upset. He bade the owners "take these things hence".—Canadian Churchman.

* * *

Not for Sale.

As my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability. I was born with music in my system. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. The outrageous prices the musical celebrities charge today truly is a crime against society.

To keep my conscience free from contamination, I never look upon the money I earn as my own. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. If I spend the money for my personal pleasure I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? To be perfectly healthy, the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we cannot have things.

I constantly endeavor to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. So many people go hungry in the world every day! My beloved wife feels about these things as I do. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

For the welfare of the human race—for the preservation of civilization itself, a revaluation of individual and of national success is essential.—Fritz Kreisler, in Success Magazine.

* * *

For the Southern Churchman.

HERITAGE.

Mabel Brindley.

Have you seen a captive rabbit, just a common cotton-tail
That was born to live in freedom, born to choose a woodland trail,
Burrowing beneath a thicket, sleeping amid the leaves and dirt,
Sniffing hungrily for lettuce, hopping around with ears alert?

Have you seen that woodland rabbit caught by men, no longer free,
Seen the limpid eyes turn glassy if deprived of liberty,
Seen the mobile ears quite rigid, flattened back against his head;
Understood his helpless feeling, known the constant shrinking dread?

Then you understand, my boy, and his hungry, pleading eyes
Craving use of fettered body, skill to do that satisfies,
And you'll share my exultation when we master Nature's code,
And give our sons a heritage of strength to walk their chosen road.

* * *

Christ as King.

The mark of what a kingdom is, is to be seen in the King. Christ now reigns as God and man on the throne of the Father. On earth there is no embodiment or external manifestation of the Kingdom; its power is seen in the lives of those in whom it rules. It is only in the Church, the members of Christ, that the united Body can be seen and known. Christ lives and dwells and rules in their hearts. Our Lord Himself taught how close the relationship would be. "In that day ye shall know that I am in My Father, and ye in Me, and I in you." Next to the faith of His oneness with God, and His omnipotent power, would be the knowledge that they lived in Him and He in them.

This must be our first lesson if we are to follow in the steps of the disciples and to share their blessing, that we must know that Christ actually as King dwells and rules in our hearts. We must know that we live in Him, and in His power are able to accomplish all that He would have us do. Our whole life is to be devoted to our King and the service of His Kingdom.

This blessed relationship to Christ will mean above all a daily fellowship with Him in prayer. The prayer life is to be a continuous and unbroken exercise. It is thus that His people can rejoice in their King, and in Him can be more than conquerors.—Andrew Murray.

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FOR THE CHILDREN

A MORNING PRAYER IN THE HEART OF A CHILD.

By Lawrence Hawthorne.

I want to be happy and cheerful today;
I want to be helpful and true;
I want to be kind in the things that I say,
And good in whatever I do.

The flowers give beauty, the birds gaily sing
To make the day brighter, I know;
So, I want to do all I can that will bring
More gladness wherever I go.

* * *

For the Southern Churchman.

The Journey of the Brook to the Ocean.

Ada M. Trotter.

A tiny spring welled up through the mosses and trickled forth to wander through a pine wood down the mountain side.

"Welcome!" said the forest birds taking a morning dip in the stream.

"Welcome!" said the stately bracken ferns, stretching out their rootlets to touch the ripples.

The brook wondered. She went on more slowly, winding through some meadow lands, her clear waters sparkling with the rainbow hues.

"Welcome!" cried a laborer, stooping to drink.

"You too!" cried the brook, and she went on, singing. She sang of forests, of pines, the fragrant home of the mosses, of woodland dells, where the mayflower grew and spring flowers raised their delicate heads. She sang the same song over and over again.

"Where are you going?" asked the long, lithe rushes as she splashed them in pssing.

"Oh, I don't know! I must hurry—somewhere."

"Where did you come from?" asked the swallows.

The brook had forgotten. "It does not matter," she said dreamily. "The Eternal made me." She ran along merrily again—laughing in the sunbeams, singing even in the night-time here gay, rippling song.

The somber crows would have stopped her babbling. "Tell us, what is your work in the world?" they asked severely.

"Mine? Oh, I have none."

"Then, as you are of no use to any one, you'd better cease to be," replied the gloomy crows.

The brook mused sadly for a moment; she could not think of anything to say. "The Eternal made me," she whispered presently. "Hush!"

Everything was very still; the crows looked around; they saw nothing. "What is it?" they cried hoarsely.

"Only the evening angels passing by; they go to visit the sick, you know."

The crows stared. "Did you see them?" they asked.

"Oh, yes! They always come at this hour; see, it is twilight! There are others coming, and they always smile at me."

The crows felt a stirring in the still air near them; they tremble with a strange feeling of awe.

"They are gone," said the brook; "and now I, too, must go. Something bids me rush along, and I dare not linger." So she left them.

"She chooses the fairest meadows to play in," croaked the stupid crows.

The brook rushed on with the swift current; soon she dashed right into a sluggish stream.

"Welcome!" it cried; "I was just thinking I was too tired to go any farther and I'd begun to make a pool here. But I don't mind going along with you—wait a moment. Why are you in such a hurry?"

The brook ran away, laughing. "Catch me if you can," she said, and the sluggish stream started onward, just keeping the swift current of the brook in sight.

All at once a deep, solemn sound filled the evening air. The brook ceased her babble and listened. "What is that?" she cried.

Some sea birds hovered near. "It is the voice of the ocean," they cried, flapping their wings; "it calls us; we must go."

The sluggish stream clung to the banks and hugged the roots of the trees in passing. "I am afraid," it said. "Are you going any nearer to that awful voice?"

Somehow the little brook knew now where she was going. "But I shall not know the song," she thought sadly as she rushed along.

The great ocean lay very near; the brook laughed for joy. "Shall I help make one of those grand waves?" she wondered. A huge wave rolled up the beach and drew her far, far back into the ocean depths. For a moment she knew nothing as she was whirled along in the tide. The sun had set. All the waves from the horizon to the shore were dyed in the crimson of the afterglow. The little brook rippled on as one of the surface waves resting on the swell that arose from the heart throb of the ocean. "Here, too, are life and joy!" she cried.

"Whence did you come?" asked a wave, glowing red.

"Oh, I was only a little brook; I came from far away."

"What was your work?"

"I did no work," sighed the brook. "I only ran along the meadows, laughing in the sunshine."

Several of the waves near by laughed merrily. "We heard of you," they cried; "the angels saw you; they say you worked hard, never ceasing day and night. The valleys and meadows grew green as you splashed along. Before you came they were barren."

"Was that my work?" asked the bewildered little brook.

The other wavelets laughed again.

"How did you come here; did you, too, laugh and play?" asked she of a happy little wave that caught the glow at her side.

"No, I have nothing pleasant to look upon. I ran along underground, till one day I awoke in the depths of this grand ocean. It does not matter now, you know."

The afterglow had died away, the surface waves were driven along by a sudden breeze; the little brook clung to a huge rolling billow.

"Ah, you are a new-comer—never mind! Listen now, and you can learn the song that we are singing."

"I do not understand what it means?" she cried wistfully.

We have been learning it through the countless ages," replied the wave; "you have it—then it comes clear to you."

* * * * *

Years passed by. The little brook had learned to join in now and then; her voice was growing rich and deep. Every hour the song was changed as the heartbeat of the ocean changed its rhythm. After a while she knew she was not meant to understand its meaning; she was content then if she might join in the great "Amen".

Grandmother's Story.

"Please tell me a story, Grandma," said little Sallie Dean; and pulling her little stool to grandmother's feet, she sat down upon it and looked up into her grandmother's face.

Grandmother's eyes took on the distant look they always did when Sallie asked for a story, because a story, to Sallie, always meant something about when Grandma was a girl.

"Dear child, I've told them to you over and over, but did I ever tell you about the time Father and Mother left me home with brother John to watch the turkeys?

"It was on a Sunday morning in July, and Father, Mother, sister Clarissa, Ruth, Calista and Mehitabel, with Adam, Samuel and Daniel, were ready to start for church—Father and Mother with the girls in the big wagon, and the boys on foot.

"Father drove a team of horses, but many of the farmers drove oxen.

"Just before Father picked up the lines, Mother called out to me, 'Be a good girl, Melissa, and help John watch the turkeys; your lunch is in the cupboard—brown bread and beans, and the milk is down cellar.'

"Church, in those days, meant a long sermon, then a recess, then another long sermon with 'firstly' and 'secondly' and so on, before they would be ready to come home again.

"I sat down on the flat stone in front of the door of the log cabin that was our home; it was so quiet I could hear the rustling of the leaves in the trees and the twitter of the birds in the branches. John lay on his back under the trees in the shade.

"I felt very proud because Mother had allowed me to stay home and help John with the turkeys. Foxes and other small animals often came into our clearing and caught our chickens and turkeys, but a stick or a stone soon drove them away.

"John was thirteen and a big boy for his age, while I was ten.

"The road that ran by our home was called 'the Mohawk Trail', and years before had been used by the Indians in traveling from one tribe to another.

"Sitting there in the warm sunshine, I was startled by a sudden sound, and glancing down the road, I saw five men coming up the slope in single file. In a horrified whisper I called, 'John! Indians!' John started to his feet, for frontier children are trained to be alert.

"He whispered to me softly, 'Don't be afraid, Melissa, I'll take care of you; and don't you dare let the Indians know you are scared.'

"By this time they were in front of the house and turning into the yard; my heart seemed to leap into my throat, and as for running, my feet were glued to the ground.

"The Indians, for such they were, walked up to the doorstep, and with a single word, 'How', threw themselves on the grass.

"John had taken his seat by my side and was holding my hand tight in his own.

Suddenly uttering some gutteral sounds, one of the Indians rose to his feet, made motions of eating and drinking, and coming toward us he said in English, 'No hurt, hunger.'

"'Get them something to eat,' whispered John to me.

"How my trembling limbs carried me into the house I do not know. I lifted the big beanpot and carried it to the door. John took it from me and placed it in front of them. I followed with two big loaves of Mother's brown bread and a pail of milk.

"They broke the bread in big pieces, and dipping it in the milk, ate it; the beans they dipped up with their fingers. In fascinated silence I watched them.

Would they tomahawk John and me, or would they, their hunger appeased, go on? My heart beat rapidly and I quivered from head to foot.

"They soon finished their meal, then rising, the largest and—if possible—cleanest Indian came toward us. I rose to my feet; if I were to be tomahawked I would take it standing.

"Putting his hands under my arm, he lifted me until my face was level with his. I closed my eyes. But he sofely rubbed his cheek on mine and said in English, 'Little Sparrow', and put me down on the ground again. Then taking from some place on his person a beautiful beaded belt, he put it in my hands. Then, silently without another word, they took their way down the road.

"John and I watched until they were out of sight, then John turned and, grabbing my hair, made an imaginary circle around it and shouted, 'Heap big Injun', but my strained nerves giving way, I burst into tears, and he put his arm around me and comforted me.

"Not long after that Father and Mother returned, and were greatly troubled with our tale of the Indians' visit, although all Indians were considered peaceful then. But after I had gone to bed that night Mother came and knelt by my bed, and I knew she was thanking the dear Lord her children were safe.

"The other children quite envied me my beautiful beaded belt, and I kept it carefully for years."

Sallie sighed as her grandmother ended the tale and said, wistfully, "I wish we had such exciting times now." But Grandmother only smiled.—Sarah H. Roberts, in The Congregationalist.

* * *

For the Southern Churchman.

IT ISN'T GOOD BUSINESS TO WORRY.

Monica Williams.

It isn't good business to worry
For worry makes things seem wrong
It isn't good business to worry
For worry helps trouble along.

No matter what seems to beset you
Of matters that cause you to doubt
Of fears that seem to oppress you
Just try and leave worry out.

But the way to do this is not easy
For you might as well know at the start
That worry springs up as the breezes
And holds right on to the heart.

The breezes chill in the Springtime
Or the gale in the Winter that blows
Can be shut from our hearth, if aforetime
Our windows and doors, we will close.

But when worry creeps up o'er the mountain
Just pull up the shades of regret
And do a good turn, and you're certain—
Just certain—to worry——forget.

* * *

Fish in the Bible.

While animals and birds, insects and reptiles, are freely mentioned in the Bible, it may seem strange that no species of fish, save only the whale, is mentioned by name in either the Old or New Testament. Perhaps that is easily explainable by the fact that the Holy Land is an inland area of mountains, plains and valleys. With the exception of Joppa, the Israelites held no possessions along the coast, part of which belonged to the Phoenicians and the rest to the Philistines.

The one river in the Holy Land is the Jordan, and that is too rapid, too muddy and too deep in its rocky bed to make fishing either profitable or enjoyable. The smaller streams were either dry or rushing torrents. Of its three lakes, the Dead Sea was probably entirely devoid of all life, animal and vegetable, so that the only fishing preserves were the Lake of Gennesaret and the pools of Heshbon.

Beyond mention of the actual creation of fish, their incidental mention in our Lord's history as an article of food, and the occupation of fishing by coastal tribes, the word "fish" is only infrequently used in Biblical phraseology. Not a single species is named if we expect the whale, and even the whale probably refers to man-eating sharks—"sea monsters" as they were called in the ancient Greek Hebrew tongues.

Mention is made of Tobit's fish, but as this denizen of the water leaped out of the Tigris to attack a man, contrary to the habits of any known fish, we may safely assume it to have been a crocodile. Further mention is made of the "purple fish", but Biblical students have affirmed that this reference applies to a variety of shell-fish. A valuable dye was said to have been extracted from the throat of a shell-fish in those far-off days. The art of procuring this dye was known only to the Phoenicians, and has long since perished together with the records of this race. It was so costly as to be one of the peculiar insignia of royalty or official distinction. Beyond these fragmentary records, there is not a single mention in the Bible of the hundreds of varieties of fish known today.—Our Dumb Animals.

* * *

For the Southern Churchman.

THE LORD SHALL GUIDE THEE.

Isaiah 58:11.

Martha Yuong.

Lord, keep me near Thee all this day,
Direct all I think and do and say;
Ah. Let me not a moment stray
From Thy good will, Thy perfect way:

And like the carrier pigeon's surge,
Quick ever to its homing urge,
My spirit of its wandering purge,
Back to its Source my soul's flight merge.

* * *

The Picture That Changed.

"Oh, look, Mumsy!" exclaimed Paul, hurrying into the house. "Here is the picture that Aunt Mary took of me. Don't you think that it is just fine?"

Paul's mother took the picture. It was a snapshot of a little boy and he was smiling.

Paul waited anxiously, but he was not smiling, for he was a cross-looking boy.

His mother studied the picture. "There is something about it that does not look quite natural," she said, puzzled, "but it is a very pretty picture."

The frown on Paul's face grew deeper and he took it to his father. "Isn't it good, Daddy?" he asked eagerly.

His father looked closely at the picture. "It is good," he said, "but, still—there is something about it that is not quite natural."

The frown grew deeper and deeper and he ran up to his brother Jud's room with it, but even Jud seemed to think that there was something odd about it.

"It looks pleasanter than you usually do. How did you come to smile like that?"

Paul was in no mood to answer questions, and there certainly was no smile on his face. He took the picture to his room.

"I don't see why they should think that it is not a good picture just because it is smiling," he said.

He really did know, only he did not like to admit it even to himself. He knew that he was a cross-looking little boy because he had been told so very often, and he knew that the picture was nicer than he was. That was really why he liked it so well.

"I wish I did not look like that," he said to himself longingly.

Then he kept looking at the picture, and thinking about it, and wishing that he looked like it. Perhaps it was because he looked at it so much, and wished that he looked like it, that he began to lose some of his cross look. He just had to smile back when he looked at it, and he looked at it a great deal.

Then, one day, he brought it down and showed it to Uncle Mat.

"Why!" exclaimed Uncle Mat. "it certainly does look like you."

His daddy looked at it again. "Why, I do believe that it does look like him," he said. "I thought at first that it didn't."

"Why," said his mother, as she looked over Daddy's shoulder, "it does look like him. I guess I did not get a good look at it the first time."

Now it was the smile on Paul's face that was growing deeper and he knew why it looked more like him now. The real reason was that it was he who had changed until he looked like the picture, and he meant to keep on changing until they would say the picture looked just like him, only it did not smile quite enough.—Florence Isaacson, in The Mayflower.

* * *

A Goose That Drives the Cows.

Some time ago a farmer of Ballston, Ore., while out hunting, shot and wounded a wild Canadian goose by breaking the tip of one of her wings. Feeling sorry for the injured bird, the farmer took the goose home and placed her in the barnyard with the rest of his fowls.

At first the goose was very shy at the approach of any human being, but being entirely dependent for her living upon the hand that was feeding her, in time she became quite tame, and eventually a great help on her master's farm.

Every evening the goose goes out into the pasture and drives the cows home. When they loiter by the wayside she urges them on by pecking at their legs until they obey her. After they reach the barn this clever honker drives each cow into her own stall. Occasionally, when some cow becomes unruly and refuses to go into her stall, the goose has to work very hard, but she never gives up until she has succeeded in driving each animal into its proper place.—Juliette Frazier, in Our Dumb Animals.

* * *

For the Southern Churchman.

THE LITTLE SHIPS.

Frances Charlotte Davis.

Oh, see the ships come sailing home
With strange and lovely cargo!

They sailed today for a distant port
At the hour the sun sinks low,

And now they sail back home again
With armfuls of wood flowers!

Oh, the childrens' hands are the little ships,
With loveliness as cargo!

* * *

For the Southern Churchman.

HIS HAND.

G. B. Gierasch.

You've stumbled? Yes, I know, my child,
But let Him take your hand;
The way is very stony, wild,
The young can't understand.

There is One whom you may trust
And Who will show you the way;
Although you stumble, take His Hand,
And you'll not go astray!

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CLERGYMAN'S DAUGHTER DESIRES position as companion for elderly lady, invalid, or child. Address Miss Joyner, Sewanes, Tenn.

CHURCH INTELLIGENCE.

(Continued from page 17.)

(Morehouse, Milwaukee, publish some.) Then one child acts as the communicant in transit who is moving from the town of A to the town of B. Another child, as rector of A, fills in the dismissal part of the form and gives it to the communicant. He, on the following Sunday, presents it to a third child, the rector of B, who fills in the acknowledgement part of the form and duly returns it to the rector of A. Canon 42 on this matter, which is printed on the forms, is read to the school.

PANAMA CANAL ZONE.

Rt. Rev. Harry Roberts Carson, D. D., Bishop.

The Church's Strength.

In his eight churches and mission stations in the Panama Canal Zone, Bishop Carson confirmed 220 persons last year. The district has 3,406 communicants, of which 1,085 belong to St. Paul's, Panama City, where the Rev. Arthur F. Nightengale is in charge. Dean Wragg at St. Luke's Cathedral, Ancon, has 400; Archdeacon Cooper at Christ Church, Colon, 418; the Rev. John T. Mulcare at St. Peter's, La Boca, 619. In addition to the 3,000 communicants, the Church has nearly 13,000 baptized members not yet confirmed. The Bishop's staff includes six clergy and twelve lay readers.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Oldest Church in State Celebrates Anniversary.

St. Paul's Church, Woodbury, probably the oldest Episcopal church in continuous use in the state, celebrated the one hundred and fiftieth year of use by a special Service on July 14. The rectors of Christ Church, Roxbury, and St. John's, Washington, formerly belonging to Woodbury, were the special speakers. Friends from a distance helped crowd the Church.

Rev. J. S. Linsley, D. D., came to Woodbury on July 23 for the funeral of Mrs. Thos. L. Shea, who has been the most prominent worker in the parish for more than sixty years.

T. Appleton.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop

TEXAS CHURCHES PLAN OBSERVANCE OF CENTENNIAL

An interdenominational committee representing six communions is making plans for special religious activities in connection with the Centennial of Texas' independence to be observed in 1936. Their first recommendation to the churches of Texas follows:

To the Christian Patriots of Texas.

Your state committee on co-operation in the Texas Centennial Revival has adopted the following recommendation to be presented to the various Christian denominations of the state as to their participation in the Texas Centennial:

FIRST: that a united effort on the part of all the Christian people of Texas be made to observe all Texas holidays such as San Jacinto Day, Independence Day, etc., in great Christian patriotic rallies to be held in all communities in the state.

SECOND: that a major effort be made to add 25 per cent. to the attendance in Sunday School and Church during the month of January, thus taking advantage of the resolutions period to make it a church and Bible study year.

THIRD: that plans be made to participate in one of ten inspirational inter-denominational, evangelistic rallies to be held in the month of February in strategic cities of the state.

FOURTH: that a revival be conducted in every local church in the state during the Centennial year.

FIFTH: that a continuous revival of religion be in progress in the city of Dallas during the period of the Centennial.

It was suggested that in the latter movement a centrally-located place suitable for a great gathering be secured and be occupied at intervals by the different denominations, calling our people to repentance and God.

The following committee was appointed to have charge of the continuous revival in Dallas during the Centennial:

Dr. S. H. C. Bergin, Chairman.
Dr. Wallace Bassett.
Dr. Thomas F. Gallaher.
Dr. Graham F. Frank.
Dr. J. T. Upchurch.

The names of the committee issuing this statement are as follows:

Hon. Harry Hines, of the State Highway Department, and Dr. Leo Johnson of the Oak Cliff Christian Church, representing the Christian churches;

Dr. Wallace Bassett of the Cliff Temple Baptist Church, Dalas, and the Rev. C. E. Matthews, pastor of the Travis Avenue Baptist Church, Fort Worth;

Dr. B. A. Hodges, Waxahachie, and Dr. Floyd H. Poe, City Temple, Dallas, representing the Presbyterian Church, U. S. A.; ;

Bishop E. Cecil Seaman of Amarillo, the Rev. Willis P. Gorhart of Abilene, representing the Protestant Episcopal Church;

Dr. J. T. Upchurch of the Beracah Home, Arlington, and Mr. R. R. Kirby, Dallas, representing the Nazarenes;

Mr. Sam Braswell, Clarendon, and Bishop A. Frank Smith, Houston, representing the Methodists;

Dr. Thomas R. Gallaher, president of Dallas Pastors' Association, and Dr. W. R. Hall, representing the Presbyterian Church, U. S. A.;

And R. E. Huckabee, Amarillo.

—Fort Worth Tribune.

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Rt. Rev. Albert S. Thomas, D. D., Bishop.

—o—

In Appreciation.

The young people of Epiphany Parish, Eutawville, wish to take this opportunity of thanking the numerous persons who so kindly responded to our requests for money for our Parish House Fund. We are indeed most grateful.

We ehave come into possession of one of the oldest and finest buildings in town, and through the kind assistance of members of the congregation, and of other interested persons, we have made much headway in preparing the building for use. We expect to begin using it within the next two or three weeks.

The building consists of a large assembly room, a library, a kitchen, and five class rooms. It is being ceiled with large cypress boards, and other the fireplaces, windows, and doors we are decorating the walls with panels.

Francis K. Simons, Jr.,
Treasurer the Diocese.

Personal Notes

The Rev. Conrad H. Goodwin is supplying the pulpit of the Rev. Roger A. Walke, of St. Mark's-on-the-Hill, Pikesville, Md., for the month of August.

The Rev. William Porkess, D. D., rec- Church, Thermopolis, Wyoming, was elected Secretary of the District of Wyoming at the Annual Convocation held in Laramie, June 9 and 10.

Appointments Accepted.

Rev. John James Kirkpatrick, formerly seminarian and chaplain, Church Home for Girls, Philadelphia, is curate of Christ Church, Bloomfield and Glen Ridge, N. J.

Rev. Luman J. Morgan, formerly rector of St. Mary's Church, Hillsboro, Ohio, is to be priest in charge of St. Paul's Church, Martins Ferry, Ohio. Effective September 1.

For the Summer.

Rt. Rev. F. A. McElwain, S. T. D., will have charge of Emmanuel Church, Dublin, N. H., from July 1 to September 15.

Rev. A. M. McLaughlin is in charge of the Church of the Redeemer, 1420 East 56th Street, Chicago, Ill., for the months of July and August.

Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, Maryland, should be addressed during the summer at Box 371, Fishers Island, N. Y.

Rev. Claude Soares, chaplain of Manlius School and rector of Christ Church, Manlius, N. Y., will have charge of the services in the Church of the Saviour, Syracuse, N. Y., during August.

The Rev. William Porkess, D. D., rector of St. Stephen's Church, Wilkinsburg, Pa., left August 1 for Lake Mohonk Mountain House, Mohonk Lake, Ulster County, N. Y., which will be his summer address.

Ordinations.

Ernest A. Harding was ordained to the diaconate by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, June 27. The candidate was presented by the Very Rev. P. F. Sturges, D. D., who also preached the sermon. The Rev. Mr. Harding is curate at the Church of the Messiah-Incarnation, Broklyn, N. Y.

Norman Stockett, Jr., was ordained deacon by Bishop Matthews of New Jersey in Trinity Cathedral, Trenton, June 24. The candidate was presented by his father, the Rev. Norman Stockett of Pemberton, N. J., and will be in charge of Christ Church, Palmyra, N. J., with address at 638 Parr St. The Rt. Rev. Albion W. Knight, D. D., preached the sermon.

Henry Johnston, Jr., was ordained deacon by Bishop Penick of North Carolino in Calvary Church, Tarboro, June 23. The candidate was presented by the Rev. B. E. Brown, and is assistant at Christ Church, Raleigh, N. C., during July and August. The Rev. Thomas H. Wright preached the sermon.

Robert Hampton Mercer, S. T. D., Harold Lawrence Sweet, Edwin Warner Grilley, Jr., and **Powell Mills Dawley** were ordained deacons by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, June 24. The Rev. Mr. Mercer was presented by the Rev. Richard M. Maddox, and is assistant at St. Michael's Church, Bristol, R. I. The Rev. Mr. Sweet was presented by the Rev. Charles H. Temple, and is assistant at the Church of the Advent, Pawtucket, R. I. The Rev. Mr. Grilley was presented by the Rev. Arthur Wood. The Rev. Mr. Dawley was presented by the Rev. Charles S. Hutchinson, D. D.

* * *

DEATHS.

Col. Wm. S. Cogswell.

Colonel William S. Cogswell, for many years a vestryman and churchwarden of Grace Church, Jamaica, N. Y., and in many ways a prominent laymon of this diocese, died at his home in Jamaica in the early morning of July 18 in his 96th year. He was for many years a member of the diocesan convention, a lay-member of the Cathedral chapter and a member of its committee on St. Paul's and St. Mary's Schools. He had frequently acted as counsel to the diocese and to its bishops. The diocesan convention at its meeting last May sent him affectionate greetings, hearing that the infirmities of age were increasing upon him.

Colonel Cogswell was born in Jamaica. He was an undergraduate in Trinity College, Hartford, when the Civil War began, and was made second lieutenant of a Connecticut infantry regiment. He served throughout the war, and rose to the rank of lieutenant-colonel. After the war he returned to Trinity, took his degree there, studied law and was admitted to the bar in 1868. In 1872 he married Henrietta Spader, and they moved into the house in which he has ever since resided, and where he died. He was active in the G. A. R. and in the Loyal Legion. He was only once in public office—as Tax Commissioner under Mayor Seth Low. He was given the degree of LL. D. by Trinity College, of which college he was also a trustee.

The funeral was in Grace Church, Jamaica, and the burial in the churchyard. Bishop Stires officiated, assisted by the Rev. Remsen B. Ogilby, President of Trinity College, and by the Rev. Charles W. McLean and the Rev. Robert D. Smith, respectively, the former and the present curate of Grace Church. The rector, the Rev. Joseph H. Titus, was ill.

LETTERS TO THE EDITOR.

(Continued from page 2.)

HATH NOT THE ANGELICAN CHURCH ERRED ALSO?

Mr. Editor:

Especially with so much on reunion with Rome in our American and the Church of England's press, why still poke Art. XIX at her having "erred, not only in . . . living and . . . Ceremonies, but also in matters of Faith?"

I, for one, say: let's repeal this last paragraph of England's 1562 and our 1801 Article, entitled "Of the Church."

WM. STANTON MACOMB.
Layman.

Germantown, Philadelphia.
Trinitytide, 1935.

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THOUGHTS for the THOUGHTFUL

"He gives all and wastes nothing."

"Civilization makes the world a neighborhood. Christianity makes it a brotherhood."

Christ's cause has everything to hope for from Christian homes.

The circumstances amid which you live determine your reputation; the truth you believe determines your character.—W. H. Davis.

We are to win the lost. But the Church of Christ is also to build those who have been brought in—build them in spiritual things. That also is salvation.—Western Recorder.

"True, is He? Then He is infinitely true. Good, is He? Then He is infinitely good. Faithful? Yes, but infinitely faithful, as God Himself. Mighty? Then infinitely mighty."

We do not need more development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.
—Calvin Coolidge.

The truth of Idea is more and mightier than the truth of fact. The truth of Life, the truth embodied in a life, is more and mightier than the truth of idea.

We cannot call anything true religion unless through it God may be found at the counter, in the kitchen, or in the shop. The Christian religion includes not only the teachings and ideals of Jesus Christ, but also His daily life.
—Kagawa.

Sometimes we think of the Lord Jesus Christ in terms of His various offices. He is the Mediator between God and man; He is the Advocate Who intercedes in our behalf; our Sacrifice, our High Priest, our Example, our Leader, Our Commander, our King. He is all that; but as we think of Him in these various characters, let us remember that behind it all, there is His real matchless, divine, Person; One Who may be loved, really loved, for what He is.—Dr. T. T. Shields.

God of our weary years, God of our silent tears,
Thou who hast brought us thus far on the way,
Thou who hast by Thy might led us into the light,
Keep us forever in the path we pray—
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts drunk with the wine of the world we forget Thee.

God is light, and in Him is no darkness at all. Let us stand in the light, and be searched, cleansed and purified by it! Let us absorb and reflect that light as Moses did! Bathing in its fellowship will impart to us something of God's beauty. So shall we be transfigured into His likeness!—F. B. Meyer.

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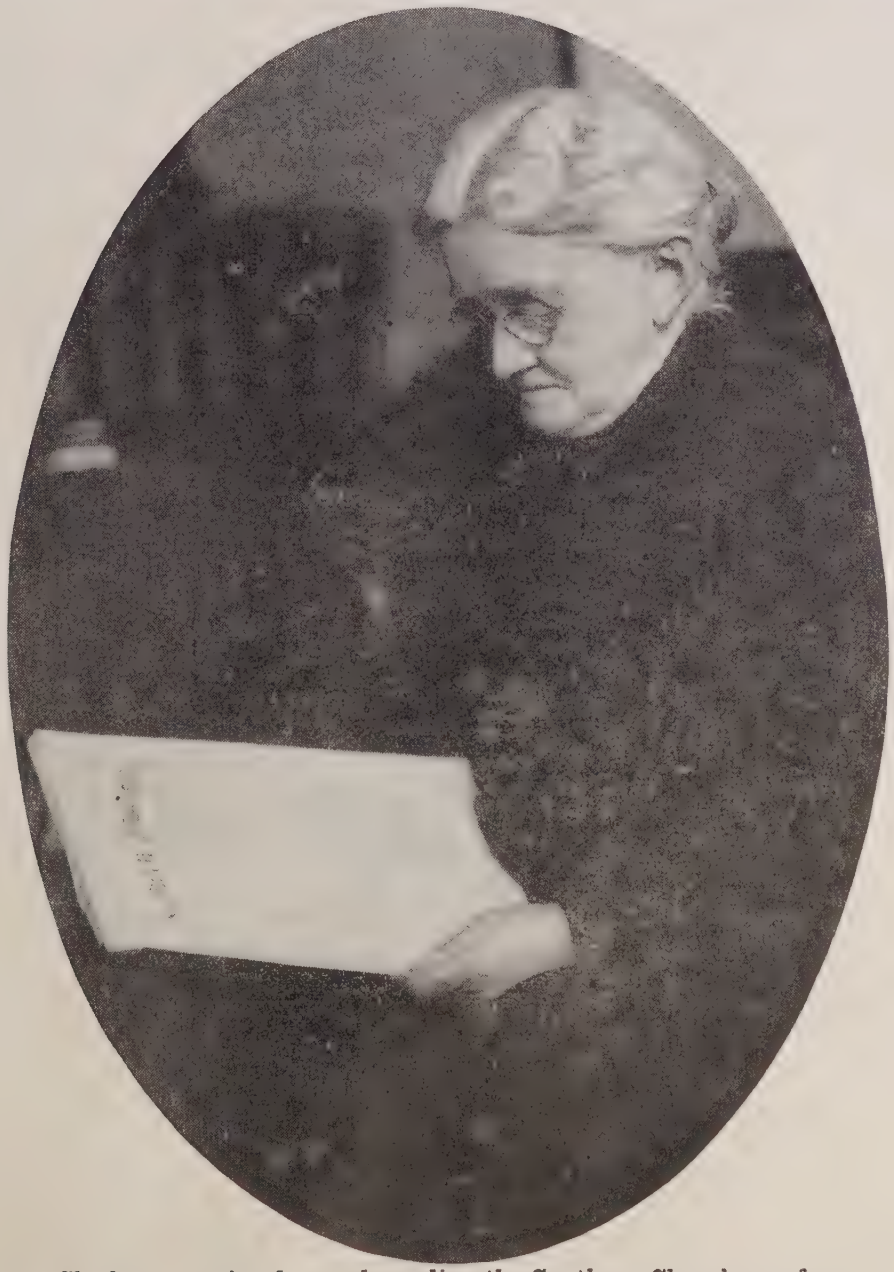
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Southern Churchman

DOMINUS ✠ FRUSTRA ✠ ISIN 1835

Vol. 100. RICHMOND, VA., AUGUST 10, 1935 No. 32.



She has not missed a week reading the Southern Churchman for over sixty years.

When asked by the photographer to assume the most natural pose, her daughter replied: "Reading the **SOUTHERN CHURCHMAN.**"

EIGHTH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

Lay Administration of the Chalice.

Mr. Editor:

Since some of the Synods will be meeting early this fall, there is a matter which ought to be called to the attention of the deputies who attend the provincial gatherings.

Memorials from the Diocese of Southwestern Virginia and the Diocese of Michigan were presented to the General Convention on the subject of the Lay Administration of the Chalice in Holy Communion. And the General Convention referred this question back to the provinces for discussion and further report to the next General Convention. Perhaps the matter can best be presented by quoting from the Journal of the General Convention:

The Bishop of Michigan presented the report of the Special Committee of the House of Bishops on the licensing of lay readers to pass the chalice, together with the following resolution, which was adopted:

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that—

Whereas, in accordance with action taken at the meeting of the House of Bishops held in Davenport, the Chair appointed a committee to consider and report on the subject of licensing lay readers to pass the chalice in the administration of Holy Communion. The committee appointed consisted of the Bishops of Michigan, Alabama and Los Angeles. The subject was considered by your committee in the form of an amendment to Canon 26 entitled "Of Lay Readers" offered at the last General Convention and read as follows:

"At the request of a parish priest, acting with advice of his vestry, the Bishop may license a lay reader to pass the chalice in the administration of Holy Comunion."

In the opinion of your committee, this subject should receive much more general consideration before action is taken by the General Convention, and therefore offers the following resolution:

Resolved, that the proposed amendment aforesaid be referred to the Synods of the various provinces, with the request that they give this whole subject careful study and consideration and report their findings to the next General Convention.

Attest:

Charles L. Pardee, Secretary.

The House of Deputies concurred in the foregoing message on the twelfth day.

It is interesting to note that the Church in China ("Chung Hua Sheng Kung Hui"), at the last General Synod, adopted a resolution approving the request of the Bishop of Hongkong to license lay readers to assist with the administration of the chalice.

It is to be hoped that this matter will have full discussion in our Synod meetings.

Robert A. Magill.

Lynchburg, Va.

* * *

The Other Side.

Mr. Editor:

Of course this writer recognizes the "sense of justice" you have shown in your willingness to print, in extenso, Louis Nizer's lengthy communication in defense of the verdict against **The Churchman,** in its unfortunate suit—but several remarks would seem to be pertinent in this connection. **Justice** might also be pleaded on the other side!

While you have given your readers this fulsome defense of Mr. Hess and his position in the matter, covering two full columns, you have given only the vaguest concept of the case in its entirety, from **The Churchman's** standpoint—and that in an editorial position where it is made secondary.

Mr. Nizer, whose letter shows very evidently that his client and the motion picture authorities are much concerned over the nationwide indignation which this case has aroused, tries to show that the $10,200 damage suit has no connection with **The Churchman's** magnificent crusade of six years in behalf of decent films. This is to quibble. He even says that this action "would have been instituted" and the result "would have been the same" had Dr. Shipler, the editor of **The Churchman,** "never written one word concerning motion pictures". How in the name of reason does he know that?

This writer, for one, denies that Mr. Nizer has sufficient omniscience to know what would or would not have transpired, had not **The Churchman** waged unrelenting warfare against the movies as they were before the Roman Legions took the field which the Protestant Episcopal Church might have occupied with honor had it followed the lead of this Episcopal journal. It is impossible, I contend, to estimate the psychological animus and the dissidence aroused among certain motion picture authorities by **The Churchman's** persistent attack against unworthy movies, waged since 1929. That this case was or was not the result of this general crusade is anybody's guess! To any one who knows human nature and who knows his psychology, the guess would seem to be in the affirmative. Do not let your readers be misled and "at the last moment go off on a tangent"! **The Churchman** has undoubtedly been "put on the spot" because of its fight for better movies.

Let me add that **The Southern Churchman** might now come strongly to the defense of its contemporary and join the ranks of the denominational, the non-denominational and the Roman Catholic periodicals all over the country that are raising funds for the Churchman Defense Committee, 19 East Forty-seventh Street, New York City. The entire religious press has been aroused as seldom if ever before by this turn in the fight for a higher grade of motion pirtures. **The Churchman's** fight is the fight of every decent man, woman and child in America who is outraged at the low grade of daily diet that the movies have been wont to serve out to the fifty or sixty millions who frequent motion picture theatres—your esteemed correspondent to the contrary notwithstanding.

Thos. F. Opie.

Olney, Md.

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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., AUGUST 10, 1935 No. 32

ON TAKING A STAND.

It is always of interests to hear from our readers. For one thing it is nice to know you are read. For another it often implies that they believe we have influence of one kind or another. And so we like to get letters urging us to "take a stand" for some project that is especially dear to them.

Recently a group of our readers have been upset by the doings of the "Church League for Industrial Democracy" and evidently do not approve of the activities of that organization. "Why do you not denounce them?" writes one reader. Another, who is firm in the belief that this particular organization is financed from Russia, accuses us also of receiving subsidy from the same source.

Church people can often be zealous and yet have their zeal wasted. Are we wrong if we feel that primarily such writers as we have quoted are in this class? Is there not displayed a lack of humor and do we not need a little more ability to be able to laugh at some things? In all fairness to every position, we feel that there is a decided lack of humor in America today anyway, and humanity, struggling with many problems, instead of trying to help one another and work out of the problems, evidences suspicion and distrust and the good intentions and hopes go scattered into thin air, because we are too apt to believe all we read in the papers.

The Church League for Industrial Democracy includes some of the finest men and women in our church membership both clerical and lay. They are earnestly trying to bring Christian principles to bear in industrial relations, and they are loud in their protests against anything that smacks of exploitation. If they at times make mistakes, it is because we are all human, and if they have been named in such a book as "The Red Network" as dangerous "reds" let us remember that even the wife of the President of the United States has also received this distinction.

In the sixteenth century, the politicians who ran the church appointed a Dr. Eck to prosecute a young upstart monk who said things that they didn't like. Dr. Eck was a smart man. He won his case against young Martin Luther by showing that in certain statements Luther was in entire agreement with well known heretics who had been burnt at the stake for their heresy. It didn't make any difference if these particular statements were true or not, the evidence was that they were heretics and therefore because Luther said some of the same things he too must be a heretic.

To day many people including "reds" denounce the lack of social security and certain industrial situations. It is not logical to say that because others besides "reds" denounce these situations, the others also are "reds". If church people allow themselves to say so, they are adopting the tactics of Dr. Eck. And those are not Christian tactics.

All of which leads us to say again what we seem to have to say once a year in regard to the policy of **The Southern Churchman.** We feel that in our Church there is room for a weekly that is devotional in tone and can deal with the practical side of Christianity without indulging in controversy. Of course we are human and human beings at times will have convictions that will be expressed in a form that will be controversial. But we are endeavoring to place our Christianity first and our methodical position second in our attitude. We want to be "a National Church paper for all the family."

Of course we have an Evangelical background—one hundred years of background and we are proud of it. But we feel that if we as Christians could find the Christian method of tolerance towards positions other than our traditional ones, many of the petty quarrels which have held back the progress of real Christianity would be eliminated and as a Church we could assume our position of rightful spiritual leadership.

Christ, as far as we know, never gave us any political faith as the one under which He alone could work. Your editor thinks that too many of us have a political faith rather than a faith in Our Savior. It we can make Him known, we don't care very much what the political system adopted by the people becomes. But He is far from known, and whenever we hear of one group pointing the finger of accusation at another, rather than going to them and trying to understand their position, we feel that Jesus Christ is indeed very little known. So we refuse to "take a stand" or "denounce" any group that earnestly is trying to interpret Jesus Christ, and we wish to remain a paper for the family.

Another Word About the Libel Suit.

Since we published in full Mr. Nizer's letter stating the side of Mr. Gabriel Hess in the suit for libel recently won against "The Churchman", we feel we can leave each reader to his own conclusions.

There are many who feel that since this paper has done noble work in cleaning up the entertainment field, the Sunday school children and church members who have benefited should help pay the judgment against

(Continued on page 9.)

Church and World Problems as Others See Them

Church Unity.

Bishop Johnson in The Witness August 1, 1935.

In my judgment the Church has a unique mission to this nation. If we are going to have church unity we must have some principle upon which it can be effected. There are several applicants for this honor. The Pope offers one solution. Individualism in the person of many religious reformers offers others. We can accept neither the claims of Rome nor of Geneva. We hold much in common with both without going over to either. It is true that we have those who are looking Romeward and we have those who are looking in the other direction, and the impulsive acts of individual ministers, away from our own center of gravity is disturbing but not disastrous unless the Church herself abandons her position that an historic priesthood is the true basis of unity. * * *

The only inter-communion that is worth working for is one in which the need of altar and priesthood precedes the participation therein. To give people something that they do not really desire because in doing so one is making a gesture of fraternity can have very little value of a spiritual character, whereas the deliberate ignoring of the convictions of those of one's own household can be the source of tremendous damage.

Disunity is a terrible thing but before we do things let us think them through to their ultimate conclusion.

* * *

Move to Legalize Lotteries.

The Presbyterian Banner August 1, 1935.

Old evils that society has succeeded in shuffling off have a way of coming back and must be fought again. The lottery is making strenuous efforts to come back through legislation in some of the States and even through national legislation. Some people in high society are lending themselves to such movements. It is even proposed to meet the tremendous expenditures of the federal government by a national lottery. "There's millions in it". So there is for some and an equal loss for others. The lottery is an effort to get something for nothing, and this is dishonest in principle and introduces unrest and dissatisfaction in our whole system of life. It is unsocial in principle for it makes one person's gain another's loss, or one person's pleasure another's pain. It is no answer to this to say that it is accepted by both persons, for the loser would not agree to it or enter into it if he knew that he would lose. It is demoralizing and unsettles the foundations of moral living. At times it becomes a social mania that disorganizes the whole structure of society. We should watch these efforts and keep the nose of this beast out of our tent before it crowds in.

* * *

History Essential to Christianity.

The Guardian—London, Eng., July 19, 1935.

What is the essential thing in Christianity? The question is not new; it has been asked for nearly two thousand years. But today, owing to the wide expansion of human knowledge about the physical universe and about human history, the question has acquired a new importance, and is asked with a wistful perplexity unknown in former ages. The demand has lately been put afresh with great earnestness by the eminent zoologist, Professor MacBride. When the Dean of Exeter pointed to the long-range books that modern scholars have devoted to the presentation of the old faith in modern terms, the professor answered that he had read them, and many of them with interest. But they left him disssatisfied. He still desired that authority should disentangle the "core of timeless truth" from the traditions in which it was enmeshed. As his friendly appeal was specially directed to the Archbishop of York, Dr. Temple felt that courtesy demanded a reply. The archbishop pointed out that the request might mean one of two things. If what was required was a prediction of the parts of the traditional faith which the Church might be upholding at some future date the answer could only be given by one endowed with infallibility. For himself, Dr. Temple was content to affirm a confident expectation that the Nicene Creed would be found to be the formulation of the "core of timeless truth" that would stand the test of time. On the other hand, it was possible that what the professor wanted was the extrication of a distinguishable body of truth which, though it may have been apprehended at a given moment in time, is itself independent of all historical events. If so, he is asking for the impossible, because the historical character of Christianity is of its essence.

* * *

"In the Commencement".

Church of England Newspaper July 19, 1935.

"May I go back to the commencement?" asked counsel in an action in the Chancery Division last week.

"To the beginning," corrected Mr. Justice Bennett, adding: "I have always got the strongest objection to the word 'commencement.' I don't believe it appears in the Book of Common Prayer."

Another counsel ended the discussion by reminding the court that the Bible does not begin "in the commencement."

* * *

Tidiness or Mind.

Christian Observer July 31, 1935.

In commenting on the popular idea that most scientists are antagonistic to religion, the famous astronomer, Eddington, says that it is not irreligion but a certain "tidiness of mind" which leads scientific students to avoid approaching their studies from the religious point of view. In other words, their attitude is due to the recognition of the fact that religion and science each has its own particular province. The scientist may be, and should be, religious, but in his work he must deal with the facts of science and not with the fact of religion. The religious man should be scientific, but he should not be disturbed in his spiritual experience by the theories and hypotheses of science. All of us need to recognize that science is but one department of human study whereas religion is man's whole relationship with God and with his fellowmen.

* * *

What Does Signor Mussolini Mean?

The Guardian (English) July 12.

An ingenious friend of mine, who has a reputation for shrewd political speculation, has interested me with his reasons for thinking that Signor Mussolini is not planning a serious war in Abyssinia. He says that Signor Mussolini appreciates as well as any of us the difficulties and dangers of an Abyssinian campaign, whether in the unhealthy lower levels or in the almost impenetrable mountains. He believes, therefore, that Signor Mussolini will call a halt after he has given his army a much-needed training under the real conditions of war —that he will in fine blood his men but not too much. At that point some incident will probably turn up which will give Signor Mussolini a pretext for calling off the war. When I pointed out that this was a circuitous and expensive method of training an army my friend was quite ready with an answer. The army, he thinks, is to be used seriously not against Abyssinia (where Italy may in the meantime, however, have picked up some useful concessions) but against Asia Minor. What, he asks, is going to happen to Asia Minor when Kemal Pasha's regime is over? Does anybody really believe that there is in Turkey an administrative machine which will survive the removal of Kemal Pasha's personality?

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Pygmies or Giants?

Christ said, in His Sermon on the Mount,—"What man by taking thought can add one cubit unto his stature?" This was an appeal to universal experience. Moreover, to be much above the normal height, is not generally desired as it places a man at a disadvantage in many ways. On the other hand, growth in spiritual stature is something which every Christian should desire. We cannot grow skyward, but we can grow heavenward, and it is our Christian duty to seek to do so. Thus, St. Paul, in his Epistle to the Ephesians, (4:13) says.—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We may not measure up to this ideal in this present life, but we should be growing towards it from day to day. It is unfortunately the case, however, that there is, as a rule, but little ambition in this direction among professing Christians. Most of us are content to be pygmies, when we might be, and ought to be, giants, so far as spiritual stature is concerned.

No Clear Distinction Between Christians and Others.

One of the principal reasons why Christianity is looked upon with indifference by so many of the present day, is that those who profess to be followers of Christ do not stand head and shoulders, in a moral and spiritual sense, above their fellowmen. They do not, except in individual instances, exert a commanding influence upon the world around them. This is due, in a great measure, to the fact that we have settled down to a level where we find that we can get along easily and comfortably without being conscious of any particular wrong doing, but at the same time without being eagerly desirous of making any special effort towards the higher life. We do not see any reason why we should try to live on a higher level than those around us. We are quite content to stay where we are and we imagine that this is the best we can do under the circumstances and in accordance with our own experience of what we can do and what we cannot. But Christian people have got to do something more than this if the general level of human life in this world of ours is to be raised more nearly to the standard set by Christ Himself for us to follow.

Rising Above the World's Level.

The question is not what we can do by the help of our own natural resourses and thus keep abreast of the general level and even take credit to ourselves for so doing. This did not satisfy St. Paul. He tried to see what he could do by himself, and this is what he had to say about it:—"I can of mine own self do nothing." He had, however, gone further than this; he was not content to remain at the zero mark; he tried to live up to the new level which Christ had set for him, and as a result he could say, from his own experience:—"I can do all things through Christ which strengtheneth me." From that time on he became a spiritual giant, and the shadow which his life has cast, has spread throughout the whole world, and will continue to do so to the end of time. It is not what we can make of ourselves which gives the measure of our spiritual stature, it is what God can make of us, if we are willing to allow Him to use us for the fulfillment of His divine purpose.

St. Paul's Striving to Reach the Divine Ideal.

To go back to St. Paul, we realize the secret of his continuous growth to the heroic proportions which he finally reached, when we read the folowing:—"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are "behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We may say that St. Paul was a saint, and so he was; but he reminds his fellow Christians in his Epistles that they too were called to be saints. That is to say, that they must, as followers of Christ, seek to be like Him, more and more all the days of their life.

What It Means to "Follow On."

To "follow on" should mean, rising step by step, day by day, to higher ground. We cannot, as our Lord said, add one cubit to our stature, but we can, if we will, add continually to our spiritual stature and Christianity will never be the power in the world which it ought to be until Christians cease to be satisfied with being mere pygmies and are inspired by the ambition to be worthy of Him who hath called them to be "the salt of the earth," and "the light of the world." When the pygmy or midget era of Christianity shall have given place to one where its greatness and glory are clearly manifested in our lives, the world will no longer treat the Christian religion with indifference and unbelief but will recognize in its members the true leaders of humanity, who can reveal to men a way of life which rises far above any thing that they have known or attained to before.

The Vast Resourses of Christianity.

As has been often said on this page, Christianity has vastly more in it than we are getting out of it at present, and it is high time that we Christians, as trustees of the heavenly treasure, should seek to be the benefactors through whom its blessings may be distributed to mankind. The treasures of Nature are being eagerly sought for by those who realize how much new knowledge may still reward their search, but what are the blessings and treasures of Nature compared to those which God has in store for His children, not only in the future life, but in this. The greatest benefactors of the future will be those who can bring these treasures to light, and be the means, distributing them among their fellowmen. Why not proclaim a Spiritual Marathon, in which all our young people shall be called upon to show what they can do in winning the laurels which will rightfully belong to those who can win, not for themselves, but for their fellows, the mighty blessings which heaven still holds in store for us? The world's level can never be raised to any appreciable extent, unless Christians are one and all, striving to raise the level of their own lives more and more towards the ideals which Christ has given us.

We can be Titans! for He came to share
With us His power divine, when He was born
A child at Bethlehem; and we may dare
Go forth and save from death a world forlorn.

Let us be Titans! then the world shall know
Winter hath passed into perpetual Spring;
That evil hath been dealt a deadly blow;
That Christ no longer shall be, but is, King.

Frederick W. Neve.

Spiritual Preparation for the Ministry

By Condit N. Eddy,

Rector of St. Paul's Church, Watertown, New York.

HOLINESS is looked upon as the priest's trade, and it is expected that he should conduct that trade honestly, as any layman conducts the affairs be which he earns his livelihood." Raphael Sabatini, "Torquemada".

Holiness is the trade of every Christian. To that end are we born, to know God, to cooperate with Him, to grow to love Him, and to come to be like Him. Every Christian is meant to be a "man of God". The clergyman has no excuse if he forgets.

Holiness is not acquired all at once. Human beings do not divide into two classes: "those alienated from God" and "perfected saints". We all start as pretty raw recruits. In the early stages we do not "love God with all our heart and soul and strngth and mind" any more than we are already "perfect as our Father in Heaven is perfect". That is the goal towards which we grow. Many honest Christians suffer from missing that point. Temptations continue, doubts trouble, all is not "sunshine in the soul." They sing certain hymns, they read devotional articles, and their experience does not match that of the veterans. They know "they do not feel that way". Discouraged they wonder if they ever were Christians, or if anyone else has real religion. The New Testament could have taught them better. Common sense should. Deep friendship is not grabbed out of the air. Love may start at first sight; it matures slowly. Even a bride and groom, though they may love tremendously, mean more to each other later on. It is not expected of a Christian that he be perfect, yet. He is called upon to plant his feet on the Highway, to keep his face towards the goal, and to push on. He may not be responsible for the distance he has covered. Some have better starts than others. Some meet more obstacles, or find more helps. The effort, that we can control.

This applies to the clergyman too. It is silly to suppose him perfect. The Lord did not detail archangels to shepherd His flock. He trusted His ministry to sinners. But the priest's trade is holiness. Above billiancy, or an attractive personality, his people really require that he be a man of God. He cannot be expected to be the holiest person in the parish. Happy are we who have in our cures those who have a beauty of character we envy, who have served and loved God better and longer than we. But it is our shame if we fall behind anyone in taking pains. The best of us are pretty weak representatives of the Good Shepherd. But if we keep trying, we grow to be like Him. He is pledged to that.

NOTICE how the kindness of the Master impressed His contemporaries. His first miracle was to relieve a social predicament. At the start of the great work for which He had been preparing, came the call to help supply refreshments! Imagine a great musician asked to oblige with "Mary had a little lamb" on a mouth organ! But He could not let neighbors be humiliated. It was one of the loveliest things He ever did. How many of us would be inclined to leave a large congregation at a moment of popularity because word came that a little girl was ill? Of course her father was a prominent man. On the way for this emergency call He stoped deliberately to be gracious to a bankrupt woman who had needed Him terribly. He had healed her, but He paused to be kind. Another time He could have stepped back and told a certain leper, "All right, all right, I'll heal you". He reached and touched the man. The poor fellow never had expected anyone again to touch him voluntarily. You can make a huge list of such incidents. We only follow Him afar off at best. But remember, kindness is not an elective, and extra, to the Christian life. It is an integral part of being like Christ. The parson may be brilliant. Unless he is increasingly kind, he is not the Lord Christ's kind of a shepherd. Every time we answer the telephone pleasantly, when we want to smash the pesky instrument, every time we are agreeable to the parshioner who has much to say, and is not very exciting, we do His work.

It is easy to crowd out study, easier to crowd out prayer. Quiet is out before you realize it. You do not need to go to fiction to meet the bustling, harassed parson who is always dreadfully busy, who never has either the nervious or spiritual reserve to be of use to those in trouble. Honestly it is not easy to find time to quiet, to be alone with God. Unless you are a terrible failure, calls crowd in, calls you ought to heed. The Master did not find it easy. He rose long before it was day. He spent all night alone in prayer. He believed in quiet, and thought it worth the price. When any friendship grows cold, it may be that some wrong done has erected a barrier. More often we have simply not troubled to spend time with the friend. Our friendship with God is not different. Also, is it not true that much of our ineffectiveness with God and man is due to our being more talkers than listeners? We clergy feel the need of supporting the conversation on many of our calls. Frequently we are mistaken. Our victims would have enjoyed the visit more if we had been better listeners. That is a hideous mistake to make in our conversation with God.

OUR teachers do not exaggerate the importance of systemmatic planning in the devotional life. Good habits are what steady you when you are not at your best. Good breeding grows out of acts of courtesy repeated over and over until courtesy becomes quite instinctive. Many of those acts seem very trivial, such as remembering to say, "Please" and "Thank you". Yet the tone of a gentleman rests on such habits as these. All devotional acts are practice in courtesy to God. Our services of public worship, our individual prayers and meditation, the tasks we perform for Him, are all drills in gratitude, in esteem, until He comes to ocupy the most important place in our lives. He will not get there automatically. It is natural for us selfish men to place Him far down the line in the order of our interests. If we keep putting Him first, He will be first some day. Only, the one who wishes to care for God above all things dares not let himself treat the best Friend with scant consideration. If we are punctilious about attending vestry meetings, or those of the Men's Club, and lightly cancel a weekday service designed in honor of one of the Saviour's companions; if we dress quite carefully for a dinner at the home of a prominent parshioner, and are content to rush in all out of breath at the last moment, and up to the altar, we have no right to have power with God or man.

Great masters in the devotional life have written. The wise man reads, ponders, and uses what they have learned. This article was asked from an ordinary pas-

(Continued on page 9.)

Reflections on Religious Education

By Leland B. Henry,

Rector of St. Luke's Church, Brockport, N. Y.

I AM come that they might have life, and that they might have it more abundantly."

"Thou hast formed us for thyself, and our hearts are restless till they find rest in thee. . . . Oh! how shall a find rest in thee? Who will send thee into my heart to inebriate it, so that I may forget my woes, and embrace thee, my only good? . . . Is it then a light sorrow not to love thee? . . . cramped is the dwelling of my soul; do thou expand it, that thou mayest enter in. It is in ruins, restore thou it. There is that about it which must offend thine eyes; I confess and know it, but who will cleanse it? . . . O thou Good Omnipotent, who so carest for every one of us as if thou carest for him alone, and so for all as if they were but one!"

Here, in the words of our Lord Jesus Christ, and in the words of St. Augustine of Hippo, is stated the aim and the soul's need for religious education. If I were to sum up the modern tendency in religious education in a single word, it would be the word which Jesus himself uses, LIFE. Modern religious education draws its purposes from a study of human needs. It adjusts its methods to human capabilities. It chooses its materials with reference to human interests. It is conservative,--alive to the values of the past, for we realize that human nature changes very slowly, that the basic needs and capacities of mankind, have not changed since the days when Abraham was called the friend of God. It is progressive—alive to the sicial changes that have come with the passing of the old agricultural economy, for these changes have greatly altered the form in which the problems of life appear. It is scientific-alive to all that research can teach us concerning the laws of learning. For while the laws are the same today as they were when the Child Jesus learned the Sheme at Mary's knee, our understanding of them certainly ought to have advanced far beyond that of the scribes the rabbis and the doctors of the law.

One of the fundamental assumptions of modern education is that children are people. They are not simply preparing to live, they are already living. They are not merely learning how to meet the problems of adult life; they are facing their own problems, which are just as real to them, and just as important to them, as the problems they will face in later life.

THEY have the same basic religious needs that men have felt since the dawn of the race.

Is the need for some assurance that the universe is a friendly universe? The little child, crying in the drak, is just as much in need of the assurance of religious faith, as is the desperate man facing the problem of unemployment, or the heart-broken woman standing beside an open grave. The very first essential of religious education is to give the little child the firm conviction that there is a God, and that God, is good. The child needs here and now, to meet his fears and griefs and disappointments, a knowledge of the Heavenly Father's love and care.

Is the need for guidance? It is probably true that a child from six to sixteen years of age makes more moral decisions every day than does the average adult. The reason for this ought to be clear to everyone who gives it a moment's thought. With adults, nine-tenths of our conduct is controlled by habit. Our mind sets are so firmly fixed that we do not need to go through the labor of deciding again and again the details of daily living. With a little child, this is not true. Day after day, hour after hour,—in the home, at school, at play,—problems are presented that, to the child, are fresh problems. The difficult problem of the adjujstment of the freedom of the individual to the constituted authorities, the still more difficult problem of the adjustment of differences between equals on a basic of fairness and kindness; the problem of faithfulness in doing one's appointed task, come up again and again, in varied forms. The child needs the help of all the wise, kindly guidance which parents and teachers can give, and the best help which they can give him is the concept of life guided by religious sanctions and by religious loyalties. Above all, the child needs a knowledge, at the earliest possible moment, of the life and teachings of Jesus which will make his knowledge fruitful in conduct.

Is the need for forgiveness? The little child at an early age comes again and again to a sharp realization of wrong-doing and the need for forgiveness. The prayer of confession and a realization of God's forgiving love meet a very real need in the life of the child.

Is the neeed for fellowship? The little child is made for friendship and for love. The atmosphere of love in the home, the friendly spirit of the school are as needed a welcome as the sunshine. And even the little child has the possibility of a fellowship with The Heavenly Father.

Children are incurably metaphysical and theological. What one of us has not heard the child's question which the philosopher or the saint would find it difficult to answer? "Who made the world? Who made God? Where did baby brother come from? Why did the kitten die? Why did it rain on the day of the picnic, when I prayed for sunshine?" Sometimes we smile over these questions, which is all very well, if the smile is infinitely tender. But these questions, on the lips of five and six and seven year old children probe the depths of the mystery of life. They hint at a need and a capacity which many of us have never dreamed of finding in a little child. They are at once the opportunity and the challenge of religious education.

ASSURANCE, GUIDANCE, FORGIVENESS FELLOWSHIP.—Our aims must be as grand, as august, as aweful as those needs. Religious education that is worthy of the name cannot be a mere formal instruction in the dogma and customs of the Church. It cannot be a mere mechanical teaching of the Bible. It cannot be, primarily, informational, but life-giving. It will concern itself with that which affects the conduct of life, with the development of the attitudes and values and loyalties which will make for life at the Christian level. We will ask ourselves of every sermon which we preach,—what difference will it make? The teacher will ask herself of every lesson she prepares,—what difference will it make? For if it doesn't make a difference, it is a waste of time. It is worse than a waste of time, it is a positive evil,—for it tends inevitably to set up in the mind of the child the conviction that Church and Church School are concerned with things that don't matter.

And we have so much material at our disposal which does matter! As Canon Streeter has said, "A man's reactior to the universe will be very different according to whether he thinks an iceberg or a crucifix the most fitting symbol of the quality of reality."

WHAT of the situation within which we must work? Frankly, it is a situation which is appalling to any but the most robust faith.

The dominant factor is the complete secularization of state-controlled education. Ninety-two per cent of all the children in our American Schools are in state schools, and the state schools are, by law, non-religious. That is, we have here, for the first time in history, a conscious, deliberate divorce between education, considered as a function of the state, and the development of the moral and spiritual life, without which education, in any true sense of the term, can not exist. I am not here to make a general indictment of the public schools. The limits within which our teachers work are limits which they did not establish, but which were established for them. As a matter of fact, the limits were not originally established by free thinkers or atheists, but by sectarian Christians, more fearful of heterodoxy than of irreligion. Those of us who heard Doctor Zornow speak on moral education in the public schools will very gladly bear witness to the desire on the part of the leaders of our school system, to give moral training and to the skill with which they give it. All education that is given by religious teachers is, in a general sense, religious education. We have every reason to rejoice that so many of our teachers in the public schools are religious men and women, whose influence is on the side of a spiritual interpretation of the universe.

But this must not blind us to the fact that the division of education into secular and religious is artifical and mischievous. It almost inevitably gives the child the impression that the really important things in life are the things that the tax-payers pay to have taught; that religion is a frill, an elective, which one can take or leave alone.

A second factor in our situation is the commercialization of our children's leisure by the movies. If one compared the number of hours spent in the movies by the children of America with the number of hours that they spend in church or church school, I imagine the result would be disheartening. We must face the fact that the movie, second only to the public school, is the great educational influence in America. Where we have the problem not only of positive indecency, but of the calm aassumption of a pagan rather than a Christian standard of values,—a glorification of success, expressed in terms of money and power; and of pleasure expressed in terms of luxury and self-indulgence. These are things which no censorship can reach. It is not a problem primarily for legislation, but for parent-education.

A third factor in the situation is the state of the church itself. Outwardly we are prosperous, despite the depression. The total property holdings of the Churches of the United States in 1930 were seven and one half billion dollars,—a sum once and a half the total investment in public education. The amount spent for the support of religion that same year was one billion dollars. Some 55 per cent of the population was listed as connected with the Church,—a higher proportion than at any other period in the history of the country.

But the inward condition of the Church is far from encouraging. There is a fundamental lack of conviction on the part of great masses of nominally Christian people. This lack of conviction of the worthwhileness of the Church, the lack of conviction of the essential truth of the great Christian doctrines, is our basic difficulty. It is responsible for our pathetic lack of attendance. I doubt if there is a church in this diocese where the average attendance, week in and week out, for fifty-two Sundays of the year equals one-third of the communicant list. We are fortunate if much more than half the communicant list actually make their communion even at Christmas and Easter. What is true of our own Communion is equally true of the Protestant bodies. The secularization of life and thought has proceeded so far that the idea of public worship being one of the major duties and privileges of life has well-nigh disappeared. When parents do not take religion more seriously than this, it is idle to expect deep sense of religious obligation on the part of their children.

This is the atmosphere in which our children are reared,—a secular school system, a Hollywood-dominated leisure, a home where religion is a wholly secondary consideration, when it is compared with the lure of the golf club or the motor car, or the lake.

And this general situation results in an amount of time appropriated to religious education which is pathetically inadequate. One of the recognized laws of learning is that of frequency of impression. It is especially important in the case of young children. It is recognized how even by college authorities, to the extent that as much as possible even our universities are avoiding courses that meet only once a week. Ask any public school teacher, or ask your own common sense,—what would be the result of attempting to teach arithmetic or geography or history with a week between each session of the class. Then remember that the best figures available suggest that the average church school has an attendance of only a little better than 50 per cent of its enrollment, so that we have not only the problem of inadequate hours but of great irregularity of attendance. Add to this the fact that we are working very largely with untrained or partially trained teachers, many of whom are careless in their preparation and irregular in attendance themselves, and the wonder is that we do accomplish anything at all. It is no wonder that it seems to be almost by accident that the Church occasionally produces saints! I say to you in all seriousness that judged by any human standards the case is desperate. It is only as we ourselves have a transcendental, supernatural faith in an omnipotent God and a Risen and Glorified Christ that we can have the courage to carry on.

THE skill of a great commander is tested and proved not by winning the victory when the odds are in his favor, but by making the best of the available resources when the odds are against him. Washington's military reputation depends less on Yorktown than on the retreat across New Jersey. Our task is something like his,—by skill and courage and a certain dogged tenacity to carry on in these days when the battle goes hardest, trusting that some day, perhaps long after we are gone, the tide will turn.

Rather diffidently I offer a few practical suggestions for the conduct of the campaign. I do it diffidently because I recognize how much easier it is to make suggestions than to carry them out,—how much easier it is to be a professor of religious education in a seminary than to teach a class of ten-year old boys in a church school! Nevertheless, here the suggestions are!

Since our basic difficulty is the increasing secularization of adult life, our fundamental problem is that of adult religious education. Let us think of the whole enterprize of the Church as primarily educational. Let us definitely apply educational methods in our sermons. Let us each Sunday after Sunday, the great truths of the Christian faith. Let us forget, for the time being, the things that lie on the periphery of our message, and concentrate on that which lies at its heart,—the life and teachings of Jesus Christ.

"I, if I be lifted up, will draw all men unto me."

The compelling power of the life and death and resurrection of Christ is the very heart of the Gospel. People will listen to that simple story and be drawn by it whom we can win in no other way. St. Hilary once said, "In simplicity is faith."

To use a military figure, we can strengthen our position by shortening our line. One of the reasons for the lack of conviction is the fact that the Church has

in times past too often chosen to defend positions which were inherently indefensible,—for example, the defense of the Ptolomaic conception of the universe against Galileo, and the defense of literal interpretation of the opening chapters of Genesis against the universal testimony of the sciences. Our case has been weakened in the mind of the man on the street by our defeat on fields where we ought never to have fought.

To re-establish a sense of conviction among our people let us concentrate on our invincible strong-hold, the Gospel of the all-loving Son of God. Every other suggestion I may make is mere detail, compared with this.

Let us be more thoughtful in our choice of teaching material. If a course is not working, change it. Do not let the fact that you have bought a few leaflets lead you to waste the time of a class for a whole year.

In all of our teaching, both in the pulpit and in the Church School, let us aim to win rather than to compel. As Tertullian said so many centuries ago, "It is contrary to religion to compel religion." We do not produce intellectual conviction, still less do we produce a passionate loyalty and devotion to the cause of Christ by a mechanical, legalistic, dogmatic type of instruction. St. Clement of Alexandria recognized clearly enough that religious education does not have for its aim the passing of an examination in doctrine. Its aim is rather the commitment of life to a cause. He wrote, "By the side of knowledge there is always love. Love is the organ by which knowledge is grasped. It is love that supports the Christians in suffering. It is love that steels his courage. It is for love that he submits to torture and martyrdom. And it is love that raises him above earthly passions.—Holding festival in our whole life, persudaed that God is everywhere present, we cultivate our fields praising, we sail the sea singing."

Love can be taught only by one who loves, and by one who loves the learner as well as God. A winsome, joyous, radiant Christian personality is the first essential of effective teaching.

In our church school, let us give larger place to pupil activity. In the older classes pupils will do definite assignments, if each pupil is given an assignment not oftener than once a month, and if he knows that he is the only member of the class that has been given that particular assignment. Tell pupils "to study the lesson" and they will not crack a book. Give them occasional definite responsibility for bringing in a report on some special subject, and the majority of them will respond. In all the classes, give the pupils a sense of participation in the social service and missionary program of the school. And give to the older pupils a part in the planning of the services of worship.

I think that one of the finest things done at St. Paul's is the work of the committee on worship. The committee is composed of one representative from each class from the fourth grade through the seniors in high school. They meet once a month, and plan the services of worship for the church school for the ensuing month. They read the Epistle, Gospel and first and second lesson for the day, and select, often after a spirited discussion, the passage which seems most helpful to them. They select a Psalm from the special Psalms for the day. They select the three hymns, giving attention both to words and music. Once in a while they go so far as to suggest a subject to the Rector when there is some particular problem in the school or in the life of the group which they think he could deal with helpfully. Need I point out that there is a group that really knows the Prayer Book, and to whom the service of worship has a vital, personal appeal?

My last suggestion is that we realize and utilize the tremendous educational value of worship. When we think of religious education as the development of Christian character, we will see that worship, which brings the pupil into a consciousness of the Presence of the Living God is the most vital thing we can do. More important than any amount of dogma or history or liturgics is the experience of the soul with God. If we succeed at this point we have done for the child the one thing needful. If we fail here, no amount of knowledge about religion can make up the lack.

Here our own Communion stands in an especially favored position. We have the beauty and mysticism of Gothic architecture, the gleam of candle-light, the rich symbolism of Altar and of Cross, the awful drama of the Eucharist. Let us not be too anxious to explain and to expound. Here we teach best by indirection, by suggestion, by the subtle influence of our own attitude. The mystical appeal of beauty, the stillness and peace of the House of Prayer is a deeper influence than all the jargon of the theologians, or all the projects of the educators.

Here is the goal of all our teaching,—that we and all those committed to our charge, "being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with the Father and with the Holy Ghost, liveth and reigneth, one God, world without end."

THE COVER.

The picture on the Cover of this week's Churchman is one of the Saints of the Episcopal Church, Mrs E. L. Neale of Christ Church, Point Pleasant, W. Va., who has been a subscriber and constant reader of the Southern Churchman for over sixty years. Mrs. Neale is now in her nintieth year and has all her faculties, being a splendid conversationalist and familiar with the history of the State and Church for nearly a century of time.

Mrs. Neale is a native of Mason county and city of Point Pleasant, but after her marriage moved to Ben Lomond, about eleven miles from town where there is Bruce Chapel, built in 1842. While there she was a constant attendant at the Chapel services and did much to foster the Church in that community among the farmers. In the early part of the Century she moved back to town and has since made her home with her daughter Mrs. C. K. Blackwood. Mrs. Neale and the Blackwoods are in Church whenever there is a service and are interested in the Guilds, Sunday School and other activities of the Parish. The Church record shows that Mrs. Neale was baptized Nov. 20, 1867, by the Rev. Mr. Horace Edwin Hayden and confirmed on Nov. 22, 1867 by the Rt. Rev. John Johns, D. D., her maiden name being Attarah Beall Waggener.

The present Church was built in 1922, a beautiful stone edifice with a convenient parish house. The rectory is a large brick house next to the Church buildings. The Rev. F. L. Cady is the rector.

SPIRITUAL PRESCRIPTION FOR THE MINISTRY.

(Continued from page 6.)

tor. Let him record his conviction that all suggestions of the great ones, and all the experience of the average Christian are summed up in this: "Keep putting God first, especially in apparently little things, and He will be first". This future of Christendom, under God, lies with those clergy who do this, and who help their people in that high calling.

EDITORIALS.

(Continued from page 3.)

"The Churchman". "The Christian Century", Dearborn St., Chicago, has started such a fund, and contributions can be sent there.

In spite of carelessness of checking quoted facts", the ideal for which our friends of "The Churchman" fought are more important to us, and for our own part we hope for success for this fund.

Hindrances

By James E. Freeman,
Bishop of Washington.

WRITING a letter to a people who at times had shown stability and staying-power, a writer of old penned the words: "Ye did run well; who did hinder you?" Something had happened; their course, begun with promise, had suddenly been slowed down and halted. It was natural inquiry and a searching one. There is no answer given to the query, but it comes to us repeatedly as we survey our own record and the record of those in whom we reposed confidence and high expectations. There is an old maxim that, valedictorians rarely fulfill the promises of their early distinction. They made an enviable record in the closing days of their academic life, but too satisfied with their honors, they subsequently failed to follow up their position of gained advantage.

Again, we have noted in those whose early careers in the professions and other occupations were begun with acclaim and promise of real distinction that, the later tests found them unready to meet crises and emergencies that tested their stability and powers of endurance. They were surpassed in the race by other and less promising competitors. The old adage comes to memory and it is one that we need to heed throughout the whole race of life: "Beware when all men speak well of thee." In too many cases applause and undue expectations prove disastrous to the one to whom they are given. Many a promising genius has suffered defeat and tragic disappointment through too much adulation. We do not have to cultivate an inferiority complex to keep ourselves within bounds, but the grace of humility is a valuable asset under any and all conditions. Possibly what we all need in the early days, yes, and all along the way, is measurable self-restraint and constant self-discipline to fit us to meet each emergency as it comes. Training does not belong to any specific period, it belongs to all periods. To abandon study and the replenishing of spent energies means to be defeated when the time of testing is at hand. What is true of our physical and intellectual capacities and reserves is true of our moral and spiritual resources. The early years find us most impressionable and receptive. It is then that we acquire our habits and adopt our ideals. Someone said that, "Sixteen decides sixty," by which he meant to imply that what we fix in the way of ideals or standards of conduct in our youth, largely determines our attitude when we are mature. We believe this to be largely true. On the other hand how often do we discover in ourselves lapses from early ideals and professions when the hard and sometimes bitter experiences of life have disillusioned us. In our religious convictions and practices we show great variability. Indeed in our acceptance and practice of certain definite and what we once regarded as fundamental principles, we show indecision and apathy. This may be and frequently is due to a lack of early training and a careless acceptance of definite moral and religious obligations.

I constantly meet reflective and high-minded men and women who frankly speak of the loss of their religious faith and trust, tracing it wholly to a lack of proper understanding of its meaning through the neglect of those who in their youth trained them. Such men and women are to be pitied and treated with Christian charity. Under later and better tutelage many such recover. The large and insistent question for those of us who have lost religious feeling and the zest and refreshment that come from unbroken religious practices is: "Ye did run well; who did hinder you?" All too frequently the hindering has resulted from our own selfish wills and moral instability. We gave up, perhaps gradually, our devotional habits and our deep religious convictions, because they cut across our convenience and interfered with our ease and indulgences. To live by what in earlier years we had professed, laid too costly a toll upon what we had come to believe was our personal liberty. The right kind of moral and religious profession is costly, and it ought to be. It nevertheless has its compensations and satisfactions. Hindered lives, how many there are. Disappointed men and women, disillusioned and often embittered, who might, if they would, by consistent self-diagnosis, find the hindrance not outside and beyond, but within and of themselves. "Ye did run well; who did hinder you?"

THE CALL OF THE WOODS.

Stephen F. Reade,
East Point, Georgia.

The woodland calls to the mellowed life with a rich and compelling voice.

There is melody in the rustle of the leaves as the breeze floats by and beauty as the moon spreads its silvery spray over the green trees.

There is peace in the woodland in the lengthening shadows of the day and fragrance from every leaf and flower.

There is companionship among the trees, when one has learned their language and their moods.

And above all, when one moves in the timbered depths, there comes from the Altar of the Cathedral of the forest the voice of the LORD, as He speaks to the children of men—for even now, the LORD GOD walks among the trees of the garden in the cool of the day.

"THE KNEELING CAMEL."

Anna Temple.

The camel at the close of day
  Kneels down upon the sandy plain
To have his burden lifted off,
  And rest to gain.

My soul, thou too shouldst to thy knees
  When daylight draweth to a close
And let thy Master lift thy load,
  And grant repose.

Else how canst thou tomorrow meet,
  With all tomorrow's work to do,
If thou thy burden all the night
  Dost carry through?

The camel kneels at break of day
  To have his guide replace his load;
Then rises up anew to take
  The desert road.

So thou shouldst kneel at morning dawn,
  That God may give thee daily care;
Assured that He no load too great
  Will make thee bear.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Rural Reconstruction.

Nanchang, Kiangsi, China, May 15, 1935.

Dear friends.—I suppose one reason I have waited so long before starting this letter is because of a feeling that there is just too much to tell. Nanchang seems to be the center of so many of the various movements which are sweeping over China,—we touch "Reconstruction" at so many points,—that we feel almost bewildered at times.

I suppose the "Rural Reconstruction Movement" is the most significant of all. The last few years have seen a concentration of effort on the whole problem of village life, realizing that China's difficulties are even more economic than political, and that the fundamental change must be made in the village as the basis of the whole structure. You have probably heard of the Lichuan Project, undertaken by a group of Christian young people, who are giving devoted and loyal service in that very needy ex-Communist territory. I was interested in seeing what the government is doing along somewhat the same lines in one of the seven rural centers it has opened in Kiangsi. An auto ride of two hours brought us to the one nearest us, a little town named Shiao Kan Ko. I'd heard a lot about what was being done but there is nothing so satisfactory as seeing for oneself. I hadn't realized that no buildings at all had been put up to house the workers until I saw with my own eyes how the village school and three or four ancestral halls, where the clan records are kept, had been adapted for use as hospital, dispensary, social center, adult and primary schools. Coats of white wash, additional windows and partitions had transformed these musty dusty old places to centers which could give an adequate impression of cleanliness and hygiene. All the equipment was of the simplest, but well adapted to the needs. There were about ten workers there under the direction of the Rural Department of the National Economic Council, of which our fine Christian friend, Mr. Chang Fu Liang, is the head. They have won the friendly co-operation of every villager in the place, as we could see most evidently from the warm greeting we received everywhere. Women are being taught to be better home makers; the farmers are having instruction along agricultural lines; the children learning to read and play; for the first time in their lives the sick are having a chance for proper treatment. It is all wonderfully heartening, even though we realize its the merest patch on what needs to be done.

Health Measures.

The National Economic Council is promoting health measures in Nanchang as well as doing this rural work. I've been interested in the establishment of a Midwifery Hospital here, where girls are being sent from al over the province to be trained in maternity care, and then sent back to work it out in their own village. The hospital had its opening this spring, and I was impressed by an exhibit of two rooms side by side,—the one prepared for child birth according to the prevailing custom, and the other along hygienic lines. The one typifying the old method, with its bed hung with dark curtains; its many precautions to frighten away evil spirits by means of a spear and a sword and even fish nets, which are somehow supposed to be very effective; its bowls full of horrid-looking messes of medicine, all gave an idea of what the poor mother had to go through with before her baby arrives, and made a striking contrast to the order of cleanliness of the other room.

Social Welfare Association.

But I seem to be specializing on the women's department, as usual. Next door to us the emphasis is all for the men. Rev. Quentin Huang of our mission, who has worked among the government school students for nearly seven years, has at last achieved the building of his dreams to house his work. Our Social Welfare Building is right next door to us, and aren't we proud of it. It has a real lobby with a "mo den" (Modern) clock without numbers, and two billiard tables; a library filled with books and magazines; game rooms; a lovely bright kindergarten room in green and cream; and upstairs a social room with easy chairs and a radio, as a touch of home life for the young men, mostly of government employ, who occupy the twenty bedrooms of the hostel. There has been a real need for just such a place in Nanchang, where young men could have comfortable living quarters under Christian influences, and we rejoice that it has come to pass.

Pure in Heart Church.

Just behind the hostel is the Pure in Heart Church, an antegral part of Mr. Huang's whole effort to reach the young people for Christ. The membership of the church is largely made up from government school students, who are club members. It was encouraging to us to see the group of twenty young men who were confirmed last week when the Bishop was here. I have taught a Bible Class there at various times, and have been impressed by the way these young men are reaching out for exactly what Christianity can offer them. The church building itself is simple and dignified. As soon as plans are ready it will be beautified by an altar which the Woman's Auxiliary of the Diocese of Long Island are giving in memory of Mrs. Ellen W. Fanning. The design is being drawn by Rev. Fletcher Howe formerly of our China Mission. We have reason to know it will be beautiful from the many designs he has made for other churches here, including our own St. Matthews.

Home Affairs.

Just a word more to sum up the busy winter which has passed. I spent the major part of my time teaching the children and keeping house for the many guests who came and went, including Sherwood Eddy and F. S. Harmon, the general secretary of the Y. M. C. A. in America. It has brought the world to our doors, in truth. I was glad I hadn't undertaken many outside responsibilites when our oldest boy, Lloyd Jr., came down with scarlet fever, followed by nephritis, and spent three long months in bed. But, that is over at last and he is up and out, enjoying the marvel of May, which is a time almost as much loved here as in America.

New Life Movement.

The New Life Movement, which under the leadership of Generalissimo Chiang Kai Shek had its beginnings in Nanchang, is undertaking no lesser task than the reshaping of the lives of China's millions. I saw it at work on a group of 350 men in a Citizenship Training Class a few days ago. This was one of 44 groups with an attendance of 11,000 meeting that morning in this one city alone. A representative of every family in the area was required to attend. Understand what was going on in that class and you will understand the basic social development in China today. The twelve weekly lessons which gave the material for instruction for that class would seem utterly platitudinous to you.

"Be honest: Live simply: Be self-respecting: Cleanliness is the basic of Health: Be neat in appearance: Keep to the left: Be prompt: Respect older people: Obey majority rule."

See what is happening outside the class room and place it against its historical background and you will realize an ancient civilization is being modernized. Not until you have fought through a mob of pushing and scrambling humanity to buy a railway ticket can you realize the change brought about when we find an orderly line taking turns at the ticket window. Not

until you have sickened at the sight of fly covered slices of watermellon being sold to children in a cholera infested city can you understand what it means to have all food kept in fly proof containers throughout the whole city. Nanchang's new hundred and twenty-foot boulevard with turf and shrubs down the center is no news to you unless you have travelled the dirty, ten-foot, crowded streets of the old city.

The last lesson of the series speaks a message which may not be news, and yet it is arresting in its deadly significance. In the simplest phrases it tells the people, "The other nations are arming. In case of war the weak nations suffer. Arise and save your country." Along with this training in citizenship there is going forward an intensified military trainng of school boys as well. All high school students of certain grades are required each year to go into military training camps for three months. A nation reformed, united, and able to defend itself against foreign aggression is the objective of this whole movement.

That the "Christian Nations" have set China so poor an example in the matter of armaments makes it difficult for Christian missionaries to point out the folly of this wasteful and destructive competition, and yet in some measure the voice of Christian protest is being raised. So much of the New Life Movement is so entirely in harmony with some of the Church's aims in China that one can only be thankful that the government is now aiming at the same mark and is able to extend the movement so widely.

Travel.

A motor trip to Changsha, the capital of our adjoining province to the west, gave me not long ago a new experience of the rapid development of good roads in China. By the old round about way of railroad and river steamer this trip would have taken three days at least. We made it in 8½ hours over well engineered roads through lovely mountain scenery. On the way we met the first car that had come all the way through from Shanghai. Coast to the heart of China by motor car! What must the ancestral shades of innumerable generations of wheel barrow pushers and sedan chair bearers have thought of this amazing feat?

Christianity's Contribution.

In many lines of human betterment Christianity is making an indirect contribution today far beyond the bounds of the church organization. In rural reconstruction, in public health, in education, in engineering, in government administration, young men and young women who have been brought up in Christian schools and in the Church are coming more and more to make a contribution to public welfare in China. Their influence for good is far beyond their numbers, or the proportionate number of Chinese Christians.

Tenth Anniversary.

St. Matthew's Church celebrated on the first Sunday after Easter the tenth anniversary of the consecration of the church. The attractive hand book which had been prepared for the occasion shows the following interesting facts:

	Communicants	Offerings
1925	85	$ 560.67
1934	170	2,267.99

Far more important than these encouraging statistics is the growth under the leadership of the Rev Kimber Den in the substantial character and in the extension of influence of the congregation.

The contributions for the building of this church, many of you will remember, were part of the Centennial Offering commemorating the hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. It also happens that the Church in China is celebrating this year the hundredth anniversary of the coming of Hanson and Lockwood, the first missionaries of our Church to China. I am sure that those who saw then so little result of their labor, and those founders of our Missionary Society who walked then by faith, are glad to see that the Church of Christ does bring forth fruit by patience. And you who have helped build St. Matthews's Church, and have followed it with your prayers and interest during the past decade will, I am sure, rejoice with us that the Church has come through these years of war and turmoil and has not only survived but has grown in its witness to the life giving spirit of our Lord Jesus Christ.

Lloyd R. Craighill,
Marian G. Craighill.

BOOK REVIEWS

ANGLICANISM, Compiled by Paul Elmer More, and Frank Leslie Cross. Published by The Morehouse Publishing Co., Milwaukee, Wis., pages LXXVI X 811 price $5.00.

The reviewer finds in this book a real encyclopedia of "The Thought and Practice of The Church of England," as illustrated from the outstanding writers and thinkers of the Seventeenth Century. The book has the highest recommendations of the Archbishops of Canterbury and York. It is really a singular contribution to our American Church that this book is available in this country. We may also say that the book is the best source book of English Church history we have seen in recent years.

The first chapter on "The Spirit of Anglicanism" by Paul Elmer More is a fine picture of the Church's spirit. He concludes with "The image of the Anglican branch of the brotherhood, rising before the mind imbued in the literature from which the following documents are compiled, is of one that rejoiceth as a giant to run his course." (P. XL). A fine historical sketch follows by Felix R. Arnott on "Anglicanism in The Seventeenth Century". The chapter on "The Anglican Faith," begins with the famous confession of King James I, which begins with "I will never be ashamed to render an account of my profession and of the hope that is in me, as the Apostle prescribeth." "I am such a CATHOLIC CHRISTIAN as believeth the three Creeds, that of the Apostles, that of the Council of Nice, and that of Athanasius, the two latter being paraphrases to the former." This is a very interesting picture of the adherence of the Church to the historical Christianity. The King spoke for the Nation as a whole.

The Church's doctrine concerning the Bible as the Rule of Faith, Antiquity and Tradition, Councils, The Book of Common Prayer, Natural Theology, Revealed Theology, and the entire Christian teaching and practice are parts of the book with literary quotations from many outstanding men of the age that make the book a real source of information and inspiration for the reader. This book ought to be in the hands of every clergyman and layman who teaches in church schools and colleges. The real catholic and christian spirit of the Church is revealed in the literature of those who wrote and spoke with regard to other branches of the Christian Faith. We love the words of William Laud to Mr. Fisher, the Jesuit, with regard to the Church's attitude toward the Greek and Eastern Churches. He said—"It ought to be no easy thing to condemn a man of heresy in foundations of faith, much less a Church, least of all so ample and large a Church as the Greek, especially so, as to make them no Church. Heaven's gates were not so easily shut against multitudes, when St. Peter wore the keys at his own girdle. And it is a good counsel which Alphonsus a Castro, one of your own, gives: 'Let them consider, that pronounce easily of heresy, how easily it is for themselves to err.'"

Spathey.

THE BIBLE, BOOK BY BOOK, By J. B. Tidwell, 233 pages, price $1.50. Published by Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan.

We welcome this fine text book for Bible classes and class room use by professor Tidwell of Baylor University, Waco, Texas. It is not what we may term a commentary on the Bible, but a systematic arrangement of studies perhaps uses Dr. Tidwell in his class room now. The book contains helpful historical information as to the origin and canon of each of the books of the Bible. He makes this fine statement with regard to science as taught in Genesis, "Genesis is not a book of science and makes no attempt to explain many things that are the subject of investigation in the fields of geology, zoology, biology, astronomy, botany, archeology, and anthropology. Science does not come by revelation, but by observation." (P. 44). A helpful book for Bible students.

S.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Loafing

A Y. P. S. L. Program.

(Time: Evening towards the close of vacation. Place: Home of Mr. Arnold. Characters: Mr. and Mrs. Arnold, Charles and Annie Arnold. Mr. A. is reading the paper, Mrs. A. is sewing, Charles is playing solitaire, Annie is reading a magazine.)

Charles: Ye gods and little fishes, but I get tired of loafing.

Mrs. A.: I expect you do. Why don't you get interested in something? The time would pass twice as quickly.

Mr. A.: Charles, it is just what you are complaining of that is behind all this crime wave. Did you see about this new kidnapping this afternoon?

Charles: There you go again. Just because I am bored stiff with nothing to do, you go to talking about the crime wave.

Mr. A.: It does not seem as if you saw any connection!

Charles: I certainly do not.

Mr. A.: You see, crimes are usually committed in people's spare time. Most criminals, in my opinion, start on their career of crime because they are bored and want to get some excitement. You see, they have not learned how to use the time in which they are not gainfully employed.

Annie: Funny ,but that is just what this article in this magazine is about. It says here, also, that the Bureau of Fingerprints has kept records of the ages of criminals that it has fingerprinted, and that more of them are nineteen years old than of any other age.

Mrs. A.: Then it looks as if you two children have one or two more years to go before you really become dangerous.

Mr. A.: This thing is no joke. The people of this country, and of the whole world, have got to face this problem of leisure time. Crime is but one of the results of people not having been trained to use it properly. Other results are dissipation, broken homes and even suicides from boredom.

Charles: I wish I could not only quit vacation, but school itself, and get a job. Then I would not have so much time to be bored in.

Mrs. A.: Jobs are few and far between, and this army of the unemployed is another serious proposition with their enforced leisure time. I hope you and Annie will stay in school as long as possible.

Mr. A.: Even if you got a job it would not solve your problem. For people with jobs have more time on their hands now than ever before in the world's history, and it looks as if we are going to have still more of it as time goes on. Do you know that the first forty codes of the N. R. A. had only forty hours of work a week as an average. So we can take that as our present time scale. There are 168 hours in a week. Forty out of it leaves 128. Ten hours is a liberal allowance to get to and from work. That leaves us 118. We will allow eleven hours a day for such things as sleep, meals and dressing, which gives us seventy-seven for the week. So we have forty-one hours of spare time a week for the average person. That is more than the hours they are at work. So we must pay attention to it.

Annie: It does begin to look as if we had better be preparing for so much spare time, doesn't it, Mother?

Mrs. A.: It is the old saying, "The Devil finds work for idle hands to do." But what can we do about it?

Charles: It does seem as if people, when they are grown, ought to be able to find enough to do.

Mr. A.: That is what people have always said in the past, and all this crime is the result of just that attitude.

Annie: But surely it looks as if people, when they were bored, would go swimming or to some kind of a ball game, or something like that.

Mrs. A.: You must remember, Annie, that not everybody likes sports as much as you children do.

Annie: But what can be done about it?

Mr. A.: What you are talking about, Annie, is a big class that I like to call the purely recreational pursuits. It also includes all indoor games, parties, dances, etcetera, where people get together for social reasons, and it also includes some, like solitaire, where they can get off by themselves in a game. Thus we have had the cross word puzzles and the jig saw puzzles. It is but a small phase of the problem, but it is all that most people ever think of the subject. But it is probably the way that is most easily tired of, that people have of all the five fields of recreation.

Charles: "Five fields" sounds like Sunday school with its five fields of service. Do you think that the Church is going to get mixed up in this?

Mr. A.: I sincerely hope that it is. Already many of our National Church leaders are much concerned over it, and that applies to all denominations.

Mrs. A.: What are the other four fields? Is reading one of them?

Mr. A.: That is a part of one that I call Educational Recreation. In that connection it is not on record that any educated Negro has ever been lynched, and several of our American Church Institute for Negro schools have a record that none of their graduates have ever seen the inside of a police court. For people should read not only to help them in their gainful occupations, but for the pure pleasure of it. Nothing can be more delightful for a person that knows how to read than an evening with one of the masters of literature, like Shakespeare.

Charles: Oh, Shakespeare bores me stiff.

Mr. A.: If it did I would not confess it. For that simply means that you do not know how to read, which is quite a disgrace to a boy who has had the advantages you have had. It is something to be learned.

Annie: In the Girl Scouts we have a good deal of basket weaving. I suppose that that fits in with one of your fields. I am weaving a small basket that Miss Scott, who teaches the kindergarten class in Sunday school, says she wants to use for taking up the offering each Sunday.

Mr. A.: That is a most important field. I call it Expressional Recreation. It also includes all the art classes and the work of a number of such organizations like the Boy Scouts, where people get a chance to learn to do such things as will express themselves. This comes also very close to the next great field in the laws like the Scout laws, by which it is governed. Especially so in the first Scout law. What is it, Charles, or have you forgotten it?

Charles: Of course I have not forgotten it. It is "A Scout is Trustworthy".

Mr. A.: You see, the big trouble with people today is a lack of a sense of responsibility. It is so easy to "pass the buck", and to shift, or at least avoid responsibility that it is a terribly hard thing to find a person who will simply agree to do something that you know will absolutely do it. They are so apt to make some excuse as to how they could not possibly do it because some one else failed to do a part of the work, or that they forgot it, or something like that.

Annie: Yes. Charles, do you remember how you gave that message to Louise I asked you to give her yesterday.

Charles: For Pete sake, you did not expect me to chase her all over town? She was not at home, I told you.

Annie: Oh, that is all right; I just want to show how even a Scout can forget sometimes.

Mrs. A.: I heard recently of a transient out at the camp backing into Mrs. Davis' car, and getting pretty ugly about it. But when the head of the camp said it was going to be investigated, he simply left the camp. He could not take responsibility.

Annie: What field of recreation do you call that, Father?

Mr. A.: That is what I call the Inspirational Recreation Field. In it come the many organizations among men like the Rotary and the Kiwanis, the Legion and the Lodges. Then for women there are clubs like the Women's Clubs, the Parent Teachers' Associations, and all sorts of clubs are formed for the Young People. You see, these organizations are not able to use any of a man's business time so that they fall into the field of spare time, or recreational activities. They are of two types, the open are the closed. The open are those like the Lodges into which any person of good character may come. Such are the Lodges. The others are the closed. The civic clubs are of this type because no one can come into them but a very few men who have proven their power to take responsibility by being the leading men in the town of their business. But both types do a great deal to inspire people to become better citizens by speeches and all kinds of work for the upbuilding of the community. Thus some of them are interested in the blind, others in underprivileged children, and so on.

Annie: You know I never quite realized what people did in the lodges and clubs so much before. I thought that all they did was just to meet and talk about how they might have another feed. But it looks like they do a tremendous lots for the community.

Mr. A.: They do, indeed.

Charles: You said that there were five of these fields, and you have mentioned only four. But it looks to me as if you had covered the territory. What other fields of recreation could there be?

Mr. A.: The fifth field is the Devotional Field. You know a man needs to be closely tied to God. For that is what religion really means, binding the heart of man to the feet of God, so that he will go where God wishes him to go, willingly and gladly. And religion for the layman is usually a leisure time activity.

Mrs. A.: I see. But it really has a good deal of all the other elements in it, don't you think? The church organizations help people to express themselves in these days. Then we have a lot of pure fun under church auspices. We also learn a lot in church meetings, and I, for one, never go to church without getting a lot of inspiration from it. Also I never did see any one so pepped up over anything as Annie was when she came back from the Y. P. S. L. Camp this summer.

Charles: I wonder where you would put some of the sermons we hear; would you call them fun, or self-expression?

Mr. A.: All joking aside, Devotional Recreation does have elements of all the others. But it also has the element of drawing people closer to God. And the authorities tell us that unless we have that, we can never be sure that a man will live up to the moral code.

Annie: That sounds kind of narrow-minded to me. Why should a person have to go to church a lot to be a moral man.

Mr. A.: He can be a good man for a while without the Church and God, but it is mighty apt not to last, especially if there is not a church of some kind in the community to remind him of God at all times.

Charles: That reminds me of what one of our teachers said of where she once lived where there was no church of any kind. She said it was an awful place to live, with no respect for law and order.

Mr. A.: Yes, that is it. If a man does not look up to God and feel his responsibility to his Maker, he is apt to either not look up to any one, or else to look to some one who will fail him. So that he will be like a man following a light and the light goes out. But a Christian who does his duty to God is like a man walking always in the light of the Sun. For it shines even through the heaviest clouds and will never fail us.

Annie: It really looks as if the Devotional Recreation is about the most important of them all, as far as keeping people good citizens is concerned.

Mrs. A.: That is what I hoped you would realize, for it is the conclusion that your Father and I reached many years ago. I hope that it is something that you will never forget.

CHURCH INTELLIGENCE

Vermont Elects Bishop.

The New York papers on Wednesday, July 31, carried the news from Vermont that the Rev. Joseph Wilson Sutton, D. D., vicar of Trinity Chapel, New York City, was elected on Tuesday, July 30, as Bishop of Vermont. A special diocesan convention had been called to elect the successor of the late Rt. Rev. Samuel H. Booth, D. D., who died on June 17. It is understood that Dr. Sutton's election came on the fourth ballot.

Dr. Sutton is at present on a vacation in Mexico. He left New York the first of July and is not expected back until the middle of October. So far as could be learned, Dr. Sutton had no intimation of his possible election as Bishop of Vermont.

Dr. Sutton was born in Baltimore, June 6, 1881. He attended Washington College, Chestertown, Maryland, receiving degrees of A. B., M. A. and D. D. from the college. He attended the General Theological Seminary, graduating in 1905.

E. F. K.

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Plans for the Bishop Kemper Centenary Celebration.

The Presiding Bishop, the Rt. Rev. James DeWolf Perry, D. D., in recognition of the Church-wide missionary significance of the Centenary of Bishop Kemper, has accepted the invitations of the Bishops of the three Dioceses in Wisconsin for a series of notable commemorations beginning with Sunday, September 22, at Milwaukee, and concluding on Sunday, September 29, which day will be divided between Fond du Lac and the Oneida Indian Mission. Successively the Presiding Bishop will be the guest of the Rt. Rev. Benjamin F. P. Ivins, D. D., Bishop of Milwaukee; the Rt. Rev. Harwood Sturtevant, D. D., Bishop of Fond du Lac; and the Rt. Rev. Frank E. Wilson, D. D., Bishop of Eau Claire.

On September 22, the Fourteenth After Trinity, the Presiding Bishop will preach at All Saints' Cathedral, Milwaukee, in the morning, and in the afternoon will officiate at memorial services at the grave of Bishop Kemper on the campus of Nashotah House, the Presiding Bishop giving a brief address of greeting to be followed by an historical address on the life and work of Bishop Kemper by the Bishop of Eau Claire.

On Monday, September 23, in Milwaukee, Bishop Perry will attend a public dinner and will deliver a missionary address as part of a program which will include an historical study of the life of Bishop Kemper by the Bishop of Fond du Lac. On Tuesday, September 24, the Presiding Bishop will visit Kemper Hall at Kenosha and address the student body. Wednesday, Thursday and Friday will be spent in turn at Superior, Eau Claire and La-Cross. On Sunday, September 29, the Fifteenth after Trinity, the Presiding Bishop will preach at a diocesan service in St. Paul's Cathedral, Fond du Lac and at Oneida Indian Mission.

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An International Army on the March.

By the Rev. C. Beverley Davies, M. B. E., M. A., Chaplain of Christ Church, Oxford.

The most wonderful of all Oxford Group house parties has come to an end with an unforgettable Sunday.

In the early morning the whole gathering attended Holy Communion services and then at 11:30 streamed into Christ Church Cathedral for a united service. It was a pageant that was deeply moving. The crowding in of fifteen hundred happy and released personalities from many countries was in itself something for which to thank God; it was a miracle of grace; but the greatest moment was when, in slow step, two by two, there entered a stately procession of representatives from thirty-two nations, with their flags.

Germany came side by side with France, a symbol of the miracles that God can effect in the lives of nations, when we so will; and in that array came U. S. A., Scotland, England, China, Japan, Belgium, Burma, Norway, Sweden, Denmark, Canada, South Africa, New Zealand, Australia, Northern Ireland, Latvia, India, Papua, Holland, Italy, Czecho-slovakia, Egypt, Switzerland, Bulgaria, Barbados, Kenya, Hong Kong, Palestine and Syria.

It was noticeable that the flag of the Latvian Republic was carried by the Baroness Dina Hahn, formerly Princess Lieven, from Riga.

Dividing at the west door, they moved through the north and south aisles, uniting again at the altar, and taking their places in the choir stalls.

Behind them came the clergy, including the Metropolitan of India, the Archbishop of Melbourne, Bishop Roots of Hankow, Bishop Hind of Fuchien, Bishop Shaw (assistant Bishop of Oxford), the Dean of Christ Church, and Canon Goudge (Regius Professor of Divinity).

"Like a Mighty Army."

Meanwhile the congregation sang the words that have come to mean so much to them—"Like a mighty army moves the Church of God."

All were assembled when the clear voice of the Rev. Cuthbert Bardsley rang out, calling us to thanksgiving, to thought, and to work for God, recalling the fact that the wisdom of men had failed, that we had efficient organizations and governments, but people were realizing at last that God's plan for the solving of the world's problems was the only way. Men in Denmark had said this was the greatest religious movement since the Reformation.

Later in the service Canon Streeter (Provost of Queen's College) spoke of the way in which God's guidance came into every detail of life, and the Metropolitan of India (Dr. Foss Westcott) told of the cost to be paid for the true Leadership of Christ—the cost of the Cross in our own lives, in honesty and unselfishness of living.

The Archbishop of Melbourne gave the blessing, and then the pageant of confident faith moved out again into action throughout the world, in Church life, diplomacy, business, education, home life and every other area of human need.

Triumph of God.

During the week it had been a wonderful sight to see the Debating Hall of the Oxford Union filled with Christian revolutionaries—bronzed men from the Dominions, teachers, business men, mechanics, students, social workers, clergy, artists, missionaries, civil servants, villagers—recording the steady triumph of God throughout their countries; to hear new decisions staked; to witness the humble sincerity of those who, finding an experience of Christ, had surrendered to Him; to learn of families reunited, resentments ended, new honesty in business, new vision for national or racial problems.

Here was no longer idealism but reality; not controversy but solution. The same scenes were to be found in the other house parties at St. Hugh's College and Lady Margaret Hall.

Four Years Ago.

My thoughts went back to that international gathering, four years ago, at St. Hugh's College, to a room filled with the Holy Spirit, where men and women of all ages of various nationalities and denominations spoke simply of their experiences and thanked God for the new life they had found through this Fellowship.

I saw that orthodoxy and soundness of judgment, the reunion of Christendom, would come from the ever-grow-

ing experience of the Holy Spirit in our personal lives, and sanity and self-control from the surrender of our emotional areas. New hope was born in me.

Here were men and women who had paid a greater price and who were changing lives. They were emotionally released, problem free, surrendered in will, living together under guidance, on a basis where they shared, not only their experiences, but also their daily defeats and victories, their innermost convictions and their guidance.

I realized it was the end of my pilgrimage; what I had longed for all my life. These people, often so young, were nearer to Jesus, to whom I had given myself at my conversion and at my ordination, and it broke me up, at my first meeting, to realize how much and why and where I had so failed Him. I accepted God's new call, shared my problems with them, reconsecrated my life to God in the presence of one another, made a decision to trust God with a full solution and to correct my ways, made guided restitution, and gave my heart to those who had helped me to this vital experience of Christ, and to this new loyalty to Him. It has been my unwavering conviction that the Holy Spirit has guided us all to work in fellowship because, imperfect as we are, Christ has had His way in our hearts; for it is only a quality of life which holds the Oxford Group together.

A New Determination.

It is neither a new organization nor a new sect, but a new determination. Never during these four years have I felt a clash of loyalties, but, on the contrary, one inclusive loyalty to Christ for each. All our primary loyalties are enhanced by this deeper experience. The team-work of the Group is carried out in free association under guidance. We learn to trust God and to lay our guidance side by side, until His will is made known and then to act upon it in unhesitating obedience.

During these years I have realized that whenever possible we all need the first-hand experience of a house party and not only of isolated meetings in order that we should not miss the fullness of Christian life. So often the challenge to full surrender rouses in us every repressed as well as conscious conflict and one has to be long enough in the aseptic atmosphere of love, challenge, fellowship, laughter, discipline and action, before God can have His full way into our hearts and break down the defense mechanisms which seem to be drawn round our loyalty to truth, but which are really the defenses of self-will and pride with which we protect our unsurrendered ego from a painful self-realization.

There was one period when loyalty to these men and women, through whom God was performing such miracles of life-changing, led me to trace out some of the more surprising forms of opposition to the movement, but I soon found that the positive answer was in oneself and in the work of life-changing.

"Mistakes and Failures in My Own Life."

It is also true to say that there were numerous mistakes and failures in my own life, as well as in the lives of all who are willing to be judged by the highest standard of all time, but the test of loyalty has been that we share directly with the one in whom we detect error, and never criticize behind his back.

It is in this way that the Oxford Group in the University has developed, and year by year, in a steady stream, have gone out into the work of world-changing.

The publication this week of The March of Events, at the modest charge of sixpence, is a matter of world importance, and the contents, the editing and the set-out, all done voluntarily, are well up to present-day standards.

Rich Reward for Patient Work.

This week has been a rich reward for the patient work, faith, hope and love of Frank Buchman and all others in the Fellowship; for the Churches are awakening to the richness of their inheritance, and the "united Christian front across the world" is slowly being forged by the power of the Holy Spirit.

Today (Friday) four other simultaneous national house parties begin in Oxford, at which several thousands are expected, lasting for ten days.

What if revival is at our doors and we are not ready because we are bound up in our possessions, our points of view, our personal problems and our unwillingness to surrender all? Are we ready only for routine and not for enterprise? That is the challenge to us today.—Church of England Newspaper.

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Recommended Legislation.

A strong stand was taken by the Executive Committee of the Federal Council of the Churches of Christ in America in favor of the revision of our neutrality laws to place an embargo on arms and loans to nations resorting to armed conflict, according to an announcement made today by Dr. Ivan Lee Holt, President of the Federal Council. The Church Council declared that "the United States should withhold aid from all belligerents in any conflict that might arise" and recommended that legislation be enacted providing that an embargo be placed on the shipment of war materials, loans and credits to nations resorting to armed conflict, and that nationals of the United States doing business with or traveling in nations at war do so at their own risk. The full statement adopted by the Federal Council follows:

"The Executive Committee of the Federal Council of the Churches invites the people of our churches to give serious study to the steps which might be taken by our government to render war less likely and to prevent the involvement of the United States in war.

"We believe that the peace of the United States and of the world can best be secured through policies of international cooperation. It is for this reason that we rejoice in the knowledge that the United States has become a member of the International Labor Office. It is for this reason that we have long urged the United States to join the World Court and to state the terms under which our government might officially relate itself to the League of Nations. It is entirely unlikely that war will be permanently abolished until there is established a world organization in the functioning of which national currency, trade and defense policies are conditioned by the fact of world interdependence.

"Pending the creation of a world system of security, we recommend that our government undertake to render less likely American participation in war by modifying its traditional policies of neutrality. We believe that the United States should withhold aid from all belligerents in any conflict that might arise in the future. To this end, we recommend that legislation be enacted providing (1) that an embargo be placed on the shipment of war materials to nations resorting to armed conflict, (2) that an embargo be placed on loans and credits to all nations resorting to war, and (3) that nationals of the United States doing business with or traveling in nations at war do so at their own risk."

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Lutherans and Episcopalians.

A commission of the Evangelical Lutheran Augustana Synod is to meet with Episcopal Church representatives in an effort to gain a better understanding between Lutherans and Episcopalians in the United States. The Augustana Synod, in its session recently at Augustana College, Rock Island, Ill., accepted an invitation for such action extended by Bishop Wilson, Episcopal, of Eau Claire, on behalf of the Episcopal Church Joint Commission of the General Convention for conference with Methodist, Presbyterian and Lutheran Churches. Bishop Wilson, in proposing the move, wrote that the Lutherans and Episcopalians in America should follow the lead taken in Europe by their mother Churches, the Church of Sweden and the Church of England. The proposed conference is hailed as a constructive move toward church unity.—Boston Evening Transcript.

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Karl Barth Called to Switzerland.

The governing council of Basel University, at their session on June 25, issued an invitation to Dr. Karl Barth to take his place as professor to lecture on Systematic Theology and Homiletics. Events have moved swiftly after the first six months of quiescence since Dr. Barth was rusticated from the professor's chair at Bonn. On June 14 the legal decision of the Supreme Court in Berlin decided in Barth's favor that he should not have been deposed from the chair in Bonn. But Dr. Rust, who had removed Barth in December last, exercised his veto over the judiciary in Berlin, and finally dismissed him on June 22, notwithstanding that verdict in Barth's favor. Dr. Rust appealed to Section 6 of the regulations governing appointments to office on the pay sheet of the Reich. Professors drawing salary from the Reich are required to give an oath of absolute loyalty to the Fuhrer and Reichs-chancellor, Adolf Hitler. Dr. Rust, in dismissing Barth, laid it down that "the National Socialist government cannot use further any official who is not prepared to tender the oath without reserve. No considerations of a religious, philosophical or any other character can be allowed to modify the absolute requirement this oath demands". The Basel "Nachrichten" of June 24 points out the wrong then done to Barth and to the course of justice when the Minister for Education, Dr. Rust, can act in such an arbitrary manner. It asks how will German judges take such a rebuff? How will Christian pastors act, now that Hitler demands an oath that may require disobedience to God? "Dr. Barth," the paper says, "has not fought in vain, a serious situation now confronts the German churches." In the same issue, speaking of Dr. Barth's future, it asked Swiss scholars, and particularly authorities in Basel, quickly to end pourparlers about appointing Barth to a chair. As reported above, Basel University authorities have swiftly acted, for the day after this appeal was made in the press the call was issued.—British Weekly.

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L'Affaire.

Forty years ago "L'Affaire" meant only one thing—L'Affaire Dreyfus. Le Capitaine Alfred Dreyfus, a competent artillery officer but a Jew, had been arrested on a charge of treachery. There was some slight circumstantial evidence that it was he who had sold secrets of the Ministry of War to the German Military Attache. That was when M. Felix Faure was President. Evidence against the real culprit, Major Easterhazy, who was to drag an honored name through the mud, was not then forthcoming, and he held his peace at first, as, with more excuse, did Colonel von Schwarzkoppen; nor could the British Military Attache, who knew the truth, speak officially. Dreyfus was found guilty, degraded and transported to the Ile du Diable. Then the real excitement began. There was in the

Ministry of War a man of ability and high honor, Colonel Picquart, who said that he believed that Dreyfus was innocent, and he suffered for his courage in saying so. France became divided into two parties. The guilt or innocence of Dreyfus seemed to matter little.

If there was a new inquiry, the revelations might condemn nearly every prominent man in the Ministry of War, the political and other anti-Semites and the political Roman Catholics, who had gradually involved themselves more and more deeply in upholding the sentence. Zola, Maitre Labori and others led the half of France that wanted to vindicate French justice publicly rather than cover up injustice. At last Dreyfus was brought back for a fresh court-martial to be held away from Paris, where the excitement was much too intense. At Rennes there was a travesty of a trial which horrified Europe. Then Dreyfus was "pardoned", and inconsistency was still further exalted until, twelve years after his arrest, he was freshly tried and acquitted by the Cour de Cassation, which quashed all previous proceedings. Dreyfus was rather theatrically reinstated as an officer; he and his son fought in the war, and he died last week. It was a terrible story of the result of official departure from justice. We may be thankful that L'Affaire Stavisky and the murder of M. Prince have led to no such crisis.—The Guardian, July 19, 1935.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Y. P. S. L. Enthusiasm.

Seven young people from St. Mark's Church, Dalton, attended Camp Mikell and have returned home eager to start a Y. P. S. L. They will receive the cooperation of the diocesan officers in this venture.

Vacations and Supply.

During the absence of Canon W. S. Turner at Fort Barraucas, Florida, James Duncan and Elton Sauls, lay readers and candidates for the ministry, will conduct the services at the Church of Our Saviour in Atlanta.

Bishop H. J. Mikell will preach at the Cathedral of St. Philip Sunday, August 11, at the 11 o'clock service. He will return to Atlanta from the Clergy Conference at Sewanee, Tenn., on August 10.

Dean Raimundo de Ovies, of the Cathedral of St. Philip, will be at Sewanee all the month of August. He will hold classes for the Clergy and Adult Conferences until August 13 and for the Young People's Conference from the thirteenth-twenty-seventh.

The Rev. Ernest Risley, of St. Mary's Church, Beavers Fall, Pa., will supply at All Saints' Church, Atlanta, during the month of August while Dr. W. W. Memminger is on his vacation. Mr. Risley was formerly the assistant at St. Luke's Church, Atlanta.

Audria Bandy Gray.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Decision Regarding Fate of Philadelphia Divinity Postponed.

Decision by the joint boards of the Philadelphia Divinity School as to whether this seventy-year-old Seminary of the Church founded by the late Rt. Rev. Alonzo Potter will reopen its doors in the fall or suspend operations, dismiss its faculty and compel its student body to go elsewhere to complete their theological training, has been postponed until October 10.

This action was taken at a special meeting of the joint boards in Philadelphia on July 25, which had been called to receive reports as to the progress of the campaign to raise $70,000 to assure the reopening of the school under the reorganization plans approved last February, and to guarantee continuance of the school during the 1935-36 school year. At this meeting it was reported that approximately $47,000 has been received in subscriptions or pledges. Under the circumstances it was deemed advisable to continue the campaign in the hope that the needed balance would be forthcoming.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Supply Rector.

The Rev. Armand T. Eyler, vicar of Christ Church, Valdosta, and St. James' Church, Quitman, will be supply rector of Christ Church, Savannah, during August. The Rev. David Cady Wright, D. D., rector of Christ Church, will spend August at his cottage in Flat Rock, N. C.

Service for the Deaf.

The Rev. R. C. Fletcher held a service for the deaf mutes of Savannah at St. John's Church on Monday evening, July 29. The Rev. C. C. J. Carpenter is rector of St. John's Church.

The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah, is spending the month of August at Saluda, N. C., with his family.

Julia St. Clair Moore.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Clergy Meet at Camp Overall.

It is announced that a conference of the clergy of the diocese will be held from September seventeenth to twentieth at Camp Overall, Va., on the famed Shenandoah River. This conference will undertake to arouse special interest in the Church's Forward Movement campaign and to stimulate parochial and diocesan activities in general in the fall. The Rev. Arthur Sherman, D. D., will conduct the Forward Movement Conference. Special rates have been made for the clergy for the conference period and most of the ministers are expecting to attend.

Anniversary.

The thirty-fifth anniversary of the Chapel of the Nativity, Washington, the Rev. Enoch Thompson, rector, was recently celebrated with significant ceremonies. At an informal reception a massive "birthday cake" modeled after the church building was cut.

T. F. O.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Death of Richard M. H. Wharton.

Mr. Richard M. H. Wharton, Treasurer of the Diocese of Harrisburg and member of General Convention, died suddenly of a heart attack in New York City Sunday morning, August 4, aged sixty-one. He had gone to New York to meet his daughter, Mrs. Michael L. Eggar, who was coming home for a visit from her home in Egypt.

Mr. Wharton had been Treasurer of the Diocese of Harrisburg since 1920. He was intimately associated with the late General Charles M. Clement, Chancellor, in the affairs of the Diocese. He reorganized the financial system of the Diocese, and managed its business efficiently. His heart was in the Church, and he gave himself without stint to its work. He was intensely interested in missions, and did all he could to bring the churches of the Diocese to pay their quotas, and he saw to it that the Diocese paid what it promised to the budget of the National Council.

He was senior warden of St. Stephen's Cathedral, Harrisburg, Pa.

He was also Treasurer of the Incorporated Trustees of the Diocese, a member of the Executive Council, Chairman of the Budget Department, and a member of the Department of Missions. He was a member of the Finance Committee of the Diocese and of the Committee on Canons. He was the sole member of the Committee on the Church Pension Fund and of the Committee on the Bishop Brown Fund for Missions.

He was one of the founders of the Evening News of Harrisburg, which has the largest circulation of any daily newspaper in the United States in a city of 100,000 population or less. He was Vice-President and General Manager of the Patriot Company, publishing the Patriot (morning paper) and the Evening News.

Mr. Wharton was born in Harrisburg October 29, 1873. He is survived by his widow, Mrs. Mary Virginia Coleman Wharton, and two daughters, Mrs. Michael L. Eggar and Mrs. George S. Smail, of Cairo, Egypt.

Clifford W. French.

INDIANAPOLIS.

Rt. Rev. Joseph M. Francis, D. D., Bishop.

Bishop Kemper.

September 25 will be the one hundredth anniversary of the consecration of the Rt. Rev. Jackson Kemper as the first Missionary Bishop of our Church in the United States. That event marked a turning point and a forward movement in the life of the Church in this land. A century ago the Episcopal Church was a weak and struggling body. Nevertheless, in the days of its weakness it recognized and acted upon its duty to preach the Gospel to all peoples and to extend the boundaries of the Kingdom. Therefore, the House of Bishops elected and sent Jackson Kemper to plant the **Church in Indiana and Missouri.** Because he was sent, he was a missionary, which is the meaning of the word. To the Church which sent him, and to him who was sent, Indiana and the Middle West owe a debt which can never be repaid except by a cultivation of the faith and the spirit which animated Bishop Kemper and other pioneers. **In 1835, Indiana had one Episcopal church and one clergyman; in 1935, it has sixty clergy and sixty-one congregations.** It is not a record to justify self-satisfaction or pride; rather, it is a challenge to undertake another forward movement to enable the Church to bear its witness courageously and effectively. **Missouri, Iowa, Michigan and Wisconsin** were within the extended jurisdiction of our first Domestic Missionary Bishop. Today in that same territory there are three hundred and eighty-four clergy and four hundred and eighty-one churches. Strange, is it not, that there are still people who profess not to believe in missions? Everything that we are and all that we have condemn such unbelief (or is it selfishness?). Because, from the day of Pentecost down, the disciples of Christ have believed in missions, we are possessors by inheritance of the blessings bestowed by Christ through His Church.

I hope that every congregation in the diocese will keep this anniversary with thankfulness and appreciation.

Joseph M. Francis.

The Church's Resurrection.

The rebirth, or the resurrection, of St. John's Church, Mount Vernon, is not only an interesting and hopeful event, but a remarkable achievement. It has had a checkered career from the begin-

ning, and for the past few years the church has been closed. With the organization of the Evansville Associate Mission, in which Mount Vernon was included, the church was reopened and met with a cordial response. On one occasion of the Bishop's visitation, the church was crowded, four candidates were confirmed, and a vested choir of fifteen boys sang the service. Mr. R. S. Ottensmeyer, a Candidate for Orders and a Lay Reader, services St. John's Church under the direction of the Director of the Association Mission and is largely responsible for the revival of the mission. Incidentally, this furnishes a good illustration of what can be accomplished through united effort.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop
Rt. Rev. S. E. Keeler, D. D. Coadjutor

St. Thomas', Minneapolis.

We are happy to report the first news from our colored mission in many months. Mrs. P. Rosser Chavis submits the following: Despite the hot weather, the Auxiliary has kept up its work and have made some very useful articles to send to a mission in Arkansas.

Church School attendance has also been gratifying. Although without regular material, the superintendent and teachers have held the interest of the pupils with Bible stories and lessons in Churchmanship.

Regular services of Morning Prayer are held at 11 o'clock each Sunday.

Choir Camp.

The choir boys of St. John's have just completed their annual summer camp on the shores of Deer Lake, Wisconsin. The camp director was Mr. Arthur Zache, who has supervised our choir camps for twenty-three successive years. He reports an unusually fine camp this year and judging from the praises the boys sang of camp and of "Art", as he is affectionately known to them, as well as by the sighs of regret when the camp closed, they wish nothing better than that the camp could continue all summer.

Women Meet.

The women of the Guild of the Calvary Church, St. James, were hostesses to representatives from the Guilds of the six churches in the western half of the Mankato Deanery when the Guilds from St. James, New Ulm, Sleepy Eye, Windom, Jackson and Fairmont met for a lawn picnic at the home of Mrs. Charles T. Crowley on July 24. Miss Margaret Densmore, Educational Secretary for the Diocesan Auxiliary, was the speaker, and Mrs. B. F. Pay, of Mankato, was in general charge of the meeting.

A similar gathering for the eastern part of the deanery was held at Minneopa Park, Mankato, on July 25.—The Minnesota Missionary.

ROCHESTER.

Rt. Rev. David L. Farris, D. D., Bishop.

The most comprehensive spiritual recovery program ever attempted in the Rochester area will be launched on September 19, when 400 ministers of sixteen denominations will meet to discuss plans for a United Church Loyalty Crusade to be conducted during the fall months.

The movement, sponsored by the Rochester and Monroe County Federation of Churches, will center its activity in the individual churches. Three major objectives will be sought for. The first objective is a general spiritual quickening of the present church membership, especially those who are habitually absent from church services and who carry little or no responsibility for the support of church work. The second objective is to launch a comprehensive plan of evangelism adaptable to every communion, church and community for reaching the largest possible number of "new adherents for Christ" in the fall of 1935. The third objective is to undertake a careful analysis of church finance problems such as problems of budget, deficits, debts. A practical method of relating these problems to the spiritual program will be outlined.

Five thousand Rochester women will cooperate in the crusade. Pastors have received details of the movement and are studying them prior to the fall meeting.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, D. D., Bishop

Our New Educational Secretary.

Mrs. Louis P. Jervey has been appointed Educational Secretary to succeed Mrs. Conrad Goodwin, who has recently left the diocese. Mrs. Jervey comes to the office well prepared for its duties, having served as Educational Secretary both of her branch and of the Charleston District. She has also attended several Summer Conferences at Kanuga. She is at present at the Summer Training School at Sewanee and will take up her duties on September 1. After that date all correspondence in connection with the Department of Religious Education should be addressed to her at 9-B Rudledge Avenue, Charleston.

South Carolina's Latest Missionary.

A very impressive ceremonial was witnessed at the Church of Our Saviour, Rock Hill, Sunday morning, the twenty-sixth of May, when the beautiful processional cross, the gift of the Winthrop Episcopal Class in 1916, was reconsecrated at the altar with the added name of Agnes E. Hickson engraved upon the standard, the ninth volunteer from the class for the mission fields, accepted by the National Council.

Miss Hickson is from Cheraw and has just completed her studies at St. Faith's, N. Y., following her graduation at Winthrop. She immediately accepted work among the Indians of North Dakota, and is already on the field under Bishop Bartlett, at South Fargo. Miss Hickson has served most acceptably under the Woman's Auxiliary as summer volunteer for mountain missions.

Personal Notes

Rev. G. W. Butterworth, of London, will be the visiting lecturer at the Berkeley Divinity School, New Haven, during the fall term. Mr. Butterworth is a Mirfield man, having been trained under the late Dr. Neville Figgis. He is a fine classical scholar and is the translator of the Clement of Alexandria volume in the Loeb Library. The Bishop of Chichester, the Rev. G. K. A. Bell, speaks of him as "a quite remarkable man". He is vicar of the Church of the Ascension, Balham Hill. At Berkeley Mr. Butterworth will give a course on Early English Church History, and will assist in the Departments of Homiletics and Apologetics. He will do a certain amount of outside lecturing and preaching. Those desiring to secure his services should write as soon as possible to Dean Ladd.

The Rev. John G. Sadtler, of McLean, Va., has resigned the rectorship of Langley Parish in Fairfax and Arlington counties, to take effect September 15.

During Mr. Sadtler's rectorship of eleven years, St. John's, McLean, has been freed from an indebtedness of $9,000 and a beautiful new church, St. Mary's, Rixey Station, erected at a cost of $45,000, to serve the rapidly growing portion of the parish situated in Arlington county.

For nine years Mr. Sadtler has held Sunday morning services at both churches, one following immediately after the other.

After his resignation takes effect in September he will be available for supply work.

By appointment of the Bishop of Washington, the **Rev. F. Bland Tucker** has been named chairman of the Forward Movement Committee for the Diocese of Washington. He is rector of old St. John's Church, Georgetown, and is one of the most active clergymen in the diocese.

The Rev. A. A. McCallum, rector of St. Paul's Church, Washington, has been re-elected president of the Chaplains' Association of the United States Army, made up of army chaplains in various parts of the country.

The Rev. W. T. Capers, Jr., rector of St. Stephen's Church, Terre Haute, has been a patient in Dr. Mayo's sanitarium at Rochester, Minn., and has undergone a serious operation. The reports from the hospital are favorable and there is every expectation of a complete recovery.

The Rev. John C. Black, rector of Christ Church, Madison, and the **Rev. A. E. Cole,** vicar of Trinity Church, Bloomington, have been patients in Indianapolis hospitals, but are home again much benefited by the surgical treatment received.

N. B. When sending Journals, will Diocesan Secretaries **please** address The Diocesan Library, 2428 S. W. Nineteenth Avenue, Portland, Oregon.

* * *

Ordination—Priest.

The Rev. Walter William Clem was ordained to the priesthood in St. John's Church at Waynesboro, Virginia, on St. James' Day, July 25, 1935, at 11 A. M. by the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia.

The Rev. Harry Lee Doll preached the sermon, the Rev. James F. Madison read the Litany, the Rev. Richard A. Cartmell read the Epistle, and the Rev. J. Lewis Gibbs read the Gospel and led in the Creed. The candidate was presented by the Rev. John J. Gravatt, D. D. In addition to these clergymen, the Rev. Messrs. Charles W. F. Smith and B. B. C. Lile participated with the Bishop in the laying on of hands.

Following the service a delightful luncheon was served at the Brunswick Inn.

A native of Massachusetts and a number of the Class of 1934 at Virginia Seminary, Mr. Clem was ordained to the diaconate on July 15, 1934, in All Saints' Church, Worcester, Massachusetts, by the Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, acting at the request of Bishop Jett and with the consent of Bishop Davies, of Western Massachusetts. Before his consecration, Bishop Hobson was rector of All Saints' Church for about ten years.

Mr. Clem served St. John's Church at Waynesboro during his diaconate and became its rector upon his ordination to the priesthood.

T. A. S.

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Deaths.

Edward Giles Knight.

Burial services for the Rev. Edward Giles Knight, rector of the Church of the Incarnation Drexel Hill, in the Diocese of Pennsylvania, were held on Monday, July 29, in the parish church, the Rt. Rev. Francis M. Taitt, Bishop

(Continued on page 22.)

FAMILY DEPARTMENT

AUGUST.

4. Seventh Sunday after Trinity.
6. The Transfiguration. (Tuesday.)
11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.

* * *

COLLECT FOR THE EIGHTH SUNDAY AFTER TRINITY.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

DAVID, THE GREATHEARTED.

Mrs. G. C. Giles.

O Thou, who sensed a golden symphony
Of glory, God, a shepherd served by stars,
Who felt in fields with flocks of sheep His beauty
Inspire thy harp to healing, Aeolian bars,
Stir us with ecstacy for righteousness
That we, enamoured with holiness, from sin
May shrink. In passionate prayer we acquiesce
In compensations gained! To Thee, akin:
To conquer enemies through kindness rare,
And wait our God's fulfilment of our dreams;
To choose to cherish noble thoughts, forbear
To take revenge; in friendship feel the streams
Of Heaven's generosity unfold—
Shape us, as thou, greathearted, gentle, bold.

* * *

Wordsworth, the Friend of Animals.

Every lover of God's dumb creation who delights to see both animals and birds enjoying their full freedom in their natural surroundings, will find in William Woodsworth, the famous English poet of the nineteenth century, a kindred mind and spirit. He loved to study nature in its native simplicity, and to watch the behavior of animals when unconscious of any human observer. He could not bear to see dumb creatures living in captivity; they were meant to be free, and to imprison them in a cage was to rob them of their birthright.

In the home of the Wordsworths, birds were encouraged to come within the house to enjoy the friendship and hospitality of the household. Robin redbreasts would hop the dinner table, partaking of the crumbs. When Dorothy, the devoted sister of the poet, was confined to her room during a long illness, she had a favorite robin that took up its abode in her room. At night it perched upon a nail from which a picture hung.

In an exquisite poem that poet reveals the beautiful understanding and sympathy which existed between the robin and the invalid. We see the bird coming in and out of the room at pleasure, and when the windows and doors are made fast:

"To keep at bay the howling blast,
He needs not fear the season's rage,
For the whole house is Robin's cage."

Wordsworth found great pleasure in walking amid pastoral scenes to see the cattle quietly grazing or to watch the

"Lamb's that through the mountain went
Frisking, bleating merriment."

In the following letter to a friend he reveals his inner emotions when watching animals wandering at will in their natural surroundings: "At the end of Gowbarrow Park a large troop of deer were moving slowly or standing still among the fern. I was grieved when our companions startled them with a whistle, disturbing a beautiful image of grave simplicity and thoughtful enjoyment, for I could have fancied that even they with me were partaking a sensation of the solemnity of the closing day. I think I have more pleasure in looking at deer than any other animals, perhaps chiefly from their living in a more natural state."

How simply and beautifully he describes the playfulness of dumb animals! When his daughter Dorothy was an infant, she was much amused at a little kitten which would leap up to catch the falling leaves from an elder bush which hung over the wall of their cottage at Grasmere. In an inspired moment the poet wrote a pretty poem describing this scene. He pictures not only the delight of the child, but also the skill and joy of the kitten:

"That way look, my infant lo!
What a pretty baby show.
See the kitten on the wall,
Sporting with the leaves that fall.
Withered leaves—one—two—three
From the lofty elder tree!

"Now she works with three or four
Like an Indian conjurer;
Quick as he at feats of art
Far beyond in joys of heart
Were her antics played in the eye
Of a thousand standing by,
Clapping hands with shout and stare
What would little Tabby care
For the plaudits of the crowd?
Over happy to be proud
Over wealthy in the treasure
Of her own exceeding pleasure."

No man had a more tender sympathy for animals, especially for those that suffered. It hurt his sensitive spirit to see horses straining, stretching, struggling with burdens beyond their strength. His sister Dorothy, his inseparable companion, expressed in her diary their oneness of thought and sympathy for suffering animals. Seeing some horses struggling under the weight of a great load of timber, she wrote:

"We felt compassion for the poor horses that were under the governage of oppression and ill-judging drivers."

Wordsworth experienced that deep sorrow of heart, which so many have known, when death robs the home of a favorite domestic pet.

He was deeply attached to a dog which belonged to Mr. Hutchinson, his brother-in-law, and at its death he penned one of the most beautiful memorial poems in the English language. In touching language he expresses the thoughts and feelings of the bereaved household. We see the faithful dog in its declining days, feeble and deaf, too weak to stand against the slightest breeze and "ready for the gentlest stroke of death". When death comes, all are moved to tears as they realize the greatness of their loss. God had endowed their pet with a love and sympathy "that was most intense".

"A chain of heart, a feeling of the mind,
A tender sympathy, which did thee bind
Not only to us men, but to thy kind.

"Hence, if we wept, it was not done in shame!
Our tears from passion and from reason came
And therefore, shalt thou be an honored name."

William Wordsworth, like his famous literary contemporary and intimate friend, Sir Walter Scott, did much by his life and works to win for dumb animals that same affection and freedom which man himself enjoys.—Arthur Hedley, in Our Dumb Animals."

* * *

A High Aim.

Some one has said that humanity may be divided into the following three groups: Those who have failed and do not know that they have failed; those who allow their consciousness of failure to discourage them from further effort; and those who find in their failure a spur to more earnest endeavor. The Apostle Paul belonged to the third group. "I count not myself to have apprehended," he says, "but I press toward the mark." All those who have high spiritual ideals are conscious of having come short of the goals they have set before them. Often, like the apostle, they feel that they shall never attain them in this life. But they take comfort in the fact that they have a shining goal and continue to struggle towards it. Failure in the Christian life does not consist in falling short of a high aim, but in not having a high aim, or in not striving to attain it.—Ex.

* * *

The Ballot.

One of the things to be cultivated and maintained is a respect for the ballot. One of our boasts is that we, as a people, are free, and that the government is in our own hands. The only way in which the government is in our hands is as we express our views and claim our rights through our votes in civic elections. In the old Roman Empire the government was a pure democracy, and the citizens of the city of Rome, which governed the whole empire, met together to express publicly their wishes in regard to governmental affairs. On the other hand, in the case of a pure autocracy, the people have no part in the government, which is entirely in the hands of the monarch, who reigns over the country, and who usually comes into his high position only by inheritance, the people having no say in the matter.

Ours is a representative form of government, which may be considered a modification of the democratic form of government. In a large community or nation, it would be practically impossible to conduct a democratic government. The people could not all be gotten together into one place, or, even if they could, it would be impossible for such a multitude to transact any business. In the representative government the people select certain persons who are to represent them in the government. The only satisfactory way of selecting these representatives that has been discovered is by a secret ballot. Each voter is allowed to vote for any one whom he desires to have in the office to be filled, and by voting secretly he is not subject to the influence that others might exert upon him.

This free and unrestricted ballot is one of the great privileges that this government confers upon its citizens. But a privilege is of no value, unless it is used. To be a true, loyal and faith-

ful citizen, one must use this privilege, and take part in selecting those who are to make its laws and govern the country. If he does not use his franchise, he can claim no share in anything that is done for the good of the country; but, if he fails to vote, and vote for the right persons to hold office, he is responsible for the wrong that is done by those in office, for his vote might have changed the result of the election.

Some voters are so indifferent and careless that they will not take a little trouble to go to the polls and vote. They say that it does not make any difference whether they vote or not, that their vote will not count for anything, where so many are voting. One can never tell what effect a single vote may have. One vote elected Oliver Cromwell to the Long Parliament in England, sent Charles the First to the scaffold, and revolutionized England. One vote gave Texas to the United States, and one vote in the electoral college of 1876 decided who was to be the President of the United States. Many other similar cases might be mentioned. Your vote in some election may decide some important question.

One great trouble with this country today is that so many people fail to vote. The vote for President is usually the largest vote cast, and yet in almost every community not half of those entitled to vote use their privilege and meet their responsibility.—From an article in Presbyterian of the South.

* * *

For the Southern Churchman.

ENCHANTED SPRING.

Charles Ballard.

Who has found the way along the edge of the wood
To the little hollow with the alders,
To a gleaming strip of brook,
Where a spring slips whispering in?

There is magic in that water:
Drink deep, and wait for a miracle.
You will suffer a forest-change—
Seeing al things new—

New light on birch and willow;
Eden all at once,
Where you have stolen in,
And found unchanging peace.

* * *

The Vital Thing.

What is the one vital thing in Christianity? Contact between the Lord Jesus Christ and the soul of man. To establish and maintain this personal touch is the one purpose of all our religious activity, ceremonial and teaching. The soul in living touch with the living Christ will be led and taught by His Spirit, and so will be brought into the true way of life, mode of worship, truth of doctrine.

Some have tried to find Christ by seeking to follow His example in trying to serve and help mankind. As they ried to love and help the brother beside them, they met with the Good Shepherd who was seeking His lost sheep, and they came to know Him. But there were some who were so taken up with themselves and humanity that they never lifted their eyes to see the Saviour of mankind. They stopped short of reaching Him.

Others sought to find Christ in lofty ritual and elaborate ceremonial, in sacraments and services. As they worshipped God in the sanctuary they felt the divine presence, they met the living Lord. But there were some who were so impressed by beautiful services and moving ceremonies that they failed to press through to personal touch with Him to Whom these things all led the way, and without Whom they are valueless. These, too, stopped short of reaching Him.

Others again sought to find Christ by seeking to know the truth about Him, and about His work. They read in the Bible that He is the Son of God, who gave His life a ransom for all, and believing this they thankfully accepted the truth revealed, and thanked the living Lord for what He had done, thus coming into touch with Him. But there were some of these who simply believed the facts set before them in Scripture. It all seemed quite logical. They believed they were sinners; that Christ died for sinners; that there is now, therefore, no condemnation to those who believe, yet though they believed all these things, they never raised their eyes to the face of the living Saviour to acknowledge His love. They, too, stopped short of reaching Him.

Long centuries ago the Master walked by the sea, and seeing certain men, said to them, "Follow Me". These had not yet served mankind; they knew little of ceremonial and nothing of doctrine, but they met a Person that day, and a link was forged which nothing could sever.—Selected.

* * *

For the Southern Churchman.

GO FORTH!

To R. R. B.

Harriet Wilson.

Go forth—
O Youth with flaming thoughts!
The future lies before thee—
A wealth of days;

The way is long
The valleys dark and waters deep;
Lose not thy courage, nor let thy faith grow dim; the mountains are beyond,
And from their heights
O rapturous beauty!
The clouds below shine in their silver lining;
The valleys glow with sunset splendor and waters gleam;
And ever to thee comes the glory of the Eternal!
O leader of souls;
Builder of livbes;—Go forth!

* * *

The Efficacy of Prayer.

The young man who had been examining the row of shining instruments that lined the operating room turned abruptly to the great surgeon.

"Of course you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger man exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor," the young man said smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it."

"Exactly. And yet the law of gravity is not wrecked nor denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature, we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that just as naturally supersedes some of the laws of the organic world? The plant reaches down into the inorganic world, and grasping the dead atoms there, endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the natural world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer after all?"

" 'The effectual fervent prayer of a righteous man availeth much'," the doctor quoted. "I tell you, my friend, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—"Youth's Companion."

* * *

A Great Nation's Great Faith.

This faith which, in spite of all her faults, has done so much to make England great, found full and rich expression in the words of England's Primate at the recent Jubilee services in St. Paul's, when, speaking of the King and his people, he said:

We lift up our eyes unto the hills whence has come the help by which both he and they have been sustained, to that high region where, above the mists and clouds surrounding us, the will of God, silent, patient, sure, is reigning.—Ex.

* * *

For the Southern Churchman.

MY PRAYER.

Blossom Bennett.

Give me an understanding heart
That I may know Thy will,
That I may hear and comprehend
Thy voice though small and still.

May I be willing to be led
As Thou shalt choose the way,
Content to trust Thee as my guide
And follow Thee each day.

May I have courage to endure
The trials I must bear;
Increase my strength to meet the needs
Of constant toil and care.

I do not ask a life of ease,
From pain and grief set free;
I only ask that I may live
In harmony with Thee.

* * *

Safe in His Father's Arms.

In a great steamship disaster a father was seen carrying a sleeping six-year-old child in his arms to a lifeboat. The boy was awakened by the commotion and fear about him; he opened his eyes to look up into his father's face, and then he snuggled a bit more closely into his father's arms and closed his eyes again in sleep. He was interested only to know that he was in the protecting embrace of his father. In the storms of life it is not the sound of the waves that matters, it is the sense of the enfolding arms of God about us that makes for peace.—S. C. Cooper.

FOR THE CHILDREN

For the Southern Churchman.

TRUST IN GOD.

Frances Charlotte Davis.

Will you trust the God above you,
Trust in God?
He is Love, be sure He loves you,
Trust in God.

Cast your faithless fears behind you,
Trust in God;
Love will loose the cords which bind you,
Trust in God.

He is yours if you receive Him,
Trust in God;
Lo, He wants you to believe Him,
Trust in God.

See His hand extended toward you,
Trust in God;
Life abundant will reward you,
Trust in God.

* * *

The Magic Shawl.

Alene, frocked and furred, stood within a high iron gate, in a shaft of winter sunshine, and looked disconsolately into the street. Flaxen curls hung in a cluster about her shoulders and her somber eyes were big and dreamy.

As she stood thus she suddenly drew back with an exclamation of surprise. Another little girl stood outside the gate.

"How did you get there?" asked Alene.

The stranger laughed, and there was a quaint ring of music in her voice.

"May I come in?" she asked.

As she stood thus she felt that the lustrous beauty of the stranger's brown eyes and hair and ruddy cheeks had not escaped her, nor the threadbare coat she wore, but she was particularly fascinated with a shawl which hung lightly on the little girl's arm. It looked soft and ancient, yet rich with magic hues of embroidered blue birds in a forest-like setting of red and gold.

"Oh, what a lovely place!"

The visitor skipped across the yard like a flitting butterfly, peeping here and peeping there, and looking everywhere. She passed a bird bath, and finding no water in it, went on and in and out among the shrubbery until she had disappeared. When Alene found her she was sitting on a wheelbarrow handle, talking to the gardener. She arose and ran forward.

"You look unhappy," she said, touching Alene's arm.

"Well—" she paused. "Maybe I am."

"Haven't you lots of things to play with?"

"Yes, but I'm tired of them all."

The visitor looked long into Alene's eyes.

"Listen," she said, "I have a secret for you. Come."

She flung the magic shawl about them and in a twinkling they were in the midst of a large park where children played. One little girl had wandered off and lost her doll and was now weeping as if her heart would break.

"Don't cry," said Alene's companion. "We'll find it for you."

Beneath a low-hanging shrub she rescued the doll from a puppy and brought it out to the weeping child, torn and bedraggled, yet nevertheless so precious that joy now showed through sparkling tears as the child clasped it into her arms.

The magic shawl was about them again and in a twinkling they were upon the crowded sidewalk of a busy street. A ragged little boy stood beside his poor, frail mother, looking hungrily at a pile of buns in a baker's window.

"Wait, little friend," said Alene's companion, peeping into his troubled face.

She went into the baker's shop and purchased a large bags of buns and brought them all to the hungry little boy. Alene never forgot the look of surprise and joy and gratitude she saw in his eyes.

The magic shawl was about them again. In a twinkle they were between two rows of tenement houses along a narrow street, where children romped like cats among the push-carts, and the sound of crying babies filled the air. A bent old woman with a heavy bundle was struggling toward an open doorway.

"Let us help you!" cried Alene's companion.

The old woman set down her bundle, looked queerly at the girls, muttered foreign words, and pointed bony fingers up a dark stairway. The girls lifted the bundle and lugged it slowly up the stairs. The bent old woman followed. At the top she muttered more foreign words and laid her hands on their heads.

The magic shawl was about them again, and in a twinkling they were once more beneath the spreading trees in Alene's yard. Bright color glowed in Alene's cheeks, and a new light was in her eyes. She looked in speechless wonder at the girl with the magic shawl.

"Come," spoke the little stranger, skipping to the bird bath. "Look! There is no water for the birds."

"Yes, yes," cried Alene. "Wait!"

She ran into the house, and presently reappeared with a silver pitcher full of water, which she poured into the shallow basin. Then they ran away, and when they looked back a goldfinch was at the water's edge quenching its thirst.

"See yonder!" exclaimed the visitor, now pointing through the trees. "The poor gardener goes home to his crippled boy who has to sit all day in a chair. Couldn't we send him something?"

Alene thought for a moment.

"I know," she cried, clapping her hands, "my roses Aunt Jane brought me! Wait!"

Again she ran into the house, and again she reappeared, this time with a glorious bunch of fresh pink roses. Through the shrubs they sped and caught the gardener as he was passing through the high gate.

"Here, Jerry!" gasped Alene, all but breathless. "Take these to your little boy."

The gardener stared in amazement. Then he took the flowers. There was a break in his voice when he spoke.

"Thank you, Miss—Miss Alene."

Alene stood for a few moments looking thoughtfully at the gate that closed behind him. Then she turned to her guest, who observed her, quaintly smiling.

"I must go now," she said.

"Don't," pleaded Alene. "Oh, and your secret! Tell me."

"My secret?" The stranger's bright eyes twinkled. "Why, child, you know it now!"

The magic shawl flashed and she was gone.

Alene stood speechless, her eyes big with wonder. She ran quickly toward the house. Her heart beat fast with sudden joy. For she really had learned the stranger's name was Kindness.—Southwestern Episcopalian.

For the Southern Churchman.

MORNING-GLORY.

Magda Brandon.

Good morning, Morning-Glory!
This is a lovely day;
The sun is up and smiling
All children out to play;
The flowers nod, "Good morning;"
And all the world is gay;
Good morning, Morning-Glory,
This is a lovely day.

* * *

The Little Lady Who Lived in a Shoe.

There was a flutter of wings, and something flew swiftly past me, out through the woodshed door! A tiny wren! Wondering where she came from, I soon found out!

A pair of old shoes were hanging on the wall and inside of one of them I found a tiny warm nest. Mrs. Wren's home! In it were three tiny eggs.

Mrs. Wren was flying about frantically outside, so I hurried through my work and left her to her home life.

I was an interested visitor, slyly peeking into the shoe now and then as time advanced. The baby wrens soon grew up and all departed at the close of summer.

The following spring I noticed that the shoes were gone, so I found another pair and hung them in the same place. Sure enough Mrs. Wren again appeared and kept her summer home.

Nesting time is here again, and Mrs. Wren's home is waiting for her! I hope she comes. I am placing other old shoes, in sheltered nooks, near my home. Perhaps other birds would like to live in a shoe too.—Our Dumb Animals.

* * *

Pork Chops.

Scrap loved pork chops. Why his family so seldom ate them was a mystery to him, and the amount of chicken and fish they did eat was appalling, for neither of these was he ever allowed to touch lest a bone become lodged in his throat.

Ridiculous, he thought. But nobody paid any attention to his ideas, or even appeared to understand them, though he barked them out lustily.

Of course, he was a member of the family, and as such should have been listened to.

For years he had performed his duties in the household as any self-respecting member should. He drove the cows to pasture and sent the pigs back into their yard, when they sometimes managed to escape and get into the potato patch, he carried sticks of wood and acted as general protector to everybody on the farm.

He had been such a tiny ball of brown fur when he had first been given to the boys, that Scrap had seemed the only appropriate name to call him, and Scrap he had been ever since, though as time went on the name was not so descriptive as it had been at first.

He loved the boys dearly and was their constant companion, and they taught him tricks enough to have fitted him for any circus. All together, he led a very happy life, and if the rest of the family did not always understand him, he felt that it was not his fault. He understood them well enough. He knew that, when the boys started off right after breakfast with books under their arms, he was never expected to go further than the gate with them, and that, when they went off up the road with an ax, or perhaps a box of lunch, it was time for a grand frolic, and that by no chance whatever would he be left at home.

Oh, the delight of those tramps! The boys usually walked miles on those occasions, but Scrap easily ran three or four times as far, making little excursions around trees and bushes, chasing dozens of delightful odors, scratching up

the soft wood mold in search of no one knew exactly what, and again flying (so lightly did his paws touch the ground) in pursuit of some incautious rabbit that had strayed from its burrow.

When these tramps were over and two very tired, hungry boys came back, an even more tired brindle dog followed them and could hardly wait to get to his comfortable napping-place behind the kitchen stove.

It was when they were coming back from one of these long tramps one brisk fall afternoon, that Mother, opening the door, spied the boys up the road. Scrap proudly trotted beside them with a long stick in his mouth.

"Take it to Mother," said Jay, as Scrap looked up for instructions.

Away he bounded, laying the stick at her feet.

Mother patted him and told him he was a good dog to bring her kindling wood for her grate fire, and then as the boys came nearer she called to them to hurry, since dinner was ready; for, you see, Scrap's family had lived in the city until the last few years and had clung to the city custom to have dinner in the late afternoon.

"We have some nice pork chops and baked potatoes, and Sister has made us some soup, too," Mother added.

"That sounds pretty good to me," said Jay. "I am hungry enough to eat the barn door."

"So am I," echoed Will.

No one noticed that Scrap's ears went up and his tail gave an extra joyful wag at the mention of pork chops.

It took but a few minutes for the boys to wash their hands and make themselves sufficienty presentable to sit down at the table, and it was not olng before six hungry people were doing full justice to Sister's good soup.

Father looked up suddenly and asked where Scrap was.

"Behind the kitchen stove," answered Sister.

"What did you do with the chops?" Father asked.

"They're on the hearth," she answered.

"Aren't you afraid Scrap will get them? He is as hungry as the boys, and you know how he loves pork chops."

Right here I must explain that the stove in that kitchen was an old-fashioned, rather large affair, with no warming oven, but with a wide low hearth in front, where the food next to be served was often set to keep hot. The hearth was so low indeed that it was only just about the level of Scrap's nose.

"No," said Sister, "he won't take them. You know, Daddy, you have yourself often boasted about Scrap's honesty. You know he has never stolen a thing since he was a little bit of a puppy. I am sure there is no virtue in being honest if things are put so far out of the way that one can't reach them."

"Very well," said her father, "but I'm not looking out for Scrap's virtues just now so much as I am for dinner."

By this time the most of the family had finished eating their soup, and Sister rose to take the dishes from the table, walking very softly toward the door. Once there, she beckoned to her father, who followed quickly and peeped in the kitchen door.

Scrap was no longer snoozing behind the kitchen stove as Sister had left him, but had gone to the other end of the long room, and was lying with his nose in the corner farthest away.

Triumphantly Sister returned to the dining room with the platter in her hands, and Mother carefully counted the chops and said, "Yes, that is exactly the number I cooked." It was perfectly certain that they had not been touched.

"Now, Daddy, what do you say to that?" asked Sister.

"Well," said Father, "I'll tell you just what I think. Scrap is a great deal wiser and better than some people. He not only did not yield to temptation, but he got as far out of the way of it as he could."

"Come here, Scrap. You certainly deserve a reward. Sit up like a gentleman," and Scrap straightened himself up at once on his hind legs, joyfully took the nicely browned chop Father gave him and carried it out to the old back porch, which was his usual dining room.—Zion's Herald.

* * *

Baby Bruins.

So tiny, helpless and undeveloped are baby bears that the people of the Middle Ages believed them to be born a shapeless mass, licked into some semblance of the proper shape by a loving mother's tongue. That, of course, is untrue, but it is a fact that the brand-new cubs are almost hairless mites weighing less than a pound. It is many weeks before they can leave the warmth and shelter of their secluded den.

But, once they have seen the light of day, it is not long before the bear twins —they usually come in pairs—are enjoying life to the utmost. Few woodland babes are more playful or interesting to watch than black bear cubs. They seem to be able to think of endless tricks for their own amusement and the annoyance of their companions. Mother bear often has to administer a well-deserved, if somewhat staggering, cuff on the head as she teaches her offspring how to behave themselves, for their own good and safety, in the stern school of woodland experience.

Bears are among the most inquisitive of all animals, which is saying a great deal. And nothing escapes the thorough investigation of the bear cubs as they search every nook and cranny for succulent grubs or roots or honey to satisfy their never-ending appetite. Curiosity and greed combine to make the bears among the tamest of animals in the national parks, where they soon learn that no harm will befall them from humans. Tourists are always amused by the comical antics of the roly-poly cubs as they boldly beg for dainties, or rollick together in mock combat.

But mother bear is always watchful for her babies' safety. And the latter often like to fool her by crying for help without reason. It is never safe to take liberties, however well intended, with the cubs if mother bear is anywhere near. One tourist stepped from his car to take a picture of a bear family, begging for dainties, on a mountain motor road. He made the mistake of stepping between the mother and cub in order to snap the latter. The she-bear mistook his peaceful intentions, and the tourist continued the journey wrapped in his lap-rug, having parted with the seat of his trousers.—W. J. Banks in Our Dumb Animals.

* * *

The Little Girl With the Crooked Back.

Inez whimpered when she came in sight of the new schoolhouse, and clasped her mother's fingers tightly. She dreaded facing a room of strange children. The boys and girls in the other school had made fun of her crooked back. Of course, these boys and girls would do the same. Inez cried softly to herself.

But no one stared at her as she passed through the playground, and the teacher in the second-grade room was sweet and kind.

A little girl with heavy brown curls hung up her hat for her. Another girl showed her where the bubbler was, and how to turn the knob so as to get a good drink of water.

At recess Inez had usually sat alone in her seat, but today Rose and Ethel —she had heard the teacher call their names—helped her down the steps and chose her to be the first one to throw the bean bags. At noon Ethel held her coat for her, while Phylis, a little red-headed girl, tied her shoestring, which had become loosened.

And instead of walking home alone, hippity-hop, hippity-hop, five or six girls came along with her, and they walked slowly, so that Inez did not get out of breath once.

"Oh, mother, I love school!" shouted the little girl with the crooked back.

"I thought you didn't like to go to school, dear?" asked Aunt Annie.

The little girl with the crooked back looked up from a large piece of bread and butter.

"Every girl in the school was kind to me," she smiled, "and Ethel and Rose say they are going to call for me every morning. Oh, yes; I love school."

And the happy little girl with the crooked back took another bite of the bread and butter.—Selected.

* * *

For the Southern Churchman.

BUT.

F. J. Earl.

Could we have seen the Master, as
He taught each summer day
Among the flowers of Galilee,
Or out there on the bay;

Could we have heard the simple way
In which He spoke to all,
And just how very homely were
The words that He let fall,

We'd understand how empty is
Our pride—our love how poor;
But we should seek to exercise
His Spirit all the more.

* * *

BEAUTY.

Beauty is a hidden thing,
Not the morning chimes that ring,
Nor whispering rain against the wall,
And plaintive whippoor-wills that call:
Nor is it in the sunset glow,
Or poplar shadows on the snow.
It is not what I hear or see,
For beauty's hiding deep in me;
I only find it when I roll
The stone of self from off my soul,
And let the light of love make real,
That beauty I may hope to feel.

—Dora Byron in Christian Sun.

* * *

The Funny-Looking Cow.

"Oh, what a funny-looking cow!" said the chic young thing from the city. "Why hasn't it any horns?"

"There are many reasons," answered the farmer, "why a cow does not have horns. Some are born without horns and do not have any until the late years of their life. Others are dehorned, while still other breeds are not supposed to have horns at all. There are many reasons why a cow sometimes does not have horns. But the chief reason that this cow does not have any horns is that it isn't a cow at all. It's a horse."

* * *

I would be joyful, as my days go by,
Counting God's mercies to me; He who bore
Life's heaviest cross is mine forever more.
And I, who wait His coming, shall not I
On His sure word rely?

—A. D. F. Randolph.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Mrs. George E. Mitchell, Catlett Va. (Treasurer of Woman's Auxiliary)	2.00
Pete Bank	.30
Miss Gabriella Hunter, Richmond, Va. (In Memoriam)	5.00
For Package	.15
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Miss Kitty Morris, Richmond, Va.	5.00
From a Friend, Cumberstone, Md.	2.00
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Though many cures are being made in many parts of the world and much encouraging work is being done among the Lepers (Faith is our keynote), the need is greater than ever. Don't forget us during the summer months. Many people ask, Where is the Colony that your Mission supports? Our Colony is the world, and our endeavor is to support and Christianize as many of these sufferers as possible, and in time to rid the world of Leprosy.

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DEATHS

MRS. PEYTON RANDOLPH NELSON.

There is a quietness and unobtrusiveness about those who walk in the Spirit which is characterized in the Scripture as "hid with Christ in God". Hence those souls who are of priceless worth to the world and adorned with Christian graces, often slip out of life unnoticed save by a few spiritually descerning ones. Such is the case of MRS. PEYTON RANDOLPH NELSON.

A saint of God has gone to her rest of whom as of St. Paul, it might be said, she "fought a good fight, she finished her course, she kept the faith", Mrs. Nelson combined the culture and refinement of the Virginia nobility and the charm of the Southern women of the old regime, with the radiance and tenderness and sweetness of the Spirit filled Christian.

Leaving her delightful home some years ago, she went to the bleak sagebrush desert of an Idaho Indian Reservation, There with a devotion and patience and arduous toil, she taught and practiced the love of God in Christ, with a perseverance and fidelity to the truth that furnishes one of the bright pages in the annals of the missionary work of the Church. Alone, amid hardships, cut off from congenial society, with heroic self-sacrifice, she trained the children to sing the hymns and taught them the faith. She drew about her the Indian men and women and brought the Gospel message to them with convincing power. Eternity will tell of the deep and abiding results from the touch of this consecrated personality upon these crude people of the sage plains.

Sue Garrett, Miss "Sue" as she was affectionately known then, later married Mr. Peyton Randolph Nelson and for some years they have resided in Williamsburg.

Mrs. Nelson was wonderfully grounded in the Bible. She was a thorough evangelical, and her beautiful Christian life is a testimony to what that doctrine can do in a yielded life. It was refreshing to come in touch with one whose gentleness was markdly heavenly. Even under provocation, she would never speak unkindly of any one. Her consecration was marked in her generous gifts to Christian enterprises. Her prayer life was so constant that she never failed in being a faithful witness to her Master and Lord. In all that she said and wrote she evinced a wonderful grasp of Christian truth and she was a mine of spiritual knowledge, upon which troubled souls often drew for comfort and counsel. She radiated goodness, and even under great suffering, she cherished a great interest in the work of the Lord to the last.

Truly she was a light of the world in her generation, and all who knew her mourn her loss.

P. W. R.

CHURCH INTELLIGENCE.

(Continued from page 17.)

of the Diocese, officiating, assisted by the Very Rev. Charles E. Eder, Dean of the Germantown Convocation; the Rev. N. Herbert Caley, rector of St. Alban's, Roxborough, and the Rev. J. Perry Cox, assistant at St. John's, Lansdowne. Mr. Knight died on July 25. He had been ill for some time. He was in the seventy-first year of his age. Born in Salem, N. J., October 5, 1864, he was educated in Shirtleff College, Alton, Ill., gradating in 1886. He prepared for ministry in the Baptist communion at the Crozer Theological Seminary, Chester, Pa., graduating from there in 1889. Subsequently he prepared for Holy Orders in the Protestant Episcopal Church and was made a deacon by the late Rt. Rev. John Adams Paddock, Bishop of Olympia, and was advanced to the priesthood by the late Rt. Rev. Ozi W. Whitaker, Bishop of Pennsylvania. His first charge was St. John Free Church in the Kensington district of Philadelphia, and two years later was placed in charge of St. Thomas' Church, Pa., remaining there until 1902. For the next seventeen years he was rector of Emmanuel Church, Kensington, and in 1918, when the Mission of the Incarnation was started in Drexel Hill, a new suburb of Philadelphia, Mr. Knight was appointed priest in charge. In 1926 the Incarnation became a self-supporting parish and Mr. Knight was called to the rectorship.

George Alexander Major.

The Rev. George Alexander Major, a non-parochial priest of the Diocese of New Jersey, died at Columbus Hospital Extension, New York, on July 29, 1935. He was operated on for a ruptured appendix on June 7, the immediate cause of death being general peritonitis.

The son of Robert Blackford and Mary Matilda Pons Major, he was educated at Sewanee Military Academy, the Uni-

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ersity of the South and the General Theological Seminary. He was ordained deacon in 1918 and priest in 1920 by the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee.

Fr. Major spent a number of years in post-graduate and research study at Columbia, Harvard and the University of Chicago. His last charge was the Church of Our Merciful Saviour, Penn's Grove, N. J., which he resigned in 1925. Recent churches which he had served as supply were Holyrood, Manhattan; St. Paul's and St. Simeon's, Bronx; and Trinity, Fishkill, N. Y.

Fr. Major is survived by his mother, now Mrs. M. H. Daniels, and a brother, both residing in St. Louis.

The Burial Office and Requiem were held at Holyrood Church, the Rev. Arthur P. S. Hyde, rector, and the Rev. Raymond E. Brock, rector of Christ Church, Riverdale, officiating. The body was shipped to St. Louis for interment.

Arthur P. S. Hyde.

A Salad.

If a man of science dogmatizes concerning the emotions and the will, and asserts that he can reduce them to atomic forces and motions, he is in peril of being laughed at. Lord Kelvin said: "Scientific thought is compelled to accept the idea of Creative Power." The story of Kepler and the salad just about settles this point. "Yesterday," he says, "when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was set before me. 'It seems then,' said I aloud, 'that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs, had been floating out in the air from all eternity, it might at last happen by chance that they would come to a salad.' 'Yes,' says my wife, 'but not so nice and well-made as this of mine is.' "—Southern Christian Advocate.

* * *

The Good King's Love.

There is a very beautiful device whereby the Japanese are accustomed to express their wishes for their friends. It is the figure of a drum, in which the birds have built their nests. The story told of it is that once there lived a good king, so anxiously concerned for the welfare of his people, that at the palace gate he set a drum, and whoever had any wrong to be redressed, or any want, should beat that drum, and at once, by day or night, the king would grant the suppliant an audience and relief. But throughout the land there reigned such prosperity and contentment that none needed to appeal for anything, and the birds built their nests within it, and fixed it with the music of this song.—Mark Guy Pearse.

* * *

WINGS.

I watched
A little bird upon a fragile stem,
It looked as if 'twould surely break with him;
He did not seem to notice or to mind
In spite of all his swaying in the wind,
But sat erect and sang his lilting song;
He felt so very sure, so very strong,
For he had wings.

I watched
A soul so tossed in life's uncertain gale;
'Twas such a struggle . . . how could he prevail!
And yet with courage fine and with a smile,
He met each disappointment and each trial
Without a fear. He seemed to understand
That God was present to sustain him, and
That he had wings.

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THOUGHTS for the THOUGHTFUL

Let your will be one with His will, and be glad to be disposed of by Him.—Cardinal Newman.

"Christ wants to lead men by their love, their personal love, to Him; and the confidence of His personal love to them."

I think it would be real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted.—Woodrow Wilson.

Never make a plan without seeking God's guidance; never achieve a success without giving God the praise.—A. T. Pierson.

Here are the three chief causes for spiritual inefficiency. We are not still enough for God to come to us, nor empty enough for God to fill us, nor sanctified enough for God to use and honor us.—Western Recorder.

"He needs in His work great men and women. But He needs humble men and women too. His rewards are never reserved only for those who have the posts of leadership. They are also for those who are faithful in that which is least."

Dr. R. E. Speer says: "For my part I do not know any authentic Gospel except that of the New Testament. . . . There is only one Gospel, and that is the Gospel of the New Testament, to which the historic faith of the Church has clung and whose ever clearer and richer understanding is the only quest we know."

Jesus is pre-eminent among men because He alone has discovered something that is completely satisfying. The immensities of eternity are contained in the conception that ruled the mind of Jesus.—John Short.

You have heard it said that when a pump is dry you must pour water down it first of all, and then you will get water; and so, Christian, when thou art dry, go to God, ask Him to shed abroad His joy in thy heart, and then thy joy shall be full.—Spurgeon.

"E'en for the dead I will not bind
My soul to grief.
Death cannot long divide,
For it is not as though the rose
That climbed my garden wall
Had blossomed on the other side,
Death doth hide,
But not divide."

It is entirely erroneous to assume that a passion for social justice cannot go with deep spirituality and is unbecoming in a follower of Christ. The very opposite is true. In all great natures, as in Moses and Paul, devotion to God and desire for human welfare go together. This Christ Himself taught in His great law of love to God and to men.—J. T. Stallings.

Is not the best of all our hopes—the hope of immortality—always before us? How can we be dull and heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us to our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can. —Dr. Henry van Dyke.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 100. RICHMOND, VA., AUGUST 17, 1935. No. 33.

Epitaph for the Living?

The sentences reprinted below lay bare our inmost selves, so far, at least, as the supreme objective, of existence is concerned.

The epitaph appears on an ancient slab in the Cathedral of Luebeck, Germany:

Thus speaketh Christ, our Lord, to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Just, and fear Me not—
If I condemn ye, blame Me not.

—*The Church Times, Milwaukee*

LETTERS TO THE EDITOR

The Great Need.

Mr. Editor:

A few weeks ago I read an article, "The Unemployed Clergy." I certainly agree to this truth. I am a young man studying for the Sacred Ministry for the Lord Jesus Christ, and I am going on with more fervent zeal to that which He has called me or, in spite of many people who discourage me and tell me of "The Unemployed Clergy." But I say that this country and the whole world does not have too many ministers. The plea comes from some quarters that there are already hundreds of ministers in America who have no jobs. Yes, that is true, and there are thousands and millions of men in other professions who have no jobs, and yet that is no reason why we should stop producing lawyers or doctors or farmers. There are many men who are burdened with jobs, who, if their days were doubled, could not begin to get through with what awaits their attention. Of that sort there will never be enough.

The principle applies to the ministry. It is hardly likely that God is guilty of miscalculating. The man that He has truly called into the ministry He will certainly employ. Before His face there will be whitened fields and by His hands a certain harvest. The fact that a man imagines that he is a minister, or that he has had hands of Bishops laid upon him in ordination does not make him such.

I do not imagine one second that God ever intended that all ministers should be equally successful, nor can I possibly believe that God ever called a man to the ministry and then closed every door before his face.

My keywords through my life are, When God Guides, He Provides, and a whole Bible for my guide, a whole Christ for my salvation, and the whole world for my parish.

Gerhard C. Stutzer.

P. O. Box 317, City Hall Station,
New York City.

* * *

The Ethiopian Situation.

Mr. Editor:

Your very timely editorial for July 27, 1935, entitled: "A Test for Christians," finds plenty of common ground for its statement: "It is natural for us all to sympathize with Ethiopia." That is preceded by the "problem whether we really can keep our hands off and play the part of real idealists."

With that fine beginning, it is a keen disappointment to many of your readers that the last sentence of your editorial seems to solve the probelm by saying, "No." You refer to a case still in hearing before the League of Nations as: "This farce of a thug-like politician in provoking war with a peaceful, simple nation."

It seems not very probable that words like those, in black and white, in a religious journal, are going to be much help to "common sense and Christian decency in averting such things by the prayers and thoughts and sanity of more Christian men."

If in 1898, anybody knew all the rights and wrongs of the sinking of the Maine, a "heavy censorship screen" prevented the knowledge from becoming public property. Spain's appeals for arbitration and our rejections thereof resemble the Ethiopian-Italian situation in many respects. It is hard to see how outsiders calling hard names help any, in 1898 or 1935.

Robert White, Jr.

Thomasville, Ga.

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EDITORIALS

Vol. 100. RICHMOND, VA., AUGUST 17, 1935. No. 33.

How About Cartoon Decency?

Is there not needed a league of decency to do something about the so-called funny paper? We can remember that for many years people have been worried about this feature of the newspaper, but the antics of the Katzenjammers is purity itself to much that has been placed in our papers in recent years.

Lest we be misunderstood, let us say at once that we still admire many of the strip comics that appear. "Moon Mullens" may be a bit coarse, but he is very funny. Skeezix is beyond reproach and keeps a high level of good humor. There are others for whom we wish long life and many ideas for years to come.

But the morality of the average "would be" detective or adventure strip is too low for decency. And the worst of it is, it comes into our homes and into our children's heads in a way that is hard to prevent. We can keep children from movies of which we do not approve, but little boys and girls who get up early in the morning to meet the paper boy with the most recent episode of "Dick Tracy" and allow such stuff to enter their minds is a problem that is a puzzle to many parents.

A child character in one of these strips goes to bed armed with guns. Killing seems to be the only social method of obliterating the criminal element in our midst. There exists a hatred between the righteous characters (and how righteous they are!) and the delinquent element. Feuds are the ordinary course of every-day life and—the worst element—there is no saving sense of humor.

In one nationally read strip an orphan is the chief character. The only institution she ever was in was a cruel and hateful place. Social workers are always pictured as busybodies, and the chief male hero is a gentleman who seems to believe that all reformers are communists in disguise. Any child welfare worker is greatly resented as cruel and selfish.

Perhaps we are silly to even worry about such trivial things. But are these not some of the influences that are forming the minds of growing children? Are not many adults being influenced daily by this philosophy, and what is the reason for its existence? Is not the chief reason an admission that America has little sense of humor actually and that anything exciting and thoughtless is good enough to spread before our people as a form of amusement? Perhaps the great American press will take remedial measures before it is too late. Their great advertising rivals—the radio chains—have had sense enough to consult child psychologists and maybe as great an organization as the newspapers will have sense enough to go and do likewise.

* * *

A Warning to the Churches.

The recent statement of Mr. Hopkins that during the year the government would withdraw from ordinary social service work and concentrate on the public works program is of especial interest to church members. He stated, among other things, that each state was perfectly able to do its share, provided the people of the state were socially minded.

There is the rub! In many states, in all sections of the country, the people are far from socially minded. Many people, perhaps all people, are charitably minded in an older sense of charity. But whether we have an educated public that can really be expected to live up to the requirements of the modern times is a question.

In particular it is a challenge to the churches and to the church membership. If our task is not easily seen as one of interpretation of social service in a Christian sense, we must be blind indeed. It is going to be a hard task, and it will be harder unless the pulpit and the thoughts Christian people use make every effort to educate those who are blind to the fact that conditions are not the same as our grandfathers faced.

One attitude that will take a good bit of education to change is the old attitude that probably came from pioneer ancestry—that only those who are lazy ever need relief. The virtuous, according to this false philosophy, never need help. But we have only to go to our Bibles and read the story of Job to see that even the virtuous can suffer. We have only to read over the sayings of Our Lord to realize that what modern social workers have discovered recently, He taught long ago—the responsibility of each of us for the whole.

Another thing that will have to take a good bit of re-interpretation and is implicit in the Teaching of Our Lord, is that every community is just what it deserves to be. Of course that is put in modern language, but it is true just the same. If we have panhandlers and racketeers in modern city life, it is but the reflection of the worst of ourselves in our social and business life. The good Pharisees didn't like this teaching nineteen hundred years ago, and we find it hard to receive now, but that does not destroy the truthfulness of the idea.

(Continued on page 6.)

Church and World Problems as Others See Them

The Modern Mind.

The Guardian, London, England.

The Bishop of Gloucester has made a characteristic and valuable contribution to the discussion in The Times about reconciling Christianity with the modern mind. "What I should wish to know," he writes, "is, What really is the modern mind?" Philosophy is always changing, and it is a little difficult to adapt Christianity to such a kaleidoscope. Science, which Professor MacBride probably has in view, seems to be in a state of flux. What is dogmatically asserted at one time is equally dogmatically denied a few weeks later. Dr. Headlam finds that the main teachings of the Nicene Creed show greater fixity than scientific theories. He recognizes that Christianity must be taught in such a way that people today understand it. "It is not that we must adapt Christianity to the modern world, but that we must try to adapt the modern world to Christianity. There is great truth in this dictum. Unfortunately, too often the faith is not presented in such a way that it gets home to the modern man.

Abyssinian Christianity.

The Record, London, England.

From an account published in The Times it is evident that the Christianity of the Abyssinians must have been grafted on to a previously existing form of Judaism. They have a legend that Menelek, son of the Queen of Sheba by King Solomon, was crowned in Solomon's temple and returned to his own country with a numerous following of leading Israelites. That there must have been an importation of Judaism is shown by the fact that the Abyssinian Christians keep the Jewish Sabbath as well as Sunday, practice circumcision, abstain from pork and other "unclean" foods, bake their bread after the manner of Jewish passover cakes, have other traces of Hebrew ritual and boast their descent from Israelites. Their language contains many Hebrew words. In their churches they have a courtyard, an inner court corresponding to the Holy Place, and within this again a Holy of Holies which only the priests may enter. This contains the Ark of the Covenant, four posts supporting a shelf for the holy books, sacramental vessels, censers ond processional crosses. Apart from what the evangelism of the eunuch of Queen Candace may have left behind, the earliest knowledge of their receiving the Gospel is from Frumentius about the year 327, who was ordained by the Patriarch of Alexandria and became first Bishop of Axum, the former metropolis. They have never recognized the authority of the Pope, but only the Coptic Patriarch of Alexandria from whom their Abuna or Archbishop must receive consecration. The Abuna must be celebate but the rest of the clergy may marry. The laity are not allowed to read the New Testament but only the Psalms.

Gandhi Would Not Kill the Rats.

The Christian Sun.

Mahatma Gandhi has appeared in a new role if the London Times is correct in its report. He is opposed to rat-killing even to prevent the plague. It is said that fleas carry the plague from rats to human beings, and one of the first steps in the elimination of this dread disease is the destruction of the rats. Gandhi, in a recent address, is reported to have said: "An advocate of non-violence like myself would die before killing rats. We should by strict observance, no less than by sanitation, prevent rats from breeding."

U. S. Mint Operated on Sunday.

Lord's Day Leader.

We sent a letter to the Director of the Mint, expressing our regret that the Mint in Philadelphia was operated in full swing on a Sunday in April. In reply we received the following communication:

May 11, 1935.

"I deeply appreciate your interest in the welfare of the Mint employees of Philadelphia; and share also your interest in observation of the Sabbath day.

"It is only under the most extraordinary circumstances that I authorize operations at the Mint institutions on Sunday. There are times, however, when emergency conditions place the situation in the class of 'pulling the ox out of the ditch.' Such were the conditions on the recent Sunday to which you make reference.

Yours sincerely,
Nellie Taylor Ross."

Reunion by Compulsion.

Church of England Newspaper.

Some in despair may be tempted to think that perhaps nothing short of secular compulsion will ever bring about what so many Christians in all the religious denominations feel to be imperative if the Church as a whole is to pull its weight and make its witness felt in the solution of our social, industrial and national problems. The weakness of a divided Christendom in face of a well organized and relentless secularism needs no emphasis. Is it possible that a friendly and impartal outside tribunal might discover for the Churches a modus vivendi which they themselves seem helpless to reach?

No doubt the mere suggestion of the intervention of the State in the domestic concerns of the Church and the idea of an external body considering the relative merits of doctrinal differences would be fiercely repudiated in many Church circles. May it not be, however, that the ecclesiastical disputants themselves fail to reach a settlement because they are so immersed in the partisan details as to lose the larger vision which an impartial tribunal might see more clearly and adhere to more closely?

In any case the times are evil and the days in which we are living too critical to allow us to acquiesce much longer in an ecclesiastical complacency which takes the rent garment of Christ as a matter of course and incapable of repair. If we fail to do anything others outside may have to try.

Devils In the Choir Loft.

Presbyterian Banner.

When it was proposed to introduce choirs in his London Mission General Booth put his foot down upon it and crushed it flat, saying that "in his experience choirs were infected with three devils, the quarreling devil, the dressing devil, and the courting devil," and he implied "that the third was the most damnable and diverting." He could do this with his despotic authority, but the average pastor would do well not to try it. The people up in the choir might retort that in proportion to the population there were as many devils down in the pulpit as up in the choir and some of the people might believe them. Some time ago we were visiting in a country congregation and were told of a fierce quarrel that started up in the choir with the pastor's wife's new bonnet as the center and cause of it and from the choir it leaped down into the congregation and tore it to shreds and then, it was claimed, it leaped over into Germany and started the World War! So a truthful United Presbyterian elder told us. Behold how great a bonfire a little bonnet kindleth! The choir is an important part of the service of the church, but the singers and the players upon instruments need to be careful along with the minister to behave circumspectly and maintain harmony in their behaviour as well as in their voices.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Doing Honor to God

There are different ways of doing honor to God, but one of the most important is to believe in Him and His promises to us. Not to believe in His promises shows a want of belief in Him, that is either in His power to perform them or in His willingness to do so. In the eleventh chapter of the Hebrews, verse six, we read:—"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This fits in with the verse in the Psalm:—"Him that honoreth me, I will honor." Not to believe in God reduces life to a meaningless existence and we are left entirely without any friendly power between us and the untoward circumstances of life. A loss of faith in God is one of the most sad and terrible catastrophies which can happen to any man, and yet it has come to be treated as if it doesn't matter very much whether a man believes in God or not.

Reason Versus God.

Somehow or other Reason seems to have taken the place of God among many educated people. This was the case durig the French Revolution, when a woman, representing Reason, was carried through the streets of Paris with honors given to her as a Goddess. In Germany, at the present time, the country above all others where reason or rationalism, has for a long time been given the supreme place in human thought, we find a revival of pagan ideas and ideals. The state has been given almost divine authority and the Christian religion has been made completely subordinate to it, and not only Jews but Protestants and Roman Catholics are being more or less persecuted to bring them into servile subservience to the state, or rather to Hitler, as its representative. It seems like a throw-back to the time of the Roman Empire, when the Emperor was considered divine.

Widespread Influence of German Rationalism.

German rationalism, the full fruition of which has just been described, has profoundly influenced religious thought in England and America. In our Halls of Learning reason is supreme, and the questioning of its authority is regarded as putting shackles on the human mind, and as interfering with the complete freedom of thought and its expression which should prevail in intellectual circles. This means that God does not have a supreme place in education, but may be ignored altogether without such an attitude being regarded as having anything to do with the pursuit of knowledge, even though it may be having a disastrous effect upon the beliefs and characters of the young people who are being trained for life in such an atmosphere.

Passing Through the Fire to Molock.

We are told that the children of Israel, at certain times in their history, fell away from God, and even made their children pass through the fire to Molock. It would seem that the higher education of the present day, requires our children to pass through a fire which may have more serious and lasting effects than the ordeal above mentioned. We are told, too with regard to Israel, that the ark of God, after being captured by the Philistines, was placed side by side with their God, Dagon, in his temple. It cannot be said that we are giving due honor to Almighty God to place Him on a level with human reason, and even in some cases to allow reason to be placed above Him. We are commanded in the scriptures to love God, not only with all our hearts, but with all our minds and this command has been used to emphasize the importance of giving free exercise to the mind in matters of religion.

A Serious Question.

But is it necessary, in order to secure an education, that our young people should be subjected to influences which are destructive of their faith in God and immortality, and thus reduce life to a merely animal existence? We are told that we must face facts, but the facts presented to our young people, in University laboratories, which seem to be disturbing to their faith, are only so in appearance, for if they had powerful enough vision they would see the facts disappear, and become something entirely different. A piece of granite seems to sight and touch, to be as substantial as any thing in existence, and yet we know that in reality it is made up of protons and electrons which do not even touch one another but are floating in space.

"We Know in Part."

It is well to remember that we know only in part, and that the knowledge of even the most learned is purely relative, as may be seen from the constant succession of new theories and the abandonment of old ones on the part of those who have made the knowledge of Nature their constant study. True progress can best be served through doing honor to God by believing in Him and seeking to know more and more of His love and goodness and wisdom and power, which will enable us to please Him and to find a rich reward in the new and higher truths which He will reveal to us by His Spirit. God has endowed us with the gift of reason, more especially to enable us to rise to the knowledge of Himself, which is Eternal Life. St. John 17-3.

Ichabod.

Not to know; not to know
What is best worth knowing
Is to me an empty show
Like to dead seed sowing.
If I cannot know the Best,
Of what use is all the rest?

Science may have merely found
Dead and empty husks of things,
Classifying sight and sound
With all the other gifts it brings.
But if that is all it knows
Life no real gift bestows.

Should it lose its sense of God,
Gazing into nothingness,
It may well be Ichabod
As its light grows less and less.
Of Almighty God bereft
What of glory has it left?

Note: Ichabod—"The glory has departed." I Samuel 4:21.

Making Religion Personal

By JOHN S. BUNTING,

Rector of the Church of the Ascension, St. Louis.

OUR religion must be personal. As a matter of fact it is too largely institutional, doctrinal and organizational and we miss much. It should be as personal as our life itself is. Just as though someone were sitting with you before an open fire, or were by your side as you walked, or sitting near you in your office. There are three supreme facts, you, life and God. Most people leave out God altogether. Let God change you, and interpret your life, and all is different.

Something inside of us all is calling aloud for more "life" and that means calling for God, for God and life are near together. Like the man in Bunyan's great book who ran screaming from the city of Destruction, "Life, Life, Eternal Life!"

Take your life just as it is and see how convincing this is. You are three-fold. You have a body, a mind, a soul. You "find" your body, so to speak, by finding food for it and five things are needed for the body: water, air, sleep, work, food. Use these rightly and you will have a good body. Your mind calls for thought, reasoning and right judgment. Use these wisely and you will have an intelligent mind. Then you have a soul. The food and environment of the soul is God. Surrender to Him and you can become as certain of God by living lovingly as you can of your body and mind by living hygienically. But you will realize this by doing certain definite, personal things and you must do them and not someone else.

There are three facts about God to which you must awaken. You can do so if you will personally try. God is trying to do for you these three things and asks you to respond and cooperate. Each of them is a kind of an awakening.

SOMEONE OWNS YOU. Find it out. Examine and see. You do not own anything about you, about your immediate life. You did not bring yourself here, you will not take yourself away, nor do you keep alive a single organ or function in your body.

The whole wonderland of the body you understand but slightly and but slightly control. You no more own your body than a tenant owns the house in which he dwells and which he rents.

Moreover, many of our sicknesses and breakdowns, many sorrows and troubles are due to our misuse of Someone Else's property. The Owner lives inside. Get acquainted with Him, consult Him and He will enable you to conduct the affairs of your body and mind much more sanely. Then, when you do this, you will awaken to the fact that Someone does seem to own you.

SOMEONE LEADS YOU—or rather He is trying to lead you if you will let Him. Inside of you is the Secret of your existence. Inside of you is a faultless plan. Inside are the sealed orders telling you the port for which you are sailing.

You will never know this by mere secular study, just trying to live in any way. Simply resolve to enquire, to listen, to try it out, by surrender and testing Him who is within! Try to transact your financial affairs with Him. Remember also to do this along with someone else, helping him, comforting and cheering him on. For no one should hope for a satisfying realization of God's leading by selfishly considering just his own comfort.

But remembering this condition we wish to assure you of a wonderful fact, namely, that we can "get" more and better things by asking God to lead us to them, than we can by just asking God to let us "get" them. For all "getting" must be blended with a kind of "giving."

SOMEONE PROTECTS YOU, or rather He is trying to do so. We need shielding and defending. There are so many physical dangers in this machine age and so many selfish, excited and stupid people in the world today. More than ever before.

Therefore you are apt to be moved to fight your own battles, do your own protecting and "look out for number one." Do not imagine that you can be wiser than Christ. He reminds you that He is a Shepherd and that means a Defender and that He is a Saviour and again that means Defender. Then let Him do what He wants to do and that is defend you, protect you. You may destroy yourself otherwise. Countless lives are in our mental hospitals today, victims of human conceit, due to their self-sufficient thought that they were quite able to defend themselves.

We have never yet seen a suicide or a paranoic who had not permitted the sense of the beautiful defense of God's love to vanish and whose human selfishness and conceit had not taken things into his own hands.

There is within us all a marvelous armour, stronger than triple steel. For the Love of God is within us all. It is immune and can make us immune, and invulnerable, safer than if we were behind the gun-lined walls of Gibraltar.

Worry and anxiety are monuments to our unbelief in the reality of God's protecting care and to our own preference to live for ourselves, within ourselves and unto ourselves. We may perhaps live that way. But we are certain to become victims of fear.

But Fear vanishes when we discover a Love that lives within. This is a dangerous day for one who has a little religion. But it is a glorious day for one who knows God and who has "made religion personal."

You are Owned!—awaken to it!
You are Led!—try it out and see!
You are Protected!—therefore fear not!
Awaken! Awaken! Awaken!

* * *

EDITORIALS.

(Continued from page 3.)

So we have a job facing us for this coming year. If we have the courage to face the facts as they are and meet ignorance with understanding, we will have an easier time than if we try to stay in the "soup and blanket age" which was all the Victorians seemed to know about social service. The Church can take the lead, and we must not fail in our task.

* * *

I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.

I, too, will something make
And joy in the making;
Altho' tomorrow it seem
Like the empty words of a dream
Remembered on waking.

—Robert Bridges.

The Witness and Genius of the Anglican Communion Today

Her Position in Regard to Others

By ARTHUR B. KINSOLVING,

Rector of Saint Paul's Church, Baltimore.

I PURPOSE to attempt a recapitulation of some of the positive values of that system of evangelical Catholicism represented in the Anglican Communion. Rightly understood, it would seem to be a good home for the enlightened Christian soul, yet it is disparaged from two quarters, on the side of Rome, and on the side of Protestantism. Many men find it difficult to believe that a Church may be at once Catholic and free, and yet that is precisely what this Church aims to be. Its position embodies not a compromise but a balanced combination of principles and tendencies which elsewhere are too much separated, but which appear as permanent elements in the story of Christianity. It is alleged that its history is such a mixed and contradictory one, and the criticism has point. But what other Church has not had a mixed history? Certainly the Church of Rome has. And there are very dark passages in the record of the Puritan Communions. If under Henry VIII, Fisher and More were martyred, we must remember that under papal influence Cranmer and Ridley and Latimer were burned, and the Puritans beheaded Archbishop Laud.

In one of the clever propagandist books recently published, "The Life of Sir Thomas More," by Christopher Hollis, giving the portrait of a singularly exalted Christian man, in a closing paragraph the author, referring to the years subsequent to More, uses these words: "After a time . . . learning of a sort flourished once more among them," that is, among the English people, "and they made themselves the masters of a system of justice not notably inferior to that of other nations. But holiness they have never again possessed. . . . Since More's time there has been no one man in a position of political power in England of whom it could be said, without manifest absurdity, that he had in him any touch of holiness." How blind and partisan are such statements as these. Is it untrue to impute holiness to Jeremy Taylor, the author of "Holy Living and Dying"; to Launcelot Andrews, to Bishop Hall, author of the "Contemplations"; to Bishop Wilson, who gave us "The Sacra Privata," one of the most searching of all devotional books; or to Archbishop Leighton? Is it profane to impute holiness to the evangelicals, John and Charles Wesley, Symeon, Venn, and William Law; to George Herbert, to John Keble, author of "The Christian Year"; to Dr. Pusey, H. P. Liddon, and Dean Church, to Father Stanton, T. T. Carter; or to the great missionary heroes, most of them martyred, Coleridge Patteson, Bishop Selwyn, Bishop Hannington, and Bishop Tucker of Uganda, and to the late Father James O. S. Huntington, Mr. Gladstone and Sir Wilfred Grenfell, not to mention a great multitude of holy women? Do men gather such grapes of thorns or such figs of thistles? These and ten thousands like them bear witness that the spirit of holiness is still manifest in the Mother Church of the English-speaking peoples of the world.

And then as to the influence of the Church of England in the British dominions, I agree with Bishop Johnson of Colorado in a recent editorial; I am more impressed with the power and influence of that distinctively English Church than I am with the relation of the Church of Rome to the people of Italy or Spain, not to mention the other almost exclusively Roman Catholic peoples of Mexico and South America.

And, in spite of all their brotherly appreciation of some of the fine things for which this Church stands, we also come in for a good deal of adverse criticism from the churches of the Reformation. Marked progress has undoubtedly been made by thousands of these fellow-Christians towards a more reasonable conception of the Bible.

At the Lausanne Conference, after a noble presentation of the case by Bishop Gore and others, the necessity of accepting the Nicene Creed as a faith basis for the reunion of Christendom was one of its most notable achievements. But it became evident that the cleavage was very deep on the matter of sacraments, and especially the orders of ministers. There is a strong and growing demand among these brethren for a heavier accent upon the great duty and privilege of worship. But they are still sensitive on the point of connecting it, as the older churches have always done, with the sacrament of the altar. The Holy Communion is still with most of them only an occasional service, and the whole accent is upon the remembrance and communion aspect of the sacrament, as contrasted with that which views it as a pleading before the Father of the sacrificial work of our Saviour.

AND as to the conception of a ministerial order handed down from the apostles' times, it is boldly claimed that the very fruits of the Spirit which have been evident in all ministries, Congregational, Presbyterial, Episcopal, since the Reformation have made void all claims as to a special value attached to Episcopal ordination or Episcopal government. I think the growth and power of these churches in the past twenty-five years has had the effect of making them less interested in this subject today than for several decades past.

I remember that many years ago the late Dr. William R. Huntington warned against the danger that the Episcopal Church in the United States might become terribly flattened by the impact of an unyielding and supercilious Romanism on the one hand, and a powerful group of Protestant organizations on the other.

Without question we have kin on both sides. There is a growing school who prize more and more the relationship with the Latin and Greek Churches. The whole life of the late Lord Halifax was given heroically to bringing about an understanding between Rome and Canterbury. I was reading over lately a paper that he presented at the Pan-Anglican Congress in 1907. He began by quoting the last words which fell from Dean Church, the brilliant chronicler of the Oxford Movement, who might have had the highest place in the English Church, but preferred to remain as the Dean of St. Paul's, as follows: "If anything is certain, it is that a temper which desires peace is the essence of the Christian character." Then Lord Halifax cites some very noble words in the encyclical of Leo XIII: "It is Christ the Redeemer Himself, to Whom are known the times and seasons propitious for such attempts, Who urges us forward. The love of Christ constrains us. It is He, the Good Shepherd, the Prince of the shepherds of His flock, Whose example we so earnestly desire to follow." And yet His terms are again unconditional surrender. And even

Lord Halifax is forced to admit that in Rome there has been over-definition, that the principle of concentration has been carried too far, and that the absolute subjection of the priesthood to the bishops, and the bishops to the Pope, is wrong. This is the man, you remember, who knelt in the chamber of the saintly Cardinal Mercier when that noble cardinal lay dying, and received from him as a parting gift his pectoral cross.

And yet in spite of all obstacles, there is a large group in England, and a smaller in this country, who are reaching out to claim a fuller expression of the Catholic life than the Church of England has known since the Reformation. They are haunted by the universality of truth, by the fact that it is not provincial and racial, but wider than all races. They are going back to Aquinas, and Bernard of Clairvaux, to St. Benedict and St. Francis. They are haunted by that vision of the Master, when He said, "Many shall come from the east and from the west, and sit down with Abraham and Isaac and Jacob in the kingdom of God." Without doubt the revival of this enlarging Catholicism both in theory and practice, and within the borders of the Church which is in communion with the See of Canterbury, is the most significant fact in the life of that communion in the last hundred years. The man who thinks it has run its course is mistaken.

At the present time both the Evangelical Liberal school and the Catholic school are each distinctly gathering strength. It is a mark of vitality and one of the fruits of liberty. Now and then we hear voices demanding the proscription of those of the opposite party. But the Church herself mothers and comprehends them all. We can certainly never be regimented into passive servants of the Latin hierarchy, and the Church at whose altars we serve is not likely to lose her identity by being merged with one or more of the individualistic groups which have increased in number for three hundred years. We still adhere to the ideal of one Holy Catholic and Apostolic Church, with a long history and a long memory. "We believe in a living Christ Who still guides and controls His Church through the processes which He inaugurated."

(Dr. Kinsolving will conclude this subject next week with an article on the principles and characteristics of the Anglican Communion.—The Editor.)

Salvaging the Best

By JAMES E. FREEMAN,

Bishop of Washington.

OUR age is engaged in studying what is salvageable in its several institutions and agencies. All our economists are busy re-studying their plans, all our educators in re-appraising their curricula. After pursuing uninterruptedly their established course for many years, they find themselves confronted with a new set of conditions that compel definite readjustments and re-adaptations. To many, to be compelled to reckon with such new demands, is a trial they reluctantly accept. What is of permanent value, obviously, must be preserved. What is of questionable worth, must be discarded. This may mean the loss of much that hitherto was zealously guarded and protected. Our situation is not unlike that of a ship that has sustained serious damage and that must be floated into port at any cost. The cargo must be appraised and such parts as are of less value must be jettisoned. There is no alternative.

Looking consistently and equitably at human life itself, what do we esteem of such priceless value that, at all hazards it must be preserved? Looking more particularly at youth, what are the indispensable things that challenge its deepest concern, to which we must address ourselves with increasing zeal and intelligence? Here lies a problem that must engage our most serious thought and call forth our strongest endeavors. Beyond any question of doubt, the most precious things in any evaluation of what we hold of worth, that are indispensable to our continuing security and happiness, concern character. Everything else we possess is inconsequential compared with it. We may develop along cultural, artistic, mechanical and industrial lines, but we shall ultimately fail, unless we stabilize our life by the strong elements of character. A distinguished educator pleads for the saving of that which contributes to beauty and truth in life. He would not have us lose in these hectic days when we are seeking to recover our material values, those finer things that belong to our better nature.

In looking out upon the world in which we live we are prone to measure life's chief assets in terms of what they represent of material advantage and satisfaction. The gold standard is the criterion by which all else is judged. Our youth in particular are admonished to think of life in terms of gain and the satisfaction of their desires. There is a legitimate and consistent search for the satisfaction of that which our physical nature craves; there is merit in an ambition to attain excellence and preferment in life's callings and occupations; indeed, life would be gray and monotonous without these things. To disparage such ambition is the part of folly. Along with this and to balance it, the recognition of the demands of our spiritual nature is demanded. A great teacher and exemplar of life, St. Paul, declared that, to properly measure life's real values meant to regard with consistency the things which are seen and those that are unseen, the temporal and the eternal. He speaks of the outward and the inward man, and affirms that while the outward, the physical man, may slowly but perceptibly fail, the "inward man is renewed day by day." He conceives that, a right evaluation of life means the recognition and cultivation of that which is imperishable, the immortal soul. To believe this, lends meaning and zest to life. It lifts it above the concerns and satisfactions of the physical and compels it to recognize the utter indestructibility of the inner and finer nature, the real man within.

To salvage this was the whole purpose of the ministry of Jesus. He placed a higher value upon life's capacities and potentialities than any one who had gone before. He took the seemingly lost and forgotten of earth and invested them with a new hope and gave them the will to fulfill it. He banished fear and despair and quickened impulses that had long lain dormant and unrecognized. What may we do to salvage life today? What finer task, yes, what more practical, than to revive in men and women the sense of their real selfhood, their inner and better nature; those great qualities of the soul that are designed to survive all the shocks of time and to grow despite physical impairment and weakness? For "though our outward man perish, the inward man is renewed day by day." It was this conception of life that prompted the great Master to ask: "What shall it profit a man, if he gain the whole world and lose his own soul?"

Turning the Other Cheek

By JOHN MOORE WALKER,
Rector of Saint Luke's Church, Atlanta.

"Whosoever smiteth thee on thy right cheek, turn to him the other also."—St. Matthew 5:39.

THIS text is likely to make people feel uncomfortable, so emphatically does it run counter to the urge of our natural impulses. And yet remember it comes to us on the authority of Jesus Christ. Let's consider for a moment the import to our lives of His authority. Authority of some sort is a prerequisite, if one is to be saved from anarchy. It is authority that redeems liberty from being license, that preserves order against confusion. Without some authority to obey, one's life is undisciplined; and it is the undisciplined man who becomes the creature and the victim of his impulses. Perhaps there is nothing more urgently required in our generation than moral authority. And he who would be a Christian must decisively commit himself to the authority of Christ's leadership. Surely nothing less is to be expected. Let us bear this in mind as we consider the import of our text, "Whosoever smiteth thee on thy right cheek, turn to him the other also." Remember this mandate comes with all the weight of the Master's authority and is therefore not to be evaded or brushed aside. It expresses something clear and definite in the Christian program of conduct.

What is this clear and definite something? It is with no desire to evade, but to discover, the truth that I question the literal as being the real meaning of the text. "If any many cometh unto me and hateth not his own father and mother and wife and children, he cannot be my disciple," is an example of Christ's sayings in which the literal meaning is not the true meaning. So also, "If thy right eye offend thee, pluck it out and cast it from thee . . . if thy right hand offend thee, cut it off and cast it from thee." The intent here is clear enough, but it is not the literal meaning of the text (for surely our Lord in this context was not referring to surgery!).

Again, a person could follow the text literally and at the same time harbor black hatred in his heart. I can picture Uriah Heep literally turning the other cheek—and we all know what manner of man he was. But, someone may object, it goes without saying the text should be followed in the right spirit. Yes, there you have it, the right spirit. And this right spirit is the true meaning of the command. Recognize it, embody it in your conduct, and you will be following the leadership of Jesus Christ in this particular. And the spirit, what is it? It is one whereby we rise above the natural impulse of revenge and retaliation. It is when we conquer the desire to requite an eye for an eye and a tooth for a tooth. Show me the man who, with opportunity to do otherwise, has reached that greatness of soul wherewith he bestows a forgiving magnanimity upon one who has done him real harm, hurt and hindered him; and I will show you the man who so far from retaliating in kind has exhibited the spirit of turning the other cheek. And anyone, let me add, who thinks such an interpretation means a watering down of the text from its native strength and force undertake to embody the spirit just described in his own thought, word, and deed; and I believe he will change his mind.

VISIONS AND TASKS.

By Frederick Ward Kates.

LIFE can be and should be a bright adventure, a quest for a Holy Grail.

All great men have been, and all great men are, dreamers—deep dreamers. Great men know dreams and follow them. A man is as god-like or as ugly as the dream that lights his life. "We grow great by dreams," said Woodrow Wilson. "All big men are dreamers. They see things in the soft haze of a spring day, or in the red fire of a long winter's evening."

Dreams come similarly to all of us, but most of us let them die at birth. We are not brave enough to pursue the visions our eyes have seen. Yet, while some of us let die before they have fully come to life these visions of something high and great and fine, "others nourish them and protect them, nurse them through bad days till they bring them to the sunshine and light which comes always to those who sincerely hope that their dreams will come true."

And so we say: remain true to the dream that lights your days. For who cherishes in his heart and lives in his every hour a vision of some thing, high and great and fine, treads a magic pathway with certainty through life and finds his life one that is rich in meanings and full of colors and melodic tones.

Do not be afraid to live your life as a search for a Holy Grail just because it is following an ideal which seems perhaps too distant ever perhaps to be reached. A hero or a coward in life—it is ours to choose. Surely, it is one of the glories of a man to know that it is in his power to live and to die for a vision of things to come, of a world to be.

Life has to be lived according to some dream—some vision. The vision that fills one's eyes gives that life its meaning and color and power. It is only the star caught in our eyes, it is only the dream we hold, that matters.

We share our dreams only with those most near to us. Persons with whom we share our dreams are indeed our friends, for a man's dream is his truth, his life. A person's truest and most real friend is the person with whom he shares the spiritual purpose of his life. Touch a man's dream and you have his secret, and you have solved the man.

True it is that dreams never die. We live on our dreams, and for them, and by them. And a dream, in all its distant airiness, is stronger than the blunt sharpness of life's realities. Our life is our attempt to live our dreams.

"Our life is woven wind." We weave all threads of various colors, together; and, through all, the pattern—our vision—we must keep. Remember: life can be a vision all the way through and, though winters come, springs come too, ever with fresher secrets to whisper to us.

BOOK REVIEWS

CHRISTIANS, AWAKE! by Rosamond Crompton. Pp. 262. Price, $2.50. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin.

A really helpful book of twenty-seven essays on what the Christian Church should and is able to give to men and women of today. The topics are of a wide variety, which make the book fresh and its message interesting. Such topics as "Conversion," "Growth," "Selfishness," "Temptation," "Obedience," "Doubt," "Leadership," "Choice," and so on, are discussed. They can be made the basis for a series of sermons. The book is full of quotations which show that the author has been in touch with many minds. The reader will be impressed with the author's rather alarming temper and open denunciation of other people's views in matters of faith as we read in Chapter XIV, page 123. And more than this, the writer seems to accept literally the old tradition of demonology and the Apostolic Succession. However, the book is a fine exposition of the doctrine of the Church from the conservative Anglo-Catholic point of view.

S.

Why a Forward Movement?

By ARTHUR M. SHERMAN, S. T. D.

THE rector of one of the largest churches in the country has been in touch with the Forward Movement from its beginning. He is thoroughly informed concerning its purpose and the methods by which it seeks to accomplish that purpose. During the spring there were thirteen thousand of the Forward Movement leaflets distributed in his parish. He preached six sermons on the subjects emphasized in the Forward Movement literature. At the end he reported the Junior Warden wanted to know what the Forward Movement is.

If this could be the case under circumstances so favorable, there must be many in less privileged circumstances who beyond knowing that the Joint Commission on the Forward Movement was appointed at the last General Convention have vague ideas about it and its purpose. Every one of us who is praying that this Movement may be used of God to bring new power into His Church can help toward this end still further by clarifying our own thinking about it and enlisting others. Only as more and more communicants share in the idea of going forward will the Church go forward.

The following statement by a lay-member of the commission will help to a clearer understanding and perhaps show us our part in the task:

"Basically, the Church has called all of its Communicants, Bishops, Priests and Laymen, to rededicate themselves to Jesus Christ their Lord and Master in Discipleship."

As a result of such dedication we confidently expect the life of the Church to be revitalized and the work of the Church to be rehabilitated.

To obtain this, the

First objective sought is to secure a definite determination on the part of the Bshop that the whole organized corporate force of the Church in his diocese shall, under the guidance of the Holy Spirit, be directed to an untiring, unceasing effort to move forward.

The second objective is that each Priest shall determine that in his parish all the organized corporate force of the Parish shall, under the guidance of the Holy Spirit, be vitalized and determined to move forward.

The third objective is the definitizing of the task in each Parish so that—

1. Each rector shall visualize the task confronting him and adopt some definite methods of procedure, his own or others' for attacking it.

2. Every communicant shall be challenged with the implications of Discipleship and a sincere attempt made to secure acceptance of rededication of life to discipleship.

3. The continuance of discipleship without which the whole Forward Movement will be but another flash in the pan, followed by a distressing lag in vital Christian living.

4. By Conferences on Methods to be accepted and adopted to bring the whole force of the Parish to bear on the fundamental tasks.

a. To secure rededication of life of communicants as yet unreached until all have been personally contacted on the subject.

b. To revitalize all existing organizations of the Parish and clarify the view of the work to be done in the Parish and the methods to be employed.

c. To plan for the preaching of the Gospel to every reachable person in the pagan population of the Parish area in the sincere attempt to win lives for the Kingdom of God.

d. To assimilate all lives into some workable plan of Parish life and activity.

e. To bring about on the part of every individual and organization a realization that the ultimate purpose of the parish is to discover and carry out its share of the task of bringing nearer the Kingdom of Christ to the Whole World. This involves an appropriate program of education for every organization in the parish.

The Commission undertakes to do nothing of itself, but rather puts itself at the disposal of the Church to assist by counsel and endeavor to integrate all existing forces, both individual and of organized individuals, into a Move Forward. The Commission holds as its aim the bringing of all parishes in the Church to a realization that the parish is for the purpose of ministering to the world, with the rector as its leader, rather than a society to be ministered to by the rector, in their own individual needs.

This is being accomplished by conferences with Bishops, Priests, Vestries and officers of organizations and groups gathered by the regularly constituted responsible officers of dioceses, parishes and missions, and by cooperation with them.

The New Pamphlet.

A FALL leaflet is being prepared by the Forward Movement Commissions, following those entitled "Discipleship," "Disciples of the Living Christ" and "Follow On." The new series will bear the standing title, "Forward—Day by Day." The first issue for late Trinity season, October-November, will be ready on September 10, 1935. This will contain nine weeks' Bible Readings and Meditations—a page a day under the general theme, "His Witnesses"—(the missionary motif). There will be a sub-theme each week with study review each Saturday and reference to the Epistle and Gospel for the succeeding Sunday. The cost for each issue will be only two cents per copy, $1 for fifty copies, postpaid.

The Young People to Have a Vital Part.

INSPIRED by the action taken by the National Commission on Young People's Work, meeting in Chicago, endorsing and undertaking their part in the work of the Forward Movement, two young members have been appointed on the Forward Movement Commission, Pauline Lyons, Boston, and Goodwin Roberts, Chicago. In the resolution passed at the recent meeting of the Commission, appointing these two young members, recommendation was made for "similar inclusion of young people in the counsels and work of all parishes and dioceses."

The Forward Movement at Kanuga Conference.

THE Forward Movement was presented at the adult and clergy conferences, just completed at Kanuga Lake, Hendersonville, N. C., in special services, and in a number of the classes for adults and special ones for the clergy. Great interest was manifested in the class on Latin America, in preparation for the 1936 study course, in which sixty members were enrolled, and a resolution was passed by the members to take to the individual parishes represented the spirit of the Forward Movement, also to endeavor to increase the amount of money pledged toward the Challenge of this year. Twenty-one dioceses were represented at the Kanuga Conference, and 126 parishes. At the Auxiliary Day meeting, when the Forward Movement was again presented, one provincial president and nine diocesan presidents of the Woman's Auxiliary were present. The feeling in the conference was expressed in an editorial in the daily mimeographed conference paper as follows:

"See, when you go home, that the Forward Movement has been brought to your parish and diocese. See that the booklets have been distributed, encourage them being read, talk to your rector, officers of various organizations, go to district meetings and diocesan conventions, work and pray that this wonderful spirit may be spread.

"Let the end of the Kanuga Conferences be the beginning of the Forward Movement wherever you may go."

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

HERE AND THERE.

South Australia.

A Bush Brother, the Rev. D. I. Anthony, writes from the Diocese of Willochra in South Australia. (The Bush Brotherhood is a band of young English clergy ministering to the people who are scattered far and wide over the Australian hinterland.) Mr. Anthony's residence is officially at Quorn, but he is not always there. Quorn has a population of 900, and is a delightful place in the foothills and even has trees which make up for the treeless and waterless miles of the plains.

Besides Quorn, Mr. Anthony cares for six churches fifty miles away in the Bush, and visits all the stations within a hundred square miles—sheep stations, not mission stations. This is sheep country with ranches thouands of acres in extent. The land is so barren that when a newcomer asks what the sheep can possibly live on, he is told that they lick the sunshine off the stones. "The distances are tremendous and the roads simply terrible. . . . This is the work that I came out to do and I enjoy it."

North China.

"So many of our communicants are neither quick nor dead," writes an English missionary in North China. This was apropos of a "short-term school". the mission was about to hold for the first time, having admired the success of the short-term schools held by American missionaries in the District of Shanghai. The new one in North China started under most discouraging circumstances and at once turned into a great success. Teachers and students together numbered 35. The students ranged in age from 14 to 62, including many mothers with babies. The whole affair is like a two-weeks' "summer conference," a period of intensive study, worship and recreation, all simple and informal. It would not mean much in an American parish or diocese, but in China where Christian background and fellowship are so scarce, it means a new lease on life for many who attend.

China.

The Shanghai Newsletter has completed twenty years of publication. It and its two sisters, the Hankow and Anking Newsletters, published from their respective bishops' offices, continue to supply detailed first-hand information, personal stories and comment on current life in China of keen interest and value to anyone who cares about the Church's mission there.

Philippine Islands.

In spite of increased fees this year, Easter School for Igorot boys and girls, at Baguio, in the Philippine Islands, turned away about twenty children for lack of room when the school opened for its thirtieth year in June. Some of the children turned away live too far from any public school for attendance there. Easter School has started a waiting-list for 1936-37. The Rev. R. F. Wilner is head of the school.

Canada.

Vancouver has a new church for its Japanese mission, the Church of the Ascension, standing in the midst of a strong Buddhist center. The new building is said to be the first Anglican Church built outside Japan almost entirely by Japanese money and labor.

West Africa.

In one of his remoter jungle villages, the Bishop of Accra, West Africa, was about to dedicate a new church (built of dried mud, plastered and shining with whitewash and roofed with sheets of iron that had been carried many a mile on Christian heads), a really imposing building, crowded for the occasion.

"We shall now go in procession to the door and dedicate the holy font," announced the Bishop. An awkward pause, some excited whispers, and the native priest said, "Your Lordship, someone has thiefed the font!" It was a new enamelled basin. A hasty search through the village ended at the mission house, where it was discovered that the Bishop's boy had all innocently annexed the font for the Bishop's bath. It was returned to its place and the Bishop said calmly, "Let the dedication proceed."

Announcements from St. Clement's Church, Honolulu, on a recent Sunday included: Sermon Topic, "Such As I Have." Offertory solo, "It Is Enough."

FROM THE INSIDE.

"Addis Ababa, Ethiopia, July 2, 1935.

Speaking of slaves, I note that Mr. Mussolini is ranting about the terrible slavery conditions existing here, complaining of border raids, the uncivilized state of the country generally, etc. "Blah," all of it. Slavery does exist, but it is of the most benevolent kind, a man treats his vassals exactly as he does his children; slavery has been officially abolished and is by degrees being terminated; thank goodness, not as it was in your own Southland. If all the slaves in this land were turned loose at one time we would see trouble.

As to the "uncivilized" conditions existing here, I rather think they are preferable to the conditions existing in Europe and America. The people live as they did two thousand years ago; their wants are few and simple and they are by far more happy than the majority of your countrymen. He also rants about the inefficiency of the Ethiopian Government, which is all "bosh". The government is ideal for this country and is now justly, efficiently administered. The atmosphere remains decidedly tense here in Addis Ababa. The majority of the foreign advisers to the Ethiopian Government have sent wives and children away. I feel, so long as the Emperor remains on the throne and his Government exists, we are perfectly safe, but should the Italians succeed in unseating him (much underhand work is being done to that end), almost anything might happen. All forengners have their "wind up." I should hate to see the American Legation removed. It would be a blow to the Ethiopian Government and they need that confidence now. I am mean enough to chuckle over England's and France's nervousness just now. In the beginning they did everything they could to force Ethiopia to allow Italy to walk on its neck, even made dire threats. Now that Hitler has thrown down the gauntlet, their tune is different, but I fear their change of heart has come too late. Italy has gone too far to withdraw, unless Mussolini wants to stand for serious criticism in his own country. Italy has told the whole world to keep hands off and undoubtedly its orders will be obeyed. I have to laugh at Mussolini's tirade about slavery, when slavery exists in every one of Italy's African colonies. It is indeed a case of "pot calling the kettle black." And as for the border disorders, Italy is entirely to blame for the Walwal incident, for which she claims

indemnity, as British and French observers have hitherto testified.

Special Correspondent.

Grace House-on-the-Mountain.

Some years ago a Mission was established in Wise County, Southwestern Virginia, now Bishop R. C. Jett's Diocese, not far from the present Grace House-on-the-Mountain; here lived and worked devoted Christian women whose lives were consecrated to service among the people scattered through the rugged mountains of this section. About fifteen years ago the Mission was moved to the beautiful location where Grace House now stands, on a mountain top nearly 3,000 feet above sea level.

Here the Mission Chapel raises its cross to the glory of God, a symbol of that love which came to seek and to save that which was lost, to comfort and help those who labor and are heavy laden, to raise up those who fall, to enable the weak-hearted and to resist the temptations that so easily beset them.

From the shadow of its cross have gone out to those in need, not only help and comfort, but clothing, religious literature, instruction, and assistance of every kind. Every Sunday there is Church School, a song service, the beautiful ritual of the Church and an address by Captain G. F. Wiese, of the Church Army, who, with his wife, an experienced Social Worker, lives at the Mission and carries on the work, holding weekly services at different homes, conducting farm meetings where problems of rural life are discussed and better methods of cultivation are explained.

Mrs. Wiese conducts the Girls' Friendly Society, several clubs, numbering from twenty-five to thirty; she instructs, advises, visits and distributes literature and clothing generously supplied by many branches of the Woman's Auxiliary. Bright girls are given opportunities for future usefulness, and encouraged in every way.

Families are large, averaging from ten to twelve; life is as hard as the rocky soil from which the farmers must wrest a living for his large family, or walk five to seven miles to the nearest mines to get work. The mother, while bearing many children, must do all the house work with no modern conveniences, running water or electric lights, and, besides, must work with her man and older children in the fields, that the crops may mature before the early frosts. Child labor? Yes, but thank God, it does not hurt these rosy, healthy youngsters, for they are out in the sunshine and God's out of doors with their parents; I never saw handsomer, healthier children anywhere.

The Mission stands for all that is best in the community, verily a light set upon a hill to shine into the deep isolation of these rugged hills and valleys. Seven miles from the nearest doctor, or telephone, and as many miles from the several points where Captain Wiese conducts services. The Mission does not boast an automobile, so he is oftenest obliged to walk these weary miles to and from his appointments. Seven miles from a doctor or a telephone, no auto, or any means of transportation and well-nigh impassable roads.

The winters are long and bitterly cold, the snow clouds perch upon the mountain-tops and block the road; colds and grippe are prevalent, help is sought at the Mission in lieu of a doctor, and Captain Wiese goes at all hours and in all weathers. There are other Missions doing the same good work in these mountains, but none as isolated as Grace House, to which I came as a substitute, May 1; while Mrs. Wiese took a much-needed vacation. The first in two years.

Once a month the Rev. John Winslow administers Communion and holds services at Grace House. Before closing, let me mention the splendid work being carried on by Miss Mabel R. Mansfield at this and other Missions by industrial training in wood carving, weaving, fine needle-work, and other crafts in which the mountain people excell. For the articles made by her classes she secures purchasers, mostly among the Gift Shops and summer visitors and resorts.

L. P. Blow.

* * *

From Death Unto Life.

Sathemma, a young woman, was living happily in a little village. Her happiness did not last long, for perforating ulcers of leprosy broke out in her feet.

First, her husband, who really loved her, was made by his parents to leave her. Then she was mercilessly driven away by her own people. The fear of this dread disease overcame even the love of her mother and she said, "You are now a cursed woman with a cursed disease. Go somewhere and die."

So she wandered far from home, went to a holy temple, prayed to a goddess, and bathed in the sacred waters of the Godaveri, during the great twelve-year festival, Pushkaralu. Her wanderings made her condition worse. She had nothing to eat and none to care for her. The few clothes she had were tattered to pieces. She was now almost crawling on the ground, for her strength failed her. She had given up all hopes and only wished for death.

It was at that time that some news from somewhere threw a little light on her desperate life. She heard of a place where a doctor and a lady missionary were caring for people like her. At once she started on her journey. She dragged herself along the roads without food and without sleep, but now with great hope. Words are inadequate to express my feelings on seeing her thus crawling on the ground with only a few rags sticking to her ulcers. A skeleton of skin and bones!

I thought it was a hopeless case. But do you think that Sathemma had given up hope? No; when she was taken to the women's wards she saw many like her, but their faces were radiant. She wondered what the reason was. She soon became happy and realized that it was due to the sympathy and love shown to them. One could imagine her feelings of gratitude when she saw before her a plateful of rice and curry after many a day of starvation. She compared her present life with that of her past dreadful and helpless wanderings. She was touched by the singing in the morning worship. Her inexpressible gratitude urged her to love God Whom the others worshipped. Her face showed the fullness of her heart. In a short time she was miraculously changed; she went home to see her little daughter and to show her people the change in her heart and to tell of her new experiences. There she was a great surprise. She found them preparing for her death ceremony, as they had not heard from her for many months. She returned to the Home and made confession of her own newly-found faith. She who first sought help is now a great friend to many and a good helper. It was through trials and great sufferings that Sathemma was led to seek the living God, her Heavenly Father.

Dr. D. L. Joshee.

AVIATION.

Aviation in China has made great progress in the past six years. Figures in The Living Age, comparing the year 1929 with the first nine months of 1934, show kilometres flown, an increase from 93,167 to 989,869; number of passengers increased from 354 to 3,334. The China National Aviation Corporation showed a slight profit in 1934; Pan-American Airways controls 45 per cent of its stock. French and English companies are developing lines from Indo-China and Singapore, and a German-Russian company links China to the Soviet air network.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

The First Americans

(A Missionary Program.)

To many people the word Indian represents as definite a picture as if we spoke of a Norwegian or a Greek. But in reality the word Indian is as vague a term as the name "White Man." It simply means a man whose ancestors lived in the Western Hemisphere before the coming of the white man and does not include the Esquimaux. There are more than two hundred different kinds or tribes of Indians in the United States, and our Church does work among more than twenty of them.

To give an idea of the different kinds of Indians and the many ways they lived, we will mention that in Arizona there are, first, the cliff-dwellers; second, those who live in two-story houses or pueblos, and third, those who live in hogans, or houses built of turf. Then we have the Shoshone tribes, who are much like the Hindoos in their customs, and the buffalo-hunting Indian of the plains, like the Dakotas, who live in tents. Some Indians are tall and thick-set. Others are tall and slender. Others are short and stocky; then there are tribes that are almost giants and others almost dwarfs.

Of course our schools books are written by the white man, and so we read of a battle in which the white men were victorious after brave fighting. The Indian method of warfare was to surprise, if possible, and they often took no prisoners, so wherever the Indians would claim a victory we often called it a massacre, though often the white men took few prisoners also.

Viewing the matter thus, we see the Indian fighting a losing fight for his homeland, until finally his whole country was taken from him. Among the last to be conquered were the Seminoles of Florida, if they can be said to be conquered now. Much depends upon one's viewpoint, as is illustrated by what men say of these Seminoles. The name means "outlaw", and they were made up of Indians who refused to accept subjection to the white man and fled to the Everglades to escape him. If we sympathize with them, we say they were much like the Welch, or Britons, who escaped the dominion of the Saxons by fleeing to the mountains of Wales, where they could not be reached, and so won freedom. But if we are not in sympathy with them we say that they were made up of people driven from other tribes who would not keep the laws of the red man or of the white. Probably the truth lies somewhere between these two extreme views.

The Indian is generally supposed to be a solemn, grunting individual, who has a few virtues and many vices and whose only joy was in the torturing of his enemies. Now, it is true that Indians did torture prisoners, but is the White man's past entirely free from this as a recreation? Did not vast hordes assemble to see the auto da fes of Spain, when Protestants were done to death, and lest we be too self-satisfied, were the burnings at the stake and public executions in England always completely solitary affairs?

Even as late as 1865 a huge group of morbid people hung about the prison hoping to see the death struggles of those being hung for the murder of President Lincoln. No, the White Man has often liked to see tortures, as can be proven if anyone notes the crowds that attend those disgraces to American civilization, lynchings, and by the way people try to see electrocutions and the space given them in our daily newspapers.

Then, as far as the silence of the Indian is concerned, if we were put into the midst of a group of people whose language we understood most imperfectly and who rather looked down upon us, would we White Americans be especially talkative. We do not think we would, yet that is exactly why the Indian has the reputation of being so silent. But, if the Indians really get to know you and trust you, they will be chatting and laughing together in your presence almost as much as Southern Europeans, like the Italians.

When we come to the subject of the Indian having no humor, it is about the same thing as the following story will show:

Waukansika is the figure in Dakota mythology, who takes the part of the comedian, much as the Devil did in the Mystery plays of the middle ages, and in many jokes today, and so is quite popular. The story goes that once a very wonderful girl was born who began to talk the day of her birth. When a few days old she was talking all day long, so she was named "She-Talk-All-Time." She grew up to be a very wonderful woman (and here the old Indian who would tell the story would have his eyes twinkle), for she always told the truth.

One day when she was about one hundred and twenty years old she began to talk about the future life so beautifully that many men and women began to commit suicide so as to go there, so Waukansika and Friend, Waukansika's intimate companion, decided to see what what could be done about it. Friend suggested she be given a Red Lodge treatment which was done by putting her in a teepee and pouring water over red-hot stones. But when three days were up she was seen to be changed into an alligator, all except her mouth, and she was still talking, so Friend asked Waukansika why her mouth could not be changed and received the answer, "Don't you know that not even Great Spirit himself can change a woman's mouth, or stop her from talking?"

Our Church's work among the Indians began at Jamestown soon after 1607, for we remember that the Indian princess, Pocahontas, became a Christian and married a white man. Another interesting item of early Church history concerns the Rev. Eleazer Williams, who was found among the Oneida Indians in New York, when our Church opened work among them in the early days of the last century. Mr. Williams was ordained a clergyman of our Church and later went with the Oneidas when they were sent by the government from New York to Wisconsin. But the interest-thing is that he considered himself to be Louis the Seventeenth, the son of Louis the Sixteenth, King of France, who was beheaded in the French Revolution.

Today the Episcopal Church has missionary work among a number of states. In some of these, like North Carolina and Virginia, the work is carried on entirely by the dioceses, with no help from the National Church, or from the red side of our church envelopes. The difference between a Diocese and a Missionary District is that the diocese pays its own Bishop's salary and other operating expenses, which a missionary district is not strong enough to pay for itself.

The dioceses receiving help are the two dioceses in Minnesota, Fond du Lac, in Wisconsin, Nebraska, and Sacramento in California. The missionary districts are Arizona, Idaho, Nevada, New Mexico, North Dakota, South Dakota, Oklahoma, Utah and Wyoming.

The work is, of course, much complicated by the different languages the Indians speak, each tribe having its own language, that are as different from each other as French and German.

Many interesting stories are told of the earnestness of the Indians who became interested in Christianity. They lay great stress on fasting as a preliminary to great events in life. Thus, one by the name of Rising Sun became convinced that he should be a Christian, so he walked from Turtle Mountains in North Dakota, to Fargo, a distance of more than a hundred miles, fasting all the way, to ask Bishop Mann to baptize him, not knowing of any minister nearer to him than Fargo. On another occasion an Indian named Paul Yellow-Bear, who was lay reader, was compelled to move from his home by threats of his neighbors, who were desirous of going back to heathenism; so Paul tore down his log-house and floated it log by log across the Missouri River and set it up there. Then he came back and moved the church over in the same way and started service there with no one but his own family attending. By and by others came in from the heathen thereabouts and presently a strong mission grew up. These instances were in North Dakota. But similar ones could be told of practically every field where we have work.

In South Dakota the Church's work is much stronger than in North Dakota. Indeed, we have a greater proportion of communicants to total population in the Dakota Indians than in any state of white communicants, more than half the people there being members of our Communion.

CHURCH INTELLIGENCE

"THE RELIGIOUS SIGNIFICANCE OF THE CONNECTICUT TERCENTENARY."

By Rev. Oscar E. Maurer, D. D., Chairman of the Committee on Religious Observance for the Connecticut Tercentenary Commission.

The Connecticut Sabbath, October 5-6, 1935, which will usher in the concluding week of the Connecticut Tercentenary Celebration, is of more than state-wide significance. It might well be emulated by the churches throughout the nation, to remind the citizens of the spiritual basis of the commonwealth organized by the founders of New England. Like Massachusetts, Connecticut was a colony whose design was religion. It has rightly been called an ecclesiastical commonwealth. The three vines which embellish the seal of the state, represent churches as well as towns. The famous Fundamental Orders, which mark the beginning of constitutional government in America, are a reverent recognition of the spiritual basis of the state. The same year they were adopted by the river towns constituting the colony of Connecticut, John Davenport, spiritual leader of New Haven Colony, issued his treatise on "Government in a Plantation whose Design is Religion." Thomas Hooker and John Davenport differed in their views as to the relations of State and Church, but beneath those differences was the common agreement that religion and the religious institution were indispensable factors in an orderly commonwealth. New towns could not be organized until the inhabitants satisfied the General Court of their ability to form a church and support a godly and learned minister. Long before the Revolutionary War, white steepled meeting houses, which still inspire and delight the travelers, were already a characteristic feature of the Connecticut countryside.

Another characteristic which reveals the influence of religion upon Connecticut civic life, is the number of towns which bear Biblical names—Bethany, Bethel, Bethlehem, Bozrah, Canaan, Goshen, Hebron, Lebanon, Salem and Sharon. Less direct, perhaps, but still significant, are the towns named after English cathedral cities—Bristol, Canterbury, Chester, Glastonbury, Litchfield, Norwich, Oxford, Salisbury and Winchester. Thus did reverence for the land of the Bible, and their own native country, commingle in the pious minds of the fathers.

Candor compels the admission that these founders, themselves the victims of religious intolerance, were intolerant in turn to any who differed with the reverend elders in doctrine or discipline. But the principles which they had set free were too powerful to be held back. The new life here was set in a stream of freedom, the irresistible flow of which was bound to wear down the hardest barriers. For many years only one church order, the Congregational, was recognized, and any person who openly differed with its doctrine or refused to attend its services, or failed to pay taxes to its support, even though it be so exalted a personage as Mistress Eaton, wife of the governor of New Haven colony, was subject to severe penalty. But by 1708 there began to be a change and an Act of Toleration was passed, permitting citizens to organize separate churches, although they were still taxed for the support of the town church. In 1784, the law was broadened so that church taxes could be applied to whatever church the tax payer might designate, but he had to support some church. But it was inevitable that the principles of Thomas Hooker should finally prevail, and in 1818, with adoption of the new constitution, every restriction was removed forever assuring freedom of conscience and individual right of worship. Such an outcome would have been unthinkable to the grave and reverent seniors of early Connecticut. It seemed the end of constituted religion to many in 1818. In fact, however, it was the flowering of the seed of liberty planted when Pilgrims and Puritans landed upon the shores of New England, and with the opening of that blossom religion in Connecticut entered upon a new day of freedom and vitality.

The religious spirit demands self-expression. It weakens when it cannot find outlet. As early as 1789, the Congregational churches formed the Missionary Society of Connecticut, to follow the stream of emigration into Vermont and York states, and sent its missionaries as far west as central Pennsylvania, Fort Detroit, and the Western Reserve. Some of them helped organize western states, writing their constitutions and helping set up their public school systems. In 1810 the American Board of Commissioners for Foreign Missions was organized in Farmington to send missionaries into non-Christian lands. These instances happen to represent the activity of one branch of the Church. It would be difficult to find any branch represented in the state which has not done similar work. A list of the names of Connecticut men and women whose faith and spiritual achievements have blessed the world reads like the eleventh chapter of the Epistle to the Hebrews. To name only a few, there is Jonathan Edwards, philosopher, theologian, evangelist, missionary to the Indians, early president of the college of New Jersey, one of the premier minds of America for sheer intellectual power. There is Horace Bushnell, whose volume of Christian Nurture changed the entire attitude and method of religious education. There is Leonard Bacon, whose lectures against slavery fortified the convictions of Presidnt Lincoln. A Litchfield county woman, Harriet Beecher Stowe, was at a communion service in the little church of which her husband was pastor. As she sat in meditation she had a vision and the fruit of that vision was Uncle Tom's Cabin.

The religious spirit has also expressed itself in such outstanding educational institutions as Yale, Trinity and Wesleyan, all of which were directly founded by the churches. The purpose of Yale, as stated in her charter, is to fit men for service in church and civil state and this purpose has been carried out by the other colleges as well. The splendid structure of social welfare agencies which grace the state is the direct outgrowth of the religious spirit and was founded and nurtured by the church. If intolerance once marred the face of our spiritual life, it can be claimed that mutual good will now adorns it. Protestant and Catholic and Jew, clerics and laymen, are working together in harmony and with mutual appreciation. No one with a fair regard for history will deny that the noblest things that characterize Connecticut are the fruits of her religious heritage.

It is fitting, therefore, that the Tercentenary Commission should plan as a part of its program, a Connecticut Sabbath, on October 5 and 6, on which a service will be held in every church and synagogue in the state, to commemorate the three hundred years of Connecticut's history and to remind the people of the present generation of their spiritual heritage. The Commission invites the churches and synagogues of the nation, and especially in those communities which were established by Connecticut people and which bear Connecticut names, to hold a similar service on this occasion or at such time as they find desirable and to thus honor these early Christian men and women. The essential and enduring things in America's future, as in America's past, are spiritual.

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ANNUAL MEETING OF THE HOUSE OF BISHOPS.

The Presiding Bishop has called the regular Annual Meeting of the House of Bishops to convene in Houston, Texas, Tuesday, Wednesday and Thursday, November 5, 6 and 7, next. The following agenda is announced.

1. Action upon the resignation of the Bishop of Newark.
2. Action upon the resignation of the Bishop of North Tokyo.
3. Action upon the vacancy in the Missionary Bishopric of Idaho.
4. Report of special committee on the Missionary Program of the Church.
5. Reports of other special committees.
6. The transaction of any other business that may be lawfully presented at such session.

No recent meeting of the House of Bishops has had before it so wide a range of missionary problems. Bishop McKim proffered his resignation at Atlantic City, the House of Bishops at that time declining to accept since many critical issues in the East and in Japan especially seemed to demand that this great veteran should remain at the post he has graced for nearly half a century. Bishop McKim, pleading the infirmities of age, now insists that he be relieved. In the meantime the death of Dr. Rudolf B. Teusler, long the head of St. Luke's International Hospital in Tokyo, thrusts other problems than the Episcopate into this situation. Policies affecting the present operation, the future security of this great establishment, must be determined. The Rt. Rev. Norman S. Binsted, D. D., Bishop of Tohoku, now serving as Chaplain of the Hospital and temporarily its director, will visit the United States to attend this meeting of the House of Bishops to take part in the very significant discussions which will center about the Japan field.

The translation of the Rt. Rev. Middleton S. Barnwell, D. D., from the Missionary District of Idaho to the Diocese of Georgia, brought to the fore the oft-repeated suggestion that certain consolidations be effected among our missionary jurisdictions. In the meantime Churchmen of Idaho urge the continuance of the present District boundaries for which the leadership of the Eighth Province has commended a nominee in sympathy with their point of view. The National Council voicing still another judgment, has asked the House of Bishops to defer action until the meeting of General Convention at Cincinnati in 1937.

Affecting the whole missionary enterprise of the Church will be the report of a special committee, headed by the Bishop of Colorado, named at Atlantic City.

The House will be the guests of the Rt. Rev. Clinton S. Quin, D. D., and the Diocese of Texas.

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THE EPISCOPAL CHURCH OF THE AIR.

The Episcopal Church of the Air for the current season will be inaugurated on Sunday, September 1, at ten A. M.

Eastern Daylight Saving Time, by Mr. Spencer Miller, Jr., advisor to the Department of Christian Social Service of the National Council. Mr. Miller's address will be appropriate to "Labor Sunday", and will reflect his recent experience at Geneva, Switzerland, as technical advisor to the American delegation in the International Labor Conference held in that city.

Mr. Miller, in two earlier years, has voiced the social consciousness of the Church in the Episcopal Church of the Air in addresses which have attracted nation-wide attention. He will be assisted in the service by the Rev. G. Warfield Hobbs, D. D., Director of the Church of the Air, which, for the fifth year, is being conducted under the auspices of the Department of Publicity of the National Council.

Following the inaugural broadcast on Labor Sunday there will be seven others at intervals. Five of these have been preferred by the Department of Publicity to the Commission on the Forward Movement and Distinguished speakers on these occasions will have opportunity to challenge the whole Church over nation-wide hook-ups. The schedule dates are October 20, 1933, and March 8, April 26, July 5 and August 16 of 1936.

Two memorable broadcasts in the series will occur on December 8 and 29 next. On the former date the Archbishop of York will deliver an address over the Columbia System from Washington, D. C., at ten A. M., Eastern Standard Time, preceding the great service of welcome, the Presiding Bishop officiating, which will take place in the National Cathedral in Washington at eleven o'clock of the same morning.

The Presiding Bishop for a number of years has delivered over the Church of the Air a national Christmastide message. This year, on Sunday, December 29th, the Presiding Bishop will greet the New Year with a message of timely significance to the whole American people.

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VAST AUDIENCE SINGS FOR KING GEORGE.

A pleasing incident occurred in London at the Royal Albert Hall when a vast audience, at the king's request, sang Blake's "Jerusalem" set to Parry's music. "The king makes the special request," it was announced, "that at the end of the concert the entire audience will sing 'Jerusalem'," which includes the familiar lines:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

This is better than any war cry or song exalting the material glories of England, and sets up an ideal that is worthy of a great people and a good king.

* * *

YOUNG PEOPLE'S EXECUTIVE COMMITTEE MEETING.

Things began to take more definite shape for the Youth Forward Together Movement of the Episcopal Church at the Executive Committee meeting held on Saturday, August 3.

As was stated in a recent article, this Executive Committee is composed of five members from the National Commission and is the group responsible for seeing that things go forward in a real way.

The first thing the Committee did was to dig into the returns on the questionnaire which had been sent out to summer conference groups throughout the country. This questionnaire asked young people to indicate what things they were interested in and wanted to know more about. Replies to this questionnaire are to be used as the basis in determining the literature to be published during the coming year.

It was interesting to note from the returns received—all have not come in yet—that the three interests checked the most number of times were:

1. How to develop my own personal devotional life.
2. Knowledge of the Christian religion.
3. Developing a Christian philosophy of life—interpreted in young people's terms—help in developing the right attitude toward life and its difficulties.

Other interests that rated high were: Relations between parents and young people; the need to gain self-confidence; understanding more about the claims of Socialism, Communism, and Fascism, and the Christian answer to them; ability to meet all situations with poise; relations between boys and girls; and peace.

The Executive Committee took action to the effect that they would endeavor to have material on the first three mentioned subjects for the coming year, and would also discover what materials are available on these subjects to be recommended as supplementary material.

No sooner said than done. This Committee does not mean to let grass grow under its feet. Already an author has been invited to write a discussion course on "A Christian Philosophy of Life" with the hope that it will be ready in the early fall.

The National Commission of Young People at its meeting in Chicago asked the Forward Movement Commission if they would publish two pieces of literature which would help in developing the Youth Forward Together Movement. The two discussion courses requested were "Fundamental Christian Beliefs" and "Discipleship," these courses to be especially designed for young people.

A leaflet describing the Youth Forward Together Movement giving specific suggestions as to how groups and individuals can cooperate, is in preparation. It should be ready in the fall.

From Minnesota to Florida and from Maine to California come echoes of young people's groups who are committing themselves to the Forward Movement. It is hoped that all young people in the Church, whether members of the Young People's Fellowship, Service League, Girls' Friendly Society, Brotherhood, or any other group, will join in this Youth Forward Together Movement.

Dorothy May Fischer.

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DR. KELLER'S METHOD.

The parsons play baseball with the prisoners at the workhouse this afternoon, and the thief may strike out one who will be a Bishop in the Episcopal Church some day.

Consorting in this way with sinners is part of the education of these parsons who must learn that people are not only those who wear silk hats to church on Sunday.

How it happens that these young men, who are dedicated to God, are mixing thus with sinful men has to do with an idea that Dr. William S. Keller, of Glendale, had thirteen years ago, and has been following up unto this day.

Eyes On the Earth.

Dr. Keller is a physician who has put his hand into the business of preachers. He thought ministers' eyes ought to be less on heaven and more on the earth. There seemed so much to do on the earth: People were falling into evil destinies by no fault of their own; the next generation of criminals was growing up in the miasma of slums; infants were falling off like flies, for no reason but the poverty of their parents.

But ministers' eyes were in the clouds and they were troubling themselves with the salvation of dues-paying members and preparing a good place in heaven for them; though they had heaven enough on the earth already.

All this was on the conscience of Dr. Keller.

Ways of the People.

He thought that ministers ought to be caught young and taught to direct their eyes horizontally instead of vertically to heaven.

In their youth ministers' noses were put into books on theology and when they grew up they knew all about the nature of God (in accordance with their theologies), but very little about people, except pew-owners.

They did not know the child in the slums, or the man helpless in the grip of evil heredity, or the boy being fashioned in the image of his environment. Dr. Keller made up his mind that whatever ministers he could catch young would be taught to know people, to feel the pain of the disinherited, to flame with desire to do something about all this.

Learning Feel of Pain.

Thirteen years ago he began going about to catch young students for the ministry in Episcopal seminaries, to bring them to Cincinnati for two months in the summer, to put them to work in the prisons, in the hospitals, in the slums, in the charities.

They go with case-workers to the tenement houses, they consort with the prisoners in the jails, they look after the social ills of the sick in the hospitals.

A few years ago two of them were arrested for taking up with the pickets in a strike of clothing workers, carrying banners. It is to be guessed that Dr. Keller was not in the least embarrassed by this. The boys were learning! They were learning to feel the pain of common men; this trouble of the strikers was also their burden, and they took it up.

The Best Selected.

In every summer of the thirteen years Dr. Keller has brought some twenty of these students for the ministry to Cincinnati for this work of learning that there is a sad world outside their books. He goes about from seminary to seminary hunting young men who seem to have prophetic fire; he takes the best of them.

This summer he has twenty-two of them. They work every day in the social agencies and attend lectures three nights a week. Playing baseball with the prisoners today is part of the course by which they learn that ministers do not sprout wings, but are human beings, equal partners in the common life.

The parsons' team is as follows: David Thornberry, Dayton, p.; Shirley Goodwin, Boston, c.; I. N. P. Skinner, Atlanta, 1b.; Winford Langhorst, Buffalo, 2b.; Angus Cameron, St. John, ss.; Edward Tate, Kansas City, 3b.; Charles Kean, Providence, R. I., rf.; Clyde Jardine, Atlanta, cf.; Glen Lewis, Cleveland, lf.; extra players, Leonard Flisher, Waterbury, Conn., and Stanley E. Ashton, Boise, Idaho . . . A. S.—The Cincinnati Post.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

The "Challenge."

The second issue of the "Challenge," the official organ of the Young People's Service League of the Diocese of Atlanta, is being published in August by the Y. P. S. L. of Incarnation, Atlanta.

Warrick Elrod, president, will be the Associate Editor this month. Bob Bandy, the diocesan president, is editor-in-chief.

The first edition was received with enthusiasm. Each of the Leagues is competing for the prize to be given at the annual convention for the best issue published during the year.

* * *

Camp De Wolf Perry.

Camp De Wolf Perry, a Junior Camp for boys from nine through thirteen, ended a most successful season this year. Forty-one boys were present, being the largest enrollment the camp has had. The Rev. and Mrs. Woolsey E. Couch of St. John's Church, College Park, assisted by the Rev. C. W. Wilcox, Miss Ruth Sisson and Mr. Edward Simms, operated the camp at Toccoa Falls, Ga.

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Rally Day.

Vacations and hot weather have caused the Church School in East Lake to close for the month of August. Rally Day, the second Sunday in September, will find every one in his accustomed place.

* * *

The Rev. Charles Schilling of the Church of the Ascension, Cartersville, will preach at the Cathedral of St. Philip and read the Service of Morning Prayer, Sunday, August 18. The Junior Choir will sing.

* * *

A benefit golf tournament will be sponsored by the Bishop's Branch of the Woman's Auxiliary during the month of September.

The qualifying will extend through the first two weeks of the month, and the decisive matches will be played the last two weeks.

Prizes or trophies, consisting of golf bags, balls, sticks, cups and other golf supplies are being given by the Atlanta merchants.

Flights are being made up of some of Atlanta's best golfers. The match will be held on the John White Golf Course, being one of the prettiest and according to some, one of the most difficult of the courses under the supervision of the Park Commission. R. M. Hubert, Pro at the Course, is assisting the Bishop's Branch in promoting this tournament.

The Bishop's Branch is composed of young women whose membership is in various Atlanta Churches. In addition to the regular activities of all Auxiliaries, they sponsor a girl at the Appleton Church Home, sending clothing and spending money, and also give the Bishop monthly checks toward the Negro work of the diocese, and contribute towards the charitable work of the city. The proceeds from this tournament will be used for social service work.

Miss Carolyn Nicolson, president, and Miss Emily Warren, vice-president, are co-chairmen of the tournament.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Many Will Attend Biblical Pageant.

The Biblical pageant at Massanetta Springs on August 20, 21 and 23 is attracting attention far and wide. Governor George C. Peery, Mr. Wilbur C. Hall, Chairman of the State Commission of Conservation and Development; Dr. H. J. Eckenrode, Historian for the State, and Senator Harry F. Byrd have received special invitations, and expect to attend.

* * *

A Visit to the Cathedral.

In June about forty of the teachers and scholars of Christ Church Sunday School made a pilgrimage to the Washington Cathedral, and upon their return the superintendent requested that they write an account of their visit, telling how they were impressed with that visit.

Attached is copy of one of the letters written by a girl about fourteen years of age, which I thought might be of interest to the readers of your paper.

Very truly yours,
John W. Herndon,
Superintendent, Christ Church Sunday School, Alexandria, Va.

On Sunday, June 16, 1935, I went to Washington to St. Albans Cathedral. I assure you it was one of the best trips I have ever taken. The Cathedral contains eight chapels. The whole church was and is being built by donations. I hope to see the day when this mammoth structure is complete.

Most interesting to me was the Chapel of Joseph of Arimathera. You see, there are five chapels on the main floor and of those five, I like the Children's Chapel best. On the ground floor, or crypts, are three chapels representing the Birth, Death and Resurrection of Christ. As you can probably guess, the Chapel of Joseph of Arimathea represents the death of Christ. You remember that Jesus was buried in the tomb given by that man. What interests me in this chapel are the four massive pillars in the corners of the room and also the fact that the chapel is in the very center of the church. I also ilked the entrance to this room. Most people are struck with the strength and simplicity of the architecture when they enter the chapel.

I hope you, too, will be able to visit this lovely Cathedral, for it is an example of Gothic architecture as found in Europe. When you do, I hope you will look especially at the Chapel of Joseph of Arimathea and see if I am not right.

Sincerely, your cousin,
(Signed) Jacquelyn Vincent.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

"Isolated Churchfolk."

The Committee appointed from the St. James' Church School, the Auxiliary and the Vestry will meet this Thursday night at 7:30 o'clock at the rectory to confer with regard to the problem of the "Isolated Churchfolk." This is a very important matter, as thousands of our confirmed members, and their children, living at greater or less distances from places where the services of the Church are held, have in the past been lost to the Church, and have either gone in with other Christian bodies or are living lonely, isolated lives, many of whom, it may be, are thinking themselves "forgotten," though, perhaps, they are as blameable—"forgetting," or not attempting to get in touch with the church or chapel nearest them. What will we do about it?

* * *

Mt. Olivet Guild.

This Guild met last Thursday afternoon at the new and attractive home of Mrs. Oscar Schadel, Mrs. Schadel and Mrs. R. C. Peddy as co-hostesses. There was a goodly attendance present, and after the devotional service conducted by the rector, the routine business of the Guild was completed. The work of supplying the increased choir with vestments and caps was discussed and steps taken to secure them. It was decided to give the Church School a picnic this coming Wednesday, with further arrangements to be made after Church School today. At the conclusion of the meeting delicious refreshments were enjoyed by all present. The next meeting will be on the first Thursday of September. The Guild is prepared to do quilting for those desirous of having same done. Communicate with Mrs. J. T. Twilley, President, 2572—R.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Summer Work in the Church.

During the first six months of 1935, ending June 26, 8,415 persons attended the 101 services at St. Mark's Church, Louisville. Of these services, 54 were celebrations of the Holy Communion, with 2,180 communicants. The Rev. William H. Langley, Jr., and Mrs. Langley spent the month of July visiting friends in Virginia and Maryland and vacationing in Newport, Rhode Island. During the Rev. Mr. Langley's absence, the services were in charge of lay-readers of the congregation.

* * *

St. Paul's Church and Calvary Church, Louisville, combined their services for the summer. In July services were held at St. Paul's with the rector of that parish, the Rev. Henry L. Durrant, in charge. Services during August are being held at Calvary, with the rector of St. Stephen's, the Rev. H. C. Dixon, in charge. The Rev. F. C. Elliott-Baker, rector of Calvary, is spending his vacation in Canada.

* * *

St. Thomas', Lyndon, is erecting a new church building. This mission and its priest-in-charge, the Rev. Robert C. Board, are doing splendid work.

* * *

St. Andrew's, Louisville, is making some necessary repairs on the church building. Services are being held in the parish house in charge of the Rev. W. F. Rennenberg during the absence of the rector, the Rev. John S. Douglas, who is spending the summer in Wequetonsing, Michigan. St. Andrew's sent two of its young people to the Sewanee Conference.

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St. James, Shelbyville, is also repairing the church building.

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On the sixteenth of June, when the Church of the Advent, Louisville, celebrated the thirtieth anniversary of the ordination of their rector, the Rev. Harry S. Musson, a member of the Parish-by-Mail, was presented for confirmation.

* * *

On August 25, Sunday, at 10 A. M., over Station WHAS, there will be a service of morning prayer conducted by the Rev. J. M. Nelson, Canon Missioner of Christ Church Cathedral, and on Sunday, September 29, at 10 A. M., the Rev. Wm. H. Langley, Jr., rector of St. Mark's, will conduct morning prayer over Station WAVE.

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Grace Church, Hopkinsville, of which the Rev. Charles E. Craik is rector, is planning to have a preaching mission in the early spring and hopes to have the Rev. Karl M. Block, D. D., as the missioner.

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Kentucky sent an exhibit depicting some phases of the diocesan work to the Sewanee Conference.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Dr. Milton A. Barber Resigns Ministry.

It was with extreme reluctance and regret that the vestry of Christ Church, Raleigh, accepted the resignation of Dr. Milton Augustus Barber, for more than twenty-eight years rector of the old and historic parish. The action was taken at a meeting held Monday night,

at which time Dr. Barber was made rector emeritus of the church and voted a special honorarium. A committee was appointed to communicate with him today at Brevard, telling him of the extreme sorrow of the congregation and of his many friends here at the necessity for such a step.

Dr. Barber himself and many of his friends and parishioners had hoped that he would recover sufficiently from the illness which had its inception last March to enable him to resume at least part of his duties as rector, and it was his wish to die if need be in the service of the church he had served for so long and which was his life, but his family and his physicians have insisted that to go back to the active rectorship of so large a parish carrying such heavy burdens and responsibilities would be beyond his strength and fatal to his recovery. His resignation is to take effect September 1.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Predicts Bright Future.

A prediction that many charitable institutions will pass into public hands and that the Church and charitable organizations generally will receive less in the way of gifts and contributions, if legislation now pending in Washington is passed, was made by Mr. Harper Sibley, prominent Churchman and president of the United States Chamber of Commerce, speaking Tuesday night (August 6), before a group of Church Club men at the Lake Shore Athletic Club.

The great need of the hour, said Mr. Sibley, is for the display of Christian character in both business and politics.

"In the final analysis, it has been a lack of integrity which has brought about our present situation tending toward governmental interference in business," declared Mr. Sibley. "We need men of sterling Christian character in both business and politics at the present time."

Mr. Sibley told of his personal experiences in visiting mission centers in the Orient and stressed the strategic position which the Church holds in these foreign countries from a missionary point of view.

He discussed the world outlook at the present time and predicted a bright future, basing his judgment upon contact with business leaders from the major countries through the international meeting of the Chamber of Commerce in Paris recently which he attended.

Mr. Sibley is a member of the National Council and, with Mrs. Sibley, went on the missionary investigation tour around the world, which resulted in the report, "Re-Thinking Missions."

Suggests Prayer as Economic Cure.

The Lord's Prayer holds the key to a solution of the world's ills, believes the Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake, Rogers Park. Mr. Hull has been preaching on the Lord's Prayer from his pulpit for several weeks and out of his study he has drawn certain conclusions which he believes might be applied to society with beneficial results on the economic situation.

The Evening American has taken up Mr. Hull's idea and commends it strongly to the public.

"Think," says the American, quoting Mr. Hull, "of the universal and deeply effective power of this prayer, to say nothing of its age. A Jew can say it just as sincerely as a Christian. So can an Oriental. Yet, it is specifically moral, religious and spiritual. It is the essence of all righteousness and is known to millions.

"Mr. Hull suggests that if his fellow citizens will say the Lord's Prayer at least daily and sincerely, it will help them get back to the standards and habits that once made them what they were at their best. There is logic in his idea. To recite the Lord's Prayer every day, with honest feeling, must inevitably soothe the spirit, allay fears and strengthen self-confidence and self-respect."

* * *

Name Naval Station Chaplain.

The Rev. Frank H. Lash, D. D., of the Diocese of Washington, D. C., has become chaplain of the re-opened Great Lakes Naval Training Station, just north of Chicago, and this week officiated at the first services to be held at the station since its re-establishment. Regular weekly services will be held at the Naval Station.

Dr. Lash has been in Naval service for some time. From 1927 to 1929, he was fleet chaplain of the U. S. Asiatic Fleet, and then he served at the Naval Academy at Annapolis. Since 1933, he was chaplain on board the U. S. S. Virginia, flagship of the U. S. Fleet.

* * *

Inaugurate Community Program.

Announcement of the inauguration of an intensive church community program on the west side of Chicago with the appointment of the Rev. Albert E. Selcer as assistant at St. Luke's Church, 743 South Western Avenue, is made by the Rev. John C. Evans, D. D., rector.

The program is being launched under direction of St. Luke's Associates, set up by the vestry and embracing some eight societies and parish groups with a membership of more than 200. Maxwell E. Nickerson is president of the associates' group, which has established a fund to finance the work for an initial period of two years.

The project is considered a unique combination of church and community work. One of its phases will be recreation with the Parish Men's Club taking over property owned by St. Luke's for a recreational center. The groups included in the sponsors of the program are: Men's Club, Girl Scouts, Boy Scouts, Children's Choir, St. Vincent's Acolyte Guild, Woman's Auxiliary, Kindergarten department of Church School and St. Luke's Social Society.

The Rev. Mr. Selcer will devote his full time to this community program. For several years he has been on the staff of Canon David E. Gibson at the Cathedral Shelter, and is thoroughly familiar with social service work on the west side. He has been released from his duties at the Shelter to undertake the new work.

NEWARK.

Rt. Rev. W. R. Stearley, D. D., Bishop.

Exploration Dogs Appear on Church School Platform.

Recently at the Community Church Summer School of Ridgewood-Glen Rock, N. J., Dr. John Stuart Thomson, F. A. and R. Geog. Soc. (see Who's Who in U. S., the East and Canada, 1934), delivered a lecture on Arctic and Antarctic exploration with his famous lead dogs, Pamelus and Pavlova (see Nature Magazine, June 1931, p. 354: N. Y. Times, Jan. 31, 1929. N. Y. Her. Oct. 25, 1931, p. 29: Lit. Dig., Feb. 16, 1929, p. 38), by request on the platform. Though the temperature was 90 degrees there, full-furred, they proudly sat like statues of white Boreas or cool Polaris himself in silent command of the audience. Their picture ("handsomest sled dogs in the world," says N. Y. Post), in N. Y. Post Feb. 24, 1931, Newark News, January 22, 1932, Jersey City Journal, February 2, 1932, were exhibited to the school by the Rev. Dr. Victor Simons, pastor, who introduced the distinguished lecturer, who is an able extempore speaker as well as author of six books of travel, all promission, especially Episcopal. His book, "China Revolutionized," recommended on subject by N. Y. Times, induced Rockefeller to found Peking Medical College as recommended by the book. He is nationally known as Father of revived wild chestnut tree movement—see Field and Stream, March, 1931; Amer. Boy, February, 1935. Since 1901 he has been a leading figure in and author on China-U. S. relations. He made the opening address at Clark University Oriental Conference of Statesmen and Sinologues. He is the liberal cousin of Chairman of U. S. Steel Corporation (N. Y. Post, May 4, 1934), though he is better known as champion of the Middle Class (N. Y. Times, January 25, 1935; N. Y. Post, June 8, 1934, editorial page). He said at the lecture, "if a dog can't use a man's mind on exploration, he can't be a good dog, and if a man can't use a dog's mind he can't be a good dog-minder, for the Creator has cogged all Nature reciprocally." See his God in Nature article, N. Y. Times, August 24, 1934; N. Y. Sun, August 13, 1934.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Stone Altar.

On July 31 Bishop McCormick of Western Michigan dedicated a stone altar at Camp Roger, the Choir Camp of St. Mark's Church, Grand Rapids. The altar was built by the boys in camp in memory of the late Dean Francis S. White, who was Dean of St. Mark's Pro-Cathedral at the time the camp was founded.

Personal Notes

The Guild of St. John's Episcopal Church in City Point, Va., has adopted resolutions in recognition of the long and faithful service of **Dr. Frederick G. Ribble** of Petersburg, who served as rector of St. John's Church for more than thirty years. Dr. Ribble, who resigned early last spring, is still acting in an advisory capacity.

The Rev. Gregory J. Lock of Fort Thomas, Ky., a graduate of the Episcopal Seminary in Alexandria, who came to Hopewell, Va., about the middle of July, has assumed his duties as rector of St. John's Church, successor to Dr. F. G. Ribble. He was ordained at his home town shortly after graduation.

Bishop Irving Peake Johnson of Colorado has been preaching in the Cathedral of All Saints, Albany, N. Y., during the latter part of July and will remain until August 18.

The Rev. Thomas A. Simpson, until now rector of All Saints' Church, Valley City, North Dakota, and secretary to the Bishop and Council, and registrar, of the missionary district of North Dakota, has been appointed archdeacon for Indian work in the district, with headquarters at Mandan. He succeeds the Ven. A. L. Parcells.

The Rev. C. C. J. Carpenter, rector of St. John's Church, who is chaplain of the 118th Field Artillery, is attending the summer Military Training Camp at Camp Jackson, Columbia, S. C., from August 3-17.

(Continued on page 22.)

FAMILY DEPARTMENT

AUGUST.

4. Seventh Sunday after Trinity.
6. The Transfiguration. (Tuesday.)
11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.

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COLLECT FOR THE NINTH SUNDAY AFTER TRINITY.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

* * *

THY WILL BE DONE.

O God, not only in distress,
In pain and want and weariness,
Thy tender spirit stoops to bless,
Thy will is done.
But, oftener on the wings of peace,
And girt about with tenderness,
Thou comest, and all troubles cease.
Thy will is done.
In all that nature hath supplied,
In flowers along the countryside,
In morning light, in eventide,
Thy will is done.
In youthful days, when joys increase
In light, in hope, in happiness,
In quiet times of trustful peace,
Thy will is done.

—Selected.

* * *

WILLIAM CAREY.

It was fitting that William Carey, whose life was to be given to a land with four-fifths of its people dwelling in villages, should be himself village-born, in Paulers Pury, in the southeast corner of mid-England's Northhamptonshire, on August 17, 1761—the first child of Edmund Carey, a hand loom weaver. When he was six, his father was promoted to be the village schoolmaster, as his father, Peter Carey, had been promoted before him. So Carey, who was to do really great things for education in India, was the son and grandson of schoolmasters.

The boy himself soon learned to love books, too—especially of history, science and travel. "Columbus" the other lads dubbed him, because he was always reading of that great seafarer. But the book he loved best was the open-air world about him—the fields and hedgerows of his village and the wide Whittlebury forest. He soon knew these by heart. By the grace of his understanding mother, Elizabeth, his bedroom was an aviary, and he was daily waked by the needs and calls of his bird-pets. And he stocked his father's schoolhouse garden with treasures from the lanes and woods, making it his first "botanie". His Uncle Peter, home from Canada and a life-long gardener, quickened within him this interest in plants and birds. His sister and brother have told how he would take or carry them over the dirtiest roads to see a plant or an insect, would keenly observe every hedge, and delight to show them the beauties in the growth of plants, studying each with great care. This love of knowing and growing plants became his life-long hobby and passion, and yielded for India incalculable good.

While still a lad, another keenness declared itself, which was to distinguish him through life, an unusual appetite and aptitude for languages. In the cottage of Tom Jones, another weaver, he came upon a Latin vocabulary and Latin classics, reminiscent of the years Jones had spent in Kidderminster Grammar School, when his father meant him for a doctor. Carey coaxed him to teach him, and contrived, with his rusty help, to make a beginning with Latin, and presently with Greek, the taught soon outclassed the tutor. So his young life was very full. He had no time to be idle. The days were too few and short for the things he wished to learn and accomplish. He laid the foundations of his life-long diligence. Even his father, who would never declare him clever, could not deny his attentiveness and toil. He himself contended that it was his only genius. "I can plod, and that is all."

When he was fourteen, his father apprenticed him to the shoemaking trade in a village eight miles from his home. In the workshop to which he was sent, he met another apprentice older than himself, and thoughtful for the deepest concernments of life. And before long this John Warr became a zealous Christian, to the deep joy of his father and grandfather. Then John began to pour his own warm love of Christ into the heart of his workmate. But Carey was not interested. John Warr was, however, "importunate", and never rested till Carey learned the secret of true life.

All the world knows the name of William Carey, but John Warr's name had been completely forgotten, till I was fortunate to find it in a letter of Carey's. Yet, except for this fellow-apprentice, Carey might never have become a Christian, and so never have made his notable contribution to the Kingdom of God. Warr, with not a tithe of Carey's brain-power, was the Andrew who led this gifted Peter to Christ.

A little later Carey got his second eventful experience—through the "Voyages of Captain Cook", whose murder in the South Seas was the grief of all England. As Carey read Cook's records, he was enthralled by the simple-hearted, childlikeness of these South Sea islanders, and appalled at their barbarities. They were at once so likeable and terrible. And his soul was moved to a deep compassion. He craved to be among the first to take them the news of the Saviour. The voyage-book of the immortal Captain made Carey yearn to be a missionary.

From that time he could never forget. He felt the world's darkness. Day and night he carried in his heart the unevangelized peoples. He strove to make even the children of his little day-school feel the tragedy of the continents which were still pagan. He steeped his mind in the Scriptures, and found them missionary. He spent hours in tense intercession. He kept himself informed of all the missionary daring of the Moravians. He worked harder than ever at languages, though still shoemaking, and won a considerable familiarity with Latin and Greek, Hebrew and Dutch. He became lay-pastor of the litle Baptist church in Moulton, and kept preaching there and in the neighboring villages the world-embracing grace of his Saviour, the world-embracing commission of his Lord. To his astonishment he found himself a "voice in the wilderness", none else feeling and thinking as he. He seemed the only one of wakened ear in a world of the deaf. He sought to rouse every other preacher he could influence to the urgency of Christ's call. But they regarded him as a fanatic. He published in Leicester, where he was then pastor, an unanswerable challenge to the Home Church. He preached in Nottingham a never-to-be-forgotten sermon with this same burden, packing his message into two ringing slogans:

Expect great things from God,
Attempt great things for God.

The next morning, May 31, 1782, he pleaded his co-delegates, in their business session, for joint action, and was in anguish when they refused. "Is there nothing going to be done?" he moaned, and that cry awoke Andrew Fuller, and thenceforward he lived as single-mindedly as Carey for the world program of their Lord.

At last, in Kettering, on October 2, 1792, Carey constrained thirteen others —including Fuller, Ryland, Sutcliff and Samuel Pearce—to join him in founding a missionary society—the Baptist Missionary Society beloved of all British Baptists. The rest were mostly pastors of tiny Baptist churches in mid-England villages, with no influence beyond their narrow bounds. No wonder that they trembled, having neither experience, nor precedent, nor funds. But Carey heartened them with the story of the Moravians' achievements, and presently they let themselves be launched into God's deep

Three months later, the chief solicitude was not for money, but for messengers. And God sent them the answer. For at this very time there was home again in England a young Christian doctor from India, a former surgeon of the East India Company's fleet —a certain John Thomas. Instead of living self-indulgently in Calcutta, he had pitied the Indian multitudes in their diseases and distresses, and became their voluntary and honorary physician, with the backing of a few British friends there. He had learned Bengali for the sheer joy of telling the people about Christ, and for five years had preached and practiced the Gospel—a lay missionary before any medical missionary society was born.

He ascertained what had just happened in Kettering, and got in touch with the infant society, and presently they met. Finding him keen to return to India, he was appointed as their first missionary. He at once begged for a colleague. Now, Carey was there amongst the rest and, burningly, had listened to Thomas' missionary story, the only missionary then in all England! To his appeal for a comrade he would fain have made instant response. For seven years he had coveted to be one of Christ's first ambassadors to Asia, and had prepared himself to the utmost for the great chance. And now the hour seemed to have struck; he rose and volunteered; and Thomas, in the presence of them all, fell on his neck and kissed him.

The committee had only the slenderest funds; not enough, indeed, to send the Thomasses to India. But, knowing Carey's ardor and peculiar fitness for the work, they trusted God for the money, and accepted his offered service. A faith mission assuredly!

So thus it came to pass that he, who for years had craved to serve the South Seas, was guided to India—the far-east land which for aeons had been seeking after God; the birthland of two potent religions, and the conquered home of a third. Surely it was time that the millions, who had bowed so long to Siva and Vishnu, to Buddha and Mohammed, should learn the love and law of Christ!—Rev. S. P. Carey, in Christian Index.

* * *

"Practicing the Presence of God."

This expression is often used, and we have been asked as to its meaning.

It is very much easier to feel a great thought than to express it. We believe that this expression has reference to our attitude toward God in our every day life. To practice the presence of God, we must feel that God is with us. This requires a complete study of what God is, and of what He is in relation to us. We must study His promises and the covenants, which He proposes to make with us. We should meditate upon these things, until we become imbued with the spirit, which permeates them. We should then engage in frequent and prolonged prayer, not merely at set times, but all through the days our hearts should go out to God in earnest communion. We should seek His guidance in all things, and should listen for His answer to our prayers.

It is possible for us to become so familiar with God in our thoughts, that in a real sense we can become conscious of His presence, but, to be assured of His presence, we must learn to know what is God's will concerning us, and then we must strive in all things to make a full surrender of ourselves to Him, and to do His will in all things. Our constant attitude toward God and our earnest prayer to Him should be expressed in some such way as Miss Havergal expressed it in her hymn of consecration.

He who would practice the presence of God should live as he believes that he would live, if he could see God in bodily form constantly at his side. The result will be such peace and joy, as we are accustomed in mind to associate with the lives of the redeemed in heaven. And we would also feel security and protection against all of the attacks of Satan. The true life of a real Christian is living consciously in the presence of God our Father, of God our Saviour, and of God the Holy Spirit, our Sanctifier and Guide, our Teacher and our Comforter.—Presbyterian of the South.

* * *

For the Southern Churchman.

THE OLD GARDENER SPEAKS.

Emory C. Pharr.

Bury me in the garden where the pansies grow—
Beside the yellow rose where south winds blow.

Please not in some plot whose growth is stones,
Where the ground is filled with dead men's bones.

Let me sleep in the garden where I lived my years.
If there's to be grief let the clouds shed tears.

* * *

The Lingering Influence of a Sunday School Teacher.

How much we owe to Sunday School teachers—now "on the retired list!" Only "when the roll is called up yonder" will we know the long list of names of men and women who have taught in little country churches throughout the State of Alabama, and whose teachings are embodied in the principles which govern the lives of some of our greatest citizens.

I am thinking today of a certain "Miss Alice" up in one of the sunny front rooms of a big down-town hotel in a busy city. There she lives—a "little nosegay of a woman", as a modern novelist has described such a little bright-eyed, white-haired, cheery person. She has never married; she won't tell any one just how many years old she is, but she does admit that those years run well up into the eighties.

Once she had a home of her own. That home had a big swing out on the lawn in front, where boys could "pump" to their hearts content, and almost reach the lowest branches of the old elm with their bare toes. Inside the house—the old house was built in 1828—back in the cool, long dining room there was a big cooky jar, and somehow it never seemed to get empty; there was a bucket of cool water by the old cistern with a gourd dipper that a small boy could just reach comfortably by standing on his tiptoes. But the original house was torn down years ago in the march of progress. No longer able to take care of a big old house she has given away the high four-posted beds and the walnut dressers to her neices and nephews, and she lives up there in that sunny hotel room, where the sunshine reaches her geraniums and dyes them a deeper red each afternoon.

Almost every day you can see from one to five gray-haired men making their way up the elevator and down the long corridor to that little room, often with mysterious packages tucked under one arm.

Why do so many men go up there to see her? Machinists, lawyers, doctors, stoop-shouldered printers with the hands that somehow always tell their trade?

"Is she some kind of a clairvoyant? Does she tell their fortunes?" a new chambermaid asked the elevator boy.

"No," he said, "she told them how to live so that they would have things inside the heart that makes life fuller and richer many, many years ago."

She taught a Sunday School class for twenty-five years. And she taught boys. Always boys. Nobody else wanted to teach boys. These are her "boys"—these gray-haired men who come to see her. Sometimes they bring her little gifts of fruit or candy, the things she used to have for them when they came to see her.

"Do you still have that little splint-bottomed chair, the one painted green, that I always sat in when I came to see you—because the others had such long legs that my feet hung high above the floor," a sober-faced unromantic looking cashier asked her one day. "You know I'd just love to have that chair in my home." You would never have guessed the sentiment that lay behind the bargain they made over the little splint-bottomed chair, which was to be unearthed from a dusty corner of an old attic.

And thus transactions are carried on, conversations flows, friendship reigns —Christian fellowship in that little room.—Alabama Christian Advocate.

* * *

Making Old Things Better.

All anyone ever does, even the greatest inventor or genius, is not to create an absolutely new thing, but to improve an old thing. Study the history of the world and especially of inventions and ideas, and this becomes obvious. Columbus was not out in quest of a new world, but of a shorter path to the old world. He never knew or dreamed of a new continent, but stumbled on islands which were named the West Indies, as they were supposed to be the outlying fringes of the East Indies. In the Smithsonian Institution in Washington are modeles of our inventions, and they are an interesting study. Steam engine and telegraph, telephone and typewriter were all improvements of crude means of doing these things. The first boat was a log that floated down the stream on whch the inventor rode, but thousands of improvements carried this forward through successive stages, of which the latest step is the Normandie; and even this is not the last step, for other improvements are yet to be made, and are being incorporated in the Queen Mary, which will be an improvement on the Normandie. The world is yet full of crude ways of doing things that loudly call for better ways, and so the field of the inventor is not exhausted, and never will be.

Ideas travel the same road. Any great thinker that devises and leaves a system of science or philosophy derived its germinal ideas from earlier and perhaps forgotten thinkers, and he developed and enlarged them. It was from an older book, Goodwin's Equiry, that Malthus derived the hint of his theory of population, and it was from the book of Malthus that Darwin and Wallace got the principle of evolution, which made them famous. Great books or any books are improved editions of old earlier books. Shakespeare worked over old plays and improved them with the blazing light of his genius.

What did Jesus do at the wedding in Cana of Galilee? He turned water into wine, He took an old and familiar means of refreshment and improved it into a richer one, at His touch the water blushed into wine. This is a model for all our work, and we can do no better than improve old forms into better.

* * *

She Shall Not Be Moved.

" . . . God is in the midst of her; she shall not be moved." "Shall not be moved"—what an inspiring declaration! Can it be possible that we, who are so easily moved by the things of earth, can arrive at a place where nothing can upset us or disturb our calm? Yes, it is possible; and the Apostle Paul knew it. When he was on his way to Jerusalem, where he foresaw that "bonds and afflictions" awaited him, he could say triumphantly, "But none of these things move me". Everything in Paul's life and experience that could be shaken had been shaken, and he no longer counted his life, or any of life's possessions, dear to him. And we, if we will but let God have His way with us, may come to the same place, so that neither the fret and tear of little things of life, nor the great and heavy trials, can have power to move us from the peace that passeth understanding, which is declared to be the portion of those who have learned to rest only on God.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." To be as immovable as a pillar in the house of our God, is an end for which one would gladly endure all the shakings that may be necessary to bring us there!—H. W. Smith.

* * *

Who Are the Happiest?

Who are the happiest people on earth? This question was asked by an English newspaper, and prizes were offered for the best answers. There were four prize-winning answers:

"A craftsman or artist whistling over a job well done."

"A little child building sand castles."

"A mother, after a busy day, bathing her baby."

"A doctor who has finished a difficult and dangerous operation and saved a human life."

No millionaires among these, one notices. No kings or emperors. Riches and rank, no matter how the world strives for them, do not make happy lives. A sand castle does that far better than a palace. It would be a sad day on earth if only the great could be happy. But happiness is for everybody, not for a few.—Sunshine Magazine.

FOR THE CHILDREN

For the Southern Churchman.

LIFE.

Monica Williams.

It isn't the things we think we do
That count in the way of Life.
It isn't the I, the Me and the My
That is able to conquer the strife.

For back of the thing we think we are
And the thing we want to be
Is the Spirit of God—the Saving Life
That is living through you and me.

The Love of God is a Moving Life
As endless as waves of the sea
That rise and fall with the surging tide,
But flow on through Eternity.

The waves of the sea and the fathomless deep
Are one in the Ocean's embrace,
So, love in our hearts and the wide, wide world
Is one, by the Father's grace.

So it isn't the I, the Me and the My
That carries us on through life,
It is God through all and all through God
That will win at last in the strife.

* * *

For the Southern Churchman.

Gold Wolf.

William Allen Ward.

As a blue norther whistled over the divide a tragedy of life was taking place down in the deep arroyo. One life was oining the norther in crossing the divide, while a tiny mite of babyhood was ushered into being. The mother, a brave collie, had died when her single puppy was born. Old in the ways of the wild, this creature of sheep ranges knew that her baby was facing a battle for existence, in which the odds for his survival were many to one against him. But deathed closed the eyes of the mother while yet she watched, and the wee pup was left alone on the wind swept ranch lands of western Texas.

It was Villa, the killer, mighty wolf and leader of a mighty pack, that came bounding toward the New Mexico line that freezing night. The pack charged into the arroyo, and it was there they found the puppy nestled against the cold breast of his courageous mother. The sheep had been gathered at evening into the shelter over the ridge, but the shepherd had been unable to locate the faithful dog, and did not know that she had died in the gulch behind.

Villa, so named by the herdsmen of the Staked Plains because he was a butcherer of countless sheep, paused and sniffed at the body of the fallen mother. Then the pup caught his eye; and when the pack charged onward toward the New Mexico line, the collie puppy was carried along, rudely held in the tight grip of an old wolfe's teeth.

Months passed, and the puppy developed into a snarling creature of the wild. Even Villa was proud of him. And Villa was a killer. Nowhere in western Texas was there a wolf with the record of this giant. When a wolf is hunted by ranchers and given a name by government hunters, he is certain to be a master-killer. Such a beast was Villa, named for the Mexican bandit.

But soon there was another creature to attract the attention of herdsmen. Reports from the lower section of the Staked Plains told of a great wolf. They called him the Gold Wolf, because he appeared of a golden hue when seen dashing far away at the head of the pack. Hunters likewise observed that Villa was missing from the pack or had drifted to another section. But there was a secret of the wild that the ranchers and government hunters did not know. Gold Wolf had declined to trail at the heels of other beasts of the wild, and had challenged the rule of the mighty Villa. But Gold Wolf was not yet sufficient strong of muscle and wise in the way of claw and fang to overthrow this mighty monarch of the wastelands.

Gold Wolf lost. But the very next night Villa came limping into the canyon sorely wounded. At last, after years of fruitless attempts, the hunters of the government biological survey had been successful, and Villa had been mortally founded while on a solitary foray into a neighboring valley. He lingered but a day and died. Gold Wolf, offspring of a wise old collie mother and a battling German shepherd father, in whose veins there was more wolf than dog, now took his place at the head of the pack.

The outrages committed by the wolves in the power plains country called for drastic action. Scores of sheep were being killed. Ranchers combined to rid the country of the pack, now led by Gold Wolf. Hunting expeditions were organized, and a price was set for the scalp of the butcherer. Meanwhile Gold Wolf and his followers sulked in their hiding places far back in the foothills at the fringe of the "cap rock". The hunting expedition continued for weeks, still no scalps were brought in, and sheep continued to fall victims to the wolf pack. The Gold Wolf was the arch killer of western Texas. Utah had boasted of her wolf that had slain hundreds of sheep and thousands of cattle, and last died a victim of rabies, despite the fact that numerous government hunters did their best to trap him or get in range of him with their rifles. And Texas had battled the terrible Villa and won, but never was there a wolf that compared with this merciless Gold Wolf.

But there were secrets in the soul of this dog leader of a wolf pack that were unknown to the hunters and the ranchers. They did not know that the Gold Wolf slew to satisfy his hunger, and not wantonly. They did not know that back in the foothills there were many wolf cubs that had to be fed. And they did not know that Gold Wolf had never looked into the face of a man! All that the hunters and ranchers knew or cared was the fact that Gold Wolf was a killer, and must be hunted down and slain, like a mad dog.

Into the teeth of a cutting norther rode Dave Brownlow, hunter from the Biological Survey. Dave was determined to trail the pack to its hiding place, and now he believed that he had found the right way. Dave was following an ancient cow trail that led toward Lobo Canyon when a tragic event, all too common in the sheep country, occurred. The pony that Dave was riding stepped into a prairie dog hole and fell. The rider was caught unaware and thrown. His leg was broken.

Trapped on the open plains at sunset with a freezing norther whipping down from the north was not a comfortable manner in which to spend the night. The rifle also had suffered from the fall. Hurled to the ground ahead of the stumbling pony, the barrel had been bent in such a manner as to make further use impossible.

Twilight approached. The wind cut Dave's face like a steel-pointed stiletto. The fallen rider was not a novice to the way of the wild. He knew that death lurked just beyond. There was a howl —the weird howl of the wolf pack!

Two burning eyes approached out of the darkness. There was a sniff at the freezing's man's boots. And another pair of eyes came from somewhere—and another. Dave closed his eyes—the Gold Wolf was approaching! Dave knew the law of claw and fang. The wolf pack was starving!

The Gold Wolf sniffed Dave's face. Then he paused—a snarl. But the snarl was directed at others of the pack, and not toward Dave. The pack approached an inch further. Then the Gold Wolf stood over the fallen man and defied the pack. Never did a creature battle as did Gold Wolf on this icy night out there on the wastelands. Snarling and clawing like a demon, he forced the pack back. Dave, helpless as the result of his fracture, was amazed at this strange turn of events. But there was nothing baffling about the fight to Gold Wolf. It was the voice of a million generations of dogs, the friend of man, talking to him in the silent language of nature. This voice said that the man on the ground was in trouble, and must be saved. Gold Wolf obeyed. The pack retreated in disorder while Gold Wolf stood guard until help arrived hours later.

* * *

For the Southern Churchman.

NEWCOMER.

Magda Brandon.

When neighbors tell mother our baby is dear,
I know that our three-year-old thinks it is queer;
He is here without teeth—as she looks for his hair—
She is surely disgusted—not very much there!

She is learning to love him more every day;
He is not just the stranger she thought in the way;
She is finding it easy to love him. We know
She is learning to love him while watching him grow.

* * *

Shep Counts the Sheep.

A farmer friend of ours had a small flock of sheep, eighteen head. And these sheep were the especial charge of the two small boys of the family. As a matter of fact the most care they received was that given them by "Shep", the Scotch collie pet of the two boys.

The boys would open the gate of the sheep-yard in the morning, and Shep would take the flock away to the pasture, where they would stay till about sundown. The boys never went after the sheep in the evening, but would tell the dog, "Time to get the sheep, Shep", when he would go to the pasture, round up the flock and bring them home.

When he got them to the sheep-yard, before he would let them enter, he would give three short, sharp barks, that the boys could hear from the house, a hundred yards away. Then he would let the sheep into the yard, one at a time, and as each sheep went in through the gate, he would give one short, sharp bark. The boys at the house would count the number of times he barked, and know that their sheep were all there. Then Shep would lay down in the gateway and wait till the boys came down and fastened the gate for the night. But one evening Shep had brought up the sheep, and the boys had counted the signals. One—two—three —and on, up to eighteen, and then one more—nineteen.

"Ho!" They cried to their mother,

"even Shep makes mistakes. Eighteen sheep and he barks nineteen times."

But when they went down to fasten the gate for the night, Shep proudly led them into the yard, and there were the eighteen sheep as usual. But one ewe with a wobbly-legged lamb, born since morning. The first one of the spring lamb crop, and good and sufficient reason for Shep's extra signal.—Myron Patch, in Our Dumb Animals.

* * *

SOBER-SIDES.

The blackbird always makes me laugh;
(He's such a sober fellow).
I think he's funnier than if
His coat were red or yellow.

He walks along the garden path
With very solemn tread:
You'd almost think he really knew
Some dear bird friend was dead.

But when he comes quite up to me,
I'm sure I've seen him wink;
As if he'd have me understand,
He's not just what I think.

—Our Dumb Animals.

* * *

His Life for Others.

Some men of the West Yorkshire Regiment were marching through the long, narrow street of a village near Rheims, when a man suddenly dashed out of a farm house on the right. Immediately a number of rifles cracked in front of the troops, and the man fell dead. He proved to be a man of the Royal Irish Regiment who had been taken prisoner the previous day, and was held in the farm, where the Germans were in ambush. Although he knew that the slightest movement on his part would mean death, he, as soon as the British were near enough, made the rush, which, being followed by the firing of the rifles, disclosed the enemy's ambush. His body was carried into a house until the fight was over, and then the men buried him. One who took part in the ceremony said: "There wasn't a dry eye amongst us when we laid him to rest in that little village."—The Chrisian Herald.

* * *

For the Southern Churchman.

THINK ON THESE THINGS.

Florence Van Fleet Lyman.

Who said "This is a grey world"? I find
it golden!
"Gold, gold, gold, gold,
Bright and yellow, hard and cold."
So someone sang long ago,
Forget that, and remember gold is precious.
It is good to remember the legend
Of the Rainbow and the pot of gold;
And the golden rule, the law and the
prophet;
The golden fruit—the pomegranate;
The golden words, "God bless you" and
"God speed you";
The yellow marigold;
The angel shimmering gold of the sunrise;
And the golden crowned sunset hills;
Ever and ever the Golden Age!

* * *

The Policeman of the Bird World.

Perhaps no bird is better known and loved than the plebeian and self-reliant robin. His numbers seem to be increasing. Sometimes coming north as early as January 20th, he stays till late in the season, although not so noisy nor so much in evidence during late summer and fall.

The robin is wise in selecting a place to nest. Generally up high in the maple or a large apple tree is where the nest is found. Being near human habitations, crows and hawks do not molest him. As for the bluejay the robin is more than a match for him.

The robin, being an avid insect-eater, is one of man's best friends. Nor does he ever in any way impose on any other species of bird. He is the friend and cooperator of the feathered world. Usually rearing two broods a year he builds a new nest for each brood. His nest is a substantial structure made of mud and grasses. Often after the robins are through with a nest, the innocent but indolent mourning dove plays squatter by taking up his abode in it and rearing a family therein. The robin's notes of defiance scare marauding creatures away, and are a protection to his own family as well as to the families of other birds.—Willis Mehanna, in Our Dumb Animals.

* * *

Why He Gave So Much.

An Indian chief, who had been converted from heathenism, was exceedingly fervent in his prayers and praises during worship, and extremely generous in his kindness and gifts to the missionary and his work. The missionary at length asked the Indian why he was so jubilant in his devotions, and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness."—The Sunday School Chronicle.

* * *

For the Southern Churchman.

LITTLE SKYLIGHTS.

F. J. Earl.

I.

Our Madness.

Our madness comes to view at last,
When overboard we try to cast
Our faith in God, and in His Son:
It can't be done! It cant' be done!

II.

Faith.

Into the silence, all alone
You must go, to find your own:
Then, to help our need today,
You shall have, to give away.

II.

Reflecting.

Some always find what isn't true,
That they may say: What can one do?
But we work on, Truth isn't hid
If we're reflecting what One did.

IV.

Who Knows?

If all the world were silent,
And no one spoke a word,
And everyone were listening in,
Would God be heard?

* * *

A Cat-Power Engine.

"When I was a girl," said a useful and busy woman, "I came across a sentence by George William Curtis that I have never forgotten, and that has encouraged me more than any other saying I know. It was that 'An engine of one-cat power, running all the time, is more effective than one of forty-horse power standing idle.' I realized strongly that I had not a forty-horse power, that my life was narrow in many ways, and my opportunities were likely to be few. But one-cat power I certainly possessed, and I determined to run my little engine as hard and as steadily as I could."

* * *

Living Above.

Over the door of a cabinet-maker's shop in London there hangs this sign, "Living Above." It is a notification to customers that he can be found above his shop if the door is locked.

It is a great thing for a worker to be able to say he is "living above" his work; that his dreams and hopes and real life are above the level of his day's toil. He may have to work amid the clods and clutter, but at least he can "live above". No matter how lowly a man's work, his life can be above if his life is hid with Christ in God.—Exchange.

* * *

Instead of Criticism.

If you are looking for faults in your minister, you will no doubt be able to find many. If you are looking for things to criticize, you can find plenty of them. But when you begin to think of it, destructive criticism is very cheap. We have a beautiful building on our campus. It cost more than six hundred thousand dollars. With a dollar you could probably buy enough dynamite to wreck it. Dynamite is cheap. Did you ever think of substituting prayer for criticism? It would do a lot more good. It would do the minister good and do you good.—Dr. W. L. Lingle.

* * *

DEDICATION FOR A HOME.

O Thou whose gracious presence blest
The home of Bethany,
This shelter from the world's unrest,
This homee made ready for its Guest,
We dedicate to Thee.

We build an altar here, and pray
That Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay,
This home we consecrate today
Will be a holy place.

—John Oxenham.

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DEATHS

REV. JOHN ISRAEL YELLOTT, D. D.

The REV. DR. JOHN I. YELLOTT, rector of Emmanuel Church, Belair, Maryland, for twenty-eight years, and of the Church of the Prince of Peace, Fallston, Maryland, since 1913, died on Saturday, August 3rd, in the Church Home and Infirmary, Baltimore.

Dr. Yellott officiated at the services in Belair on April 27th, and had been ill since that time. Five weeks before his death he entered the hospital.

He was Diocesan Librarian and Dean of the Convocation of Towson and a member of the Executive Council of the Diocese. He was Grand Chaplain of the Grand Lodge of Masons in Maryland.

He was born at Towson, Maryland, on May 15, 1873, a son of the late Major John I. Yellott and Mary Virginia (Traill) Yellott. He was graduated from St. John's College in 1892 and from the General Theological Seminary in 1895. Washington College conferred on him the degree of Doctor of Divinity in 1915. He was made Deacon in 1895 and Priest in 1897. In 1898 he married Miss Mildred Walker Nelson of Virginia, who survives him.

He was assistant in St. Mark's Parish, Frederick and Washington Counties, from 1895 to 1897, and then went to Bayonne, N. J., for a year, later taking charge of Holy Cross Chapel, Baltimore. He was then called as rector to St. Mark's and Mount Calvary Church, Howard County, where he served two years, going from there to St. Mark's Parish, Frederick and Washington Counties, as rector for six years. From there he went to Belair.

In addition to his widow he is survived by two sons—Kinlock Nelson Yellott, of Baltimore, and John I. Yellott, Jr., of Hoboken, N. J.; three daughters, Mrs. George Denny of New York; Mrs. Benton T. Boogher, of Alexandria, Va., and Miss Elaine Yellott, of Belair; four sisters and six grandchildren. He was a first cousin of the Rt. Rev. Edward Trail Helfenstein, D. D., Bishop of Maryland.

The funeral services were conducted by the Bishop of Maryland and the Rev. Thomas K. Nelson, D. D., his brother-in-law, in Emmanuel Church, Belair. Burial was in Trinity Church Cemetery, Long Green, Maryland, on Tuesday morning, August 6th.

IN MEMORIAM.

David Walker.

I knew him all my life, and nearly all of his. From early manhood DAVID WALKER stood, to me and all who knew him, for loyalty, and honesty, and loving kindness; in short, for as near a perfect Christian gentleman as one meets in the journey of Life.

Disappointment and trials filled his life—a veritable testing time set him by his Heavenly Father, and out of it he came as pure gold, for no one ever heard an embittered word from his lips. Retiring, unassuming, he lived his life for his wife and children. But oh; the difference to all who knew and loved David Walker, that they can no longer go to him for sympathy, or receive that smile of welcome he always had ready for his friends and family. "This friend of mine who lives with God" never failed or disappointed you—and that is no small thing to truthfully say of any man. As I looked at his children standing by his resting place where

"For a space the tired body
Lies with feet towards the dawn
Till there breaks that last and brightest
Easter Morn,"

the words of the psalm came to me, "Yea, they have a goodly heritage". "A good name is rather to be chosen than great riches," says the wise man; these riches abundant are theirs. Wealth, earthly possessions? say you. No, but in the character their Father left his children—a character from youth bearing the marks of the Leader whom he followed daily—till the end—even Christ.

X.

PERSONAL NOTES.

(Continued from page 17.)

Dr. W. W. Memminger, rector of All Saints' Church, Atlanta, and his family are spending the month of August at Flat Rock, N. C., at their ancestral summer home.

The Rev. and Mrs. Russell K. Smith of the Church of Epiphany, Atlanta, are visiting their daughter in Gibson, Tenn., for the month of August.

DEATHS.

The Rev. Henry Bedinger died last month in San Diego, California, in his eighty-second year. Mr. Bedinger was a graduate of the Berkeley Divinity School. He had been rector at St. Luke's, Beacon, N. Y., and St. Peter's, Salem, Mass., where he was for twenty-nine years. He has been associated with Bishop Satterlee at Calvary Church, New York. His wife and three children survive.

RETIRE.

The Rev. John S. Alfriend, D. D., rector of St. Paul's Church at Weston, W. Va., has announced that he will retire from the ministry on August 31. Mr. Alfriend is seventy-six years of age and is the oldest man "on the job" in the diocese of West Virginia.

Born at Petersburg, Va., he later moved to Norfolk and made his home there. Later he went to the Episcopal Theological Seminary at Alexandria, Va. He served the early part of his ministry at Pulaski, Va., and was then called to Charles Town, W. Va. Having served there long and well, he was later called to Weston, W. Va.

During the forty years of his service, he has made many friends throughout the diocese and nation, who love him, and regret to see him go, but all agree that he deserves a rest. May his life, as it has been in the past, be useful and happy!

F. G. Weber.

The Rev. Dr. Kensey Johns Hammond, rector of St. Stephen's Church, Culpeper, Va., tendered his resignation at the meeting of the vestry held last week, to take effect October 1.

Returning in April from a vacation in Florida, bringing recovery from his winter's illness, Dr. Hammond took up, gradually, his duties in St. Mark's Parish. But, after a four months' trial he found he lacked sufficient strength at his age, for its proper promotion in all details.

Dr. Hammond, who this year rounds out his fifty-third year in the ministry, has, in all that time had but three charges. After graduating from the Virginia Theological Seminary he engaged in work of the mission church of West Virginia, under Bishop Peterkin, for five years, going at the end of that time to a parish in Wilmington, Delaware, where he remained for twenty-five years, coming back to Culpeper, Va., where his pastorate has lasted for twenty-three years.

It was largely through the interest and efforts of Dr. Hammond that the work of restoration on the Colonial Church at Little Fork was continued to completion, and it was also during his pastorate that the present Peterkin Memorial Hall was built to serve as the parish hall of St. Stephen's Church in Culpeper, and named in honor of the late Bishop George Peterkin, of West Virginia, who, before going to West Virginia, had been pastor of St. Mark's Parish here.

The community services, which have become a feature of each Good Friday, were inaugurated by Dr. Hammond, who is said to have done more to bring about a harmony and unity of feeling between the various denominations in Culpeper than any other man, and who, in return, possesses the affection and esteem of members of all congregations, as well as his own.

The vestry has given no formal consideration, as yet, to the selection of Dr. Hammond's successor here.

—o—

For the Southern Churchman.

A PERFECT DAY.

Clara Boynton Hadley.

A vision clear, a morning prayer,
A mind attuned to all that's bright and fair,
The will to serve, the aim to share,
Another's weal or woe;—
And when the evening shadows fall,
To feel the sweet content, and consciousness of peace
Which comes with duty done.

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The influence of a good life is like the influence of the sun on the flowers. Wherever you find a Christian you will find a garden.

Jesus is the Saviour, the deliverer, and the great physician, the healer of soul and body. Not a pang is felt or a tear shed on earth, but He sorrows over it.

Swedenborg had a quaint idea of the angels. "In heaven," he said, "the angels are advancing continually toward the spring time of their youth, so that the oldest angel appears the youngest."

Modern missionaries, in all their wanderings among the lost and sinful tribes of men, have never found a people who did not approve and respond to the gospel message.—Dr. Theodore Copeland.

If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

Jesus confidently teaches that if the disciple abides in Him, lives in Him, lives for Him, devotes himself wholly to Him, follows Him, as Master and Lord, he may ask whatever he wishes and it will be done.

A busy preacher was one day telling a venerable Quaker how many times he had to preach, and altogether, how much talking he had to do, when the Quaker made this timely remark, "If thou doest so much talking when hath God a chance to speak to thee?"—"The King's Business."

In an ancient legend, a seer was shown with an aged woman seated for very weakness in a chair, and he was told that she was the Church. Then he was shown a woman building a light tower above the waters, in whose building multitudes were employed, and he was told that she, too, was the Church. When he asked for the key to this mystery, he was told that the explanation lay within himself. When faith was weak, the Church seemed old and helpless. Then when faith revived, he saw her young and beautiful and strong.

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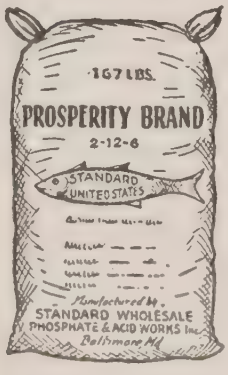
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Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

Vol. 100. RICHMOND, VA., AUGUST 24, 1935. No. 34.

WAR A SIGN OF WEAKNESS

War is a failure, not a triumph, of government. It is a waste of national wealth; so far from securing peace, it defeats every influence that makes for the world settlement and world agreement.

The Western Hemisphere may imagine that it can keep out of a European war, but when the war is over, with all its destruction of life and civilization, then there will be smokeless factories in the Western Hemisphere; there will be grain rotting in its fields, because the people who were to command labor and use the labor of America will be lying rotting corpses under the ruins of the destroyed buildings of the cities of the East.

War benefits nobody, therefore the British Government and every enlightened government in the world have declared that they will do their best to make war unthinkable and an impossibility.

But I must say this by way of warning—no one country can secure peace. Peace is an international venture. Great Britain cannot disarm whilst other countries are arming. Great Britain cannot trust to security of peace and co-operation and good-will whilst other countries are pursuing an opposite policy in an opposite spirit. Therefore the question of Geneva is this, do we trust each other enough? Are we going to pursue our problems in the spirit of good-will and with the determination to co-operate in order to secure peace rather than to arm against each other?—*Ramsay MacDonald.*

LETTERS TO THE EDITOR

The Eventual Thing in Christianity?

Mr. Editor:

Apropos of the question asked by the Guardian of London and printed in your issue of August 10, as to "What is the eventual thing in Christianity?"

Is not the eventual thing in Christianity this: In the Incarnation of the Son of God we have the clear revelation of God's purpose in man's creation and also the Way by which that purpose is made possible of fulfilment for every man—an ever living, continuing historical fact.

Arthur R. Price.

New Orleans, La.

* * *

From a Friend.

August 13, 1935.

Mr. Editor:

While I do not believe in praising one for doing their duty, it does seem to me proper to express gratitude for kindness received. So I am just going to tell you how much I have enjoyed your weekly message for more than twenty-five years. I am now eighty-seven years old and I pray that I may be able to read it as long as my life lasts.

With all good wishes,

Your friend,

Julia F. Grosvenor.

Utica, N. Y.

* * *

She Is a Saint.

August 13, 1935.

Mr. Editor:

I enclose thirty cents in stamps for three copies of the August 10 issue of the Southern Churchman.

Mrs. Neale, a very good picture of whom is on the cover, is an old friend. I was rector of the church at Pt. Pleasant, W. Va., for over seven years. She is a saint as your correspondent said.

I never have an All Saints Day service without thinking of her among others whose lives have given the lie to the indifference and scepticism of the unreflecting portion of mankind.

I used to take the Southern Churchman, but quit several years ago. It comes as an old friend now and I enjoy it as in other days.

I wish you success in trying to put the paper back where it belongs.

Charles F. Magee.

Clifton Forge, Va.

For the Southern Churchman.

WEAVERS.

Maude F. Mumma.

Countless weavers in the night,
Spin their webs of crystals bright;
Everywhere their trace is seen,
In bush and tree and mosses green!

The grapevine with its silv'ry skeins,
The fence a web of crystal veins;
The ivy drops its spangles too,
The hen-house is agleam with dew.

The berry brushes tangled lie
Within the mesh, and humbly vie
In witchery and tracery fine
With every glistening tree and vine.

The fields like pools of shining glass,
Reflect the sunbeams as they pass;
And lend to all this brilliant sight,
A dazzling dream of fairy light!

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EDITORIALS

Vol. 100. RICHMOND, VA., AUGUST 24, 1935. No. 34.

America For Christ—Why Not Now?

The Forward Movement has stirred the heart and imagination, and the pictures of the far-reaching possibilities of what The Church-in-Action really might and should be in a community, in a great and fair land which calls itself Christian, opens before us, not as a visionary impossibility, but as a practical and thrilling adventure. An adventure in which youth, age and experience; men, women, every organization and social service agency could join forces in a supreme and glorious ideal effort. Our city—community for Christ!

Some twenty-odd years ago, Dr. Howard Kelly, with charts and maps in St. Paul's Church, Richmond, unfolded a plan for the city of Baltimore. Whether anything was ever developed from his idea, we never heard, but the suggestion lingered in memory, and it now presents itself as a highly practical starting point.

The Forward Movement has said, "We have talked a great deal. There has been much exhortation. Now we need a plan of action for 1935-1936. It should embrace the whole parish and every part of it.

This, then, is a plan of action for 1935-1936—To make a map of your city—place every Protestant Church in it, in its proper locality. We say Protestant, because we mean Protestant—for this is to be a Christ-inspired campaign—a Christ as "the one and only way"—campaign, with the open Bible in hand.

With the Church of the Living Christ as the center, or heart, draw a circle around that church until its lines reach the circle of other churches similarly surrounded. Within the circle of that circumference is the territory of work and responsibility of that church or parish. "To seek out in hospital, prison, lonely room, or wherever it may be, those whom you may serve."

Will our brethren of other denominations join us, is it workable? I think so. But if not, the Episcopal Church is strong enough to assume the greater responsibility and we would have but "to lengthen our cords and strengthen our stakes."

The Social agencies at work in our cities today are splendidly organized, they are clothing the poor and feeding the hungry. Their workers are entering the homes of the poor and down-and-outers. Physical wants are being supplied, but are they looking after souls? Social Service has been defined as "Christianity in Action". Are they giving the needed Spiritual food and comfort and encouragement? Bishop McDowell reminds us "that the Church's business is to inject the spiritual element in all man-made schemes for human development".

The Forward Movement Commission reports that church attendance has increased generally during the last months—there is an increased interest all along the line—but is it not those who are already church members, who had fallen off, and who might already be counted to belong to the church-goers? And how many of the needy are coming to the churches? "God believed in is not enough for our life and work as Christians today. He must be actively present in Power." Have we a passion to win the world for Christ?

Is our Church really making a great effort to reach the non-churchman? Are we going into the highways

(Continued on page 12.)

* * *

Will Rogers.

Millions of Americans will feel in the death of Will Rogers the loss of a personal friend. A host of others throughout the world, who by radio, the screen, the newspapers, and by personal contact have enjoyed the homely philosophy, critical but friendly comments on men and affairs, and keen wit of this gifted citizen of Oklahoma, will mourn his loss. His philanthropies were large, for he loved his fellow man, and gave freely of his time and fortune in aid of the distressed.

Most widely known for his homely humor, his wit was packed with philosophy, and his philosophy did not less deserve its name because it was shaped to make a laugh. His wit was clean, without sting or malice, and his own solid sense and high courage exerted a wholesome influence in strengthening the heart and purpose of his fellow citizens.

Will Rogers has been designated a typical American. Born at Oolagah, Indian Territory, he began his active life as a cowboy on his fathers ranch, proud of his Cherokee Indian blood, and his ability to throw a lariat. He ended it as the intimate friend of Presidents, monarchs, dictators, millionaires, and leaders in every walk of life.

The record of his life gives emphasis to the fact that clean living, clean thoughts and clean acts, with love of fellow man still brings its reward.

Wiley Post, pilot of the ill-fated plane and companion of Rogers on the vacation trip to Alaska, was regarded as one of the most expert aviators in America, and his loss will be greatly felt in building up of Americas air communications.

C.

Church and World Problems as Others See Them

A Noble Letter.

The Guardian (English), August 2, 1935.

The Times of Tuesday published a letter from Lord Lugard which states the issue before the League with the perfect simplicity of which the exposition of most great issues is capable. He does not hesitate to say in the first place to the Italians that they are "good sportsmen" and that in most circumstances they would be the first to admit that their dispute with Abyssinia does not provide "the conditions for a square fight." He then goes on to point out that the issue far transcends the personality of either belligerent. If there should be a war and that war should be condoned by the principal nations of the League, the League itself could hardly survive as an effective agency for peace. In the circumstances in which war in Abyssinia is being planned it is used as an instrument of policy. That is a negation of all international policy since the War. The result would be that no nation could trust the solemn pledge of another. The very basis of our civilization would be swept away. Lord Lugard concludes:

"England has her opportunity at Geneva—God grant she may not lose it 'through craven fear of being great.' She is not pledged to single action, but if our representatives declare sans phrase that Great Britain stands for the observance of treaties and the procedure they prescribe, we may with confidence leave it to the others to declare before the world on which side they stand. Are not our troubles in Europe sufficient without lighting the torch of racial and colour antipathies? We see only too clearly the implications, the risks and the dangers, but they are less than the alternative."

The Church Leaders on Abyssinia.

Not the least significant incident in connection with the Abyssinian crisis is the joint action by the Archbisop of Canterbury and the Arcbisop of Upsala. Speaking in the name of multitudes of Christian people throughout the world they "appeal to the Council of the League of Nations to use every possible effort to secure a peaceful settlement" and "to prevent the outbreak of a war between the members of the League, which would shock the conscience of the world." By this appeal the two Northern primates have given a lead on the spiritual and moral implications of the crisis which will greatly encourage Christian opinion everywhere. The lead is definite and it concentrates on the right point—the prevention of war through the League. The Pope has also expressed his concern, though in vaguer terms. At the beatification of an Italian missionary to Abyssinia he said, in a few and carefully weighed words, ". . . we hope, still hope, shall always hope, in the peace of Christ, in the Kingdom of Christ. In any case, we have every confidence that nothing will happen except in accordance with truth, justice and charity." The Pope, of course, is hampered by the Treaty with Italy, which in giving him the simulacrum of temporal power greatly limited his action where Italy is concerned. Even so, his utterance will disappoint many who had hoped for something more decisive.

Terror in Africa.

By Romain Rolland, Noted French Author.

The Witness, August 15, 1935.

Italian Fascism having reduced an entire people to poverty, is now waging war in order to subjugate the last surviving independent people of Africa, at the risk of thus setting fire to Europe and of provoking another world-wide conflagration. To prepare for this war, a new wave of terrorism is now breaking over Italy. The Special Tribunal of Rome has, in the first few months of 1935, already exceeded the total of 1934 for the number of trials and years of imprisonment inflicted upon the heroic adversaries of Fascism. Former prisoners, liberated after the "conditional" amnesty of September, 1934, have nearly all been re-arrested and sent for five years to the "Confino di Polizia." Young men have been sentenced to 20 years imprisonment for their personal opinions. Wives and mothers have undergone the same treatment. Men who had already served six or seven years of hard labor, after a few months of conditional liberty, sometimes on mere suspicion, have been once more arrested and condemned to very heavy sentences for having been found in possession of a mere pamphlet or even for having protested, in the correct legal forms and in the fascist unions themselves against the theft of their wages and the annoyances to which they have been submitted in the Italian factories. Mothers, wives and children are considered responsible for the anti-fascist opinions of their sons, husbands and fathers. Everything possible is done to hinder them in finding work. Political prisoners and likewise their families, are forbidden to accept money from their friends and relations. Whoever gives or receives help is inexorably condemned. Fascism tries to starve and to annihilate —morally and physically—not only its enemies, but also whoever is connected with them by bonds of relationship or friendship.

The protest of hundreds and hundreds of anti-Fascists suffering inhuman treatment is rising from Fascist Italy, from the accursed islands of Ponza and Ventotene, from the dungeons where they suffer and where they die. Dozens of intellectuals of high standing have recently been arrested in Turin, Milan, Padua and Venice. Scholars, journalists and university professors have been imprisoned, not only for any revolutionary or anti-Fascist activity, but simply because they did not think along Fascist lines. In the past four months, a total of 1,210 years of imprisonment has been imposed by the Special Tribunal. Such is the balance-sheet at the beginning of Italy's subjugation of Ethiopa. Our duty is to expose these facts to the whole world and arouse protest against such atrocities.

God Is Not Dead.

From Editorial in The Richmond Christian Advocate, August 15, 1935.

One thing is certain. Through all the changing circumstances of life the Truth, the Good, the Noble—these things have stemmed the storm. They have climbed out of the mire. They are not dead. Maybe we are going into the Dark Ages once again and it may be worse than the other chapter. Civilizations may collapse. Democracy as we know it, may disappear from the earth. These institutions we worship more than we worship God, may crumble under our gaze. This economic system that glorifies the secular, honors greed and tramples the helpless under feet, while the privileged sleep in the lap of luxury may go down with a crash that will shake the earth. But even that will not carry God from His Throne. God is not dependent upon American civilization for the preservation of His Truth. Even if this system passes that will not be the defeat of all that is Truth.

God is not dead. God has a plan and His hand will be seen and felt in the unwinding of this skein and the unfolding of this book. The Truth has never died nor can it die. It is immortal and will live. The God who has guided this world these centuries in the midst of man's folly and his sin has not given that job over to any brain trust or man-made commissions.

The program of Truth will not collapse. Right will win. The Light will keep on shining.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Doing Honor to God

Part 2.

Doing honor to God consists, in the first place, in believing in Him as our God, for without this faith "it is impossible to please Him." Heb. 11:6. We can no more do without God than the earth can do without the sun. It is a loss, however, which unbelievers fail to realize, because they share in the benefits of a more or less Christian civilization. But doing honor to God consists not only in a belief that He is, but also "that He is a rewarder of them that diligently seek Him."

A Lack of Faith a Barrier to Progress.

The world is suffering from the lack of faith of those who profess to believe in God, because faith is the key by means of which "the innumerable benefits procured for us" by Christ's Death upon the Cross, are made available for the needs of mankind. The Church, which according to St. Paul, is "the Fulness of Him that filleth all in all," should be the distributing agency through which the blessings of the Kingdom of Heaven may reach those for whom they were intended. It is honoring God to believe that the infinite resources for the carrying out of His great work of redemption are fully available now for its complete fulfilment.

Realizing the Possibilities Ahead of Us.

We have scarcely begun to realize what the loving-kindness of the Lord implies, nor have we fathomed the depths of His everlasting mercy. "There is much land yet to be possessed," and the Word of God is full of invitations and even commands to His people to go up and take possession. What is needed is a far more adventurous policy than has yet been pursued. We see acts of daring on every side of us. Attempts are constantly being made to do things, as in aviation, which, a generation ago, would have been deemed impossible. The only reason why these new attempts are being made, is that men, by their daring and faith in their own powers of skill and endurance, have converted the impossible into the possible.

Christianity Has Lagged Behind.

But Christians, who should be in the lead, lag behind. Christianity is a religion of faith. Its whole history consists of a continuous record of great ventures of faith, which have again and again given a new inspiration to mankind to reach higher ground. It seems incredible that with the number of Christians there are in the world today, and with the full measure of the divine resources placed at their disposal, the world should still be in the condition which exists at the present time.

The Infinity of the Divine Resources.

The divine resources are equal to the task of redeeming a thousand worlds; in fact, all the worlds, no matter how many, which need redemption, and yet Christians in this tiny speck of a world, in the vast universe of God, so far from going forward with a triumphant progress, are actually losing ground in various parts of Christendom. A Century of Progress has lately been celebrated at the Worlds Fair in Chicago, and an astonishing advance has been made in the realm of scientific knowledge, but Christianity no longer leads the world, in spite of the fact that it has far vaster resources to draw upon, and far vaster possibilities beckoning to it.

The Enabling Power of God.

The main cause for this timid and hesitating policy of marking time and even making so-called strategic retreats has been, as already stated, a lack of faith and a neglect to do honor to God by taking Him at His word and attempting what He wants done which He is fully able to give us the power to bring about. The first petition in The Lord's Prayer, is "Hallowed be Thy Name", that is, may Thy Name be honored. This stands at the very beginning of our duty to God, and there is no better way of making His glory known than by manifesting to the world what great and wonderful things He is able to do for His people, if they will only go forward trusting to Him to keep His promises and do for them "exceeding abundantly" above all that they ask or think.

A Soldier's Battle.

It is no use trusting to our leaders and imagining that they can do the work for us. A Captain may lead, but if his soldiers do not march with him, his attempts to go forward will be a complete failure. We must be ready to do our part and encourage our leaders to feel sure that we are ready and eager to follow in the path marked out for us.

"Like a mighty army
Moves the Church of God."

We are fond of singing this in our Church services, but is it really the case that we are like a mighty army and that we are really moving forward, like the saints of old?

The Great Cloud of Witnesses.

The great cloud of witnesses who may be watching us, who have taken their place in the great work of setting forward the Kingdom of God, must wonder at the indifference and want of genuine loyalty to our Lord, instead of gladly and joyfully embracing the opportunity of showing our devotion and gratitude to Him. Do they not ardently wish that they might be privileged to once more take part in the good fight of faith and set us an example of the way in which the victory must be won and can only be won? These are plain words, but as St. Paul says:—'If the trumpet give an uncertain sound who shall prepare himself to the battle?" (1 Cor. 14:8.)

Knights of the Order of the Thousandfold,
What is there God wants done, thou can'st not do?
The mighty deeds of faith once wrought of old
Thou can'st today renew.

Why wait for some "far-off Divine event"?
The present hour doth claim thine utmost zeal.
Go forth with the belief that thou art sent
To make Christ's promise real:

His promise, that by faith thou mayest do
As mighty works as He Himself hath done,
And greater works than these; go prove it true,
And glorify God's Son.

Not by thy power or might, but bowed in prayer,
Thou shalt prevail as Jacob did of old;
Princes with God to be, His gifts to bear,
And bless a Thousandfold.

The Witness and Genius of the Anglican Communion Today

Her Principles and Characteristics

By ARTHUR B. KINSOLVING,

Rector of Saint Paul's Church, Baltimore.

NOW LET US pass in review some of the principles and characteristics of the Anglican Communion. First, I would mention a certain reverent and convinced conservatism. Its deepest root strikes into a profound appreciation of the Incarnation. When I sat in a class-room at the Virginia Seminary fifty years ago, my dear old professor of theology used to say with a confident smile: "Gentlemen, other religions have their incarnations; we only have the Cross and the Atonement." Since then the whole emphasis has shifted; we have come to realize that the deeper, prior, more comprehensive truth is the Incarnation. Hence the faithfulness of the English Catholic Church in her witness to the completeness of our Lord's humanity and the glory of His divinity. That Christ was the Son of God matters everything, as we now know, as to the value of the Atonement itself, and if the Incarnation is the root of everything in Christianity, then what think ye of Christ? whose son is He? is the important question. The Greek fathers of the Fourth Century were not wrong, but rendered an immortal service when they wrought out the Chalcedonean symbol, which for sixteen centuries the universal Church has repeated: "God of God, Light of Light, Very God of Very God, begotten, not made, being of one essence with the Father, by Whom all things were made, Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

I was recently asked to address the Young People's Fellowship of a large Methodist Church. There were more than a hundred young people present. The subject assigned me was the Virgin Birth, Miracle, and the Resurrection. The textbook put into my hand, and written by a theological professor at Drew Seminary, made such ample room for either a positive or a negative attitude toward Incarnation, Miracle and the Resurrection as to discount thoroughly the necessity of believing in Christianity as a supernatural religion. With our formularies as bases and guides, this would be impossible among us. Individual teachers may go very far in the exercise of their freedom of interpretation. But both they and the people have before their eyes as a counter check the citations from Holy Writ and the interpretative language of the Book of Common Prayer. The evident conception of this book of devotion and offices is that Christianity is the religion of a Person, not of a Book, and that we take our Christology and theology, as well as the bases of our prayers, from the mind of Christ and His Apostles.

As another consequence of this firm grasp upon the principle of the Incarnation, we have the rich sacramental mysticism of the Prayer Book. The great Swiss reformer, Zwingli, did his utmost by cold rationalism to destroy belief in anything of which he had not sensible proof, and thereby turned the Lord's Supper into a bare memorial of a past event. His influence among the churches which took their rise at the Reformation in determining their doctrine of the Lord's Supper, has been amazingly long-lived, but it is growing less.

But the Church of England, through her reverence not only for the great sacramental teachings of St. John and St. Paul, but also for the mind of the early Christian fathers, has preserved for us the glorious Eucharistic teaching, which is becoming increasingly precious to our Church today. Graciously and tenderly she has gathered the little children into the covenant of Holy Baptism, linking their lives with the life of Christ Jesus, and seeking to bring them up in His fear and love. And then as we enter her sanctuaries, our eye falls in the central place, not upon a pulpit or lectern, but upon the Lord's table, the Christian altar.

The Church holds a strong and definite doctrine of God, of the objective reality of God, and of God's activity in our behalf. The Incarnation itself is the pledge of this divine initiative. Hence her strong doctrine of the sacraments. My faith and my obedience have their value, but the action of God is supreme. What He does at the font and altar is infinitely more than what we do at our best.

AGAIN. A part of this conservatism is her tenacious hold upon the principle of historic continuity. To me it seems unthinkable that our Lord should have flung into human society truths and channels of grace so infinitely precious without the guardianship of an authentic ministry. If so, why should He have bestowed such pains upon the Twelve, or sent out the Seventy as His forerunners in every place whither He Himself would go? Why did He call out of heaven St. Paul to be as directly sent by Himself as any of the original eleven? And why did St. Paul so carefully commission Titus and Timothy for their work, and why is it true that many years before either the canon of New Testament Scripture was settled, or the Apostles' or Nicene Creed was formulated, the Church came to a clear consciousness of its type of ministry?

On the one hand, we have one of the original five patriarchs claiming monarchical and absolute authority over the whole of Christendom, and we can trace the historical steps by which that claim was made effective.

On the other hand, we have more than three hundred divisions of Christendom, the largest number of sects in any religion in the history of the world. And yet we face in that most sacred High Priestly prayer of the Lord Jesus His plea for a visible unity. In view of these broad facts, I love and revere two things about this Church: first, the way through all weathers, under Gods' Providence, she has adhered to the ancient order; and next, her deep yearning and active leadership in bringing together the severed groups of the Church of Christ on earth. In this connection, let me say I never think of Charles Henry Brent and his heroic, if for the time being futile, efforts to further the work of reunion, probably at the cost of his own life, without recalling the words of our Master: "Blessed are the peacemakers, for they shall be called the children of God."

A singularly scholarly and well-informed book, "The Church Catholic and Protestant, a Study of Differences That Matter", by the Rev. Dr. Williams Adams Brown, has come into my hands since most of this paper was written. The dedication reads:

To
The Memory Of
CHARLES HENRY BRENT
Bishop In
The Protestant Episcopal Church
Priest Of
The Church Universal

Among the subjects treated are, The Genius of Catholic Piety, The Genius of Protestant Piety, What Rome Offers and What She Demands, The Christianity That Is Catholic But Not Roman, What Catholics Might Learn From Protestants, What Protestants Can Learn From Catholics. As a work making for a better understanding between the several groups that constitute Christendom today, Dr. Brown's monumental study is likely, in my judgment, for its insight and love of truth to mark a milestone along the highway of Christian thinking.

I TURN now from this note of Anglican stability to that of Anglican progressiveness. The two distinctive marks of this Communion are Authority and Freedom. As A. E. J. Rawlinson, in his Paddock Lectures, pointed out, "There is authority without freedom, and freedom which is the reaction against all authority." While no where in things human is there to be found a perfect balance, in this Church there is an effort honestly to combine the two. Hence, we enjoy here freedom of scholarship and spiritual freedom in a notable degree. Our Anglican scholars, as they pursue their investigations in Church history or in the deepest and greatest of all sciences, theology, do not have to keep one eye upon the Index Expurgatorius. They are not haunted by what Paul Elmer More calls "The Demon of the Absolute." They have tried to be reasonable without being rationalistic. We have the treasure of the Christian ministry and the treasure of a divine revelation "in earthen vessels." There is a human element and a divine element in each, and this accords with the principle of the Incarnation. The rationalizing Protestant has set up an infallible book, and the rationalizing Roman Catholic an infallible Church, speaking through an infallible head, viceregent of the Lord Christ on earth. There is perhaps no more dramatic passage in Church history than the story of the Vatican Council of 1870, where for weary weeks noble scholars within that communion opposed with all their might this decree. Brave Roman archbishops on their return home to this country even refused to promulgate it. This "Demon of the Absolute," says Mr. More, "is perhaps the most subtly malign of all the idols set up for worship by the human race."

By contrast, the scholarship of this Church is clothed with humility, recognizing that "we know in part," and must "prophesy in part," showing a willingness to face the truth as we find it more clearly manifested. Our divine Lord says to us each, "Thou shalt love the Lord thy God with all thy mind"; and St. Paul counsels, "Prove all things; hold fast that which is good." Think with your intellect, not with your heart or your emotions only, and beware lest ye think with your prejudices.

AGAIN. I believe we can justly claim for the Anglican communion a marked spirit of fairness and comprehension, which gives her an important place as a bridge Church in divided Christendom. One of the tragedies of the Christian Church today is that while we try to unite the world in a brotherhood, we are not ourselves united. There is more fundamental unity than some people realize, and it would be a surprise to many to know how much of this is acknowledged by the Church of Rome itself. But there are strong contrasting types of Christian thought and marked differences between Catholic and Protestant piety, which seem to be permanent. Ever since Abelard wrote his "Sic et Non," setting out in columns side by side the conflicts of doctrine among the great teachers, even in the Roman Church in the ages of faith, differences have existed. At the Reformation these became violently emphasized and stereotyped, and some are likely to continue for a long time to come. What should be our attitude? One of aloofness and disciplinary exclusiveness, or one of hopefulness, friendliness and respect? The whole history of the Church through the ages shows us a composite canvas in which evil and good are inextricably interwoven, and then when things seemed darkest, some prophet has arisen, an Augustine, a Benedict, a Francis, a Wesley, a Keble, a Newman, and the institution has taken on a new lease of life. Professor Karl Adam, one of the ablest of living Roman Catholic scholars, speaking of the imperfections of the Church, says: "That there is no perfect equation between the ideal and the real, that actual Catholicism lags considerably behind its idea, that it has never yet appeared in history as a complete and perfect thing, but always as a thing in process of development and laborious growth: such is the testimony of ecclesiastical and social history. . . . The primitive Church was never at any time a Church 'without spot or wrinkle', as St. Paul puts its. . . . The early Church, for all its brilliant light, had grievously dark shadows also, and the same is true in general of the Church throughout the centuries. As long as Catholicism lasts, it will feel the need for reform, for a more perfect assimilation of its actuality to the ideal which illumines its path."

I think bigotry is more unlike the mind of the Lord Jesus than almost any other sin. "Master, we saw one casting out devils in Thy name, and we forbade him." Jesus said, "Forbid him not, for he that is not against us is on our part." "What God hath cleansed that call not thou common." There are such curious facts to confound the narrow person, and justify the intelligent comprehension of the Anglican communion. For example, the great Bach mass, one of the noblest ever composed, was written by a Lutheran. Scores of the hymns we sing came out of the hearts of Latins and Greeks, Moravians, Evangelicals and mystics cradled and nurtured under other Christian systems. The wife of the stern Puritan, Jonathan Edwards, seems to have been one of the saintliest, sweetest, most loving disciples of the Lord Jesus who ever lived, though she bore and trained eleven children. The Baptist, Walter Rauschenbusch wrote one of the tenderest prayers ever penned about little children. It is one of the "Prayers of the Social Awakening." "O Thou great Father of the weak, lay Thy hand tenderly on all the little children on earth, and bless them. Bless our own children, who are life of our life, and who have become the heart of our heart. Bless every little child-friend that has leaned against our knee and refreshed our soul by its smiling trustfulness. . . . But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. . . . . Grant to all the citizens and officers of states which now permit this wrong the grace of a holy anger. . . . By the Holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows . . . we beseech Thee to save us from killing the sweetness of young life by the greed of gain." Charles H. Spurgeon and General Booth are perhaps two of the greatest Christian influences in the Nineteenth Century, as Kagawa undoubtedly is in this. We have all heard German Lutherans accused of being only a cold, time-serving, obsequious state Church, but how manly has been their struggle against unjust state oppression, and how fine the recognition by the Roman Church of Germany that these Protestants, with a consciousness that they are fighting the battle of the Church universal, are defending the cause

of the Catholic Church as well as their own. And, by the way, anyone who ponders the difficulties of the Church in Germany under Hitler, ought to understand a little better those of the English Church in the days of Henry VIII.

BUT we are coming to more reasonable days and juster judgments, and the Anglican communion has an honorable part in leading the way. She refused before Edinburgh and Lausanne to attend a conference which closed the door to reunion on the side of the Church of Rome. It was a great shock to many of the Protestant leaders. Since then there has been a profound modification of the traditional prejudice of Protestants toward Rome. A distinction is now made between the Roman Church as a legal institution and that Church as a spiritual fellowship, mother and home of saints. Her piety is reverenced, her mighty Christian responsibilities are appreciated, and her saints are revered. Many years ago I heard Bishop David H. Greer of New York, who began his ministry as rather a narrow Broadchurchman, but grew bigger through the years, say that we owe a great debt to the Roman Catholic Church for standing so bravely through the centuries for the supernatural. And I think that the Anglican communion is rendering today a great service by holding up before the eyes of the churches taking their rise at or since the Reformation the ideal of worship, which does not consist merely in the singing of hymns and the saying of prayers.

I may only refer briefly in closing to the robust, courageous and, in the main, profound and sane contribution which a school of thinkers in the Anglican communion, especially in England, have made, and are making towards social reform. The names of leaders which will at once occur to you include these: F. D. Maurice, Charles Kingsley, Charles Gore, Henry Scott Holland, R. H. Tawney; W. G. Peck, author of "The Social Implications of the Oxford Movement"; and in the United States, Howard Melish, Father Hamlin, Dean Lathrop, and William B. Spofford. This is only a skeleton list. Of late there has been the flowering of Maurician theology in a fuller appreciation of the social implications of the Incarnation. It is realized that a vision of the supernatural end of human life must first be restored to a broken and blinded humanity by the witness of Church and Sacrament. "The unbridged chasm between sacred and secular is intolerable," writes Mr. Peck. ". . . If the natural world is essentially an evil to be fled, the less the Christian has to do with it, the better. But the soul of man is incarnate in such manner as to be organically related with the world." Psychologists tell us that environment profoundly affects the human organism, so the Church must be concerned with the social environment of God's children, and must fight plutocratic individualism as well as godless collectivism. There are many fine spirits in Anglicanism today who feel that it is up to the Church of the present to redress as far as it can the sins of the Church of the past, when it acquiesced too smugly in abuses that were a disgrace to any Christian land. Secularism is collapsing before our eyes, and with it an unsocial individualistic capitalism. It costs now on an average nearly as much to sell as to produce an article, and one-fifth of the people of this nation today are being fed by the state. As has been said, "The problem is terrific in the complexity of its social ramifications, but surprisingly simple in its central principle." The Sign for today is the sign of the Elder Brother, the sign of the Son of Man, of the Holy Cross, and the fellowship of believers in the Christian God. There are already "signs in the sun and in the moon and in the stars."

"Cynicism, flippancy and gloom have supplanted the confidence of the generations which assured themselves of unfailing progress," writes a man of noble faith. Never has there been such a challenge to the reality of the Christian Church as today. In the words of Dr. Gavin, "The Church is enthroned not in the earthlies but in the heavenlies; she is as much above Capitalism as above Socialism, Communism, or Fascism. . . . She has outlived the heydays of many social and economic organizations of human life: the Pagan, Roman omnicompetent State; . . . the barbarisms of many a transition epoch . . . . the nascent nationalism and individualism of the Renaissance, and the Revolution of the Reformation: these are incidents in the history of her experience. She has long since learned that when men fail to face facts, they make futile the finest faculties they possess . . . In the troublous times in which we live, equanimity, fearlessness, honest courage, and a high faith are the unique contributions she can make to the needs of men. . . . The glory of our faith is its perennially fresh vitality. The spontaneous novelty of it comes from the wellsprings of eternal life in the age-long Heart of God."

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BOOK REVIEWS

TOWARD RELIEF, by Hoxie Neale Fairchild. 157 pages, price $1.75. Published by The Macmillan Co. New York City.

This is a book written by a well informed man who found it difficult to accept the truths of Christianity at first but now, as he confesses, he sees "That after all, there is something in it." His main difficulty was intellectual. He states in the Preface that ". . Although my book is extremely personal, I have shrunk from the stylistic egotism of 'giving testimony'." This is the prevailing note of the whole book. The best classification is that it is a fine Apology in the spirit and style of an honest doubter who when he saw for himself, he demonstrated the courage of his convictions in his crying with Thomas, "My Lord and my God."

The reading of the book will stimulate those who have suffered a similar experience in faith and are confused as to what to believe and what not to believe. It contains much information from many theological, philosophical and literary sources. Moreover, it is our personal joy and gratification to know that Dr. Fairchild is a communicant of the Church of Saint Mary the Virgin, in New York City, confirmed last year. The reviewer finds in this book as fine a discussion on realistic theology as he has ever seen in recent years coming from the pen of one who does not claim to be a theologian in the strict sense of the word. The younger of the clergy will find in this book a real food for thought and inspiration. We welcome it from his pen and remain in hope that he will write another in the same spirit and courage in the future.

Spathy.

FAITH THAT PROPELS, by G. Ray Jordan. 208 pages, price $1.50, published by The Cokesbury Press, Nashville, Tenn.

A book of fifteen sermons by the author of "Courage That Propels," who is the pastor of Centenary Methodist Church in Winston-Salem, North Carolina. He points out the need of a vital religious faith to lead us through these difficult times and solve these difficult problems. Eight of the sermons are in a form of question, such as "Why Be Good?" "Character Or Chaos?" "Your Religion—a Load Or A Lift?" This is interesting and suggestive. He puts forward a convincing reason that religion is a lift and not a load! The last sermon on "The World's Progress—What Next?" The preacher says "Only as we build in the realm of the spirit can we build permanently." (P. 207.)

Each sermon contains illustrations from many sources that make the reading suggestive and interesting.

Spathy.

The Ministry

By A. HUGO BLANKINGSHIP,

Dean of Holy Trinity Cathedral, Habana, Cuba.

St. John 15:16. "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide."

WE are gathered here this morning to give our witness to the source of the creation and the continuity of The Sacred Ministry of The Church, and with Divine assistance to do our part to perpetuate it in the world. We fully realize our joyful privilege and our solemn responsibility. The office of the ministry was not created by man nor can it be continued by man alone. This service is not of our making, not of our choice; it has its origin from God, it is for us to accept and use, rather, to be used by it. In it we link ourselves to the glorious life of The Church of the past and to that still more glorious Church, which is to come. As living channels we pass on to another, that which we have received, viz,: the office, work and authority of a priest in The Church of God. We dare not do otherwise. The source of this act is found at the beginning of The Christian Era, if we take into account the complete purpose of God, it is to be found at the very foundations of the world. God in His infinite wisdom from the beginning chose to reveal His purpose and love through man. This is the glory of man, that he shares with God the building of His Kingdom and its order. It is important that we get this point of view, that our act today is not of our choosing, but in obedience with God's Holy will. Only as we understand and appreciate this, can we give the ministry its proper place in the history of the world. One does not chose the ministry, but he is chosen by the compulsion of those invisible, but real forces, which finally shape the destiny of man. One cannot seek the ministry, he is sought and found. His liberty is only in obedience to The Divine Call. The call might come suddenly or it might be the result of gradual and accumulating evidences which point to no other way than that of The Sacred Ministry. This is the conviction that gives one the boldness to undertake such an adventure and task.

In the fulness of time God sent His only Begotten Son, Our Lord and Saviour, Jesus Christ, into the world to proclaim the blessed news of His everlasting love and salvation. Through the ministry of Jesus, we can discover something of the plan and purpose of God and we can also discover the purpose, which God has for us. Jesus in due and appointed time continued His own God-given mission by the calling, training and the sending forth of The Twelve. This was the first link, which holds the Christian ministry to its Divine origin. As to the full details of how and in what manner the next few links were made, how this original God-sent Christian ministry was passed on from the first Apostles to those of the succeeding generations, is a question of considerable debate and the record of the facts is too obscure to give any certainty; but there can be no question concerning the passing on of this life of the spirit. We cannot believe that the office, work and authority of the ministry of Christ came to an end with the Apostolic Age. To the contrary, we believe that which Christ began with and in the Apostles continued, that through them and their successors He extended the spirit of His life. So our act this morning has a far deeper signficance than the witnessing to the long life of The Church, we are also bearing witness to The Incarnation and the continuity of the life of The Spirit. This and this alone gives importance to what we are doing. And the realization that this act is of God and not of man gives us a deep sense of humility, but it also gives a sense of independence and authority. When men ask the question, by what authority is the ministry of The Church exercised, we can only say as St. Peter said when he was brought before the Sanhedrin, "In the name and authority of Jesus Christ." From Him comes the power and continuing life of the ministry.

THE Holy Catholic Church and its ministry have other characteristics besides that of continuity. They have a spiritual content, a unique content. We find these characteristics in the ministry of Jesus. He revealed them in what He said, in what He did and in what He expected His disciples to do. Of the many characteristics of The Christian ministry, two especially stand out. The Christian ministry is above all a ministry of Unity and Reconciliation.

A ministry of unity in that it is a unifying power which draws men together into a common fellowship. Jesus spoke much concerning The Kingdom. All of His teaching and preaching had a far-reaching social significance. He saw the world as a home and humanity as one great family. He was fully aware of the disintegrating forces which would destroy unity and fellowship. So in the midst of the world's confusion He built His Church, a rallying point, a binding force, drawing and holding men together. This was not a new force in the world, the prophets of the older dispensation, The Temple, The Synagogue, had been unifying centers, but His was a fulfilment of the promise they made, a more perfect and compelling instrument for unity. He laid this burden of binding all men together in one loving kingdom upon all of those He called to do His work. And today as ever this task stands out pre-eminently as the great work of a priest of God, leading a divided world into the ways of oneness in God. It is a most difficult task, but a God-given one and because it is God-given we can hope for final victory. Doubtless God does use many ways in bringing the unity of mankind to pass, but He has chosen The Church and Her ministry to be one of the most helpful ways in accomplishing this work. A priest must use his greatest efforts towards the end of unity.

The other chief characteristic of The Sacred Ministry is that it is a ministry of Reconciliation. A ministry of bringing God to man and man to God. As it seeks to bind man to man, it dares also to bind man to God. It is above all a ministry of salvation." I have come to seek and to save that which is lost," said the Master. And He called and sent His disciples upon the high adventure of seeking and saving the souls of men. This strong conviction, that they were seekers of men for God was the compelling force which drove the first disciples to the then known ends of the earth with breathless haste. And this love of souls is the compelling force of the ministry today. And this is the real test of the validity of orders, whether they be of Christ or not, do they bear the fruit of salvation, this is the claim of catholicity. There is much talk about the decline of the influence of the ministry; the ministry can have the same power as it possessed in the first days of Christian history, if it will use its God-given power. It is only when it loses sight of The Divine purpose of unity and salvation that it suffers, when it allows itself to be stopped channels of God's grace. The world today, as ever, is faced with apparently insoluble problems, weary with the futility of many things, torn and divided by greed and selfishness, helplessly lost in its own confusion, only God

(Continued on page 12.)

Cornwall---Truro Cathedral

By H. MARTIN P. DAVIDSON,

A Correspondent in England.

THE Diocese of Truro comprises the county of Cornwall, England's most southwestern county. For centuries Cornwall was included in the see of Exeter, but about fifty years ago it was constituted a new diocese. Truro was taken for the see city, and a cathedral begun, the south choir aisle of which includes part of the old parish church of St. Mary. The style of architecture adopted was the Early English, and especially fine is the first sight of the cathedral dominating the little town that one gets from the train window. The guide book to the cathedral is a model, having notes on the building on one page, and on the opposite one directions for prayer and intercession with relation to the part of the building described. The Baptistry, for example, is a memorial to Henry Martyn, "the Truro boy who became a great scholar, missionary and saint." The windows have depicted in them scenes from his life, "a pupil in Truro Grammar School," "setting out for India from Falmouth—1805," "translating the New Testament into Persian," "buried at Tokio—1812." On one page all this is described, while on the opposite is the suggestion, "At the Baptistry remember your own Baptism," and then is printed the Collect for Easter Even and a "Prayer for the Sending-out of Missionaries." In one of the side chapels is an especially interesting altar piece, a modern painting done by the wife of a Cornish vicar. The central figure is our Lord on the Cross, clad in a long white garment with His outstretched hands blessing the people. In the picture are men and women at work in the representative industries and occupations of Cornwall, farming, market-gardening, flower growing, tin mining, fishing, and loading a ship with china clay.

The war memorial takes the form of a Book of Remembrance, in which are written the names of the four thousand Cornish men who fell in the war. Over it is the legend, a challenge to the living,

"True love by life, true love by death is tried,
Live ye for England, we for England died."

Perhaps the most pathetic thing, however, is a framed prayer written by Marshal Foch, that hangs nearby. Here was a devout Christian caught in a system of life that was a denial of all Christian virtues, responsible for promoting the most frightful carnage in the name of civilization against people who were called "Huns", though they acknowledged the same religion as he did.

"I offer thee the most Sacred Blood of Jesus for the expiation necessary for the dreadful deeds of war."

Could a more pitiful dilemma be presented? In one of the windows there was a memorial to John Wesley, who was described as an "English clergyman, whose rhetorical claim that all the world was his parish naturally bred disorder. However, by his preaching and power of organizing, he did much to stir enthusiasm in an irreligious age, especially among the industrial population which, as in Cornwall, had outgrown the existing parochial machinery." The picture is of Wesley preaching in Gwenrop Pit, a nearby tin mine. Methodism is and has been a great force in Cornwall, and is a living judgment on the Church in the Eighteenth Century. The newly appointed Bishop of Truro, himself a native of Cornwall and formerly a Wesleyan, one was told, made a special gesture of friendliness and a plea for cooperation when he was "enthroned" as the English have it, in June.

A church in the county of Cornwall that has attracted much attention in recent years is that of St. Hilary, about ten miles east of Penzance. The vicar, the Rev. Bernard Walke, has just published his memories under the title, "Twenty Years at St. Hilary." He is an advanced Anglo-Catholic, and some of his ceremonial practices have met with opposition, but he has put a modern medievalism in his church that is interesting. During the war he found himself unable to square the carnage with his following of Christ, and as a result he found himself in the company of pacifists, Quakers and men of like mind, and his catholicity may have been broadened by that! Inside the church, which is a very old one, is at once striking; modern artists, among whom is the vicars wife, have painted or carved their offerings and acts of devotions. An altar in the north aisle has a lovely picture of the Visitation of Mary the Mother of Jesus to Elizabeth. Both figures are peasant women, bare-foot and simple, yet thoroughly reverent. Another altar has a great carved reredos in gray stone with turrets and windows, the whole representing the Heavenly Jerusalem. Here is a modern picture of St. Francis, there one of Joan of Arc. Roof and screens are painted gayly, but not in a gaudy or cheap manner, quite as the medieval church would have done. Over the chancel screen is a lovely figure of the youthful Christ with arms outstretched against a cross in an attitude of blessing. Reverence and devotion speak throughout the church, and by some unknown means, the horrible relics of mid-Victorian and even an earlier piety, weeping willow trees and angels of death mourning over sarcophagi are absent.

One of the chief glories of England must surely be her cathedral choirs. Two types of music are heard most frequently now, one is that purest type of English church music, that of the Sixteenth and Seventeenth Centuries, and the other is what modern English choirmasters are writing in the classical idiom but with an accent of their own. Among these latter, one might name Martin Shaw, Vaughan Williams and Gustav Holst, who has lately died. In Exeter a choir of a dozen or so boys and six men sang gloriously at Morning Prayer, or Matins, as the English say, perhaps, more correctly than we. The Te Deum and Benedictus were by Alan Gray, organist of Trinity College, Cambridge, and the anthem was a setting of Charles Wesley's "Christ Whose Glories Fill the Skies" by Thomas Armstrong, who was organist at Exeter before he went to Christ Church, which is both college chapel and cathedral in Oxford. If these were examples of the modern school, we may rest easily and even join in the Te Deum. Evensong was a more popular service in the nave of the cathedral, where choir desks and a pulpit have been set up for such services. The building was well filled, and the singing splendid, though by volunteers, it was noted on the service lists. As almost always in England, Psalms and Versicles and Responses were sung, as well as Hymns and Canticles, and one wonders if the oft-spoken dislike for sung services that one hears in America has ever experienced them in England, or elsewhere for that matter.

The preacher at Exeter was the new Dean, Dr. S. C. Carpenter, lately Master (i. e., Preacher) of the Temple Church (the church of the law students and professors in London), and editor of "Theology". His theme in the morning was Sir Thomas More, or rather,

(Continued on page 11.)

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

China Needs Help at Once.

"Thousands of sufferers from the summer floods along the Yangtse and Han Rivers are in dire need of food and shelter. They look to America and the Christian Church for help in their extremity."

That is the message that comes from the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, and from Dr. J. J. Heady, Chairman of the Hupeh Synod of the Methodist Church.

The Rt. Rev. Logan H. Roots, Bishop of Hankow, cables from Europe that he supports Bishop Gilman's appeal for immediate relief. "Many thousands of Chinese," he says, "are homeles and destitute. Immediate relief will do a vast amount in lifting morale as well as meeting the emergency. Let those who hear, in this emergency, the call of God to help, act at once. I know from my own experience in the great flood of 1931 how heavy is the burden of facing the first weeks of a great disaster. We must stand by our representatives in China in helping them to aid those who have suffered so terribly in the destructive floods of the early summer."

Gifts to help in meeting the situation may be sent to the Department of Foreign Missions, 281 Fourth Avenue, New York City, or directly to Bishop Alfred A. Gilman, 43 Tungting Road, Hankow, China, American postoffice money orders and personal checks are negotiable in that part of China.

Bishop Roots writes that it is hard for him to stay away from China at this time, but that he feels in justice to his future work in the Diocese of Hankow he must comply with the directions of the medical adviser of the Department of Foreign Misions. His health shows steady improvement and he hopes to start back to China before the end of October.

Indians of the Amazon Basin.

The Inland South America Missionary Union, with headquarters at 113 Fulton Street, New York City, undertakes the arduous task of reaching the uncivilized Indians of the Amazon basin. Perhaps there is no field which presents more difficulties in all the missionary spheres. The debilitating climate, the infesting beasts, reptiles and insects, the hostility of the witch doctors who hold the Indians in subjection and the low mentality of the Indians themselves, all offer insuperable barriers. And yet, the volunteers for this mission are so dedicated to the effort that they cannot be deterred from entering the field.

There are thirty-seven missionaries, four of whom are in the homeland. The mission is supported entirely by voluntary offerings. No personal appeals are made. It was incorporated by the State of New York in 1921, and is thus entitled to bequests by interested supporters.

The fruits of this undenominational mission have been most gratifying. The slowly penetrating light has entered the minds and hearts of these simple children of the jungle. They show that they are capable of spiritual culture. Marriage becomes a sacred tie; children are no longer treated as animals; the aged are not only saved from the brutal burial alive when they become a burden; and the morality of the tribes, though at times not in entirety converted to Christianity, is uplifted. Even the treacherous witch doctors have been touched with the need of a better life. The Terenas have become almost wholly Christian, with their own pastors, as a result of the faithful ministry of one of the missionary families of this Union. There is now a Bible school organized in one of the outposts of the Union. This will train the Indians to go to their own people.

With about four hundred different tribes to reach and an innumerable company of souls waiting for the salvation of our Lord Jesus, the board of directors of this Mission hold a sacred trust.

Kenneth Mackenzie.

Source of Whole Modern Library Movement in China.

Mr. Samuel T. Y. Seng, head of Boone Library School and of Boone Library, in a recent letter speaks of the contrast in available resources between the Church's library (Boone) and non-missionary institutions. For example, another Chinese college library has more than $100,000 Mex. to spend annually on books and periodicals. Boone has no appropriation at all for that purpose, except what little help the C. P. C. can give. Many classes of books cannot be kept up and the library cannot meet the demands made upon it.

"I write this not with a desire to compete with the other library," Mr. Seng says, "but we must try to keep our heads above water. . . . We are not afraid of competition, for those others depend upon money while we have men of strong Christian character."

The Boone Library and Library School, started many years ago, have been the source of the whole modern library movement in China. The Boone Library School graduates now hold most of the responsible positions in modern Chinese libraries and their work has brought prestige to the school.

Is This Support of the Mission of the Church?

One of the women missionaries in the Orient, carrying a heavy load of work and responsibility, writes that the people in her station have "read in the pastoral issued by the bishops at the close of the Convention, that 'the dominant note of the Convention was a determined and enthusiastic support of the world-wide mission of the Church'. The only results which have come to us have been first, the decree that the members of the Mission must pay twenty per cent of their medical and dental bills. Next, we received a further cut of five per cent in salary. Some of our staff say that this means for them, neglect of dental needs and of physical welfare generally, because reduced salaries are insufficient in most cases even to meet normal living expenses."

CORNWALL—TRURO CATHEDRAL.

(Continued from page 10.)

St. Thomas More. The Church of England has deliberately accepted the Pope's canoization of More rather to the annoyance and discomfort of Roman Catholics. The canonization proceedings in the case of More and John Fisher, Bishop of Rochester, both of whom were executed for refusing to accept the King as Head of the Church, was part of a well-calculated move on the part of Rome to appeal to Englishmen. For example, the usual miracles which are necessary before a man or woman can be declared a saint were dispensed with in this case, though for years a sign has hung in the Roman Cathedral in London urging the faithful to pray that the "proper miracles be vouchsafed". Was it because Rome in her almost infinite wisdom knows that miracles do not appeal to Englishmen? Of course, More and Fisher were martyrs to a tyrannical religious persecution, just as were Cranmer and Latimer and Rideley in a later reign, though the issues were turned. But in addition many Englishmen are seeing that More may also be said to have been opposing a Totalitarian State in which all loyalties, spiritual and religious, as well as cultural and intellectual, were to be subordinated to the political. It does not in the

least matter that More's religious loyalty happens to have been to Rome. The issue is one that is very alive today, in Germany, in Russia, even in Italy. So Thomas More was clear-headed enough to see where the logic of Henry VIII's position led, and the fact that Englishmen as ever avoided it because they aren't likely to be bound by logic doesn't alter the case. Tomorrow Anglo-Saxons may be forced with such claims as are their German cousins today. In times of war they clearly are in such a case. We may do well to weigh the whole question of loyalty of conscience and national loyalty afresh, probably we are going to be forced to do so. Here the newest St. Thomas may stand us in good stead.

* * *

EDITORIALS.

(Continued from page 3.)

and slums and compelling them to come in? No, they wouldn't come, and they wouldn't be wanted, and yet there may be many who "Thirst for the Word of God."

Then, why not take the Church to the slums? Why not hold services in a vacant house or store, or lot, or street corner, if no other place is available. Let the Young People's Service League stage an open-air service. "The vision of a new social order has captured the imagination of young people. It is urgent that they should find leadership in the Church." With the church behind them, they will develop the leadership in themselves. It would be an exciting experiment!

There is the call for the work of all the Church's organizations. Let us adopt some of the Church Army methods, the Hiking Troubadour's motto is "Go for Souls". Start the Revival—that word rather scorned by Episcopalians, but so needed now. Many Christians have been looking eagerly and expectantly for this spiritual awakening, possibly on a world scale. They have thought it due to come soon.

The Church is facing many indictments today. It is said that the Church "is dead, for it has had no vision of what program should be followed, even within one mile of the altar".

It has been called "socially illiterate". "It doesn't see things except at a distance—let Christians expose themselves to the injustices which are at the heart of our economic order and it will get them, get them to the depths".

Dr. Henry Sloane Coffin goes further—"Now we see our civilization for what it is—spiritually hollow, cruel, blind, literally sliding toward hell; and unless Christ's Gospel is preached quickly, fearlessly, and passionately, ours is a lost word."

Bishop Perry writes: "Throughout the length and breadth of the land, there is a feeling of dissatisfaction with concern, not merely with this or that financial plan for rehabilitation. What we are all turning to now is the need of the Soul. We are asking, What is the meaning of life? What has Christianity to offer for a solution?"

Stanley Jones in his "Christ's Alternative to Communism," states: "We must provide something better than Marxian Communism, or succumb to it. In other words, that system will hold the future which does most for man."

The dominant responsibility for the moral and spiritual condition of the nation does lie at the door of the Churches.

The hour for Christianity to assume control has struck.

"Christ is rising again. His spirit is coming back to life in the passion for the underprivileged, in the belief in the common man. We must struggle for the existence of others. Facts are pushing man to the only open-door, the Kingdom of God. If we can get men to respond to the emotion of the ideal of the Kingdom of God on earth, then vast changes could be made in the total life of humanity, and they could be made in one generation. But let men see the Kingdom of God as a really possible way, the only possible way, and this latent Christianity will burst into flame."

Revival may be nearer than we suppose!

Then let your church, my church become the heart, the pivotal point to stretch out its loving arms until it touches the ministering arms of its nearest neighbors.

"And I, if I be lifted up, will draw all men to me."

R. N. I.

* * *

THE MINISTRY.

(Continued from page 4.)

can unify it and only God can save it. It is the glory of The Christian minister to proclaim this message, to bear abiding fruit. When the minister of God speaks with conviction and courage based upon a religious experience, "Thus saith The Lord," the world will listen, many will be awakened and seek salvation and fellowship. A ministry true to its high calling and its life of the spirit is still a powerful instrument in the hand of God.

THE priestly office of preserving and keeping alive the traditions and customs of The Church is an important one, but only so if it keeps one close to this unifying and saving purpose of God. One is a priest that he might tell better the story of salvation and heal more quickly the wounded spirits of men. Faithful priests, zealous to exhalt The Lord Christ, are ever fearless prophets. The functions of priest and prophet have often been separated and put into conflict with each other; this should not be, they should supplement and complete each other; both are needed to bind and to heal. But it is true, that the long record of the Church shows that these functions have opposed each other and there is still evidence that this strife is not ended. It is difficult to keep a balance between the two, not to emphasize the one to the hurt of the other. Man has ever found it difficult to keep a balance among his many activities. A perfect balance comes only with the perfect man. We have, however, reasons to believe that the Anglican Communion has to a remarkable degree found a balance between these two functions, between the emphasis on tradition and authority on the one hand and that of freedom and experiment on the other. It has kept the traditions without being tied too closely to the dead hand of the past and it has room for the enthusiastic message of the prophet. The Anglican Communion values the accumulated experience of the corporate mind of the Church, it also values the open mind ready to receive new revelations through the guidance of The Holy Spirit. It is catholic in holding to the original message and the essential characteristics of the Apostolic ministry, it is protestant against everything which attempts to usurp its freedom of mind.

Power unto Unity and Salvation. Amen.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

A PROGRAM ON DOMESTIC MISSION WORK.

By Program Committee, Holy Trinity Y. P. S. L., West Palm Beach, Fla.

Setting.

Office of Bishop Creighton, Executive Secretary of Domestic Mission work.

Characters.

Bishop Creighton.
His Secretary.
Mr. Average Churchman, from Hometown Parish.
Secretary for each of the following domestic mission fields:
Negro work;
Indian Missions;
Foreign-born in large cities;
Mountaineers;
Rural communities and isolated persons.

(Curtain discloses Bishop Creighton working at desk near center of stage. There are several chairs ranged along right side of stage. Bishop Creighton's secretary is seated at small desk near rear door, back stage left. Both are very busy.)

Mr. Average Churchman (appearing at door): Pardon me, but is this Bishop Creighton's office?

Secretary: Yes, it is. Is there anything I can do for you?

Mr. Average Churchman: I would like to talk to the Bishop.

Secretary: Bishop Creighton is very busy today. Could I make an appointment for you to see him some other time?

Mr. Average Churchman: I am Mr. Average Churchman from Hometown Parish and will only be here today. I would like to talk to him while I am here.

Secretary: I am sure the Bishop would be very glad to see you. Just a moment and I will ask him what time can be arranged. (Goes to Bishops desk. Pantomime conversation.)

Secretary (returning to Mr. Average Churchman): The Bishop will see you now.

Secretary: Bishop Creighton, this is Mr. Average Churchman from Hometown Parish.

Bishop Creighton: How do you do?

Mr. Average Churchman: I am glad to know you, sir.

Bishop Creighton: What can I do for you?

Mr. Average Churchman: I have often wondered why, in a country such as ours, where the Church is so firmly established, it should be necessary to spend so much money on domestic mission work. Church members everywhere are continually being asked to contribute to the various mission projects. Perhaps you, being executive secretary of domestic missions, could tell me the need for this.

Bishop Creighton: I am very glad that you have come to me. The Church does seem well established here in this country, but few people realize how small a part it plays in the lives of the less fortunate people who live among us. The mission worker's task is to bring all of these people within the folds of the Church, but this is a difficult one, unless he has the support, both moral and material, of every member of the Church. This morning I am receiving reports from the secretaries of the various domestic mission fields. I would be pleased to have you listen to them (to secretary): Will you tell the secretaries of the various fields to come in now?

Enter secretaries of mission fields. Take seats in chairs, stage right.

Bishop Creighton (to secretaries): This is Mr. Average Churchman from Hometown Parish. He would like to know something of our work, so I have asked him to listen to your reports this morning. First, may we hear from the secretary of the work among the Negroes.

Secretary of Negro Work: The work of our Church among the Negroes is not yet nationally organized. The reason for this is easily seen: The Negro congregation in our country is not concentrated in any one locality, but scattered throughout the white dioceses. Industrial developments in the North during recent years have caused a constant migration to the Northern States. These conditions make it impossible to organize the colored congregations into a diocese of their own; however, appropriations are given by the National Council to the Southern, and other dioceses, where large Negro congregations are found, and under their direction the work is steadily progressing.

According to a recent count, there are in the United States 287 Negro congregations, 170 clergymen and 40,000 or more communicants. These figures are very encouraging.

Perhaps the Church's greatest accomplishment has been through its educational work. The American Church Institute for Negroes has made a very definite contribution toward the education of the Negro. The Institute consists of nine schools—the Bishop Payne Divinity School in Virginia, which has turned out over two-thirds of our colored clergymen, and eight industrial high schools scattered throughout the Southern States. About two-thirds of the annual cost of maintaining the Institute is paid either through endowments or by means of the labor of its students.

One of the greatest obstacles to the Negro work lies in the attitude of the white people themselves, who will not practice the doctrine of spiritual equality as taught by the Church. But with the passing years, racial prejudices are gradually being overcome, and more and more white people are lending themselves to bring the Negro within the folds of the Church.

Bishop Creighton: Thank you. Now let us hear of the Church's work among the Mountaineers.

Secretary of Mountaineers: It was forty-odd years ago that Archdeacon Neve began his ministry to the hill people in the Blue Ridge Mountains in Virginia. Since that time there has grown up a strong Church. More than twelve hundred of these people in communities far back in the mountains are communicants, and hundreds more have been baptized. Missions, which are scattered throughout the mountain region, are prepared to offer education, relief to the sick and injured, and spiritual guidance to the people which they serve. The results, where the missions have become well established, are very apparent.

Church bells echo through the hills, calling people to worship. Congregations crowd the churches. Offerings are generous. More and more the people are helping to support their own mission chapels.

The schools have given many boys and girls opportunities which once would have been unknown to them. From the little day schools, they go to industrial high schools, and from there the most promising are sent on to college, that they may return to teach their own people. Children who attend these schools not only carry home with them knowledge that will make their lives more comfortable, but also new ideas of religion and love.

And so, with an ever-increasing demand, the work goes on. Often the question arises, "Is it worth while?" I think so, don't you?

Bishop Creighton: May we hear from the Secretary of work among the Indians?

Secretary of Indians: Within the borders of the United States there are over 300,000 Indians living in more than two score states. They speak fifty languages and are in 200 distinct tribal groups. They constitute one of the major problems confronting the Church, the government, and interested social agencies.

The work of the Church must assume several phases. First, must overcome the natural hatred which the Indians feel toward the white man. Then he must be educated and trained to live life in the white man's way, and he must be won from pagan beliefs to the worship of the true God.

This great work is being carried on in the dioceses where Indians are found by means of mission chapel, schools and hospitals. The work is progressing rapidly, but there is much yet to be done for great are the abstacles to be overcome.

Bishop Creighton: Let us now hear what the Church is doing among the foreign-born in the large cities.

Secretary of Foreign-born: When many immigrants come to this country, they have the idea that the streets are literally paved with gold and that all their worries are over. When they become poverty-stricken because of inability to adapt themselves, and are forced to live in slums of our big cities, they soon take a strong dislike to America, and all that is American. It is people in this state of mind that the Church must deal with.

In order to help them, missions have been established in the slums of all the large cities. Trained social workers go among them, teaching to read and write the English language, how to cook and sew in the American way, and how to use their money to the best advantage. Their children are placed in schools and the men are placed at jobs as often as possible. With such treatment, the disgruntled immigrant soon becomes a happy American.

Bishop Creighton: And lastly, may we hear something from the Secretary of Rural Work?

Secretary of Rural Work: There are

many places throughout the nation where homes are so widely separated that it is impossible to form a parish. This is true especially in the arid region of the great Southwest. It is the aim of the Church that no one who desires its benefits shall be deprived of its ministrations. To this end the blessings of baptism, confirmation, communion and the other sacraments are carried wherever there is need or call.

Bishop Creighton: I thank you all for your encouraging reports, but we must continue our efforts more diligently than ever to carry Christ's religion of love to all people in our nation and throughout the world. And now, Mr. Average Churchman, what do you think of our domestic missions program?

Mr. Average Churchman (enthusiastically): I cannot thank you too much for this opportunity to hear of the Church's splendid work here at home. I had never stopped to consider before how many there were close around us who have not received the Church's benefit, but there shall never again be any doubt in my mind as to the need for domestic missions.

(Curtain.)

CHURCH INTELLIGENCE

VIEWS OF POLITICAL AND RELIGIOUS OUTLOOK IN LATIN AMERICA AND ORIENT TOLD BY DR. WOOD AT SEWANEE SUMMER SCHOOL.

In a recent interview, Dr. John W. Wood, of New York City, secretary for Foreign Missions of the National Council in United States and teacher in the Sewanee Summer Training School, now in session, expressed some interesting views on the political and religious outlook in the Latin American countries and in the Orient. Dr. Wood has spent many years in Mexico, South America, Haiti, Central America and the Orient. He has visited the Orient five times, spending long periods there each time. He is considered an authority on the culture and conditions of those localities, on account of his long research and study in these foreign parts.

Dr. Wood's class in the Sewanee Summer Training School has for its purpose the creation of a better understanding of the Latin American character, the development of Latin American civilization and the work of the Church in those countries.

The work of the Church in Brazil, Mexico, the Panama Zone, in China and Japan was discussed by Dr. Wood.

"In Brazil," said Dr. Wood, "we have the best missions of any communion in the world. They were founded by four Virginians of remarkable intellect and talent, in 1889. They consist of 110 completely organized and well-planned congregations, the largest of which is in Rio Grande de Soule. These four Virginians, Lucien Kinsolving, James W. Morris (who is the only living one now), William C. Brown and John G. Meem started with nothing. Because of the early Spanish influence, both in Mexico and in South America, these peoples accepted Christian teachings in our form more readily than did Oriental peoples, who had a completely non-Christian background. In Mexico, although there was a struggle for several decades to keep a Bishop active there, our work is now progressing. At present the mission work is almost entirely among the under-privilegd, and is concentrated in central Mexico, from Mexico City, in each direction. We have a fine Mexican clergy there now.

"In the Orient," said Dr. Wood, "although we have some fine missions, it has taken 100 years there to thirty years in the Latin American nations, on account of the non-Christian backgrounds of the people. The National Church in China has a membership of 60,000, and in Japan it has 45,000, with a growing number of clergy in each. The Episcopal Church also has many fine institutions, among them: St. John's University in Shanghai, St. Paul's University in Tokyo, St. Hilda's School for Girls in China and St. Margaret's in Japan. The finest missionary hospital in the world is St. Luke's in Tokyo. They are doing a great work. There are now only four American doctors and fifty Japanese doctors. A large part of the nursing staff is Japanese."

"What of the Episcopal Church's work in Central America?" Dr. Wood was asked.

"The Church's work in Central America consists mainly of work in the Panama Canal one. There the work is both with the natives, who are mainly West Indian, and among the white population, which is the ever-changing army and navy. However, we feel that that work is highly important, for although the army and navy officers move on quickly, they carry their religion, sometimes acquired there, with them, thereby reaching more and more people."

In response to a few questions of political and international nature, Dr. Wood expressed some sage views. "What of the report that South America is the coming continent of the world, commercially and politically speaking?"

"Brazil and Argentina, especially, seem to be the up-and-coming nations of South America," said Dr. Wood. "The type of population there is of the more energetic order. Especially in the raising and shipping of beef to American packing houses, has Argentina advanced in the last few years. That industry shows promise of a great future."

"Do you think this country is adopting a more enlightened policy toward South America?" he was asked.

As South America learns to know this country better, the people will understand that our policy has never been unfriendly to them. Some South Americans are still suspicious of the Monroe Doctrine. but this feeling is gradually disappearing. The attitude of the present administration is very friendly to the South American people. I am not sure it is wise for us to promise no intervention, for it might be wise and expedient for us—for the sake of South America—not for the mere sake of intervention—to go to the aid of South America, at some time. This is also true of Haiti, where I spent fifteen years. The marines have been withdrawn, but there is no way of telling whether at some future time, the marines—or the government could not be extremely valuable to Haiti—if they were in need of aid."

"What are your impressions of the Japanese attitude toward China? Are the people as war-like as the government?"

"The people of Japan—and the government of Japan—are not as war-like as the army and navy. A peculiar condition exists there. The army and navy are responsible only to the emperor. When they decide that their emperor—or their country has been insulted or put upon (being an extremely loyal and patriotic race) they fight. I've no doubt that the army and navy often embarrass the emperor. Japan's attitude toward China has been over-emphasized as being entirely aggressive. Japan simply feels that she has a big, overgrown, under-developed neighbor. This neighbor is being taught Communism by Russia. To Japan, Communism is a distinct threat. There is no doubt that Japan wants and needs land, but, on the other hand, there are already 250,000 Japs in Manchuria, the most talked of aggression of Japan, and Japan would hardly need to sacrifice lives and land she already occupies. The Chinese are a great people. The main difficulty lies in the fact that they are not organized as well as the Japanese. They fight among themselves. There is the possibility that even if Japan conquered China physically, China might still absorb the Japanese race, as she did the Manchus. I do not feel, therefore, that Japan is as aggressive as the pictures are painted. She simply likes order and organization—she has learned to play games. China hasn't. The Chinese have not the homogeneous qualities which make up a successful nation yet.

* * *

CHURCH ARMY MISSION SISTERS GET RESULTS.

Mission Sister L. Sherman, stationed near Scottsboro, Alabama, recently reported that on visiting the home of one of the children of the Daily Vacation Bible School, the mother said, "My husband drinks and sometimes we don't dare go to church. He threatens to kill us. We try not to do anything to oppose him. We like the Episcopal Church. I'm willing for the girl to be baptized, but dont dare do so. Perhaps the mission will in some way help my husband."

Captain Conder, who is preaching at mission here, visited the home and found the man under a tree reading the Bible. At the clos eof the mission during the singing of "Stand up for Jesus", the man and wife and children all came forward to be baptized.

From South Dakota, Mission Sister C. Gunton tells of one new family with six small children brought into contact with the Church. "Three of the children attended Bible School and the whole family turned out for the service and picnic. The oldest child, a girl of ten, quite surprised me one day as I was walking down the road with her. She said, 'You know I like that prayer you say beginning 'Our Father'. Mother had a copy of it on a paper and the other day she sent me upstairs to take care of the baby and I took the paper with me and learned it.'"

These consecrated Mission Sisters of Church Army do get results.

* * *

HOBART ADDS POLICE SCHOOL.

A police school for peace officers of the six counties surrounding Geneva, New York, has been announced by Chief of Police R. W. Morris, of Geneva, and Professor of Sociology James M. Williams, of Hobart College. The school, to be known as the Hobart College Police School, will open at the college October 1, and classes will be held several times a week for the ensuing eight weeks. The counties included in the school are Cayuga, Ontario, Seneca, Tompkins, Wayne and Yates. Mindful of the changing nature of the nations crime problem, the school will offer a broad curriculum centering on the technical training of peace officers, but including also subjects important for judges, justices of the peace, district attorneys, police commissioners, sheriffs and others. The aim of the school will be to furnish instruction without charge and so enable peace officers and others to profit by this opportunity. So far as is known, the only other college which has a similar course is Swarthmore College in Pennsylvania.

J. Edgar Hoover, director of the Federal Bureau of Investigation, will cooperate in the program.

ABYSSINIA.

Primate's Appeal to the League.

The following message has been sent to M. Avenol, secretary-general of the League of Nations, by the Archbishop of Canterbury and the Archbishop of Upsala, Primate of Sweden:

"Convinced that we are speaking in the name of multitudes of Christian people throughout the world, we appeal to the Council of the League of Nations to use every possible effort to secure a peaceful settlement of the dispute between Italy and Abyssinia and to prevent the outbreak of a war between two members of the League, which would shock the conscience of the world.

Cosmo Cantuar,
Erling Eidem."

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SEMI-NUDITY ON THE STAGE.

Action by the Public Morality Council of London.

At a meeting of the Public Morality Council in London yesterday week, attended by about seventy delegates from the eighty-nine societies represented on the Council, a campaign against semi-nudity on the stage was unanimously approved.

After the meeting an official statement was issued, which gave a precis of the Bishop of London's speech. He said that he had led a deputation to the Lord Chamberlain on the subject. They were not prepared to tolerate any longer exhibitions of semi-nudity on the stage in emotional surroundings.

The Bishop of Kingston expressed concurrence with these views. He urged the council to make it quite clear that this quetsion of semi-nudity on the stage was distinctly separated from any question of nudism or of the degrees of nudity observed in sea-bathing and sun-bathing on the beach. It was understood, he said, that many of the girls had to accept the conditions or lose their jobs.

A Public Protest.

The meeting agreed that the Council should concentrate in fighting semi-nudity on the stage and call a public meeting in the autumn for which, it was hoped, speakers representative of all ranks would be secured. The desirability of associating members of the theatrical profession with the campaign was urged, and the meeting had before it a confidential digest of the views on both sides of the question. Miss Edith Neville, as chairman of the Stage Plays Committee, addressed the meeting. She thought the Council ought to give the public details of the situation in a reasoned statement, at the same time making it clear what the Council regarded as permissible without offense to public opinion.

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CHURCH TRAINING SCHOOL WILL OPEN FOR FORTY-SIXTH YEAR.

The Church Training School of the Diocese of Pennsylvania, located at 708 Spruce Street, Philadelphia, will open October 2, for its forty-sixth year. The purpose of this school is to prepare young women for work in the Church, especially to supplement their secular education with a background of the Church's ideal and traditions, and to emphasize the need for highly developed techniques in the various fields of the Church's activity. Teachers, kindergartners, nurses, social workers, artists and musicians have studied at this school, and have gone from it to many parts of the world.

The young women already enrolled for the coming season, represent ten Dioceses. They will be trained for different types of Church work, some looking forward to missionary activity, at home or abroad; others preparing to be assistants in parishes of the larger cities. The training includes courses in religious and in practical subjects with ample opportunity for first hand experience in neighborhood visiting, club work and religious education. Ten weeks each summer is devoted to actual residence in institutions, such as hospitals, settlements or missions. During the past summer, the dean of the school, Miss Ethel M. Springer, visited four of the students who were engaged in rural work in the Archdeaconery of the Blue Ridge. Other students were assigned to work in institutions near Philadelphia.

Pennsylvania women, living near enough to the school to attend lectures are welcomed as day students. Bishop Taitt is president of the corporation of the school; the Venerable James F. Bullitt, warden; Miss Julia V. Sinkler, president of the board of managers.

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DUBOSE TRAINING SCHOOL ANNUAL MEETING OF TRUSTEES.

The annual meeting of the board of trustees of the DuBose Memorial Church Training School was held at Sewanee, Tenn., August 8, 1935, and the reports of the president and treasurer were received, showing that the school had ended another year without incuring any debt, and had sufficient funds on hand to run along in its present condition, and it is one of the few educational institutions which has kept its expense inside of its income.

The dean, the Rev. A. G. Richards, reported that the past year had been one of the best years, and at the close of the term three men had graduated and taken positions in active work in the Church. There are now a total of 115 graduates of this school who are actively employed in the various dioceses of the country, most of them in rural work. Only one or two of all the graduates have no places, but this is on account of illness.

The following officers were re-elected for the ensuing year, or until their successors are elected:

The Rt. Rev. Thomas F. Gailor, honorary chairman.

Mr. W. A. Sadd, president.

The Rt. Rev. H. J. Mikell, vice-president.

Mr. E. M. Ellsworth, secretary and treasury.

Mr. N. J. Simmons, assistant treasurer.

Commercial National Bank of Chattanooga, depositary.

It was reported by the dean that at the opening of the term on August 21, 1935, there would be at least five new students, which will make the number of students larger than during the past term. No student is taken unless he is a postulant of the Church, and recommended and backed by some Bishop, and in this way the class of men admitted are selected for their ability and consecration to the work.

The present board of trustees are as follows: Rt. Rev. Thomas F. Gailor, Rt. Rev. H. J. Mikell, Rt. Rev. Frederick F. Reese, Rt. Rev. John D. Wing, Rt. Rev. William Mercer Green, the Rev. A. G. Richards, dean; the Rev. William H. DuBose, the Rev. Oliver J. Hart, Mr. W. A. Sadd, president; Mr. Morrow Chamberlain, Mr. S. Bartow Strang, Mr. William C. Sturgis.

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A CHURCH IN THE KENTISH WOODS, ENGLAND.

Last Friday was laid the foundation-stone of the little mission church of St. John the Baptist in the woodland district on the border of Charing and Westwell, in Kent. Though adjoining an important junction of main roads (writes a correspondent) the site of the new church lies in dense woods, surrounded by beech and oak. It was a perfect summer evening, and the procession of choir and clergy, with cross-bearer and banners, slowly winding along the woodland path, made a scene of unusual beauty The service was accompanied by the singing of birds; and two fox cubs were noticed peeping out wonderingly. The dedication (St. John the Baptist) recalls the fact that for 350 years Charing was a center of devotion to the Forerunner. Richard I sent home from Palestine a stone reputed to be the block on which the Baptist had been beheaded. The stone was placed by Archbishop Hubert Walter in Charing Church, and was an object of veneration to pilgrims till the Reformation. At the Reformation the block disappeared, but it is believed to lie hidden somewhere beneath the floor of Charing Church.

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POOR MEN'S GARDENS IN LONDON.

"Our purpose," said Wyndham Deedes at a meeting of the London Gardens Society, "is to change every drab street into a garden." Something of what the society has accomplished will be seen at the exhibition in the Royal Horticultural Hall, Westminster, on September 6 and 7, when a fine display of flowers grown in small London gardens and allotments is expected. Beginners who have never won a prize at a flower show, and poor people whose total garden area does not exceed sixty square yards will be invited to bring the results of their efforts. London municipal authorities and horticultural societies will also show what can be done in dismal and congested neighborhoods. The "growing of flowers" by Londoners should become a habit, says the society, for many parts of the capital are sombre and others are sordid, and it is urged that even the poorest can help to make the town brighter by cultivating a box or a pot of flowers in their windows. The society hopes to distribute bulbs, plants, seedlings and cuttings, and gifts of this sort from more fortunate people in the country would be welcomed by Miss A. K. Lock at 47, Whitehall.

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It must be admitted that a difficulty for the window-box gardener is that local authorities, landlords or architects often object to drippings from the boxes and to the danger from boxes insecurely fixed. The difficulty ought to be tackled fairly. It is not for an architect or a municipal landlord to say finally that the town dwelling of the future is not to be decorated with flowers. The London Gardens Society has anyhow designed a "non-drip" box. There is an old story on this subject. A tenant of a London flat informed a neighbor that she had started a window-box. "Has anything come up yet?' "No," was the answer, "only a policeman."

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UNIVERSITY CHAPLAIN CONDUCTS RETREAT.

The Rev. John Crocker, Episcopal chaplain at Princeton University, will give the addresses at a retreat for the clergy at Adelynrood, South Byfield, Mass., September 9 to 12. The retreat is held annually, under the auspices of the Brotherhood of the Way of the Cross, and is open to all the clergy of the Episcopal Church. The Rev. Frederic W. Fitts, of Roxbury, Mass., is superior of the brotherhood, and the Rev. Sherrill B. Smith, of East Dedham, Mass., secretary.

ENGLISH LECTURER COMING TO BERKLEY DIVINITY SCHOOL.

The Rev. G. W. Butterworth, of London, will be the visiting English lecturer at the Berkeley Divinity School, New Haven, during the fall term of this year. Mr. Butterworth was trained at Mirfield under Neville Figgis. He is the translator of Clement of Alexander in the Loeb library. The Rt. Rev. G. K. A. Bell, Bishop of Chichester, speaks of him as "a quite remarkable man". He is vicar of the Church of the Ascension, Balham Hill. At Berkeley Mr. Butterworth will give a course on Early English Church History, and will assist in the departments of homiletics and apologetics. He will do a certain amount of outside lecturing and preaching. Those desiring to secure his services should communicate with Dean William P. Ladd.

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CHURCH ARMY CAPTAIN TELLS OF SIXTY WORKING DAYS IN THE TENNESSEE VALLEY.

Between May 20 and July 28 Captain C. L. Conder, Southern Representative of Church Army, undertook a piece of work in Alabama under the direction of Bishop McDowell.

Making the House of Happiness, near Scottsboro his headquarters, the missionary made 212 visits within a four mile radius reaching 83 families.

Sunday services have been held with an average attendance of 60. Weekly Cottage Services were held with an average of 40 each. A two weeks Preaching Mission drew approximately a hundred each night, and a Children's Bible School averaged 30 attenders.

These resulted in two men, one woman, five older and two younger children being baptised.

At the Cumberland Mountain Rural Rehabilitation Project, Captain Conder made an every-week visit to the barracks, the shacks and new farmhouses; the total number of visits there being 213.

Prayer Cards issued by the Department of Religious Education at Church Missions House, have been placed in many homes, also religious pictures and 175 Bibles have been distributed to colonists.

A weekly preaching service was held through ten weeks, the average attendance being 101. A two weeks' Bible School drew 50 children together.

Captain Conder gave six days a month visiting the families attached to the Mission Chapel at Guntersville, Warren County.

The Church School was re-organized and a Confirmation Class confirmed.

Cottage Services were held on Sand Mountain and at Boaz.

On Georgia Mountain a plantation owner built a brush arbor in preparation for a week's outdoor preaching Mission.

It is probable that Church Army will be asked to continue these and other activities in that section of the Tennessee Valley.

Church Army can place a small team of missionaries and Mission Sisters at the disposal of the Bishops responsible for the work, if friends of such sane work under the auspices of the Episcopal Church will give some assistance.

A portable stereopticon, small organ and preaching tent would be required as part of the necessary equipment. From $700 to $1,000 would enable Bishop McDowell to enter in and consolidate these promises of permanent Missions.

Further particulars can be obtained from Church Army Headquarters at 414 East Fourteenth Street, New York City.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Coming Events of the Major Activities of the Woman's Auxiliary.

Synod, September 10-12, St. Andrew's School, Middletown, Delaware.

Annual meeting, October 29-30-31, in St. James' Church, Richmond, Va., Dr. Churchill J. Gibson rector. The Executive Committee will hold its meeting in the Auxliary rooms of the Mayo Memorial House Tuesday afternoon, October 29, at 3:30. The Rev. H. E. Batcheller will conduct the quiet hour on Wednesday morning, and we are happy to announce the evening speakers will be Bishop Creighton and the Rev. Noble Powell. Please see that the names of your delegates and alternates are sent in as soon as you receive the notice.

The Quiet Day for Prayer will be held as heretofore on Armistice Day, and the prayer leaflets will be sent you in ample time. Arrangements are also being made for the Diocesan Institute in St. Paul's Church, Richmond, in January.

K. S. Davison.

NEWARK.

Rt. Rev. W. R. Stearley, D. D., Bishop.

Bishop Moreland Celebrates Anniversay.

Bishop William Hall Moreland, retired bishop of Sacramento, celebrated the fiftieth anniversary of his ordination to the priesthood recently at Christ Church, Hackensack, N. J. He is serving the parish temporarily during the vacancy of the rectorship. Since he resigned his diocese in November, 1933. Bishop Moreland has been residing in New York, where he has often been a guest preacher, and has assisted the bishops in the region in episcopal ministrations.

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MISSIONARY DISTRICT OF HONOLULU.

Rt. Rev S. H. Littell, S. T. D., Bishop.

Kagawa.

It was a rare privilege to have Kagawa stand in the Cathedral and preach the Incarnate Christ to us. In the morning of July 7 the Cathedral was cram-jammed with every chair in our possession conscripted into use. In the evening that same day there was a very good-sized congregation, with many Japanese visitors.

"God-Consciousness" was the word most often upon Kagawa's lips—"the need of God consciousness". His sermon in the morning was "The Meaning of the Cross"—its social, its ethical, its cosmic meaning. And as he preached, we knew there was a fourth meaning of the Cross—or perhaps a meaning summing up the other three—Kagawa!

In the evening the sermon was upon the "Seven Paradoxes of Saint Paul", and was based on Second Corinthians 6. This was a glorious message of the liberty of Christ-men, illustrated generously with examples of living virtues and testimony in his own life.

It was a great day when a great man gave great witness of the great things that Jesus had done for him; a day which stirred many of us to realize the poverty of our Christian life and the meagerness of our Christian service. The Cross of Christ has saved Kagawa, saved him by revealing to him the great social message of redemption, and has set him to work on a mammoth scale to reconstruct society after the meaning and spirit of the Cross. It has saved him by his embracing its ethical import, for all who saw and heard him saw and heard a man obviously possessed in every part of him by the evangel of self-sacrifice and self-surrender. It has saved him by giving him faith in God, who, in the Cross, shows Himself eternally sacrificing Himself in self-giving love. The Cross to Kagawa has become not a thing of time and space, not a thing of the past, but a thing of eternal value and moment, to which even now we are called to unite ourselves, that through the Cross the world may be brought to God.

It was a great message, preached by a great man, through the great power of the Holy Ghost.

* * *

Young People's Conference.

Mokuleia, August 31-September 2.

A Camp by the sea.

Fellowship.

A hundred young people living in Community.

Lively discussion on present-day problems.

Camp-fire, games, rallies, discussions.

That about tells the story. And to this Young People's Conference all young people over sixteen are invited.

Everything that an active committee of young people can do to make the Conference alive, attractive and valuable is being done. The plans are almost complete. And now remains only the registrations to be made. The cost for the conference will be $3.00, which pays for everything.

All those who have been to these conferences will want to come again, and they will find this one bigger and better. Those who have not had the experience will not be sorry if they register this year. THE MORE THE MERRIER.

And when the last verdict of the Conference is written, it will be, "A good time was had by all". But that won't tell the whole story, for we will all learn things there that will make life more worth living, and add power and zest and grace to our lives.

So all aboard and join the crowd!—Hawaiian Church Chronicle.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Archbishop Temple's Itinerary.

Archbishop Temple, Archbishop of York, England, wil open his American engagements in December at the National Cathedral. He will preach in the Cathedral on December 8, and will be at the College of Preachers December 9-12. From Washington he will go to the Cathedral of St. John the Divine in New York, thence to Harvard and Cambridge, Indianapolis and Chicago. He will be in the United States until January 11.

Creating Public Opinion.

The Washington Clergy Committee, Canon William Sheafe Chase, D. D., acting chairman, has been organized with a view to creating public opinion against the pending Italio-Ethiopian war and for the purpose of influencing Congress to take some steps in connection with the Pact of Paris, signed by the United States and sixty-two other nations, including the two conflicting peoples. In the light of the international declaration never to seek solution of international difficulties "except by pacific means", this committee proposes to do what it can to hold the nations true to this declaration.

Significant Musical Event.

Dr. Finley Williamson, head of the

famed Westminster Choir, conducted a festival of sacred music this summer at Massanetta Springs, near Harrisonburg, Va., which was attended by thousands of people, from four or five States and the District of Columbia. The great choir of nearly a thousand singers from a dozen or more cities, including Richmond, Norfolk, Roanoke, Hagerstown, etc., was heard by an auditnce of some five thousand people. The concert was in the open and was devoted entirely to sacred music. This is possibly the most significant musical event of the year in the entire South—certainly the most significant in the realm of sacred music.

Fall work in the Diocese of Washington will be started and stimulated by the clergy conference to be held at Camp Overall, Va., September 17 to 19. The central theme of the conference will be the Forward Movement.

T. F. O.

TENNESSEE.

Rt. Rev. Thos. E. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor

The Summer Training School, Sewanee.

"The gift of the Sewanee Summer Training School in 1928 has enabled us to hold a summer conference in the heart of China," said Miss Alice Gregg, educational secretary of the Chinese Episcopal Church, speaking in the University Chapel Sunday night before the members of the Sewanee Summer Training School. Miss Gregg recalled that she had attended the summer school here in 1928, and had asked for an offering so that the workers of the Episcopal Church in China might have some of the privileges that are enjoyed by the church workers in this country who meet at Sewanee. The money contributed by the Sewanee Summer Training School has been used to finance several such gatherings in China, which have been enthusiastically enjoyed by the Church workers there. The Chinese Summer Conference for this year was held in July in Ku Ling, a summer resort in the mountains, to which many of the Christian workers of China come.

Miss Gregg spoke of the great changes that the last few years had brought in China. The city of Anking has been modernized to some degree, and they now have paved roads and automobiles.

"China is being militarized," she said, "and in twenty-five years will be as much of a menace to the people of the world as Japan, if that country should undertake a policy of militaristic aggression.

At the morning service in the chapel, the Rt. Rev. W. M. Green, D. D., Bishop Coadjutor of Mississippi and director of the Adult Division of the Summer School, preached a strong sermon on the text, "They came unto the sepuchre after the rising of the sun". "Life and death," said Bishop Green, "in the world of reality, as we know it, are bound up together indissolubly. The Cross of Christ is the symbol of life through death, and victorious over death. The sufferings of the present time are but a preparation for the glory that is to be revealed in us, and are not to be compared with it".

On Saturday night the members of the Adult Division enjoyed a sumptuous banquet at the supper hour, prepared by Mrs. Mary Eggleston, the dining room hostess of the University. Rev. R. A. Kirchoffer, of Mobile, presided as toastmaster. The theme of the banquet was "The Rainbow and the Pot of Gold". Most of the toasts were presented in verse, and aroused hearty laughter.

The Adult Division closed on Tuesday morning after breakfast, and the Young People's Division opened its session on Tuesday night, under the leadership of the Rev. Alfred Loaring-Clark, of Memphis, Tenn.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

"Service" is the Watchword of St. Luke's Church, Atlanta.

The Y. P. S. L. has translated the "S" into Second-hand, Service, Salvage". They issued bulletins to the congregation and their friends requesting them to send discarded furniture, broken electrical appliances, pictures, any household equipment, papers, books, magazines, or tires—or what not, to the Church. Since this is moving season in Atlanta, the members were delighted to have a definite place to put collected "white-elephants", as well as things they would no longer need. The young people are painting, repairing, mending and rebuilding some of the articles. The best are being used to furnish the Old Assembly Room as a club room. Here games can be played after the Y. P. S. L. meeting, magazines are assorted and placed where they can be read while waiting for appointments, books are being catalogued as a foundation for a lending library, and sewing machines are to be installed to be used by St. Mary's Circle of the Woman's Auxiliary.

St. Mary's mets each Friday and sews. The women bring their lunches, and the day is spent making layettes, or whatever clothing is most needed by Grady Hospital and other charitable institutions. This group also mends the clothes which are brought to the Auxiliary to be placed in the clothes closet to be given the needy. The Social Service workers of the city know of this closet, and send many a requisition for clothing for families they are helping.

Articles for which the young people have no immediate use are placed in the "Swap-Shop" to be traded for things they do need. Some are sold for money to carry on their social service projects.

Scout troops for under-privileged children also forms a definite part of the social service project of the parish. St. Catherine's Guild sponsors the Girl Scouts Troop, and the Church, under the leadership of a committee, headed by Mr. Foster Fitzsimons, sponsors the Boy Scouts Troop. Uniforms and other needed things for the scouts are supplied by the Church. The meetings are held in a hut built near the garden, which the kindergarten department of the Church School has planted and cultivates. Money for the troops' activities is raised by the various groups of the Church, and supplemented by a monthly contribution from the budget of the parish.

St. Luke's oc-operates with the Community Chest and agencies under it in the social service work being done in the city.

During the month of August the rector, the Rev. John Moore Walker, and his family are at Cape Cod. Dr. C. B. Wilmer, rector emeritus, is preaching at St. Luke's.

Horizon of Service Widened.

This spring several articles by the Very Rev. Raimundo de Ovies, dean of the Pro-Cathedral of St. Philip, Atlanta, have appeared in the Atlanta papers. They were so well written, their subject matter so timely and interesting that they attracted the attention of one of the big syndicates. They approached the dean, asking for six articles a week, which will be syndicated, appearing in many newspapers throughout the country. And so now the Dean has added another task to his daily routine. Already several of the well-known magazines have asked the dean to submit manuscripts for consideration—rest and sleep are receding farther and farther into the background.

The dean's lectures in psychology, his knowledge of human nature, the Children's Missions he has held so successfully, his wide reading necessary for his sermons, and the course of lectures he has given at the Sewanee Summer School, his travels and varied experiences, have given him rich and valuable material from which to draw for this new field of achievement.

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Rev. Geoffrey C. Hinshelwood, rector of Grace Church, Gainesville, will preach at the Cathedral of St. Philip, Atlanta, Sunday, August 25. Mr. Hinshelwood has just returned from his vacation in Canada.

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The Diocesan Y. P. S. L. sent its president, Robert M. Bandy, to the annual Provincial Convention at Sewanee, Tenn., over the week-end of August 17-18.

PHILIPPINE ISLANDS.

Rt. Rev. G. F. Mosher, D. D., Bishop.

From Our Bishop.

With the coming of the Commonwealth there comes a serious responsibility. Our people of the Church will have to take their part in electing members of the national government. To many of them this is altogether new, and it is necessary they should learn carefully what to do and how to do it. First of all, it seems to me, we should remember that no votes should be cast for a man merely because he is a Churchman: if he is not a strong man, able to do what he believes is right when everyone is trying to make him do something else; if he is not a man of experience who knows (1) what all the people of the Mountain Province should have for their good; (2) how to secure things fairly and honestly by action of the government; and, above all, (3) how to be honest and unselfish himself (like General Wood was, for example)—then he should not be elected. But if his character is good and his knowledge and experience sufficient, then votes should be cast for him. It is better, too, to re-elect him time and again and to keep him in office. It is a most difficult thing to govern a country, and the more experience in government that a man has, the better will his share in the government be. All Church members have a duty to be loyal citizens of their government—but I hope each and every one will work according to the leading of his conscience, and not let "politics" lead him into any action of which he will be ashamed. It is right, if one does this, for Churchmen to be active in politics—all, that is, except our Church workers. Catechists and teachers must keep free of all political activity, for their position makes it appear that they represent the Church. But all others should do all they can to see that the Commonwealth has good government.

Gouverneur Frank Mosher,
Bishop of the Philippine Islands.

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Sagada Mission High School Graduation.

The fourth annual graduation exercises of the Sagada Mission High School were held on the evening of June 28. In spite of the fact that it rained hard, there was a great gathering of friends

(Continued on page 22.)

FAMILY DEPARTMENT

AFTER TRINITY.

4. Seventh Sunday after Trinity.
6. The Transfiguration. (Tuesday.)
11. Eighth Sunday after Trinity.
18. Ninth Sunday after Trinity.
24. St. Bartholomew. (Saturday.)
25. Tenth Sunday after Trinity.

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COLLECT FOR THE TENTH SUNDAY AFTER TRINITY.

Let Thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

SEEKING SOLITUDE.

William F. Rockey.

Speed me away from the noisy streets,
That I may commune with God;
I would climb the hills and mountains high,
I would walk on the leafy sod.

There would I view the scenery rare,
And breathe the air so pure;
And offer my thanks unstintingly
For His gifts which so allure.

Where all is designed to calm our souls,
Where distraction is unknown;
There let me be closer drawn to Him,
This I could best do alone.

Then with my spirit's strength renewed,
Return with courage anew;
To zealously work for God and man,
Be my years many, or few.

Fruitful will be our mission on earth,
If we all look up, not down;
Only by faith, with a purpose strong,
Can we hope to win His crown.

* * *

Jenny C. Muller, M. D.

On Sunday, November 25, 1934, there passed to her rest one of the pioneer Medical women missionaries—Jenny Constance Muller, of the S. P. G. and Cambridge Mission to Delhi.

So bound up is the life story of Dr. Muller with that of the history of Medical Missions that I may be forgiven if I recall the fact that medical work among women was started in Delhi in 1863—Mrs. Priscilla Winter, wife of the first S. P. G. missionary in Delhi after the Mutiny, distributed quinine powders and other simple remedies to women suffering from Malaria, etc., whilst she preached to them on the banks of the Jumna at the bathing festivals. Mrs. Winter was instrumental in getting out from Europe a qualified midwife with some knowledge of medicines, and a house in Chandni Chowk, the main thoroughfare in Delhi, was hired for a dispensary (1870). In 1885 the first St. Stephen's Hospital was opened, built in memory of Mrs. Winter. Jenny Muller was present at the opening ceremony as a girl of eighteen. She and other senior girls from the Lawrence School, Sanawar, Punjab, were being trained in Delhi as teachers for zenanas and other work. Jenny showed a liking for hospital work and was sent to Karnal, seventy miles north of Delhi, as compounder (dispenser), for the English zenana worker there was also doing medical work and wanted an assistant.

As she showed considerable ability, Miss Muller was given a scholarship for training at the Calcutta Medical School. Three years was considered enough in those days for acquiring sufficient knowledge of all branches of Medicine, and obtaining the Diploma Certificate, qualifying for practice in India. Miss Muller made the best possible use of her three years. She used to tell how greedily she seized on every atom of information from her teachers. "I told them," she said, "that I should have to do everything when I went back to Delhi; they saw I was keen and showed me and let me do things, and very grateful I am."

Miss Muller worked for several years, from 1891, in charge of St. Stephen's Hospital, Delhi, as the one and only qualified medical woman in that great city, she had to train every one of her assistants, both in dispensary and ward. With a scholarship from S. P. C. K., she came to England and underwent further training at the Royal Free and other Hospitals in London, and finally, after taking the M. D., of the University of Brussels, she returned to India, and was posted to Karnal, in charge of St. Elizabeth's Hospital. She later (1903) came to Delhi, where she worked till she went on furlough in 1916, seven years after the new St. Stephen's Hospital was opened. So worn out was she that, although she was only fifty, the doctors forbade her return to Delhi. She took a locum tenens in a London Fever Hospital during the war, and after a serious, nearly fatal, illness, she retired from practice and lived a very secluded life in the country, till the end came peacefully on the Sunday before Advent.

Such are the bare facts of her life, but what of the woman, the doctor, the pioneer? My first introduction to Dr. Muller was in March, 1903. I had lately arrived in Delhi and went over for the day to Karnal to be introduced to the medical work there, which was carried on in two fine old hired houses in the centre of the small town. An epidemic of plague was drawing to its close; for weeks the medical and other authorities had been fighting it—no one was so successful as Dr. Muller in treating cases, and, what was far more important, in inducing people to undergo innoculation. A few minutes after my arrival, I was allowed to exchange my dress for an overall and join the daily round. We proceeded through the incredibly narrow, dirty streets. A man servant went first to clear a passage; Dr. Muller, a large very sola topi on her head, came next, sleeves tucked up above elbows, calling greetings to friends and acknowledging constant salaams. I came next, carrying bowls and instruments tied up in a cloth, followed by the compounder carrying large bottles of medicine. Nurse Lydia, a Brahmin convert, brought up the rear, bearing two enormous bottles of disinfectant. We visited numerous patients in queer corners and hovels, men, women and children; dressed and opened buboes; gave much advice and encouragement, medicine and pice for milk; and returned to the Hospital, driving before us a crowd of people, some contacts of our cases, some, from neighboring villages where plague was prevalent. Dr. Muller, I remember, kept up a constant fire of exhortation in fluent Hindustani, often relapsing into bald village patois, scolding, coaxing, chafing, threatening, till she had induced all the crowd to present their left arms to her, as she stood in the Hospital courtyard, armed with the syringe, and received the prophylactic dose. The crowd dispersed, bewildered and holding their arms; we bathed, changed and sat down to a belated lunch.

See Dr. Muller again—it is Sunday morning in Delhi: most of the staff had been to early Service at 6:30 at St. Stephen's Church. Now, after the patients had been attended to, all are gathering in the big ward, for the Bari Miss Sahiba is going to preach. Most of the congregation sat on beds or on the floor, Dr. Muller in a chair facing them. The simple ward service begins, a hymn, a prayer, more hymns (bhajans). Then Dr. Muller reads the Gospel for the day, and, apparently without any preparation, she begins to expound, making live in vivid language the gospel story. For more than twenty minutes she never lacks word or telling phrase; her audience remains spellbound till she ceases, when there is a sigh and a murmur of Sach, sach bat ("these are true words"). A prayer, another hymn, and the congregation disperses. When asked how she acquired this gift of eloquence she would remark, "My dear, one of my grandfathers was a Lutheran preacher of some renown." Another day, not ashamed of her mixed parentage, she would say, "I think I must have had a Mohammedan ancestor, for I cannot bring myself to touch or like dogs." Another vivid picture I retain of Dr. Muller, bringing in her arms a poor waif found in the street covered with smallpox and flies and their offspring. She laid the child, a Mohammedan girl of nine or ten, on a spring bed in a small room near the street door, stripped off its clothes and burnt them then and there in the courtyard, bathed and dressed the child, and because she saw the sweeper look askance at her when she suggested he should swill out the room, she did it herself, plying the broom with vigor, sending a stream of disinfectant pouring into the street and narrowly escaping the Padre sahib coming up the steps to pay a pastoral visit.

While comparatively few now living in India can remember Dr. Muller's personal ministrations to them as a doctor, and her skill as a surgeon, many thousands benefit yearly by her labors in building the present St. Stephen's Hospital. No one who did not work with her in those last ten strenuous years of her life in Delhi can imagine what a marvellous achievement it was, to design, plan, and watch building, stone by stone, that pile of buildings, wards, general and private, out-patients department, nurses' homes, isolation block, doctor's bungalow, chapel, mortuary, and all the other offices necessary for an up-to-date hospital. As in later years additions have had to be made, these have been placed where she originally planned to have them.

For months before it was thought that a new hospital to replace the cramped wards of the old one would be possible, Dr. Muller had been thinking, drawing plans, pondering over every detail, and when the new site was given and the sale of the old building arranged and it came to the actual construction, she hardly left it night or day. Preparation was made for every contingency, endless time was spent on the construction of verandas, floors, lighting, ventilation and cupboards; there to be no ledges for dust, no footholds for monkeys, pigeons and crows (the common pests of Indian hospitals), no death-traps for crawling infants or delirious patients—all was carefully carefully conceived and carried out under vigilant eye, and woe betide the crafty contractor who tried to put in second-rate material, or the slovenly workman trying to scamp a bit of plastering or joinery.

These buildings have stood the wear

and tear of twenty-five years now, and no one can doubt but that the foundations were well and truly laid.

As a colleague of Dr. Muller for many years, I cannot but feel conscious that this brief sketch depicts quite inadequately the personality of one who has left her mark on the land of India, who deeply loved and spent herself in serving India's women and children, and through them the Master who went about doing good.—The Mission Field.

* * *

For the Southern Churchman.

NAAMAN.

II Kings 5, v. 2-15.

Monica Williams.

Ah, Naaman, wise thou wert to heed the little maid,
Who captive served within thy Syrian home,
And to thy wife sweet counsel gave,
Which caused thee to Elisha's door to come.

And yet as thou dids't stand without the door
Of Israel's Prophet, thou did'st fail to see
That God to thee could grant no more
Than thou wert willing humbly to receive.

And so thy leprosy still clung with grievous waste,
While thou in wroth did'st turn thy steps away
Because Elisha came not out in haste,
To cleanse thee in the way thou thought'st that day.

But let us not reprove thee for thy pride,
For we, too, look for great deeds to be done,
And often from small tasks do turn aside,
Which, too, for us would mean life well begun.

But once again thy Lord to thee did'st come,
And through thy servants bid thee think again
If some great thing thou would'st not then have done
If bidden thus thy healing to obtain!

Well went thou back to that small river's brink
And washed seven times in Jordan's muddy sream
But living water did'st thou truly drink
By faith alone through which God made thee clean.

* * *

"Prescious" Alumninum.

Just fifty years has passed since the capstone was placed on the Washington Monument in the capital of our nation. Pausing from its more weighty duties on Thursday of last week, Congress noted with appropriate resolutions this anniversary of its acceptance of this monument to the Father of his Country. The years that have intervened have seen many changes, and the capstone itself reminds us of a most significant one. It is made of aluminum, and was probably the first casting to be made from that metal in this country. When the engineer in charge of construction, Col. T. William Casey, was looking for a suitable metal with which to cap the monument, particularly one that would protect it from lightning, a German immigrant, Frischmuth by name, suggested this rare new metal. He declared that while it would cost more than a platinum-plated bronze cap, "it would not tarnish, is an excellent conductor of electricity, and it would raise much curiosity." His offer was accepted, and "after hard work" he succeeded in casting "a perfect pyramid of pure alumnum made of South Carolina corundum." It was displayed in a window of Tiffany's in New York before being finally placed atop the monument. The cap weighed exactly one hundred ounces and cost $36 a pound. The present price is around 20 cents. Aluminum was first isolated in pure form by the Danish scientist, Hans Oersted, in 1825. In the middle of the eighteenth century, Napoleon III commissioned the chemist Deville to find a way of producing enough of this new metals to equip the French army. Only enough, however, was produced to make the buttons for Napoleon's own uniform, and the cost of these was approximately $545 a pound. Several years ago a building, constructed entirely of glass and aluminum, was erected in Richmond, Virginia, to house the city's public utilities department.—Christian Sun.

* * *

The Bible and English Literature.

An excellent outline of the influence of the Bible upon English literature has been given by the late Dr. Walter W. Moore, in his charming volume, "The Indispensable Book." Says he: "There is nothing surprising in Coleridge's remarks that 'to give the history of the Bible as a book would be little less than to relate the origin or first excitement of all the literature we possess. From this storehouse of literary material our leading writers have most freely drawn." In all the long list of English and American writers, whose names survive, there is not one whose pages are not sprinkled with the words and figures of Holy Writ.

"Emerson, speaking of the Bible, as the most original book in the world, and affirming that it came out of a profounder depth of thought than any other, says that Shakespeare, the first literary genius of the world, leaned on it. In thirty-seven of his plays there are allusions to the Bible. Professor J. Scott Clark, in his study of English prose writers, says that 'Bacon's acquaintance with Holy Writ is almost equal to that of Shakespeare, and the works of both unite with many modern masterpieces in testifying to the value of the English Bible as a literary model.' Milton, as all know, is saturated with its thought and diction. 'I have found,' says Dr. Henry Van Dyke, 'more than four hundred direct references to the Bible in the poems of Tennyson.' In Longfellow there are almost as many. Browning's 'Christmas Eve and Easter Day', a poem of about 2,500 lines, contains 130 Scriptural allusions. They are found also in his other poems, even those whose subjects are not closely allied to Scriptural themes. Maccauley's essays are full of them. So, too, are the essays of Robert Louis Stevenson.

"Hawthorne, the greatest American writer of fiction, confesses that the Bible and 'The Pilgrim's Progress" were the main source of his inspiration. To Wordsworth 'the grand storehouse of enthusiastic and meditative imagination are the prophetic and lyrical parts of the Holy Scriptures.' Of Daniel Webster it is authoritatively stated that he did not think himself prepared to appear before the United States Senate in the delivery of his immortal orations 'until he had taken as a tonic the Eighth Psalm and the fortieth chapter of Isaiah.' John Ruskin, the great master of English prose, tells us that whatever of merit or power is in anything that he has written is due to the fact that when he was a child his mother made him thoroughly familiar with the Bible." One would almost be safe in saying that the Bible had made English literature what it is.—Rev. W. L. Carson, in Presbyterian.

"Believing As I Do."

Upon Washington's retirement from the Presidency in 1797, the Protestant clergy of Philadelphia, headed by Bishop William White, presented an address written by the Rev. Ashbel Green, in which occurred this tribute:

"In your public character we have uniformly beheld the edifying example of a civil ruler always acknowledging the superintendence of Divine Providence in the affairs of men, and confirming that example by the powerful recommendation of religion and morality, as the firmest basis of social happiness." . . . "We most devoutly implore the divine blessing on you in your retirement . . . and finally to receive you into happiness and glory infinitely greater than this world can bestow."

Washington's reply bespeaks the reverence of his spirit, his appreciation of religion, and of the ministerial calling:

"Not to acknowledge, with gratitude and sensibility, the affectionate addresses and benevolent wishes of my fellow citizens on my retiring from public life would prove that I have been unworthy of the confidence which they have been pleased to repose in me.

"And among those public testimonies of attachment and approbation none can be more grateful than that of so respectable a body as yours.

"Believing, as I do, that religion and morality are the essential pillars of civil society, I view with unspeakable pleasure that harmony and brotherly love which characterizes the clergy of different denominations, as well in this as in other parts of the United States, exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony.

"That your labors for the good of mankind may be crowned with success, that your temporal employments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the Divine Author of life and felicity."—New York Christian Advocate.

* * *

Responsible.

The dominant responsibility for the moral and spiritual condition of the nation does lie at the door of the churches. If the recognized mediators of the revelation of God to man sound an uncertain note, we obviously have no right to expect those who administer the affairs of Caesar to show consistent devotion to great moral or spiritual ideals. The power of Caesar is necessarily subject to constant approach by powerful influences of Mammon and greed for gain and selfish advantage. The Christian conscience must always exercise its largest influence upon civil government through its own consistent devotion and witness to the high and unselfish spiritual truths which it is its province to teach. Only as it contributes to the state of citizenship that seeks mercy from God and loves justice can they who rule follow such high principles.—Western Recorder.

* * *

For the Southern Churchman.

GAZING UP INTO HEAVEN.

Acts 1-11.

Martha Young.

I have had glimpses of that Land,
The blessed Land of peace and love;
It is within reach of my hand,
Thence stretches to heights above:

The God-Within calls for that Realm,
With mere Presence would guide us there,
Save that we seize on life-boat's helm,
Steering we know not where.

FOR THE CHILDREN

A CHILD'S PRAYER.

L. R. Edwards.

Father in Heaven, watch me today,
Keep me in my work and play,
Fair and honest in what I do.
Remembering all I owe to you.
Keep my lips clean from naughty words,
And keep me happy—like your birds.

* * *

The Southern Churchman, feeling that there is a need for more appropriate prayers for children's use, has opened this department for contributions. We are publishing above the first offering, written by a grandmother for the use of her own grandchildren. Who will send us another?—The Editor.

* * *

Letty's Adventure.

"Oh, dear," sighed Letty as she picked up the dish-towel to wipe the glasses. "If I didn't have to do dusting and practicing I'd start out in search of adventure; it's such a wonderful day."

"Good idea," said Bob, who had just come into the kitchen. "Glad you spoke of it. I think I'll go for a tramp myself and see what adventure I can find."

"If you will wait half an hour," said mother as she put the china dishes into the drainer, "until Letty has finished her dusting, and will take her with you, I will put up a picnic lunch for you both. You may be excused from practicing today, Letty, for you have been so faithful I think you should have a vacation."

Letty's feet and eyes both danced as she flew away to do her dusting, and by the time the half hour was over and Bob called her, she was ready.

Mother put the lunch basket in Letty's hand. "For my trustworthy daughter," she whispered, and Letty's heart swelled with pride to think that mother thought that of her.

On and on the two went, along the road, across the pasture, into the pine woods, then along the turnpike. But no adventure met their eyes. The road lay peaceful under the warm sun, the pine woods were as sleepy and quiet as ever, and not even a cow switched her tail in the pasture.

Bob began to get tired. "What is an adventure anyway?" he said. "They never come except in books."

"An adventure," said Letty quietly, "is something that happens out of the ordinary. I just know that if we keep on long enough we will find one."

Suddenly Bob stopped. "Pshaw!" he exclaimed. "I clean forgot the boys were going hiking to Brimmer's Camp today." He drew out his watch. "Just time enough to make it," he said. "You had better go home, Letty," he said. "Mother won't let you go in the woods or far down the road alone. You can go with me as far as the lane, then I will catch the boys just beyond."

Tears came to Letty's eyes. It had been such a treat to think of a whole day with Bob, and to hunt for that shining illusion called "adventure". Now to go home again and dust and practice and do all the hum-drum things that she did every day was almost more than she could stand.

She bit her lips, however, to keep back the sobs. Bob hated cry-babies, and if she cried today, some other time he would not take her, but it was a very mournful girl that stood at the head of the lane and watched Bob trudging off to join the boys in the distance.

"I think I'll go and look in the song sparrow's nest," she said. "Luckily, I have plenty of crackers in my pocket to feed them."

Suddenly she heard voices. Strangers were coming along the road. A man and a girl about her own age, each dressed in dusty khaki. They stopped when they saw her.

The man smiled as he said, "Did I hear someone speak of nests?"

So Letty told him about the pair of song sparrows who had built their nest in a blueberry bush, and how she had kept bits of bread and cracker for them.

She told how, little by little, they had grown so tame they would hop on to her outstretched finger, and even help themselves to bits of cracker from her blouse pocket.

She also said that she thought if they would be very quiet, she could hide them among some of the bushes so they could see for themselves.

When the strangers were safely hidden, Letty approached the blueberry bush slowly, all the while making a soft, calling note. An answering call—a pause—another call and Letty was close to the nest. Stretching out her fingers with a bit of cracker between them, she called again.

A whirr of wings, a lilt of song, and the male bird was on her finger. Again Letty called the soft note and the mate raised her head from the nest to answer. Then she spread her wings and flew to join her mate.

Letty opened her lips in a gasp of surprise. The nest held four funny, half-feathered baby birds!

Then she became conscious of a peculiar clicking sound among the bushes where the two strangers were hid. But she was so interested in the baby birds she did not pay much attention.

The birds finished their cracker and flew around her head. Mother bird flew back to the nest, but father bird perched on her shoulder while he sang a "Thank you"—then he, too, flew away.

The strange man and the girl came from their hiding place, and Letty promised to go with them down the lane and into the pines to hunt for more nests. What a nice time she had. They ate luncheon by the side of a little brook in the pasture, and Letty and Anne went in wading. Then they hunted for more nests, and Anne's father took pictures of them, and of the birds they saw flying here and there.

A happy sun-kissed girl bade them good-bye in the early afternoon and hurried to mother to tell her all about it.

Bob came home at supper time, tired and cross. It had been a long hike; they had lost their way and gone several miles beyond where they should; then when they reached the camp they found some people occupying it, and so they had to turn around and come right back. Some of the boys had brought things to cook on the camp stove, so there was very little cooked food they had to eat, and although they shared it, they were all tired, cross and hungry.

Letty tried to tell Bob about her day, but he was so cross she gave it up, and as the days went by she almost forgot about it, only sometimes when she was feeding her song sparrows she wondered where her stranger companions were now.

It was months later, in the middle of the winter, when Brother Tom came home one night and said:

"There is to be a wonderful picture in the theater tonight. It is pictures of birds. If I could afford it I would take the whole family."

Mother laughed as she said: "Tom, the strangest thing has happened. Letty has received six tickets to the lecture, with the famous lecturer's compliments. We cannot understand it, but Letty is taking us all tonight."

But when the lecturer stepped out on the platform, Letty squeezed mother's hand. "It is my stranger," she said. "I wondered why he asked my name and address."

Suddenly the family gave a gasp of astonishment. There in the pictures they saw Letty—their Letty—on tiptoe approaching the song sparrow's nest; they heard the little call, they saw the birds fly to her outstretched finger, and the nest with the baby birds. Then they understood.

After the pictures were over, the lecturer came to where they were and introduced himself to father and mother. Anne had already found her, and the two girls were chatting away like old friends.

Before they left it was arranged that Letty should go next vacation time to visit Anne, who lived in a big city, and a wonderful time they promised her.

"My, but you're lucky," said Bob, after they reached home. "To go to Benton and see all the things there are to see, the museums, the parks, the zoos and everything."

"Letty's adventure is still going on," said father, giving her hand a little pat. "You see, she had the courage to go in search of it, and perseverance to keep on until she found it."—The Sentinel.

* * *

Fuzzy Fur and the Magic Music.

Fuzzy Fur, the little brown bear, was very much surprised, and for two reasons. The first was that some other bear had visited his very best berry patch while he was away and had eaten all the berries. The second was that as he went rumbling, grumbling down the hill he suddenly heard a most entrancing sound that was not like anything he had ever heard before.

The sound was more soothing than the sighing of the wind in the trees. It was more entrancing than the tinkling of the brook as it tumbled down the mountain-side. It was more melodious than the song of the mockingbird swinging on the topmost bough of the oak in the moonlight, or the roundelay of the golden-throated oriole singing in the flower-bejeweled thicket.

To Fuzzy Fur it was more wonderful than anything he had ever heard. He forgot his hunger as the sound floated to him across the valley, and suddenly he decided he would go and find that music.

Now, when Fuzzy Fur wished to find anything, he had a sure and easy way of doing it. He wrinkled his nose and followed the scent as it floated by on the breeze, and when his nose got there the rest of him would be right behind it. So Fuzzy Fur turned his nose to the breeze and sniffed.

He smelled many things, but nothing that was new to him. Apparently this magic music had no scent by which he could find it. He could smell things at a much greater distance than he could see or hear them. It was just as well that he could, for the dangers that lurked in the forest were usually silent dangers.

Fuzzy Fur knew that a mountain lion, crouching on the branch of a tree high above the trail, could remain motionless and silent for hours, but his nose told him the lion was there long before he came to it. He knew, too, that some

things have no scent. A baby deer, for instance, weak and helpless and unable to protect itself from enemies, had no scent, and if it kept perfectly still and silent an enemy could pass right by it and not know it was there.

This magic music, then, must be something like that, for there was no strange scent on the air.

"Well," thought Fuzzy Fur, "if I can't smell nor see it, I can hear it, so here goes."

Up came one foot and up came another. Down went one foot and down went another. Over fallen trees, through tangled vines, over slippery rocks those feet took Fuzzq Fur, until he found himself on the trail that led to the house where Billy lived with his Uncle Jim, the forest ranger. But Fuzzy Fur kept right on, until, when he turned a corner, he saw Billy and Uncle Jim in the garden under the apple tree.

There was a scent of cake and jam and sugar and all kinds of good things now, but Fuzzy Fur's nose took no notice of them, which was most unusual. Nor did he pay any attention to Uncle Jim and Billy, though at any other time he would have stopped and hidden among the trees, or gone away again.

Fuzzy Fur thought of only one thing, and that was the music that held him spellbound. He saw Billy with a queer looking thing tucked under his chin. Billy was sawing away at it with a funny looking stick, reminding Fuzzy Fur of the lumbermen he had once seen sawing trees. But instead of the harsh, rasping noise the lumbermen made, Billy was making the magic music that had lured Fuzzy Fur and made him forget his hunger.

Uncle Jim and Billy had their minds on the music, too. Billy's fingers twinkled up and down the violin as the bow swept across the strings. Uncle Jim's feet tap-tapped to the music as it was wafted away to blend with the whisper of the breeze and the rustle of the leaves in the treetops where the first stars were beginning to show.

Then, suddenly, abruptly, the music ceased.

Uncle Jim looked up with a startled, "What's wrong?"

"A bear," whispered Billy. "Behind you, right close to the fence."

Slowly and deliberately Uncle Jim turned his head.

"It's that rascal Fuzzy Fur;" he said. "But he's not up to mischief this time, so we won't frighten him away. Quick! He's going! Start playing again."

Fuzzy Fur had indeed been going, but when the music started again he came very close to the wire fence, and, poking his nose between two strands of wire, he opened his mouth and put out his tongue as though to see if he could taste the music.

"Bears are extremely fond of music," said Uncle Jim as Billy kept on playing the violin. "They will forget all about food, and even about possible danger when they hear music. It seems to fascinate them in some strange manner so that they can think of nothing else."

Uncle Jim turned again and saw Fuzzy Fur standing up on his hind legs, gazing eagerly at the musician. Sometimes Fuzzy Fur would pat the fence post with his paw, as though beating time, and sometimes he would mark time with his hind feet until he almost seemed to be dancing.

"Are all animals as fond of violin music as that?" Billy asked.

"Not all animals," said Uncle Jim. "But bears will forget everything else when they hear violin music. If there was a honeycomb right under Fuzzy Fur's nose at this moment, I'm sure he wouldn't know it."

"Isn't he enjoying himself, though," Billy chuckled.

"I believe," said Uncle Jim, "that if you moved slowly and deliberately, and kept right on playing, you could walk up to him."

"I'm going to try!" Billy got up slowly to his feet.

"Don't make any jerky move," warned Uncle Jim. "Just move steadily."

Slowly, one deliberate step after another, Billy advanced, keeping his fingers running up and down the violin strings and the bow sweeping back and forth across them, until he stood where he could have reached out a hand and touched Fuzzy Fur. For several minutes he stood there playing, with Fuzzy Fur swaying his head from side to side delightedly, and padding away with his feet on the pine needles.

And then, when Billy's fingers were so tired that he couldn't play any longer, he stopped.

For a moment no one moved. Then, with a sigh that seemed almost human, Fuzzy Fur dropped to all fours, nodded at Billy, as much as to say, "Thank you for the music", and trundled off along the trail.

"I just couldn't keep playing a moment longer," said Billy, rubbing his fingers to get the stiffness out of them. "I'm glad we didn't frighten him away."

"I think Fuzzy Fur enjoyed his visit immensely," chuckled Uncle Jim. "And I don't think you will ever be as close as that to a real wild bear again."

"Oh, I'm not so sure," replied Billy. "I think I'll try it again some evening. I know we all had a good time—you and I and Fuzzy Fur."—Junior World.

* * *

The Little Lost Hope.

Betty looked under the bed and over by the chest of drawers and pretty nearly everywhere, but she could not find her lost shoe.

"Oh, dear!" said she, very much put out. "Where can it be? Perhaps I left it downstairs last night."

"Which is a very bad habit," remarked the Chest of Drawers.

"Yes, indeed," said the Big Rocking Chair.

"An extremely bad habit," agreed the Bed. "There is a place for everything, you know."

"Certainly," added the Little Red Rocker.

Betty really looked dreadfully provoked. It certainly was no concern of theirs that she could not find her shoe, but she thought it best not to say anything, for they were talking just like mother talked, and, of course, everybody knows that mother-talk is always quite right.

Then she took another look, behind the door, in the closet, under the little red rocker, and when the shoe was not to be found there, hippity-hop she went downstairs.

"Do-o-ng!" clanged the Grandfather Clock in the lower hall.

"Ting!" echoed the little Swiss Clock on the mantel.

"Half-past eight," exclaimed Betty. "Oh, dear! I fear I will be late for school. Have you seen my other shoe, Grandfather Clock?"

"Tick-no! Tick-no!" answered the Grandfather Clock in his stern way.

"Have you, Little Swiss Clock?"

"Tick-not! Tock-not!" retorted the little clock quickly.

"Oh, my! Oh, my!" wailed Betty. "I have to eat my breakfast, feed the gold fish and gather my books together. Then if I look again for it I am sure I shall never get to school on time."

"Tick-no," agreed the Grandfather Clock.

"Tock-not, tock-not," repeated the Little Swiss Clock.

Then hippity-hop went Betty into the living-room, peering into every hole and corner.

"Ha!" cried the Big Mirror, who saw almost everything. "What is the trouble, Betty?"

"I have looked high and low, but I cannot find my shoe," answered Betty in great distress. "Perhaps you have seen it, Big Mirror?"

"I have indeed," replied the Big Mirror, in a reproving tone of voice. "You pulled it off down here last night, Betty; and, what is more, you left it down here."

"Oh! so I did," said Betty, very much elated. "I remember that I left it beside the Wing Chair."

But when Betty looked beside the Wing Chair her other shoe was not to be found.

"Have you seen it, Wing Chair?" she asked.

"I won't tell," replied Wing Chair mysteriously.

"The puppy was in here a moment ago," said the Big Mirror. "You had better run quickly, Betty, and see if he has carried off your shoe."

Betty went hippity-hop all through the house searching for the puppy, and at last she found him in the kitchen under the cabinet, fiercely shaking her shoe.

"Stop, naughty puppy!" she cried, endeavoring to grab the shoe, but the puppy was much too quick, and round and round the room he raced with the shoe in his mouth.

Betty raced round and round after him, crying, "Drop my shoe! Drop my shoe, naughty puppy!"

But, of course, the puppy did not drop the shoe, for he was having a perfectly beautiful time, thinking all the while that Betty was playing with him, and he shook it and shook it and growled with impish glee.

Then, just as Betty was about to catch him, he darted under the big kitchen stove.

"Now," he said, cocking his little head sidewise and peeping out, "you can't possibly get me."

"Oh, yes, I can," cried Betty thoroughly out of patience, and down she went on her hands and knees and recovered her little shoe from the puppy's sharp teeth.

"There!" she cried. "I did!"

The puppy cocked his head sidewise again, and didn't say a word.

"I am glad Betty found her shoe," said the Stove.

"I'm glad, too," said the Kitchen Chair.

"So am I. So am I!" said the Kettle, beginning his steam-song.

And the puppy under the stove went off to sleep, dreaming of the fun he had with Betty's shoe.

So, Betty hurried and reached school on time, after all. But after that she always saw that her shoes were in her room when she went to bed. That saved her a lot of trouble, and she was able to get to school on time.—Exchange.

* * *

For the Southern Churchman.

HIS KINGDOM.

Kathleen Hay.

I want to belong to His Kingdom,
The Kingdom of Love, not hate,
Where kindness holds sway forever,
And mercy's the crowning trait.

I want to belong to His Kingdom,
Where quarreling and jealousy cease,
Where good and not evil is practiced,
That Kingdom of joy and peace!

I want to belong to His Kingdom,
And live for others each day,
In the light of His love dwell forever,
The peace of His perfect way!

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

of the graduates to witness the commencement exercises. It was a thrilling occasion for all.

The play, "Votes for Women", was really a splendid one, which, no doubt, must have tantalized any audience. The boys wore blue overalls and straw hats while they performed different sorts of domestic work, such as rearing the child, sewing old clothes, sweeping and scrubbing the floor, and washing the dishes. On the other hand, their wives managed governmental affairs. The traditional "Virginia reel" ended the play in stirring climax of the clapping of hands. The success of the play is due in large degree to the untiring efforts of Mr. Diman. From any point of view he has the genius of a dramatist.

If there is any moral in that play, we sincerely hope that it will obliterate the egotism that exists among males particularly. But, needless to say, there is a comment on it, which is the disenfranchisement of women in the Philippines.

We just feel proud of the fact that so many, rather quite a number, of the boys and girls are graduating from the intermediate and high schools annually. We hope that this will continue so that every young generation in this surrounding country will have an opportunity to get a secular, as well as a religious, education. These are of vital importance in effecting a metamorphosis in the moral and physical rudiments of life among our own Igorot tribes.—The Mountain Province Churchman.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Leading to Union of Three Groups of Methodists.

An epoch-making event concerning American Methodism occurred in Chicago this week when representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church met and drew up a proposed constitution calling for a union of the three bodies.

If the combination is finally effected, it will form probably the largest, numerically, Protestant denomination in the entire country. Constitutional procedure for effecting the union will require probably five years.

Under the proposed constitution, six jurisdictional conferences would be set up. The constitution proposes regional administrative units and regional election of bishops, a departure from traditional Methodist policies.

Present Methodist Bishops will remain in office, under the plan, but several new bishops will necessarily be elected. Greater autonomy for foreign mission jurisdictions is provided for under the plan.

Leading representatives of all three units of the Methodist Church involved in the proposed union were present at the three-day session, held at the First Methodist Church, Evanston. The plan for a union of the groups has been under consideration for a quarter of a century. The break betwen the Northern and Southern groups resulted from the Civil War.

* * *

Religious Educational Session.

"Bridging the Gap for the Child," will be the theme of a two-day conference of Church School Superintendents, teachers and clergy, to be held at St. Peter's Church, Chicago, September 7 and 8, under auspices of the Diocesan Department of Religious Education. Plans for the conference, the eighth annual, are announced by Miss Vera C. Gardner, diocesan director.

The Rev. John B. Hubbard, St. Mary's, Park Ridge, will give the opening address. Other speakers and leaders will include: Miss Marcella Prugh, Winnetka; Mrs. Ada Cordick, St. Bartholomew's; Mrs. Norris Boehmer, St. Mark's, Evanston; Miss Katherine Martin, St. Joseph's; Mrs. Gowan C. Williams, Glen Ellyn; Mrs. Cleon Bigler, Western Springs; Miss Evelyn Spickard, Atonement; the Rev. John Heuss, St. Luke's Pro-Cathedral, Evanston, and the Rev. Alfred Newbery, Atonement.

One of the features of the conference will be the first showing in the Middle West of the motion picture, "The New World", depicting the history of the Church in the United States and prepared in connection with the last General Convention in Atlantic City.

Officers of the conference are: the Rev. John S. Higgins, chairman, department of religious education; the Rev. Richard C. Talbot, Jr., dean; the Rev. J. R. Pickells, chaplain; Miss Grace Deland, secretary; Mr. Frank B. Wyckoff, treasurer.

* * *

Post-Rogers Memorial.

The Rev. Charles T. Hull, rector of St. Paul's-by-the-Leake, Rogers Park, was the leader of a memorial service to Will Rogers and Wiley Post at the Adelphi Theatre in Rogers Park on August 19. The service was a community affair. The vested choir of St. Paul's, directed by A. J. Strohm, took part.

* * *

St. Alban's Opens September 19.

St. Alban's School for Boys, Sycamore, will open its fall term on September 19, with prospects for a better enrollment than last year, according to announcement by the Rev. Dr. Chas. L. Street, headmaster.

Dr. Street announced the appointment to the faculty of Mr. Harold Holt, a layman and teacher at Proviso High School. Mr. Holt is a candidate for holy orders and has been taking the services as lay reader at Trinity Church, Niles Center. He will teach history and English at St. Albans. Mr. Walter McNeil of Elgin has been appointed assistant business manager of the school.

* * *

Plan Young Peoples Conference.

Youth's outlook for 1936 will be measured by opinions of young people of Northern Illinois attending a conference under sponsorship of Gamma Kappa Delta, to be held at Lake Geneva, August 30 to September 2. Mr. Leigh H. Hunt, President of G. K. D., announced the plans which call for open and frank discussions with relation to the Church's program for youth.

Courses of special interest to young people will be offered. The Rev. James McN. Wheatley of Fort Wayne, Ind., the Rev. Ray Everett Carr, St. Peters, Chicago; the Rev. John B. Hubbard, Park Ridge, and the Rev. John Heuss of St. Lukes Pro-Cathedral, will be among the instructors.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Church School to Be Started in Omaha.

The Rev. Vernon Lane, rector of St. Martin's, S. Omaha, will open the Galahad School for Boys on September 9. This school will be sponsored by the Church, but will be open to all who wish to attend. A former Presbyterian Church has been leased for one year, with the option of purchase if the venture proves successful.

It is not proposed to seek a large enrollment, but for the coming year only twenty boys will be accepted, selected because of their character and studious habits. There will be cultural subjects appended to the regular public school curriculum.

Only third, fourth and fifth grade work is available at first. The boys will be required to wear a uniform during school hours, consisting of a white shirt, with black tie, blue blazer with a white shield, and a mono-

grammed red "G" on the right sleeve, blue shorts and a close fitting cap of the same material as the blazer. The Rev. Vernon Lane will be headmaster, Mr. Clarence Sutton teacher of the third grade, Rev. George Tyner teacher of art and Miss Irene Goosman teacher of piano and violin. An athletic coach and a fourth grade teacher are yet to be appointed. The school will be governed by a board of counsel of ten members, of which Bishop E. V. Shayler will be the chairman.

Wm. J. H. Petter.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Daughters of the King Hold Annual Meeting.

The annual meeting of the Daughters of the King of the Diocese of Western Michigan was held in All Saints' Church, Saugatuck, August 13. At a Corporate Communion all the members present renewed their vows as members of the Order.

Officers for the year were elected as follows: President, Miss Georgia R. Russell, of St. Luke's Church, Kalamazoo; Vice-president, Mrs. J. A. McNulty, Emmanuel Church, Hastings; Secretary and Treasurer, Miss C. Falkingham, Benton Harbor; Extension Secretary, Mrs. M. V. Burlingame, Grace Church, Grand Rapids.

The session closed with an admission service for new members nad installation of officers. The Rev. J. A. McNulty, rector of Emmanuel Church, Hastings, was in charge of the services, assisted by the Rev. A. L. Schrock, vicar of All Saints' Mission.

Vacation Bible School Has Become Community-wide.

Emmanuel Church, Hastings, has just completed its fifth annual Daily Vacation Bible School. Under the leadership of the rector, the Rev. J. A. McNulty, this school has grown each year, until it is now a community-wide project This year the Life of Our Lord was studied, emphasis being placed upon the relation of everyday events in the life of Jesus to everyday events in our lives No text-books are used in the school, everything being memorized. At the close of the four weeks' term, five pageants depicting major incidents in the Life of Christ were presented under the direction of Fr. McNulty. All of the "properties", including the scenery, were made in the handicraft classes of the school.

Fine Spirit of Friendship Developed Between Roman Catholic and Episcopal Congregations.

Sometime ago the Roman Catholic Church of the Blessed Sacrament at Allegan burned to the ground. At once the Vestry of the Episcopal Church of the Good Shepherd, of which the Rev. Albert Linnel Schrock is rector, with the advice and consent of Bishop McCormick, offered the Roman priest the full and free use of our Church. He gratefully accepted and since that time his congregation has been using our Church and our altar, with all the ornaments and equipment, for one or more Masses every Sunday, and on the principal Holy Days, and for Benediction of the Blessed Sacrament. A fine spirit of friendship between the two congregations has resulted. The Roman Catholic congregation is building a splendid brick and stone Church to be completed in the early autumn.

By all means use some time to be alone, Salute thyself; see what they soul doth wear.

—George Herbert.

Personal Notes

The Rt. Rev. James Craik Morris, D. D., and Mrs. Morris have started for a vacation to their former home in Panama, leaving New Orleans recently on the Sixaoloa. They will be gone about four weeks. They had looked forward to a return visit to the district in which he had been bishop for ten years, for some time.

The Rev. C. E. Buxton and family of Hague, Va., are spending the month of August motoring through the White Mountains and seacoast of New England, with the address Bristol, New Hampshire.

The Rev. Hugh H. F. Morton, rector of Holy Trinity Church, Swanton, and St. John's, Highgate, Vermont, is in charge of St. Luke's Church, Kalamazoo, Michigan, during August. The rector of St. Luke's, the Rev. A. Gordon Fowkes, is spending the summer in Europe and England.

The Rev. Wythe Kinsolving of New York is spending his vacation in Virginia, his native state, and while there has preached at Ivy; in the University Baptist Church, Charlottesville; the Epiphany, Richmond; at Trinity, South Boston; to the colored congregation at Halifax, and on Sunday, August 18, at his father's old parish church, St. John's, Halifax. He will return to his diocese in September.

Rev. Gordon M. Reese Declines Call.

The Rev. Gordon M. Reese, rector of Holy Trinity Episcopal Church, Vicksburg, Miss., for the past ten years, has declined the call to St. Francis Community Church, San Francisco, Calif. Mr. Reese will remain at Holy Trinity, Vicksburg.

Appointments Accepted.

The Rev. W. Harold Deacon, formerly rector of St. Luke's Church, Malden, Mass., is to be rector of St. Mark's Church, Fall River, Mass., effective September 1.

The Rev. Henry Erskine Kelly, formerly rector of St. George's Parish, Bridgeport, Conn., has been rector of St. Michael's Parish, Litchfield, Conn., since July 14.

The Rev. John R. Pattie, formerly rector of Trinity Church, Alliance, Ohio, is to be rector of Christ Church, Warren, Ohio, effective September 1.

The Rev. Eric A. C. Smith, formerly vicar at All Saints Church, Sterling, Colo., will be vicar at St. Matthew's Church, Grand Junction, Colo., effective September 1.

The Rev. Henry M. Kirbey, for some years S. P. G. chaplain on the Continent and four years rector of the American Church at Dresden, Germany, has been instituted as rector of Fitzhead near Taunton, Somerset, England, Diocese of Bath and Wells.

Editor of "The Living Church" in Europe.

Clifford P. Morehouse, editor of The Living Church, sailed for Europe on the S. S. Bremen July 26. He was accompanied by Mrs. Morehouse and Mrs. Morehouse's sister, Miss Florence Smith. They will visit Germany, Denmark, Sweden, and England, returning to Milwaukee early in September.

Resignation.

The Rev. Rudolph E. Schulz, rector of Christ Church, Warren, Ohio, for fourteen years, has resigned, owing to the condition of his health.

Ordinations.

Priests.

The Rev. Ronald E. Ortmeyer was advanced to the priesthood by Bishop Wilson of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., July 21. The ordinand was presented by the Rev. John G. Hilton, and is in charge of St. Katharine's Church, Owen, Wis. The Bishop preached the sermon.

The Rev. David W. C. Graham was ordained to the priesthood by Bishop Stevens of Los Angeles in St. Columba's Chapel of St. Paul's Cathedral, Los Angles, Calif., July 25. The ordinand, presented by the Very Rev. Harry Beal, D. D., is assistant at the Cathedral, with address at 615 S. Figueroa St., Los Angeles, Calif. The Rev. Thos. R. Marshall preached the sermon.

The Rev. Donald Peniston Skinner was advanced to the priesthood by Bishop Fox of Montana in St. Peters Pro-Cathedral, Helena, July 10. The ordinand was presented by the Very Rev. Henry H. Daniels, and the Rev. Lee H. Young preached the sermon.

The Rev. Nathaniel Norton Noble was ordained to the priesthood by Bishop Davies of Western Massachusetts in Trinity Church, Lenox, Mass., June 14. The ordinand, who is a Master in the Lenox School, was presented by his brother, the Rev. A. Grant Noble, chaplain of Yale University. The Rev. Geo. G. Monks preached the sermon.

Deacons.

Koji Horie was ordained deacon by Bishop Nichols of Kyoto in St. Agnes' Church, Kyoto City, June 15. The candidate was presented by the Rev. J. K. Morris, and the Rev. Jiro Sasaki preached the sermon. The Rev. Mr. Horie will be assistant at the Church of the Resurrection, Kyoto City.

Frank E. Walters was ordained deacon by Bishop Bratton of Mississippi in Trinity Church, Natchez, July 14. The candidate was presented by the Rev. Joseph Kuehnle, and the Rev. George B. Myers preached the sermon. The Rev. Mr. Walters will work in Tupelo field, with address at Tupelo, Miss.

Percey Horace Miller was ordained deacon by Bishop McElwain of Minnesota, acting for Bishop White of Springfield, in All Saints Church, Peterboro, N. H., July 25. The Rev. J. E. McKee presented the candidate and preached the sermon. The Rev. Mr. Miller will do missionary work in Eastern Tennessee.

Kenneth William Nakajo was ordained deacon by Bishop Moulton of Utah in St. Marks Cathedral, Salt Lake City, July 7. The Rev. John W. Hyslop presented the candidate and preached the sermon. The Rev. Mr. Nakajo is in charge of Japanese work under Bishop Sumner in Portland, Oreg.

"He who saws through the trunk, though he leave the tree up in the forest, when the first wind casts it down, is his not the hand that smote it?"

In all thought, we reach a point where a man must trust himself. And we Christians do not think that we are trusting ourselves; it is the testimony of the Holy Spirit within us in which we have confidence.—Dean Inge.

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THOUGHTS for the THOUGHTFUL

"Christ is calling us today, through all the circumstances of the time, to make it quite clear that the purpose of God is world-fellowship."

He whose life is dominated by love lives under the spell of an undefeatable spirit.

I have never seen a war out of which any permanent peace has come.—Kitchener.

"We can never rightly pray against others."

"We are compassed about with infinite Power, and we have only to open wide the doors of our soul to drink it in."

To want what God wants is to sanctify ourselves for the sake of others; to grow into such union with the Father, the Son and the Holy Spirit, that their love for the world will be ours, their longing to save all men will be ours.—A. H. Neile.

"God's spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose.
The heart wherein God dwells—what church can holier be—
Becomes a moving tent of heavenly majesty."

No teacher untaught by Christ has dared to say of the Supreme—whether Person or Principle—that supremacy consists in utmost service. For Plato, as for Mohammed, while all things else must serve the Supreme, the Supreme is no servant. But when God became incarnate He said, "I am among you as one that serveth."—Bishop William Temple.

O never star
Was lost; here
We all aspire to heaven, and there is heaven
Above us.
If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom. I shall emerge some day.
—Robert Browning.

Christ taught us that from within, out of the heart of man, comes all that can exalt, and all that can defile him. From within outwards, from the individual to society, from the hidden man of the heart to outward behavior—that is the method of Christ, and the process of social regeneration which alone can call itself Christian.—Selected.

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Southern Churchman

DOMINUS ✠ FRUSTRA ✠ NISI 1835

Vol. 100. RICHMOND, VA., AUGUST 31, 1935. No. 35.



"THE RADIANT CHRIST"

The famous large oil painting of "The Radiant Christ," by an unnamed artist, which is now on exhibition at St. Margaret's Church, Washington, D. C., is regarded as one of the most inspiring, intriguing and epoch-making paintings in the realm of art. It portrays the felicitous relationship between the Saviour and little children. It is having a most beneficial effect among children. Every little girl who sees the painting, expresses a desire to hold the Saviour's hand and walk with Him. At the foot of the mountains in the distant background may be seen, at left and right, the suggestion of two small villages, a pathway leading to where the three figures have stopped.

It is the work of an artist whose conception of the Christ differs greatly from those who have portrayed Jesus as the "man of sorrows," and who has given us a Radiant Christ. (See page 11.)

IMPORTANT

We should like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a terrific drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your co-operation.

Southern Churchman Co.

LETTERS TO THE EDITOR

Dr. Keller's Method Approved.

August 19, 1935.

Mr. Editor:

The parsons, dedicated to God, play ball with the prisoners in the workhouse, and mix thus with "sinful men". By and by, they put on surplices and stoles, and perhaps copes and miters, and get down on their knees along with those who wear silk hats to church, and make confessions that proclaim themselves to be "sinful men".

It is a fact that one of these sets of "sins" consists of overt offenses against the persons and properties of people, and society protects herself against them by bolts and bars. And there is that difference between them and other "sins", which are more like cancers against which bolts and bars are no protection, and we ought not to try to deny the importance of that difference. But the Lord was aware of that when He said: 'I was in prison, and ye visited me not," and: "Inasmuch as ye did it not to the least of these my brethren." And, the only kind of visiting that seems to do much good to the visitors or the visited is the kind that stresses the common level of brotherhood, and of sinfulness, and subordinates the superiorities and the condescensions. More power to the wise Dr. Keller and his following.

Bishop Brent playing baseball with the soldiers, on Sunday afternoons, at Baguio in the Philippines, with a barkeeper for umpire, and a vociferous gang of military prisoners for chief rooters, rises to memory in this connection. The Bishop had played cricket, but never baseball. His first time at bat, he hit a weak one to the pitcher, who threw him out at first, with yards to spare. The umpire promptly squalled: "Safe!" The pitcher and others besieged the umpire with bitter remonstrances, and the Bishop took advantage of the digression to steal second, then third, then home. Players tagged him out from time to time, only to hear the umpire squall more and more loudly: "Safe!" By this time, the umpire looked like the centre of a hornets' nest. Whereupon, being a stalwart Catholic, he withered these objectors as follows: "What's the matter with you ginks? Don't you know nothing at all about religion? Ain't he the Bishop? Then how in —— is he goin' to get out?"

A. Kellerite,
Robb White, Jr.

Thomasville, Ga.

Information Desired.

August 21, 1935.

Mr. Editor:

May I ask the courtesy of your letters column to inquire what experience my brethren of the clergy have had with patients in Hospitals for the Insane when the question arises of their making the Christian confession? On the face of it, it may seem absurd to propose to a crazy man that he "join the church". It may be assumed that he is necessarily incapable of determining the issues involved. Yet our hospitals have a creditable record of complete recoveries from mental disease, and it seems a fair proposition that such recovery would be assisted, under certain conditions, by the definite act of confession, sealed and blessed in Holy Baptism and Confirmation.

I recall the case of a young man in my field years ago who was markedly feeble-minded, whose friends doubted whether he was a proper subject for Baptism. I advised it and later presented him for Confirmation. He memoried, with infinite labor, a large part of the Catechism and became, within the limits of his mental capacity, one of the most valuable members of the Mission to which he belonged. He, however, was not confined to an Insane Hospital. Would his Baptism have been permitted if he had been?

I shall be specially grateful for information from chaplains in such institutions, either through your columns or private correspondence.

James F. Plummer.

St. James' Church, Bolivar, Tenn.

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Thoughts for the Thoughtful 24

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EDITORIALS

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The Church and Labor Day.

There has been a natural reaction in the minds of many of our church people. With the advent of much social reform during not only the days of the new deal, but during the past many years, the plights of labor and unfair conditions of workers have been brought to the fore. Many a manufacturer knew that he had not had any part in the exploitation, and are we mistaken in saying that when it was properly carried out, the older type of paternalism was as agreeable and pleasant for the workingman as anything ever devised in the modern machine age? Such manufacturers or employers of labor have resented the implication which they feel in a good bit of the talk of today that they are a group of villains with no regard or care for those who work for them.

Unfortunately the just have to suffer for the unjust. Is that not the story of Christianity? For everyone who was fair and kind in his treatment, in accordance to the older ideal, there were many who did exploit, and the Church, following the inheritance that came through Our Lord from the great Hebrew prophets, must of necessity protest against such exploitation. That the laboring man has not always treated the fair employer fairly can hardly be denied, but for every such instance is there not a much larger list the other way?

Of course where our Church has fallen down only too sadly is in not carrying religion to the laboring man. On Labor Day, there is almost a need for the bishops to declare a day of penitence and fasting, for the people have not been witnesses to the great mass of workingmen in our country. We have passed beautiful resolutions of sympathy for them in their struggles for a better wage and better living condition, but we have not been on the whole a Church composed of people who were willing to witness to the laboring man and to try and reach him.

One other thing that we can do in regard to labor is to help those fine souls, exemplified in our own Church by Mr. Spencer Miller, in their endeavor to educate the workingmen of our country to the real problems that they are involved in. Institutes for labor are pitifully attended. The clergy and Christian employers should encourage those workingmen whom they can influence to attend such institutes where new and greater horizons are discovered. Each cleric can well ask himself whether he knows when such institutes are held and resolve, if he is in ignorance of them, to do his part towards finding out and encouraging the continuance of such fine educational methods which may save us from bloody revolution and at the same time make no compromise with those things which are detrimental to the human race.

We have left the day when only one or two men worked for another man. Thousands work now in huge numbers for corporations. A better intelligence is needed in both capital and labor to promote peaceful understanding. The Church can well serve as an inspiration toward better understanding and can also serve as the mediator to promote intelligent approach to hard problems.

* * *

The Status of Various Organizations.

It has been stated in at least one publication that there is jealousy in the ranks of the members of the staff of the National Council over the success of The Forward Movement and the leadership so successfully displayed by Bishop Hobson. This should be categorically denied, and while it might not be dignified for the staff members of The National Council to make such denial, we can state that we know positively such accusations are composed of mere stuff and nonsense.

While it might be true that after The Forward Movement Commission had been founded by General Convention, there was misunderstanding as to just what functions this body should have and just what were its relations with The National Council, a very friendly conference was held in New York between the leaders of the two groups and these misunderstandings were swept away.

A number of our readers have wondered just what were the functions of these two children of General Convention. Both are creatures of the only body capable of governing the Church—the General Convention. The National Council is engaged in carrying on the missionary work and oversight of the mission fields. It has boards of social service and religious education to aid and inspire local and diocesan work in such fields. It has a field or promotional department which also, on request, helps the various local groups interested in awakening the church membership to the situation facing the Church throughout the world. It only does its work as the agent of the General Convention.

The Forward Movement can be said to have equal status with The National Council as a creation of the General Convention. But its function is finding new

(Continued on page 11.)

Church and World Problems as Others See Them

A Message of Radiant Hope.

The Church of England Newspaper, August 9, 1935.

The publication by the Missionary Council of the Church Assembly of the third Unified Statement has once more brought vividly before the whole Church its world task in witness to the Gospel of Jesus Christ. Without question this new volume under the arresting title of "World Wide Witness" is the best of the series. It is a cure for pessimism in a world of perplexity, for it bears a message of radiant hope. It is a challenge to the whole Church in a critical period of its history. It is an attempt to explain the place and influence of the Church on its international side in this bewildered and disillusioned age in which we live.

It opens by asking the pertinent question, What is the purpose of God for the Church? and the answer comes to us, not in any well-known ecclesiastical or theological way, but from the front line of the Church in action in the Mission Field. God's purpose is, we are told, "A Church whose activities are dominated and determined by its commission." This is illustrated in a variety of ways, but from Jerusalem we are given the interpretation of an Educational Board that the teachers "should be inspired by a sense of conviction to share their personal experience of Jesus Christ, both by life and word." This brings us to the "personal responsibility" of individual units in the Church for the spread of the Gospel, and we are told that God's purpose is "a Church whose every member realizes responsibility to make Christ known."

Because Christianity is a religion of life centering in a person, it offers no theory for a solution but a way of deliverance in the Gospel of Jesus Christ. A Jewish leader, Rabbi Solomon, puts the matter more tersely than I can. He says: The consciousness of the presence of God has come to millions of men and women through Jesus. Time has not faded the vividness of His image. Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings "Mohammed lover of my soul," nor does the Jew say to Moses, "I need thee every hour." If, as we believe, Christ is really the answer how can we bring out message of Him effectively to the world? A study of this report gives us the experience of Christian leaders all over the world and a true summary of the conclusion reached would be that the Church grows as it witnesses.

War Exports.

Louisville Courier-Journal, August 21, 1935.

The Import-Export Bank in refusing credits to Fascist Italy in order to buy American cotton for the manufacturer of high explosives is not motivated entirely by a desire to maintain the neutrality of the United States in the Italian-Ethiopian dispute. The action is based chiefly on sound banking methods. It is actuated by the financial risk involved. For Italy to pile up in the United States a huge debt for war materials would mean only one thing, another uncollectable debt. The move, however, indicates a trend in government policy. By putting an embargo on cotton to this extent, the administration is frowning on the exports of war materials to both belligerents. Though it cannot act definitely and effectively in the matter until Congress has passed legislation empowering it to license or ban the shipments of war material, it is thoroughly within its province to take this step. As a banking proposition this refusal of credits to Italy emphasizes again the financial weakness of the Fascist State. London bankers have also called attention to it and exports of coal for Italian factories and ships are now being held up until payment is made in advance. The decision of Premier Mussolini to use the gold reserves of the nation for outside purchases has pointed to inevitable bankruptcy of the country. Wall Street bankers, it is reported, have also been approached on the question of extending credits. This, however, they cannot do on account of the Johnson act forbidding loans to defaulting nations. Therefore it is reasonably certain that the United States will not finance Mussolini's Ethiopian war and then be left with the bag to hold.

Home Rule for Scotland?

Presbyterian Banner.

Our Presbyterian friends in the north of Ireland resisted home rule for their island because they feared it would be "Rome Rule." It seems likely that Presbyterians in Scotland will have to begin to fight for home rule to save themselves from the rule of the Roman hierarchy. Scotland is in a critical condition, materially and spiritually. The industrial depression set in shortly after the war and it was intensified later by the world-wide depression. The spiritual crisis has its roots in the social structure. Long ago capitalists invited cheap labor to come in from the south of Ireland, thus dispossessing Scottish workmen who could not compete against the low wages the Irish were willing to receive. These immigrants were Roman Catholics and their number now is around the million mark. Under the Education Act of Great Britain in 1918 a voluntary school may be established anywhere and the school authority can be compelled by law to provide suitable buildings and equipment at public expense. The Catholics have taken advantage of this. At a time when many schools are understaffed and poorly equipped, some even being closed in the name of economy, handsome new buildings have been erected at the behest of the Roman Catholic Church, buildings in which "Catholic" teaching is given at the expense of the taxpayers, most of whom are Protestants. This is a cause of misgiving and friction.

"The United Methodist Church."

The Christian Sun, August 22, 1935.

Meeting last week in Evanston, Illinois, the joint commission from the Northern and Southern branches of the Methodist Episcopal Church and from the Methodist Protestant Church, voted to temporarily, at least, adopt the above name for the united bodies. The decision was reached after the committee of fifteen had debated the question for approximately three hours. It was understood that there would be opportunity given for objection to the present designation when the full constitution was presented for adoption to the three Church groups.

Lutheran World Convention to Meet.

According to announcement by Rev. Dr. John A. Moorehead, president, the Third Lutheran World Convention will be held in Paris, October 13-20. "Lutheranism and the Present World Crisis," will be the theme of the convention and vital matters including political crises, youth movements, social welfare problems and home and foreign missions will be dealt with.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Problem of the Movies, and Some Other Matters

Our contemporary, the New York Churchman, has been carrying on a valiant fight against the movies, or rather, their producers, for several years. But unfortunately the publishers have been sued for libel and as a result of the trial they will have to pay the large sum of $10,000, unless, on appeal, the judgment of the lower court is overruled, which we sincerely hope will be the case. It would seem that the frontal attack upon such a deeply entrenched industry is not apt to be as effective as one might wish it to be. For one thing, our Church papers, unfortunately, reach only a limited number of readers, who, as a rule, are apt to be already converted to the views expressed. Public opinion can be thoroughly aroused only when the public generally is reached and persuaded.

The Indirect Attack.

We believe that the indirect or flank attack, as we may call it, would be more effective in this particular instance. The Roman Catholic League of Decency has made a good beginning along these lines. What is needed more than anything else is to bring home to professing Christians generally that they are responsible for the low estate into which the movies have descended and that it is in their power to bring such pressure to bear upon the producers as to make them realize that good movies pay better than bad ones. If the pulpits of all the Churches in the United States would condemn, not the movies, but the Christian people who tolerate them and encourage their production, a much more effective censorship could be carried out than is now being attempted by special committees for that purpose.

Make the Movies Worthwhile.

The movies have come to stay, and can be made the means, not only of wholesome entertainment, but of giving a great deal of valuable information, and thus help to educate the masses of the people. The Christian people of the nation should be redeeming the present situation by resolutely and consistently refusing to countenance any films which are of an unwholesome, immoral, or even doubtful kind. But at the same time they should give their presence and support to those which are worthy of their countenance, and are of a genuinely wholesome character. If this policy were pursued, the bad films would soon disappear and the better class of pictures would take their place and the problem of the movies would be solved. Church papers have but a limited circulation, but if all the pulpits of the nation would boldly proclaim the truth that a great measure of responsibility rests directly upon their people and that they have the power to transform the whole movie situation in a very short time, preachers would be rendering the greatest service to the nation which has been given in this generation.

Personal Sin Is the Greatest Evil.

It is too often the case that reformers direct their attacks too exclusively against secondary causes instead of primary ones. This was the case in the temperance campaign, which brought about prohibition. In their zeal against the undoubtedly great evils of intemperance, the reformers seemed to put the whole blame upon alcohol as if its influnce were something too strong and powerful to be resisted, and that the only way to make men temperate was to do away with it altogether. An American writing from Paris during the political campaign in 1928, wrote the astonishing statement that the Latin races could be trusted with alcohol "whereas Americans couldn't," or words to that effect. This, of course, is not true, but the tendency has been in America to neglect to train the people, and especially the children, in the duty of self-control. While alcohol is a powerful evil, yet there is no reason why anyone should become its slave. Intemperance is a sin for which the person yielding to it is chiefly responsible.

Temptation Cannot Be Exiled, But Can Be Resisted.

The very fact that we are surrounded by temptations of one sort and another lays a strong responsibility upon Christian teachers to build up the characters of their people in order that they may be strong enough to resist such temptations from whatever source they may come. The defeatist attitude that men cannot resist the temptation to drink is fatal to moral progress. Doing away with temptation is impossible, as was seen in the attempt to drive alcohol from America. While one form of its abuse was removed another immediately sprang up to take its place. The sin is in the man, not in inanimate things.

> "Unless above himself, he can
> Erect himself, how poor a thing is man."

To teach him to do this is pretty much the whole duty of Christian teachers. Strong men and strong women, by the help of God's grace, made capable of meeting life, its duties and responsibilities, with a courageous heart, and of overcoming temptations, as they arise, are the only 100 per cent Americans, of whom we know, and it is the duty of the Churches to create such Americans.

Personal Reform Needed to Bring About General Reforms.

If the Churches can only do this they will gather strength all the time and win those who now stay outside, because they think that they are just as good, if not better, than Church members. Toleration is a good thing in many respects, but the easy-going toleration of the many evils which have sprung up in the national life shows a weakness of character, a lack of moral fiber, which is the greatest evil of all, and should be remedied as soon as possible. "It is not in our stars but in ourselves that we are underlings." It is here that the reformers can strike most effectively and help to create a strong and righteous nation.

Man's Godlike Qualities Must Be Revived.

It is the divine in man which needs bringing to the surface, so that its power and glory may be manifested and seen of all men. The mere training of the mind, without the discipline of character, is a dangerous experiment, since it may well result in blurred consciences, in an absence of moral scruple and integrity of purpose, the loss of which would menace the national life instead of giving it strength and permanence. "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

Diocesan Rural Conference

By JAMES S. BUTLER,

Rector of Christ Church, Holly, Mississippi.

DIOCESAN CONFERENCES can be thought of from several points of view. In this article we want to think of them in their capacity as aids in training Christian leadership. As agents to this end, in all likelihood diocesan conferences will be confusing to many of us. To eliminate as much misunderstanding as possible we will begin by clarifying terms. To some of us the only diocesan conference with which we are familiar is the annual convention, council, or convocation, which is held as the business organ of the Church within the diocese or missionary district. There are, at least in some cases, a few elements about these meetings which are helpful toward training religious leaders. Yet they are not the type of conference we have in mind as the agent in the cause of leadership training. The conference of our thoughts here is that, such as is held primarily to develop leadership, having relegated business to other times. These conferences may be held with varying set-ups to advantage; local situations will determine what is best. They may include representatives from the entire diocese, both clergy and lay; or be limited to the clergy or to the laity; or again they may be limited to a section of the diocese. But these conferences in every case have a definite purpose and strive to reach a definite group of leaders whether that be clergy or lay, rural or urban, mountain or Indian, or whether it includes all the work within the diocese; it attempts to build and to develop leadership in some way in that integral group therein represented. Our interest will be primarily with the development of leadership in our Rural Work, but not limited to that. We shall begin by studying the problems and the handicaps there are to be overcome and then by applying to these handicaps the contribution diocesan conferences have to make.

In discussing the handicaps and difficulties under which the Rural Work of the Church is done, we shall separate for emphasis and clarification the problems of the clergy and laity—for there are different angles to be viewed for each group.

LET US BEGIN our thinking with the clergy's difficulties. Perhaps the first handicap because of its effect on sapping the ambition and vision of the rural clergy is loneliness. Each rural clergyman is set in a community, or in several communities, with the burden of the Church's work on his shoulders. He has no one with whom he can talk over his problems. He is left, so to speak, to work out his own salvation. He feels that he is up against odds which he must fight alone. Few are the men who are able to lose themselves, when such conditions are present, in the reading of those things which interest them—few can in any way, while left in their local places, forget the separation which surrounds them. This loneliness is psychological. It weighs on the thoughts and mind of the clergy.

Coupled with loneliness is isolation, which is a result not of the working of the mind of individuals, nor of the feeling of the tremendous load which must be borne alone, of physical conditions—isolation or separation from libraries, from educational features present in the larger places. Isolation also comes as a result of being cut off to some extent at least from the outside world because of poor roads and because of the distances from any group of people who might be of help in making the clergyman feel he belongs.

This line of thought leads us to the loss of professional contact which tends to develop rather than to lessen the loneliness and isolation so common among our rural clergy. Rarely is there another Episcopal clergyman near enough at hand so that conferring or association at frequent intervals is possible. Rarer still is there a clergyman of one of the denominations who will furnish this needed personal professional contact.

It is true that in most communities the clergyman is allowed personal associations and contacts with lay folk. Yet, there are some communities where even this is denied. In the places where it is possible the leaders are few; those with whom the priest could find complete congeniality are rare and often his personal friendships are of short duration or of limited extent—or value. Of course the priest has contacts with people wherever he works or he fails to do his task. This contact, however, is in a priest-to-people relationship and not personal. It is the personal relationship alone which can help to alleviate the feeling of loneliness and isolation and fill the personal intellectual and social vacuums in the life of the clergy; and it is this association which is rare.

But just one minute! There is one outlet—one source of intellectual and social relief—one place to which the clergyman can go for help—if his wife is what she should be. But her help, no matter how valuable it may be, is not enough. She, as well as her husband, needs outside personal relationships. They can help each other best when they have other associations from which to draw.

So much for the pressure of the situations in which the rural clergy find themselves. But these situations, this pressure, leads on to other ill effects in the attitudes and thinking of the clergyman himself. He is apt, because he is so cut off, because he is left so much by conditions to fight alone, to develop incarcerated parochialism which becomes hide-bound. He feels he is left alone; he will fight alone and will take care of his own—his own congregation—first. He then forgets there is anything beyond and he crawls into his shell of parochialism and stays there never to come out unless forced to do so.

In this new attitude he has lost (if he was fortunate enough to have possessed it in the beginning) the visions with which he began his work. He has forgotten that the entire church is a corporate organization. He remembers only his own small part of the Church's work and thinks it all important in relation to all the other work that is being done. He withdraws from the Church's corporate life, so to speak, removing all the contribution that he and his congregations could give to the life of the Church. Or on the other hand he takes the attitude that he is a special case. No man ever had to combat such difficulties as he has Certainly not of the same kind. Feeling this way he either sits back and lets life and the Church's work rock along as if it were too difficult to tackle, or he surrounds himself with a feeling of superiority in conquering difficulties ahead. Both attitudes are bad and need some corrective.

In rural places one of the greatest dangers to the Church's work is an aloofness toward the denominations. Refusal to cooperate with them as a principle will do more to wreck the Episcopal Church, particu-

larly in the small places than anything else. There are times when cooperation is impossible, but as a rule cooperation is advantageous to the Church.

Coupled with this aloofness is the attitude of too many clergy that their ministry extends merely to their congregation. The pastoral work of our priests must extend beyond parish and mission boundaries to the entire community.

SO MUCH FOR THE CLERGY. We often realize the handicaps under which they labor, but at the same time think little of those which confront the layman in the small country church. From him we get our clergy and hence he is very important. His handicaps and difficulties are as great as those of the clergy.

He is not isolated in the sense that the clergyman is. He has a privilege of social contacts not open ofttimes to the clergy. At the same time, however, there is a sense of loneliness and isolation which, as a Churchman, he feels as truly as does the clergyman. He feels he is one of a small group. His Church contacts are limited. He must labor in a small group or leave that which means so much to him.

It is to him that so much of the parochialism is due. He has never, in many cases, had a vision of his Church extending beyond his parish, or of its definite corporateness, or of his responsibility beyond his local community or truly beyond his own congregation. To him who has seen so little of the Church's work, the small problems of his local congregation seem insurmountable. He assumes the difficulties are greater in his parish than anywhere else.

Too long has there been developed a superior feeling of aloofness among our lay folk in relation to the denominations. This is a handicap, which is far-reaching, to the use and value of our lay folk in their life as Churchmen.

We have painted a drab picture, but by it we do not intend to be pessimistic. We do not intend to infer that all of these handicaps confront every priest or every layman. But these are difficulties which need in some way a kind of tonic to decrease their ill effects. They need something that will help to eliminate them and to build up in their stead religious leaders with a broad vision of the mission of the Church.

Diocesan conferences can help in this task to a large extent. By such gatherings, bringing together clergy and laity, much of the isolation and loneliness can be done away with. The clergy make contacts in this way with those who are doing the same kind of work in different places; a fellowship is created which binds the clergy of the diocese together in such a way that new life is created and the psychological sense of loneliness is alleviated with a feeling that there are others working with them in the whole work of the Church.

The layman begins to realize that his little congregation is not all of the Church, but that there are others who belong to the same Church and are working for the same end. A feeling of fellowship and the corporateness of the Church for the first time dawns on the laity who receive a Church contact and attitude never before approached in the past. This is done by associating with other laymen from his diocese. Parochialism begins to fade and a vision of the one unified Church appears on the horizon—a vision so badly needed by the clergy and laity all over the Church.

By associations with others and discussions of their problems, both laity and clergy begin to realize that the difficulties that they have had are shared by others elsewhere. Their problems are not so peculiar after all. Their problems are not so impossible of being conquered as hitherto they supposed. This new understanding gives new life, new courage, new enthusiasm to the work ahead of each individual and each group—a result of meeting together in diocesan conference.

But there are other assets of diocesan conferences. The conference may be set up in such a way that the outstanding achievements within the field may be coupled with the most advanced methods coming from the leaders of the work. Such conferences give new thoughts, new ideas, refreshed outlook and in general assist in the work in hand.

WE MUST NOT THINK that a diocesan conference works these results by magic. That will not do. Unless it is set up with a definite purpose behind it and with a definite aim ahead, nothing will be achieved. There must be someone who has seen the need in that diocese or section of the diocese—such as unified corporate fellowship—and around such need, set up the conference toward correcting the trouble now existing.

So often it is true that one section of our diocese does not understand another, because it has never been thrown in close contact with it. Or clergy doing one phase of the work—e. g. urban, or mountain—give an exalted place to that work minimizing all other. Frequently these can learn to understand one another if they gather together in conference and study the work of the others. Then the proper relationship will grow between the various parts of the work in the diocese. Each section will receive its proportionate share of the whole.

These conferences may be set, featuring some outstanding visiting lecturer—One who is an authority in his field and is an active Churchman, and who is in sympathy with the work of the Church, and has an understanding of the particular problems facing the conference. Or they may be worked out, using only those men available within the diocese. In any case, there should be a definite unity of plan throughout the entire conference and an adhesiveness which binds it together.

Circumstances will determine whether this conference should cover the entire diocese, only one section, or whether laity alone, clergy alone, or both clergy and laity should be present. In the plan the purpose should be to bind together in fellowship the section met together and to give instruction of one kind or another to help meet a problem facing the group or to build leadership needed in that group.

WE MUST NOT FEEL that we are attempting something new and different here. This method of conference gatherings for fellowship and instruction has been used and is being used in many of the service groups in our nation. Perhaps the best organized and those who can be expected to work in unison better and more efficiently than any other with which I have come into contact is that of the extension workers. They meet together in conference gatherings for one section to play together, developing a fellowship which is primal to their corporate work; to learn together from leaders of their field and from each other that they all might be benefited by projects others are carrying on.

I give the following examples of diocesan conferences because in some way I have been directly or indirectly connected with them. There likely are others elsewhere conducted with as excellent results as these. Adhesiveness and unity are two characteristics necessary to make a conference successful. So many conferences do not stick together. They seem to be made up of several integral parts which seemingly have little or no connection with each other.

This was not true of the latest spring meeting of

the Convocation of West Tennessee. It was my privilege to be present. Many different subjects were discussed, but the program was so planned and led (and I think this was the secret of it all) that one could not help but feel that all that happened that day belonged together—a credit to the Dean of the Convocation. The fellowship created by that convocation resulting from this feeling of unity was a powerful force.

Unity of purpose among the clergy of a diocese is a very potent factor in the work of that diocese. If some conference of the clergy can be called with some definite object in view by the Bishop, such unity can frequently be developed. Such was done in Mississippi at the time of the Church Wide Endeavor. This movement was big enough to cement the clergy through its leaders—its Bishops—together to feel that they were working in unity more than before.

Perhaps the best run organization in the Church in Mississippi is the Council of Church Women—Mississippi's branch of the Women' Auxiliary. At their annual gathering the programs are planned so systematically that business and spiritual matters are so intermingled that a definite unity is present, and neither business nor spiritual fellowship is sacrificed for the other. This was not accomplished until the Bishop withdrew so far as leadership is concerned and turned the organization over to the women themselves. They have accomplished a great deal.

Again in Mississippi the Rural Convocations did a big work. At first these convocations were held solely for rural clergy and laity, but this arrangement was not satisfactory. The city Church people did not understand the rural problem. Hence all the Church people of the diocese were included, given parts on the program, until now the Rural Work of the Church in Mississippi is much better understood than otherwise could have been. When these convocations are resumed they will be limited to Rural clergy and laity. They accomplished the task of making those in different phases of the work in the diocese understand each other.

Let us use such conferences as a post-graduate course —a clinic for study for our professional religious leaders—the clergy—and as a field of training for our lay leaders. By so doing we shall have made use of one of the most valuable agents for the training of religious leadership.

Belief and Life

By JAMES E. FREEMAN,

Bishop of Washington.

ADDRESSING a man, a soldier, who had come to Him in behalf of a favored servant who was seriously ill, imploring His healing ministry, Jesus responded, in answer to the man's expressed partial faith, "As thou hast believed so be it done unto thee." On another occasion where like aid was sought by a father in behalf of his afflicted son, the Master observed: "If thou canst believe, all things are possible to him that believeth." In every case where His ministry was sought, He demanded an expression of confidence in His healing power and belief in the efficacy of His ministry.

On one occasion where He was ministering in a community, it was written concerning Him: "He could there do no mighty work because of their unbelief." It is evident that His power could not be exercised where doubt and unbelief prevailed. On occasions, He recognized the limitations of faith in Him and His power, as disclosed by the suppliant. This was notably true in the instance of the father who sought the healing of his demented son, where, in response to Christ's query, "Canst thou believe?" the father cried out: "Lord, I believe, help thou mine unbelief."

The gentleness of the Master in dealing with those whose faith in Him was partial and incomplete, was repeatedly manifested, and in no case was it more so than in that of one of His own immediate followers, Thomas, to whom He gave the evidence of His resurrected life, saying, "Be not faithless, but believing." Throughout His entire ministry, Jesus insisted upon the necessity of belief in Him and His divine power. He could not be the Saviour of men without their ready recognition of and obedience to His will.

The recognition of this fundamental need must be stressed today. There is a popular fallacy abroad that it matters little what a man believes so lonlg as his habit and practice are consistent. As a matter of fact, the denial of faith in Christ is a negative creed. Where we believe in our potentialities and powers we give expression to a creed. As a matter of fact, the accepted laws and usages of our domestic, social and economic life are nothing more or less than creeds or codes that govern us in our relationships. It is frequently assumed that a so-called breadth of mind is expressed where one claims freedom from the innovations of any credal system. Such assumed breadth of mind is frequently nothing less than an expression of immature and superficial judgment, the betrayal of an incapacity to rightly appraise the import and significance of Christ's life and ministry. In periods where great and far-reaching changes are in process, all creeds of every sort and kind are under suspicion. We are largely creatures governed by the capricious whims and fancies of the age in which we live. The temperature of our faith rises or falls, affected largely by the environing conditions of our life, our prosperity or our adversity. It certainly becomes increasingly clear that we must live by some well-defined standards or norms that govern us in our individual conduct and in all our contacts with our fellows. Robert Louis Stevenson was right when he said that no man may say that he has made any success in life until he can write at the head of the page of his life's journal, "Enter God." It was his fixed conviction that efficient living begins with the affirmation which is the first word of the Bible—"In the beginning, God." Donald Hankey in his fascinating war books, in which he described the prevailing characteristics of the British Tommy, declared that, in all his contacts with the rudest of these men he inevitably found that behind their rough exteriors resided definite, if articulate faith in God. Poor as it was, it was a creed. To use Hankey's phrase the Tommy was ready to bet his life there was a God.

The recovery of our impaired beliefs is indispensable to the recovery of our happiness, our prosperity and our peace. We need to be reminded of the old aphorism: "God sleeps in the stone, dreams in the animal and wakes in the man."

Yellow Primsoses

By MARY F. GOODWIN,

Historiographer of the Diocese of Southern Virginia.

"A primrose by the river's brim
A yellow primrose was to him
And nothing more,"

wrote Wordsworth who, above other poets, loved nature and translated many of her greatest beauties to those who have eyes and see not.

PEOPLE there are who go through life blind to some of the most beautiful works of the Creator. To appreciate many of the lovely things with which we are surrounded, we have to cultivate tastes and senses which may otherwise lie dormant all through life.

A person brought up in the mountains, who as a child, had his attention called to the beauty of the surrounding hills and the glory of the sunsets, never in after life fails to see and appreciate these things; and to him the low country, which undoubtedly has a beauty of its own, always looks unfinished. Where a mountain-born man has enjoyed a wide vista, he has to learn, in the low country, to see beauty in small bits. One can learn to appreciate the light of the setting sun as its sifts through the trees, or to enjoy the beauty of a solitary tree set in a level field as one would appreciate a valley becoming indistinct in the gathering mists of twilight while nearby peaks may still glow with the parting touch of the sun.

What is true of the appreciation of nature is also true of the works of man. One person may see beauty in paintings which appear commonplace to a mind less trained in artistic values. On the other hand, if one looks only for artistic values, he may lose a great beauty which the artist felt but expressed poorly. There is in the Tate Art Gallery in London a painting by G. F. Watts, which is not considered "good" by critics. The understanding spirit which inspired it appeals to the heart rather than to the eye. The subject is the Flight into Egypt. The artist shows Joseph leading the little donkey on which is seated the Mother with her Babe. The hour is dusk; in the fading light one may read the weariness on the faces of the parents and feel the slowness with which the little company is moving. The face of the Babe is filled with radiance which is in strong contrast to the surounding twilight. He is smiling, and all unknown to His elders. He is playing with some cherubs which are accompanying Him. These little figures are floating from the direction from which the travellers have come, those nearest the Babe are wide-awake, carrying garlands of flowers in their hands, those farther off have their eyes closed as if they were still unaware of their new surroundings. The title of the paintings is "The Slaughter of the Innocents." It is the reverse of the scene as it is generally depicted. Looking on this picture, one's heart is moved by the conception of the immedate reward received by these "first fruits unto God and to the Lamb." To the art critic this may be but a yellow primrose, but to the discerning heart it is the very truth of God.

As with paintings, so with poetry. Poems which may be mere rhymes to one person contain almost overwhelming loveliness for another. A yellow primrose may be all very well on the river's bank where it belongs, but it may also be the opening of the gates of heaven to him who can see farther than the banks.

In another manner, it is also true that the hobbies which mean so much to some men, are but primroses to the public at large. A connoisseur in any field bemoans the lack of interest shown by the average layman in his own particular brand of primroses. The lover of old glass is astonished at the boredom his friend may portray when confronted with a rare specimen of the glass-blower's art. So old furniture may seem important to one person, and trash to another—even worse than yellow primroses.

THERE is a hobby which is not always beautiful in itself, but more than most things, it is fraught with the human element which called it into being. This is the study of old manuscripts. One can so easily see in his mind's eye the writer as he penned his lines with his quill pen, making abbreviation which saved the upward stroke of the pen, which seem to have been particularly difficult. The careful chirography of the amanuensis who copied most of the official papers, the careless copying in the letter books of the masters themselves, the personal letters, and other hastily written notes all show something of the peronality behind the pen. In the letter-book of the peppery John Custis, one sees more of this quick temper in the sputtering of his quill when his ire was aroused than in the written words—though these were not always restrained.

In handling and reading many old documents, both public and private, dating from the time of Henry VIII to the present day, there are two which I remember as arousing my interest and excitement as soon as I saw them. The first is a little letter written in a painfully neat childish hand beginning "Sweet Papa", and telling of the progress of the writer in his Latin and other studies. It is signed "Your Dutiful son Charles". The writer was the unfortunate Charles I of England who, a few years later lost his life. How futile his childish efforts seemed! The second manuscript is in the Library of Congress. It is simply an invoice or other business letter from a London merchant to his correspondent in the distant colony of Virginia. The date is 1666. But on the outside of the paper, hurriedly penned are the words, "Haste, post haste, on the King's service haste!" The urgency in this case was that the letter carried the first news of the burning of London, which, even as the words were written, was fiercely sweeping the greater part of the old city, including the Cathedral of St. Paul. One reads in his English history of the "Great fire" which finally put an end to the black plague which had ravished London for a year, but how close this document brings the whole affair! The people in Jamestown were then mostly from the immediate neighborhood of London, their family fortunes were perhaps consumed in this conflagration. We can see them gathered around the tavern bar listening with breathless interest as the news was communicated to them, discussing it afterwards with resignation born of the certainty that it might be weeks or even months before further news of the catastrophy could reach them.

The cultivation of the faculty of seeing something of the mind of the Creator, whether God or man, in his works, unlocks a door which brings infinite pleasure to the beholder. It is an art in itself to apprehend the thought behind the material manifestation, and how it enriches life.

Yellow Primroses? Yes, but how much more may be seen in them by those who have learned to use their eyes and their imaginations.

The Speech No Man Makes

By RANDOLPH ROSEWELL PAGE

Columbia, South Carolina.

MR. CHAIRMAN, Members of The Steering Committee, Ladies and Gentlemen:

At the convergeuce of spring and summer you are here met to dedicate to the hallowed memory of The World War dead, this massive work of stone.

The honor tendered me as your spokesman on this singular occasion forms a swelling surge through my frame, filling me with gratitude and a sense of conflict akin to awe, lest upon this heart-touched hour, I prove a disappointment to you. The analysis of my feelings is indeed difficult to make, almost causing in my being a flush of shame, wondering, if some of these tugging emotions be of cowardice, for your selection of myself is indeed a strange incident, as I belong not to your code of life, and the time is here forced upon me to tell the truth in memory and honor of the sacred dead, though such stating may mean a new death to some ties of life here around knitted.

On the deeply cut words within this edifice of stone I cannot lift my eyes with approval, for I see written in imperishable form, that which I deem untrue. In the sparks of the stone, I feel a cold glint of irony as I read:—That those men willingly died that we might live; that with high resolve they went to the slaughter that war should be no more; that with proud volition they bled for the defense of liberty and democratic government; that with effulgent spirit they wished to wash with their blood the path of The Prince of Peace.

Now, alas! My friends, the time has come for those who teach—whether from the pulpit, platform, stage or book—to tell the truth even though that teaching forms a sword piercing their own souls.

In luxurious offices of cushioned carpets and softly resting chairs, the destinies of these boys were formed. The round-table of the princes of the financial marts of the world concluded their vainly sacrificial end. In the concourse of their speech they said—"We must not lose our wealth; we must preserve the gains of lucre we have made; the investments of the future must be fortified. The same frenzied appetite courses through our veins, making us brothers, and beyond our own selected, privileged few, we know not God, nation nor man." Thus in the blackened atmosphere of consuming greed was their course decreed.

Willing, they died! How can one breathe that parching insincerity? By military blast and armed squads they were horded together in the confinements of enlistment. Or else, thither sent by the yet more powerful force of fomented public opinion. This steeping of the public thought being formed by master psychologists playing on the instruments of a servile press, the age-old bigotries of the college chair and the wretched blindness of the pulpit.

Here allow me the privilege of parenthesis to say that, were the pulpits of the Christian world as unified, synchronized, fervent and untiring in preaching peace and setting forth the wickedness of war and the gross incongruity of Christians participating therein, as they were in serving as recruiting stations for the armies, then all the world's armies would be demobilized in six months. This could also be greatly facilitated by the women of the world, who are ultimately the worst sufferers, would they refuse to countenance in any way, things militaristic. Refuse to be fascinated by uniforms and sounding brass; refuse to lend their applause to military display, turning their backs upon all things savoring of war.

Oh, blind leaders of the blind, how foolish to say that war can end war! Those who trust in the sword must live by it. The idea of ending hatred and bloodshed by creating more hatred and more bloodshed!

Such teachings as these that were then given and followed are contrary to all elemental human impulses and to the truthful interpretation of all history.

AGAIN digressing, let me say that, in my poor and meagre judgment, I believe, that in The Day of Judgment, a wickedness, for which The Church will have to answer, on a past with the world's most colossal and wretched, is that it served as a recruiting station in The World War.

Oh, the falsifying of patriotism! To tell these poor boys that they were fighting for democracy, while some of the allied nations had never been democracies, were not then and have not since been.

Fighting for liberty! No, not liberty, but liberation! The liberation of unbounded greed, debauchery and bestiality. Here is where their liberty was taken from them. The freedom of thought, of speech, of action; the liberty of conscience and even worship were here ensnared. For some disbelieving in their participation were forced to choose between God and Caesar and, fearing, chose Caesar. One of mankind's greatest sketches of inconsistency ever etched in history, this fact of making these boys fight for supposed liberty, regardless of their wish, opinion or conscience. Only the most magnified interpretation of The Constitution could justify sending these boys to fight in a cause they understood not, in a foreign land and against a foe for whom they had no self-defending score, regardless of their wishes, opinions or beliefs. Oh, that some master satirist could here be employed to teach the ugly contortion of The Constitution we have of late years had to endure:—Perfectly all right to go into a home of love, tear the son from its embrace, send him to die in a foreign land, regardless of how this disrupted his communion with God. But, or, no, you must never go into the tills of big corporations and touch the ill-gotten gains to relieve the needs of suffering man, made suffering by this inordinate lucre—that would be unconstitutional!

That these men fought this war for Jesus Christ and His causes was a teaching and propaganda that gave to the history of Western Civilization its most colossal and wretched hypocrisy. Fighting for Jesus Christ! Oh, how can it be said by those who love the truth and God! Go with me to the trenches and see the leering, sneering expression on the faces of the Anti-Christian creedman as one who drinks from The Holy Grail assists him in murdering another one who drinks from that Chalice. Christian helping heathen kill Christian—this in the name of Christ—The Saviour of all! No wonder we are confronted with the breaking down of missionary enterprise. "Behold how these Christians love one another," might have won pagan Rome, but it did not have the chance on The Western Front.

Of those of you who would countenance war, I beg that you view again some sketches from its panorama. As for myself, while marching to this pile of stone made beautiful by the hand of art, I felt again the softening of the battle ground and with its recurrent vision my senses burn and whirl. My ear drums roar and seem to burst and in a plantasmagoric spell my eyes see and know a thousand things indescribable by man. Onward there I move not knowing how. The fire of shell grows more scorching; the roar of explosion more shattering; the nipping of sharp bullets more

frequent; the mire deepens and the tugging tightens. Ah, such mire! That made of rain, mud and blood compounded by shell. Land trodden deep in the blood of thousands of brothers of Him who died for man. And then the chilly, drizzly night with its searching lights piercing the suffocatingly darkened air. Not the light of the merciful storm of thunder and lightning that glorifies our Creator but the masterful Satanic accomplishments of the pyrotechnic science destroying man.

Now, there seems to be no order in the disunited movement of the figures moving about me. Swooningly I stagger on, my chief concern being not to tread down the dismembered parts of my brothers, made intermittently visible by the glare of the flare and the flash of shell. And in the broken, wetting darkness and feverish delirium, those yet gasping out their parting breaths seem to see the evil of it all, as a witch, flitting from this form to yonder hand and on to that protruding arm and then to that dismembered skull. And this was preached in The Name of Jesus and democracy! Again we are formed and the scene is changed. The column moves in the sleety night through a village once lovely and whose people were once happy. The village now is blasted with shell. Life seems to have departed from its streets and joy and happiness from the homes. Only enough lights are found here and there to enable the passing trooper to grasp the awful reality of the moment, as gazing through the broken windows of a house, before the cheerless hearth, the drooping, moaning figure of a widow is seen and coming out on the wild wind, the wail from the fatherless crib is heard.

Ten millions dead. Ten millions down. Ten millions disrupted for life. Millions upon millions of broken hearts, lives and dissevered homes. This in The Name of The Prince of Peace!

But it does not matter now. Greed is abated for a pace and the unscrupulous rich have won. We need no further war now until other gain is seen or that already possessed is endangered.

My fellow citizens, those of you who love your brother men, now is the time for you to throw the force of your lives behind the cause of peace. And I recommend that you insist that no man be allowed to vote for war who himself is not going to the battlefield.

You wish for a memorial to The World War? You have the inescapable ever present one. Go among the listless on your streets; the slums in your city; the cemetery out yonder. This all is mouldered into a memorial engraven in the heart of man.

In conclusion, I call on all those who lead in Christ's Name, to teach that for Christians to engage in war is to besmirch the Baptismal Cross upon their brow—crucifying afresh their Lord.

* * *

PROOF.

If radio's slim fingers
  Can pluck a melody
From night, and toss it over
  A continent or sea;

If the petalled white notes
  Of a violin
Are blown across a mountain
  Or a city's din;

If songs, like crimson roses
  Are culled from the thin blue air,
Why should mortals wonder
  If God hears prayer?

—Ethel Romig Fuller.

"THE RADIANT CHRIST."

The Frontispiece.

The painting is six by nine feet in size; the coloring is gorgeous. Although the age-old conception, as depicted by the early masters, has, in a way, been preserved, there has been a change of expression, one that depicts His true character. We know He was acquainted with grief, but we also know that there were times, particularly when in the presence of bright, happy children, when He was filled with joy and laughter, as portrayed in this painting, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." "And He took them up in His arms, put His hand upon them, and blessed them." In this picture the mirth of the blessed children is reflected in Him, and we are at once reminded that He was a Being of Radiance, Hope, Effulgence, Courage, Exaltation, Encouragement and Inspiration.

Why such a portrayal has never before been done in the history of art, is indeed mystifying, but it is more needed now than at any previous period in the Christian era. The great artist who has marvelously wielded his brush, wisely saw fit to so represent Him, and we know that it is a true and faithful conception. Christ suffered the humiliation of the Cross for our sins, as well as to bring joy and not sorrow into the world; and joy will be ours if we will only follow in His footsteps. As loyal and consistent followers of the Son of God, let us keep this glorious image ever before us. A picture that should go down through the coming ages as one of the great master-pieces of the present generation.

The several Washington clergymen who have viewed the picture speak of it as a "noble work," and an "inspiration".

"The primary object in giving this picture to our people is to arouse them from their religious indifference, apathy, lukewarmness and supineness," said Mr. W. J. Moore, who is managing the exhibit during its stay in Washington.

"It shall be my purpose to see that a reprint is placed in every Sunday School in the United States, if it is humanly possible."

Anyone desiring information regarding the painting may address Mr. W. J. Moore, The Northumberland Apartments, 2039 New Hampshire Avenue, N. W., Washington, D. C.

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EDITORIALS.

(Continued from page 3.)

endeavors for exercising the spiritual and missionary motives. It is in a sense an executive "committee on the state of The Church". It is especially to study the world in which we live today and recommend betters methods for reaching this world based upon the command of Christ to go into all the world. So it naturally concerns itself with study and literature and with methods both old and new that will deepen discipleship. It hopes to find ways and means to overcome the discouragements that have resulted in the world-wide depression which has been not only economic but spiritual.

To set up a straw man of jealousy is probably the easiest way to fill up space and write about something that one knows nothing about by reason of lack of interest or information. But no such straw man actually lives in reality. The National Council has made mistakes in the past and may make more. So might The Forward Movement, but both are needed to carry on the work of Our Lord, as we see the needs today.

THE WOMAN'S AUXILIARY

MEETING OF THE SYNOD.

Program of the Woman's Auxiliary and Cooperating Women's Organizations in the Province of Washington, September 10-12.

In St. Andrew's School, Middletown, Delaware, at 5 P. M., Tuesday, September 10, the Synod will open with a devotional service; this will be followed by a general assembly of the women. Mrs. F. W. Baker, president of the Woman's Auxiliary in the Diocese of Delaware, will welcome the delegates. Greetings will come from the Daughters of the King, Girls' Friendly Society, Church Periodical Club, Church Mission of Help and Guild of St. Barnabas for Nurses.

Thursday morning a report will be heard from Miss Sallie Deane, representative from Province III to the National Executive Board of the Woman's Auxiliary.

Diocesan presidents will make two minute reports of work begun since the Triennial meeting. All Provincial officers will report.

Speakers on Missions will be Dr. John W. Wood, National Executive Secretary, on Latin America, and Deaconess Heath Dudley, Grub Hill Mission, Chula, Va., on Opportunities in the Rural Field.

A feature of the afternoon session will be: A symposium—Missions in the Home, by the Junior Woman's Auxiliary, arranged by Mrs. Dennis of Virginia, Mrs. Mulchter of Washington, and Mrs. Sampson of Philadelphia.

The Rev. D. A. McGregor, Ph. D., and one of the National Secretaries of the Woman's Auxiliary, will speak on Mission Study and The United Thank Offering, respectively.

Mrs. W. E. Herndon of Pittsburgh will lead a conference on Educational Value of All Phases of Auxiliary Work.

A conference of the Junior Woman's Auxiliary will be led by Miss Deane of Virginia.

The closing address will be made by Mrs. Beverly Ober of Maryland, member-at-large on the National Board from Province III.

The Daughters of the King have arranged an interesting program as follows:

"High Lights from the Triennial," given by Miss Boyd.

Discussion—'Responsibility of Junior Women to C. P. C.", leader, Miss Jean Phillips, Diocese of Easton.

Discussion, "Corporate Gift," leader, Miss Miller of Maryland.

The program for the Daughters of the King has been arranged by Miss Janet Soper, President of Washington, and Miss Frances Arnold, National Field Secretary Girls' Friendly Society, will represent the Girls' Friendly Society.

The Daughters of the King will arrange the Quiet Hour for all organizations on Thursday.

Below is listed Provincial Officers:

Mrs. J. H. Moore, Delaware, President.

Mrs. Oscar deWolf Randolph, Virginia, Vice-President.

Mrs. Frank A. Holladay, Southern Virginia, Secretary.

Mrs. Roger Kingsland, West Virginia, Treasurer.

Representative National Executive Board, Miss Deane, Virginia.

Directors: Mrs. Beverly Ober, Maryland; Mrs. Robert Leighon, Pennsylvania; Mrs. J. T. Gresham, Maryland.

Daughters of the King:

Miss L. Janet Soper, Washington, President.

Girls' Friendly Society:

Mrs. Norman Slack, Virginia, President.

Church Periodical Club:

Mrs. Wm. Rote, Jr., Pennsylvania, President.

Mrs. Cuthbert Green of Middletown, Delaware, is Chairman of Hospitality for this meeting.

Mass meetings will be held on Tuesday and Wednesday evenings, when the Women's Organizations will join with the Synod.

Delegates are expected from the following dioceses, which comprise the Province of Washington: Bethlehem, Delaware, Easton, Erie, Harrisburg, Maryland, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Southwestern Virginia, Washington, and West Virginia.

Mrs. Frank A. Holladay, Secretary.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Mission Work in the Region of the Lower Yukon River.

Bishop Bentley has made his summer trip to the Lower Yukon this year, in a small outboard motor, the "Discovery", to save expense in running the fine new Pelican IV., especially fitted up for the comfort of the Bishop on his long summer journeys. From the mouth of the Koyukuk River, where it joins the Yukon, to our isolated mission of St. John's-in-the-Wilderness, at Allakaket, is a distance of five or six hundred miles of the winding river through an almost uninhabited region. The trip was made in early June.

Returning down river, the Bishop reached Anvik on June 29, about 220 miles below the mouth of the Koyukuk. The next day, Sunday, service was held, and one girl confirmed, the only candidate left after the closing of the school, the others having been dispersed to various camps. The next day Bishop Bentley, with Mr. Chapman, went forty miles down river to a white man's camp, where one baby was baptized, and a communion service held. Starting out again the next, they visited three or four camps on their way to Shageluk. There, in the house of an Indian communicant, two others of the former Anvik pupils who had been prepared, were confirmed, and the Holy Communion was celebrated.

Going on, they reached Hologochaket, about thirty miles distant, and spent the night at the house of a white man, Ira Wood. The next day there was one baptism, and the confirmation of another school girl. Mr. Chapman writes:

"Mr. Wood was running his sawmill and had quite a gang of men at work, but when we were ready for the service, he stopped the mill, so that his workmen could attend. From Hologochaket, we went out through the Slough to the Yukon and up to Phillips' Camp, and his two little girls were confirmed. We visited the camps from there on down, reaching Anvik at nine in the evening; a three days' journey."

So the Shepherd of this humble people finds his sheep in the Wilderness; two baptized, five confirmed. Mr. Chapman writes further:

"July 7. Anvik.—Over fifty people were in church this morning, one family from their camp four miles above, and three families from the mouth of the Bonasila River. To see the girls who were formerly of the mission school attending church service of their own free will, is fine."

M. S. Chapman.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

THE CHURCH'S LIBRARY.

Characters: Tom, Arline, Jack, members of Y. P. S. L. Harold, also a member, who has just returned from the Young People's Provincial Conference.

(Tom, Arline and Jack are all standing together when Harold comes in.)

Tom: Welcome home, Harold. What kind of a time did you have at Sewanee?

Harold: We had one of the best times you ever saw. It was great. I sure hope I can go back next year.

Arline: Were there many girls there?

Tom: Yes, there were more girls there than boys, but we had a wonderful time.

Jack: I wish I could go off to some of these Camps or Conferences or osmething, but my Father tells me I must earn my own money, and the movies and "dopes" take every penny I can scrape together. I wish I could get to a place where they have a decent library. I like to read good boks.

Harold: You know that is funny. At Sewanee they pointed out that we all have in our homes one of the finest libraries that was ever gotten together.

Jack: They must be talking about someone else's home, not mine.

Tom: Oh, yes; I know what you are talking about. A book agent came to our house the other day selling "The Best of the World's Literature," a library he said should be in every one's home.

Arline: But you said it was in every home. You know we have practically no books at my house; we have not gotten them all shipped down from the city, where we used to live, you know.

Harold: But this Library is there. I saw it the other day. It is the Bible.

Jack: But that is only one book. What do you mean by calling it a library?

Arline: I get you, Mother and Father were teling us the other day that the word Bible means library in some sort of language. I think it was Hebrew.

Tom: No, I remember now, Jim, my brother. who is in the Seminary studying for the ministry, told us it was Greek. But why call one book a library?

Arline: I know that. It is because there are a lot of books in it. Isn't that it, Harold?

Harold: Sure, and not only that, but there are all sorts and kinds of books in it, too. For instance, there are the books the Jews used to call the "Law". They, strange to say, have in them some of the most interesting stories ever written.

Tom: You can call Law interesting if you want to. But learning the Scout laws and the Ten Commandments is all I want to know about law.

Harold: That is because you do not realize that the Books of the Law are the first five books of the Bible and have the stories of Adam and Eve, and of Moses, and of Joseph and people like that in them.

Arline: Anybody whose head was not like granite would have remembered a thing like that from our Bible class last year.

Tom: I had rather be hard-headed than soft-headed, like Miss Adams said you were in school last year.

Jack: But what else is there? Have they got any stories in the Bible that would make good movie plots?

Harold: D. W. Griffiths thought so; you remember, he took the "King of Kings" from the Bible, and also the "Ten Commandments".

Jack: I like poetry. Is there any of that in the Bible?

Arline: Of course there is. Don't you remember the rector spoke the other day of the Psalms as being one of the most beautiful books of poems ever written?

Harold: Nor is that all. For all through the history books of the Bible we have poems quoted, like a song that Miriam, the sister of Moses, sang. The trouble is that the way our Bibles are printed we have poetry printed like prose, so that we do not notice that it is poetry. But our teacher at the Conference had a Bible there with the poetry printed as poetry in it.

Tom: Are there any jokes in the Bible?

Harold: Sure there are. But people so often consider it a crime to laugh at anything in the Bible that we do not notice them. For example, do you remember how Jesus asked if a man gathered figs from thistles, and again where it says, "He that thinketh himself to be something when he is nothing deceiveth himself", which is simply a long way of saying that a swelled head belongs to a sap.

Arline: I think I will have to read my Bible more and look for some of these jokes. Where can I find some of them?

Harold: The Book of Proverbs is full of wisecracks, if that is what you want. To get their humor though, we have to put them into modern slang, or at least that is what some of us found out.

Tom: If all that is in the Bible, why doesn't somebody tell a fellow. That is what the rector ought to tell us in his sermons.

Jack: If you would come to church more often, maybe you might find out that he does tell us a bunch of interesting things.

Tom: I don't see what right you have to talk. But go on, Harold, I suppose that you will tell us next that there are love stories and adventure stories in the Bible.

Harold: Of course there are. Go home and read the books of Esther, and Ruth and the Acts of the Apostles, if you don't believe it.

Arline: What are those great long books by Isaiah and Jeremiah and people like that about? I believe they are the Prophets.

Harold: They are about the Prophets. Gee, but some people are dumb. The Prophets were the great men of the Hebrews, the great preachers of their times.

Tom: You call them great men, but did they ever do anything but preach?

Harold: I'll say they did. Jeremiah was so active one time that they put him in a dungeon shaped like a bottle. There was so much filth and muck in the bottom of it that when they wanted to get him out, they had to put down ropes with rags to put under his arms to lift him up by. Then Isaiah was sawed in two, because he would not stop telling the people of what God wanted them to do.

Jack: Maybe they were not such sissies, as I thought them.

Arline: When Jesus talked about the Law and the Prophets, I suppose He was talking about the Old Testament. But when He spoke of the Scriptures, I suppose that was when He was talking about the New Testament. That is what I heard one of those boy evangelists say the other day when he was preaching on the street.

Harold: You just ought to have heard our Counselor on the subject of boy and girl evangelists. She sure did get warm on that subject. She said it was as if a person would call in a boy or girl when they were ill instead of a doctor. Of course, a boy or girl could not know enough to really teach the Bible correctly.

Arline: But if that was not right, what is right? What are the Scriptures?

Harold: As I have said, the Law was the first five books of the Old Testament, then the Prophets were another bunch of books of the Old Testament that told of the great preachers and what they said and did, and also another bunch of books that we would call historical, and the Scriptures were a third bunch of the books of the New Testament.

Arline: Why did they call the historical books the prophets?

Harold: Because they considered that a prophet was a man who told people about God, and as they considered that God worked through history, and their historical books pointed this out they called them the earlier prophets.

Jack: I suppose the reason that we have the prophets only in the Old Testament is because when Jesus came they did not have anything else to prophesy about, isn't it?

Harold: That is what I thought. But they said the Book of Revelation in the New Testament was also a book of prophesy, only of a little different type from most of the others.

Tom: But what are all these Epistles in the New Testament? Are they the books written by the wives of the Apostles?

Arline: Of all the dumb questions. Don't you remember that Epistle is the Latin for a letter.

Harold: Yes, they are letters that were written by the Apostles at various times and on different occasions to churches or people to tell them various things they ought to know.

Jack: But who picked out and said which books there were that should make up this library we call the Bible?

Harold: That is the most wonderful part of it all. For people had a great many books on religious subjects that they used to keep together. But little by little those we have in the Bible were kept and the others were discarded, not because anyone told them to discard them, but because they were not as good as the others. You see, people considered they were the best that told them best about God. So, after people had been agreed for a few hundred years as to what were the best, Mother Church simply recorded the fact of that decision.

Arline: But Minnie Jones, who is a Roman Catholic, said the Protestants had left out a number of the books of the Bible. What were they? And what did she mean?

Harold: I was just coming to that. Some of the books were written not in the Holy Land, but in Egypt and the scholars thought that a number of heathen ideas had crept into them and there was a question as to what should be done with them. The Roman Catholics said put them in with the rest and do not confuse people. Most of the Protestant Churches said we should simply throw hem all the way out so that they are not usually printed in the Bibles we see on the market. But Mother Church said we will put them between the Old and New Testaments for people to read for instruction in life, but not for doctrine about God. These we call the Apocrypha.

Jack: This is all very interesting, but there is a peach of a picture on this afternoon and if we want to see the show before supper we had better be going.

Arline: All right, let's go. (They go out.)

CHURCH INTELLIGENCE

LABOR SUNDAY MESSAGE, 1935.

Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service:

For over five years the people of this land have suffered untold hardship. Millions have vainly sought work. Some 20,000,000 men, women and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town and country, many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declares that He came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: Come unto me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

Abundance For All.

But in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plants been used to capacity in 1929 over $4,000 in goods and services could have been supplied to every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than $2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical, engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be proclaimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

Freedom of Discussion and Organization.

But these new ways cannot be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and state constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the churches have gone on record in their Social Ideals for

> "The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups."

Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement should never lose its character of a great crusade for human justice."

Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

* * *

THE CHURCH PENSION FUND.

An Important Communication to the Bishops and Lay Officials of the Protestant Episcopal Church, who are interested in the continued successful operation of The Church Pension Fund:

On February 15, 1935, I mailed to all of the Bishops, Clergy and Lay Officials of the Church a statement setting forth the implications, as we saw them, of the Social Security Act in the form as originally drafted, in so far as it might affect the continued successful operations of The Church Pension Fund. While being in full sympathy with the ideals of the proposed legislation, the Trustees of the Fund felt it their duty to place before the Church certain facts which were considered to be important.

On August 14, 1935, after it had been passed in an amended form by both Houses of the Congress, the President signed the Bill and it became law. The Social Security Act, in its present form, contains a clause excluding from its provisions the employees of religious, charitable and educational institutions, no part of the net earnings of which inures to the benefit of any private shareholder or individual. The exact wording of the clause is as follows:

> "Service performed in the employ of a corporation, community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

We understand that this relieves churches and similar ecclesiastical organizations of the taxes imposed by the Act. There appears to be no reason, therefore, why the Church should not look with confidence upon the continued successful operation of The Church Pension Fund.

This should not be confused with the so-called "Clark Amendment", offered by Senator Clark, proposing a similar exclusion for employees of industrial corporations which maintain private pension systems providing benefits equal to or in excess of the Government provisions. The Clark Amendment was opposed by the administration and was finally withdrawn, subject to further study.

The Social Security Act will not affect the proven value of legal reserve life insurance companies, such as the Church Life Insurance Corporation, a subsidiary of The Church Pension Fund. It does not eliminate the need for life insurance as a means of protection for

one's family. Its benefits are distinctly limited and, although they will afford income to many who might not otherwise be protected, no one should fail to maintain any existing insurance or other similar protection.

Bradford B. Locke,
Executive Vice-President.

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"CHURCH OF THE AIR" TO BEGIN FIFTH YEAR ON COLUMBIA, SUNDAY, SEPTEMBER 1.

The "Church of the Air" series of religious programs will begin its fifth year of broadcasting over the WABC-Columbia network on Sunday, September 1, when representatives of the Episcopal and Jewish faiths speak from New York and San Francisco over a nation-wide hook-up, during the morning and afternoon periods.

Clergymen conducting programs were first offered the facilities of the "Church of the Air" in 1931, when Columbia announced that a morning and afternoon period each Sunday would be available to all representative faiths.

The first morning and afternoon programs of the fall series will be devoted to the Episcopal and Jewish faiths. The morning service, heard from 10 to 10:30 A. M., EDST, will be conducted by the Rev. G. Warfield Hobbs, D. D., Editor of "The Spirit of Missions." Spencer Miller, Jr., Consultant on Industrial Relations of the Department of Christian Social Service of the National Council of the Protestant Episcopal Church, will speak on "The Church and Social Idealism."

Miller was graduated from Amherst in 1912 and received degrees from Columbia University in public law and mechanical engineering. In 1915, he became an assistant to the warden at Sing Sing. During intervening years he lectured extensively and has been connected with numerous welfare and social service movements.

A mixed quartet comprised of Rhoda Arnold, soprano; Evelyn MacGregor, contralto; Norman Horn, tenor, and Roger Kinne, baritone, accompanied at the organ by Sidney Raphael, will be heard singing two Episcopal hymns, "Lead Us, O Father" and "Through the Night of Doubt and Sorrow."

The afternoon period from 1 to 1:30 P. M., EDST, will bring an address by Dr. Irving Reichert, Rabbi of Temple Emanu-El, San Francisco, entitled "These Things Shall Not Pass Away."

Since the first program in 1931, 240 representatives of religious thought have broadcast during the morning and afternoon periods of the "Church of the Air" series. On the first program were William Cardinal O'Connell, Archbishop of Boston and senior ranking prelate of the Roman Catholic Church in the United States; the Rt. Rev. Irving Peake Johnson, Protestant Episcopal Bishop of Colorado; and Rabbi oJnah B. Wise, eminent Jewish leader and teacher of New York.

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LAYING OF CORNERSTONE OF HOLY TRINITY CHURCH, MORON, CUBA.

In the city of Moron, Republic of Cuba, on August 7, at 9:30 in the morning, many of the townsmen stood in the grounds of our School listening to the hymn, "Onward Christian Soldiers." The hymn was sung in Spanish by a large choir of young Cuban men and women —students of Trinity School and members of the Young People's Society of the Episcopal Church in Moron.

It was a very special occasion. The municipal band was there in uniform, the Mayor of Moron, the Chief of Police, the Head of the Health Department, architects, engineers, workmen, visitors from other towns; in brief, hundreds of people thronged the school grounds or stood near the fence to witness something that will both further the Cause of Christ and His Church and also the spiritual development of the city of Moron. Moron, at last, was to have a much-needed church building. "Onward Christian Soldiers" was the opening hymn as well as one reason for the laying of the cornerstone of "Holy Trinity" Episcopal Church in this city.

For many years the services of the church were conducted in our school building. Both school and church have grown so much that need of a larger and, of course, more suitable place for the church was increasingly felt. Thank God our prayers were answered.

The ceremony was a very impressive one. The American and Cuban flags were waving together as Cuban and American clergy and laity took part in the service.

We proceeded to the spot where the cornerstone was to be placed. An American clergyman began the reading of the fifteenth Psalm in Spanish, and the people read the responses.

Bishop Hulse read the prayers; a Cuban deacon read the lesson taken from Genesis 28:18-19; the rector, the Rev. Ramon C. Moreno, greeted the visitors and onlookers. Then followed other prayers and the Apostles' Creed. A poem written by a famous Cuban poet in honor of this occasion was read by a member of the congregation.

While the municipal band played, preparations were made for the laying of the cornerstone. The secretary of the Executive Committee, together with other members of that organization and three members of the Woman's Guild took note of the things that were to be deposited in the Stone. One of the things was the "Constitution of the Sociedad de Jovenes" of the Church.

People stood in reverent silence as appointed members of the Executive Committee placed their right hands on the cornerstone, while three women held ribbons that were tied to the Stone. Then the bishop said in Spanish, "Si el Senor no edificia la casa," i. e., "If the Lord does not build the house"; and the people replied, "In vain do they labor, those that build it."

We wish you could have been there with us that day. It was inspiring to hear and to sing that hymn, "The Church's One Foundation—Is Jesus Christ Her Lord"—"De la Iglesia cimiento—Es Cristo el Salvador."

Following this, the Rev. Salvador Berenguer, priest of the Episcopal Church, a man recognized as being one of the most eloquent and forceful speakers in Cuba, got up on a table and in a clear voice and persuasive manner addressed the mutlitude.

He made the people see more clearly that the real and only foundation of the Christian Church was, is, and ever shall be Jesus Christ Her Lord. That His love for His Church was so great that He gave His life for Her. That the message of the Church ought always to be that great proclamation that Christ made at the beginning of His mission of self-sacrificing love for you and me:

"The Spirit of the Lord is upon me,
Because He anointed me to preach
good tidings to the poor;
He hath sent me to proclaim release
to the captives
And recovery of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the
Lord."

R. H. Gooden.

BISHOP BARNWELL'S TRANSLATION.

A sufficient number of consents to the translation of the Rt. Rev. Middleton S. Barnwell, D. D., Bishop of the Missionary District of Idaho to be Bishop Coadjutor of the Diocese of Georgia, have been received by the Presiding Bishop and this change of status is, therefore, effective, subject to the date set by Bishop Barnwell for his transfer of responsibility.

In the meantime the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D. D., has designated Bishop Barnwell as Bishop in charge of Idaho until further arrangement is authorized.

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THE FAITH AND ORDER MEETING, 1935.

By the Most Rev. William Temple, D. D., Archbishop of York.

Twenty-five years ago the first of a series of World Conferences was held in Edinburgh—the World Missionary Conference of 1910. It took as its starting point the actual agreement of the Churches, and deliberately excluded points of difference. Its purpose was to promote such common action as was possible on the basis of the agreement which existed. When it was over, Bishop Brent—honored throughout the Anglican Communion and far beyond it—urged upon the Protestant Episcopal Church of America that the Churches should meet also for the precise purpose of considering their differences with a view to the promotion of further unity. Thus in 1910 the invitation was issued which led to the inauguration of the Faith and Order Movement. The war interrupted the preparations, and the first World Conference on Faith and Order could not meet till 1927, when it assembled at Lausanne under the chairmanship of Bishop Brent. It set up a Continuation Committee, which has met each year except in 1932 and 1933, when financial considerations prevented the holding of any such international gathering.

That Continuation Committee has just concluded its meeting for this year, at Hindsgaul in Denmark. Fifty-nine members attended, representing nineteen different countries and twenty-nine different Churches. Among these were the Bishops of Gloucester and Down; Archbishop Germanos and the Bishop of Novi Sad; Dr. Deismann, Dr. Otto Dibelius, Dr. Zoellner, Bishop Heckel and Professor Piper; Dean Briloth, Professor Norregaard and Pastor Norborg, representing respectively Sweden, Denmark and Norway; Bishop Lehtonen from Finland; Professor William Adams Brown and several colleagues from America; Dr. Barbour from Scotland, and others well known in many parts of the world.

The main business to be done was concerned with direct preparation for the second World Conference, fixed some years ago for 1937. It was decided to hold this in Edinburgh, thus renewing association with the mother-conference of 1910. Four main subjects will be under discussion:

1. The Grace of Our Lord Jesus Christ.
2. The Church of Christ and the Word of God.
3. The Church of Christ: Ministry and Sacraments.
4. The Curch's Unity in Life and Worship.

In preparation for these, four international commissions have been appointed. The first, led by the Bishop of Gloucester, has already presented its report, based on the impressive volume,

"The Theology of Grace." The second, led by Dr. Zoellner, is at work upon a most extensive synopsis; the third, led again by the Bishop of Gloucester, is far advanced in a most thorough study and exposition; the fourth, led by Dean Sperry of Harvard Divinity School, has been more lately constituted, but is working to a scheme full of interest and hopefulness.

No one can dispute the thoroughness with which preparation is being made for the theological work of the Conference. In addition to this, the Conference will be opened by a statement of the Church's Witness in the World Today, and will be invited to close with an Affirmation of Union in Allegiance to our Lord Jesus Christ. Also opportunities will be given for statements by speakers representing different Churches each setting forth what the life and worship of his own Church means to him. Thus it is hoped to relate the program to the realities of the world-situation, and to keep the theological discussion in close touch with spiritual experience.

The conditions of our meeting in Denmark were delightful. Our Danish hosts surrounded us with kindness. On the Sunday morning before the Committee met I was allowed the privilege of preaching in the Cathedral of Odense. The congregational hymn-singing was a joy to remember, and it is clear that this is one of the outstanding features of the Church of Denmark. In such surroundings cooperative work was easy, and I believe that all our decisions represented a genuine common mind in spite of wide differences of national and ecclesiastical background.

The mere occurrence of such meetings is more important than their achievements as represented by Minutes. People who exert some special degree of influence in their own countries are drawn into understanding and friendship; thus a gathering which meets to illustrate the unity that exists among Christians and to develop and deepen that unity becomes itself a potent force in bringing to actuality that aspiration.

* * *

The Jerusalem Bishopric.

Developments in the Near East, and not least in Palestine itself, are giving an added importance year by year to the Anglican bishopric in Jerusalem. Both from a political and from an economic point of view Palestine is becoming more and more the centre of Middle-Eastern life, while from the religious standpoint the Holy City, where are gathered representatives of all the churches, must always have a unique interest. The increase in the number of Jews alone creates a new situation. In 1921 they were 11 per cent. of the population; in 1935 they had become 25 per cent. They are not only the most expanding, they are also the most vigorous element in the population. They have brought with them many Western ideas and needs. Tel Aviv must be a sore disappointment to many earnest Zionists, because it has provided a home for a denitely anti-religious Communism, a new and sinister feature. The methods of Christian missions must be considerably modified by these changes. The Jew in Palestine today does not need the material and cultural help that once offered opportunities of influence. The work must proceed from a more definitely theological basis.

Relations with the Orthodox Churches form another important part of the work of the Jerusalem bishopric. A letter published in The Guardian last week asking for prayers for the new patriarch shows how carefully Dr. Graham Brown fosters these connections. Canon Bridgeman, who has particular charge of this work, points out in the very interesting annual report of the Jerusalem and the East Mission, just issued, that the Orthodox Church has been, and should be again, the strongest bulwark of the Christian faith and living in the Holy Land. The same report gives encouraging accounts of the way in which other Communions are giving help to the Orthodox and Armenian Churches. A new responsibility has come to the Jerusalem diocese by the inclusion of Iraq, which was until recently under the direct supervision of the Archbishop of Canterbury. The report records the valuable work of Mr. D. C. Dunlop while he was chaplain in Baghdad, not only among the British, but by his solicitude for the Assyrians too. These ill-treated people will have a special claim on the sympathy and protection of the Bishop in Jerusalem. It ought to be more widely realized among English Church people than it is that the Jerusalem and the East Mission is likely to be one of the great strategic points for Christian development and Christian unity. A study of the annual report would do much to bring home the new situation.—The Guardian.

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Anglican Bishop Visits New Jerusalem Patriarch.

The Anglican Bishop in Jerusalem, accompanied by his clergy in Jerusalem, July 23 called upon the Patriarch-elect of Jerusalem to assure him of the prayers of the whole Anglican Communion that God would bestow His blessing on him and upon the people committed to his charge.

The Patriarch-elect replied, thanking the Bishop, and saying that he hoped that the good relations and cooperation which had existed between the two Churches in the past might continue in the future.

* * *

Reforming the Calendar.

The movement for a fixed Easter and an otherwise reformed calendar has now been taken up by the Royal Statistical Society. Their interest in the matter is due to the fact that our present calendar makes it difficult to compare exactly statistics from year to year or within the year. Their report, recently issued, rightly rejects the notion of a thirteen-months year, which would entirely break with the past, but asks for such changes that Easter should always be on the same day, and indeed that a given date in any month should always fall on the same day of the week. This latter can only be effected if one day in the 365 is counted as a dies non, to which it is rightly objected that some of the churches at least would demur against a week of eight days, even though it came but once a year. Statistics would be simplified if each quarter of the year except the first or last were of equal length, and if the month of February were given two extra days drawn from say March and August. Then each of the three first quarters of the year would consist of one month of thirty-one days and two of thirty days, the additional day coming at the end of the year and an additional day placed somewhere in the course of every fourth year. But all this would require a great deal more than putting in motion the Easter Act of 1928. As an instalment of reform, it would be a great step forward if Easter were always fixed for say the Sunday nearest to April 10. The annual variation would then be no more than a week. The universities, schools and business fixtures which depend on the date of Easter would thus be much less disturbed than at present.

—The Record.

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General Smuts' Grave Note.

That great statesman, General Smuts, has again uttered a challenging note of warning. Speaking at Capetown on Monday, he pointed out that a war in Abyssinia would have grave repercussions for the league. If it failed at this critical stage people would no longer look to it for security, and we should be back to the old system of alliances of pre-war days, and Europe would again be divided into hostile camps. General Smuts went on to emphasize the seriousness of the fact that: "The trouble might spread all over the continent of Africa and they would find that every African would sympathize with Abyssinia."

That is another aspect of the situation which is too often ignored. The fact is—if the conflagration once flares up no one on earth can tell where it will end, and no one can prophesy what the consequences will be.

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MISSISSIPPI.

Rt. Rev. Theodore DuBose Bratton, D. D., Bishop.

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Lines of Appreciation.

"To Our Blessed Bishop."

You have followed Jesus faithfully
For nearly fifty years;
Some of them have been happy,
While some have held sorrow and tears.
But all have been full of service
For Christ, your Master and King;
And when your long journey is over
Precious souls for your hire you shall bring.

Ever pleading God's mercy to sinners,
Not sparing your prayers or tears;
Just giving your best to the Master,
Nor counting the sad, weary years.
But I know that your feet must grow tired,
That your heart must often ache,
As you go out to seek some wanderer
For Jesus' blessed sake.

And so each time I hear you
There's a little twinge of fear
And a prayer that God will let us
Keep you for many a year.
For what would we do without you,
Our Shepherd, Father and Friend;
God bless and keep you always
Until you reach life's end.

Mrs. R. J. Reneault.

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NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

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Laymen Gather to Form League.

Nearly 100 laymen from all parts of the Diocese of North Carolina gathered at Pittsboro August 19 to perfect organization of the Diocesan Laymen's League.

The meeting was held at St. Bartholomew's Church, and the devotional exercises were conducted by its rector, the Rev. Royal G. Shannonhouse. After a business session, the laymen adjourned to the churchyard for luncheon, after which they concluded their deliberations with election of officers and general discussion of the league's objective in the diocese. Alexander B. Andrews, of Raleigh, prominent church worker, was elected president.

The principal speaker was Bishop Edwin A. Penick, of Raleigh, who outlined the plan of organization, stated the ten major objectives and pleaded for wider participation in the affairs of the church on the part of the laymen. The Diocese of North Carolina has taken the lead in organizing units of the Laymen's League and now has more than fifteen branches of the league throughout the diocese.

Mr. Andrews, the first president of the diocesan organization of the laymen, is also president of the Laymen's League of the Church of the Good Shepherd in Raleigh. He has been a lead-

ing figure in affairs of the diocese for a number of years. Other officers of the diocesan body besides Mr. Andrews are as follows:

Vice-Presidents, A. H. London, of Pittsboro, and Hobart Steele, of Burlington; C. R. Cunningham, of Winston-Salem, Secretary; Peter A. Wallenhall, Treasurer. Members of the Diocesan Executive Committee elected were: Colonel J. W. Harrelson, of Raleigh; R. A. Williams, of Burlington; J. R. Nicholson, of Greensboro; Ogburn Yeates, of Asheboro; George Irwin, of Winston-Salem; Pembroke Nash, of Tarboro, and Mr. Worrell.

Raleigh had a large delegation present, including R. M. Cornick, Linton Smith, J. S. Holmes, Arthur B. Morgan, Frank T. Ward, I. M. Bailey, G. L. Nisbet, of the Church of the Good Shepherd.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D D., Bishop

Hancock Church Observes Centennial.

Old St. Thomas' Church, Hancock, used as a hospital during the Civil War, celebrated its 100th anniversary August 25 with an impressive pageant.

Many notables of the old church, as well as men in public life, were present, including Governor Harry W. Nice and Bishop Helfenstein, of Maryland. The Rev. Francis M. Cooper is rector.

OREGON.

Rt. Rev. Walter T. Sumner, D. D., Bishop.

Parish Willed Land and Residence as Memorial.

St. John's Parish, Bandon, Ore., was willed a block of ground in West Bandon and a large residence by the late Mrs. William Horsfall, widow of the Rev. William Horsfall.

In the will Mrs. Horsfall expressed the wish that the gift be in the nature of a memorial to her husband, and that the church building be moved to the property, and that the residence, in which she and her husband had lived while residing in Bandon, be converted into a parish house and rectory.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Clergy Conference.

The date fixed for the annual clergy conference is September 23-25. The place is Trinity Church, Staunton.

There will be a celebration of the Holy Communion at 9:30 Tuesday morning, September 24. The conference will extend through the luncheon hour Wednesday, September 25.

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Summer Work in the Diocese.

About the middle of June two Seminary students took up work for the summer in the diocese.

Edgar T. Ferrell, of Lynchburg, has charge of Christ Church, Marion, in Smyth county. Mr. Ferrell has just finshed his second year at the Virginia Seminary. His present address is 100 Cherry Street, Marion.

George F. Packard is in residence at Splashdam in Dickenson county. His home is at Ruxton, Maryland, and he has just completed his first year at the Virginia Seminary. Splashdam is a mining community in the coal fields in the southwestern part of the diocese and in the territory formerly known as the Associate Mission Field. Though residing at Splashdam, Mr. Packard will do general work under the three clergymen having charge of this field. The resident missionary at Splashdam is Miss Florence F. Pickard. It is only a coincidence that Mr. Packard will assist Miss Pickard.

Annual Meeting in Salem.

The sixteenth annual meeting of the Woman's Auxiliary in the diocese will be held at St. Paul's Church, Salem, October 22-24.

Our Executive Committee hopes that at this meeting we will be able to return to a plan we used in the diocese several years ago, that of announcing where the annual meetings are to be held for three or for five years in advance instead of only one year. One decided advantage in this plan is that thereby the places of meeting may be arranged more carefully from a geographical point of view.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D.. Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Conference and Field Board to Meet September 5.

A conference has been called for September 5 at 11 A. M. to be held in the Mayo Memorial Church House, Richmond. This conference will be preceded by a meeting of the entire Field Board of the diocese at 10 A. M.

The program of the conference at 11 A. M. is in charge of a committee of which Bishop Goodwin is chairman. The conference itself will be made up of leading clergy and laymen from over the diocese who will be asked to take over the work of helping the local committees organize for the annual Every-Member Canvass. There have been some fifty acceptances of the invitation to this conference. There is evident a renewed desire throughout the diocese to make the annual canvass so effective this year that special appeals will be unnecessary. This is in accord with the express wishes of Bishop Tucker, who will be personally present at the conference on September 5 to give an address.

The Woman's Auxiliary will be represented by their president, Mrs. Robert T. Barton.

H. S. Osborn,
Chairman of the Field Board.

Mission at Alberene Near Completion.

Announcement has been made that the mission, which is nearing completion at Alberene, in Albemarle county, will be formally consecrated in the early fall by one of the bishops of the diocese.

The mission was first constructed at Lydia, near Stanardsville, in Greene county ,but was torn down and removed to Alberene, where it is being constructed on a larger scale. It will have a seating capacity of 200.

The first services were held in the mission, which is known as the Jewel chapel, last Sunday evening by the Venerable Archdeacon Frederick Neve, who raised the fund for the original Jewel chapel. A brief address was also made by Archdeacon W. Roy Mason.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Student Work.

Announcement is made of the appointment of Mrs. John Luther as director of student work for the Church at Northwestern University, Evanston, succeeding Miss Daphne Hughes. Miss Hughes has accepted a scholarship at Bryn Mawr for the next two years.

The student work is provided for by funds from the United Thank Offering of the Woman's Auxiliary nationally. The director is under supervision of the Evanston Council of Student Work, composed of representatives of Episcopal churches in Evanston and the Western Theological Seminary.

Mrs. Luther for the past two years has been doing similar work at the University of California. She received her training at St. Margaret's School at the University of California and attended Northwestern University. She will have charge of all church students' activities at Northwestern, starting with the fall term.

Choirs Plan Conference.

The Rev. Canon Winfred Douglas, of Denver, will drect a course of instruction for choirmasters and organists of the diocese of Chicago this fall, according to announcement by Mr. Stanley Martin, president of the Diocesan Choirmasters' Association. The course will be given at St. Mark's parish house, Evanston, in November and will cover a week. It is intended to aid the choirmaster in his various programs and will be the first course of its kind given by the local association.

Centenary Fund $541,000.

A $10,000 contribution to the Centenary Fund of the Diocese of Chicago, together with several other substantial sums, has brought the fund to $541,000, according to a report by Wirt Wright, Executive Vice-President. A special gifts committee of twenty prominent Churchmen, under chairmanship of Colonel E. J. Blair, is working on larger gifts.

Personal Notes

The Rev. Edward C. Morgan has been appointed assistant to Dean Walter H. Gray of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. He succeeds the Rev. Kenneth E. Heim, who has gone to St. Stephen's Church, Ferguson, Mo.

The Rev. Frank H. Lash, of the Diocese of Washington, has become chaplain of the Great Lakes Naval Training Station, north of Chicago, which was recently re-opened. Mr. Lash officiated last week at the first services to be held at the station since its re-establishment. Regular weekly services will be held there. Mr. Lash has been a chaplain in the naval service since 1927.

The Rev. Francis Bloodgood, of St. Andrew's Parish, Madison, Wis., accompanied by Mrs. Bloodgood and his two boys, are staying for three weeks at the American School of Oriental Research, Jerusalem, while visiting the Holy Land and taking part in an archelogical seminar conducted by the director of the school, Dr. W. F. Albright of Johns Hopkins University. He is taking advantage of the opportunity to study the missionary work of the Church in Palestine and to see something of Zionism at first hand.

The Rev. Lloyd R. Gillmett, assistant at Emmanuel Church, Boston, has accepted a call to St. Paul's Church, Duluth, Minn., effective October 1. St. Paul's is the largest and most influential church in the Diocese of Duluth. The Rev. Mr. Gillmett has been unusually successful in working with college students and other young people.

The Rev. Dr. Manfred Lilliefors has succeeded the Rev. Dr. B. W. Bonell as president of the College of St. John the Evangelist, Greeley, Colo. Dr. Bonell had given up his work at Greeley because of continued ill health and moved to Windsor, Colo., where he has taken charge of St. Alban's Mission which he

(Continued on page 22.)

FAMILY DEPARTMENT

SEPTEMBER.

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
18. Ember Day. (Wednesday.)
20. Ember Day. (Friday.)
21. St. Matthew. Ember Day. (Saturday.)
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

* * *

COLLECT FOR THE ELEVENTH SUNDAY AFTER TRINITY.

O God, Who declarest Thy Almighty Power chiefly in showing mercy and pity; Mercifully grant unto us such measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

* * *

A LITTLE TE DEUM.

With hearts responsive
And enfranchised eyes,
We thank Thee, Lord—
For all things beautiful and good, and true;
For all things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chased, and tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when first they are withheld:
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of The Worker in the work;
For hearts to apprehend Thee everywhere;
We thank Thee, Lord.

—John Oxenham.

* * *

If the Spring Flows.

Adrienne halted on the Sussex high-road, observing with curiosity the little rustic gate, over which she read this sign: "Come in."

A high picket fence had barred her from the forest, all the way indeed from the cottage by the mill, where she was visiting. And here was an invitation to enter. She peered through this rustic gate and saw a winding path, which verily seemed to wind and beckon until it lost itself amidst the green.

Still wondering, she lifted the latch, opened the gate, went in and followed whither this alluring path might lead. And now she found it to be a path that wound its way with such playful windings among mighty trees and through screening undergrowth that she wondered yet more as on she went, pausing here and there to observe a bright flower or to look up into overhanging boughs and discover a song-bird revelling in its music or to peep at the sky which winked through the stirring foliage.

Presently the path led down a gentle slope and into a far-flung grassy dell. She here came into a sylvan festival of wild flowers, which looked up at her with many a nod of bright and friendly welcome. And now she heard a murmuring tinkle and looking about observed a tiny stream, clear as crystal, which made its way joyously amidst the blooms and glanced back at her wherever it might throughout the length of the dell.

"Beautiful, isn't it?"

"Oh!" she exclaimed with a jump, and whirled.

"Excuse me," he apologized. "I'm sorry. I didn't mean to startle you."

He sat on a log beneath a low-hanging gum tree. His bronze hair glinted and blue eyes twinkled merrily. His gray flannel shirt was open at the collar and he smoked a curiously-carved pipe.

"In fact," he added, "I'm glad you came. How do you like my flowers?"

Hereupon Adrienne, seeing the friendly look in his eyes, contrived to smile.

"I think—they are—lovely," she heard herself answer, and wondered at her far-away voice. Yet she knew now that she was unafraid.

"You came in at the gate by the road?"

She nodded.

"Good. And so has many and many another, young and old, high and low, and all since I cleared out the spring."

She glanced about, puzzled.

"You see," he continued, "it got so clogged up with weeds and dead leaves it finally quit flowing. You really couldn't blame it, could you? That must have been quite a while ago, because one day last fall I chanced along and saw that the grass and all the little plants had dried up and everything was drab and ugly. So of course I discovered the trouble, and went at once and got a hoe and shovel and came back and set to work. When all the obstructions were cleared away the spring began to flow again and wound its way on down through the dell, and now you can see the transformation."

He stood up and together they surveyed the luxurious growth of grass and abundant bloom of wild-flowers before them.

"Look at those columbines," he directed, pointing to a radiant cluster, "and at those forget-me-nots beyond. Don't they look happy?"

"Yes," spoke Adrienne, viewing their fresh beauty. "And what are those yonder?"

"Those? Why they are wild roses, blushing pink and fresh as a sweet young maid."

He tapped the ashes form his pipe.

"Yonder are the fringed gentians," he added, pointing again, "and just beyond are the blue-bells and wild geraniums. And over there are the anemones—wind flowers, I call them. They look shy, don't they? I believe they would run if you jumped at them."

Adrienne laughed.

"And look!" she exclaimed, herself pointing now. "Aren't those lady's slippers down by the willow?"

"I think so," he answered. "And if you don't watch out you'll step on the violets."

"Oh!"

She drew back, and sure enough in the grass at her feet nestled perhaps a dozen, very fresh and dainty, and very, very blue.

"They are trusting little things," he commented, smiling. "They weren't scared a bit."

"And I almost did step on them," said Adrienne. "I'm so glad I didn't."

"'Twas the kind hand of providence that saved them," he remarked, yet smiling. "Come, let me show you my spring."

They found it at the foot of a gray boulder, fringed with ferns, whence it flowed quietly upon its life-giving mission. On a projecting ledge was a gourd dipper, which he filled with cold, clear water for her to drink. Whereupon he stood silent, looking down into the colorful dell and reflecting upon the wonder of its new-found bloom.

"The Bishop of London was here the other day," he told her presently, "and when I showed him how the spring had wrought such beauty, in a place so bleak before, what do you think he said?"

"What?" she questioned.

"He said it was the same in a human life, which can have little of beauty and joy until the way from the source is cleared. Then the Divine Spirit flows in and makes it a place of glory."

Now as Adrienne pondered this she heard the soft tones of a distant bell.

"That's for me," he informed a little ruefully.

She looked up, wondering.

"You live at the castle?"

He nodded.

"Oh! Are you—are you the Duke?"

"The same," he said, bowing, "and very humbly at your service."—J. C. J., in The Southwestern Episcopalian.

* * *

Labor Sunday.

This day would have had little meaning to our fathers, but many changes are taking place in our day that would have seemed strang to them. The church cannot remain indifferent to its age and must keep pace with it or it would become obsolete. Formerly the church kept largely apart and aloof from its social and industrial environment, but now such problems are knocking on its doors and have gotten inside. Practically all our denominations, including the Roman Catholic, issue deliverances on these matters, and exceptional is the pulpit that has nothing to say about them.

It is not incongruous or difficult for the church to do this, for it is originated among the common people and was democratic in its organization and spirit from the beginning. Christ Himself was a working man and so were His disciples and Paul the first great Christian missionary supported himself while preaching by his trade of tent making.

The church has a direct interest in the rights of men as well as in their duties, and so it has ever looked after the downtrodden and oppressed classes. The Good Samaritan is one of its favorite parables. The laboring men have risen in the scale of democracy and are abundantly able to look after their own rights and their organized voice and demands have become influential and often compelling in all councils.

The main business of the church in this field is to uphold and apply the mutual rights of men and especially to bring to bear upon all industrial problems the light of Christian principles and sympathy and brotherhood. There are technical questions in this field which the church is not authorized or qualified to determine, but it can insist upon the fundamental principles and spirit that should be dominant in settling them. More and more this attitude and action of the church are being adopted and emphasized. When men at variance in the economic field come together in this spirit to do justice and love mercy in the spirit of the Gospel of Christ, mutual satisfactory adjustment of differences and difficulties is not far away.—Presbyterian Banner.

* * *

Developing Better Methods of Bible Study.

The public should be made acquainted with better methods of studying the Bible. One would hardly expect to become acquainted with the works of Shakespeare by reading a few lines from Hamlet one day, a passage from "Much Ado About Nothing" another day, and a page or so from "The Tempest" some other time. Yet the

Bible is frequently read in just such a haphazard manner. Frequently the reader is not even sufficiently acquainted with the contents of the Bible to know where to turn for its most beautiful passages. People should be taught not only to become familiar with the beauty spots of the Bible, but also to know its great characters, to get the message of the individual books, and to trace the development of great Bible doctrines from Genesis to Revelation.

The public at large knows next to nothing of how the Bible came to be, or of the circumstance under which the various books were composed, or of the historical background against which the different parts of Scripture must be viewed, in order to be understood, or of the aims and purposes of the authors of Scripture. Too often attempts are made to interpret the Bible, without taking into consideration at all the fact that the Book is composed of many kinds of literature, each of which should be interpreted by its own canons. And, what is worse, people do not even know where such information is to be found. Adequate instruction along these lines would go far toward arousing a new interest in and a better understanding of the Bible.

If the Church will celebrate this year the four hundredth anniversary of the first printing of the English Bible by devising ways and means to acquaint the people with the outstanding facts concerning the past history and influence of the Bible, encourage every agency that is attempting to give the Scriptures wider circulation, to create a more intelligent attitude towards the Bible, and to train the public in the use of better methods of Bible study, it may be possible to restore the old Book to its rightful place in the life of mankind and to turn the thought of the world once more into Biblical channels. —Presbyterian of the South.

* * *

For the Southern Churchman.

IS THERE A LAND?

Charles Ballard.

'Is there a land
(O not too far!)
Where souls of dogs
Who adored us are?

And are there friends
To give them care
And plenty of love
Till we come there

Is there a God
Who treasures them all—
The same who knows
When sparrows fall?

O can the love
My dog gave me
Be lost in a blank
Eternity?

* * *

The Kingdom Comes.

In teaching the disciples to pray and in wording for them a model prayer, Christ used these words: "Thy Kingdom come," meaning of course the Kingdom of God, the Kingdom of righteousness. Since the coming of Christ, His Kingdom has been coming—coming in power and in effectiveness. The Kingdom comes in the hearts of men and ultimately through men into society and the world. It makes its approach not with a tingling of cymbals or the sounding of trumpets but as an increasing and ever-widening light, scattering the darkness of human experience and lifting the clouds obstructing human vision. In a parable, Jesus taught that the Kingdom of Heaven is as a little heaven which a woman took and hid in three measures of meal until the whole lump was leavened.

In a quiet, unassuming, and yet in an irresistible way, the Kingdom has been coming in all ages of the world's history. In this way, the spirit of God has done His work. Lives have been transformed and men with great souls have appeared on the battlefield of the Kingdom to extend its borders on out to the very edge of the world.—Christian Sun.

* * *

For the Southern Churchman.

SEARCHING SOULS.

Grace French Smith.

The child is dull? His mind is weak?
They say he's just another freak;
But find the soul within his breast,
Uncover the mind with patient test.

Touch tenderly this child of God,
All bruised by cruel human rod;
From the dying embers draw a spark,
And a living fire lights up the dark.

Does not a child deserve a chance?
He's not to blame for circumstance.
And you and I may work with God,
Creating life within a clod!

* * *

Owney.

This is the story of a pooch. It's a story of a plain, homeless little dog, that became the most famous dog in the world. Wherever he went, he was front-page news. He became the guest of the Emperor of China. He was welcomed to Japan by the Mikado. He traveled around the world on fine ships, the guest of sea captains.

The dog is Owney, dead these long years, but, traveling still, he came to the 1934 World's Fair in Chicago. He sits in a glass case at the western entrance of the U. S. Government Building, staring upon the passing throng through his glass eyes. In the glass case with him are some of the 1,017 "medals" he won in his lifetime.

In so far as is known, nobody ever owned Owney. He was always on his own from that wintery night in 1888, when he crept into the post-office in Albany, N. Y., to get warm. Owney curled up on a mail sack and snoozed. And he fell in love with mail sacks.

A day or two later, he followed some of his mail sacks into a car bound for New York, and went along. From that day his travels began. Postal employees working in the mail cars grew to know him. He was their mascot. They put a collar on him and hung brass checks on it. The collar grew too heavy, and some one made him a harness. Everywhere he went people added checks.

When the checks grew too heavy, his friends, the postal clerks, would take some off and forward them to Washington. Owney traveled all over the United States with the mail sacks. He took trips up to Winnipeg and to Alaska. Everywhere he went, the newspapers carried stories about him. The headlines would say:

"Owney is here."

Every reader in the country knew about Owney. The newspapers all had his picture, to be used when he came to town.

One day Owney was down on the docks in Tacoma. He was watching a pile of his loved mail sacks going aboard ship. The captain said, "Come on, Owney. Take a trip with me." Owney went aboard.

When he got to Japan, the Mikado gave Owney a passport. It carried, in Japanese characters, the order that Owney could travel anywhere in Japan. And Owney got fine treatment there. Finally, he caught a boat for China. Men took him before the Emperor in Peking, who voiced his delight at meeting this traveled dog.

Catching a ship south, Owney went to India, on through Suez, and, finally, landed in New York. A few weeks later, he was back in Tacoma, the first dog ever to travel around the world "on his own".

But, finally, after about eight years of traveling, Owney began to get old. The hair around his muzzle was graying. His stubby tail began to lose its nimble enthusiasm. He was an old dog. One day Owney laid down and died.

Some one figured out that Owney was known to have traveled 143,000 miles. No train or ship was ever in an accident while he was on it. Postal employees began to get superstitious about him in his later years. They said he meant good luck. When he was gone, they counted up his brass tags, which they called "his medals", medals of honor. They totaled 1,017.

Postoffice employees didn't like the idea of losing Owney entirely. So they didn't bury him. They took him to a taxidermist, who fixed him up the best he could.

Owney "lives" most of the time now in Washington. But when the World's Fair started, some one said:

"I think Owney would like to go out there. He always liked to travel."

So they sent Owney out. Only the old-timers will recall Owney. His name doesn't mean much to the youngsters. Perhaps that's why you mostly see old fellows, getting gray, looking wistfully through the class case at Owney. Owney stirs recollections. He's a bit of their boyhood come back. He was the dog that delighted them, above all dogs, in the days of their own youth.—The Presbyterian of the South.

* * *

For the Southern Churchman.

SEPTEMBER.

Maude Forrest Mumma.

September comes to greet us with the dawn,
As mists hang heavy over distant field and lawn,
When lazy sun with hidden face at lasts sends forth her ray,
And wakes the earth to consciousness and day.

The apple orchard hangs its drowsy head with heavy fruit,
The whipporwill and nightingale still play upon the lute,
The hooting owl and crickets everywhere disturb the peace,
Reminding us that note of bird and insect soon will cease.

The goldenrod and asters deck the roadside field and lane,
And say to me, "My Child, you see, the world is very vain;"
"But soon, I say, such vanity will all too quickly end,
And Father Time to Mother Earth his reaping sickle send."

* * *

One of the yearnings of our Lord for His disciples was that they might cultivate fellowship. He knew how much the world would be impressed by their love and unity. Paul similarly reminds disciples that a common act of grace raised them up together and made them sit together in heavenly places; that by the same mercy all enmities and hatreds and suspicion were abolished. When he warns converts to put away all lying, and to speak the truth, it is because "we are members one of another".—John MacBeath.

FOR THE CHILDREN

For the Southern Churchman.

A PRAYER.

Monica Williams.

For our joys and friendships true
For the work we have to do
For the sorrows of life, too,
Father, we thank Thee.

For the hurt we cause our friend
For the heartless toil we spend
For the faith our words pretend
Father, forgive us.

For more light to see the Way
For more strength the right to stay,
For more courage, well, to pray
Father, please hear us.

For as we Thy Kingdom seek
Humbly praying at Thy feet
Thou wilt all our trials meet
And into life will lead us.

* * *

For the Southern Churchman.

The Marriage of Ruth.

Arianna Randolph Wight.

In the year 1100 B. C., there lived a sweet and charming young girl, named Ruth. Her home was in the land of Moab. Because of a famine in the land of Bethlehem-Judah, Elimelech, his wife, Naomi, and their two sons left this, their own land and came to live in the strange land of Moab. One of the sons fell in love with Ruth and married her. Orpah was the name of the other son's wife. For almost ten years this family of six lived happily, but after a while the three men died, leaving three widows behind.

Heartbroken, Naomi decided to return to her former home, Bethlehem. She had heard that the Lord was looking after His people there in giving them bread.

Orpah and Ruth started out with her on the journey.

"Go back to your own home," she said. "I have no more sons. You are young and life holds more promise of happiness and husbands in your own land with your own people."

"No, indeed," Ruth and Orpah agreed. "We will come with you."

Finally Orpah was persuaded to return to Moab. She kissed Naomi goodbye.

For the third time Naomi tried in vain to persuade Ruth to return to Moab.

"Why not follow your sister Orpah?"

"Because I have learned to trust and love your God, and I want your people to be my people. Where you live I want to live, and I want to die and to be buried with you."

Together Naomi and Ruth arrived at Bethlehem. The women greeted them cordially, recognized Naomi.

"No do not call me Naomi, as that name means a pleasant person and I do not deserve that title any longer, as I am very lonely and sad. Things in life look dark for me now. Call me Mara, which means bitter."

It was at the beginning of barley harvest when Naomi and Ruth moved to Bethlehem, and Ruth went at once to work in the fields. It happened that she was in a part that belonged to Boaz, who was a prominent man of wealth as well as a model of goodness, generosity, and purity.

He greeted his reapers today with God's blessing as usual. After their returned greeting, he asked the servant in charge, "Who is that young lady?"

"She is Ruth, the daughter-in-law of Naomi, and came home with her from Moab. From morning until night she has worked here except a little while that she spent in the house."

Then Boaz said to Ruth, "Keep on working in my fields with my maidens, and when you are thirsty the young men will draw you some water."

"Why are you so kind to me?" she asked. "I am a foreigner to you."

"I have heard of what happiness you have brought to Naomi. You have left your father, mother, family, friends and country to come with her to a strange land. May the God whom you have learned to trust reward you."

"I hope I shall please you, my lord," she said.

Boaz asked her to come to lunch and told the young men to be especially kind to her and slip her some barley.

That evening she took it to her mother-in-law and told her the good news of the day, especially Boaz's kindness to her.

"Praise the Lord," said Naomi. "He hath not forgotten us. The man is a near kinsman of my husband."

Ruth spent the days in these same fields and lived with her mother-in-law until the end of a barley and wheat harvest.

One day Naomi told her plan to Ruth. "You must wear your prettiest dress tonight and, after he has eaten and rested, be very nice to him."

She was anxious for the marriage between Ruth and Boaz for two reasons. She wanted Ruth to be happy and also to marry a relative and Israelite. Hebrew marriage customs were the most important of all in the family life. Parents arranging marriages was very sacred to young people in the Orient. It was as though God had done it directly. Therefore, Ruth followed Naomi's advice and carried out her directions that night.

Boaz, who had admired her for some time now, tells her of his love. But because of old Hebrew laws, he had also to say, "There is a nearer kinsman than I who has the first claim to Elimelech's land and his son's widow. This is the custom of Israel and we are very strict about these marriage laws in time of peace. Wait until I can settle this business."

Ruth took home some barely to Naomi and told her what Boaz had said. She listened joyfully and said, "Before night he will carry out his plans."

The next day Boaz took a seat in the gate down in the village and hailed the near kinsman as he passed.

"Come and sit down," he said, and then he also called ten elders of the city and seated them.

"Now I will present my cause. In the presence of these elders I want to ask you to give me the right to buy Elimelech's parcel of ground from Naomi and Ruth, and to marry Ruth the widow of his son. By the Levitical law you have the first claim."

The near kinsman consented and observed the old Israelitish custom at such a time by taking off his shoe and throwing it to the nearest neighbor.

"In the presence of these witnesses," said Boaz, "I have received the right to marry Ruth and to buy the land of Elimelech."

The people at the gate and the witnesses wished them happiness and success. After this the wedding of Boaz and Ruth took place.

A son was born to them and Naomi nursed him. The neighbors named him Obed and congratulated Naomi for her daughter-in-law, who was better to her than seven sons.

Obed was the grandfather of David, who was an ancestor of our Lord, Jesus Christ.

* * *

Priscilla's Red-Letter Day.

September 5 in the long, long ago was a red-letter day for blue-eyed, curly-haired Priscilla Crosby, for it was to be her first day in school. How big she felt as she helped mother to get all her belongings ready to take!

"Hurry, Martha and John," she called to her sister and brother as she started down the path to the gate. She was carrying a bright, new tin pail that held her lunch, and, as a special treat, mother had put in a gingerbread man with currant eyes.

Priscilla also had a slate and primer. She had already learned her A B C's, and she could spell such simple words as "cat" and "pat" and "mat". Her new primer was neatly covered with pink muslin to match her pink bonnet. Her slate and pencil were new, and she was very proud of them. Some children did not have a new book and slate, when they started to school, but had to use those that had belonged to other members of the family; so Priscilla had an extra reason to be happy.

"I'm going to try hard never, never to break my slate or my pencil," Priscilla said to mother, when she kissed her good-bye. "I'm going to take very good care of them.

When they got near the schoolhouse they saw boys and girls coming from other directions. Priscilla felt timid. Then Prudence Alden, whose sister Faith was the teacher, came and put her arm very gently around Priscilla, and made her feel better.

When Faith came to the door of the school house and rang the bell which she held in her hand, the children came running and marched inside. Prudence took Priscilla by the hand and led her to her seat in the front row. The little tin pail and the pink bonnet had been hung in the back of the room with those belonging to the other children.

Prudence had a new slate, too, but when she looked for her pencil it was gone. There were tears in her eyes. How could she write her lessons without a pencil?

Priscilla looked at her new, long pencil for a minute. Then she broke it and gave Prudence one piece. When they ate their lunch outside beneath a tree, Priscilla was sitting beside Rebecca Smith. Rebecca did not have anything but cornbread for her lunch, so Priscilla gave her half of the gingerbread man.

"Mother, mother," called Priscilla, as she ran to her after school was out and threw her arms around her neck. "I've got only half a pencil now because I divided it with Prudence. But half a pencil writes as well as a whole pencil. And I gave Rebecca Smith half of the gingerbread man because she only had cornbread for her lunch."

"You have learned a good lesson this day at school," mother said as she kissed Priscilla.—Inez Wilson, in The Sunbeam.

* * *

A New Way of Spelling.

By Emma Florence Bush.

Miss Marian, the Primary teacher in the Sunday school, stood by the blackboard. She smiled at the boys and girls who were watching eagerly to see what she was going to do.

"We are going to play a game," she said. "A spelling game, a Sunday-school Spelling Game. I am going to write a word on the board today, and you are all to try to live it all the

week; and next Sunday tell me about it. Then we will decide who has won the game. You shall all tell me which one you think it is."

Then in large blue letters she wrote

LOVE

where all of them, even the smallest, could see it plainly.

"I think you all know what it means," she said, smiling, but I am going to see this week if you know how to spell it the Sunday-school way."

Then the bell rang for the closing session, and the doors were thrown open into the big Sunday-school room, and the closing exercises began.

Grace and Dorothy walked home together. "I am going to spell it," said Grace. 'I know a lovely way. I had just as lief tell you, Dorothy. I am going to ask Mamma to let me carry something every day to old Mrs. Patch, who lives alone and is so poor. Mamma says the way to show love is to do things for other people. What are you going to do, Dorothy?"

"I don't know yet," answered Dorothy slowly. "I shall have to think," and she left Grace and walked slowly up the steps of her home. "I don't know what I can do to spell it," she whispered. "We haven't lovely things like Grace. Sometimes it is all Mamma can do to keep us looking nice," she says. But she breathed a little prayer:

"Oh, dear God, please show me how to spell Love this week," and putting her sad thoughts resolutely from her, ran into the house as fast as she could.

All that week the Primary Class were busy. Such a record as they had. Some of the mothers became interested and on Sunday they came into the Primary room to hear the children tell what they had done. Grace's Mamma was there, as well as Dorothy's, and with the others waited to hear what the children had to tell.

At last Miss Marian stepped to the Board that still held the word in blue letters.

"Now we will see," she said brightly, "before we try a new word, who has learned best to spell the old one."

Then such a lot of things as the children had to tell. Philip had picked all the sharp things out of the street to save the horse's feet. Mary had adopted a stray kitten she found in her yard. Alice had read an hour every day to her sick aunt. Harold had carried papers for a chum who was sick. Grace had carried something nice to eat every day to Mrs. Patch. Only Dorothy sat very still, and when Miss Marian asked what she had done, answered sadly, "Nothing."

But what was happening? Dorothy's own dear Mama was speaking. "May I say a few words?" she asked, "and tell what a little girl has done this week. Dorothy hasn't had a chance to do some of the nice things the others have, nor anything different from what she does all the time, but she has dusted the sitting room every morning and she has run errands all day. She has taken care of baby brother, she has had daddy's slippers all warm for him when he came home tired at night, and when I had a headache to make it better she made me tea and toast and rubbed my head with cologne. Every day from morning until night her feet and hands have been busy helping, and all the time because this is no more than she always does, she has been grieving because she could not do something special to spell Love, too."

There was a minute's silence when Dorothy's mother stopped speaking, then Miss Marian said gently:

"We are ready to tell who we think has best learned how to spell our word, before I write another on the board. Who do you think has spelled it best?"

"Dorothy, Dorothy," cried the children, and with blushing cheeks Dorothy heard Miss Marian say:

"Yes, I think Dorothy has unconsciously learned the best meaning of the word, and without knowing it has been spelling not only our word Love, but the word that goes with it that we have for this week—

SERVICE.

* * *

The Treasure-Chest.

In every single home on the island there yawned a great treasure-chest. These chests had been the gifts of the good king who ruled the island.

Greta and Gerald pushed theirs in front of the fireplace in their tiny cottage. It filled the greater part of the room.

"We can use it as a table!" declared Gerald.

"And as a seat, too," cried Greta, smiling at her brother.

They climbed up on the great chest and sat side by side. It was a very comfortable chest on which to sit. At noon they set their bowls of stew and their dish of red apples on the chest. It was a very comfortable chest at which to eat. Besides, it was good to look at, carved as it was, with marvelous fruits and vegetables and trees.

One day a herald looked in at the simple cottage. How he laughed when he saw that Greta and Gerald were using the great chest as a seat and as a table.

"Foolish ones!" he cried. "The chest is to put things in!"

Then he opened up the big lid to show the two children that the chest was empty, but they had been too busy to think much about that. Greta and Gerald spent most of their time helping the folk of the island. Greta taught the tiny children how to read, and Gerald helped the very old men and women to get their fire-wood from the forest. His axe was always ringing merrily.

"Winter is coming on," the herald explained. "It will be a long, hard winter. The king cannot send as much as usual to the island. He therefore sent the chests that you might all save for the time of cold and scarceness."

"Very well," Greta assured the herald. "We will save."

"Never worry," Gerald added. "The chest will be filled."

It was autumn. The woods were all gold and red and brown. The nuts were ripe and the branches of the apple-trees hung to the ground with their burden of fruit. The corn was ripe, and the pumpkins shone in the sun. Never had Greta been so busy. Never before had Gerald been so busy. From morning until night they were away from the cottage. Greta helped sew and cook and gather fruit and vegetables. At Hallowe'en time she helped the children make jack-o-lanterns. Then it was time to learn the Thanksgiving pieces.

"Our poor empty chest!" she said as she walked home with Gerald one evening.

"It will just have to take care of itself, I guess," Gerald declared. "The mothers with wee babies need a great deal of wood."

They ate their frugal supper on the great chest. And the next morning they were up bright and early again. The chest reminded them that they must prepare for winter.

"I shall try to get home early," Gerald promised, "in order to cut some wood for us."

"And I shall try to get home early, too," Greta said. "I must gather some nuts for our winter larder. And I can look for wild honey and dig some late potatoes."

But Gerald was later than ever. And, late as he was, Greta came later still. She ran into the cottage breathlessly.

"The children on the hill needed me," she explained. "I told stories to the big ones and held the baby on my lap until he slept. Then I seeded raisins and helped stir the great holiday cake."

"I was no better," Gerald admitted. "I helped pile wood and store apples and bring in the last of the vegetables out of the frost."

That night the snow came; and when Greta and Gerald looked out of their window they saw a soft carpet of white on the ground. They ate their breakfast almost silently.

"The autumn work is done," said Greta at last. "We have filled all the other chests. Now it is too late to fill ours."

"We must try, anyway," Gerald said quietly. "I will cut some wood, and perhaps you can find some nuts."

The winter woods were beautiful with the dazzling white snow over the ground and on the branches of the trees. The smell of the green pines made Greta breathe deeply.

"I can't feel unhappy, somehow," she said.

"I can't, either," Gerald answered. "I feel very happy."

At dusk they made their way home. A cheery light shone from their window.

"The sunset lights a window as pleasantly as a grate fire," Greta offered.

"But a sunset doesn't send puffs of smoke up the chimney!" Gerald shouted. "Look! Someone has been in our cottage. Someone has made a fire to welcome us home."

The children flung open their door. The fire burned brightly on the hearth, but the little house was empty.

Greta and Gerald sat down on the chest in front of the cheerful blaze. They began to slide.

"The chest tilts," laughed Greta. "The cover isn't securely closed."

"It won't close," declared Gerald, very red in the face from trying to force the cover down. "Why, its full!"

He and Greta lifted the cover. Then a long "Oh!" escaped them.

"Cakes, and fruits, and vegetables!" Greta cried. "Knitted gloves and sweaters! Oh! Oh! And honey and canned berries!"

"Wood piled in the lean-to!" cried Gerald, looking about. "Who did it?"

"Here's a message on a piece of birch-bark," Greta said, her voice trembling with excitement. "It says, 'A part of what you have given—give, and it shall be given unto you'."

"Our dear neighbors!" Gerald said. "They love us."

"And we love them," added Greta.—Junior World.

* * *

Listen to Him who saith that He fainteth not, neither is weary, who promiseth that you too shall not faint or be weary, who asketh nought, but this one thing, that you should wait upon Him. With such a God, so mighty, so faithful, so tender, say thou to thy soul, "My soul, wait thou only upon God!"—Andrew Murray.

* * *

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

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PERSONAL NOTES.

(Continued from page 17.)

established several years ago.

Dr. Lilliefors, who is now in residence in St. John's, is a graduate of Harvard and Ludwig University, of Giessen, Germany. The college will open October 15.

Fiftieth Anniversary.

The fiftieth anniversary of the institution of the Rev. Gardiner C. Tucker, D. D., as rector of St. John's Church, Mobile, Alabama, will be celebrated the first Sunday in September, and September 2 and 3. The Wardens and Vestry have issued invitations to the celebration.

Calls Accepted.

The Rev. Charles William Sydnor, rector of St. Luke's Church, Wheeling, W. Va., since 1934, announced his acceptance of a call to the rectorship of Christ Church at Pulaski and Grace Church at Radford, in the Diocese of Southwestern Virginia, and took up this new work August 15. Mr. Sydnor is affectionately remembered in his old diocese, since he was rector of Tazewell Parish from 1908 to 1911, and rector of St. Andrew's Church at Clifton Forge from 1919 to 1924. A native of Petersburg, he attended William and Mary College and the Theological Seminary in Virginia. He was ordained deacon in 1908 and priest in 1909. Besides the parishes above mentioned, he has served at Boydton, Va., and Christ Church, Richmond, and was connected with the Army Y. M. C. A., at Camp Lee during the World War. The Sydnors will reside in Pulaski.

The Rev. William Francis Burke, who was ordained to the diaconate by Bishop Jett at the Theological Seminary in Virginia on the morning of June 7, has been appointed deacon-in-charge of Moore Parish, Campbell County, Va. This parish includes the following churches: St. Peter's, Altavista; St. Andrew's Mission, R. F. D., Altavista; Good Shepherd, Evington; and Christ Church, Gladys. Mr. Burke is a native of Amherst, and his father still resides there. After completing his course at the University of Virginia in 1932, Mr. Burke entered the Theological Seminary in Virginia, and graduated last June. The Rev. C. S. Ball, D. D., presented Mr. Burke for ordination. Important events followed each other with great rapidity in Mr. Burke's career. Graduating with his class on the morning of June 6, being ordained to the diaconate on the morning of June 7, he was married to Miss Elizabeth Vaught of Jacksonville, Fla., on the afternoon of June 7, at three o'clock in the Seminary Chapel. The ceremony was performed by Bishop Jett; the best man being Morris Elliott of the senior class at the Seminary. Mrs. Burke is a daughter of the late Dr. C. H. Vaught of Louisville, Ky. She was born in Richmond, Ky., but up until the time of her father's death she lived in Louisville.

Clerical Appointments.

Appointment of the **Rev. A. M. McLaughlin** as priest-in-charge of St. Timothy's Church, Chicago, succeeding the Rev. Frank R. Myers, has been made by Bishop Stewart. The change is effective September 1. The past two summers Fr. McLaughlin has been in charge of Church of the Redeemer, Hyde Park. He comes from the Diocese of Iowa. He has been since 1929 priest-in-charge of the Central Iowa Mission, consisting of St. Stephen's, Newton; Grace Church, Boone, and St. Paul's Collegiate Chapel, Grinnell College, where he was pastor of Church students. He also was for a time at Grace Church, Cedar Rapids. Fr. Myers holds rank of chaplain-major in the Illinois National Guard and will continue in that capacity.

Announcement is made of the election of the **Rev. Thomas K. Rogers** of Holy Innocents' Mission, Chicago, to be assistant to the Rev. Dr. Herbert W. Prince at the Church of the Holy Spirit, Lake Forest.

The Rev. B. Norman Burke, rector of St. Luke's Church, Dixon, Ill., has taken charge of St. Peter's Church, Grand Detour, along with his duties at Dixon. He replaces the Rev. DeVon Ellsworth, rector of St. Peter's Church, Sycamore.

Deaths.

Harold Goodwin, Esq.

Burial services were held in the Church of The Saviour, Philadelphia, August 20, for Harold Goodwin, Esq., prominent layman of the Church in the Diocese of Pennsylvania and widely known throughout the general Church in connection with his activity and leadership in the Evangelical Education Society, which furnishes aid to students for the ministry and also prepares and distributes evangelical literature. Mr. Goodwin died August 17, following an attack of pneumonia. He was in his eighty-fifth year, having been born in 1850 in Brunswick, Maine.

A prominent member of the Philadelphia bar for many years, Mr. Goodwin throughout his life maintained an active interest in Church matters and served on a number of important commissions and committees and was frequently called into consultation in legal matters. He was life member of the Evangelical Education Society, having become connected with it in 1887, serving for many years as General Counsel and at the time of his death was its Honorary General Counsel. For a period of forty years, until 1932, Mr. Goodwin was a Trustee of the Philadelphia Divinity School, in which his father, the late Rev. Dr. Daniel R. Goodwin, was at one time Professor of Systematic Divinity and of which he was Dean from 1868 to 1883.

In addition to his connection with the Evangelical Education Society and the Philadelphia Divinity School, Mr. Goodwin was for many years a communicant of the Church of The Saviour and for some years served as a vestryman. He was also a member of the vestry of St. Martin's Church, Marcus Hook, one of the old Colonial Parishes in the diocese, and was a Deputy from this parish to all Diocesan Conventions from 1909 to and including 1921. Throughout his years of devotion to the Church, Mr. Goodwin was for many years actively interested in the development and extension of the Church's work among the colored people in the diocese.

Mr. Goodwin is survived by two daughters and two sons. Interment was in the Woodlands Cemetery, Philadelphia.

The Rev. Edward Horace Cleveland, M. D., retired priest, died at his home in Middleboro, Mass., August 5, at the age of seventy-nine.

He was born in Cleveland, Ohio, in 1855, the son of Horace Gillette and Anna Maria Knapp Cleveland. Dr. Cleveland graduated from Racine College in 1878 and from the General Theological Seminary in 1881. He served as rector of parishes in Ridgewood, N. J., New Bedford, and Middleboro, Mass. During his years of curacy in New York City he studied medicine, receiving the degree of Doctor of Medicine in 1915.

The funeral servce was held in the Church of Our Saviour, Middleboro, August 8, the Rev. William C. Kilpatrick, rector, officiating.

The Rev. Theodore Bogert Foster, retired priest, died July 28 in Rutland, Vt., at the age of seventy-six.

The funeral service was conducted in Trinity Church, Rutland, on the morning of July 31, by a seminary classmate, the Rev. Benjamin S. Sanderson, rector of St. Mark's Church, North Tonawanda, N. Y., and the Rev. Morgan Ashley, rector.

Interment was in Greenwood Cemetery, Brooklyn, N. Y., the Rev. Harry Bogert, of Huntington, L. I., an uncle of the deceased, officiating.

The Rev. Mr. Foster was born in New York City, the son of Dr. S. Conant and Mary Bogert Foster. He received his Bachelor of Arts degree at Columbia University in 1879, and later graduated from General Theological Seminary. After his ordination in 1882 he served brief curacies at St. James' Church, New York City, and St. Luke's, Brooklyn. After rectorships in Great Barrington, Mass., and Pawtucket, he was called to Trinity Church, Rutland. From there he went to Grace Church, Kansas City, Mo., and then to Immanuel Church ,La Grange, Ill.

From La Grange he was called to

succeed the Rev. Dr. Francis J. Hall as Professor of Dogmatic and Moral Theology at the Western Theological Seminary, a position he filled until his retirement in 1929.

The Rev. Dr. Maximilian Lindsay Kellner, Professor-Emeritus of the Literature and Interpretation of the Old Testament in the Episcopal Theological School, Cambridge, died suddenly August at his home, Cambridge, Mass., after a critical illness of about three weeks and after two or three years of failing health.

The funeral service was held in St. John's Memorial Chapel of the Episcopal Theological School, August 8. Bishop Sherrill, of Massachusetts; the Very Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, and the Rev. Dr. Edward Staples Drown, Professor-Emeritus of Systematic Divinity in the school, officiated.

Dr. Kellner was born in Detroit, Mich., May 21, 1862, the son of Karl Frederick and Rose Mary Kellner. He was graduated from Hobart College in 1881, with the degree of Bachelor of Arts. He received his Master of Arts degree in 1884 and that of Doctor of Sacred Theology from the same college in 1895. From Harvard he received the degree of Bachelor of Arts in 1885 and Master of Arts in 1886. He was graduated from the Episcopal Theological School in 1885, with the degree of Bachelor of Divinity. In 1922 he received the degree of Doctor of Sacred Theology from the school. He was made deacon in 1883 by Bishop Perry, and advanced to the priesthood in 1885, also by Bishop Perry.

From 1887 to 1891 he was instructor of Hebrew in the school. From 1891 to 1898 he was Assistant Professor of Old Testament Language. From 1898 to 1907 he was Professor of Old Testament Language. From 1908 to 1922 he was Professor of the Literature and Interpretation of the Old Testament. In 1922, at his own request, he was retired on account of ill health. From that year until his death he was professor-emeritus. Thus, for over forty years, in one capacity or another, he was closely connected with the Episcopal Theological School.

Dr. Kellner, June 28, 1905, married Mrs. Arthur Brooks, the former Elizabeth Willard, widow of the late Rev. Arthur Brooks, former rector of Calvary Church, New York City. Mrs. Kellner died April 10, 1916. There were no children.

Dr. Kellner was the author of several important books. Among these are: The Prophecies of Isaiah, The Assyrian Monuments Illustrating the Sermons of Isaiah, The Standard Inscription of Ashurnazirpal, An Outline Study on the History of the Hebrews, An Outline Study of the Old Testament Literature and Religion, and a work on Magic and Religion. Dr. Kellner had just completed the manuscript of this last book at the time of his death.

The Rev. Samuel J. Lee, rector of St. James' Church, San Francisco, died suddenly August 4 as he stood before the altar celebrating the Holy Communion.

He was seventy-four years old and had been rector of St. James' Parish for thirty-six years. St. James' was his only parish.

The Rev. Mr. Lee, born in England, is survived by a daughter, three brothers, and one sister. His wife died in March.

The funeral service was conducted at St. James' Church August 6 by Bishop Parsons, of California, assisted by the Very Rev. Dr. J. W. Gresham, of Grace Cathedral, and the Rev. W. M. Bours. Many of the clery were in the procession, and many more were in the large congregation.

The Rev. Ralph Brouwer Pomeroy, priest in charge since 1918 of Holy Innocents' Church, West Orange, N. J., died in Bar Harbor, Me., August 14. He was fifty-eight years old.

He was born at Nyack, N. Y., November 18, 1876, a son of John B. and Augusta Leonard Pomeroy. He was graduated from Columbia University in 1898 and received his Bachelor of Divinity degree from the General Theological Seminary in 1901.

The Rev. Mr. Pomeroy was ordained deacon in 1901 and priest the next year. He was curate of Emmanuel Church, Newport, R. I., from 1902 to 1906 and then was curate at Trinity Church, Princeton, N. J., until 1913, when he was appointed rector.

The Rev. Mr. Pomeroy was lecturer and later Professor of Ecclesiastical Polity and Canon Law at the General Theological Seminary from 1919 to 1925. He was lecturer on Religion at Princeton University from 1914 to 1917 and Associate Professor of Religion at Columbia University 1920 to 1923.

He was warden of the New York Training School for Deaconesses from 1922 to 1924.

His widow, the former Florence Louise Walton, survives.

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THOUGHTS for the THOUGHTFUL

Everything transitory is parable.—Goethe.

All life is loss; for it delays
The vision of Thy face.
Yet nothing, Lord! is lost to him
Who hath not lost Thy grace.
—Wm. Faber.

"Sunshine let it be, or frost,
Storm or calm, as Thou shalt choose,
Though Thine every gift were lost,
Then Thyself we could not lose."

One should not be concerned not to be understood of men. One should be concerned not to understand man.—Confucius.

"That Thou canst love a wretch like me,
Yet be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart."

"To have a deliberate purpose of love and to cling to it through storm, through the beckoning of summer fields, is to follow Christ."

The truth of Christ is slowly subduing the mind of man unto itself. Never was His authority so great as it is now. —Principal Fairbairn.

God's laws are not an unpitying machine to grind us to dust and ashes; they lead at last to such compassion as men once saw in the miracles of the Man Christ Jesus.—Selected.

What is this which flashes in upon me and thrills my heart without wounding it? I tremble, feeling that I am unlike Him; I exult, feeling that I am like Him.—St. Augustine.

All Christian experience comes to be but more and more of pressure of Christ's life on ours.—Phillips Brooks.

Christ said to His disciples, "Forgive your enemies." It must have sounded unintelligible, impossible. An enemy is often a man who would push you into hell itself with less compunction than he would kill a fly. How can one be expected to forgive an offender so venomous as that? The only answer is that Christ did it.—Bishop Slattery.

What is our proof of immortality? Not the analogies of nature—the resurrection of nature from a winter grave, or the emancipation of the butterfly. No; the life of the spirit is the evidence. —John Ruskin.

One sort of prayer is only in the heart, without speech, with great rest and quietness, both of soul and body. A pure heart it behoveth him to have that shall pray after this manner.—Hilton.

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A NATIONAL CHURCH PUBLICATION

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

Vol. 100. RICHMOND, VA., SEPTEMBER 7, 1935. No. 36.

ODE TO THE MOUNTAINS

By Dr. Grover, Charleston, S. C.

"I need their height to lure my thoughts afar;
I need their strength to meet the strain of life;
I need their calm to give me time to think;
Their faith to face the littleness and strife."

Truly the mountains touch my soul in this exquisite way.

A HOLIDAY MESSAGE

The following lines hang in the Guest Chamber in a seaside home:

Come here and rest a while—
Enjoy the beauty of the sea, and sky, and land;
Listen to Nature's voice;
And in it hear the voice
Of Him who mid the raging storm said,
"Peace be still."
So let His peace fill thy poor trembling heart—
And strengthened by His presence
Go to thy work again;
And thank Him for the call that bade thee
"Come and Rest Awhile."

—*Church of England Newspaper.*

IMPORTANT

We should like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a terrific drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your co-operation.

Southern Churchman Co.

LETTERS TO THE EDITOR

The Essential Thing in Christianity?

Mr. Editor:

Apropos of the question asked by the Guardian of London and printed in your issue of August 10, as to "What is the Essential thing in Christianity?"

Is not the essential thing in Christianity this: In the Incarnation of the Son of God we have the clear revelation of God's purpose in man's creation and also the Way by which that purpose is made possible of fulfilment for every man—an ever living, continuing historical fact.

Arthur R. Price.

New Orleans, La.

The above is a correction of the letter printed in the issue of August 24, in which the word eventual was unfortunately used instead of essential.—Ed.

* * *

Have You Thought About It?

August 26, 1935.

Mr. Editor:

How many members of the Episcopal Church have read the paragraph on the cover of The Spirit of Missons for August? What do you think it signifies? Have you thought about it? I have. In what degree does it concern me—you? Have I, have you, been giving to Missions through the parish envelope, through the little Blue box? Is that fulfilling the obligation for me—or for you? I wonder. There are men in the world of big business who have stated publicly that their financial affairs did not prosper until after they began to tithe. Tithe! It is an old-fashioned word, isn't it! Ridiculous! So out of date. But—when I read that ominous paragraph on the cover of The Spirit of Missions for August, there came into my mind old familiar words—

"Will a man rob God?" Wherein have we robbed Thee? In tithes and offerings. "Bring ye all the tithes into the storehouse, that there may be meat in my storehouse, and prove me now herewith, saith the Lord of Hosts; if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. . . ."

I mean this literally, because I know it works. Begin with tithing for the week. Then the month, without thinking of the sum total for the year. You and I have nothing to do with that. He calls us to serve Him day by day, and "prove me now herewith, saith the Lord."

Let everyone who reads this come down in mind and heart before God whom we profess to worship, and say, "Lord, what wouldst Thou have me to do?" and then resolved with Habakkuk, "I will stand upon my watch and set me upon the tower and will watch to see what he will say unto me and what I shall answer when I am reproved."

The Protestant Episcopal Church—"for others, last!"

Florence G. Langdon.

Hatboro, Pa.

* * *

Rediscovered The Southern Churchman.

August 27, 1935.

Mr. Editor:

A layman prominent in my parish recently expressed his appreciation of the Southern Churchman. Among other things, he commented on the fact that the articles in the paper are so readable. This was a very pertinent remark to me, inasmuch as I have often wondered why our people are so lax about taking Church papers. It may be that our people are apathetic toward the Church and her life, and it may be that the Church papers do not attempt to make their material "readable." When the laymen are more interested in the Church and the Church papers are more interested in the laymen, there will be a larger circulation of our papers.

For myself, I am delighted to rediscover the Southern Churchman. I am so glad that the paper has adopted a better attitude; one of friendliness in the desire to keep the unity of the Spirit in the bond of peace. The article by Dr. Kinsolving, "The Witness and Genius of the Anglican Communion Today", is helpful both in the matter it presents and the attitude it displays. Let us have more enthusiasm for, and appreciation of, our great Anglican heritage. It is this zeal that makes a paper "readable".

With best wishes,

Wm. T. Holt.

St. Paul's Parish,
Newport, Arkansas.

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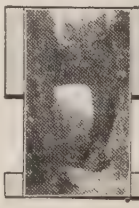
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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., SEPTEMBER 7, 1935. No. 36.

In The Beginning.

The middle of September to the first of October is generally the time when the average parish begins the intense program of the year. Plans are laid and activities organized. It is really, for church work, the beginning.

If during the Summer the work suggested by the Forward Movement has been a bit neglected, now is the time for every parish and mission to think over ways and means to put this ideal program into effect. Just because everything suggested has not been worked out in detail will be no excuse, and if we really want our Church to go forward, it will only do so when each parish attempts to bring to the individual the realization that religion is a serious thing and that we no longer intend to allow inefficiency to rob the Christian Church of its real task.

What should be the ideal program for this coming year? We believe first of all we should start with the diocesan approach. The Church will depend upon leaders and the professional leader is the clergyman.

Only too many of our clergy are blinded with the methods of the past. The Church has probably managed itself with the equipment and organization of a past age more than any other institution. If a business house depended upon hand-copy clerks and refused to use modern machines for its office work, it would be comparable to the average parish, where the methods which proved successful in the eighties still remain as the best we have discovered. No wonder many of the clergy are discouraged. They never have been taught anything better, and their best efforts are thwarted, because they are not fitted to the needs of the modern day.

So it does not seem too much to ask every diocese to have a clergy school where the fine courses proposed by the Forward Movement may be reasonably taught and more modern methods introduced to clergy who are having a struggle with the problems of the present.

Of course, the vestries in the parishes must be reached also. The very reason for the existence of a parish is a mystery to many vestrymen. This is not because they are not good men, but again, they have been neglected, and in this busy changing world in which we all live, a real challenge to the vestrymen has not been made. How many, for instance, would know what a survey might reveal about the neighborhood in which the church is located? How many realize that in an every member canvass we are not asking people for money, but rather such a canvass properly is an educational campaign? How many vestrymen are capable of educating the people whom they have been elected to serve? So, in each parish it would seem to be an ideal to have an institute or group conference for laymen as a means of showing the needs of the people and educating them to the program of the Church.

We hear a good bit today about the lack of faith amongst the members of the Church. It is probably true that there is a lack of faith, but the sad part is that much of it can be attributed to the fact that the people have been left in ignorance of what real faith can be. Childhood stories and children's prayers constitute the only religious education that has ever been given to the average communicant.

A teaching mission which can be called by another and more attractive name, such as "parish conference," is suggested by the Forward Movement. In one diocese we know of, certain experiments have been made along this line. In many parishes it has been proved successful, and a simple but efficient teaching series with opportunity for discussion dealing with the ABC's of religion has resulted in more earnest worshippers and a more zealous group of parishioners.

Of course, such a teaching mission cannot be a success without hard work in preparation. A visitation campaign efficiently planned and earnestly carried out has proved to be the best method of getting those of the "outer fringe" of the parish to attend—and such needed the mission particularly. But part of the planning for success of anything involves the consecration to hard work that will be a necessary part of all that is successful.

The Forward Movement is also helping with this matter of strengthening of faith in another way that will prove most important if proper cooperation is given by the parishes. Cheap and easily available editions of great books dealing with vital religious subjects are to be provided. Such names as the late Bishop Woods of Winchester and Archbishop Temple will be placed within the reach of the most humble pocketbook, and a nation that spends thousands of dollars a year for books about golf and bridge can be encouraged to read about those things that come first.

But the greatest thing any of us can do in planning the beginning of a great year is to overcome the discouragement of the past. A young clergyman recently

(Continued on page 8)

Church and World Problems as Others See Them

Transform the League Into a Spiritual Agency.

Editorial in The Church of England Newspaper, August 9, 1935.

Through the machinery of the League of Nations the Italio-Abyssinian dispute has been checked for the time being. It is still far too early to say that war has been prevented. As Mr. Eden pointed out in his broadcast address from Geneva on Saturday: "For the first time in the dispute provision has been made for all aspects of it, not only the Wal-wal incident, to come before the Council of the League." Mr. Eden went on to say—and we wish to emphasize his words: "If there had been no League what would have been the position now? Almost certainly hopeless. . . . Whatever the outcome of the dispute . . . let us resolve to stand by the League and give it our loyalty and unswerving support."

That is sound advice which we hope will be followed by all concerned. We feel, however, that the League needs transforming into a great spiritual agency permeated with the principles of Christ and guided by the Holy Spirit. Not until this happens will the League be able to fulfil the purpose for which it was created. Again, this cannot happen until the League representatives are changed men and are prepared to test every question by the standards of Christ. Some people will say: "This is a fine ideal, but it is impossible of attainment." Why should it be? The Holy Spirit is as powerful today as ever He was when He has "free course and is glorified." This is where the Church of Christ comes in. Unfortunately our devil-inspired divisions and our lack of faith cripple the Body of Christ so that it is incapable of functioning up to capacity, and thus statesmen and diplomats are "beating the air." Meanwhile let us all pray and work that peace may be preserved.

"The Menace to Peace."

The Archbishop of Canterbury writes in the Canterbury *Diocesan Gazette*:

"The dispute between Italy and Abyssinia is a menace to peace which must needs cause the deepest anxiety. Indeed, it affects so gravely not only the relations of these two States but the influence and credit of the League of Nations, and there, the prospects of settled peace throughout the world, that any words about it must be spoken or written with reserve, while every endeavor is being made to prevent the outbreak of war. But it is idle to conceal the concern with which all who care for peace and the respect due to treaties must view the action of a State pledged to refrain from resort to war as an instrument of national policy in massing armed forces around another State, precisely and expressly on grounds of national policy.

"The people of this country are bound to Italy by ties of long friendship. This friendship would be grievously strained if the powerful leader of that nation should prove to be unwilling to submit the dispute to an impartial tribunal and to refrain from any acts which would commit it to the horrible arbitrament of war, and would imperil the structure of the world's peace.

"Meanwhile it is the manifest duty of all who believe in the over-ruling providence of God and in the place and power of prayer, to unite in prayer that the spirit of God may at this present time guide the statesmen of the world and particularly the Council of the League of Nations into the ways of justice and peace"

Cooperation in the Home Church.

The Church of England Newspaper, August 9, 1935.

The Conference of Missionary Societies of Great Britain has issued the report of its annual gathering at Swanwick, and we want to draw attention to one item in it. A resolution was adopted dealing with Christian witness and fellowship in Evangelism. This arose out of reports presented to the Conference by Methodists, Baptists, Anglicans, and others on the new adventures in home evangelism through the missionary forces of the Churches. The resolution closes by saying: "The Conference would welcome consultation with the leaders of the home Churches to consider these matters together."

It is a well-known fact that progress in cooperative work in the mission field is a long way in advance of cooperation among the home Churches. This has been noticeable in the case of South India. The home Churches have not grown in fellowship as the overseas Churches have, and the proposals for reunion in South India found a large proportion of the home constituencies unprepared for so far-reaching a step as a united Church in South India. There is sometimes an air of unreality in the way home constituencies demand unity, fellowship, the absence of overlapping and complete co-ordination of work from the younger Churches in the mission field, when as yet we in England can scarcely claim to have begun to set our own house in order. This resolution from the Conference is therefore very timely. If the representatives of the Churches and missionary societies can gather together frankly to face these and similar issues it ought to be fruitful of much good.

The Lambeth Conference of 1930 recommended cooperative evangelistic work in the home Church. After five years there seems to be little desire either in the Anglican or the Free Churches for such cooperation. Members of the younger Churches overseas now frequently visit England, and naturally they ask why we demand from them a standard of service we are not prepared to face ourselves. The Churches are summoned today not to the discovery of a formula, but rather to common action in winning the world for Jesus Christ.

The Cinema Christian Council.

The Church of England Newspaper, August 9, 1935.

The formation of a Cinema Christian Council, under the presidency of the Archbishop of Canterbury, should meet a long-felt need. It has for its objective the promotion of the practical use and development of the cinematograph in the cause of religion, education, recreation, and social and moral welfare at home and throughout the Empire. It hopes to act as a clearing house for receiving and distributing information about the use of films in church, mission hall, school and club. Such an organization, broadly based as this is, will have the support of all the Churches.

Too seldom is the Christian Church able to speak with one voice on big issues. It has now the opportunity of co-ordinating and in a considerable measure of directing the influence of the Christian Church in relation to the cinematograph. Parochial clergy will watch with close interest the work of the Council. Films have a very practical use for religious purposes and we are glad to learn that the Council is planning to guide the production of religious films. If the representatives of the Church can cooperate in this scheme it ought to be able to raise the whole moral standard of the cinema.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

"Who Will Go For Us?"

There is an article in Harper's Magazine for September, entitled, "The Conquest of Outer Space," in which is given an account of what is being done to prepare the way for voyaging out into space and returning at will. This is not a mere fantastic dream, for men of science are studying carefully the question involved in giving to these strange ideas a practical application. To quote from the article, we read as follows: "Vaguely in answer to these questions looms the astroplane of the future, the ship of space, its form limned in by the men who are laying the foundations of the coming of astronautics. Yet to visualize it is difficult, for one must adust oneself to a mode of operation entirely new. Aeronautics, ballistics and celestial mechanics will be combined in its design. A little of the airplane, more of the proectile, and a great deal of the asteroid, the star-ship will be quite literally, like nothing on earth." This gives a good idea of what is going on among those who are planning for the conquest of outer space. It is difficult to see what these adventurers of the future expect to gain for us, even if they are successful in creating so-called astroplanes and by their means cruising throughout the solar system and coming back again in safety.

Spiritual Adventurers.

It does, however, make one wish that the same quenchless spirit of adventure might manifest itself in our spiritually-minded young people, not, however, to explore the material universe, but that other realm wherein lie illimitable treasures which might enrich and transform our earthly conditions beyond the utmost reach of our imaginations. Lyman Abbott, for many years the editor of the New York Outlook, and a frequent lecturer at many of our colleges and universities, made an illuminating statement in one of his editorials shortly before his death. It is as follows:—"Nothing does this age need more than a rediscovery of the spiritual universe.'" That was some years ago, but the need is even greater now than it was then, since civilization sems to have gotten beyond the control of our statesmen and urgently needs help from a higher source to save it from self-destruction.

The Vital Question of the Hour.

The question arises here, and it is one of vital importance, how can Christianity be reinforced with spiritual power to such an extent as to enable it to control the forces which seem to be working toward man's undoing? We know that there is an inexhaustible supply of this power in the spiritual world and that God has placed it at our disposal for the express purpose of making this world what He wants it to be. Did not Christ say, before His Ascension:—"All power is given unto me in heaven and in earth. . . . And lo, I am with you alway, even unto the end of the world?" Who can measure the amount of power which God is willing to give to His children if they will but yield themselves unreservedly to His control and guidance? He has shown, in the case of many chosen vessels of His power, what He can do in influencing whole nations, and in some cases, mankind generally. There is no doubt whatever that the number of those chosen vessels could be indefinitely increased if there was a more general desire on the part of Christian people to be similarly used by God for the blessing of the world.

An Infinitesimal Chance as Compared With an Absolute Certainty.

Those who may hereafter venture forth into outer space will know very well that the chance of their safe return will be an extremely insignificant one, at any rate in the case of the first adventurers. But there is no such doubt involved in the case of those who seek to explore the possibilities of bringing back power and blessings from the spiritual world. If they make their venture of faith with the sincere desire to benefit their fellowmen and have faith to believe that God is willing to use them "exceeding abundantly above all that we ask or think," then there is no telling what benefactors they may be to humanity.

The Perfect Gifts From Above.

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights with whom is no variableness, neither shadof turning." "The perfect gifts" are those which only God has the power to bestow, and since there is no variableness with Him, He is just as ready to give now as He was in the days of St. John and St. Paul. Our Lord said on one occasion:—"The Kingdom of Heaven suffereth violence, and the violent take it by force." This is a direct invitation to His followers to break through the barriers of conventional Christianity and win the great prizes which await those who dare to seek the highest and best rewards which the Kingdom of God has to give. "Who will go for us?" and seek to open the way to that which God holds in store for those who have the faith to be sure and certain that "all things are possible to him that believeth."

The Time Is Short.

It is strange that it should be left to a man who has entered his ninth decade to call for volunteers to bring heaven and earth nearer together, but the time is short, and the "night time cometh when no man can work." It is not for the old but for the young to enter in and take possession. The old, like Moses, may see the Promised Land afar off, but it is not for them to enter in. A glorious enterprise awaits the new generation, a generation which should look out upon the world as it is now, with a divine discontent, and nerve itself to use its utmost endeavor to make a new world out of the old, and a New Day out of the night of gloom and disaster, which it should determine must pass away forever.

From the vast height what can we bring
To bless this weary earth?
What glories past imagining
To give it second birth?
To be the home of sons of God,
For Christ's own sacred feet have trod
Its fields to give them heavenly worth.

Let us with joy then enter in,
Invited by His gracious hand;
All things are yours, no need to win
The heights of heaven, on which we stand.
Take what thou wilt, His choicest boon
Shall give to earth a brighter noon
And make the whole world Beulah Land.

Frederick W. Neve.

City of God

By CLIFFORD L. STANLEY,

Professor in the Virginia Theological Seminary.

OUR TEXT is one of the most colorful and magnificent in that Book which is spangled with great truths. It is this: "They shall bring the glory and the honor of the nations into it." (Rev. 21:26.) The place where they will bring the wealth of the nations in this splendid prophecy is the Kingdom of God. And by the glory and the honor of the nations I understand this promise to mean every human thing—all people, all activities, all relationships.

Certainly the glory and the honor of the nations need the Kingdom. Sometimes men deny this need of the things of earth for the Kingdom, without intending to do it. They may do so by denying the possibility of relationship. They define the Kingdom as unrelated to this world. According to this view the Kingdom is for some other world, some transcendental, far-off realm for which men strain their eyes and which strangely agitates and disquiets their souls, a realm the very thought of which brings tears to their eyes. And according to this view the Kingdom is for some other time; it begins with death, when this life is done, or it begins at some long deferred general resurrection, when the trumpets shall sound and the earth and the sea shall give up their dead. If the Kingdom of God is for some future time, for some other place, then of course it has no relation with the glory of the nations nor with their honor, nor can it have, so it is irrelevant to talk of their need of it.

Then there is the group who think that the Kingdom and this world do have much to do with each other. The Kingdom is a dream for the life of this world. This view raises a number of problems which the man escapes who believes that the Kingdom lies beyond Jordan. Here is one problem. If the Kingdom is a dream for this world, has the dream come true? If one says the dream has come true then he has lowered his ideal so that it fits this seething and angry mess that lies all around us as empires topple, red carnage stalks abroad, people's bodies collapse from under-nourishment and their souls disintegrate from unemployment. God forbid that this abomination of desolation should be the Kingdom of God. Yet, if a man believes that the Kingdom is for this world and also believes that it is almost entirely unrealized, then is his torment just begun. He is like the man in the oriental torture who is tied to two horses who are then driven apart, tearing him limb from limb. He who sees the vision of a world in which the Kingdom of God has prevailed and then sees this drunken, reeling horror of our actual world—he who sees them both and loves both Kingdom and world, this man will find that his soul will be torn asunder, lifted up to the heights of God by the Kingdom, dragged down to the abyss of hell and ruin by the world. This is the Cup and this is the Cross. The Kingdom has not prevailed, but it ought to, for the world and the Kingdom are made for each other, even as a man for a maid. So he who holds this view must throw himself into labors for this great end as long as he shall have breath. His view of truth, of the Will of God, drives him nor gives him rest whether happy or discouraged, whether strong or weak, through darkness and through light, beyond seas and over mountains until the end—and then there is no end. For He must reign and God must be all and in all. Thus the man whose belief is such will go on until he is exhausted, and then, like the Arab horse who runs until he is exhausted and when he is utterly tired breaks into an easy trot, so the man whose Lord and Friend is God labors until he is spent and prays that in the mercy of God and in the marvellous constitution of his soul there may be some blessed second wind awaiting him when he has done all. There is still another kind of problem which he must face who believes the Kingdom is a dream for this world. Will the Kingdom ever prevail and will the dream ever come true? It may and that will be bliss beyond dream. It may not, and that will be ultimate tr for it is the failure of creation. Such an outcome means that men do not qualify and are thrown on the scrap heap of the universe. "Outer darkness," "Death"—these are the New Testament words for such an outcome.

SOME PEOPLE recoil from this conclusion. Their heart cannot bear it. But I see no escape from such a burden in a moral world, and if we would have relationships we must be willing to accept whatever they entail. If the loved one is good and great this means joy for us as long as the goodness and greatness last. If the loved one crumbles and sinks, this means grief as long as we love grief as long as the sin lasts. We may as well face it. No matter what other feelings we have, it we love a sinner, we hurt. As long as we live we shall hurt, until the sin is swallowed up in victory. If our love encompasses a nation, an age, a race, a world, and these go down into permanent destruction, we have laid ourselves open to a permanent hurt. There is no statue of limitations in connection with personal relations. Who can drink of this cup? It is the price of love. God showed Himself willing to pay this cost of creation by the very fact that He has created man. Man's very existence is a proof that God is love. Are we willing to be like Him and follow in His train?

Some other people will hear no talk of any failure of creation, for another reason. They will tell you that the Kingdom of God must come because God cannot lose. At this point we must proceed carefully. No, God cannot lose, but we must remember that human wills are free. And this fact determines what God's victory is to be like. If men refuse the Kingdom, then God must destroy them. This is a victory if you want to call it such. But it does not give God any joy to show His power in judgment and in destruction. Suppose you tell your child that the fire burns, and shortly afterwards he comes to you with his hand burned and hurt. He proves that you are right, but the proof hurts rather than pleases. Thus God always prevails, but, when men refuse, His power is shown in judgment and His truth is vindicated in their ruin. This very depression is a revelation of God's judgment on a selfish and heartless social system. But such an outcome gives Him no joy. Sometimes I think that the last word and final deed of God in this world's history so far has always been destruction and judgment. His last word to Rome, to the Pharaohs, to Babylon, is "Thou hast been weighed in the balances and found wanting." God always wins but sometimes men lose. Anyone who means that God always wins in the sense of the happy ending to novel or movie is ignoring the plain statement of history. Yet, the future need not be as the past. Men may accept the Kingdom and then God's victory will result in the kingdoms of this world becoming the Kingdom of our Lord and His Christ and He shall reign for ever and ever.

Someone will say, "This view really takes the issues of history out of God's hands and places them in man's." But does it do so any more than God has done already by giving free will to man? We are not saying that man brings the Kingdom any more than we would say that a man can marry himself. Another person must be found who will give the gift of a life and so make possible the miracle of marriage. In this case you cannot have the reign or Kingdom of God without God. On the other hand no one can marry a man except he be willing. It takes two to make a real marriage. So God brings the Kingdom—to whoever will receive it. Remember the feast in the parable—that is one side of the matter. Remember the guests who would not come—that is the other side of the matter. When men boast themselves it is well to remember that God brings the Kingdom; when men resort to the kind of faith which lets God do it all and lightly assume the inevitable coming of a better day, it is well to remember that the Kingdom will never come without our consent, nor rear its towering pinnacles without our cooperation.

For these reasons we must object to a certain view which is very popular these days. This view holds that progress is inevitable, that the world is getting better and better, that evolution will gradually grind out its most irresistible blessings, until we find ourselves in the Promised Land. Just look what this view does for us. It relieves us of uncertainty as to the final outcome. It is a very comfortable view, good for making souls fat and sleepy. It asks no Cross, no rigors, nor heroism, no supreme offering of love. Furthermore, it is content with the present. We are about as far along as we can be. The soul can take its ease; God asks of it no sharing of a tragic grief for a lost world, but only a smug vote of easy confidence. Anything which happens to be wrong we can dismiss as a sort of inevitable evolutionary profit-and-loss, the necessary failure of the unfit in a world where the fit necessarily survive. This view asks one to do his part but it encourages no titanic and soul-stretching labors. In fact, it frowns on them as apt to be more disrupting than constructive. It is a view for a world of little men, a world grown old and cautious and easy-going, a world where all the heroes are dead. In the last analysis, it presents mankind an easy chair and says, "Sit there until gradual and irresistible evolution has brought in the millennium." This kind of evolution denies the will and makes a travesty of the moral nature of history. For this reason I hold it to be the deadliest heresy of our time.

THE KINGDOM, then, is intended for the world, which is well, because the world sorely needs the Kingdom. In the Kingdom alone will the world find a number of things which are indispensable for its survival. One of them is order. An individual human being is full of instincts and passions which are both necessary and valuable. However, they have no inherent order. They will check and frustrate each other and so destroy the organism unless some principle of control is brought in. Likewise, the world needs order to create a balance between this man's productivity and that man's need, between industry and culture, between this world's life and the life to come. The Kingdom of God is that order.

The world needs purpose, too. Order alone is not enough. The keys on a typewriter are ordered in a certain way, but the order is meaningless. Only that order which is the result of purpose is a real order. Now, the purpose which alone can issue in any real order must somehow be inherent in existence. Men did not make the universe, and if the universe has any purpose it must have that purpose independently of man. Likewise the human race did not make itself. and if there is any purpose in human life that purpose must exist independently of man and account for his creation. Nevertheless, man must discover the existence of that purpose if he is to find life, because human life is directed from within and our life is, indeed, what we make it. So, then, man must discover purpose if he is to live, and purpose must already be in the picture if it is to be discovered. One more step and this lengthening chain of reasoning is complete. And it is this: There is no purpose apart from some personal life which has that purpose, and this is so because purpose is the achievement of intelligence and will, and those things are what we mean by personality. Therefore, if life is to have purpose and avoid the dangerous reefs of meaninglessness and disorder, it must make the discovery of God. God has a purpose. It is the creation and preservation and the increasing unto abundance of personal life. That is a purpose, indeed. Anything less than this is neither the purpose of God nor is it the creature of intelligence. The world does not know either God or His purpose, and except it discover God and His purpose, except it bring its glory and its honor into the Kingdom of God, our age will go the way of previous ages.

We are now in possession of a principle by which we may deal justly with the problem of life. The good life consists of "the glory and the honor of the nations" brought into or under the sway of a purpose, which is the service of life, or, as it is usually called, love.

* * *

"LEAVE GOD TO ORDER ALL THY WAYS."

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'll find Him in the evil days
An all-sufficient strength and guide,
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail—
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him who chose us for His own!

He knows when joyful hours are best;
He sends them as He sees it best meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

Now, in the heat of pain or strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of him preferred.
Time passes, and much change doth bring,
And sets a trend to everything.

All are alike before His face:
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of him are wrought
Who setteth up and brings to naught.

Belief and Conduct

By JAMES E. FREEMAN,
Bishop of Washington.

WHY call ye me, Lord, Lord, and do not the things which I say?" This was the searching question that Jesus asked of His disciples, after setting before them certain principles that should govern them in their habit and practice. He had laid before them certain definite rules that were indispensable to right conduct among them: "As ye would that men should do to you, do ye also to them likewise," "Judge not, and ye shall not be judged," "Give, and it shall be given unto you; . . . For with the same measure that ye mete withal it shall be measured to you again." He also reminded them that, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit." These fundamental rules of conduct for the Christian disciple, along with many others, He urged, bringing His weighty admonitions to a close with the words: "Why call ye me, Lord, Lord, and do not the things which I say?" He follows this by saying to His disciples: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

Jesus definitely states that the test of discipleship is not in profession but in practice. He insists that to hold Christian character the regulation of life by His standards is indispensable. To make practice square with profession is not an easy thing; it is hard and costly, but the Master demands nothing less. On another occasion He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Much, too much, of our religious habit is profession, the acknowledgment in some form of words, a creed, expresssive of our allegiance to the person and teachings of Christ. Frequently we are admonished that religion is a thing apart from the practical concerns of life itself; it is a form of indulgence which we call worship and its field of occupation is largely restricted to the area of the Church itself. "You cannot mix business with religion," is an expression with which we are made familiar. The implication of this is that our professon of loyalty to Christ and His teachings does not and cannot affect our habits and practice in our daily contacts with our fellows. It is this superficial and wholly inaccurate view that has brought our religious profession into disrepute and has made it unappealing to great numbers of people, especially the youth. The severest condemnation that Christ ever administered to the people of His day was because of this superficial or artificial expression of religious belief. It was a form of Phariseeism, of an external display of righteousness that had nothing of worth or value, against which He inveighed and that called forth His oft-repeated condemnation. To make clean the outside was a sham and a deceit when within was all manner of uncleanness.

The test of the value of our religious profession both to ourselves and the world about us is determined by the effect it has upon our daily habits and practices. Well does Emerson say: "What you are speaks so loud I cannot hear what you say." The whole, indeed the sole purpose of worship is not only to pay tribute to Him whom we profess to serve, but to gain strength the better to fit us for the practice of His precepts in our domestic, social and occupational life. In fine, there are no areas of life in which our religious beliefs do not find their proper field of occupation. A profession of faith that does not demonstrate its value in home, shop and office, becomes the "opiate of the people", and it is this superficial expression of religious conviction that our modern world sternly criticizes and roundly condemns. Jesus contends that the superstructure of character is stabilized and secured by the kind of foundation on which it rests. If that foundation is His life and teachings, then the inevitable evidence must be disclosed in a stable, Christian character that is governed in all its action by loyal adherence to Him whom it purposes to serve and obediently follow.

"Why call ye me, Lord, Lord, and do not the things which I say?"

EDITORIALS.

(Continued rom page 3.)

met his new congregation for the first time. The Sunday School had run down and the services were badly attended. He offered suggestions that certain methods be tried to make these important parts of the church more attractive. Each suggestion was met with sad shaking of the heads. All methods had been tried and none had succeeded in the past. The young cleric remarked that he believed the people would really be disappointed if things did succeed.

Such attitudes must disappear if we are to be successful. Unfortunately there are clergy who exhibit the same attitudes. We hear skepticism about The Forward Movement itself—just another "movement" some say. Until we can put ourselves in this Forward Movement it will be a failure. We have the resources to succeed. A little more energy will overcome past failure.

WHY NOT GRADUATE.

Some people have spasmodic religion with a faith in spiritual things that operates by fits and starrts. It is good for little except to make one uncomfortable when the thought of sin, death and judgment comes. Others are "C-E Christians" meaning that they belong to the Church and bestir themselves to show their faces to God's House on Christmas and Easter. This kind of religion also is of little practical value. There is little benefit from the occasional practice of communion with God. The great need for individuals and for society is to graduate these lower classes into the higher grades of regular practical Christian worshippers and workers. The real benefit of being a Christian comes in following Christ day by day. By daily habits of Christlike living we gather the fruits of the spirit. If you want Christian love, oy, peace and hope you must graduate into the higher classes.—Weekly Messenger, Mamaroneck, New York.

Christian Marriage

By DANIEL A. McGREGOR,

Secretary of Religious Education, National Council.

WHY DO PEOPLE go to Church to get married? Why do they feel that they have to have a clergyman in this very intimate occasion? What does the clergyman really do in a marriage?

The true answer to this question will lead us into an understanding of the meaning of Christian marriage. In the first place we must rid our minds of the error that the clergyman is of primary importance in the marriage. What he does is important, but technically it is quite secondary. The clergyman does not "marry" the couple. The only person whom any minister ever "married" is his own wife, if he is fortunate enough to have one. The man and the woman "marry" one another, and the Church through the minister blesses the union. The true title for the service in the Church is "The Solemnization of Matrimony." The Church pronounces that the couple are man and wife but does not make them so. The Church blesses and solemnizes the union but does not create it. There can be real marriage without the Church.

Why, then, does the Church insist on her own part in marriage, and why does she teach her children that she should be consulted and her blessing given in every marital union that is entered into? For the simple reason that marriage is a very dangerous thing both to the individual soul and to society. Marriage can be the greatest blessing to a life or the greatest bane. It can uplift and inspire life or it can degrade and ruin it. Marriage is a crisis of great opportunity and great danger. Romanticism ignores the danger and assumes that every marriage is happy and helpful. It concludes its love stories with the sentence expressed or implied: "And so they were married and lived happily ever after." In actual experience it does not happen so regularly. Marriage is not the end of the road of love, it is the beginning of the testing of the reality of love.

Sex is one of the most powerful forces in life. It can lift human souls to the heights of joy. It can inspire them to unselfishness and self-sacrifice. It can inspire rich and noble love. It can bring into being new persons, souls made in the image of God. It can create families where all that is good in man and woman, all love and helpfulness can grow and find a home. Sex is of God.

Or sex can be the most destructive force in life. It can, by its passionate power, sweep away all consideration of God and of others. It can demand its own satisfaction at the cost of all that is pure and lovely. It can become the violent surge of the flesh overcoming all that is of the spirit. It can ruin love, it can destroy homes, it can poison character. It can degrade man lower than the beasts. Sex can be of the devil.

Sex is dynamite. It is never neutral, it blesses or it curses. In any life it either uplifts or degrades. Count Keyserling has said: "Sex is either sacrament or sin." The Christian Church has never taught that sex is evil. But she recognizes that it can be a terrible evil. And in her teaching about marriage she gives guidance to her children in order that they may avoid its dangers and find its blessings. The help that she gives may be illustrated graphically.

BILL AND SUSIE are two young people who are deeply in love with one another. Bill says: "Let us find the fulfilment of our love. Let us join together as man and wife and give ourselves completely to each other." Susie says: "I love you, Bill, and I want to be yours. But experience shows that sex is mysterious in its effects. It opens up great riches of life to some people and it brings others to ruin. It saves some souls and it damns others. Which will it do to us? I'm afraid." Bill replies: "I don't know. I never dealt with this problem before. I hope that it will mean blessing to us. But I don't know. It is a great mystery. Let's go to the Church. Her interest is in the souls of people. Perhaps she can tell us how to enter into this life of marital love without danger."

Soon the two young people come to the Church and ask guidance and this is given in the questions, answers and vows of the Service for the Solemnization of Matrimony. In this service the Church asks: "On what terms and conditions do you two people propose to enter into marital relationships? Is it merely a matter of natural desire and liking? Or is it a mutual and irrevocable giving as long as ye both shall live? Does your love include respect and honor? Does it include loyalty and unselfishness in the hard days as well as the easy ones? Does it include your forsaking all others? Is this step taken solemnly and publicly, in the sight of God and of God's people? Do you take God into this new relationship?

When the young couple publicly and solemnly answer, "Yes" to these questions, the Church through her minister replies, "Then go ahead, and God bless you. Marriage entered into in this way is not a danger, but a source of health in body and soul. The blessing of God and His Church is on your new life together." The Church does not create the marriage, it gives its blessing to those marriages that respect certain conditions and gives assurance that such marriages are not only good but are actually channels of the grace of God.

Christian marriage is a sacrament and one of the most beautiful aspects of Christian teaching is found in this sacramental character. For wherever there is a sacrament there must be a "minister of the sacrament". In the Holy Communion this minister is the priest; in Confirmation and in Holy Orders this minister is the bishop. Who is the minister of the sacrament in Holy Matrimony? Not the clergyman, he is merely the person who pronounces the blessing on the union. In every Christian marriage the man is the priest, the minister of the sacrament of love to the woman, and the woman is the priestess, the minister of the sacrament of love to the man. Marriages are not made in Church, they are made in the home in the life of love and helpfulness in the home when two people become one flesh and one spirit.

The Marriage Service is not merely an ecclesiastical or legal form. It is the statement by the Church of the necessary pre-requisites to healthy marital life. It is the recognition and announcement of the law written in the social and emotional constitution of humanity. That sex life which does not include love, honor, life-long devotion, willingness to be loyal in the hard days, recognition of God and public acknowledgment before the community is fraught with danger. And in the Marriage Service the Church gives assurance and blessing to those who enter the married state recognizing these conditions and solemnly and publicly acknowledging them.

Education

By UPTON H. GIBBS,

Retired Clergyman of Missionary District of Eastern Oregon.

THE OPENING of the school year in the fall, is always of perennial importance and effect. It is always interesting to watch the children eagerly trooping to the school buildings to be enrolled and start anew. Later, older groups who have graduated from the high school, wend their ways by stage and train to the university, college or technical school.

The question inevitably arises, "What is Education?" It may be somewhat trite to point out, that the root meaning of the word, "educate", is to lead or draw out, implying an unfolding or development of that which is contained within. But a good many erroneously suppose that education is a cramming process, by which the unfortunate victim is stuffed with facts until his brain reels, and his head feels abnormally enlarged by reason of what has been forced into it.

Now, these two ideas of education are diametrically opposed to each other. The one implies that the mind is a vacuum or nearly so, to be filled with whatever the teacher may choose to put in. The other is that the mind is already endowed with latent powers and faculties, which the teacher should train and strengthen wisely, bringing them out as a physical trainer does the muscles of the body by suitable exercises.

This latter conception of education, that of development, is by far the higher and nobler. It implies, moreover, that the child's career is marked out beforehand, and that he is equipped naturally with the necessary faculties to attain it. Thus it regards the child from the very beginning as a responsible being with his own particular personality.

Edueation then adapts itself to the needs of the pupil, who is its objective. And this constitutes its greatest importance, for the child is the father of the man to be, and the education of the child determines, to a large extent, that the man whom the child fathers is of the right sort. Hence, any community is vitally interested in the education of its children, for its future rests with them.

Its Function and Purpose.

True education is a developing and not a cramming process. In the life of the child it seeks to bring out and make available his inherent powers and capacities, which constitute his natural endowment.

Education in its full sense deals with the child in the whole range of his nature, physically, mentally and spiritually. The child is not body only, or body and mind, but body, mind and spirit. As he represents an entity, these three constituents of his nature are interrelated and overlap each other. The body affects the mind and vice versa. The same is true as regards body and spirit, or mind and spirit. The body will clog both the mind and spirit if allowed to, and a mind engrossed on material or mundane matters, finds spiritual ideas foolishness.

A human being is not an independent unit, but a member of a race. He is born into a family, and grows up as a member of it, but also in a wider environment as a member of a tribe or nation. He is never alone, and it is not good for him to be alone. So with his development there are three institutions for this purpose, the family, the state and the church. His education will be derived from these institutions that exist for this purpose. All three are concerned in the child's education to develop him into a full grown man, rounded out according to the completeness of his human nature.

The representatives of these three institutions in the experience of the child are the parent, the teacher and the priest or minister. These three form a trinity, and are meant to act unitedly and harmoniously together as they have a mutual aim and purpose.

One of the best statements in regard to education appeared in an educational journal some years ago, cited from an address to a graduating class. It read:

"You are an eternal thought of God. For your life He has an ideal. To prepare you for fulfilling this ideal, is the function that education has to perform."

A former pupil of a noted English school paid it the highest compliment in declaring that:

"The stupidest boy who went out of it, knew and felt he had a mission in life."

This was largely due to the initiative and efforts of its headmaster, the Rev. Edward Thring, whose name occupies a honored place in the annals of education.

He had a grasp of the true meaning and purpose of education above most of his fellow educators.

"Education," he said, "is not bookworm work, but the giving the subtle power of observation, the faculty of seeing, the eye, and mind to catch hidden truths, and new creative germs." And again, "transmission of life from the living, through the living, to the living, is the highest definition of education."

Education, then, means life, a more abundant life, to the one educated. Hence its importance and hence the honorable and honored profession of those engaged in this notable work as parent, teacher, priest or minister.

The Teacher.

In education, the personal equation that lies in the relationship between the teacher and the taught, is fundamental in importance and effect. Education has to do with personal subjects. A statue is carved or cast, but a child is educated, education being as above noted:

"The passing on to other lives—the entering of mind into mind—the handing on of the torch of thought and feeling from brother to brother—from teacher to taught."

Thus the personality of the teacher becomes a powerful factor. The late President Garfield remarked once, that his ieda of a university was "a plank with Mark Hopkins at one end, and a pupil at the other."

The same may be said of other great teachers and educators. These not only imparted their knowledge to their pupils, but what is more important, impressed their personalities on them. Edward Thring, the English schoolmaster, to whom reference has been made, had knowledge and ability, but these met with success mainly because of what he himself was. His personality was dynamic. He educated his boys in the fullest sense of the word, drawing out and developing their powers of thought, feeling and insight. His work did not always bear fruit at once, the harvest being often long delayed. But it may safely be said, that no boy who had been there for a year, left without a permanent impress on his character for good.

Now, one of the principal factors in his success, as a teacher, was that he recognized the personal equation in teaching. As a young man, and a curate in a country town, he had to teach a class of boys in the national schools. There was a vast gulf between him, a university honor man, and the litle laborers' sons with their empty heads. But in an inaugural address to the Education Society of which he had been chosen president, he said referring to this period:

"They had to be got at, or—I had failed. They

tried all my patience, called every power into play, and visited me with such searching of heart if they did not do well. Never shall I cease to be grateful to those impracticable other-world boys, and that world of theirs which had to be got into. There I learnt the great secret of St. Augustine's golden key, which, though it be of gold, is useless unless it fits the wards of the lock."

Then he graphically described the trouble he had fitting himself to be the key which should unlock their minds, and open the shut chambers of their heart. He said:

"Oh! how hard it was to get into shape, their shape, and fit the twists and corners of blocked and ignorant minds. But it was glorious work."

Now, here is the point, the teacher's first duty is to adapt himself to his pupils. He cannot teach them from an eminence, but must get next to them, and reach their point of contact. If education, if teaching is "the transmission of life from the living, through the living to the living," this cannot be done except through personal contact of mind with mind.

This is what Edward Thring as a teacher pre-eminently accomplished. He injected his mind into those of his pupils, and thus imparted to them some of his own qualities. Those who were most influenced, became his intellectual, moral and spiritual sons. Many of them more truly so than of their fathers according to the flesh.

And now a point comes that is often ignored, but which is fundamental in being a successful teacher, namely, the training of the pupils to work out their own intellectual salvation without assistance. This has been admirably expressed by a living eminent scholar, Dean Inge. He said:

"The whole object of a good teacher was to make himself unnecessary. He unlocked the outer gate of the treasure house of knowledge; he imbued his pupils with a lively faith in the riches within, and with a keen desire to make them their own. And then he put the bunch of keys into his pupils' hands and bade them go in and explore for themselves."

The Taught.

The relation between the teacher and the taught in education, is a reciprocal and subordinate one. The pupil is not a stone to be chiseled, or clay to be kneeded and molded, but a human being with intelligence, feeling and will. These faculties have to be reached and influenced by the teacher. An inspirational teacher seeks to stimulate the intelligence, arouse the feeling and enlist the will of his pupil. By so doing he secures the cooperation of the latter. Instead of resistance, the pupil will render assistance by yielding to the teacher and intelligent, cheerful and willing cooperation by obedience, application and perseverance.

No teacher, however able, can hope to acomplish much without such response to his efforts from the pupil.

There is a twofold duty in this respect, that of the teacher to elicit by every means possible, such response from his pupil, and the duty of the latter to render it. If there is failure, it is due either to the one or the other failing in his duty, or it may be both are at fault.

There is no royal road to learning, and the one that must be taken is rough and arduous at the start, though it becomes smoother the further it is faithfully traversed. But the smooth part cannot be reached without passing over the rough.

The young pupil naturally balks when he strikes the rough spots. To a certain extent the teacher may help, but he must not carry the pupil over them. There is a tendency to do too much in the way of assistance. The pupil should be trained to work out his own salvation, and not expect everything to be done for him.

The only way to master a subject is by study that involves reading, marking, learning and inwardly digesting. This is the process and the only one by which knowledge can be acquired and assimilated. Phonographic knowledge is a deception, though it may pass for a time.

The pupil, then, cannot hope to escape the drudgery necessary to learning. He must cultivate the will to learn and a receptive mind. As a beginner, he will walk by faith in his instructors. Humility is as great a scholastic virtue as it is a theological one. The true learner is ever humble and ready to learn and be taught. A great scholar once remarked that he was "always a learner, and a learner still," although he had obtained distinction as a scholar.

Teacher and taught, the relation between the two is most intimate and reciprocal, for the teacher will learn of the taught as well as the taught of the teacher. When these two work in harmony, advance and success are assured, for in union there is strength.

As a fitting conclusion, the following words of Ruskin will suffice:

"Education is not to know something tomorrow, which we did not know yesterday, but to be something tomorrow we weren't yesterday."

BOOK REVIEWS

CREATIVE CHRISTIANITY: By Shailer Mathews. Pp. 165. Price, $1.50. Published by The Cokesbury Press, Nashville.

We welcome this book which contains the Cole Lectures for 1934 by Dr. Shailer Mathews, Dean Emeritus of the Divinity School of the University of Chicago. There are six in number.

The author and lecturer points out very ably the fields in which the Christian religion must create and perpetuate its principles and ideals in practical ways. Christianity must triumph in preserving certain social values that are inherent in it. He makes the individual the focus of Creative Christianity. His task is to Christianize social forces in an intelligent way to prevent reactions.

The author makes a strong appeal for a "Creative Christian Message," and states that "To fear hell is not necessarily to destroy existing evils. A message to be effective must arouse enmity. . . . A common hatred is one of the strongest motives to social action. If one can get people to hate together, they will work together" (pp. 32, 33).

The author admits without reservation that "The Church is the agent of Christian movement." He calls the Church "The Creative Organization," and says that new obligations are set upon the creative organization by new conditions. In the last lecture the possibilities and morals of a social equality and its place in a democratic system are discussed.

The book is a discussion of how can the Gospel be applied to conditions of today and a new social order be created thereby.

This is a good book on practical theology, which we recommend to the clergy.

Spathey.

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THE SUPREME TEST. Compiled by Alfred L. Murray. Pp. 169. Price, $1. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

This book contains twelve sermons by twelve able preachers and was compiled into a book form by one of the group. In the list we have such preachers as James I. Vance, Robert G. Lee, A. Z. Conrad, Clarence E. Macartney, and others. The sermons are of different points of view, but the theme is common to all, that is that the world's problems are not Head problems, but Heart problems and the Love of God in Jesus Christ only can solve them. Dr. Vance's sermon on "The New Day in a Changing World," is one of the best discussions on modern conditions and their solution we have seen lately. It is a true picture. "Woe unto the reformer who is not himself a creature of the reformation." "We are afraid change may hurt us, may injure our interest . . ." This is a stirring sermon.

Spathey.

Mother Hubbard of the Holy Hill

By FREDERICK WARD KATES,

Theological Seminary Student, Rochester, New York.

EIGHT miles from the nation's capital, on a ridge overlooking that city, the Potomac River, the historic old city of Alexandria, and the Maryland shore to the eastward, stands a magnificent grove of trees sheltering an institution 113 years old and 113 years young. The place is known far and wide to its friends and persons who have lived and studied there, or who have in some way felt its influence as "The Holy Hill". This quiet, shaded spot is the location of the Protestant Episcopal Theological Seminary in Virginia, the great evangelical and missionary seminary of the Episcopal Church.

Storm-winds and the effects of time are thinning out the once thick grove of trees, spared from the axe of Federal soldiers during the War Between the States by a special request made to the Federal commandant of the fortifications of the city of Washington still visible on the ridge. But there are still many venerable trees bearing witness to the spirits and souls who have moved and are today moving through this grove, the spirits and souls of men and women who have come there to gain nourishment for the world's need.

Eminent Christian pioneers, men who have literally obeyed Christ's great commission, "Go ye into all the world, and preach the gospel to every creature," started forth from this same quiet hill-top grove. Leaders in the Church's life at home and great preachers like Bishop Phillips Brooks of Massachusetts found this place an early and never-to-be-forgotten home.

Of that list of great and large souls which through the sweep of the years has caused this spot to be known as "The Holy Hill" one name stands vividly forth, especially to those men who have found this spot their home in recent years. That name is "Mother Hubbard", the name that very naturally and most affectionately has been ascribed to Mrs. Russell Sturgis Hubbard, mother of three sons in the ministry of the Episcopal Church and dweller on "The Hill" during term-time these past few years.

Mother Hubbard has become as much a part of "The Holy Hill" as the Chapel and the trees, the Dean and the professors, the quiet walks and the starry nights. Her home, by the side of the road, has been open day and night to all who call her friend and to all whom she knows and calls friend. A radiating center of Christian spirit and love and friendship has been the hearth of Mother Hubbard of "The Holy Hill".

Mother Hubbard, sister of the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop of the Protestant Episcopal Church, knows the meaning of friendship: her life has been a constant witness of all the word means. Recently a little essay on the subject has come from her pen, and we should like to pass on some of what she has written on this theme, that you, too, may capture a bit both of her spirit and what it is that makes all of us who have known her love her, and of what friendship is and can be.

"The starting point for a consideration of friendship is, perhaps, the realization that every relationship in life should have friendship as its foundation, and this brings us to the importance of some sort of definition. To my mind, friendship is the union created by mutual affection accompanied by respect for the individual; and friendship-in-the-making, which we are about to consider, is the interchange of that affection."

"Love can be expended with no implied return. We understand that God's love is poured on those who are as yet unable to recognize, accept, or return it. The saint can give his love to a most unlovely object without even any knowledge on the part of the recipient of the gift received. Love is a divine outpouring, and most certainly includes the affection of friendship, even as friendship most surely includes love. When Christ turned to His disciples with the words, "Henceforth I call you friends," there was suggested an advance in their intimacy, though His love had been there from the first. Friendship is then a sort of partnership that includes an output and an intake, a commerce of love. This enlarges the field of friendship, making it the foundation for all our relationships; employer and employee; mistress and maid, parent and child, husband and wife, man and woman, and man and God.

"When a reverent friendship is felt among all its members, a family becomes a joy-giving center, creative of all that is best. When husband and wife stand ready to meet each other and all the circumstances of daily life in the spirit of friendship, with its balance of freedom and dependence; when parent and child have established a reciprocal respect free from all sense of possession or domination; when each member feels for the others reference for personality with tolerance for differing opinions, only then will development of the individual be possible, without which family life misses its fulfilment. When these fundamentals of friendship prevail in the family, society will become safer and happier"

"Friendship between one human being and another offers the best that human life is capable of—what of friendship between man and God? Is such a possibility assuming too much? If so, what of Christ's words, 'Henceforth I call you friends'? What of His teaching to call God 'Our Father'? What of His reiterated assurance that God seeks us, hears us, loves us? Is not prayer the very essence of the language of friendship? Prayer is communion with God, a matter of appeal and response, of offering and receiving, and of yearning for fellowship at its highest. By treating all relationships with our fellowmen as friendships, we become more worthy of a relationship with God; and by understanding that intimacy as a friendship, we can in turn perfect our human relationships. It is an awful thing to be trusted by a friend with his heart. The only way we can be safely so trusted is to offer him continually to the safe-keeping of God. Intercession thus provides for the fulfilment of love between friends a common meeting place in the Presence of Christ, Who has Himself called us to His Friendship."

DEDICATION.

Better in bitterest agony to lie
  Before Thy throne,
Than thro' much increase to be lifted up on high,
  And stand alone.

Better by one sweet soul, constant and true,
  To be beloved,
Than all the kingdom of delight to trample thro',
  Unloved, unloved.

Yet best—the need that broke me at Thy feet,
  In voiceless prayer,
And cast my chastened heart, a sacrifice complete,
  Upon Thy care.

—John Oxenham.

News from the Front

(The Southern Churchman believing that missions constitute the life of the Church hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field.)

Christians of Several Nationalities Meet in a Combined Service of Praise and Worship.

Harbin, Manchuria, June 26, 1935.

The Christian service of various nationalities held at the Simenliar Chinese Church of Harbin, Manchuria, Sunday afternoon was atttended by more than a thousand people, the large building and its galleries being filled. Among the attendants were: Chinese, Japanese, Koreans, Russians, Germans, Poles, English, Americans, Canadians, French, Lithuanians and Latoians.

Preceding opening of the meeting, the brass band of the Russian Baptist Church played a number. Then the leader of the meeting Pastor Chang of the Chinese Methodist Church, asked that the audience stand in silent prayer, following which the Lord's Prayer was used by each one in his own tongue.

Pastor Liang of the Chinese Lutheran Church and the Rev. Chikmaroff of the Harbin Molikan Church, read in Chinese and Russian, respectively, John 17: 1-26 and Eph. 4:1-16, one referring to the unity of believers in Christ and the other calling attention to the complete building up of the Church in Christ, following which the Moliken choir sang a hymn.

There was then a short sermon by the new Japanese pastor, Mr. Kurata, whose subject was, "The Unity of Christ In All Nations." A double quartet of the Japanese Methodist congregation then sang, the Rev. Harmon Rosin, pastor of one of the two German Lutheran Churches of Harbin spoke on 1 Cor. 12:4-6, referring to diversity of gifts in the unity of the Spirit.

While the collection was being taken, the Russian band played another number. There was then a special prayer, following which Mr. J. T. F. Robertson, representative of the British and Foreign Bible Society in Manchuria, addressed the large audience, urging the importance of placing the Scriptures in the hands of the thousands of people of many nationalities in Manchuria. Then followed a short sermon by Rev. Li You Lin, pastor of the Chinese Simenliar Church. He emphasized the unity of Christ's followers as prayed for by the Lord. The choir of Pastor Li's Church then sang the Nineteenth Psalm, set to old Chinese music by Mr. Wu Pai-Siang, a well-known Chinese Christian business man of Harbin, who has put a hundred Psalms to ancient Chinese music and is teaching them to the Simenliar Church choir.

The Russian Baptist Church choir sang as an anthem the hundred and seventeenth Psalm, and the Molikan Church choir a hymn, after which Rev. Petroff of the Russian Baptist Church spoke on the importance of carrying out among all peoples the Great Commission of the Lord Jesus. Pastor Paik Hi Yu of the Korean Methodist Church then addressed the large audience, following which the Korean choir sang.

Rock of Ages was sung with feeling by all in the languages of the several nationalities represented. Each group then recited its declaration of faith in its own tongue. The doxology was sung and the meeting closed after the benediction in English by Dr. Charles Deming, Methodist missionary to the Koreans in North Manchuria. Singing by the Russian Baptist choir, by the Japanese double quartet, and by the Korean and Chinese Simenliar choirs was especially good.

The meeting was characterized by praise and worship. There was, too, a spirit of real fellowship. Ease and freedom was manifest among speakers and throughout the audience. All realized that, though of different tongues and nationalities, they were truly children and servants of one God and Father and saved through the blood of one Lord and Saviour, and that each group is being led by the Spirit in seeking to present Christ to the lost and establish the Kingdom of God in this part of the world.

This was the second of such meetings held the past three years. There were those who believed such a meeting at this time would not only be to the glory of God, but assist in fostering a spirit of fellowship and love between the peoples of this region whose political relations have been so strained these past years. The meeting was a help from this standpoint. Furthermore, it deepened the faith and fortitude of many, who were strengthened in the realization that there are many who have come to know Christ in this cosmopolitan city, though tens of thousands still grope in spiritual darkness.

Charles A. Leonard.

Alaska Notes.

Bishop Rowe arrived in the interior of Alaska in May, spending his first week there at Anchorage with the Rev. Warren Fenn. He held several services in All Saints' Church, including a confirmation. Then he visited the settlers who had been brought from Wisconsin and Minnesota to the Matanuska Valley. His investigation there seemed to indicate that it would not be necessary to endeavor to station a clergyman among them.

A week in Nenana was filled with a round of services and social intercourse with the people, especially those of the Indian village and the mission.

In Fairbanks, he was the guest of the Rev. Michael I. Kippenbrock, preached to his congregation and attended to various matters of mission business. Times have changed Alaska so greatly that Mr. Kippenbrock was able to drive the Bishop by motor from Fairbanks to Circle City, whence the Bishop took steamer for Fort Yukon, 150 miles further down the river. Here he was warmly welcomed by many Indian people who are members of our Church and for whom the Bishop held a Communion Service.

Then the Bishop started East, stopping at Eagle to visit our missionary in charge and proceeding to Dawson in Canadian territory. Retracing his way down the river, he stopped again at Circle City for services, was met by Mr. Kippenbrock and driven back to Fairbanks.

On July 10, the Bishop and Mr. Kippenbrock left Fairbanks with Pilot Noel Wien for Nome, Point Hope and other places on the Northwest coast. We have no missionary at either Kotzebue or Nome. The Bishop confirmed four at the former and baptized two at the latter place.

Reaching Point Hope, the Bishop brought great cheer to the Ven. F. W. Goodman, D. D., Archdeacon of the Arctic, and his large Eskimo congregation. Thirty-five were confirmed at Point Hope, thirty-seven at Kivalina, and twenty-three at Point Lay.

In flying back to Fairbanks, the Bishop literally dropped in on Miss Hill and Miss Kay at their lonely Northern station at Allakaket. In true Alaskan style these two women are "manning" this lonely outpost.

The journey from Fairbanks to Point Hope and return placed 2,500 additional miles to Bishop Rowe's flying record. By the use of the plane he is able to accomplish within a fortnight what might otherwise have required the whole summer.

"All the endowments which we possess are divine deposits entrusted to us for the very purpose of being distributed for the good of our neighbor. Every one owes himself to his neighbors, and the only limit of his beneficence is the failure of his means."

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

LIFE OF ST. GENEVIEVE.

France in the Fifth Century.

France to us means one of the most delightful and civilized countries in the world. It is now a republic under one President, who lives in Paris, the capital, which probably each of us hopes some day to visit. It has been said that if Americans are very good, when they die, they will go to live always in Paris. Paris is now one of the largest cities in the world, with several million inhabitants.

But in the fifth century it was a tiny city, of not even 5,000 population, on two little islands in the Seine River, that are roughly shaped like a boat that has been cut in two. The river on each side was narrow, so that toll could be taken of all boats going down or up the river. It was a walled town, and a very prosperous one.

France had been a part of the Roman Empire, and as such, Christian. But Rome was having her own troubles and had withdrawn her troops, so that the Barbarians had come over from Germany and were rapidly conquering France. So France may be said to have been divided into two parts, one of which was Christian and civilized, and one of which was Barbarian and heathen. The capital of Christian France even then was Paris, though there was no strong central government.

The Barbarians.

The Barbarians that threatened France and were conquering it were two general types. The first of these were from the forests of Germany and were white savages. They were to be the ones who later mixed with the native Gauls to make the modern French people. Typical of them were the Franks, the tribes that finally conquered all the others. Whenever they would capture a town, they would be apt either to kill all the inhabitants or else sell them as slaves, though sometimes they simply made them pay a heavy tribute. But whatever they did to the people, they always robbed the churches and destroyed them as a tribute to their heathen gods. Thus the Christian people saw that the only hope for Christianity was to convert the Barbarians. Our story today tells of one whose life did much to get the Franks to become Christian, St. Genevieve.

The second group of Barbarians were not white people at all, but yellow. They came from near China and were called the Huns. Their leader was Attila, who was known as the Scourge of God, on account of his cruelties. During the World War, when the French wanted to find the worst possible name to call the Germans, they called them Huns. It is said that Attila would often tear out the tongues of captives to see them suffer, and that he would often cut off both hands of all children in a town so as to make people afraid to oppose him. Eventually they were conquered in the Battle of the Marne, in the same place that the Allies beat the Germans in two battles in the World War. After that battle, we are glad to say, they left France, never to return, though they settled in and gave their name to Hungary, which was better known to us as a part of Austria-Hungary, and which since the war is a part of Czechoslovakia.

Life of St. Genevieve.

In the year 430 there was a great Bishop who is known in history as St. Germanus of Auxerre (pronounced Oakzair). One day he received a message from England asking him to come over there to help them in their churches, so he set out. On his way he stopped at the village of Nanterre (Nan-tare) over night and there heard of a little eight-year-old girl named Genevieve whom everyone greatly loved. He asked to see her. They told him she was minding sheep, so he went out to see her. In the midst of her sheep he baptized her, and looking into her face, he told her friend that he saw there that God would some day have great things for her to do.

When Genevieve's parents died, she moved into Paris and became much interested in church work there. One day the news came that Attila, the Hun, was on his way to capture Paris. In a few days a messenger from Attila came, who told them of how very cruel he was and who demanded that they surrender their city. Many people were so afraid that they wanted to do it. Others said, "Let us flee to another city." But Genevieve said, "No, trust in God, prepare to defend the city." So she sent the men to work to strengthen the walls and to collect arrows, and she called the women into the church to pray to God not to let Attila take the city. In a few days the news came that Attila had changed his mind and was going south instead of coming to Paris. Their prayers had been answered. In a few years the Battle of the Marne was fought and France was safe from the Huns.

But there was another peril. It was from the heathen Franks. Genevieve saw that, if Christians were to be safe, they must be converted to Christ, so she now began to travel over France. Wherever she went people had heard of her goodness and kindness and they listened carefully to all she had to say. One might have expected this among the Christians, but when it came to the heathen it was expected that they would kill her. But they did not, but listened carefully to her words. At last she came to the court of Clovis, the most powerful and most cruel of them all. But even he listened to her.

Then she came back to Paris. One day a messenger came from Clovis demanding that Paris should surrender to him. Again the people of Paris were terrified, and many wanted to surrender. But Genevieve said, "No, God has protected us from Attila. He can also protect us from Clovis. We must work and pray and trust in God." Though the people were very much afraid, they obeyed her and again the men worked while the women prayed, not only for protection, but that Clovis might become a Christian.

Clovis soon came and besieged the city, and soon there was little or no food, so the people came to Genevieve to ask her what to do. She told them to go on working, and told some of the women to go on praying. But she took another group of them who were the strongest and put them in rowboats in the middle of the night, and they rowed up-stream for some distance, until they had gotten well beyond the army of Clovis. Then they went to farmers thereabouts and collected food throughout the day, and the next night floated down the river and into the water between the two islands, and there unloaded the supplies. Although the besieging army had kept careful watch, they never caught the women, but thought that they must have had help from heaven, so they gave up the siege. Again their prayers had been answered.

But a little later the news came to them that Clovis was ready to become a Christian. So they sent word to him that, since he was a Christian, they would be glad to have him come and take their city freely. So he came into Paris and was baptized on the spot where now stands the Church of St. Germanus of Auxerre, the church built in honor of the Bishop that baptized Genevieve. We may be sure that Genevieve, now an old woman seventy-five years old, was there, so that her prayers were answered now for the third time. The font in which Clovis was baptized is still kept and is still used in the Church of St. Germanus.

Genevieve lived to be ninety years old, much beloved by the Parisians. She is the patron saint of Paris and shares with Joan of Arc the honor of being the patron saint of France. In her last days she was given a room in a church tower, from which she could look out over Paris, which she loved so greatly. There she prayed constantly for the city and for France.

When she died she was buried in a church, and though her body has been moved a short distance from where it was originally buried, her coffin in St. Stephen's Church is one of the most honored objects in all France today.

World News of Young Churchmen.

The Rev. B. C. D. Palmer, formerly a member of the Y. P. S. L. in the Diocese of Georgia in 1925, writes that he has started a League in his Parish which he believes is the first in England.

But there is a similar movement in the English Church known as the "Under Thirty Movement." It began two or three years ago, and is composed of young lay members under thirty of the Church of England. Their main objective is to stimulate the interest of their own generation in the activities of the Church. Groups of young people are being formed in many parishes, their aim is in all parishes, some or all of the following objectives:

1. To study Christianity and to pass on its message.
2. To learn how to live and enjoy a true Christian life.
3. To apply Christianity to all the activities of life.
4. To bring real neighborliness into the forefront of their lives.
5. To encourage interest in Church government and to serve on various councils when called upon to do so.
6. To do some definite work for the parish.
7. To look up young people who have lapsed from Church going since their confirmation, and bring them back into Church life.
8. To sponsor confirmation candidates.
9. To find means of keeping young people in the Church after the Sunday-school age.
10. To supply helpers to other parishes who are most in need of this assistance.

CHURCH INTELLIGENCE

A WEEK OF CONTINUOUS PRAYER.

The British Bible Union arranged a week of continuous prayer, September 2 to 7, at the Conference Hall, Central-Buildings, Westminster. The sessions commenced at 11 A. M. and continued till 9 P. M. Clergy, ministers and Christian workers were responsible for the conduct of each hour. Leaders of various missionary and evangelical societies will cooperate as in previous years, and it is desired that all will concentrate upon the great need for prayer among God's people at this perilous time in our national and world affairs. It is generally agreed that we have reached, or are just reaching, a crisis in national and international matters. It is hoped that all Christian people, irrespective of their Church or particular view of things, will lay this matter to heart and respond, and make great use of this opportunity for the work and ministry of prayer. A short Bible message will be given at each session. Any who are in sympathy and willing to cooperate are invited to communicate with the organizing secretary of this week of prayer, Mrs. Morton, Mount Maskall, Boreham, Essex.—The Record.

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NEW FINDS TO BE EXHIBITED.

The seventeen Hebrew earthenware inscriptions which were recently found near Jerusalem by J. L. Starkey, of the Henry Wellcome Archaeological Expedition, will be exhibited in London, then returned to the Rockefeller Museum in Jerusalem. The inscriptions have created international interest because of the light they shed upon the history of the kingdom of Judah.

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BETTER OR WORSE.

A vicar was taking leave of his parishioners. To one lady, who seemed particularly affected at his approaching departure, he said:

"Don't worry—you will get a far better man than I have been to take my place."

"Oh, no!" she replied, "that is what the last vicar said."—Church of England Newspaper.

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THE LEPER VILLAGES NEAR FOOCHOW, CHINA.

Where one of the largest colonies of lepers in China lives under conditions worse than those of American slums—are to be razed, according to press dispatches. Public-spirited organizations, cooperating with the Chinese government in a widespread campaign against the disease, will provide a haven and proper medical facilities for Foochow's 1,000 lepers. The national government, which estimates that there are about 1,000,000 lepers in China, has offered its Red Cross hospital in Foochow for use as a new leper home. The Chinese Mission of Lepers, the London Mission to Lepers and the Foochow Rotary Club have agreed to cooperate in maintaining the institution. As in other parts of China, the lepers of Foochow are beggars.—Fort Worth Tribune.

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SCIENTIST AND BIBLE CLASS PROMOTER.

Alexander Graham Bell was greatly indebted to William B. Brown for expert mechanical assistance. It was he who made the diaphragm that made the Bell telephone possible. His ingenuity and collaboration have perfected many other inventions which today are commonplaces, but which our fathers never knew.

Mr. Brown is familiarly and lovingly called "Pop" in New England, for he is now eighty-two years of age. It was fifty years ago that he founded a Bible class in the West Somerville Baptist Church, Somerville, Massachusetts. That class is still running and "Pop" Brown, at his advanced age, still has charge of it. It has an active membership of 500, and during its long and fine history thousands of men have been blessed by its remarkable fellowship.

In an article in the Boston Herald about this great Bible class, Mr. Brown is quoted as saying, "I feel that my work with the class has meant much more to me and the world than new mechanical contrivances."—The Watchman-Examiner.

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The New York metropolitan district had 265 daily vacation Bible schools the past summer, with between 40,000 and 50,000 children. This is the largest enrollment in the history of this movement.

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THE BIBLE IN BELGIUM.
The Late King's Example.

The Rev. W. H. Rainey, the British and Foreign Bible Society's Secretary for Western Europe, in an article published in the current issue of The Bible in the World, entitled "The Bible in Belgium", writes: "The steady growth of the work of the Bible Society in Belgium is illustrated by the circulation figures of the last three decades. The number of books circulated in 1914 was 17,769; in 1924 it had risen to 34,398; and in 1934 to 43,343. The increase is all the more remarkable because there has been a radical reduction in the number of colporteurs employed. This goes to prove that the Belgians are losing the horror of the Book inculcated by the Inquisition, and are becoming a Bible-reading people. May this not be due, at least in part, to the example of their Bible-reading King who was killed under such tragic circumstances in 1934? Albert I was not only a great soldier and gentleman, but also a great Christian. Lieutenant-General Galet, whose work as Chief of Staff brought him much into contact with the King, told a worker of the Belgian Evangelical Mission that the King was a lover of the Bible and read it constantly. 'Sometimes,' continued the general, 'we read it together.'"—The Record.

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GENERAL EVANGELINE BOOTH'S MOTORCADE.

The late Harold Begbie has told in William Booth the vivid story of the motor-car campaign from Land's End to John O'Groats, which the old general undertook thirty-one years ago. The daughter, General Evangeline Booth ,is about to minister to a new generation by the same means. Starting from the Salvation Army Hall at Tottenham at nine in the morning of Monday, September 2, she returns to Congress Hall, Clapton, on the evening of the following Monday. In this time she will have motored nearly 1,000 miles, and will have given thirty-nine open-air addresses in as many towns, including Northampton, Bridlington, West Hartlepool, Preston, Liverpool, Wrexham, Gloucester, Swindon, Peterborough, Lincoln, Gainsborough, Doncaster, Hull, Scarborough, Whitby, Middleboro, Darlington, Burnley, Blackburn, Bolton, St. Helens, Chester, Crewe, Woverhampton and Cirencester. During the Motorcade (for so it will be called) the general will have an opportunity, all too short, of seeing something of the Depressed Areas problem.—The Record.

"TALKING BOOKS" FOR THE BLIND.

Machines which will read aloud to the blind are now being manufactured in England and will be available for the use of the blind in the early autumn. Books are already being recorded, and a number of blind persons have ordered machines in advance.

The records, discs of the gramophone pattern, will be "played" at a specially low speed and so run much longer than those in general use. They will form part of a circulating library of talking books in which room will be found for the Bible, classics, educational and scientific works, biographies and fiction.

Both the Publishers' Association and the Society of Authors are assisting, and have asked their members to waive copyright for all books recorded for the blind.

Machines and records are being produced by a sound recording committee set up by the National Institute for the Blind and St. Dunstan's, which have co-operated in the experimental work. Lord Nuffield, who recently gave £10,000 to the Institute, has contributed £5,000 to the cost of the undertaking.

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BISHOP OF LONDON'S HOLIDAY.

The Bishop of London, who started his holiday last Saturday, will, I hear, motor through Worcestershire and Cheshire, playing golf and lawn tennis every suitable day on the way to Scotland, where he will fish for a month—a fairly active performance for a man at seventy-seven. The Bishop's letters average, I am told, a hundred a day, and all are answered by return of post. Many of them follow him even on holiday. I also hear that he takes with him a stock of books and regularly reads theology in the morning, history in the afternoon, and a novel at night. —Church of England Newspaper.

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ANOTHER CENTENNIAL.

To the many events marked by a centennial in 1935 may be added the confirmation of Queen—then Princess—Victoria. English papers have been reprinting the contemporary account. The sixteen-year-old princess was led to the altar by the King and confirmed by the Archbishop of Canterbury. For some reason—could it have been because they were Victorians?—the solemnity of the occasion made everybody weep copiously.

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PSYCHOLOGIST'S TESTIMONY OF HUMAN NEED.

"During the past thirty years people from all the countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number being Jews, and not more than five or six believing Catholics. Among all my patients, aged over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life."—C. G. Jung, in "Modern Man in Search of a Soul".

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ANOTHER KENNETH MacKENZIE.

The Scottish Guardian of July 19, 1935, has the following to say of the Clan MacKenzie, the two distinguished Bishops it has given to the Scottish Church, and our own Kenneth MacKenzie:

"The Clan MacKenzie, which is not more numerous or more Episcopalian than fifty other clans, has the distinction of giving two Bishops to the Scottish Church.

"Their MacKenzie quality is emphasized by the fact that they are both Kenneths, that is, their Christian names and surnames are really identical.

"There are two other Kenneth MacKenzies in Crockford's. Kenneth Nigel, Diocesan Missioner of Argyll, and Dr. Kenneth William, head of the Chanda Mission.

"There are twenty-two MacKenzies in Crockford's Clerical Directory, including the two Bishops and one Provost.

"We have no records to show how many of the name are serving in the American Church, but we have known for some years the name of the Rev. Kenneth MacKenzie, book reviewer of the Southern Churchman, weekly of Richmond, Va., U. S. A.

"His conscientious and illuminating work in this department has illustrated the breadth of his outlook and the balance of his judgment. He has been fifty-five years in the ministry of the Church.

"His merit has been recognized by the trustees of Wheaton College, Illinois, and on June 10 he was made Doctor of Divinity."

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THE CHURCH IN "NEW SCOTLAND".

St. George's Church 150 Years Old.

"New Scotland" is the colony of Nova Scotia, founded in the reign of James VI. It is linked with Edinburgh through the legal convention that a certain space on the Castle Esplanade of Edinburgh belongs to the territory of Nova Scotia.

On that spot, the new baronets of Nova Scotia were given grants of land in the colony and invested with their baronetcies.

Few of them ever saw more of Nova Scotia than can be seen on the Esplanade, but they paid cash for their land grants and the coveted baronetcies.

The development of the colony was to come later, and when it began it owed more to the United Empire Loyalists exiled from the new United States than to any colonizing talent of the Scots.

The city of Sydney is now celebrating its 150th anniversary, and many of the celebrations have their center in St. George's Church, set up as a barrack chapel in 1785.

The Churchman, New York, says: Early registers of St. George's are by no means dull. There are numerous entries of baptisms, marriages and deaths of slaves.

The third annual meeting of the parish brought forth a motion not generally included in parliamentary law. A certain Mr. Matthews, having been nominated for the office of church warden, "was unanimously rejected".

A colored couple, blessed with triplets, had them christened Shadrach, Meshack and Abednego.

There is also a marriage entry with a meaningless addendum. It seems that a swain, already engaged to a young lady, concluded it would be preferable to marry her younger sister. The second girl was of a like mind (or heart), but decided to take no chances.

Before she would marry him she made her sister write a "Quit Claim Deed" to him, promising that when he married her younger sister she would never try to recapture his fancy or re-exercise her seductive charm. This Magna Charta is filed with the marriage entry.

In the early days of Sydney's history friction between the rectors and the governors were not infrequent.

Cape Breton was something of an isolated outpost of the Empire, and there is reason to believe that the governors and their glittering staffs carried on "high, wide and handsome".

As was natural, the rectors had something to say on the matter. Probably for his reason Major DesBarres took a violent dislike to Mr. Cossitt, the missionary rector of the S. P. G.

With more arrogance than genius he wrote to the Lord Bishop of London, the rector's superior, complaining—first, that the church's furniture was of the most meager sort (which it was), and that there was no decent seat for him, the governor, when he, the governor, went to church; secondly, that, although the rector had been in Sydney now going on to two years, he had not, as far as the governor knew, celebrated Holy Communion publicly. Did not His Lordship think this a gross neglect of duty?

Evidently His Lordship did, for he wrote Mr. Cossitt a sharp rebuke and asked for an explanation.

Humbly the missioner answered—first, that he was much gratified to find the governor worried over the inadequate accommodations in the church, for he himself had often had occasion to point out this sad state of affairs, and that no doubt now that the governor was aware of the fact, indeed, some correction would quickly be made through the governor's interest and efforts; secondly, that if His Lordship would be pleased to bring to mind the rubric before the celebration of Holy Communion, which states that there should be at least two persons present besides the celebrant before celebration takes place, he, an humble missioner, would be much pleased to have a public celebration . . . should he find two people in Sydney, including the governor, fit to receive it.

The endowment of St. George's included one thousand acres of land, with rights of "hunting, hawking and fowling in and upon the same"—a place for a sporting parson.—The Scottish Guardian.

* * *

THE ANTIOCH CUP.

Soon after the Antioch Cup arrived in London last week, I went to see it at the Bible Lands Exhibition in Westminster. Beneath an imposing blue-and-gold canopy, this precious relic lies, displayed in a large glass case. Whether it has definite associations with the Holy Grail remains to be proved, but experts are certain that this cup dates back to Roman times. It is of transparent blown glass of a delicate yellowish-green tint. The stem is very short and the whole cup stands barely two-and-a-half inches high. The wide, shallow bowl, however, measures over three inches across.

The conical wooden case which is also on view is of later date than the cup, and it is hoped that the deciphering of its seal and ornamentations will throw more light on the origin of both cup and container.—Church of England Newspaper.

* * *

CHURCH PENSION FUND UNAFFECTED BY SOCIAL SECURITIES ACT.

Mr. Locke Issues Reassurance to Those Who Misunderstood New Law.

The new Social Security Act, becoming law August 14 with the signature of President Roosevelt, will not affect the operation and future progress of the Church Pension Fund, according to a reassuring message from the Fund's offices. The taxes imposed by the Act will not apply to the Church organization, and its benefits will not duplicate those of non-industrial pension systems.

A number of inquiries received by the Fund indicates that some confusion exists concerning the Act, as it affects the Church Pension Fund. Misunderstanding was particularly caused by the Clark Amendment, proposed during the progress of the bill through Congress, but deleted from the final Act, which attempted to exclude employees of industrial organizations with pension systems in the same manner as employees of non-profit organizations are excluded in the final bill adopted as law. Failure of the Clark Amendment, which referred continually to existing pension systems, led many in the Church to think that the Church Pension Fund beneficiaries would be forced to accept the lower provisions of the new law.

Such is not the case. A letter explaining the position of the Church Pension Fund in relation to the new law was promptly sent throughout the Church by Bradford B. Locke, Executive Vice-President of the Fund. The letter was published in the last issue of the Southern Churchman.

The previous letter of February 15 referred to in the first paragraph, pointed out that the Social Security Bill, as then drafted, would provide substantially lower pensions in the Episcopal Church than those provided by the Fund, would exclude many beneficiaries now cared for by the Fund, and would cause considerable confusion and inconvenience for the border line class, whose incomes were now above, and now below, the salary limit set by law. The additional tax imposed by the government would render the collections required by the Fund so difficult that it could no longer operate safely.

The law as passed, however, does not affect the Church Pension Fund, and it can look forward to continued growth and wider opportunities in the Church.

* * *

THE CONGREGATION PART IN A SERVICE.

At the London Conference of Organists last week, Dr. Stanley Marchant, organist of St. Paul's Cathedral and president of the Incorporated Association of Organists, suggested that congregations should practice singing in the same way as choirs.

"The effective cultivation of congregational singing has been neglected, if not ignored," he said. "I feel that in the future the holding and conducting of regular congregational practices will become increasingly an expected and definite part of the church musicians' work.

"We, as musicians, need not feel, in undertaking such work, that we are doing something that is detrimental to ourselves or to our art, since it is a legitimate, healthy, profitable and effective way of propagating the musical Gospel."—Church of England Newspaper.

* * *

TEN THOUSAND CHRISTIAN REVOLUTIONARIES.

Ten thousand Christian Revolutionaries from fifty nations mobilized at Oxford during July for the International and British House Parties of the Oxford Group.

Of the countries represented, the United States sent 130 and over two hundred and fifty men and women came from Scandinavia. Among them was Frederik Ramm, internationally known journalist, who flew over the North Pole with Amundsen, and author of bitter articles against Denmark in the dispute with Norway over the Greenland fisheries. Two months after he met the Oxford Group he says, "The whole mental outlook of my country has been changed". He later made a special journey to Copenhagen to apologize publicly to the Danes for his statements.

Over two thousand people assembled one July Sunday morning in Oxford's largest cinema theater, when business

leaders, employees and unemployed men of England showed the answer to the vicious circle of industry. The meeting was led by James Watt, former Communist leader of Fifeshire, who was changed through the Oxford Groups. The spirit of the unemployed in England is being changed. Cynicism, disillusionment and discouragement is giving way to new hope and new confidence in Christ. According to the London Daily Sketch: "Truly there is something more than conventional religion in a movement which enables a member of the House of Lords and a Marxist agitator to work together in complete fellowship."

Another challenging demonstration was held in the Town Hall of Oxford, where a German professor and a French Baron spoke from the same platform and witnessed to the fellowship for each other which the Group had engendered, asserting that when such a change shall take place in the lives of thousands of Germans and Frenchmen, Europe need have no fear of war from this sector. Representatives of thirty-two nations marched up the aisle of Christ Church Cathedral, carrying the flags of their respective nations and singing, "Like a Mighty Army Moves the Church of God". Side by side the flags of Germany and France move up the aisle.

Sleeping in forty bell-tents, over 500 young men from business, professional, unemployment and university life lived together as an experiment for ten days to think out together God's plan for their own sections of England. One man, who had seen some twenty-eight camps in the course of his life, said he had never seen such business efficiency and discipline, and rarely seen anyone up before reveille—voluntarily!

On the final day of the House Party over 6,000 people, many traveling especially from London, met in the Oxford University Gardens, to witness the commissioning of a team soon moving to Denmark for further work. The note of the whole service, "A Call to England", rang uncompromisingly true as lives were dedicated to the task of bringing about a new world order. Sound movies were made of this great service, and are being distributed throughout the country, coupled with an historic flashback of mobilization in 1914, paralleling and contrasting two calls to action.

Ten thousand people dispersed at the close of this historic gathering to carry the seeds of the Christian Revolution to all parts of the earth.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop

1885—Fiftieth Anniversary—1935.

The twenty-second of September will mark the fiftieth anniversary of the ordination to the sacred ministry of the Rev. Alexander Robert Mitchell, D. D. Services will be held in St. James' and St. Andrew's Churches that day, when Bishop K. G. Finlay and Bishop A. S. Thomas will preach.

A new pipe organ will be installed in St. James' Parish to commemorate the occasion. Mr. Mitchell was ordained in Rock Hill with the Rev. A. E. Cornish by the Rt. Rev. W. B. W. Howe. He was rector of the Church of the Good Shepherd for fifteen years, and while there built two churches and a parish house, and conducted a parochial school thirteen years.

He served as rector of Christ Church, Greenville, S. C., for sixteen years, built St. Andrew's and St. James' Churches, and St. Philip's Church for the colored people.

He was Archdeacon of the Charleston Convocation under Bishop Guerry and while there organized St. Luke's Mission at Andrews, S. C., and built a church in memory of Bishop Ellison Capers.

In 1921 he returned to Greenville to take charge of St. Andrew's and St. James' Missions and organized them into parishes. He built a parish house for each parish. He organized the Mission of the Good Shepherd, Greer, S. C., and built a church there in 1932; the furnishings are a memorial to Bishop W. A. Guerry. A service will be held at the Good Shepherd Church at four o'clock in the afternoon, in which both Bishop Thomas and Bishop Findley will take part.

Mr. Mitchell is a member of the Standing Committee of the diocese, has been secretary of the Board of Missions of both dioceses and has been sent nine times as a deputy to the General Convention.

Mr. Mitchell has been honored by his old college, the University of the South, with the degree of Doctor of Divinity. The degree was conferred by Bishop Gailor, formerly his professor.

On Monday night, September 23, a reception will be given in St. James' Parish House.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Planning for Celebration in 1936.

St. John's, Little Hill, Sussex County, Delaware, has been opened for its usual services this summer and at the one held on the last Sunday in August plans were made for the celebration of the one hundred and twenty-fifth anniversary on June 28, 1936. It is necessary to plan ahead, because there is no active congregation and old members have been asked to serve on committees for the occasion. If any of the former rectors have pictures or other items of interest about the history of the old church, the present priest in charge, R. Y. Barber, will appreciate the loan of such material and will see that it is returned promptly. The church families who once lived on the farms have all moved away and the only hope for the use of the plant is to develop a community center out of it by de-consecrating the church and keeping the altar for the church life and the occasional services that are held there in the summer. St. John's affords the finest field to try our hand in seeing if the church can be rebuilt in the rural life of a people. If it can be done there it can be done anywhere.

R. Y. Barber.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Anniversary Service.

Sunday, September 8, will mark the second anniversary of the move to the new site at the junction of Peachtree Road and Andrews' Drive of the historically old Cathedral of St. Philip, Atlanta. The Church School will celebrate with a big Rally Day service. A special musical program has been planned for the eleven o'clock service at which Dean Raimundo de Ovies will preach. Members of the congregation who have been absent from the city during the summer will be back for this anniversary celebration.

Loud speakers will broadcast the service to those who are unable to get into the Pro-Cathedral and who remain in their cars under the trees on the spacious grounds.

Founded in 1847, St. Philip is the Mother Parish of Atlanta. Bishop C. K. Nelson designated it as his Cathedral of the Diocese of Georgia in 1893, and at the division of the state into two dioceses, he retained St. Philip as his Cathedral in 1907. Bishop H. J. Mikell was consecrated here in 1917. With the move in 1933, the work of the parish was enlarged, the new interests being blended with all the old traditions of faith, vision, loyalty and sacrifice. The old memorials and the new help to make the Pro-Cathedral a place of beauty where daily the miracle of loveliness is wrought upon the Holy Hill.

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St. Luke's Will Celebrate.

St Luke's Church, Atlanta, will celebrate the fourth anniversary of the Rev. John Moore Walker's rectorship on Sunday, September 15. Hugh Hodgson, organist, will arrange a special musical program for the morning service and the Young People's Service League has prepared a special program for their meeting at six o'clock Sunday evening.

* * *

Y. P. S. L. Officers.

At the Young People's Convention held at the University of the South, Sewanee, recently, Dean Raimundo de Ovies of the Cathedral of St. Philip, Atlanta, was elected Presbyter and Robert H. Bandy, Diocesan President of the Y. P. S. L., was elected Treasurer for the Province.

Attending the Young People's Conference from the diocese were Mary Russell, Our Saviour, Atlanta, and Nelle Porter, Trinity, Columbus.

Dean de Ovies was one of the faculty, teaching "Personal Religion."

Audria Bandy Gray.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Wickliffe Holds Annual Service.

The annual service at Wickliffe was held on Sunday, August 25.

Wickliffe, the mother of four churches has been closed for several years except for these services.

The congregation was a large one, drawn there from far and near by love of this church; the memory of old days; and the desire to hear again Dr. Wm. D. Smith. Dr. Smith's grandfather, Edward Jaquelin Smith, was the moving spirit in the building of the present church; he had it built of brick "solid and lasting." The only tablet in the church is in memory of Dr. Smith's great-grandfather, James Williams, who was born in England and came to this country as a young man.

Dr. Smith's text was, "Bring me a new cruise and put salt in it." The sermon was an inspiration and a challenge to all, especially to the young people, to do their part in these critical times.

WESTERN NORTH CAROLINA.

Rt. Rev. Robert Emmet Gribben, Bishop.

Bishop Addresses Men's Club.

Bishop Gribbin delivered an able address to the members of the congregation of Trinity Church, Asheville, on Thursday, August 29, in the Parish House at a dinner of the Men's Club. The Bishop's subject was "The Differences Between the Episcopal and the Roman Catholic Churches." The President of the Club, Mr. Frank A. Barber, presided.

* * *

Woman's Auxiliary.

The annual convention of the Woman's Auxiliary of the diocese was held at Kanuga September 5-6. Mrs. Sheldon Leavitt is the President. The principal address was delivered by the Rev. Daniel A. MacGregor, Ph. D., the Executive Secretary of the National Department of Religious Education.

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Supply Preachers.

During the illness of the rector, the Rev. Wm. C. Cravens, of All Souls' Church, Biltmore, Bishop Tucker of Virginia, Bishop Finlay of Upper South

(Continued on page 22.)

FAMILY DEPARTMENT

SEPTEMBER.

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
18. Ember Day. (Wednesday.)
20. Ember Day. (Friday.)
21. St. Matthew. Ember Day. (Saturday.)
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

* * *

COLLECT FOR THE TWELFTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

* * *

A PRAYER FOR ALL NATIONS.

God of all nations:
We pray for all the peoples of Thy earth;
For those who are consumed in mutual hatred and bitterness;
For those who make bloody war upon their neighbors;
For those who tyrannously oppress;
For those who groan under cruelty and subjection.

We pray Thee for all those who bear rule and responsibility;
For child races and dying races;
For outcast tribes, the backward and downtrodden;
For the ignorant, wretched, and the enslaved.

We beseech Thee, teach mankind to live together in peace;
No man exploiting the weak, no man hating the strong;
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt;
Pure of heart on hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are Thy children,
Whatever their color, their race, or their caste.

—Selected.

* * *

Our Church Schools.

Soon the doors of the public and parochial schools will be opened for secular education in the former and religio-secular education in the latter. All honor to the Roman and Lutheran Churches for the recognition on their part of the need of religious training along with the impartation of that knowledge, which is supposed to train the hand and the mind to be able to earn the bread and meat which is necessary for the support of the body; but no one can deny, who, with half an eye, looks around him, that mere secular education, without moral principle, may lead, and too often does lead, to disregard of the rights and liberties of others, and sets up before youth, whether purposely or unconsciously, an ideal that is of the jungle, where the law of claws and talons is the rule, instead of the teachings of morals, more particularly, those Christian morals for the preservation of which our forefathers emigrated to this country to set up a new home for themselves and their descendants.

Today when home influence is admittedly so on the wane, there is assigned to the Church in her services and in her schools of instruction the planting of those high ideals; the nurture of the youth, and, it is expected that both have the encouragement and co-operation of the Home, which is and has to a large extent delegated its authority to others—the Church and the Church School. However, it is a lamentable fact that of late the attendance of pupils has been anything but what it should be. Parents who insist upon their children going every day to the public schools, must, therefore, not be so particular about their attending the Church School. Too often the excuse is given that the child was "out late last night, and I let him sleep late last Sunday", and it is taken as a valid excuse. I wonder what our Lord, who retired at night to the mountain to pray, and the evangelists tell us often prayed all night, thinks of such an excuse?

While it is a question as to compulsory attendance, in the sense the pupil is driven to the school or the church service, when the parent contents himself or herself with remaining away from both, and thinks he or she is doing his or her duty by vicarious means, is a matter of debate. But, why should there be compulsion? Should not the parent or parents set the example, of a loving devotion to Him who gave Himself for them, and to manifest before the world a willingness and joy in going to the house of the Lord.

The opening session of the schools will be on September 8. We call upon each and every parent who is in a position to be of service, to come forward and offer to aid us. In the home, by sending or, better yet, by bringing the pupils, and yourself remaining for the school session, and organizing a class for adults. We are never too old to learn, and what is more important than to learn of God's love for each of His individual children?

Then again, there are, so it is thought, a number of children who, on account of lack of transportation, are unable to get to the schools, is it unreasonable to ask of you to spend a portion of the Lord's Day in gathering the young ones and taking them to the schools? Is it?

The attention and application to ourselves of Hymn 502 it apt.

St. James Parish Notes, Alexandria, La.

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Pleasure, Happiness and Blessedness.

These are three ideals or goals which rule us in greater or less degrees and are often mingled in a general motive. Pleasure is that which pleases us and relates especially to our physical comfort and satisfaction. It is opposed to pain, and is a feeling of delight. It is a necessary part of our equipment, for a life of pure pain could hardly be endured and would probably drive us to insanity or suicide. All our faculties and appetites of body and mind are reaching out after such things as will please us, and this search and motive enters into all our life. Business is mainly a means of supplying us with the things that minister to our pleasure; and the higher pursuits and possessions of life, such as education and culture, office and influence, serve the same ends. If this motive were destroyed or the means of satisfying it were totally denied to us, our life would be severed from one of its vital roots and would droop and wither. Yet pleasure is a superficial form of life and relates to our circumstances more than to our souls, to our external environment rather than to our inner self. It must, therefore, be restrained within the limits of higher needs and demands and not allowed to become a passion that subordinates everything else to itself. A life devoted to and absorbed in mere pleasure is universally regarded as a low and ignoble form of life that is selfish at the core. Such a life also usually defeats its own pursuit, and few people are more subject to disillusionment and satiety and misery than those that make pleasure their chief end and master motive. In fact, the way to get pleasure is to forget it, and pursue other ends and then pleasure will result as a by-product of other ends as music floats off the harp when it is properly played.

A higher form of satisfaction is happiness. This is what happens to us, or the disposition and habit of taking things as they come and transmuting them into our will and delight. It is pleasure freed in some measure from the pursuit of pleasure and derives its satisfaction from things as they are or as they come to us and we make our peace with them and convert them into our will and wisdom. It does not try to manage things so that they will suit us so much as to manage ourselves so that we shall derive satisfaction from our circumstances and possessions. It is a solvent in our souls by which we dissolve all things so that they are assimilated and absorbed into our own life and minister to us. Happiness is a more permanent state than pleasure, and is not so subject to passing changes and chances. It is not a shower falling on us from without so much as a well of water that springs up within us and perhaps endures through drouth and never runs dry. Happiness does to our environment what the tree does to the soil, drinking up the elements and juices in it and transmuting them into sap and bud and blossom. The person of happy disposition is more independent of his circumstances than is the pleasure-seeker and may even transmute the bitterest experiences of life into submission and serenity and peace. Yet happiness, much as it is to be desired and earnestly as the disposition that produces it should be cultivated, is not the highest end and satisfaction of the soul. One may be happy because he takes things too lightly and does not penetrate into their deeper meaning and into the sorrows of the world. If one is happy largely because he slips through the world and shuts his eyes to its sickening sights and escapes its burdens, he falls far short of that nobility which is deeply veined with sympathy and shares the sorrows and bears the cross of the world.

Blessedness strikes a deeper and nobler note in the soul and marks and measures the highest type of felicity. The very word appears to be related to the word blood and designates that which has been consecrated to God through an offering of blood. Anyway, it is not simply rooted in the circumstances of life or in the soul itself, but soars aloft and finds its highest affinity and satisfaction in God. It feels that eternity has been set in its heart, and

that we cannot be satisfied with the bread of pleasure or a sunny state of the soul, but must find and feed on the bread of heaven. It cries with Augustine, "O God, Thou hast made us for Thyself and we cannot rest until we rest in Thee". It refuses to seek its own end and be pleased simply with what pleases it or to quiet its own heart into a state of peace, but it must look at all that is in the world and at its worst sights and most terrible evils and then find some Rock of Ages on which to rest, and some Refuge of explanation and comfort and hope for all the mysteries and miseries and sorrows of the world. It cannot seek pleasure in what is other people's pain or be happy by wrapping its own comfort around itself and forgetting about the unhappiness of others. Blessedness is not adverse to pleasure and happiness, but it pervades and transmutes these with its higher nature. It can transfigure the deepest sorrows and darkest tragedies of the world with such trust in God as will feed its purest serenity even as the sunlight can transmute a storm-cloud into rainbows or the slime of a swamp into lilies of stainless beauty. All these states of soul were exhibited in Jesus in their proper degree and combination and highest perfection, for He swept all the chords of His being with pleasure and happiness and blessedness, and this is the ideal and urgent goal for us.—Presbyterian Banner.

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For the Southern Churchman.

IN DOMREMY.

Edward C. McAllister.

Jacques with the long face
What have you seen?
One chained in law-court
Fit to be queen.

Jacques with the kind face
Was it our Joan?
She set Orleans free,
King on his throne.

When she had done this
What did she ask?
Our village tax-cleared,
And her old task.

And when she asked this,
What her reward
Led to a witch death,
Sold like her Lord.

Did none pity her,
Challenge that taint?
I heard a bowman,—
"We've burned a saint!"

* * *

Seeing and Not Perceiving.

I once knew a man who for forty years had lived and worked in the out-of-doors. One day he said to my wife, "Do you know that I have never seen the sunset and beautiful sky, the flowers and birds until you and the doctor came up here to the country! My eyes have been on the ground all my life." Well, he is not the only person with eyes that see, but do not perceive.

The eye must be a highly important organ, for it is mentioned in the Bible 534 times.

Physical blindness is a sad infirmity; mental blindness is worse, but spiritual loss of sight is a calamity.

Suppose that Jesus could visit us and, realizing our blindness, should ask, "What is it that you wish to see?" I wonder what we should ask for? Someone who has always had his vision on the ground might ask, "Open my eyes that I may appreciate Thy handiwork in nature—the beauty of the skies, the glory of the sunset, the pageantry of the landscape, the forest and fields awakening to the touch of spring, and realize that, as did Elizabeth Browning, 'Earth is just crammed with heaven and every common bush aflame with God'."

Do you remember the story of Turner, the famous English painter, best known for his wonderful landscapes and sunsets? At one of his exhibitions, a man said to him. "Mr. Turner, I never saw any sunsets such as you paint." Turner looked at him and I imagine there was a touch of compassion in his voice as he replied, "Don't you wish you could?" To see a gorgeous sunset and not to be deeply stirred by its beauty is to miss seeing the sunset, and because David had such a rich vision he could say, "The heavens declare the glory of God".

But someone else might ask, "Lord, open my eyes in order that I may see my many privileges; that I may appreciate my parents, home, friends, health, happiness and work". Is it not true that many of us are in great danger of falling into the sad habit of taking all these things for granted? Many of us fail to realize their value until they are gone; sometimes forever. Begin today to see them all in a new light.—J. Wilford Allen, M. D., in the Bible Today.

* * *

Use a Pattern.

"It seems to me that half of the parents of the present day are failures," said a woman in a group discussing social conditions. "Most of them don't seem to realize the importance of home influences, and the children grow up with little idea of good manners, and scarcely any of good morals."

"Don't you think it has always been that way?" asked another member of the group. "It seems to me, the very fact that so many parents of today are failures, shows that their parents were not really successful."

"No," said the first speaker, "I don't think it has always been as bad as it is now. It seems to me that the parents of the past generation tried to guide their children and to bring them up right."

"Then how do you explain the fact that so many of their children are failures as parents?" asked the friend.

"I have never thought of that," was the reply.

The other woman smiled. Then she said, "I have given this problem a good deal of consideration, and have come to the conclusion that many of the failures in bringing up children are due to not using a pattern."

"What do you mean?" asked her friend. "A pattern in child training is a new idea to me."

"You remember we used to have two kinds of rag carpets or rugs, hit and miss, and the pattern or striped kind. Now, the way I see it, many parents bring up their children on the hit and miss plan, following no pattern, but just letting whatever comes along go into the child's experience. Their discipline is haphazard. Sometimes the child is severely punished for not responding promptly to a command, while at another time, when the parent is in a happier mood, the same fault is apparently unnoticed. A whipping is given for some small misdemeanor and later, for a more serious offense which does not happen to annoy, not even a rebuke is given. What results can one expect from such a lack of method?"

"Now that I think of it," said the other woman, "that is a correct picture of the discipline in many homes of the past as well as the present, and I suppose that is one reason for failure. But give me an example of what you mean by the pattern method."

"The mother who has a pattern," answered her friend, "is consistent. The Golden Rule is a pattern by which she seeks to have her children model their lives, and the children are helped to do this by the constant application of the Rule in all relations between parents and children. According to this Rule, the mother will not treat her child in any way which she would not like to be treated if she were in the child's place, taking into account all the effects of any action.

"The result is, that reason and confidence instead of inconsistency and uncertainty rule the household. The child who spills milk on the floor is not scolded, but is given a cloth to wipe it up. If he breaks a window or a dish, whether in his own home or in the home of someone else, the penalty is not a whipping, but some kind of payment on his part for the damage. He may pay actual money from his allowance, or he may make the loss good in some other way. He and the person whose property he has injured or destroyed must consult together. Each such experience helps the child to understand the logical results of mistakes in conduct, and is a lesson in 'fair play', one of the designs in the pattern she is encouraging him to follow."—Mary Kerr, in National Kindergarten Asso. Release.

* * *

Spiritual Art.

Sometimes in our travels we miss the things we would most enjoy. In Burghclere, a little Berkshire village, a rich man out of his great heart built some almhouses in memory of his dead son, and the chapel attached to them is filled with some of the most remarkable paintings in England today. They are by Stanley Spencer, who took five years to complete them. The subjects were suggested by the war, and the murals bear the inscription, "To the Glory of God". The east wall holds the eye. The subject is the resurrection of those killed in battle. A figure of the Saviour is shown receiving from the hands of the risen the wooden crosses which have marked their graves. The terror is past. This is victory, and all through the composition a gracious calm prevails. A soldier cleans his buttons for the Judgment Day; a rider greets his horses, his arms around their necks. The picture lives and carries the imagination beyond the sorrow. The style is modern, but his sincerity is unmistakable. If art is becoming spiritual again, we shall take hope.—Robert MacGowan.

* * *

"Only in Spreading."

"When a force meant for a large expansion is denied the expansion for which its nature craves, it not only fails for the larger work which it is not allowed to do, but it loses its best power and capacity in the field to which it is confined. Any compression of vital energy into a sphere smaller than its true range or scope not merely limits it, but poisons it so that it works feebly or falsely in the region where it operates. You cannot grow an oak in a hothouse; you cannot bottle Niagara; you cannot put the ocean in a pigeonhole. Even so the Gospel is a force that requires room for healthy growth; only in spreading abroad does it realize its true nature and fulfill its being."—Dr. S. E. Crawford.

FOR THE CHILDREN

ATTAINMENT.

With every rising of the sun,
Think of your life as just begun,
The past has cancelled and buried deep
All yesterdays: there let them sleep.
Concern yourself with but today;
Grasp it and teach it to obey
  Your will and plan.
Since time began, today has been
  The friend of man.
You and today: a soul sublime
And the great heritage of time.
With God Himself to bind the twain,
Go forth, brave heart; attain! attain!
  —Old Sanskrit Poem.

* * *

The Fable of the Poor Man.

Once upon a time, a child was born in a tumble-down hut on a neglected piece of land near a tidy and prosperous town. As the lad grew up he listened to many harsh criticisms of their neighbors and of the townsfolks, so that by the time he was a youth, he was firmly convinced that every one who had a comfortable home and neat clothing and something of an education was an enemy to be feared, if not hated.

The youth liked to throw stones and to break windows. He felt a fierce joy in trampling down fields of grain and beds of flowers. His mental attitude toward those who were better off than he, and who would have been kind to him—was one of defiance. So little by little as he approached maturity he built a wall about himself which shut the world out and shut him in.

He did not realize, poor fellow, that the wall was of his own construction, and that the stones of which it was reared were the ugly, jagged ones of envy, malice, ignorance, and stupidity. He did not know that many of the people whom he looked upon as proud and contemptuous of him, were sorry for him and would have helped him, had he let them. He did not know that many of these people would have been as poor and wretched as he had they not opened their hearts to the joy of life and had they not worked cheerfully.

One day the Poor Man, for he had grown to manhood years, was walking by the roadside, in the spring time. The sky was overcast and a strong wind was blowing.

"Blow," he muttered bitterly. "My cupboard is bare, my woodpile is burned and I have not seed to plant if the sun should come out. Luck is against me. It always has been!"

There was a groaning noise above followed by a creaking and a sharp crash and a great branch came tumbling down from the tree top above. It felled the Poor Man to the earth, where he lay like one dead. When he woke up he was in a clean, white bed, soft as down. The room was more beautifully furnished than any he had ever seen, and in the window chirruped a beautiful bird in a golden cage. The man frowned darkly at the little feathered songster.

"Oh, little bird," he muttered, "it is all very well for you to sing, for you are fed and given a golden cage to live in. But I am only a poor man, and life isn't worth living."

The little bird hopped excitedly from perch to perch, then shook his yellow head, and as plainly as if a Magic Princess spoke from within, he warbled forth these words:

"O Poor Man, the kind of life you have lived is not worthwhile unless its very wretchedness makes you long for something better. A man who is really poor is poor all the way through, for wealth is not gold or silver, but treasures rather of the heart and head. Happiness and success lie within. Joy is the warming fire which keeps our hearts aglow. Determine to be happy and to help others to be happy, and you will be rich as a king!"

The man in the soft white bed sat up on one elbow, his eyes were aglow, his heart warmed to the sound of soft music somewhere near.

"O little bird," he muttered, "say that again!"

The little bird was trilling merrily in a burst of golden song. Besides the man in the soft white bed had need to think, for he had set his face in a new direction. He had turned his back on poverty of Life and Spirit which had been his. He was no longer filled with bitterness and envy. He was no longer shut in by a cold stone wall, for the Sun was shining, and Happiness and Treasure lay ahead.—Emma Gary Wallace, in Pittsburgh Christian Advocate.

* * *

Clocks.

There is scarcely a home in our land that has not a clock or watch in it. Think of the confusion there would be at the stores, banks, schools and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets, just as the birds do, and as far as the noon hour goes, our stomachs would tell us that.

There was a time when there were no clocks such as we have. Jesus didn't have any in His home in Nazareth. The method of computing time in His day was by means of a sundial. Perhaps you have seen one, a flat, round slab with an upright rod in the center. When the sun shines, the rod casts a shadow on a number on the slab. As the earth keeps turning, the shadow moves on indicating the hour. But when the sun didn't shine how could the children of that day know when to come home from fields? How could one tell when it was five minutes of two or eighteen minutes after the hour?

The American Indians, who used to own our country, reckoned time by the moon. When they had been away from a certain place for several months, they would say, "Many moons have passed since I was there."

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other. He visited each camp and gave each chief a bundle of sticks. "Throw one away every day," he said, "and when you have one left, meet me at my village and we will begin to fight." Sometimes the ycounted time with "wampum," or beads made from shells.

King Alfred invented a different method. He lit a large candle which was marked with rings. As the candle burned from ring to ring, he noted the passing of the hours.

Then there was the water glass arrangement so that water trickled from one vessel to another. Some were made to represent children crying with water dripping from their eyes like tears. When the water stopped flowing, the measured time was up.

Our ancestors used hour glasses. These two were two glass globes connected by a narro wtube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one, an hour had passed.

These various ways were neither practical nor accurate, and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B. C., and the Germans in the eleventh century. The oldest clock of which we have complete description was set up in the tower of Charles the Fifth of France in 1379 by a German named Charles DeVick. Upon his principles most of our modern time-pieces are constructed.—Christian Sun.

* * *

For the Southern Churchman,

MY GARDEN CLOSE AND I.

Florence Van Fleet Lyman.

Within my garden work I do
  And know I all its loveliness,
And to my inner Life this Close
  Returns a sacred best.

All full af grace and ornament
  Exquisite blend of many a thing,
And the sweet breath of open bloom
  Dawn-thanks of birds that sing.

The pleasing beauty of my Close
  Gives joy, yet wistfulness may be,
A friendly spot and comforting
  Soul-dear, heart-loved by me.

* * *

For the Southern Churchman.

Tommie Squirrel's Downfall.

William Allen Ward.

Jimmie Jack Rabbit was in a terrible fix. As night came over the timberline he neglected to see the dark cloud that hung on the northwestern horizon like some hungry monster, ready to spring. Jimmie had only just got well asleep beside the big elm tree when the wind started blowing and the heavy spring downpour began. Soon the whole earth was covered almost a foot deep in water, for the creek was overflowing.

"I've got to run for my life," Jimmie screamed. "Good by, Tommie Squirrel, good by and good luck."

Tommie Squirrel was greatly amused. Tommie sat very comfortably in the forks of the limbs of an oak tree, down beside the creek.

"Sorry you are leaving, Jimmie Jack Rabbit," Tommie Squirrel said. "Sorry you are leaving so soon. . . . Why do you not climb the tree? This oak is tall, and so is the elm by which you are standing. The water never will reach the top of either the elm or the oak. I say, Jimmie Rabbit, why don't you climb . . . climb higher and higher?"

"But I can't climb," Jimmie Rabbit said as he hastened away. "You know I can't swim, yet you tease me this way when I am almost drowned."

Jimmie Rabbit hastened away toward the hill that towered beside the creek valley. The rain poured, and the overflow continued. Jimmie breathed a deep sigh of relief when finally he got to the hill. The lightning was flashing and the thunder roaring. Jimmie wanted, most of all, a hollow log in which to hide. Finally, by the flash of the lightning, he saw a dead tree and entered the trunk, glad to find that it was hollow. Here Jimmie was warm and, being high up on the hillside, was safe from the water.

Jimmie Rabbit had just started to doze when he heard a noise at the opening of the hollow.

"Who are you?" Jimmie Rabbit asked. "Get away from my shelter . . . Get away, I say."

"But it's me, Jimmie, it's me, and I'm about tired to death and almost drown."

Jimmie Rabbit recognized a familiar voice. It was Tommie Squirrel, trying to get inside the hollow trunk.

"What happened to you, Mr. Squirrel?" Jimmie Jack Rabbit asked. "You, the mighty climber . . . you who poked fun at a fellow because he couldn't climb . . . what happened to you?"

"O, Jimmie, I'm so ashamed of myself," the squirrel answered. "You see, the water kept getting higher and higher higher, and finally I had to leap right out in the cold water and swim or drown. That's why I am on the hillside."

"Come on in," Jimmie Rabbit said. "As a matter of fact, I'm awfully glad to have you . . . even if you did poke fun at me."

There was a flash of lightning. Then a clap of thunder.

"But I had my lesson," Tommie Squirrel said. "Almost anything can happen to those who brag or boast . . . and what usually happens, if I know anything about it, is something mighty bad."

Put Your Heart In It.

Nan was fond of studying the dictionary; she always wanted to understand what she was reading and would often ask her mother the meaning of an unfamiliar word. Her mother wished her to learn to depend on her own efforts, when possible, so she would say, when asked the meaning of a word, "I think I've a good idea of what it means, but suppose you get the dictionary and see if memory serves me right," and Nan, instead of saying, "Oh! if you don't want to tell me, never mind," would get the dictionary and read the definition of the word and her mother by illustration helped her to understand it perfectly.

One evening in her Bible reading she came upon the verse, "And whatsoever ye do, do it heartily as unto the Lord," and said, "Mother, what does heartily mean?"

"Dictionary," said mother briefly, with a smile.

"I might have known," laughed Nan; "I never get any help from you about a word unless I have helped myself."

Down came the dictionary from the shelf and Nan studied it for a while. "Worse than ever."

"How?" asked mother.

"It says, 'Cordially, enthusiastically'," read Nan, trying to get her tongue round the word.

"Enthusiastically," suggested mother.

"Yes," that's it!" returned Nan.

"Doesn't help you much, Nan, does it? Suppose I define heartily as meaning putting your heart into every action?"

Nan looked bewildered and then broke into a merry laugh.

"I have only one heart and that's inside of me, where it belongs. I don't see how I can put it into things that I do."

"I thought you were putting it into your own romp with the kitten before supper; you led him quite a chase after the scrap of paper tied to the string."

"Oh! it was fun," beamed Nan, as she thought of it. "But how was my heart in it, mother?"

"It means, Nan, that you are to do things with all your thought upon what you are doing; to be earnest in work or in play, to be glad and happy and faithful in everything, because it pleases the Lord to have you be so. Aren't you happier because you love God and are trying to do the things that please Jesus, than you would otherwise be?"

"Yes," said Nan, "lots happier; but does it mean even playing with the kitten?"

"Why not?" smiled mother. "If you did not play with the kitten just as hard as you could, would you be apt to study as hard as you could, or weed the garden as though you liked to do it?"

"Perhaps not," admitted Nan.

"And," continued mother, "don't you think you enjoyed having the kitten have a good time, as well as having one yourself?"

"Oh, yes! I just love to play with him, he enjoys it so."

"So, just as you played heartily with the kitten, that he might have a good time, so, when you do things for others, you want to put your heart into it, that it may be a blessing for them. Do it heartily as unto the Lord, for you know the Saviour said what we do for others in His Name He accepts as done to Him."

"I didn't put my heart in it, when I carried Mrs. Jacobs the Thanksgiving dinner. She said, 'Your mother is a good woman and whatever she does she never does by halves.' I might have said I was glad to bring the food to her, for I really was, but I just didn't," said honest Nan.

"But you enter into your studies heartily," was mother's encouraging word, "and you know God is interested to have us know all we can, so we can do more good in the world."

"I try to do my best," said Nan humbly, "but I never thought much about the Lord's being interested in it."

"He is interested in everything that concerns us. You are doing it 'heartily as unto the Lord,' when you seek to find out just what His words mean, as you did this verse, instead of just reading it and not stopping to understand it."

"It must make a big difference in people's lives when they think about this, mustn't it, mother?" said Nan, seriously. "I hope I'll always think of it. I think I will enjoy doing things more, if I do."

"I'm sure you will, Nan, and now the dishes are ready for you to do."

Nan closed her Bible with a comical expression on her face. "I most wish I hadn't found that verse."

Mother laughed, and so did Nan. "Well, here goes," and she went to her task so heartily that mother said, "Save the pieces, Nan," and while she worked she kept repeating to herself, "Heartily as unto the Lord." "It's pretty hard on you poor heart, to be inside of me and in everything I do, but I guess you can do it."—M. P.-Recorder.

* * *

Tom's Money.

"Boys," said Mrs. Stevens, looking into the room, "it's time you were starting to Sunday School."

"We know it, mamma," answered Jesse, the oldest, turning from the window near which he was standing with his cap on. "We're waiting for Tom."

"What is he doing? He went upstairs in plenty of time to get ready."

"Oh, he's ready, all right," impatiently, "but he had to stop and count his money. He hadn't counted it since yesterday. I suppose he is putting it away now."

Mrs. Stevens' brow contracted. Tom seemed much addicted to counting his money, and somehow she did not like it. Being thrifty and saving was all very proper and praiseworthy; that was what she had been trying to teach the boys. But thrift could be carried to excess. She stepped quickly to the foot of the stairs.

"Tom," she called, "the boys are waiting for you. Come down."

"Yes, mother." There was a quick tinkling as of coins being poured into a box or drawer, and a few moments later Tom came bounding down the stairs, two or three at a leap, his face in a glow.

"Oh, Mother!" he exclaimed. "I've got four dollars and ninety-five cents besides the Sunday-school nickel." He hesitated a moment, adding: "Would you mind if I don't give anything to the Sunday school today? You see," hurriedly, "I'd have five whole dollars then. I earned four dollars the week before, and this week I'll have a lot more vegetables to sell out of my garden, and the new grocery store will let me help deliver goods every morning. Maybe I can save as much as six dollars. Why, mother, just think of what a lot of money that will be!"

"Yes, it will be a lot," gravely, "but what are you going to do with the money?"

"Why, keep it, of course," wonderingly. "I mean to be rich some time. Jesse says I'm a regular grubber and save-all; but that's because he's jealous," laughing happily. "He's got forty cents saved up. He says I'd better spend part of mine in fixing up my room, to save papa the expense; and that I ought to put the rest in a bank. But I don't want it in a bank," stoutly. "I'd rather have it where I can look at it once in a while, and count it. I know it's safe then. And I don't want papa to fix up my room, of course; I'll do it myself some time. But I want to get more money saved up first. Won't you be glad to have me rich, Mother?"

She walked with him to the door, her hand upon his shoulder, without speaking. Then she said thoughtfully: "You know the old man who used to live on the corner, Tom?"

"Mr. Stearns?" The bright eyes looked up at her with quick, startled protest.

"Yes. He lived all alone, without sufficient food, and went about ragged and uncared for. Folks thought him very poor. Yet, when he died he was found to have saved up a large fortune. He never gave away a cent willingly."

"But, mother I never could be like that."

"I hope not," gently; "but Mr. Stearns was said to have been a very bright, industrious boy. The miserliness came upon him gradually."

Tom drew a quick breath.

"I couldn't be like that," he repeated; "but I gues I'd rather take the nickel. And I'll fix up my room. It would be awful to live like Mr. Stearns."

As he kissed her and sprang down the steps to join the others, she was glad to see that his face looked very sober and thoughtful.—"The Religious Telescope."

* * *

"An Honest Dollar."

The following story is told of Captain Robert Dollar, who entered the Oriental trade field as a young man. From the very beginning he violated the accepted standard of how to do business in the Orient, for he would not enter a bar, take a drink, or do any business in a saloon. It may have been hard for him at times, but he stayed by his principles in this matter. Today you may find him in his office in the tenth floor of his own building in San Francisco, overlooking the bay, where his great ocean liners and cargoes come in, representing every nation of the world. "The Honest Dollar," as he is spoken of frequently, is one of the greatest Christian stewards of today. With the help of God, he has built his way to success. Honest from the very start, he has refused to stoop to questionable practices, that marked his competitor's methods, and has won the confidence of the Chinese in commerce, as a missionary of the spirit of stewardship. He has been called the "Occidental's great gift to the East, the most charming and romantic of living capitalists and commercial magnates." His secret to success is given in a statement by him: "Unknown to a lot of people, I have been getting help from the Lord right along." —Exchange.

Classified Advertisments and Notices

All notices and advertisements, exeepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

MRS. TELIE WILLINGHAM PAYNE.

Passed into life eternal, August 6, 1935, at her home in Macon, Ga., MRS. TELIE WILLINGHAM PAYNE, wife of W. S. Payne, aged fifty-five years.

Mrs. Payne was the sister of the late Rev. R. J. Willingham, who up to the time of his death, was secretary of the Foreign Mission Board of the Southern Baptist Convention of Richmond, Va. She was a lovely Christian character, and greatly beloved by all who knew her.

CHURCH INTELLIGENCE.

(Continued from page 17.)

Carolina, and the Rev. Dr. Sherman, Field Secretary of the Forward Movement, were the preachers.

Mr. Cravens is now able to be out.

* * *

The Rev. Wallace E. Rollins, Dean of the Virginia Seminary, preached in Trinity Church, Asheville, on Sunday, August 11. Dr. Rollins is visiting his sister while in Asheville.

G. F. R.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Church of the Good Shepherd.

The Church of the Good Shepherd, Jacksonville, is still without a rector and the Bishop of the diocese has agreed to take charge of the parish during its vacancy. The Rev. Canon Richard Allen Hatch, of the Diocese of Harrisburg, has been locum tenens in the parish since the first of the year. He terminated his work in the church on Sunday, August 25, and has accepted a locum tenency at Grace and St. Peter's, in Baltimore, Maryland. During his stay in Jacksonville, Canon Hatch endeared himself to many, and their best wishes go with him to his new field.

* * *

Bishop's Pence Can In-gathering.

The Diocese of Florida adopted the Bishop's Pence Can plan last spring and practically all of the congregations in the diocese are anticipating their first in-gathering on the last Sunday in October. A second in-gathering will be made on the first Sunday in January.

The Pence Plan, as used in the Diocese of Chicago, has been adopted to local needs and the offering made in the cans will be prorated between the diocesan and general Church programs.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

The Rt. Rev. E. V. Shayler will resume work this week after a vacation in Ohio.

* * *

The Rev. E. J. Secker spent part of the summer in Winnipeg, Manitoba.

* * *

Brownell Hall, Omaha, Church School for Girls, opens with a larger enrollment than for some years past.

* *

The Rev. Dr. Fred Clayton of All Saints' Church spent vacation period in Canada, visiting the Dionne babies, at their home twenty-six miles from Sundridge, one of his former pastorates.

* * *

The York (Nebr.) News-Times prints the following item: "While adjusting a window curtain at the rectory, the Rev. R. B. Mason suffered a dislocated shoulder and a chin injury, when the folding chair on which he was standing, collapsed. He was treated at a local hospital." A further note reads "The Rev. R. B. Mason gratefully acknowledges the gift of a straight chair from the members of Holy Trinity Parish."

Wm. J. H. Petter.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

St. Mark's, Dante, Quiet Day for Workers.

On July 13 the Rev. John A. Winslow and Deaconess Williams arranged for a quiet day for all the workers in the field, with especial thought for the ten volunteer workers there for the month of July. Captain and Mrs. Wiese drove down from Grace House by taxi, bringing the most important member of the family, one year old Betty, and also Miss Blow, a volunteer. From Nora came Deaconess Binns with Louis Lingo from Okeechobee, Fla. They arrived on the eight o'clock train, as did Miss Pickard from Splashdam with Frances Cary, Greenville, S. C., Mary Averill, Fond du Lac, Wisconsin; George Packard, the Seminary student from Baltimore, who was working at Splashdam this summer. To greet them were Mr. and Mrs. Winslow, Miss Mansfield, Deaconess Williams and Deaconess Booth, with their volunteer workers: Margaret MacRae, Shanghai, China; Elizabeth Andrews, Greenville, N. C.; Sallie Kite, Chestnut Hill, Penn.; Gertrude Clark, Kingston, Penn.; Frances Rippelmeyer, Chester, S. C.

The celebration of the Holy Communion prepared the workers for the day. The Rev. Mr. Winslow conducted inspiring and helpful meditations throughout the morning. After dinner the regular workers enjoyed a rare opportunity for discussing problems.

Mrs. Winslow served tea in the afternoon at the rectory and after a simple supper in the garden at the Mission, the guests left to resume their duties strengthened by their communion with God and their fellow workers.

* * *

Country Life Week, St. Stephen's Nora.

A series of Country Life services were held at Nora in August, and were said to have been well attended and helpful. On Monday afternoon all baptized persons and all who had been confirmed renewed their vows at the Communion Service. The Rev. Mr. Winslow's message was on "the ascended Christ alive and with us forevermore."

At night Captain Wiese drew a lesson about the growth of the soul from the growth of an ear of corn. The services closed with a procession around the church.

On Tuesday night Miss Mozelle Cowden talked about the advantages of Country Life, pressing home the point that wherever we live life is just what we make it.

J. H. T. Sutherland was unable to be present as was planned, but Everett Stanley as "pinch-hitter", talked about what the schools, and especially the Ervinton High School can do to correct social ills.

On Wednesday a series of outdoor services were held in Ora Grizzle's field, in the Damron field, also at the new school grounds and up at Stanford Moore's place. The services closed on Wednesday night with another of Captain Wiese's splendid farmer-sermons.

Some Important Facts in English Church History

EXAMINED AND REVIEWED

By

REV. W. P. WITSELL, D. D.

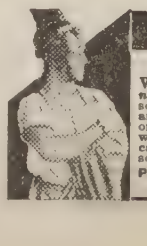
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Personal Notes

Clerical Changes.

The Rev. J. Rodger McColl became rector of the Church of the Holy Trinity, Danville, Ill., on July 1, and will also assist at the Chapel of St. John the Divine, Champaign, Ill.

The Rev. Paul A. Phipps, formerly in charge of St. George's Mission, Englewood, Colo., is to be vicar at St. Andrew's Mission, La Junta, and general missionary to the Arkansas Valley.

The Rev. George L. Whitmeyer, formerly rector of All Saints' Church, Briarcliff Manor, N. Y.; is to be rector of All Saints' Church, Atlantic City, N. J. Address, 10 S. Chelsea Ave.

The Rev. George D. Wyatt, Jr., formerly member of the Associate Mission, Hays, Kans., is priest in charge of the Church of the Holy Nativity, Kinsley, and Bethany Church, Larned, Kans. (Sa.). Address, Kinsley.

The Rev. Frank R. Myers is priest in charge of St. Timothy's Church, Chicago, Ill., effective September 1. The Rev. Mr. Myers holds rank of chaplain-major in the Illinois National Guard and will continue in that capacity.

New Address.

The Rev. Carl L. Appelberg, formerly Marcus Hook, Pa.; 34a, Taarbaek Strandvej, Klampenborg, Denmark.

Call Accepted.

The Rev. Charles W. F. Smith, assistant rector of St. Paul's Church, Richmond, Virginia, has accepted a call to Christ Church, Exeter, N. H., to take charge the latter part of September. Christ Church has a communicant list of 250, and also serves Philip's Exeter Academy, a school of 170 boys, who attend services there. Mr. Smith is especially interested in work with young people. St. Paul's congregation greatly regrets relinquishing Mr. Smith.

Bishop Frank A. Juhan of Florida returned to his See City of Jacksonville, on August 31. Bishop Juhan has spent the month of August in the Diocese of Maine, where he has been officiating at the Summer Chapel of St. Anne's, Kennebunkport. During this month the Bishop and his family have been visiting Mrs. Henry E. Palmer of Tallahassee, Florida, in her cottage at York Harbor.

Dr. Larkin W. Glazebrook, Field Worker of the National Commission on Evangelism, was in residence, Church of Incarnation, Lynn, Mass., during the month of August. His fall schedule is as follows: September 24-29, Mission of St. James, Goochland, Va.; October 4-13, Christ Church, Pelham Manor, N. Y.; October 22-27, Old Falls Church, Va.; November 10-17, Good Shepherd, Raleigh, N. C.; November 24-December 1, Trinity, Asheville, N. C. Dr. Glazebrook is now arranging his schedule for Lay Missions for the Epiphany and Pre-Lenten Season.

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Southern Churchman

Vol. 100. RICHMOND, VA., SEPTEMBER 14, 1935. No. 37.



1735 1935

The Two Hundredth Anniversary of the Old Fork Church, St. Martin's Parish, Hanover County, Virginia, will be celebrated Sunday, September 15

IMPORTANT

We should like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a terrific drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your co-operation.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

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Seven Hundred Worship by Signs in St. Paul's.

Seven hundred deaf and dumb people from all parts of Great Britain and other countries took part in a special service at St. Paul's Cathedral on Sunday, arranged for the athletes attending the fourth International Games for the deaf in London.

They represent fourteen different nationalities, and thus cannot understand finger-spelling and lip-reading in English. An international language of natural signs was therefore used by the officiating clergy, some of whom are themselves deaf.

The service was carried on in complete silence. One after another the chaplains and missioners went into the pulpit and conducted the prayers, hymns and Psalms. Their looks and gestures were eloquent and were read with ease by all. Sir Noel Curtis-Bennett, who is Chairman of the Games Executive, read the Lesson, which was skilfully interpreted by Mr. Alan McKenzie, Exeter.

Everyone rose for the hymn, "We love the place, O God," which was silently sung. Mr. Alec McDonald, of Manchester, silently interpreted it.

The Rev. Vernon Jones, who has been interested in work for the deaf for twenty-two years, and is connected with the St. John of Beverley Church for the Deaf, Finsbury Park, preached the sermon in the international signs alphabet, and everyone understood it perfectly. Scouts and Guides interpreted it to elderly people whose sight was dim.

Canon Sheppard pronounced the blessing. It was the first service of the kind ever held in St. Paul's. There are four "deaf and dumb" churches in London. —Church of England Newspaper.

Southern Churchman

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EDITORIALS

Vol. 100. RICHMOND, VA., SEPTEMBER 14, 1935. No. 37.

Choice of Missionary Bishops.

The election of a new bishop for the Missionary District of Idaho brings to mind the change that has come over the church and the nation since the turn of the century. It almost seems strange that the House of Bishops, which will have the election at its meeting in Houston in November, has much the same attitude that it had in the "gay nineties".

Then transportation was difficult, missionary bishops were really the "official beggars" for the district which they supervised, and it was politic for the House of Bishops to elect one who had "Eastern connections" and was a well-known figure in the large Eastern dioceses, where he might ask for financial support.

Today this is all changed. Bishops are expected to remain on their fields and the National Church is expected to find and furnish the support. Transportation has changed the work so that it is possible by motor car to reach isolated points that a few years ago it could not have expected to work in at all. It is possible to elect men to the Episcopate that know the local field and the "Eastern rector" is better left in the East, where he knows his work. There also is a "Provincial consciousness" so that while our larger dioceses in the East may still be the strong centers of work, the church people of the isolated districts know their own problems and have a right to be consulted.

We understand that the Province of the Pacific has made a nomination for the difficult field of Idaho. This nomination should be taken seriously. It is very easy for those of us miles away to state that a new combination can be made and districts amalgamated, but we forget that the problems of the West are its own and if it wants to avoid amalgamations, it is its business actually and not ours. While we have advocated the "survey method" as the best means of determining the future policy of domestic missions, it would not be a true survey unless the people who live in the missionary districts with their local views of conditions were consulted, and we would indeed be open to the charge of running a "bureaucracy," if their opinions were not given very serious consideration, indeed.

For our own part we admit complete ignorance about the District of Idaho. But if the local Province wants a certain individual we feel sure that this request should not be ignored without a very well publicized reason and it ought to be a very strong and good reason if the cooperation of the people in the field is desired.

In the meantime it might be well for us all to remember the House of Bishops in our prayers, for they have difficult problems to face at Houston in regard to the whole Missionary Program of the Church.

* * *

Traffic Control.

It may seem remote from church work to be concerned about the number of accidents on the public highways of America, but when one realizes that here exists the most horrible slaughter and waste of human lives, one cannot help but wonder if it is not time for Christians to do something about it.

It is almost laughable that we are proud that the accidents over the Labor Day week-end were less than the estimate experts had agreed upon. The casualties were greater, however, than a good-sized battle in the War Between the States, and surely something will have to be done and proper steps taken soon if we wish to continue to use our highways with any feeling of safety whatsoever.

In many of our states there is no pretense that a driver's license must be obtained. Almost anybody who has matured to sixteen years of age can drive a car and be skilled enough to drive at terrific speed, and there seems to be a feeling that individual liberty will be assaulted if any attempt is made to remedy this condition.

In those states where drivers' licenses are required, little improvement is seen. One test, perfunctorily taken before some bored police official, would seem to be enough. And the whole subject would be humorous if it were not so tragic.

Experts tell us that the main trouble seems to be that Americans think that if one learns to run a car it is an accomplishment that need never be improved upon. Though one may practice golf for years with the hope of getting more skillful, and one may have to endure long hours of exercises to be an artist with a musical instrument, driving a car (and there is a difference between driving and running a car) is something that never needs new thought or practice.

After all, this is the fault with most things that are wrong. In the church we could point out to many people who seem to feel that once an acknowledged Christian, there is nothing more to do but sit down and wait for the Kingdom. Many a spiritual accident has occurred, and physically the complete confidence every driver feels in his ability to manage a car in

(Continued on page 8.)

Church and World Problems as Others See Them

Let's Think a Moment.

Our Dumb Animals, September, 1935.

Crime and cruelty day after day are blazoned before us in our daily papers. Repeatedly we hear the words, "It seems as if morally the nation is steadily sinking back into lawlessness and disregard of all that we once held dear. Think of the robberies, the kidnappings, the homicides, the divorces!" Well, think of them. But think also of this truth—that for every deed of cruelty to man or beast there are a million acts of kindness every day flowing out of gentle, unselfish hearts. For every murder, a million human hands ministering to the sick, the needy. For every divorce, a thousand homes where love and sacrifice keep their dear lights burning. For every beast or bird ill-treated, overloaded, beaten, starved, a great multitude of the world's wild life free and, according to their nature happy, and who shall number the cattle, the horses, the dogs, the family pets the world over who have love and care bestowed upon them, and the hundreds of societies in this and other lands working for the welfare of all animal life?

God's still in His heaven. If all who seek a larger day will hope for it, work for it, it will come, it is coming because "toward this far off divine event the whole creation moves," let the faithless and the hopeless say what they will. This is a vastly better world for man and beast than it was a thousand years ago, and, in spite of cloud and shadow, it is still moving out of darkness into light.

A Moving Picture.

The Living Church, August 31, 1935.

A moving picture theatre; refuge from the midsummer blaze. The young lady star ends four unbelievable years of "smilin' through" her troubles. Well done, innocent, but heavy with optimism. Then comes the "comic"—impossible horseplay. But simple folks have a laugh, which is good for them. At this point, many go out. Nothing left but the newsreel.

We who stay watch West Point cadets parade in faultless uniforms. They change to boys in khaki sweating in dust after tanks in mock battle. A flutter—and an ex-President's widow, a fine American grandmother, cuts her seventy-sixth birthday cake, surrounded by her happy, teasing children's children.

Then it happens. We had read something of it, but here it is to the life! Hankow, the Chicago of China, again aflood with "China's sorrow." The rushing water must be over four feet high in this narrow street. The Yangtse and the Han must be miles out of bounds. Toward us struggles an unending stream of human beings, some of them almost breast high in the cold swirl. With a look of patient misery they face us for a moment, and then go out—actors in a real tragedy. Young men splashing, stumbling, with grandfathers pick-a-back. A mother with a baby on her shoulder, and dragging a ten-year-old breast high. Whole groups steering the sick or children on rafts made of tables and doors.

And out beyond the picture we know that the Yangtse and the Han are crumbling away peasants' mud homes, and swirling their poor bodies by the scores of thousands down past Wuhu and our brave Transfiguration Sisters, to the China Sea.

With a vengeance, this is a moving picture indeed! These people have looked us in the face for a moment as they struggled with death. Can we do anything for them? Were they only phantoms on a scren?

The Lord Christ has seen them all—as we have seen a few. This is His picture, no matter if commercial enterprise did work the miracle for us less than a month ago. Can we do anything about it? Thank God, the Church has already done something. We who have given to "foreign missions" are strengthening a few hands already stretched out to save. We can do more. We can do it now. Our own Department of Foreign Missions at 281 Fourth Avenue, New York City, is calling for funds to cable shelter, food, and care through Bishop Gilman at Hankow. I am going to send something today. Will you?

The shadows on the screen are a heavenly vision we must answer. Let us share with Francis Wei's brothers, Christ's brothers, our brothers. And then let us send them the love of our hearts and our prayers. The Pacific cable for our money; the Sacred Heart of Jesus to relay our love!

Happy Marriages.

Ada Loaring-Clark, in The Living Church, August 31, 1935.

A simple service of Holy Communion was recently held at St. Margaret's, Westminster, London, when forty couples revisited the scene of their marriage to give thanks for their happy married life.

There were no curious crowds—no camera men—no dress parade. Almost unnoticed the former brides, escorted by their husbands, entered the beautiful old church and knelt at the altar to receive Holy Communion. Some had been married many years, others but a few, to all must have come vivid memories of their wedding day.

Canon Carnegie, rector of St. Margaret's, says he originated the service so that husband and wife could join in thanksgiving for the blessings of their married life and in prayer for their continuance. What a fine suggestion for similar services in our parishes! The canon further says that ninety-five per cent of the people he has united in this fashionable parish church are living hapily together today. This should be a convincing answer to the accusation that the upper classes, at least in England, are becoming indifferent to marriage vows. We hear a great deal about those divorced and too little of those leading happy lives.

A Joint Reunion.

The Christian Sun, September 5, 1935.

Will Dixie's Stars and Bars fly again at Gettysburg in 1938? At the Confederate Reunion now in session at Amarillo, Texas, it was unanimously voted by that body to join forces with the "Yanks" in celebrating the seventy-fifth anniversary of that momentous battle which decided the fate of the War Between the States. The vote was not taken until the veterans were assured that "they would be free to carry the Southern flag whenever and wherever they pleased." The vote was approved by Commander-in-Chief Rice A. Pierce, who had on a former occasion opposed such a reunion when informed that it would be possible only if the Southern flags were furled. Paul Roy, representative of Governor Earle of Pennsylvania, said that he would carry the invitation to the G. A. R. meeting which is to be held in Grand Rapids, Michigan, next week. The action taken by that body will, of course, determine whether the joint reunion is held.

Many, many years ago, it was Garfield, if we remember correctly, who, on a visit to Africa, was asked to address a large gathering of colored people. He said in his address, "We are told in the Bible that Ethiopia shall reach out her hands unto God. It seems to me," he continued, "as if God was reaching out His hand to Ethiopia." Well, Providence has not always been on the side of the heaviest battalions.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Renewal of the Inner Life

The Procession of the Seasons, as it passes, year by year, before our eyes, seems, as it were, a perpetual balancing of the powers of life and death. In the spring and early summer, life seems to be the conqueror, carrying everything before it. But in the late summer and fall we see life on the wane. There is a standing still for a time and then decay and death assert themselves, and as the fall advances the leaves turn from the bright and vivid green of spring, to the gorgeous coloring of the fall which seems, as it were, to be the sunset of the year, ushering in the night of winter when death takes the place of life.

Death and Resurrection in Nature.

Winter, however, does not win a complete victory over life, for the dead plants have left their seeds behind, apparently lifeless, but carrying within them the promise of a renewal of life, when the winter is over. This is true also of the trees, which bare and lifeless as they appear to be, nevertheless are carrying over to another year the growth in trunk and branches which they have won from Nature during the preceding spring and summer. Just as there was a pause during the summer when the life was yielding up its sovereignty to decay and death, so, too, in the late winter there is a similar pause when death and life change places, and spring asserts itself as the champion of the sovereignty of life.

The Life of the Body.

If we knew Nature alone, who could tell whether life or death was the master? If, too, we only had our bodily life to go by, we should be faced by the same baffling question. For though our bodies, as a rule, survive the constant struggle in Nature between life and death for perhaps three score years and ten, or even four score years, we know that the winter of our life must inevitably come, and our bodies, like the fading and falling leaf, must return to the dust from which they came. But there is this vast difference between man and Nature, namely, that while so far as his body is concerned, he belongs to the natural order; his inner life, that of his soul or spirit, belongs to the Eternal Order, over which death has no power to exercise its dominion.

The Life of the Soul.

So far from this, even while the body is traveling downward towards the Valley of the Shadow of Death, the soul may be growing stronger and more vividly conscious of its true life all the time. For St. Paul says:—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. This daily renewal of the inner life runs parallel with the renewal of the bodily life, but continues unchecked when the latter wanes.

The Means of Grace.

There are certain means which we have to use in order that we may keep the body in health, such as sleep, food, fresh air, and exercise. And there are also means provided by God Himself, for the support, health and growth of our inner life. These are called the means of grace, because it is grace which nourishes and supports the soul and inspires it to make manifest to the world the life of the spirit. Thus in the last verse of the second Epistle of St. Peter, we read:—"Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." So, too, St. Paul, in revealing to us the secret of his own wonderful life, says:—"By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. 15:10.

The Grace of God.

The Grace of God may, perhaps, be defined as the influence of the Holy Spirit upon our inner life. Thus in the Confirmation Service, when the Bishop dedicates each candidate to the service of God, he says:—"Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom." Here we have a clear indication that the Church's conception of the Christian life is one of growth in grace, through the presence and power of the Holy Spirit in the inner man. This gives to the means of grace a very great importance in the development of the Spiritual life and the neglect of them cannot but hinder and retard the growth of the soul.

The Means of Grace Belongs to the Eternal Order.

This neglect may be due to the fact that there is a complete failure to realize the full significance of the means of grace. When used rightly, we pass out of the natural order into the eternal, and we are brought into contact and communion with eternal realities. It is this which enables the inner life not only to maintain its vitality but to continue to grow stronger and more effective while the physical life is waning and becoming more and more subject to the law of natural decay. Physically old age cannot renew its strength like the eagle, but spiritually it can do so. In fact, the inner life of the true Christian is already an eternal life, for Christ said of His disciples: "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand."

The Gift of Light.

We praise Thee, Father, for the light
That hath redeemed us from the night,
Which with its darkness and its gloom
Would make this earth a living tomb.
We praise Thee for the glorious night,
Which hath redeemed us from the night.

We praise Thee for its colors fair
Which light doth scatter everywhere,
The green earth and the sky so blue,
The birds and flowers of every hue.
We thank Thee for the golden light
Which hath redeemed us from the night.

We praise Thee, too, for Him who came
To be on earth a heav'nly flame,
To shine into the hearts of men
And make them clean and pure again.
We praise Thee for Thy Living Light
Who hath redeemed us from the Night.

Frederick W. Neve.

Our Church and the Rural Negro

By MOULTRIE GUERRY,

Chaplain, University of the South, Sewanee, Tennessee.

ONE NIGHT under the stars out in the open field I held service for a congregation of plantation Negroes. White people heard about it and came, too. A lumberman shyly gathered on the outer edge in cars and wagons. I said:

I would like for my Colored friends to sing and pray for us and I will preach."

After a pause a leader stepped forward and said: "Do you hear what the White preacher say? Well, it's a good thing, 'cause white people can't sing and they can't pray like we-all, 'cause we suffer; and they can't preach much. But we are going to sing so good and pray so hard, this-here white preacher got ter preach!"

And they did; and I did. And hearts were blended into their consuming longing and child-like faith as the organ tones of their song and their eloquent prayer went up to God who is nearer than hands or feet.

I could multiply the story of such an experience in the wide-open countryside of Hagood, S. C. Baptist and Methodist Churches for Colored people, with their crowded congregations, gave me the privilege of preaching; and it was a privilege. I knew it and they knew it; and their invitations were presented in formal manner suited to the importance of their religious services. They asked me to tell them how to live. And yet they humbled me with their own religious insight. One preacher "warmed up" his congregation for me, and to my amazement I detected through the shouting the essentially sound moral as well as fervent substance of his words. One introduced me as a White preacher unused to a congregation moved by the spirit; and then he graciously added, "But they tell me that still waters run deep."

Perhaps my most amazing experiences were with the convicts at the State Prison Farms. There I found them—contrary to the idea of many that the Negro has little or no moral content to his religious feeling—wrestling with the contradiction in a salvation through faith where actions proved that faith insincere. And when they asked me to preach on the Prodigal Son, and I asked them to interpret it for me if they could, they said that since Jesus told the story, then the father was God and the son themselves, and they were trying to go home to Him. And they responded effectively to treatment and direction of Christian management and to the superintendency of a gentleman of understanding; and how they sang!

But such treatment was rare. The one group of Negroes I have seen who would not sing was a chain gang along the road, under a brutal foreman who had forced one of his prisoners who could not swim into a pool and let him drown. However, when grateful mention was made of the fact that they had opened a road over which a doctor had just passed to save a person's life, they did sit up and sing, in their chains.

Out of such experience as a Churchman among rural Negroes my first observation is that religion is a potent and wonderful factor among them.

The windows in the Chapel at Tuskegee have pictured in stain-glass the longing and the courage of the Negro religious spirit as expressed in their spirituals: "Swing Low," "Joshua Fit the Battle of Jericho," etc. Splendid that intelligent Negroes have exalted their contribution to music and spiritual feeling. The printed interpretation of those windows contains this fine passage:

"Religion—what more has it meant to our people? It needs only the mentioning to remind us that it is the church, it is religion that has steadied, nurtured and developed our people. Out of the church the schools have sprung; out of the church business has sprung; out of the church the leadership of our people has come, inspired by its message of higher and better things.

"One of the strong wise women of our race put it whimsically . . . : 'Who but the church would have given such ungrudging opportunity to such a backward people? Who but the church would have let them sing in the choir when everybody knew they could not sing? Who but the church would have let them preach when everybody knew they did not know how to preach? Who but the church would have let them manage the business and the funds, when there was good reason to suspect that many of them not only did not know what to do with the funds but, carrying the bag, also, "carried away what was put therein." So the church nurtured our people and gave them opportunity for self-expression. . . . 'Let my right hand forget her cunning and my tongue cleave to the roof of my mouth, if I forget thee, O Jerusalem.' "

MY SECOND observation is that they are 'forgetting" to a great degree, or have good reason to do without a church that fails their newest needs. Business and professions have opened the doors to leadership in other ways, and the stress of the present world conflict of nation and races, ambition for improvement here and solutions of this world's problems leave no time for "sweet chariots," and the bugle calls from Ethiopia do not seem to jibe with "Steal away." Many of the religious leaders feel that the race is at a crossroads in regard to the church. I attended an important conference at Duke University in May to which Mr. Newbold of Raleigh called deans of religion and college presidents to consider education and race relations. It was significant that the religious issues were so prominent, and that the Negro leaders were so well chosen and so outspoken about trends in religious thinking. Hampton Institute, with its summer conferences for clergy of all sorts, from the rural as well as the urban centres, had the most concrete suggestion for enlightening the religious leaders and giving an immediate opportunity to enjoy fellowship and acquaintance with one another and with fresh and vigorous ideas. With due reverence for the unequaled contribution religion has made to Negro life, nevertheless the Negro leaders felt that their churches were in need of enlightenment and finer leadership.

A few days ago I received a letter from a lay friend of mine about people whom I know well:

"Negroes like Bob and Belton, and Willie and Albert need someone to preach to them, for their religion doesn't satisfy them at all. They say, 'Some go and shout and pray and come through—and steal on the way home.' Willie says he doesn't believe in seeking and coming through. They really need a higher religion. I imagine there are a good many like that. Our house maid said they would like to go to our church. She reads the Prayer Book. . . . I wish our church could start a mission around here."

WHAT is our Church doing to answer such a call and such a need?

Our Church is doing one incomparable thing:

education of the Negroes from the rural as well as the urban sections in parochial and diocesan schools and particularly in the widely-recognized schools under the American Church Institute. If one does not know of the schools of the Institute, one should write its head, the Rev. Robert W. Patton, D. D., 281 Fourth Avenue, New York, and get surveys by representative critics in education and letters. Dr. Patton writes me as follows:

"The Institue is making Churchmen in our schools who then graduate and find few or no Episcopal Churches to attend. This matter is in the hands of the various dioceses entirely. Our racial episcopate as now organized seems to miss the mark, and the only hope for the situation seems to be the adoption of a definite policy for the whole Church which will overcome these difficulties."

Dr. Patton puts his finger on two things that need to be done by our Church: (1) actual functioning, and (2) policy.

My questionnaire and studies for a report to the Regional Rural Conference (Province of Sewanee) at Auburn, Alabama, in June, brought out the amazing lack of our Church work among Negroes, especially in the rural field. Except for the coastal states, few dioceses admitted to having any rural work among Negroes save through industrial schools above mentioned. In Tennessee the congregation here at Sewanee is almost unique as practically a rural church, and is amazing both in the fact that it should stand in such rare company and in the opportunity to demonstrate in a place of central culture and church life what the church can mean to a community of Negroes far from the city centres of their own culture groups. In the face of unspeakable lacks, it is well to speak of unessayed opportunities. So what can we do? A few suggestions:

Try to understand what has happened and what is happening. An excellent brief discussion of history and policies in Race Relations is found in chapters 4 and 5 by Dr. R. J. Colbert in "Social Problems" (Gillin, Dittmer and Colbert; Century Company). For an encyclopedia of the Negro see the "Negro Year Book," by M. N. Work, Tuskegee Institute, Alabama. Such pamphlets of the Interracial Commission, Standard Building, Atlanta, as "Recent Trends" and "America's Tenth Man," are illuminating indeed.

The Negro was fitted into a slave-cultured pattern of civilization in the Southern States. In that civilization the white landless population was largely crowded out, accounting no doubt, in large part, for isolation and withdrawal of the mountaineer. The Civil War and reconstruction smashed the pattern, and industry has opened the way for the landless whites and the mountaineer to pour out into a new Southern system of life. The Colored race has been forced largely to go its way. In the South, and in the North as well, segregation and separation have been the order. Disadvantages have been great and racial conflict has been terrible and uncomprehending. But the advantage has been seen in that racial leadership which began in their racially separate churches. Business and professions flourished on racial clienteles, until now the white man is discovering that he is more and more reaching across a racial line to deal with his equal in personal qualities, character, art, intelligence, public service, culture and leadership. Perhaps some of this racial leadership has been disdainful of the white man's civilization and the so-called white man's religion, but the fact that the late Dr. Harrison rose to the pinnacle of racial leadership in the role of "De Lawd" in Green Pastures, a real religious epic, promises a tremendous pride in the development of the Negroes' religious spirit, and of the spirituals as a contribution to the human race, and invites the spiritually-minded of different races to seek a high partnership in the Body of Christ.

Therefore let the members of the Christian Church seek the honor and the fellowship of the superior ones of the Negro racial group. One of the most valuable citizens of Sumter County, South Carolina, was a woman doctor, graduate of Johns Hopkins, who refused offers from Northern cities and stayed by her Colored people as a beloved physician and County Public Schools Superintendent. She was an Episcopalian and we had high hopes of starting a Sunday School together. The existing Church people, white or colored, can get in touch with such Negro leaders who are coming out of our schools and who want to do great things for their people, but who find it hard to resist the temptation to seek those centres of population where they can find intellectual congeniality and companionship in their group, and a livelihood that is not destructive of their standards of life.

Not only must we encourage the individual, but improve the situation in the whole community.

One of the most fascinating and yet objective analyses of the rural situation among Negroes in the deep South is "Shadow of the Plantation," by Charles S. Johnson, Fisk University, Nashville; and he brings out the fact that the rural Negro who has been drawn from his home to Tuskegee and similar schools cannot go back to the old pattern of life. I asked the son of Booker T. Washington, at Tuskegee, what the answer was, and he said: "Tell me when you can find out."

What has happened to millions of the Negro race is this: whereas the separate group culture has been developed in urban centres, the plantation Negro and the plantation owners have fallen back into the habit pattern of the slave culture, under the form of share-cropping and tenant farming, which often lacks in many ways and in many places the personal equation. The owner of land, especially if he is absentee or a bank, is not so personally interested in the welfare of Negroes whose souls he owns but not their bodies. Economically the days of that system are numbered. The schools are doing a great work in saving from the rural situation many who would be caught in its grip. But cannot the churchmen and the dioceses with rural work and rural programs help to salvage the remnants by giving needed encouragement to the leaders from our Negro schools to come out to those parts where education and training for a new order is needed desperately? The glaring disparities in expenditure for public school education for Negroes as compared with that for white children should make all Christian people work for improvement in the schools. According to the report, "Thy Neighbor as Thyself," of the Atlanta Interracial Commission, not only is the disparaity at best $3.00 to $1.00 and as low as $9.00 to $1.00, but apparently funds are often diverted to white schools that have been appropriated for schools for Negroes.

SO MUCH for what might be done in the way of encouragement to schools and to existing churches of other denominations as well as to individuals, within or without the Episcopal Communion. What can the Church within itself be doing? Letters have come to me telling of faithful priests, of laymen and lay-women gathering little groups for school and church, but perhaps this paragraph from Bishop Finlay of Upper South Carolina is the most suggestive:

"I have bought a farm of about 245 acres, with a good house on it and have put a very intelligent young Negro clergyman in charge. He is able to teach agriculture, some animal husbandry, rough carpentry, brick laying, and is a good athlete, and also a reasonably competent director of Negro music, spirituals, etc. I am encouraging him to work along the lines of a broad, constructive program that will touch the life of the Colored people in almost every phase, especially among young people. . . . For the present he will have only one church. In the past we have

given the Negro clergyman too many points to cover and very poor equipment."

As for policy, the situation seems to be this: The trend of racial separation since the Civil War drew out of the Episcopal Church the Negroes who had nothing of their own leadership and only a sort of back gallery membership; and so reluctant are they to give up a chance for leadership and to come into an adjunct of the white man's church, that many of our Southern churchmen have advocated, with reason, the separate missionary racial jurisdiction and episcopate, as if the Negro members were in Hayti or Japan, and responsible therefore to the National Council directly and to the General Convention, where their delegates would not be completely crowded out by election of white delegates exclusively. However, the Committees of the Synod of Sewanee and of the General Convention have turned to the policy of holding to the catholic principle of the unity of the races within the territory of a diocese; and as a matter of fact, all but three dioceses in the South give practically full and direct representation in their conventions to the parishes and missions of Colored Episcopalians. The last Convention of the Diocese of North Carolina under the leadership of Bishop Penick declared that the unity of the work must be recognized. "Any tendency, therefore, to segregate the Negro work as a peculiar problem to be dealt with through special machinery we should regard as unfortunate." But the representation needs to be made more real, and less nominal and apolgetic.

James Weldon Johnson, a great Negro leader and poet, said to me, in effect: "Your Church is small, but if you do not go back to the way of the racial churches that vastly outnumber you, you may, by practicing the principle of the oneness of the Church, which you profess, make your own greatest contribution to Race Relations and Religion."

At all events the Church, as several diocese and as a whole, must give very great consideration to the matter of policy and the carrying out of far-reaching programs for the redemption of a condition and of a people, especially in those neglected areas of the country districts, where potentialities are great indeed for preserving and expanding Christ's Religion among a child-like people of God.

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EDITORIALS.

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heavy traffic is closely akin to the same sadly indifferent attitude.

The wreck of homes and the waste of lives is something that every Christian should take to heart. It is not too much to demand that communities spend a little more thought and effort and money to avoid that which can be avoided. England, with much greater concentrated population, carefully supervises her traffic with the result there is a much finer record of safety on the roads. Surely we have the brains and energy to go and do likewise.

Salt of the Earth

By JAMES E. FREEMAN,
Bishop of Washington.

THE MASTER in His Sermon on the Mount, used these striking words: "Ye are the salt of the earth; but if the salt have lost his savour wherewith shall it be salted: It is thenceforth good for nothing."

The function of salt is to freshen, cleanse and preserve. It has an indispensable place in the whole economy of our life. It performs so important a function that in the practice of medicine and surgery it is recognized as a valuble and indispensable agent. Reckoned with other things that we use daily it seems comparatively inconsequential, and yet we could not do without it.

The Master was speaking of that quality of character in men that serves to make them in all their contacts and fellowships wholesome and cleansing factors. He implied that in our domestic, social and economic systems salt has an essential place. Addressing Himself to the men and women to whom He was speaking, He contended that what they possessed in themselves of the qualities that salt embodies was an important element in maintaining the best and most enduring things of life. Without it, life degenerates and society becomes corrupt.

The analogy is a striking and suggestive one, and there are abundant evidences of its application to our individual and corporate life. Repeatedly, we have had demonstration of the salutary influence exercised by one who, with purity of motive and definiteness of confiiction attempted to bring to a situation that was threatening to the peace and happiness of their fellows, the refreshing and renewing influence that proceeds from a life that is clean and wholesome. Sometimes a single individual in a critical situation accomplishes a regeneration that effects for good a whole community.

A striking illustration of what we have in mind is presented in the extraordinary service rendered by the late Jane Addams. Quite singlehanded she attacked a situation in one of the congested parts of Chicago that, to her vision, imperilled those whose lives were shadowed by misfortune and lack of privilege. Without adequate support she undertook to make a more wholesome community by bringing to it the strength and purity of her own life.

The story of her bold aventure and the record of Hull House is one of the most dramatic episodes in the history of our modern cities. It seems incredible that one person, and she a woman, could effect such large results in a comparatively brief space of time. She literally took her Christian principles and tested them by application to the problems of those who, of themselves, were incapable of resisting forces that were inimical to their well-being. Little by little she broadened the field of her influence until it spread to a continent and ultimately to the world at large. Her extraordinary service is a practical demonstration of the force of the Master's word that, those who possess the fine qualities of salt are the real preservers of the best things in life.

The test of what we hold of Christian faith is found in its adaptability, not only to our own needs, but to the needs of those who are less fortunate than ourselves. If the "proof of the pudding is in the eating," the proof of the validity and utility of our Christian profession is in its fitness to serve the world in which we live. It is increasingly clear that reformation of every kind are effected by those who, in themselves, possess qualities that cleanse and enrich every situation with which they have to do. Life cannot be made the better and the richer by a salt that has lost its savour.

Church Union In Canada

By A. D. MATHESON,

Pastor of Chalmers-Wesley United Church of Quebec, Canada.

A LITTLE more than ten years ago, on June 10, 1925, to be exact, "The United Church of Canada" came into being. It is in order now for other Christian communions to examine this adventure of faith, and to endeavor to estimate whether the example of the Canadian Church is worthy of still wider application.

There have been times in history when the chief emphasis in the Church's programme needed to be upon doctrine; other periods when the form of Church government demanded particular attention. In our time, for many reasons which need not here be enumerated, it is undoubtedly true that the primary duty of the Church of Jesus Christ is the building up of the Kingdom of God.

Canada, with its relatively small population spread over a vast area has always been—for all the churches—a field of Home Missionary Enterprise. The Fathers of Confederation named our land the "Dominion of Canada," praying that it might indeed become "His dominion from sea to sea and from the river unto the ends of the earth."

For twenty years previous to 1925 the possibility of union between the Presbyterian, Methodist and Congregational Churches had been thought about, prayed over and planned for. In Assembly after Assembly and Conference after Conference, the principle of union was accepted: and to the many scattered communities calling most loudly for union, assurance was given that in due time organic union would be effected. Such was the necessity for union, and such the trust of the country generally in the repeated declarations of the several Church courts that as early as 1923 there were in existence 1,245 congregations, comprising 3,000 preaching stations where local unions or cooperations looking to union were already in operation. The writer, leaving the Theological College in 1916, was asked by the Presbytery of Montreal to go to Arundel—a scattered community in the Laurentions—and to assume charge of a union experiment in that place. Previously a Methodist minister and a Presbyterian minister had lived in houses opposite one another and had "competed" with one another over twenty-five miles of country. Their congregations had contributed towards the salary of their ministers, in the one case $250 per annum, in the other case $300. The balance for both men came from Mission Funds. The effect of the experiment was at once a new spirit of Christian cooperation in the community. Within a year and a half the united congregation was raising $900 towards salary and no special emphasis had been put upon money. This is mentioned just by way of example of what was going on through the whole country.

IN 1925 union became a reality. Like all human experiments, the union was not a perfect union, because approximately thirty per cent of the Presbyterians and ten per cent of their ministers elected to remain out of union and carry on by themselves. Many of them feared that they would be no longer Presbyterians and that some of their cherished privileges might be lost, chiefly the right to call the minister of their choice. In reality their fears were quite unfounded. The right of call has been observed consistently, for it is written into the Constitution of the Church. Likewise, is it with other ancient rights and privileges. And with respect to the matter of world fellowship the Pan-Presbyterian Alliance at its first meeting following June, 1925, declared the United Church of Canada to be Presbyterian in all the essentials—Doctrine, Ministry and Church Government—and on application received the United Church as a member of the Presbyterian family of the world without a single dissenting vote. Lest the impression be conveyed that the United Church is only Presbyterian, it must also be said that in a similar manner to that mentioned above, the new Church has standing of recognition and fellowship with the Methodist and the Congregational Churches of Britain and of the world generally. The reaches of our fellowship have not been curtailed. They have been expanded.

Let it be remembered that the United Church of Canada came into being as the result of faith and prayer on the part of many thousands of people. The leaders of the movement, in all three Churches, were men of spiritual vision and of statesman-like outlook. Above all, they sought to carry in their hearts an attitude of Christian charity towards others whose viewpoint was different from their own.

The first Moderator, Dr. George C. Pidgeon, for many years pastor of Bloor Street Presbyterian Church, Toronto, represents the very best in Presbyterianism. His successor, Dr. James Endicott, Foreign Mission Secretary of the Methodist Church, is a great missionary statesman. Dr. Wm. Gunn, the third in line, and now deceased, from the editorial staff of the Congregational Church, was one of the most beautifully Christian personalities of this generation. Then came Dr. Edmund Oliver, Principal of St. Andrew's College, Saskatoon, perhaps the most typically Canadian figure of all the group, a man of unusual vigor and earnestness. His death a few weeks ago has been a great loss to Canada. His successor was Dr. T. Albert Moore, the genial and most capable Secretary of the Church from its inauguration. Our present Moderator is Dr. Richard Roberts, the scholarly and gifted minister of Sherbourne Church, Toronto. In him we recognize the leader we need most at this time.

HOW rapidly these ten years have passed. We have ceased thinking of men as Methodist, as Congregational, or as Presbyterian. We have discovered our traditions to be the richer as we have become more familiar with the spiritual streams from which have sprung the several uniting Churches. A new generation of ministers have gone out from our Theological Colleges who have been bred on the larger outlook.

Everything worth-while costs something. It is a law of life that vicarious suffering is at the heart of things. If one has pointed out to him instances of bitterness here or there (now thank God growing less), of separation between families, etc., we must remember Him "who for the joy that was set before Him endured the Cross."

Already we are looking forward to further unions. At the last meeting of the Presbyterian General Assembly (continuing), Dr. Roberts spoke, the first Moderator of the United Church to be accorded that privilege, and pled with those brethren to forget past differences and to look forward with us to a united facing of a common task.

The writer in 1922 became minister of "Chalmers" Church, Quebec. In January, 1931, "Wesley" congregation united with "Chalmers", forming "Chal-

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Finalities and Open Doors in the Christian Faith

11. Finality and the Person of Jesus Christ

By STAMO S. SPATHEY,

Editor of The Book Reviews.

IN the May 4 issue of The Southern Churchman, I had the pleasure of contributing an article on the first finality of the Christian Faith, that is, the existence of God. I pointed out the open doors of a progressive revelation and stated that though we know God as our Divine Parent, yet we do not know all about Him. This we must of necessity keep constantly in our minds lest we fall into the error against which the Psalmist Asaph protested in Psalm 50, when he wrote, ". . . . thou thoughtest that I was altogether such an one as thyself . . ." If we keep the doors of progressive revelation closed, we are bound to make God in our image and likeness. It has been done in the past; it can happen again. God save us from the sin of spiritual stagnation. A religion whose God is the living God must develop from age to age into the, ". . . Knowledge of the Son of God, unto a perfect man, unto the measure of the stature (elikias, age) of the fulness (complement) of Christ." Eph. 4:13. Our only source of knowledge for the fuller revelation of God is not the theological reasoning, nor the philosophical acumen; for these are methods of intepretation—they are servants not masters; but the person of Jesus Christ, we go to Him to find what God is like; to know His mind, His love, His wisdom. In other words, we must find God in human life which to us Christians is the Incarnation. Let us remember that Jesus Christ has no philosophical or theological arguments to offer to convince us of the existence of God. He just states, "He that hath seen me hath seen the Father," not an angel, nor a saint, nor any of nature's forces, but the Father. So, Christianity is the religion of a Divine Parenthood.

Now, I wish to take a step further to point out the second finality in the Christian Faith, that is, the Person of Jesus Christ Our Lord. To be Christians, we must believe that Jesus is the Christ, the Son of the Living God. We take the testimony of John the Beloved Disciple, "Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh (lit. in human life), is of God." The verb "Come" in the original language is a perfect participle, elelythota, which means action in the past with results that remain. Hence, Jesus has come in human life; and this is final. John speaks words that breathe positive air. He does not suggest guesses, as if lacking assurance. He made the coming of Jesus in human life a test of faith, and more than that, he made it a test of the presence of the Holy Spirit. "Every spirit that confesseth that Jesus Christ is come (elelythota) in the flesh, is of God." This is the only witness that can bear the name Christian. He came but He is still coming. Came once to continue. Born once to be born into many human hearts and lives until the end. He came once to stay with us to the end of the world. This makes the Christian faith not primarily an historical event, but a present reality, yea, rather a necessity. The Incarnation of the Divine Reason (Logos) in Jesus Christ is to continue. This is what the Apostle Paul calls "Christ formed in you," and again, "Christ in you the hope of glory." The Christian is the man in whom Christ is reproduced. A Christ-like man. This is the perpetual result of the Incarnation.

Without referring to any other witness, in fact the whole New Testament, which was not a part of the Bible as it is now, when our Lord was in the flesh, is a witness that Jesus Christ has come in human life. This is final. Whether the world like it or not, this is a fact which no argument can contradict. A brilliant German physician, Albert Schweitzer, who found Jesus in human life as life's great physician, able to heal all our ailments, has compiled a large volume on "The Quest of The Historical Jesus." In it he wonders at last that Jesus has come in the flesh as though it had not been so believed by Christians now for two thousand years. He really attempted to satisfy his curiosity as to whether Jesus Christ has really come into human life by studying what others have thought and written about Him. The many biographies of Jesus that have been produced in recent years bear witness to the fact that Jesus has come in the flesh, as the Disciples of old testified. This is Christianity's second finality.

The New Testament was written not to prove that Jesus Christ had come—as a mere argumentative proof, but to give certain details about His coming. The writers never imagined that their brief literary witnesses would become a Bible—a new Testament. Their main idea was to express some of their impressions which Jesus had made on them—His wondrous personality, His never-to-be-forgotten words that truly "are spirit and are life"; His works of love done on the needy that were nothing less than miracles which a God alone could do; and His tragic death. His death had shocked them to the depths of their being; even their faith was wrecked and we see them led by Peter, their chief spokesman, going back to their former jobs: "Simon Peter saith unto them, I go fishing; they say unto him, we also go with thee." (John 21:3.) This was the first break of the apostolic company. A severe disappointment is the most wrecking force in life. It would take a miracle to rebuild faith and love again. This happened. Jesus whom they had seen dying on the cruel cross was risen. This is final. They met even death bearing witness to their conviction. It was unshaken and unshakable. They wrote about it, preached it to the world. The brilliant Paul the Apostle spoke and wrote only about the Death and Resurrection of Jesus Christ. His one theme was "Jesus died for our sins and arose for our justification." He did not care whether the world believed it or not. He just preached it and wrote of it. This was final for him an the rest of the New Testament writers; it is final for us now and will be for ever.

Now, how about some open doors. Are there any with regard to the person of Jesus Christ? There are. In fact, there must be. There have always been, and there will be until He comes again. The history of the Christian faith is an abiding witness that the Person of the Master has not been fully understood and fully appreciated by mankind; even by Christians themselves. For instance, His Wondrous Birth. It has become a Christmas, our calendar beginning with the year of our Lord, Anno Domini 4.

Just a word about Jesus' Death. It is the only death that has become an (at-one-man, uniting man to God), atonement; a marvelous changing in the history of the old system of sacrifice, and the only death that would do something for the living! Now, what was really done for mankind when Jesus died on the Cross? Many other men died on crosses, in fact, there were two more men crucified with Jesus on Calvary. Their death was a satisfaction made to the law they violated. They paid for what they had been taking their hands, that is, social standards of living. Only Jesus' Death has become an Atonement. Needless to refer to the many

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The Church's Responsibility in Child Care andTraning

By B. B. BAGBY, M. D.,
Director, Bureau Child Health, Virginia.

VERY few of our schools twenty years ago taught the practical things of life. Therefore, most of the mothers of new-born babies today did not learn any systematic methods of caring for children. Realizing this handicap, many of our lay organizations, such as Women's Clubs, Parent-Teacher Associations, Home Demonstration Clubs, etc., are placing especial stress on this particular phase of the adult education, just now so much in the public eye. This article is written to induce the churches also to develop this work in their program.

Very few events have occured in the last few years that have attracted more attention than the birth and the care of the Dionne quintuplets. These babies averaged less than two pounds apiece at birth, and if they had been born twenty years ago, would have died within the first few days of life. As a result of the scientific care given them, at the end of their first year they have all grown to be normal babies. A newspaper reported a few weeks ago that when they were thirteen months old four out of the five could swim. Much of this scientific care is so simple that every mother should similarly care for her baby. Many authorities believe also that the advance that has been made in physical health can be duplicated in mental health, when the parnts are properly instructed in the care and training of their children. And should not the Christian Church be the chief organization to promote this adult educational program?

With this end in view, the State Department of Health has assembled a set of free bulletins to be used as a basis for group discussions in the churches, Sunday Schools, Missionary Societies, etc., of our State. These bulletins deal not only with the prevention of disease, but also with child care and training. Various problems of behavior, such as lying, stealing, malice, jealousy, stubbornness, and fear, are discussed, also ways of promoting love, obedience, consideration, etc. Discussions are encouraged about what traits of character may be inherited by blood or acquired by association; and if acquired, what may be done to prevent the promotion of objectionable ones. The evil effects of home criticism of the church or school, the teacher or the minister, in the presence of the child, are dwelt on. These are only a few of many phases of child guidance that may be discussed by these groups.

Church people are called upon so often to give their time and money, that many times it becomes necessary for them to choose the most important causes. Certainly nothing is more important than the conduct of our children, which is governed to a great extent by their care and training. Since the State Department of Health will furnish free literature on the subject, there will be no monetary expense attached to this work, but only some time spent in personal service—real "home mission" work. Some churches could use the publications in their weekly prayer meetings; others could conduct the groups on the Sundays when there is no preaching service. Parents of beginners or primary children might meet in a group on Sundays when their children are in the classes. Where there is a cradle roll, it would be comparatively easy to get the mothers to meet in a child discussion group. A small enrollment of about five to fifteen in these groups is most satisfactory, and the best results are obtained when the group is composed of parents of children of about the same age. Invite each mother to tell how she manages her particular difficulties. Women will often be willing to join such a group when they are not willing to attend a class or a lecture. The mothers who are not connected with the Church should also be encouraged to meet with these groups.

Many people who read this article will perhaps feel that they already know what is in the bulletins, but they will surely find new ideas if they read them for themselves. Experience has shown, however, that often mothers know these things, but do not practice them, and to accomplish the best results, it will be necessary to have these mothers come together to receive inspiration and to plan a united campaign for the betterment of the children.

All the Church people with whom I have talked have been enthusiastic about the plan. They feel: 1. That prevention of disease, care of the sick, and child training are definitely Christian responsibilities. 2. That mothers of young children if properly invited, will come to a group meeting for discussion if the subject pertains to their own children, when they would not attend a group meeting to study, for instance, about India or China. 3. That mothers of children of about the same age will get far more out of the discussion than would a group of women with children of various ages, or those who have no children at all. 4. That by having mothers from the churches, a class of people will be reached that might not be reached through a woman's club or any other lay women's organization. 5. That since the women are church women, they will be especially anxious to have suggestions about training their children along mental and spiritual lines as well as about health matters. 6. That life-lasting friendships will be formed among these group members all definitely associated with the church. 7. That by having the mother who is not connected with the church to attend these groups she may be influenced to take part in other activities.

If any of the readers feel that such a group should be organized in their church, they can receive more definite instructions about organizing it, and how free material may be secured by writing to the State Department of Health, Richmond, Virginia.

* * *

FINALITIES AND OPEN DOORS IN CHRISTIAN FAITH.

(Continued from page 10.)

theories as to the effects the Death of our Lord has had upon humanity. Most of them are cruel and unmoral. They degrade the very justice of God Himself. We must keep this door open for further light. The biological theory is becoming an idea of the Atonement, but it is simply an idea, with some truth in it, as other ideas have. That the attempts that have been made to define the person and work of Jesus Christ divided the Church into many sects are further witness that doors must be kept open for fuller understanding of Jesus our Lord.

* * *

LOVELY THINGS.

Let me remember only lovely things,
The scattered smiles of children at their play—
The sapphire of the sea, a star adrift,
The spreading glory of the dying day;
The friendliness of those who light my soul
Like crystals woven into winter snow;
The clear, blue sky that follows summer rain,
Sweet, warbled notes, a sunset's afterglow;
And I will keep the storehouse of my mind
Barred to the gloom of memories that fret—
I shall remember only lovely things,
When time has taught me, wisely, to forget.

—Willa Hoey.

FOUR OF OLDEST CHURCH PAPERS ARE PUBLISHED IN RICHMOND.

Methodist, Presbyterian, Episcopalian, Baptist Periodicals Printed Here.

In a recent issue of the Richmond Times-Dispatch the Rev. J. M. Rowland, D. D., Editor of the Richmond Christian Advocate, contributed the following interesting information:

"Many people do not know that in Richmond four of the oldest church papers have been doing business for more than a hundred years and that they are published by the same press (The Richmond Press). The same men do the work and the same type and ink goes into the making of these papers that go out to the Methodists, Presbyterians, Episcopalians and Baptists. This is a fine example of Christian cooperation.

'The Presbyterian of the South, edited by Dr. W. S. Campbell, was established 111 years ago. It serves the Presbyterians of the South and has an able list of contributing editors.

"The Religious Herald, the official organ of the Baptists of Virginia, is 107 years old. It is edited by Dr. R. H. Pitt, one of the veterans of his church, and a man who has grown keener with the passing years. He is full of wisdom and ability. Dr. Pitt has been connected with the Herald for forty-seven years and his bow has not lost its strength nor his heart its courage. This paper was established by the Rev. Mr. Sands and it has the distinction of having had only three editors in all those years.

"The Southern Churchman is the official paper of the Protestant Episcopal Church in the South. It is a strong, dignified church periodical, full of worthwhile matter and church information to the membership of that great denomination. It has just celebrated 100 years of history and is strong and vigorous. Bishop Tucker is the president of the board and the editors are Drs. Charles W. Sheerin and F. F. Neve. The paper is a credit to that great church.

"The Richmond Christian Advocate is the official organ of the Methodist people of the Virginia Conference and the editor is the Rev. J. M. Rowland, D. D., who has held this position for fourteen years. It has had eight editors in its history.

"It is a matter of interest that for over a century these four religious papers have done business in Richmond—a record no other city in the nation can claim. Many other institutions have closed out and passed from the scene, but these organs of these four great branches of the Church of Christ have continued their courses through wars and famines and depression and other conflicts. It speaks well for those upon whom the responsibility has rested and upon the supporters of these denominations."

* * *

CHURCH UNION IN CANADA.

(Continued from page 9.)

mers-Wesley". During the years that have since elapsed the most remarkable spirit of unity has prevailed in the congregation. The effort of Christian cooperation required in this adventure has called out new graces in many that perhaps before had been hidden. So has it been in scores of local unions in our cities and in hundreds of instances in the country.

Dr. R. B. Cochrane, Superintendent of Home Missions, declares emphatically that it would not have been possible to meet the moral and religious needs of our people during the distressing period through which we have passed, if organic Union had not come in 1925. If these three great Churches had continued to go their separate ways, carrying on their efforts all across half a continent, by this time many churches would have been closed, many ministers on the street, many fields unshepherded, many challenges to service unheeded. Since 1925, two hundred and ninety-one new fields have been opened, six hundred and forty-two have been merged or rearranged (this in addition to very many unions of self-supporting congregations). Today there are 1,100 fields assisted from Home Mission funds, and on them 1,336 men and women who receive salary grants. In many districts, for example, in Southern Saskatchewan and Southern Manitoba, the United Church has twice as many charges, as all the other communions put together. In spite of all the difficulties of these recent years, no area occupied in 1928 has been abandoned entirely.

We who are in the United Church are sure that we were led of God in this great endeavor. So enthusiastic are we that we would earnestly desire other Christian bodies to give serious consideration to the subject of union. One has only to read such a volume as, "What Is This Christianity?" by the Bishop of Croydon, to see how the tides are running in Britain. What has happened already in Scotland gives us great occasion of thanksgiving. We dare to believe that in the United States of America similar movements are even now under way; and that in due time even more wonderful organic unions may be effected—all for the furtherance of the Kingdom of Our Lord Jesus Christ.

BOOK REVIEWS

EDUCATION FOR LIFE WITH GOD: By Wilfred Evans Powell, Ph. D. New York, 1934. The Abingdon Press. Pp. 253, with Bibliography. Price, $2.00.

We should like to give this book a hearty, if belated, welcome. It is refreshing to find a book on Religious Education, written by an expert with wide experience in his field, which breathes throughout the genuine spirit of Christianity.

There is an introduction by L. A. Weigle.

Dr. Powell gives a trenchant examination of the current and recent attitude towards Religious Education, both in the Sunday and Day Schools and sifts its religious value and efficacy. He does this with frequent reference to the popular authorities and not a few reputable theologians, and reveals its inadequacies. He then states afresh the problem of Religious Education with a definite emphasis on the religious aspect, and proposes rectifying emphases and answers.

To those who feel that Religious Education is missing the mark this book brings fresh hope. It does not provide a fool-proof system but lays down the lines towards an education which will be definitely Christian and yet in a real sense an education. The title broadly summarizes the aim. To our mind no worker in this field should continue much longer as teacher or director without digesting what Dr. Powell has to say. As we face a new school session we could not do better than to make his viewpoint our own.

Charles W. F. Smith.

* * *

THE SONG OF SONGS: By George Sumner Chamberlain. Cloth. Pp. 114. Published by Wm. B. Eerdmans Company, Grand Rapids, Michigan. Price, $1.00.

This "poetical paraphrase and interpretation of the mystical book," the Song of Solomon, displays deep insight into the meaning of this least read of all the Holy Scriptures. In common speech, it loses its magical power; to some, its language is misunderstood; its fine spiritual import is lost to the great mass of Bible readers.

Mr. Chamberlain's effort to rightly interpret it is commendable. And his work is worthy of wide reception. How to find the Lord Jesus in the profoundly oriental imagery which permeates the writing is a well-wrought purpose. It is in five cantos; and embraces the eras, Solomonic on to the ascension of the greater Solomon, ending with the promise of the coming again of the predicted King of Kings and Lord of Lords.

This book might well be a companion to every constantly used Bible. So that when the period of the Song of Songs is reached in the daily readings, it might illumine and inspire the mind and heart with the majesty of the poem and glory of the One whom it anticipates.

Kenneth Mackenzie.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

PAGEANT.

SEAMAN'S CHURCH INSTITUTE.

Leader: Living as we do in an inland town, we seldom if ever stop to think of "those that go down to the sea in ships." But Mother Church, we are glad to say, is not so forgetful, and we should know of her work. So our program this evening is a little play. In it we ask you to imagine a family in an inland town. There are five in the family, Father, Mother, older brother, Bill, off at sea, and big sister Mary and little brother John. It is evening and the four at home are seated. The young people are studying. Father is reading the paper, and Mother is re-reading a letter from Bill.

The parts are taken as follows:

Father, Mother, Mary and John.

As they say over the radio, "Here they are."

(Characters take places, young people at a table, but Mother and Father seated a little distance away.)

Father (looking up from paper): I do wish that Bill had stayed at home instead of sailing all over the earth. Here I read of a revolution they are having in one of those South American ports to which his ship often goes. I wish we could hear from him.

Mother: Didn't I tell you I just heard from him today? He is in Tampa. Here is the letter. Hands it to him.)

Father: That is good. But what is this flag at the top? Oh, I see. It is a blue flag with a red cross in the center, seven stars around the cross, and two anchors in the lower corner. What is it, a kind of sailors' Red Cross?

Mother: No, that is the flag of the Seaman's Church Institute of America. Most of his letter is about it.

John: Oh, yes, I remember that Bill told me to always write him in care of that, if it was in one of the ports where they have them.

Mary: What is it, a school? I thought Bill said he was tired of school and never wanted to see another one. Os is it something else—you say there are a number of them?

John: I am not quite sure what it is. It seems to be a kind of Y. M. C. A. for the sailors, only run by our Church, and they are located in, let me see, here is the list: fifteen places, five on the Atlantic coast at Boston, Newport, New York, Philadelphia and Charleston. Then there are five on the Gulf coast, Tampa, where Bill is now; Mobile, New Orleans, Port Arthur (Texas), and Houston; and four on the Pacific, at San Pedro (California), San Francisco, Tacoma, and Honolulu, and one in Fort Staunton (New Mexico).

Father: A Seaman's Church Institute in New Mexico? That sounds like a joke. How can a ship get there?

John: It is far from a joke, Father, for that is where the Government has its Marine Hospital for tubercular sailors. Two hundred and fifty of them are there, and the Institute does a great work for them. I do know about that, for Phyllis Fortescue has a brother there, and he had written her all about it. The Government provides the hospital, but the Institute provides books, magazines and supervision of the recreation, and Tom Fortescue says it is great.

Father: I am glad to hear of that. But what does Bill say in his letter, Mother?

Mother: He encloses a plan of the Institute. Here it is.

(They gather around.)

Here, you see, is the upper floor where they have rooms for rent and the dormitory.

Father: Why does the Church want to go into the hotel business? Is it to make money?

Mother: By no means. That is one of the best works the Institute does. You see, the sailors' lodging houses are often disreputable houses that like to get sailors there, get them drunk and rob them of all their money, of which they have a good deal, as they are paid off in the ports. So the Church provides a place where they can be safe.

Mary: Pyllis told me a story the other day of one time that Tom was out of a job and they cared for him and a bunch of other unemployed seamen free, because they did not have any money.

But, Mother, I see they have a space marked here on the map, "Post Office". I suppose the sailors get their mail many sailors have and it keeps mail there. But why is that necessary?

John: Bill told me about that. The regular Post Office will only keep a letter for a limited length of time, and then send it to the Dead Letter Office. But the Institute is the only address many sailors have and it keeps mail for them indefinitely, until they write for it.

Father: Then here is a space called the Storage Room. What is that for?

Mother: Bill explains that lots of the men have no palce to keep their things, so the Institute will let them store their baggage there as long as they want to, just as would be the case if it were their own home. You see, Mother Church is not just a term, but a reality to many a lonely man.

John: And here is a place marked "Bank." Why do they need that?

Mother: Bill explained that. He said that when he was paid off in Tampa he had a pretty good amount of cash and the Rev. Mr. Leach there, the superintendent, explained that he could bank his money there, in large or small amounts, without any red tape, and get it when he wanted it. As it was after banking hours, this was a great convenience to him.

Father: Then here is the Library. I suppose the boys may come there and read.

Mother: Oh, yes, and not only that. For Mr. Leach, or his representative, visits every ship that comes into harbor and takes a number of magazines to them. For at sea the boys are often almost entirely without reading matter. Those magazines, he says, are always literally read to pieces.

Mary: I think I know where I can get quite a number of the new magazines. Do you suppose they would like them?

John: I remember Bill wrote me they are always anxious for them, so please send them to the Institute, as many as possible.

Father: Then here is the office. I suppose that is where Mr. Leach sits with his feet on the desk.

Mother: Maybe you would; but he is a very busy man. Bill tells of how two Frenchmen and one Italian got information that helped them to become naturalized, and two more who were sick got to the hospital through Mr. Leach's efforts, and light jobs were found for some convalescents.

Mary: But I don't see any chapel on this map. It seems strange to think of a Church Institute without some provision for church going.

Mother: Yes, it does. They have to have services in the Assembly Room in Tampa. But in many other Institutes they have beautiful chapels. In Tampa they are in a temporary building, hoping when times get better to sell it for a warehouse, so it is not a model, but it does fine work.

John: Some years ago I heard the Rev. Mr. Martin, Superintendent of the Institute in Charleston, talk, and he was a mighty fine fellow. If Mr. Leach is like him, he must be fine.

Mother: Yes, Bill says seamen everywhere sing the praises of Mr. Leach, as well as the other superintendents, all over the seas. He says they are all "men who understand" and help lots of men in all kinds of trouble by giving them just the rights kind of advice.

Father: I am very glad to hear all this; it makes me feel better about Bill's being so far from home to know that he is being watched over by the Church there as well as at home; and I am grateful to the Church for having these Institutes.

Mother: He says at the end of his letter that the League of Nations is thinking of sponsoring similar institutions in many other countries. I hope they will.

All: So do we.

CHURCH INTELLIGENCE



Communion Service of Old Fork Church, Hanover County, Virginia.

St. Martin's Parish still owns the beautiful communion service, the paten and chalice inscribed with the following legend: "For the use of the churches in St. Martin's Parish, in Hanover and Louisa counties, Virginia, 1759."

The history of this service is lost. There are two traditions about it. One that it was presented by St. Martin's Church, London, and the other that it was presented by William Nelson, President of the Council, and brought over by his son Thomas (afterwards Governor Nelson) upon his return from England that year, upon the completion of his education.

The following incidents are also related of this old service, in each of which Mrs. Berkeley, of "Airwell", is the heroine: First, that she defied General Tarleton and his raiders when they demanded the service; and second, that she defied the overseers of the poor who demanded it, after the glebe lands were taken from the church. Bishop Meade is authority for the last statement. It is of interest to note that this same service is now kept at the same place by the descendants of that redoubtable Churchwoman.

MEETING OF THE NATIONAL COUNCIL, WOMAN'S AUXILIARY.

The National Council is holding its autumn meeting a month early, September 17-19, in order that any of its action which affects the Every-Member Canvass may be made known throughout the Church in ample time. The Executive Board of the Woman's Auxiliary meets directly after the Council this time, instead of preceding it as usual. Excellent attendance is indicated for both groups.

Prayer for the National Council.

Almighty Father, who dost order all things in heaven and earth; Grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. Amen.

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CHRISTIAN LEARNING IN THE HOME.

Washington Cathedral Offers Home Study Bible Courses.

Plans for the autumn and winter correspondence courses of the Society for the Home Study of Holy Scripture and Church History are announced from its headquarters in the East Cloister of Washington Cathedral on Mount Saint Alban, D. C.

Subjects offered for twenty-four weeks, beginning September 28, include:

"The Acts of the Apostles," by the Rev. William S. Bishop, D. D., Director of Studies for the Society.

"English Church History with Special Reference to the Reformation," by the Rev. Cornelius S. Abbott, vicar of the Church of the Good Shepherd in Washington.

"Our Prayer Book As It Is Today," by the Rev. Arthur B. Rudd, rector of Christ Church, Rockville, Maryland, and formerly Canon of the Cathedral.

Applications are being received by the Rev. Dr. Bishop, 1912 Belmont Road, Washington, D. C., for the weekly studies to be issued beginning the last Saturday in September. A nominal fee of one dollar is charged for registration in each course to cover postage and preparation of the lessons.

The Society for the Home Study of Holy Scripture and Church History has as its purpose to minister in every way possible to those who may wish to carry on the study of the Bible or of Church History in their own homes under competent guidance and direction. It is about to enter upon its seventh year of work in connection with the Cathedral, where it has attractive headquarters in the East Cloister.

Many registrations were made for the classes held during the season of 1934-1935, the registrants representing all sections of the United States with the exception of the Pacific Coast. Letters are received by the director and other instructors, testifying to the great benefit received by the students from their work in these correspondence courses.

This Society was founded by Miss Sarah F. Smiley, a devoted Churchwoman who had experienced in her own life the spiritual guidance and inspiration derived from the study of Holy Scripture, and was desirous of helping others to share in the like experience. In her purpose and effort, Miss Smiley was a pioneer, and the work which she initiated has no doubt had its effect in pointing the way for similar undertakings in the broad field of religious education.

For nearly fifty years this Society has gone on functioning, and now, with its establishment in Washington in connection with the National Cathedral, has a position of advantage for effectively carrying on its work such as it has never known before.

The Rt. Rev. Philip M. Rhinelander, D. D., LL. D., is President of the Society's Board of Trustees; the Rev. Canon Joseph Fletcher is its Secretary and Treasurer; the Rev. Edwin B. Niver, D. D., Librarian, and the Rev. William S. Bishop, D. D., Director of Studies.

The following Church organizations of the Diocese of Washington are represented on the Board through their respective heads: The Church Periodical Society; the Department of Religious Education, and the Woman's Auxiliary, through its Educational Secretary.

The Society's valuable library of more than 7,000 volumes is now housed in the East Cloister in close connection with the collections belonging to the Cathedral Library and the College of Preachers.

Not only are readers welcome at the Library from 9 A. M. to 5 P. M., but under certain conditions the books of the "Smiley Collection" may be taken out for use at home. As many as fourteen leading libraries are being circulated, chiefly in the rural parishes in the Diocese of Washington and with increasing interest on the part of the readers.

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ETHIOPIA IN LITERATURE.

Down through the centuries Ethiopia has played a conspicuous part in the world as shown by numerous references in literature, both holy and profane. That ancient nation whose autonomy is threatened by another power also rich in history and tradition was known and honored 2,000 years before Christ.

The rise and fall of the far-flung Roman empire is widely known because it is taught in the schools. The grandeur and glory that was Ethiopia has remained unsung save in literature and ancient historical documents.

The latest news is that the peace parleys aimed at avoiding conflict have failed. That brings war a step nearer between two powers that have figured mightily in the history of mankind. Ethiopia has spread its boundaries on numerous occasions, but has never lost any of the territory it now holds in its history of several thousand years. Italy rose to grandeur, sank to mediocrity, regained something of its influence, and now seeks to expand its boundaries again.

Dr. Charles A. Stakely, writing in the Montgomery Advertiser on the theme, "Ethiopia in Literature", points out in a scholarly manner the numerous literary and historical references to Ethiopia. He preludes his article with references to Ethiopia in Egyptian history about 2,000 years before Christ. Biblical references, he informs us, are frequent. He cites the marriage of Moses to Zipporah, daughter of Jethro, priest of Midian, who is called the Ethiopian woman. In Job we find: "The price of wisdom is above rubies. The topaz of Ethiopia shall not equal it." In Psalms: "Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God." Other Biblical quotations are cited, ending with the famous one in Jeremiah, "Can the Ethiopian change his skin or the leopard his spots"? In the New Testament in Acts we read of the treasurer of Candace or Queen of "Ethiopia" who had "the charge of all her treasure".

Greek and Latin authors made numerous references to Ethiopia. Homer referred to it in both the Iliad and the

Odyssey. In the Latin mythology as outlined by Ovid is the remarkable story of Andromeda, daughter of Cepheus and Cassiopeia, king and queen of Ethiopia.

Shakespeare, in "Romeo and Juliet", makes a character say: "It seems she hangs upon the cheek of night, like a rich jewel in an Ethiope's ear." Milton makes frequent reference to Ethiopia. Samuel Johnson in "Rasselas", the opening sentence of which is noted for its beauty, says:

"Ye who listen with credulity to the whispers of fancy and pursue with eagerness the phantoms of hope, who expect that age will pursue the promises of youth, and that the deficiences of the present day will be supplied by the morrow; attend to the history of Rasselas, prince of Abyssinia."

Coleridge and Mrs. Browning paid tribute to the ancient land. Two operas referring to Ethiopia are popular now. "L'Africaine", by Meyerbeer, and "Aida", by Verdi.

For a land so rich in tradition it is easy to hope its people will still see many years of peace.—Editorial, The Citizen-Times, Asheville, N. C.

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BISHOP SUMNER PASSES.

Word has been received that the Rt. Rev. Walter Taylor Sumner, D. D., Bishop of Oregon, died on September 4 in the Good Samaritan Hospital, in Portland, Ore. No further particulars have been received.

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MEETING OF SYNOD CANCELLED.

The meeting of the Synod, which was to have taken place September 10-12 in Middletown, Delaware, was cancelled on account of infantile paralysis.

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INDIA MAKING DEFINITE PLANS FOR A FORWARD MOVEMENT IN EVANGELISM.

A Forward Movement in Evangelism, with definite plans for five years, is under way among the non-Roman Christian Communions in India. It is planned and guided by a committee of the National Christian Council, Bishop Azariah, of Dornakal, being chairman, and Bishop Banerji, assistant in Lahore, a member of the committee. Dr. Stanley Jones is also a committee member. As the Council represents several Communions detailed plans are left to each one, the Council committee suggesting only the broad outline. This includes a preparation period of seven weeks, starting in October; leaflets for guidance of pastors; an annual "week of witness" in each mission and church; retreats and conferences for ministers and theological students. Another suggestion reads:

"While it was considered that gospel meetings by well-known evangelists would be useful, it was decided that the main emphasis in this advance movement should be on the witness of individuals and churches to what Christ has done for them. Spectacular evangelism often kills individual witness and ought therefore to be discouraged."

The movement has much in common with the Episcopal Church's Forward Movement in the United States. Two notable differences are that leaflets in India must be translated into many languages and dialects in order to reach all who can read, and further than this, plans must be devised to reach the enormous numbers who cannot read at all. One of the objectives suggested to local groups is to place at least a portion of the printed Gospel in the hands of every literate person in the area for which the local church is responsible.

One marked difficulty to be met in India comes from the temptation to magnify mere numbers because of political classifications. The committee earnestly warns against seeking a mere increase in membership for the sake of securing political rights.

"All the problems of this great continent can find solution only in and through Jesus Christ," says Bishop Azariah, for his committee. "We only seek the glory of Christ and the service of India."

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Preliminary Notice.

The Conference will assemble this year in time for supper on Tuesday, September 24, and continue until Thursday, after lunch, September 26.

Speakers beside our own Bishop are, so far—

Bishop Cameron J. Davis, of Western New York.

Bishop-Coadjutor Frederick D. Goodwin, of Virginia.

Dr. Arthur Lee Kinsolving, of Trinity Church, Boston.

Dr. George Stewart, of Stamford.

Mr. Bruce Simonds, of New Haven.

Our host, the Rev. G. C. St. John, head of Choate School, hopes, and Bishop Budlong expects, that every clergyman of the diocese will plan to attend for the whole time of the Conference.

SACRAMENTO

Rt. Rev. Wm. H. Morehead, D. D., Bishop.

Conference of Laymen.

The third annual lay conference of the diocese was held at St. Dorothy's Rest, Camp Meeker, over the Labor Day week-end, with a good attendance of representative men. The program was largely in the hands of laymen seeking solution of the problems of this large rural diocese. In addition, Bishop Porter led discussions of the missionary work, while the Ven. W. R. H. Hodgkin, of San Francisco, presented the Forward Movement.

Renewed Life Under New Leader.

The Rev. Richard R. Houssell is the new leader in St. Barnabas' Mission, Dunsmuir. The material fabric has been improved with a new roof and other repairs to the church, the rectory has been renovated, and best of all the spiritual life is showing signs of progress. The Sunday school is again active; a new girls' altar chapter is working under competent direction; a large boys' choir has been trained to assist the adult members; and the other activities of the mission gave evidences of interest. The vicar is instructing confirmation candidates for presentation later in the season.

The Bishop's Summer Office.

Interest at the summer chapel of the Transfiguration, Lake Tahoe, has shown gratifying increase. Bishop Porter has carried on the services, living with his family in the clergy house, which has served as his summer office. Attendance at services has been larger than ever before, so that additional seats have had to be provided. The chancel is a permanent structure of rock and timber, opening on the outdoor nave under the trees.

Hospital and Community House Being Built at Indian Mission.

Through gifts of the Woman's Auxiliary in the Diocese of New York and others interested in Indian work, a hospital unit and community house is being built at the Indian Mission at Orleans on the Klamath River. It will soon be ready for use, although completion of the interior must wait until money already given is available. The priest and physician in charge is the Rev. Claude W. Silk, M. D., who for several years has done effective work in the Indian settlements along the river.

Taking a Place of Leadership.

Barrell Memorial Hall is being added to St. Stephen's Church, Colusa, to give needed room for the Sunday school and community work. It is named in honor of Mrs. Barrell, for many years a member and leader in the church, and is financed largely by the people of the town. Mrs. Barrell died about a year ago at the age of 101. Large confirmation classes have been presented by the Rev. E. L. Freeland, rector of St. John's Church, Marysville, priest in charge, and the church is taking a place of leadership in the community.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Thorough Every-Member Canvass Being Planned.

The diocese is planning on a very thorough Every-Member Canvass this fall. Bishop Helfenstein has appointed the Rev. Don Frank Fenn, D. D., rector of the Church of St. Michael and All Angels, Baltimore, as Chairman of the Field Department.

A series of meetings are to be held during the last two weeks in September, in which every clergyman in charge of a church will be contacted in small groups to discuss the problems in each parish, and to outline a program of preparation and follow-up for the canvass. A series of pamphlets has been prepared, analyzing the disposition of funds raised in the work of the National Church, in the diocese and in the parish.

It is hoped that every congregation under the leadership of its rector will have three or four weeks of direct preparation for the canvass, through sermons which will be preached each Sunday, training sessions for canvassers, and in parish meetings, to be addressed by clergy of the diocese. Every effort will be made to tap the resources of the Church in the Diocese of Maryland, so that the financial situation in the parishes, in the diocese and in the share of the diocese in the work of the National Church may be rehabilitated.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Clergy and Laymen Conference.

The two-day Conference of Clergy and Laymen of the Diocese, under the auspices of the Field Department, with the Rev. O. T. Eaton, chairman, was brought to a close September 4 after a successful and inspiring session at Vade Mecum, Stokes County.

Featuring the Conference was the address by Rt. Rev. Henry St. George Tucker, Bishop of Virginia, who has spent twenty-five years as missionary to Kyoto, Japan. He is the outstanding authority in the Episcopal Church on Foreign Missions.

He spoke at length upon the work the Church had done in the Orient, and urged that Christians in America continue to foster the great undertaking where the American and European missionaries have so heroically progressed.

In giving his first hand knowledge of Japan, Bishop Tucker said that by nature the Japanese are not lovers of war, but are made aggressive by the European and American examples of trade and economics. He pictured the yellow race as a vital factor in the control of international affairs in the next century, and stated that it was up to the Christian people to set them examples by living up to the ideals of Christ.

The Wednesday morning program was opened by the celebration of the holy communion. At 10 o'clock the Conference re-assembled for a series of ten-minute talks by leading clergy and laymen of the Diocese. Rev. David W.

Yates, of Tarboro, spoke on the rural work of the church; Rev. William J. Gordon, of Leaksville-Spray, spoke on the industrial work, and Dr. John W. Herritage, negro missionary of the Episcopal Church in this Diocese, on the negro projects.

Rev. F. Craghill Brown, of Southern Pines, gave a graphic outline of the work among the tourists. Thomas Myers, graduate of the Thompson Orphanage, Charlotte, and a freshman at the University of North Carolina, gave his experiences as a student at the Charlotte institution. Arthur P. Chippy, St. Augustine College, Raleigh, outlined the work being done in that institution. Rev. Andrew J. Milstead, of Statesville, brought the series to a close with a discussion of "Parish building".

The address of the morning was delivered by Rev. Edgar R. Neff, of Fletcher. He told of the project, termed "God's Acre", which he instituted and directed in his parish and mission church. At noon the Conference was addressed by Mrs. William J. Gordon, of Leaksville, Spray. At 2 o'clock Rev. David T. Eaton, of Burlington, and C. S. Alexander delivered inspirational addresses, urging the delegates put into practice the ideas which had been given them by the various speakers at the Conference.

The Conference closed after Bishop Penick had charged the parish chairmen as to respective duties and projects.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Retreat and Conference at Margaret Hall.

The autumn retreat for women was held at Margaret Hall, Versailles, September 1-3. The Sisters of St. Anne provided hospitality. The Rev. George Ralph Madson was the conductor.

The annual Clergy Conference followed at Margaret Hall September 4-5. Most of the clergy attended. Bishop Abbott led the discussions, which dealt with diocesan and parochial problems. Plans were made for parochial missions throughout the diocese to be held between now and Lent. The suggestion was made that the clergy would be greatly assisted if the Church papers would from time to time list the "Books the Clergy Are Reading"—such lists being particularly helpful to mission clergy who are isolated, as is frequently done in Lent.

Margaret Hall, school for girls, opens its scholastic year with registration on September 11. An increase over last year is reported. Bishop Abbott will celebrate the Holy Communion, and later conduct the opening exercises on Sepember 12. The school is operated by the Sisters of St. Anne.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D., Bishop.

Episcopal Diocese to Open Historic Churches for Tour.

Every surviving historic Episcopal Church in the State will be opened to the public during a series of tours on the last Sunday in September and the first two Sundays in October.

Special services will be held in all of the churches, and guides will tell their history. The tours, a feature of the Virginia autumn travelogue, will be sponsored by the Dioceses of Virginia and Southern Virginia.

The churches, most of them situated in rural sections, are of two general types of architecture, the rectangular building and the cruciform, with a number of small variations. The earliest churches were rectangular. Bruton Church, in Williamsburg, erected 1710-15, is the earliest existent specimen of the cruciform church, church historians say.

At the time of the revolution there were some one hundred parishes, with two hundred and fifty churches and chapel buildings, of which thirty-eight churches still stand, and are used by the Episcopal Church. About a dozen others are used by other religious bodies.

All of these still in existence are east of the Blue Ridge Mountains, and most of them are in Tidewater.

In the days of the early colony, church notices were matters of vital importance to the congregation. There was a time set aside during the service for official notices, the reading of the governor's proclamations, new laws requiring to be brought quickly to the knowledge of the people and other matters of importance.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

St. James' Church, Long Beach, Dedicated.

The Rt. Rev. Ernest Milmore Stires, D. D., Bishop of Long Island, dedicated the new St. James' Church building, in Long Beach, on Sunday, September 8, at the 11 A. M. service. This new church, seating 256, was filled to capacity. The Bishop also dedicated the altar, baptismal font, pulpit, pews and memorial windows. The laying of the cornerstone had taken place on Sunday, June 2, 1935, Bishop Frank W. Creighton, Suffragan, officiating. The congregation was organized July 4, 1926, by a neighboring priest. Seminary students and priests have been in charge since then. The present priest-in-charge of this self-supporting mission is the Rev. George Wellman Parsons, who has been in charge since June, 1932. The church also includes a large social hall, containing an adequate and well-equipped kitchen.

This congregation has rented large houses, stores, etc., has met in the local Court House, etc. At last it has reached a place where it can now remain settled.

The church is situated on a beautiful plot of ground, 200 by 100 feet, a stone's throw from the ocean. It is the most centrally situated of all this city's churches. Long Beach is twenty-six miles from Manhattan, on the south shore of Long Island.

Connected with St. James is a newly organized chapel at Point Lookout, four miles east, along the ocean front, near the famous Jones Beach State Park.

George W. Parsons.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Fork Church to Mark 200th Birthday.

Fort Church, Hanover County, will celebrate its 200th birthday Sunday, September 15, at 11:15 A. M. Dinner will be served on the grounds. All friends who are interested in this old church are cordially invited to attend.

St. Anne's School Graduates Honored.

St. Anne's School, which is one of our Church schools, located at Charlottesville, Virginia, seems to be establishing an enviable record for thorough college preparation.

Announcement has just been made that one of its students, a graduate of last June, is the winner of the Hollins Scholarship. This scholarship was open to a graduate from any public or private high school in Virginia. All candidates were required to take the College Board entrance examinations. As the scholarship entitled the winner to free board and tuition at Hollins for the year 1935-1936, a great many students competed for it.

Another 1935 graduate of St. Ann's passed the entrance examinations for Barnard, and has won a substantial scholarship there.

A graduate of the 1934 class was the successful candidate for one of the seven academic scholarships that Bryn Mawr awards each year to members of her freshman class. Still another graduate of St. Anne's, a member of the 1935 graduating class at Wellesley College, was made a Wellesley scholar, one of the highest honors this college bestows.

St. Anne's will open this year on Wednesday, September 18, and among the new members of its faculty are Miss Alida Wilson, daughter of Professor James Southall Wilson, of the University of Virginia, and Miss Fannie Heck, daughter of the late Professor Heck, of the same university. Miss Heck secured her B. A. from Mills College, and has been teaching in St. Helen's Hall in Portland, Oregon, for the past year. Miss Sarah Abbott, of Cambridge, New York, also comes to St. Anne's to take charge of the Primary Department. Miss Abbott graduated from the Wheelock School in Boston in 1933.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Memorial to Bishop-General Polk.

The young people of the Church of the Incarnation, Atlanta, will erect a memorial in honor of Bishop-General Leonidas Polk some time in the early part of September. This announcement was made through "The Challenge".

The marker honoring Bishop Polk will be located near Marietta, on the battleground, the scene of Bishop Polk's death in 1864. It will be of stone, built by the young men of the League, with a marble tablet bearing the inscription, telling of the Bishop-General's life and death.

Bishop Polk, born in Raleigh, N. C., educated at West Point, where he graduated in 1827, entered the ministry after resigning from the army, and later became the first Bishop of Louisiana. He was one of the guiding spirits in founding the University of the South, at Sewanee, Tenn.

After the outbreak of the War Between the States, he accepted the call of the Confederate War Department, with the permission of his fellow Bishops, was appointed major-general by Jefferson Davis and served with General Johnston in the campaign about Atlanta. He was killed near Marietta and buried from St. Luke's Church, which had been organized during the spring of 1864.

A bronze tablet is to be placed on the Grant Building, corner of Forsyth and Walton Streets, by the Daughters of the Confederacy, commemorating the spot from which Bishop-General Polk was buried. Bishop H. J. Mikell will speak at the dedication of the tablet.

Amateur Radio Listeners.

Every afternoon at 4:30 o'clock, E. S. T., messages of hope, cheer and encouragement are sent out over the air on a short wave set by "The Parson", as the Rev. Geoffrey C. Hinshelwood of Grace Church, Gainesville, Ga., is known. He has quite a large group of listeners, and his correspondence with those interested in amateur radio is voluminous.

Memorial Windows Dedicated.

Four new memorial windows were dedicated at the Church of Our Saviour, Atlanta, Sunday, by Bishop H. J. Mikell, These were the gifts of Mrs. Paul Alexander Steele, in memory of her husband; Mrs. Steele and her sister, Miss Clara Dalton, in memory of their mother, Mrs. Cornelia Ann Dalton; Mrs. Florence T. Holland and Tommy Holland, one in memory of Mrs. Holland's mother, Mrs. Sarah George Seymour, and the Woman's Auxiliary, Church School and Y. P. S. L. united in giving one as a Thank Offering. These, together with two dedicated earlier in the year, given by Mr. and Mrs. Frank Ellis, in memory of their children, Henry and Margaret, and Mrs. Jack Savage, in memory of her stepmother, Mrs. Caroline Matilda Robinson, form a series of new windows being installed in the church. New carpets and new covering for the kneeling benches were given through the generosity of one of the members. Under the leadership of Canon William Stephen Turner, rector, the indebtedness of the parish has been met and the building fund is growing. The congregation is increasing, and a deeper spiritual conception of the meaning of the Church has permeated the work as a whole.

Activities of the Business Women's Chapter.

The Business Women's Chapter of the Woman's Auxiliary of the Cathedral of St. Philip, will hear Mr. Gerald B. Van Deene, president of the National Library Binder's Association, on Sunday afternoon, September 15. Mr. Van Deene has just returned from a three months' trip abroad, where he visited the old libraries, being permitted to see the rare old manscripts of monasteries and other valuable records of the fourth and fifth centuries.

This group of women sponsors the maintenance of the Cathedral grounds, and is actively engaged in beautifying the Cathedral Hill.

A Japanese Tea will be given by the Business Women on Saturday afternoon, September 28, at the Chapter House of the Cathedral. Rare prints from Japan will be on display at this time.

Y. P. S. L. Notes.

Lillington Beavers of the Church of the Incarnation, Atlanta, has been appointed editor-in-chief of The Challenge.

The president of the League publishing The Challenge each month will serve as the editor of the paper. The September issue will be prepared by the Y. P. S. L. of Grace Church, Gainesville.

The Incarnation Y. P. S. L. has completed the funds necessary to redecorate the church, and the work is now under way. The money was raised by donations, and the circulation of small aprons, in which the members of the congregation dropped "change", which the Y. P. S. L. collected to be used to beautify the church.

Audrie Bandy Gray.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

The Old Barn Conference.

The Annual Old Barn Conference for clergy and laymen of the Diocese of Southern Ohio will meet in the St. Edmund's School buildings, Glendale, Ohio, September 18 to 22. The clergy sessions are held Wednesday through Friday lunch. The laymen sessions from Friday supper through lunch Sunday.

Originally these annual conferences were held in a "reformed" barn, which reformation resulted in a most acceptable country clubhouse. That with the happy faculty of the Rev. B. H. Reinheimer determined the name of this annual conference which has come to be a most effective agency in the work of the Church in Southern Ohio.

The sale of this property made it necessary for the Field Department of the diocese to seek other quarters for the Conference, but the happy name with its rich associations continues. This year the conference will meet in the buildings of St. Edmund's School. The school has been closed and its fine property offered to the diocese.

The object of the Conference as given this year: "To unite our clergy and laymen in support of the whole work of the Church; to develop leadership throughout the diocese; to gain fresh courage and strength from the fellowship which the Conference develops. In a word, to give Southern Ohio that teamwork which makes it possible to go **forward.**"

On the program are three main leaders, all outstanding. They are: The Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island, former Bishop of Mexico, for several years head of the Department of Domestic Missions of the National Council.

The Rev. David R. Covell, Southern Ohio's own new Executive Secretary, who has already won his place in the diocese, and who will learn this year what the Old Barn Conference in Southern Ohio is like.

The Rev. Charles W. Sheerin, of Chattanooga, Tenn., one of the many young clergy who make it comfortable for the souls of the aged as they look forward to the future of the Church and see into what able hands it is passing.

These are the names on the program. But our own Bishop Hobson will be there. And where he is, there is strength, courage and clear vision of the work of the Church in these times. and a profound recognition of the opportunities and responsibilities that are with the Church in these days.

The picture of the Old Barn Conference includes also men playing golf, tennis, swimming, bridge and others walking, or just sitting and talking. And that latter, if you are careful and wise in choosing your loafers, is often a most important feature of any conference.

James E. Wolfe.

WYOMING.

Rt. Rev. Elmer N. Schmuck, D. D., Bishop

Please Take Note.

At the meeting of the Convocation in June, the Rev. R. E. Abraham, rector of Trinity Church, Thermopolis, was elected secretary for the diocese.

Mr. Abraham succeeds the Rev. Hewton Ward, of Douglas.

All mail relative to the office of secretary will please be mailed to Mr. Abraham at Thermopolis.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt. D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Dr. Gass to Succeed Rev. Percy Silver at the Church of the Incarnation.

The Rev. John Gass, D. D., rector of St. John's Church, Charleston, W. Va., has accepted the rectorship of the Church of the Incarnation, New York, effective November 3.

Born in Augusta, Georgia, forty-five years ago, Dr. Gass was educated in the Sewanee Military Academy, the University of the South, the Episcopal Theological Seminary, Cambridge, Mass. Ordained deacon and priest in 1914-15, he has held charges in West Point, Miss., Frankfort, Ky., Parkersburg, W. Va. He served in the World War as chaplain with rank of Lieutenant. In 1930 he received the degree of Doctor in Divinity from the Virginia Seminary in Alexandria. Dr. Gass became rector of St. John's, Charleston, in 1925.

Dr. Gass has been a delegate to three General Conventions, trustee of the University of the South, director of the Family Welfare Association of America, member of the West Virginia Unemployment Relief Administration in 1932-33.

Dr. Gass succeeds the Rev. Percy Silver at the Church of the Incarnation, who died December 15, 1934.

R. H. G.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Tribute to Dr. Robert Johnston.

The following tribute to the late Dr. Robert Johnston, formerly rector of St. John's Church, Washington, who died in the summer in England, appeared in the parish magazine of St. Paul's Church, South London, where Dr. Johnston was last affiliated:

"It is with deepest regert that I announce the death of Robert Johnston, at Walton-on-the-Hill, Tadworth, Thursday, May 23, just as he was becoming well-known in this parish. To me personally, it means the loss of a very dear and loyal friend who had closely associated himself with my work since he first came to Tadworth in the autumn of 1933.

"When the offer of this parish came to me, Dr. Johnston was as anxious and worried as I was myself, that I should be guided aright in making a difficult decision. This was typical of his unselfish concern for others.

"Robert Johnston had a genius for friendship and a forceful personality which combined a warm heart with a kindly humor, and to the end he preserved an enthusiasm for life in all its aspects to which the passing years added no touch of cynicism. He put his whole life and soul into whatever he undertook which impressed his wide circle of friends with the charm and virility of his ever youthful spirit. At the same time he soon gained the confidence of all who sought his advice or help by his well-informed knowledge of men and matters and ripe experience of the world throughout an exceptionally fruitful and active ministry. For eleven years he was Vicar of a large artisan parish in Edinburgh before proceeding to America, where for twenty-seven years he held most important charges at Philadelphia, and finally St. John's, Washington.

"As a gifted preacher, Canon Johnston has left his mark on the American Church, which will long live. A keen student of human nature to the end, his broad sympathies and wide tolerance gave him a charity of outlook which was always ready to make allowances for human weakness, and see the best side of people. At the same time there was nothing colorless about his strong personality and when he espoused a cause there was no more redoubtable fighter in the face of opposition. He had a strong dislike of anything in the form of cant or what he termed 'piosity', which he carefully distinguished from genuine piety.

"Parishioners who were fortunate enough to have heard his course of Lenten Sermons will have found them essentially practical and stimulating. With the aid of vivid illustrations drawn from life as well as from the Gospels, he was able to help us see God working in terms of human conduct and personal relationships. As a preacher, he had the rare gift of being able to establish the closest contact with his congregations aided by a forceful personality, excellent voice, and remarkable clearness of style.

(Continued on page 22.)

FAMILY DEPARTMENT

SEPTEMBER.

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
18. Ember Day. (Wednesday.)
20. Ember Day. (Friday.)
21. St. Matthew. Ember Day. (Saturday.)
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

* * *

COLLECT FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

* * *

TO OUR FOREIGN MISSIONARIES.

Our thoughts were with you when you left the homeland,
Our prayers were with you when you said "Good-bye."
Our love committed you into the keeping
Of Him who made the earth and sea and sky.

And all the way across the wide, vast ocean
Our thoughts, our prayers, our love went with you all.
The Father heard our ardent intercession.
He heard and answered Macedonia's call.

"Come o'er and help us," came the plaintive pleading
Of those still groping in dark heathen night.
You answered, "Send us, Lord, with Thy Evangel,
And let us flood the darkness with Thy Light!"

How oft you prayed with us: "Lord of the harvest,
Send forth Thy laborers, for the task is great,
And toilers few. O send them, Father, send them
While yet 'tis day, ere it will be too late."

He heard your prayers and ours, and He has sent you
As His ambassadors to lands afar,
Proclaiming pardon, peace, and free salvation
Brought by the rising of the Morning Star.

He who has made of one blood all earth's people,
All mankind to His feast of grace invites.
His love embraces each and every nation.
Race cannot sever what the Cross unites.

Our thoughts are with you, wheresoe'er you're toiling,
Where'er the feet so beautiful may tread,
O'er hill and dale and plain, through streams and forests,
Through desert lands with dangers overspread.

Our prayers are with you in your varied climates,
Our love is with you through the frost and heat,
And when in language, strange and unfamiliar,
The Gospel of salvation you repeat.

Our prayers are with you, when toil-worn, discouraged,
You see no fruit, but God may hide this till
His angels gather all the wheat at harvest.
Beside all waters sow His blest seed still.

He who can keep the roots of lovely roses
Alive beneath the winter's garb of snow,
Can bring to bloom the Gospel kernel hidden
To which your labors watchful care bestow.

Faint not! Toil on! Some day "Well done, My servant,"
Shall greet you from the Masters' lips divine.
Toil in His strength, until in glory yonder
His faithful own like sparkling stars shall shine.

We daily pray the gracious heavenly Father
To keep you in the Everlasting Arms,
To clothe and feed you, heal you, grant you shelter,
To shield you from all dangers and alarms.

We pray that He may grant His Spirit's unction
To all your witnessing in Jesus' Name,
That sheep and lambs may feed in verdant pastures,
Where'er the blest Evangel you proclaim.

We know that He who died for your redemption,
Who purchased you with His own precious blood,
Who brought you peace and pardon, life eternal,
Still pleads your cause before the throne of God.

Belov'd in Christ, though many miles divide us,
Still we can meet before the throne of grace,
Where prayers united rise like fragrant incense.
The tie that binds us, bridges all the space.

God bless and keep you, loved and unforgotten!
Our prayers, our thoughts, our love with you abide.
And should we meet no more this side of glory,
We'll say, "Good morning" on the other side!

Anna Hoppe, in the Augustana Foreign Missionary.

* * *

Grounds of Immortality.

Dr. Temple in his recent notable book on Nature, Man and God, rests his belief in immortality on the love of God and thinks that any spirit communications would not help but would rather embarrass such belief. "It seems to me positively undesirable that there should be experimental proof of man's survival of death." Jesus seems to have taught the same view in His reply to Dives who wanted messengers sent to warn his brethren. Leslie Stephen thought that "the majestic doubt" about immortality was more satisfying than all the spirit rappings that had been reported. At any rate, we have a more sure proof in the love of God for His children. "Thou wilt perfect that which concerneth me," is a principle that carries with it immortality. God will not start a work and leave it unfinished. Every living thing carries in it the capacity for achieving its pattern and in man this desire is constitutional and imperative. A human life broken off by the accident of death seems an irrational conclusion: all its capacities are germs of immortal development and fulfillment. Knowledge never reaches a limit but each new truth opens vistas upon wider scenes and loftier visions. Affection is never satisfied but feeds on its love as an eternal hunger. This instinctive belief in immortality is lodged deeper in our constitution than knowledge and is therefore unaffected by all sceptical reasoning. We have just read a book on the illusion of immortality in which the author labors all the traditional doubts and arguments against it, but we found it curiously ineffective and inconclusive. It was like arguing against gravitation which all the while was pulling down what the author was trying to build up. There is something in human nature underneath all his arguments which was silently undermining them. All religions testify against such unbelief, every Christian cemetery shouts against it, and the sceptic might better save his breath and printed page. We do not believe the world is essentially irrational and hopelessly and tragically confusing in its constitution and end, but that end will unfold and vindicate its beginning and God will be justified of His work. The argument from the love of God comes to its highest expression in Christ, for He showed us the ideal of human life and gave assurance of its real fruition and crown.—Presbyterian Banner.

* * *

Regeneration or Regimentation.

There is a place for regimentation, a possibly enlarging place, in the home, in the school, in the factory, in the state, and all such. Dozens of reasons for it all along the line. Innocence needs protection and guidance. Wilfulness compels restraint. Business if and when brutish must be held in with bit and bridle. The weak and the poor and the underprivileged have an inherent right to be championed against the master minds that know no god but greed. Such protection can not come save by group control. Only the group has power enough to bind the beasts of business. Granted that these are relatively few, such as there are must be made to feel their limitations. Civilization cannot last unless group power is exercised to protect the rights and avenge the wrongs of the little ones of society. That makes Christian Democracy mighty important.

For group control very easily falls into the hands of selfish, wilful men, drunk with the sight of power. Too often what are called social reforms turn out to be just a rearrangement of tyrannies. We cannot have group control, moved by the will to do justly and love mercy and walk humbly with God, by mere regimentation. That has its place, but a very subordinate and temporary role in the building of a good world. Too subordinate and too temporary and too superficial to constitute the major passion of a Gospel preacher. That statement must not be misunderstood to be a criticism of those self-sacrificing leaders who give themselves, as with the passion of their Lord, in efforts to secure justice for the men

and women and children who are suffering wrong from social and economic brutality. The statement is rather to call and to hold attention, to the teaching of Jesus touching the infection source of the disturbing ailment of society.

Nothing could be more clear than that Jesus, who came that we—all of us—might have life and have it more abundantly, taught that we must get it, never by regimentation, only by regeneration. It is not surprising that, driven by a sort of desperation in the face of colossal swindling and successful, unpunished fraud, there should be leadership demanding a massed Christian frontal attack on the social order, rather the social disorder. It has even been preached with the fervor of a new Gospel, that the times demand a shift of the center of gravity from the inner life to the social order. That means, if it has any meaning, a shift in emphasis from regeneration to regimentation.

The Pharisee sought to bring every detail of life under external rule. That is what regimentation does. That might produce a coerced social order, but never the Kingdom of God. That seeks its goal by making clean the inside of the cup.—Dr. G. N. Luccock, in Presbyterian Banner.

* * *

For the Southern Churchman.

SECURITY.

F. L. Earl.

Security
Is what we need,
To everyone
A certain meed;

With time to think,
To learn, to know
How to prepare,
Before we go:

Security,
That we may live
To understand
What God would give.

* * *

The True Prophet.

When we are confronted, as we shall often be, by the problem of what and how to preach, we should remember that the evidence of history everywhere supports the prophet's suggestion that the true servant of Jehovah is he whose desire is not to exalt himself, but to exalt the divine will, whose strength is in his calm fidelity to truth as God gives him to see the truth. Few of today's best sellers will be numbered with tomorrow's classics; the Utopian schemes of today will be the curiosities of tomorrow. It has always been so. Jesus knew that. He knew that there are people whose minds are like soil that is too shallow for anything to take root, and he was not carried away by their momentary enthusiasm. He had some very harsh things to say about the leaders of religion in his way who were obsessed with the desire for self-glorification. And to his followers He gave the guiding principle: "Thy Father who seeth in secret shall recompense thee."—Rev. H. L. Sumner.

* * *

The Wonders of the Planetarium.

Has the reader visited a planetarium? There is one at Chicago where it was an attraction at the recent world's fair; there is another in Philadelphia, and they are now building one in New York that will probably be the finest in the world. It consists of a great dome with a contrivance down on the floor in the center that looks like a mounted tube or barrels having in it numerous eyes which are lenses through which light streams out and splashes stars on the dome that are made to represent the heavens very literally. One steps into the twilight of the dome as into the night sky and looks up at a scene of splendor that is almost equal to and an exact image of the sky itself with all the stars and constellations in place. The instrument swings on a pivot and the tube revolves so that the motions of the heavens are exactly reproduced while a lecturer explains what is seen and going on. It can be set to represent the skies at any time in the past and in the future, and it is interesting to look upon the sky just as it appeared at the birth of Christ. It is almost as awesome as the night sky itself and can be manipulated so as to show us motions in a few seconds that would require thousands or millions of years in the cosmic machinery. It is a great means of education. As usual this marvel is of German invention and manufacture, a product of the celebrated Zeiss factory for the production of fine lenses. Pity that the Germans do not see that their true glory lies in such fields and not in Krupp's factory for making great guns to roar out over battlefields and slaughter men. And yet if we admire and wonder at the wisdom of man in inventing and fabricating a toy model of the heavens, how much more should we worship the God that makes the mighty expanse of the real heavens and there displays His glory?—Selected.

* * *

No Room for the Children.

"Where is Benny?" inquired his father at lunch one day.

"Oh, he has gone to play with the Smiths; he played there all the morning, and he could hardly wait to finish his lunch before going back."

"He seems to be always there; I don't like it; I should like my son to be in his own home sometimes."

"So should I, but I can't keep him at home."

Mrs. Haamilton looked around at her neat, well-kept home: the tastefully furnished sitting room with its polished floor, new rugs, and hand-painted cushions; the attractive dining room; the sewing room; the sun room for the plants; the dainty kitchen. Benny's toy box was in the kitchen; it was the only thing that did not quite tone in with the color scheme. She thought of the spare bedroom, and Daddy's bedroom, and her own room with Benny's pink and white crib in one corner. It was all so well-appointed. "I wonder why Benny does not like to stay at home," she murmured.

"Mother, come and see! Mrs. Smith says you may! Come and see what we have made." Benny had burst into the house, his little face glowing with excitement.

"All right, Benny," answered Mrs. Hamilton, taking the boy's hand and starting out. "But we must ask the little Smiths to come and play at your house tomorrow; you go to play with them so often."

Benny's face dropped. "But, Mother, there is nothing to do in our house."

"What do you do at the Smith's house?"

"We play trains."

"Well, you have lots of trains; your box is full of them."

"Yes, but I have nowhere to play with them."

The Smith's house was not as large as the Hamilton's, but Benny led his mother into quite a spacious room that had been given up to the children. It was simply the space under the veranda boarded in and made habitable. It had a good, varnished floor and large windows. There on the floor was a wonderful layout of trains, tracks, tunnels, stations, forests and rivers. A crudely made group of houses and stores represented a town; blue paper made a lake.

"I made these trees," Benny proudly announced. "It took me days to do it."

"I hope that Benny does not bother you by coming so often," apologized Benny's mother to Mrs. Smith.

"Oh, no. Now that we have this room the children can have their little friends as much as they like without bothering the rest of the family."

In another part of the room two little girls were furnishing a doll's house, and at a strongly built table at one of the windows sat a bigger boy drawing.

"I like to be with the children, so I keep my sewing machine in this corner," continued Mrs. Smith. "Then, when I have time, I come here and sew while the children play. Since having this room finished off, we have had no trouble in keeping the children at home."

That night Benny's mother did some thinking. "Yes," she admitted, "we have a room for our guests, a room for the plants, a room for my machine and even a garage for the car, but we have no room at all for our most priceless possession, our son. Tomorrow these plants shall go into the other rooms, and Benny shall help me make this sun room into a playroom for himself and his friends."—Laura Gray, in National Kindergarten Association Release.

* * *

TRUST.

I cannot see with my poor mortal sight
The path entire that leads to realms of light.
There may be valleys dark, scenes that affright,
But I can trust!

My Father has assured me I'm His Own,
Bought with the life-blood of His holy Son.
I know not how His mercy leads me on,
But I can trust!

I cannot draw the mystic veil aside
That unknown morrows from my view doth hide,
I cannot look beyond Time's rolling tide.
But I can trust!

I know not why my pilgrim-path should be
So hedged about, oft desolate, when He
Can with a word create a highway free,
But I can trust!

Too weary oft to toil, or praise, or pray—
Oft wondering in the silence, "Does it pay?"—
I do not know my God's mysterious way,
But I can trust!

I know not when I'll face the Reaper grim,
When earth's receding lights shall flicker dim.
Enough for me to know I'll be with Him,
So I can trust!

I know that step by step my gracious God
Will lead me to His heavenly abode.
Enough for me to tread where He has trod.
So I can trust!

Anna Hoppe.

* * *

Which is the better strategy, a round up of forces for direct action against the abominations of business that neither fears God nor regards man, or a quiet uncompromising inexorable demands for the way of Christ in the hearts of men? Let us agree that this is not a time for choosing between, but of accepting both, not either or; rather both and to neglect either is treason to the Lord Christ.—Dr. George Luccock.

FOR THE CHILDREN

For the Southern Churchman.

A PRAYER FOR CHILDREN.

By Mrs. Walter Stevens.

Dear Jesus, I Love Thee.

Dear Jesus, I love Thee, I want to be Thine
And live so that others may see my light shine.

I want to be honest, and useful, and true
And do unto others as I'd have them do.

I need Thee each moment, I need Thee each day,
O! Come to me Saviour and in my heart stay.

With Thy guiding hand I can hope to be strong
And work for the right while I put down the wrong.

Amen.

* * *

Stars of Fall.

When the fall nights come and the air tastes of frost, an ice-blue star crosses the sky. It is Vega of the Lyre, third brightest of our Northern stars. Only Arcturus, low in the west, and Sirius, the sky king, yet to come, rank above the Harp Star.

Watch until that night comes when just at dark Vega gleams from the very center of the sky. The next day search where the wet meadows are still green. If you know her haunts you will find, burning blue in the deep grass, the last and loveliest of our flowers. Through long lashes the fringed gentian looks up to her birth star throned in the zenith of the sky. We humans forget that the stars shine for other earth folk than ourselves.

Vega was the first star to be photographed—in 1850 by the daguerreotype process. She is now speeding toward us at the rate of nine and a half miles per second, faster than a bullet from a high-powered rifle. The crash, however, will be delayed several years, so the astronomers tell me.

Toward the southeastern horizon shines a "Y," faint indeed, but as perfect as if it were on the front of a Yale sweater. This is the Water Jar which is tipped by Aquarius, the Waterman, and pours a ceaseless stream into the thirsty mouth of the Southern Fish, which is marked by Formalhaut, a first magnitude star, which never rises far above the southern horizon.

The Water Jar is full of so-called lucky stars. To the right of the center star of the "Y" is Sadalmelik, the Luck of the King, while just below is Sadalsuud, the Luckiest of the Lucky. Then there is Sadachbia, the Snake Star, being the Luck of the Serpent.

Not far from Vega, in the very center of the Milky Way, shines the Northern Cross, more correctly known as Cygnus the Swan. The bright star at the head of the Cross is Deneb, the faintest of all of the first magnitude stars. If the constellation is considered as a flying swan, Deneb is the tail of the bird, while the base of the cross is its outstretched neck.

The Persians called this constellation the Roc, that fabulous bird which made Sinbad the Sailor so much trouble, while to the Arabians it was the Hen. In this constellation is Sixty-one Cygni, a hardly visible star, but one of the nearest to our earth. Sirius is another one of the near-by stars. Neither of these stars, however, is apt to crowd us unduly. If the distance from the earth to the sun were one inch, the distance from the earth to either of these stars would be about seven and one-half miles.

In the lower side of the Milky Way and below Cygnus is a bright star between two fainter guard stars. This is Altair the lucida or Alpha star of Aquilla the Eagle. The three stars are the Family of Aquilla, and their line is used in determining distances in the sky, being exactly five degrees in length.

According to a Korean legend, Altair is a prince, who was to marry the beautiful princess Vega, but the match was broken off by Vega's stern father. From the farther bank of the Milky Way the poor prince looks longingly toward his would-be bride. Once a year, on the seventh night of the seventh moon, all the magpies in Korea flew up into the sky and made a suspension bridge on which the twain meet. All good Koreans throw stones at any magpie seen on earth on that day, because he should be up in the sky helping the lovers.

Altair is the standard first magnitude star of the sky. The brightness of all the others is measured by it, just as El Nath in Taurus the Bull is the standard of whiteness. Sirius, the brightest star in the sky, is nine and a half times as brilliant as Altair.

Above Altair, on the lower edge of the Milky Way, is a tiny parallelogram on the Way's edge, Delphinus the Dolphin. Probably, too, it is the Diamond, mentioned by the writer of that immortal verse which begins, "Twinkle, twinkle." The constellation is also called Job's Coffin. Why, no one yet has ever been able to discover.

Look close just above Altair and you will see, in the Way, Sagitta the Arrow, a tiny constellation made up of four stars, the point being turned toward the neck of the Swan. Forever and forever it speeds through the skies, the smallest of all of our constellations.—Samuel Scoville, Jr., in S. S. Times.

* * *

Whose Fault Was It That Billy Was Lost?

"Carolyn, where's Billy?"

Mother Elliott had just come back from a shopping trip, and was looking for her active two-year-old son.

"Ummm?" Carolyin did not raise her eyes from her absorbing story.

"Where's Billy? I left him in your care."

"Billy? Oh, he's with Nancy. At least I think so."

Mother sighed. Carolyn cared far too much for stories, and far too little for household responsibilities. Something must be done to wake her up, why, she would be fourteen next month. Just then Nancy came running down the hall, humming a gay tune as she came.

"Where is Billy, Nancy? Carolyn said he was with you."

"Oh, she did, did she? Well, he's not with me, hasn't been, in fact. But I expect he's with Roger. I heard some noise out that way."

Of course, he would be with Roger. He adored his big brother, and Roger was devoted to him, when he was not too busy with other things. All the children were so busy with their own interests.

Roger was located in the back yard making an airplane, with the help of his chum, Richard Brown.

"Bill? No, he hasn't been out here, has he, Dick? I haven't seen him. It's the girls' business to look after the kid when you're away. Saturday only comes once a week, Mums. Now, don't be hard on a fellow," as he saw disapproval written on his mother's face. "We're making a dandy plane. Shouldn't wonder if it would really fly. See?"

But mother was gone, her baby must be found.

Sally, the maid, had been ill and was away for a few days, so where might Billy not have wandered with all the doors open, and the three children of responsible age, all busy with their own plans?

The house was searched, but no sign of the little boy. The other children were aroused to real alarm now, and did their part looking for the little curly-headed lad whom they really loved dearly. Long and earnestly they hunted but no sign of Billy. Stories of kidnappers came to all of their minds. Carolyn's face was whitest of all, for well she knew that he had really been left in her care.

"Shall we call Daddy, Mums?" Roger's voice had a quiver in it. "He might be able to think of something."

"I don't want to disturb him at the office if I can help it. We'll try once more. You go down the street again, Nancy. Roger can go up to State Street and around there. Carolyn and I will go across the garden toward the stream in the meadow," mother's voice broke as visions of her baby boy wandering into the stream after "itte bitte fishes" that he adored, came to her.

Two hours had passed, but no signs of Billy. Then when mother was about ready to call the police, Daddy Elliott appeared. Roger had not been able to stand it, and had gone to his father.

"Now, cheer up, Mary," said Daddy after one look at mother's white face. "We're going to find that chap, and after that—" but as he saw the scared faces of the three children, he thought perhaps they were getting punishment enough, without adding a scolding which they richly deserved.

"It will be dark soon. I'll take my flashlight."

"Let me get it, Daddy," Carolyn was only too eager to be of service, as she started upstairs.

"Wait, Carolyn. I think I left it in my overcoat pocket last night, and the coat's right here in the closet under the stairs." He opened the door and got the flash, then turned it on to see if it was working. "Come here, quick, mother," he cried, and there, curled up in a little ball, was baby Billy Elliott, with one thumb in his mouth, fast asleep.

"And I pushed it to as I came in the hall," Nancy said. "But I never thought of it afterwards."

"Well, I know one thing," Carolyn said thoughtfully. "I've learned my lesson. I'll never neglect things again for an old story. I've been too badly scared this time."

And did she ever forget her promise? Well, what do you think?—Margaret Fasset, in the Presbyterian.

* * *

The Sweet Peas.

Mary's bright eyes saw Mother as she opened a small package that Father had brought home the night before.

"What's that, Mother?"

"Peas," said Mother.

"Peas?" asked Mary. "Are they good to eat?"

"No," said Mother, "these are not the kind of peas we eat. These are the kind that make pretty flowers. Don't you remember the flowers we had last year out by the garden fence? How would you like to have some flowers this year, your very own?"

"Oh, goody! goody! Some flowers all my very own!"

"Then get on your cap and coat, and

we will go out and put the seeds to bed in old Mother Earth, for they will have to sleep a long time."

When Mary and her mother went into the garden, they found that Father had already made a little narrow bed all along by the garden fence, and Mother showed Mary how to put the little seeds into the bed and to cover them with the dirt covers.

Some of the little seeds said, "Umph, we're not sleepy," and they gave a great big roll and rolled right out of the covers.

Then they said, "My, it's much nicer out here with Jolly Round Sun shining down than it would be shut up in that bed in old Mother Earth."

But, after a time, old Jolly Round Sun, himself, went to bed, and it began to get cold and colder and colder, and these little seeds began to get hard and harder and harder, until they got so very hard they could never make any pretty flowers at all.

Some of the little seeds had rolled so far that they rolled under some leaves, and they said, "Now old Jolly Round Sun has gone to bed, so we will sleep here, and, in the morning, when old Jolly Sun gets up, we can have a much nicer time than if we were shut up in that bed in old Mother Earth."

But, in the morning, old Jolly Round Sun did not get up, and the cold North Wind began to blow, and the cold Rain came pitter-patter down, and it rolled these little seeds out from under the leaves, and rolled them along, and rolled them along; and they began to get soft, and softer, until, at last, they fell all to pieces, and they never could make any pretty flowers at all.

But the little seeds that had stayed in the bed of old Mother Earth were just as warm and comfy as they could be. One of them said, "It's dark, and I'm scared."

But another little seed said, "Oh, we're all right. I'm sleepy. Let's go to sleep."

So they shut their eyes and went to sleep, and they slept so long that, when they woke up, they stretched so hard they split their little jackets right up the back, and out of each little seed came a little white stem.

These little white stems pushed up, and pushed up, until one day they pushed right out of the covers, and looked straight up into Mary's bright blue eyes; for she had been watching, and watching, and asking her mother, "When will my little seeds begin to grow?"

Now, old Jolly Round Sun was shining all warm and bright; the cold North Wind had gone away, and the warm South Wind was blowing; and every few days the soft Warm Rain pattered down and gave the little stems all the water they wanted to drink; and they grew and grew, and, after a while, some little leaves came all over them. Soon they began to reach out little fingers to find something to hold to, to help them climb, and Mary's mother said, "We must tie some strings to the fence, for them to hold to."

So Mary and Mother tied strings to sticks stuck into the ground all along behind the row of little vines. Then they tied the other ends of the strings to the top of the fence, and the little fingers twisted around and around them, and the stems grew up so high that they were as tall as Mary herself.

One day, Mary came running to Mother, and said, "Mother, come quick! See the little green things all over my sweet-pea vines."

"Why," said Mother, "those are the little cases that hold the flowers, the buds. See, here is a little flower right now trying to get out."

Sure enough, before that very night, there was a little pink flower sitting up on the stem and nodding right at Mary. In a few days, there were more flowers than Mary could hold in her two hands.

As Mary looked at them, she said, "Mother, whatever did make these pretty flowers grow out of those ugly little seeds we put to sleep in old Mother Earth so long ago?"

And Mother said, "Right in the heart of each of those little seeds, God had put what we call 'life,' and that is what made them grow."—From "Stories Old and Stories New," by Bertha Tralle.

* * *

For the Southern Churchman.

DEAR RAIN.

Monica Williams.

Dear rain, you feel so cool against my face,
As softly you come down
From skies where laden clouds embrace,
The brightness of the dawn.

Your soothing touch refreshes as you give
New life alike to flower and weed,
And man and bird and beast all live
In this most friendly need.

You do not ask if each one all alike
Are worthy so to share,
But through the goodness of Gods' love
You pour out, everywhere.

You do not ask a recompense for
All the good you do,
Nor seek to lift the burden of
The sorrows you bring, too.

You only pour out all you are
And so God's law obey,
And then the sunbeams draw you back
To rain another day.

* * *

The Zoo Doctor.

One of the most interesting of jobs is that of the zoo doctor. And many are under the impression that he has a decidedly easy time of it. Nothing is farther from the truth, for the zoo doctor is not only kept busy during the entire day, but has cases to handle that require the utmost skill and rival any of the work done on humans by skilled surgeons.

Animals are subject to a great variety of diseases besides inflicting punishment on themselves and each other. There are certain operations which must be performed regularly, simple enough in themselves, but exceptionally difficult because of the wild beasts upon which the operations must be performed.

For example, the bigger cats must have their claws cut regularly; the elephant has toe-nails which require attention every few months; the monkeys break their arms with distressing regularity; and the snakes develop abscesses on their jaws, which require immediate attention. And to each and every need the doctor must be prepared to give full and competent treatment.

In all of the greater zoos, there are special sanatoriums where the animals are first received and examined. Each new inmate is given a complete physical examination and should anything be wrong, he is kept isolated from the others until he has been cured. Many zoos today have regular hospital quarters and special operating rooms.

And in every zoo, each animal that dies is dissected and studied. Doctors today know as much about the insides of animals as they do about the insides of humans.

Some of the doctor's problems are most interesting. In the Bronx Zoo, which, by the way, covers more area than any other similar establishment in the entire world, a chimpanzee contracted pneumonia. Many such creatures contract this dread disease and little can be done for them. So thought most doctors, but one of them made an interesting experiment. Finding that a lung of the young chimpanzee was useless, he sent for the oxygen-tank and attached the tube to the patient. The life-giving air entered the sufferer's lungs, and soon the chimpanzee was as alive as ever. Another triumph for science.

The wild animals are treated much like humans with their ills. When necessary, chloroform is applied. Monkeys have plaster casts placed on their broken arms and then it is tied about their necks with wooden collars. This is because the monkeys insist on biting into the plaster casts and tearing away the leather.

A baby sucks its thumb. To teach it better, mother places pepper or castor-oil or something else on the thumb. The baby doesn't like the taste; it stops sucking its thumb. In the same way, monkeys often bite their own tails. It pains them, but they don't stop. So the zoo doctor places a red ointment on the tail. This tastes terrible; the monkey stops biting its tail.

Toothaches are frequent among all the animals. The elephants are frequent sufferers, but the best of patients, for they seem to realize that all the trouble is for their own good.

The doctors often have a most difficult time in administering the anesthetic to the animals. In putting a rhinoceros to sleep preparatory to an operation, the task required an hour and forty-five minutes, two pounds of chloroform and almost a pound of ether.

Yes, the zoo doctor has an interesting time of it; he is kept busy all the time, and is often forced to put forth the best in him to solve some of the problems. And among other qualifications, the doctor must be a brave soul, with a full knowledge of animal psychologoy and ways. Otherwise his career may be a short-lived one.—The Girls' World.

* * *

For the Southern Churchman.

FOUR LITTLE POEMS.

Magda Brandon.

I.

My Dog.

My gingham dog
Will always fail
To wag himself—
He has no tail.

II.

When Lights Are Out.

When snugly tucked in bed at night
When finished saying prayers;
And lights are out—how big it looks—
The room itself—and bare;
With lights out everywhere—
To our child asleep in there.

III.

Pansies.

Pretty children are in town,
Dressed in lovely velvet gown;
Nodding here and there to please—
Lovely thoughtful pansies!

IV.

Friendship.

My dog and cat have so much fun,
And not a quarrel when day is done;
Their happy friendship's good to see—
And beautiful as it can be!

* * *

Only the Golden Rule of Christ can bring the golden age of man.

There is no good of life but love—but love!
What else looks good is some shade flung from love;
Love gilds it, gives it worth.
—Robert Browning.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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POSITION DESIRED, NURSE, COMPANion or Housekeeper. Experienced. References furnished and required. Address "N," care of Southern Churchman.

EXPERIENCED YOUNG CHURCHWOMAN desires position as secretary, or companion-secretary. Free to travel. Address "K," care of Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 17.)

"I had hoped that he would for long have been a popular and welcome visitor to St. Paul's, but in Robert Johnston's passing, the whole Church has lost the services not only of a brilliant and gifted preacher, but a very human and lovable character."

T. F. O.

Personal Notes

Dr. Yerkes Accepts Call to Sewanee.

Word was received in Philadelphia September 6 that the Rev. Royden Keith Yerkes, D. D., Ph. D., Professor of the History of Religions in the Philadelphia Divinity School, since 1918, has accepted a call to become Professor of Systematic Theology in the Theological School of the University of the South, Sewanee, Tenn., and will enter upon his new duties in October.

Dr. Yerkes, it was learned, received the call, while on his vacation. With the exception of a few years when he was teaching at Nashotah House in the Diocese of Milwaukee, Dr. Yerkes' entire ministry has been spent in the Diocese of Pennsylvania. Prior to his coming to a full Professorship in the Philadelphia Divinity School he had served three years as an Instructor in the History of Religions. A native of Philadelphia, Dr. Yerkes was educated at the University of Pennsylvania, graduating in the class of 1903. In 1905 he graduated from the Philadelphia Divinity School with the highest honors of the school.

Following graduation he became assistant at the Church of Our Saviour, Jenkintown, Penn., serving there for three years, after which he served for a short time as rector of the Church of St. John the Evangelist, going from there to Nashotah House. In 1911 he returned to the Diocese of Pennsylvania as assistant at St. Luke's, Germantown. Following this he served as Instructor in Hebrew at the University of Pennsylvania, and also as rector of the old Church of the Transfiguration, a parish in close proximity to the University at that time and which subsequently became the headquarters for Episcopal Church work among the students of the University under the Rev. Dr. John R. Hart, Jr.

During his ministry in the diocese he has been especially active in religious educational work, having been a member of the faculty for many years of the Church Normal School, conducted under the auspices of the Diocesan Department of Religious Education and has conducted special courses at a number of Summer School Conferences, and has also served on a number of occasions at the College of Preachers, Washington. From 1911 to 1931 he served as a member of the Board of Examining Chaplains in the Diocese of Pennsylvania.

The Rev. Emile S. Harper of San Francisco will become dean of Christ Church Cathedral, Sacramento, on September 15. The Cathedral is a merger of Trinity Pro-Cathedral and St. Paul's Parish. The services are held in St. Paul's Church, and the work of the Sunday School and the young people's activities are centered at Trinity Church.

The Rev. Geoffrey Horsfield, rector of St. Paul's Church, Savannah, Ga., left by motor Monday, September 2, for a two weeks' vacation in the North.

The Rev. R. E. Abraham, rector of Trinity Church, Thermopolis, Wyoming, was elected Secretary of the Diocese, at a meeting of the Conovcation in Laramie in June. Please address his mail, relative to the office to the above address.

The Rev. John Ridout, formerly assistant minister at Trinity Cathedral, Phoenix, Arizona, has been commissioned First Lieutenant Chaplain, Reserve Corps, and ordered to active duty with the CCC Camps at Fort Bliss, Texas.

The Rev. Francis T. Brown, formerly Vicar of St. Paul's Church, Yuma, Arizona, has accepted a call as Vicar of St. Mark's Church, Mesa, Arizona, and entered on his new duties September 1.

The Rev. C. L. Mills, of Jackson, Wyoming, has been called as rector of St. Stephen's Church, Douglas, Arizona, in succession to the late Rev. E. W. Simonson.

The Rev. Edgar Wilcock has resigned as assistant at All Saints' Church, Salome, Arizona, and accepted work in the Diocese of Southern Florida.

Mr. Henry Keissell, a layman formerly of the Diocese of Atlanta, and now of the Diocese of Duluth, has taken up his residence in Little Falls, Minn., where he is to be in charge of the Church of Our Saviour. He is a candidate for Holy Orders and will soon take his examinations for the dioconate.

Mr. Keissel was confirmed at the Church of the Incarnation, Atlanta, was Lay Reader at the Church of the Ascension, Cartersville, Georgia, where he

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was teaching school, has taught at the DeVeaux School for Boys, Niagara Falls, New York, and the Martha Berry School in Rome, Georgia.

He is an excellent preacher and is delighted with his church.

Rev. John S. Alfriend Retires.

The oldest Episcopal rector in point of service in the Diocese of West Virginia, the Rev. John S. Alfriend, rector, St. Paul's, Weston, has retired, after thirty-nine years of service in the ministry.

The Rev. Dr. Alfriend held charges in Pulaski, Virginia and Charles Town, W. Va., before taking charge of St. Paul's, Weston, fifteen years ago. For fifteen years Dr. Alfriend was chairman of the Standing Committee of the Diocese and for twenty years one of the two Examining Chaplains to the Bishop. He was sent as a delegate to ten General Conventions.

Dr. Alfriend and family will make Clarksburg, W. Va., their permanent home.

Deaths.

Rev. Emory Shailer Towson.

Burial services for the Rev. Emory Shailer Towson, retired priest of the Diocese of West Virginia, were held in Philadelphia, on Saturday, August 31, where he had been making his home since shortly after he retired from an active ministry which began in 1897, following his ordination by the late Bishop Randolph of Southern Virginia. Mr. Towson had been in poor health for some time. He was in his sixty-eighth year.

Born in Towson, Maryland, Mr. Towson was educated at Shurtleff College, the Johns Hopkins University and Crozier Seminary. After a brief ministry in the Baptist Communion, he came into the Episcopal Church. Following his ministry in Southern Virginia, he served from 1901 to 1909 at Zion Church, Palmyra, New York. In 1909 he became rector of the Church of the Covenant, Philadelphia, and in 1913 went to the Missionary District of Spokane, serving as a missionary for two years and for two years longer as rector of St. James' and St. Peter's Churches in that district. During the World War he served at Camp Lewis, Washington. From 1920 to 1924 he was rector of Christ Church, Fairmont, West Virginia, and from 1924 to 1934, when he retired, he was in charge of St. Mark's, Berkeley Springs, West Virginia. Mr. Towson is survived by his widow, two sons, Dr. Charles Emory Towson, and Dr. Ira Gladstone Towson, both of Germantown, and a daughter, Mrs. Aurthur Vanderpool Winton, of Fort Wright, Fisher's Island, New York.

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The great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making.—Ruskin.

The man who misses the deep meanings of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.—Selected.

"It is God the world needs, whatever the cry of the world may be."

I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat "Thy will be done."—Anon.

It is in Christ alone that we may have a clear distinct view of the glory of God and His excellencies; for Him, and Him alone, hath He appointed the Representative of Himself unto us.—Owen.

I took my Christ to church one day
But He could not get in,
The doors were narrow for a man
Whose shoulders bore the sin
Of all the world of souls without
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—Lawrence.

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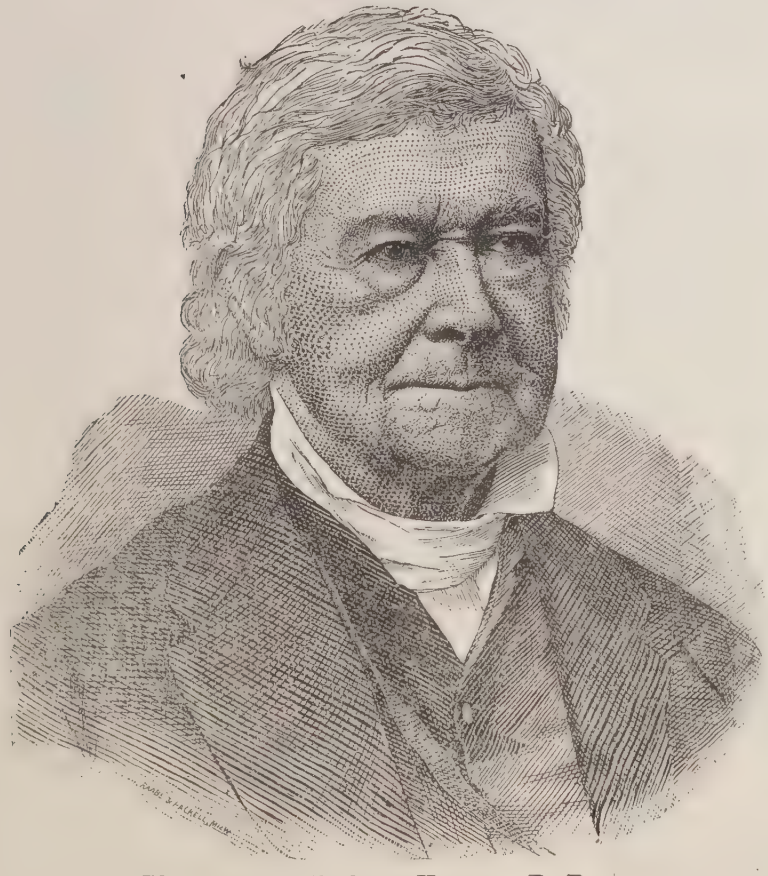
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Southern Churchman

Vol. 100. RICHMOND, VA., SEPTEMBER 21, 1935. No. 38.



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EDITORIALS

Vol. 100. RICHMOND, VA., SEPTEMBER 21, 1935. No. 38.

PEACEFUL METHODS.

The unfortunate assassination of Huey Long brings to mind the whole attitude of many Americans towards firearms. For a supposedly peaceful nation, we support by law the right of individuals to be armed in an alarming fashion. One smiles as he thinks of England where even the police do not cary firearms!

Of course, if we resort to methods of dictatorship, we shall probably be forced to protect our dictators in the traditional manner of dictators—the methods of heavily armed retainers being a cardinal point in the technique. Whatever Mr. Long stood for in politics, and we are afraid it was little except the personal advancement of Mr. Long, he was a traditional dictator. The flaming uniforms of a Hitler or a Mussolini were absent, but the armed guard was there and force demands force in return. May his death at least teach Americans a much needed lesson as to the end of such paths.

In a larger way the philosophy of guns and ammunition is carried out in international relations. Perhaps the demented assassin is not as easy to spot in the international picture. But in the race for armaments, the strong dictating nation is inviting return of physical violence and if the world is again to go mad and resort to murderous war, it will be because the method of armaments has been used rather than the method of peaceful arbitration.

It is doubly unfortunate that certain representatives of Christianity seem to condone both the use of firearms and the use of armaments in general. We still hear a good deal about "self defense." Is not the best defense that which we can make use of in the learning of the golden rule for business and government in general? Is not a Christian attitude towards the rights of others something that the world has not yet learned, and is it not high time that even in little communities where it is yet considered the sign of a strong man to carry a pistol Christian ministers point out the cowardliness of such conduct and the results that are bound to come?

"Negative thinking" is something that psychologists tell us is harmful. What could be more negative than the continued reliance upon physical force? The Christian religion is a religion of positive thinking built upon posiive faith. In the childhood days of civilization recorded in the Old Testament it is true that war and murder were still used, but to those who have the inspiration of The Son of God there is a growth that must be made a reality in our lives, and He on the Cross forever showed the foolishness of methods of physical force.

RELIGIOUS EDUCATION AND THE PARISH.

With the autumn months most city and town parishes will begin the Sunday School, or, as we have been taught to say, the Church School. In rural areas it has been running at full force during the months when their greatest activities are carried on—the summer.

But the autumn brings up the whole question of religious education. Though our Church can claim credit for the beginnings of Sunday School work general, we have certainly allowed others to surpass us in the continuation of this great work. Hard as the work is, we have a greater challenge than ever, for religious education in the home has fallen into a state of indifference or negligence, and the only education in religious teachings received by the average child is the few minutes a week given by the Sunday School.

The sad fact is only too true that most of our clergy and laity are ignorant of the whole subject of religious education. And this is true in spite of the fact that our department of Religious Education in the National Council has been and still is (despite financial cuts) most efficient. Once we were at a Summer Conference. Some fine young women who had consecrated their education and talent to the subject of the training of children in religion were teaching a course in their subject. Many of the clergy present were almost insolently indifferent. They did not understand the problem, and they did not realize that behind the technique that was being taught was a method that would hold in the present doubting world. But the consecration and talent was wasted, for in everything we must have the willingness to learn as well as the teacher who is eager to impart knowledge.

Can we not plead for a better use of the National Council's department? Can we not hope that Episcopalians will still receive light enough to realize that they are ignorant about one of the most important things in the world? Can we not get over the supercilious attitude that such things belong to Baptist and Methodists and not to cultured Episcopalians? Unless we do, we may find ourselves in a few generations without enough adults informed about religion to make very much difference whether our Church exists or not.

But there is hopefulness in the fact that a fine group in our Church are aroused to the problem, and when people are aroused something is done. Vestries and rectors are gradually learning that almost the first appropriation necessary is that for a Church School,

(Continued on page 10.)

Church and World Problems as Others See Them

German Cardinals Threaten to Impose an Interdict.

Christian Century, September 11, 1935.

Tense as the religious situation in Germany has been, it seems now to be hastening toward a crisis far more severe than any so far experienced. As these words are written, the Protestant pastors are deciding whether to accept what the government authorities have declared is a final ultimatum, demanding state control over the life of the churches. Meanwhile, the Catholic hierarchy has reached its decision and has publicly cast down the gauntlet to Hitler. On Sunday, September 1, a pastoral letter signed by the three German cardinals, and twenty-three archbishops, bishops and other church dignitaries, was read in all the Catholic churches of the Reich. In this letter the authorities of the Catholic church warned the Reichsfuhrer of "the danger of abuse of power and other interference and oppression of the Christian conscience." They reiterated their refusal to accept a state dictatorship over their churches. They denied charges of "political Catholicism." They instructed members of their churches that it is their "holy duty" to enroll their children in such religious organizations as the Nazis have tried to suppress in favor of the Hitler Youth. And to top it all, the hierarchy uttered a threat which does not come frequently from Catholic lips in these days. "Our church vanquished the old heathens and will not be upset by the new heathenism," the cardinals and the bishops warned. "But it is possible to remove the light of faith from countries which fail us in this hour." This is nothing less than a threat to put all Germany under an interdict. German national feeling has never forgotten the result of one interdict; even the treaty of Versailles has not left as deep wounds as the courtyard of Canossa. The cardinals are fully aware that no punishment imposed by the church today could produce another such prostration before the papal power. But Hitler, also, knows that the 23,000,000 Catholics in Germany would not accept complacently withdrawal of their sacraments.

LABELS.

Editorial—Chicago Herald and Examiner, September 5, 1935.

The habit of branding all who differ from us is pernicious. It is possible to "curse by labels" and it mars the Christian fellowship. The most common one today is the red label. Let a man suggest that there are evils in our system and seek to remedy the evil—let him see that something is wrong when so few have nearly all the money and so many have hardly enough to eat. Let him speak out and he is apt to be labelled Radical, Socialist or even Communist. His ideas are dismissed by many and he is considered dangerous and unworthy of fellowship.

Let a man awaken to the curse of war and see peace in season and out of season, let him take a stand on the matter before the world and he is dubbed a Pacifist and treated by some as though his wits had departed. Pacifist, as a preacher I heard this summer remark, means a maker of peace, and Jesus calls every one of us to be peacemakers. Unless we are, we can hardly hope to taste His "blessed."

"Old fashioned" is another label. "Victorian" we say of a thing and condemn it, but some of the moral and spiritual values of that past day are worth preserving. As we let go yesterday's temporal fashions, the stiff manners, the hampering clothes, the horse-hair furniture, let us hold to yesterday's eternal treasures. The priceless things of life belong to yesterday as well as today. Love and loyalty, honor and integrity, chivalry and devotion, all these belong to yesterday as well as today.

Some still use the labels Modernist and Fundamentalist. Great harm is done when we persist in these labels. Christ is the great and only name. Is the man a Christian? Is he regenerate? Is he consecrated? Is he a believer? As Bishop Taylor Smith said, "Has he the inside of the bottle and not the label?" Whichever way a man's mind turns on the various questions does his heart turn to Christ in everything. That is the question. The hungry sheep who look up from the pews know little about the label and perhaps care less but they know when they are fed.

In the second and third centuries "Christian" was a label of condemnation. The Roman citizens had a violent prejudice against the Christians. All the evils of the time were attributed to them. Let a crop fail and "the Christians to the lions." Once the Jews and Gentile were severed. There was no fellowship between them. But St. Paul says: "Christ has broken down the middle wall of partition between us." Labels keep men apart. They breed enmity and resentment. They tend to destroy the Christian fellowship. As we set out to reform the world, let each begin with himself. It will help a great deal if we junk our labels and measure everyone and everything by the standard of Christ.

Youth and the Church.

Editorial—The Canadian Churchman, September 12, 1935.

The character of a city or nation can be no higher than the collective, average character of its citizenship.

All the laws and edicts that might be devised by sociologists, economists or political idealists for raising the level of public morality, and thus increasing the general welfare, could not overcome that truth.

In a democracy, the common morality must be improved before the public morality can be elevated for purposes of better government and higher communal good.

To reason otherwise is to say that a community or a people can lift itself by its bootstraps—that citizens in the mass can, by some magical legislative hocus-pocus, transform themselves into beings superior to what they are when taken singly.

Only by building individual morality can public morality be assured.

And it has been demonstrated that through religion can be imparted to youth in the mass the strength of character that is indispensable to the advancement of the human race.

No more potent agency has been found than religion for inculcating, as matters of everyday practice, ideas of rigid personal honor, of charity, of sacrifice and of courageous adherence to right against wrong.

Based as they are upon spiritual conviction, or faith in supernatural law, religious principles are stronger than any rules ever devised by man for the regulation of his behavior.

An honest mind, properly trained in the light of religious teaching, can be trusted to function honestly in any crisis, regardless of its skill in reasoning.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Will to Power or the Will to Serve?

Dictatorships seem at present to be the order of the day. Mussolini, the dictator of Italy, has even gone beyond the absolute control of a single nation, for he has served notice to the world at large, as represented by the League of Nations, that he will brook no interference from anyone, and that any such opposition to his will in regard to the invasion of Ethiopia, would be considered by him as an act of war. There is a realization on the part of the powers belonging to the League of Nations that its existence as a bulwark against war is being imperilled, but they are afraid of taking any drastic action lest it should precipitate a conflagration, which would involve the whole of Europe. On the other hand, if Italy is allowed to carry on a war of conquest against Ethiopia, a still greater crisis might arise in the form of a rising of the colored races against the white, or at any rate profoundly disturb the relations between them. The nations have never before been brought face to face with such a perplexing and perilous dilemma.

A World Phenomenon.

Such a world phenomenon as Mussolini is a demonstration of the power of the human will when developed to an abnormal extent. It is true that in absorbing, as it were, all the powers of government into his own person, he has been actuated by a desire to make of Italy a great nation and to revive, as far as possible, the glory of the Roman Empire. But his overvaulting ambition has carried him too far, in seeking to conquer an independent nation in order that he may add its territory and resources to his own nation. The whole world looks on with practically universal disapproval, but this one superman seems to be able, by the sheer power of his own will, to defy the judgment of mankind. The world stands still and can apparently do nothing to avert the blow that is being delivered, not only against Ethiopia, but against civilization itself.

Possibilities of Personality.

The possibilities of human personality can scarcely be exaggerated, when we contemplate the career and present position of this man, Mussolini, especially when we consider his humble origin. It is not this kind of leadership, however, that this poor distracted world needs at the present time. Such a leader as Mussolini is rather calculated to bring about more chaotic conditions than ever. It is not the Will to Power that is needed to create a better and more stable civilization, but the Will to Serve.

Christ and the Law of Service.

The figure of Christ stands in the history of the world as the Perfect Example of manhood at its best. And His life was above all, one of service; for though He was the Son of God, yet He humbled Himself to become the Servant of all humanity. "I am among you as He that serveth," He said to His disciples, in order that they might know and all the world might know, that this is the ideal life, and the one which most pleases God, and brings out the divine image in our nature.

The Need for Great Men.

The world urgently needs great men at this critical time in human history, but their greatness must be manifested in their likeness to Christ, and their longing and desire to serve their fellowmen. If mere natural ability, when fully developed, can manifest such a commanding influence as to make its will supreme in world affairs, Christianity ought to be capable of producing leaders whom the world will recognize as wielding an influence equal to and greater than any force which is merely natural. For personality, great as its possibilities are, even on a natural plane, must have greater possibilities still when reinforced with union with God, and working in alliance with Him. The Law of Service has been revealed to us by Christ Himself, as the Law of His own life, and therefore divine, and that being so, by working on the same plan as He did, we are sure that we are working together with God, since Christ's life was a fulfillment of the Divine Purpose, and in harmony with it. "Whose I am and Whom I serve," said St. Paul, which goes far to explain the secret of the tremendous influence which he exerted in his own day, and has been exerting ever since by his writings.

Collective Responsibility for Service.

But great leaders are not sufficient, mighty though their influence may be; there should be a general rise in the level of Christian life and service among the rank and file of the army of the Living God. There is an imense amount of reserve power in the Christian Church, and this ought to be brought out and used to influence the world. It is impossible to measure the capacity for service in the humblest servant of God when the Holy Spirit is allowed to use him as he has the power and willingness to do. The possibilities of the human soul are known only to God Himself who alone knows how to make the most of them.

Equipment for Service.

We ought to pray that He will take every gift and talent and power with which He has endowed us, and train them and equip them for the highest kind of service open to us here on earth. This is for God's honor and glory and not our own, and therefore it is our duty to seek for such a revelation to us and to the world of what God created us for and is able to make of us, at our best.

Christ's Channel.

If I could but His channel be,
That He might let the forces free
Which like a great and mighty tide
Will all that hinders override.
Then shall I see things come to pass
Which none have seen this age, alas!
But why should we not see them now
As blossoms come upon the bough?
A new spring hastens on its way
To show what can be in His day,
When He shall His great power reveal
The sorrows of the world to heal.
Then may I have a part with Him
To fill man's cup full to the brim
With joy of knowing what His power
Can make us in His destined hour,
When in the brightness of His day
All things shall come beneath His sway.

Frederick W. Neve.

Personal Qualifications for the Ministry

By THOMAS L. HARRIS.

Rector Church of St. Luke and The Epiphany, Philadelphia.

LET US BEGIN with a dazzling glimpse of the obvious. The paramount personal qualification for the ministry, is that the minister himself should be a person. Although obvious enough this qualification is often either ignored or mistaken. A vestry on the hunt for a new rector is apt to confuse having a charming personality with being a person; while the rector himself thinks that being highly individualistic is identical with being a person. The vestry's mistake is more pardonable because a charming personality may really disclose a person underneath, though, alas, it often is only the smiling face rising above a stuffed shirt. The younger clergy have a cruelly apt name for this type. The young Apollo with a winning smile and a charming pulpit manner, who dazzles by a swift rise from glory unto glory, yet somehow in early middle life leaves an indelible impression of failure in his ministry, may deceive all his people some of the time—usually the first year in his new parish—but his irreverent brethren have probably long since classified him as one of "the personality boys." Charm, a winsome smile, affability, these are gifts and graces which may be of inestimable value to a person, but are meretricious on a stuffed shirt. "Personality" in the popular sense is apt to be a very superficial characteristic. Unhapy the man who has nothing substantial behind those ornaments and unhapy the parish that finds itself led by a graceful figurehead rather than by a real person.

The minister, on the other hand, frequently confuses being an individual with being a person. Most of us suffer at sometime from an acute attack of rectoritis. Some of us never recover—with disastrous consequences for our ministry. The minister suffering from rectoritis is assertive, eccentric, domineering, individualistic. He is, if you like, a character, not a person, a rector but not a parson. His mannerisms may amuse but they are not edifying. The initiated suspect that his individuality has a neurotic origin. Occasionally a great individualist may render his church a service, but more often the gifted individualist is a heretic rather than a saint, and the average individualist is a nuisance to his vestry, his brethren and the Bishop.

What, then, makes a person? What are the characteristics of a person? First of all, a true person exhibits a consistent, and well-rounded development. The healthy tree grows, and with varying speed according to the circumstances of age and climate, but it does not grow lopsided or deformed. A person likewise grows—but grows consistently, not ecentrically. We may say, then, the first characteristic of a person is an integrated development. A true person is whole-hearted, whole-souled, not divided by complexes, not deformed by one-sided development. The second characteristic of a person is that he is consecrated. This really follows from the first characteristic; for growth cannot be a consistent development unless it is directed towards one end. Of course the stimuli of growth may be varied, and the pace of growth may alter, but it moves in one direction. Any person has reacted to many stimuli. The first intimations of religion gained in Sunday School and Church; the intellectual stimulus of college, the spiritual stimuli of the ministry; all these have played upon the person who is a minister; but assuming him to be a person these are not distracting stimuli, but attracting; consciously he draws at his cares and studies one way—and that way leads to God through Christ. Without being consecrated no man can be integrated—he cannot be a person. Of course there are lesser consecrations—the most familiar being a whole-hearted devotion to oneself; but such self-worship produces only individuals, not persons. Other consecrations there are; to a church, to science, to a political party; but none of these provides the possibility of perfect consecration, because only devotion to a person can form a person. Unquestionably, the chief personal qualification for the ministry is being oneself a person—equally certain it is that one can become a person only by consecration to a person and that Person is God in Christ.

INTELLUCTUAL and natural qualifications for the ministry are eminently desirable, but absolutely essential is a genuine devotion to our Lord and consecration to God's will.

But, lest this should seem an empty platitude, let us return to the maker of integration. A poorly integrated person is a disaster in the ministry. The leadership he should provide is marred by his own conflicts; the unhealthy physician of souls cannot bring sound health to those in need. There is no limit to the damage done the cause of Christ by unhealthy, poorly adjusted priests. Let us leave the melancholy prospect and turn to see how integration is gained. Integration comes from handling real difficulties. Disintegration begins when the real problems of life are not solved but set aside. The minister who has not met the difficulties of adjustment to parents is not fit to serve Him who said to His mother, "Woman, what have I to do with thee?" In the development of personality the first cruical stage is solving the problem of relating ourselves to our parents. If we are dishonest with them then disintegration begins. But there are many other issues to be found. In marriage, in vocation, in the daily choices which are our response to life's countless challenges, we become either more closely knit into a person or tend to disintegrate. The ministry is no place for a man who fears to choose, and to choose whole-heartedly. Perhaps no other profession so constantly exposes a man to the perils of choice. The minister is master of his own time and must choose what he will do with it; he must choose his text and theme for his weekly sermon, and the responsibility of spiritual leadership resolves itself into the duty of choosing. No wonder that in the Roman Church the perils of choice are safe-guarded by elaborate regulations. Nevertheless, no system of regulations, however wise, can altogether relieve the priest of his rsponsibility to choose. There is a more excellent way than regulation—this, too, the Roman Church has followed—namely consecration. The ultimate strength of the human person is when his will conforms to God's. Then choice ceases to be disintegrating effort but an act of the whole being. "Ama et fac quod vis" "Love and do what you will," is the final secret of psychology and ethics.

Consecration to God is, therefore, an absolute prerequisite for the priest, indeed for any man, if he is to become a person. Otherwise he will be torn asunder by the conflicting claims of his desire and reality itself. And consecration is rarely in the aorist tense; usually it is in the imperfect, as a continuing process. Consecration is a process that needs constant stimulation from worship, from meditation, from ethical action. In worship the creature adores the creator; he

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The Episcopal Church and Labor

By the Rev. Floyd Van Keuren,

Executive Secretary of the Social Service Commission of the Diocese of New York.

THE Episcopal Church is deeply interested in the labor movement. Her Founder was a carpenter. And today the problems of labor are the personal problems of a large percentage of her membership. Working men and women form a great proportion of her congregations; many parishes are almost exclusively made up of working people. Among her members, too, are conscientious employers as deply concerned with these difficult problems as are their employees. Outside her own membership she is equally interested; for the relationship between employer and employee, is a vital part of that whole field of human relationships in which the Church has a divine call to spread the Kingdom of God.

In expressing her interest in labor, however, the Episcopal Church is wise to observe certain cautions, lest she injure the cause she would help. She should, in the first place, be sure that the particular labor movement whose cause she is to sponsor is a movement of honest labor. For there are honest labor movements and there are dishonest labor movements, and it is not always easy to distinguish between them. A tree is still known by its fruits, but treacherous camouflage, perversive propaganda and dishonest politics easily make excellent fruit appear to be growing on very corrupt trees.

Names and titles, for example, mean nothing; the better the name, the worse may be the organization itself. Such words as "workers," "industrial," and "union," are being used by many irresponsible, shiftless, and even sinister groups, who are "workers" only in the sense that they are working for the destruction of industrial peace. They are not interested in justice for American labor; they are greedy for what they might get for themselves out of the overthrow of American institutions. They are really the instigators of most of the strikes, and are to blame for a large part of the disorders accompanying strikes. This is one of the reasons why both the general public and the best labor leaders are beginning to lose sympathy with strike methods. Even peaceful picketing has been so exploited by these groups that intelligent persons are more inclined to patronize than to boycott picketed shops.

These rabble groups are at war with honest labor as represented by the better element in the American Federation of Labor, and are indeed boring from within, in an effort to capture that organization for their own sinister purposes, or to destroy it. Yet, unfortunately, certain church people and public officials, innocently taking them at their word as "labor" organizations, and blindly failing to distinguish between honest and dishonest labor, have supported their subversive movements and even endorsed their vicious strikes. What a tragic pity it is, as a great labor leader has commented, that Church people should thus blindly and unwittingly fight against the cause of honest labor by giving aid and support to its enemies.

THE problem of labor is a difficult and complicated one, but it is neither so difficult nor so complicated as certain interested reformers and social radicals would have us believe. It is a matter of intricate and progressive adjustments toward better and fuller social welfare on both sides. Inherently it is in no sense a "class struggle," although many aspects of class conflict have been introduced into it as propaganda to try to prove a necessity for a new social and economic order.

The Episcopal Church should avoid the trap of advocating a new social and economic order, if by that is meant a repudiating and up-rooting of the old social order. True, we have been told of the collapse of the old order, and we have had neurotic reflections on the end of an era. The informed student of social history knows that there has been no collapse of the old order—such a statement is sheer propagnda to justify revolutionary experiments. The old order has had its faults and failures, but instead of collapsing it has been growing better, century by century. There have been off years, and even generations, as in the growth of a tree there are winter periods; but, on the whole, human society has been developing toward the Kingdom of God as our Lord said it would, "first the blade, then the ear, after that the full corn in the ear." Slow, persistent, evolutionary growth is God's way for social progress.

Make the test for yourselves and see how false is the propaganda of the radicals. Compare any period of history with that of one hundred years before, and observe how glorious has been the progress of social evolution. Why, it would have to be so,—wouldn't it?—for one who believes in God.

THIS suggests another caution which should guide the Church in her assistance to labor. She should beware of the extremist in the labor movement, and should give her support to labor's conservative and intelligent leadership. The best leadership in the American Federation of Labor is sometimes criticized because it represents the American middle-class point of view. Well, have we any more sane and more wholesome point of view than that of our great American middle-class? It is there that the soundest social judgment is to be found, and not among the extremes of society. Consider the extremely ignorant on the one hand, and the extreme intelligentsia on the other; or, on the one hand, what the Soviets call the "proletariat," and on the other, the ultra plutocrat—all of these extremes, by the very fact that they are extremes, are unrelated to wholesome, normal society. They have been well called, "lunatic fringes." Their social ignorance usually fosters social arrogance. In the physiology of the human body, as a physician recently said to me, extremes are pathological, a form of disease. One might, with equal truth, say that in the body of society such extremes are communist, socialist and fascist are psychopathic—forms of mental disease.

The matter is not, of course, one of education or the lack of it, of money or the lack of it. It is a matter of wholesome human character, of honesty, morality, self-discipline, and other old fashioned but Christian virtues. The honest labor movement believes in these standards. It knows that without these social standards the labor movement itself will fail. The Episcopal Church may well stand shoulder to shoulder with labor's best leaders in their efforts to maintain these standards.

Something of this was suggested in a recent sign, "The motorman of this car was chosen because he is courteous, capable and efficient." If some such standards were a requisite for every job, labor would again have dignity and power. If such were the standards for membership in labor unions the labor movement would indeed move forward victoriously. Suppose we carry it farther. What a grand old world it would be if every worker of every kind—employee, employer,

government official, clergyman—knew that his only "right" to have a job at all depended on his being "courteous, capable and efficient."

Unfortunately, certain Labor Sunday messages of the churches seem not to be greatly concerned with these matters. Based on the false assumption that our social order has collapsed, these messages sometimes read more like socialist or communist political platforms than words of help from religious groups. Some are but thinly disguised appeals for the overthrow of capitalism and the establishment of some sore of proletarian collectivism. It is a pity when church bodies seem more anxious to arouse the passions of irresponsible and undisciplined rank and file elements than they are to rally real workers to a loyal support of responsible and conservative labor leaders.

TO cry "Peace! Peace!" when there is no peace is indeed a weak and blind thing to do. But to cry "Fire! Fire!" when the danger is slight, is criminal. Those who know real social conditions throughout this country, behind the screen of radical undermining propaganda, know that there would be little danger of social fires, were it not for the menace of social incendiaries—radicals of various types. Some of them are children and visionary dreamers, filled with religious fervour for justice and mercy, but utterly inexperienced and impractical, and playing into the hands of vicious and sinister radicals, who are hostile to law and order and to all established government except a Communist one. Many of these latter are alien enemies guided by the steel hand of Stalin. We may thank God that our great labor leaders are waging war against these social incendiaries. Should not the Church help in this struggle of labor against social incendiarism? Surely, the Church can best help the labor movement by fostering and encouraging and supporting the best in that movement.

Justice on both sides; the division of the fruits of labor, as much as is possible according to the social value of the service rendered, and, when there is work to be done and ability to do it, the general acceptance of St. Paul's sound employment slogan "If any will not work, neither let him eat."—these principles must continue to be set forth by better and better labor laws progressively adjusted to changing conditions. But such laws will always be evaded, as similar laws have been in the past, by those employers and employees

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Salt of the Earth

By JAMES E. FREEMAN.

Bishop of Washington.

WITHIN THE LIFE of every man there is that which certifies to him that he is possessed of a quality of life that is indestructible. As Tennyson puts it, "We know we were not made to die." No matter how we may express it in a formal creed, we have the deep consciousness that the better part of our nature, the real self within us, must go on. The intimations of immortality come to us with increasing insistence and stronger affirmations as life proceeds. Quite apart from revelation itself, we discover in every race and people a passion for life, a desire for higher fulfillment, and this passion will not be denied, no matter what the disappointments and disillusionments of life may suggest.

One of the great interpreters of this conception of an endless life is the apostle St. Paul. He writes with strong conviction concerning it in the fifteenth chapter of his first letter to the Corinthians, so assured is he in his triumphant belief that he cries out: "O death, where is thy sting? O grave, where is thy victory?" In another place in a letter written to the Church in Rome, he says: "The Spirit itself beareth witness with our spirit, that we are the children of God." It is the concurrent witness of the eternal spirit with that which resides in man that compels him to believe in his higher destiny, in a divine quality within his nature that survives all the shocks and ills of time. Even though in moments of careless, objectless living he seems to silence the voices that tell him he has a spark of the divine in his nature, when severe tests and trials are upon him he inevitably asserts his belief that he must go on even when death has sealed his eyes in an "iron sleep."

Ever and again in these recent years we have heard it suggested that man has lost his zest for a fuller, more abundant life, that the misfortunes of this life rob him of desire for a life that is to be. We do not believe it. All our observation and experience affirm the utter indestructibleness of man's hope for higher attainment. He may suppress his deeper feelings and emotions, regard himself as the victim of fortuitous circumstances, while away his days in excesses and the gratification of selfish desire, but sometime, somewhere, when he is rendered sober and reflective by misfortune or disaster, the witness within answers to the witnes without, and he sees life as a process of development, leading on beyond the years into a future where all his better hopes and ideals shall have their logical fulfillment.

> "'Alas for him who never sees,
> The stars shine through the cypress trees."

Thus the poet wrote; to him the tragedy of tragedies was a life without assurance, without the capacity to see the glimmering stars shining through the darkening shadows of the somber trees.

I have dealt with every variety and expression of life, from the most depraved to the most virtuous, and I have yet to find the individual who persistently refused to believe in the larger, more complete life. There may have been doubts and misgivings, there may have been barriers that seemed insurmountable, but when the supreme test came, the spirit within asserted itself and it found peace and satisfaction in the assuring voice that said: "Because I live, ye shall live also." So real was Christ's recognition of this spirit within man that he used all His powers to give it a finer, fuller expression. Wherever He touched life, no matter what its limitations, He evoked a response by showing it what it possessed of divinity. Herein, we discover His power over men, yes, and His continuing power even down to the latest day. Our human nature responds to His appeal, not alone because He speaks with authority, but because He calls forth that which we recognize is common to life itself. We are at our best and our truest when we give the divine element in our natures its fullest, freest expression; when we really assert our rightful heritage as the "children of God."

It is the "spirit that beareth witness" with our spirit that gives to life a new meaning and a consciousness of its ultimate attainment.

Bishop Jackson Kemper "Bishop of All Outdoors"

RECALLING the days when the Middle West and the entire region of the Mississippi Basin was a wilderness, high officials of the Episcopal Church in the United States, clerical and lay, will participate beginning Sunday, September 22, in a week of observances of the Centennial Anniversary of the consecration, September 25, 1835, of Jackson Kemper as the first Missionary Bishop of the American Church.

Kemper, signifying "champion," heads the list as predecessor and fore-runner or Hare, Whipple, Chase, Otey, Tuttle, Talbot, Rowe, McKim, and the other great American missionary bishops who as real pioneers, were in the forefront of the struggle for the "winning of the West"; or, facing East, carried the Cross overseas to the uttermost parts of the world. His life is one of the epics of the Plains.

Designated Missionary Bishop of "the Northwest," Kemper entered his "diocese" six weeks after his consecration in Philadelphia on a conestoga wagon, with his trunk as a seat and a mule in the shafts, wearing top boots and a "four quart" hat. He assumed jurisdiction over a region of three hundred thousand square miles in extent. It was a desolate waste, with no other means of travel save over trapper's trails, unsettled, with Indians still roaming at large, and the flood of immigration just setting in. Scattered over the vast domain were about 800,000 whites and Indians living practically in a state of nature. Casting about, he found that the total equipment for his task consisted of one minister and no Church in Indiana, and one Church and no minister in Missouri. He was practically without help, financial or otherwise: nothing but his zeal and determination.

Fortunately, Kemper was not unacquainted with part of the territory into which he had plunged. A year previous to his consecration he had visited the Indian settlement at Green Bay, Wisconsin. So he set to work, travelling across Indiana and Illinois in his open wagon, toiling through swamps: and by stage coach and wagon, flat boat and afoot, he shoved over into Missouri and Iowa, up into Minnesota, into Wisconsin, and even down into Oklahoma. He faced all the hardships of the pioneer, slept where night found him, ate when possible: but persistently and everlastingly applied himself to his task, holding services, establishing churches and missions, training ministers, displaying generally in his work for his Church the same courage and resource of which the incoming immigrants were compounded, keeping pace with them, his churches rising as fast as the settlements were laid out by the settlers.

One gets an idea of the magnitude of the task he set for himself and carried through, from the fact that in the region in which he labored for nineteen years following his consecration are now comprised the great states of Indiana, Illinois, Michigan, Iowa, Kansas, Minnesota, Wisconsin, Missouri, Nebraska and North and South Dakota.

FROM 1835 to 1854 Kemper labored steadfastly in the cause in which he was enlisted. Then, in the latter year, his efforts having born rich fruitage, for the second time he was called to be Bishop of the newly created diocese of Wisconsin, a wilderness when he entered the territory at the beginning of his missionary episcopate. He accepted the post with the proviso that he be permitted to retain his missionary jurisdiction. He died May 24, 1870, a missionary to the end of his days, hailed reverently by his Church as an apostle worthy to be spoken of in the same breath with St. Paul, whom in many respects he was said to resemble, especially in his fire and zeal and eloquence; his faith and in his capacity to endure all the privations and hardships of the pioneer and trail breaker. During his nineteen years as Bishop of the Northwest, Kemper travelled 300,000 miles, a greater distance than the first great apostle travelled after his conversion on the road to Damascus. A man of splendid physique and great power of endurance, which was at its peak in those days of his great adventure, Kemper almost necessarily possessed a sustaining sense of humor.

"Were it not for the sure word of prophecy," he wrote once, "I would wish to relinquish the post which I sought not, and where I have almost thought at times that I commanded a forlorn hope."

It must have been in these darker hours that his sense of humor came to his assistance, and he was able to say when asked of what he was Bishop,

"Bishop of what, sir? I am Bishop of all out doors."

In the nineteen years of his work in the wilderness, Kemper was able to contemplate upon becoming Bishop of Wisconsin, a diocese in Missouri, with its Bishop and twenty-seven clergy: Indiana, a diocese with its Bishop and twenty-five clergy. Wisconsin, his own diocese, with fifty-five clergy: Iowa, a diocese with a Bishop and thirty-one clergy, and Minnesota, Kansas and Nebraska, similarly organized.

Now, with a century having intervened since he journeyed forth, eleven thriving and prosperous states have been carved out of the wildernes into which he plunged; and within these states where there was one church and one minister all told, when Kemper became Bishop of all out doors, the Episcopal Church is hailing today twenty-two thriving dioceses, with a total of 1,121 churches, 914 ministers and a membership list aggregating a quarter of a million.

It is the life and achievements of this historic figure in Nation and Church that primarily will be commemorated in the services which have been arranged for the week of September 22 in Wisconsin. But in a larger sense it is an important epoch in the history of the American Church, which the advent of Kemper signalizes, upon which great stress will be laid.

It was with Kemper's election at the General Convention of the Church in 1835 that the Episcopal Church emerged from the lethargy into which it had fallen in the years following its emergence as an independent Church, after the Revolution and assumed the worldwide function of propagating the faith which is the reason for its existence. Insular, almost parochial in its work up to then, a sermon preached in the Convention of 1835 by Bishop Doane, of New Jersey, recalled to the assembled bishops, priests and laymen the missionary motive which is the bases of Christian organization. The Church had been dragging along, concerned largely with its local, petty concerns. Theretofore, what little missionary work it had engaged in was financed and administered separately and apart from the ordinary work of the Church by a volunteer missionary society of a dues paying character.

The Convention, under Bishop Doane's leadership, changed all that. At an inspired session of the gathering, the missionary motive was proclaimed to be the first and chief concern of the Church, which itself was declared to be in fact the Missionary Society, of which every baptized person in the Communion was held to be a responsible member. Haphazard support of missionary work came to an end. The suport of the missionary enterprise, with the entire world as its field, was made a fixed charge upon the Church as a whole.

Kemper's election as the first missionary Bishop of

the Church followed, and the seed which was sown in that Convention of 1835 has borne fruit since then in the dispatch of 98 missionary bishops by the Episcopal Church to domestic missionary districts, and throughout the world, with the full force of the Church behind them in their efforts.

KEMPER'S dispatch as a missionary bishop marked, also, an interesting break with the past. Under the age old procedure Bishops were "called" to service. But Kemper was "sent," since there was no one in the wilderness, where a Bishop was needed most, to call him. Also interesting to note is that, with this innovation, came another departure from established custom, which, incidentally, practically revolutionized the world-wide missionary movement. Bishops in the old days were largely associated with knee breeches, a coach-and-four and a palace. It is from the English Church, it will be recalled, that the American Bishops stem. But Kemper went forth in true pioneer fashion —in the garb of a plainsman, perched on a lumber wagon or astride a pony, his See in his hat, the broad heavens for his palace,—and thereby set a fashion for missionary bishops the world over.

This interesting pioneer, who gave the best part of his life to the promotion of religion in the wilderness, was a college graduate of culture and refinement; a man, too, of force and character, iron will, though intensely human, and capable of what seems to have been an incredible ability to endure hardship. The First Missionary Bishop of the Church began his clerical career in Connecticut, the diocese of the first Bishop of the American Church, and he was consecrated by that William White, Father of the American Church, who in the dark days of the War for Independence, "bared his neck to the rope" by serving as Chaplain of the First Continental Congress.

Born in Pleasant Valley, New York, December 21, 1789, of German parents, he had given the first twenty years of his clerical life to parochial work when the summons to the mission field reached him. He died May 24, 1870, the 31st Bishop in the American succession. One of the impressive features of the series of observances of the Centennial of his consecration will be a service on the afternoon of Sunday, September 22, at the side of his grave on the campus of the Theological school at Nashotah, Wisconsin, of which he was one of the founders, and in sight of which, in the modest home where he passed his declining years, he died.

Commemorative services of the Centennial will be held genrally throughout the Episcopal Church; but it is in the dioceses of Milwaukee, Eau Claire and Fond du Lac, all in the state of Wisconsin, that the formal services in which the Presiding Bishop will participate, will be held. The program of these services is as follows:

Sunday, September 22.

A short and informal service outdoors at Nashotah at 3 P. M.

a. A few words by the Presiding Bishop.
b. An address on Bishop Kemper and Nashotah by Dean Nutter.
c. An address on Bishop Kemper the Man by Bishop Wilson.

Procession to grave of Bishop Kemper, with suitable prayers by Bishop Ivins, and the indication of other graves of interest in Nashotah Cemetery by an informed guide.

Picnic supper.

PERSONAL QUALIFICATIONS FOR THE MINISTRY.

(Continued from page 6.)

who may become a person looks to him who is. In meditation, a man looks upon Man and sets God Incarnate upon the altar of his own heart. The priest who is too busy to meditate lovingly upon His Master's life and words and work ceases to be His servant. But beyond worship, beyond meditation, there lies the world, which is the field for God's work, which is the context of every human person. The life of action springs from the life of prayer. In ethical action whether it be within the family or in the management of financial affairs our personalities must find their expression. Deeds are the fruits by which the tree of personality is known.

WE HAVE said nothing about these personal qualifications which a vestry is apt to seek. Forcefulness, gentlemanliness, the ability to mix with people, these qualifications have their place in the total picture. It is, however, no more possible to choose the ideal minister by such a list of characteristics than it is to choose a beauty by abstract notions as to regularity and measurement of features.

If the essential of Christian consecration is there even uncouthness may cease to be a blemish. St. Paul doubtless lacked many of the natural graces; indeed he admits his handicap in his letter to the Galatians— but the Galatians loved him and followed him nevertheless because that handicap (whatever it may have been) was overcome by Paul's consecration to Christ.

He who has this essential personal qualification for the ministry need not fear that his ministry will be in vain. He may lack brilliance of mind, or cleverness of oratory, he may never become one of the great preachers or scholars or administrators of the Church. Such a man cannot, however, fail as a priest. A priest must speak as a person to other persons; he must lead his flock to the Great Shepherd of the Sheep. The minister might well choose for his motto what Cardinal Newman selected for his arms, "'Cor ad cor loquitar." "Heart speaks to heart." A whole-hearted consecrated soul alone can minister to those whose souls are torn by sin and doubt. Only a person can be a parson.

THE EPISCOPAL CHURCH AND LABOR.

(Continued from page 7.)

who themselves lack personal honor, human kindness and high morality.

These are the fruits of real religion—personal religion based on the knowledge of God as revealed in Jesus Christ. Here then is the Church's greatest opportunity to be of service to the labor movement—to bring employers and employees to Christ, that they may be no longer children tossed to and fro and carried about with every wind of radical dictrine, but that each may attain unto a unity of faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.

EDITORIALS.

(Continued from page 3.)

and with the fine institutes and Summer Conferences there is a growing group of informed teachers in our national Church. May this good work increase!

Continue this if imposible to put all on page 3.

AN ANNOUNCEMENT.

With this issue the Reverend G. W. Gasque becomes Editor of our "News From the Front" page. Mr. Gasque is Rector of the Church of the Incarnation, Atlanta, Georgia. He is deeply interested in Missions, and is the author of a set of lectures on our mission fields which a bishop describes as "one of the most informing and interesting things on Missions that I ever read."

It is hoped that Mr. Gasque wil have the hearty co-operation of those who can supply news from the mission fields, especially the missionaries. We take this opportunity to welcome Mr. Gasque into our family of editors.

« « IMPORTANT » »

We would like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a great drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your cooperation.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

NEWS FROM THE FRONT

Rev. G. W. Gasque

BISHOP OF NORTH TEXAS MAKES MEMORIAL ADDRESS

Vested Choir of St. Andrews' Church Provides Music for Annual Convention at Auditorium

For the Forty-fifth Annual Re-Union of United Confederate Veterans, and the Fortieth Annual Convention of the Sons of Confederate Veterans in Amarillo, in the Missionary District of North Texas, held from September 3 to 6, Bishop E. Cecil Seaman delivered the memorial address in the Municipal Auditorium. The vested choir of St. Andrew's Church furnished the music for the occasion, and the rector, the Rev. Fredrick A. Foster, was invited to have an important part in the services.

Bishop Seaman is Chaplain of the local Camp of the Sons of Veterans, his father, the late W. H. Seaman, of Galveston, having served on General Kirby-Smith's staff.

On Sunday evening, August 25, Bishop Seaman, assisted by the Rev. A. B. Hanson, dedicated a new brick mission house attached to St. Stephen's Church, at Sweetwater.

Mr. Dalton Moore supervised the erection of this second unit of the St. Stephen's Mission, made possible by an Advance Work gift from the District of Idaho some years ago, supplemented by a like sum raised locally.

SALT LAKE CITY CLASS TRAVELS 2,500 MILES

When Archdeacon Bulkley, of Utah, presented a class of fourteen from three missions outside of Salt Lake City, eight of the candidates came from Kenilworth, a distance of 132 miles, others came from Eureka, 100 miles away, and others from Park City, 32 miles distant. Altogether the fourteen candidates traveled to and from their confirmation more than 2,500 miles.

The service was held in the chapel of the girl's school, Rowland Hall, as it was just after St. Mark's Cathedral had been badly damaged by fire.

St. Mark's was the first church built by Bishop Tuttle, and is the oldest non-Mormon church in the state.

It is hoped that the fire insurance, which covers only a part of the cost, will be supplemented by many gifts to make possible the rebuilding and modernization of the cathedral as a memorial to Bishop Tuttle, the great missionary pioneer.

Bishop Tuttle was sent to Utah in 1867. In this Mormon state there are today more than 2,000 communicants of the Episcopal Church. St. Mark's has a communicant list of 600.

Read "Work, Pray, and Give for His Kingdom," by Dr. Lewis B. Franklin. Send for a free copy to the Church Missions House Book Store, 281 Fourth Avenue, New York City.

The September issue of The Spirit of Missions does not contain a single page of dry reading matter.

This month is the one hundredth anniversary of the consecration of Bishop Kemper, the first missionary Bishop of the Church.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for the Missionary District of Alaska.

O God, whose fatherly care reacheth to the uttermost parts of the earth, we humbly beseech Thee graciously to behold and bless all of our missionaries, near and far, especially do we now remember Bishop Rowe and his staff of Alaska. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to Thee, may be bound together by Thy love, in the communion of Thy Holy Spirit and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

SIXTY-NINE CHILDREN IN TWO SMALL ROOMS

Puerto Rico School Discharges One Teacher and Closes Two Grades Many Pupils Turned Away.

The New World School, at Manati, Puerto Rico, under the care of the Rev. John Droste, continues to be the only school in the District offering more than the first and second grades provided by the public schools. With sixty-nine children crowded into two small rooms, after turning many away, the school has taught the third, fourth, fifth and seventh grades.

With a little more room and two more teachers, they could continue all the grades from the third to the seventh and still have more children than they could provide for. Instead, the reduced appropriations compel the discharging of one teacher and the closing of two grades.

When Mr. and Mrs. Droste first opened the school, the people could not read or write, and unless the school can be continued it will not be a great while until they will not be able to read their Bibles and Prayer Books.

Last year the farm attached to the school earned nearly $200, which was used for taxes, implements and repairs. This sum, with a contribution from the earnings of the craft shop of St. Andrew's, in Mayaguez, saved the school from closing altogether.

NEWS FROM THE FRONT WANTED.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write articles to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field. Address news items intended for this page to

Rev. G. W. Gasque,
885 Gordon Street, S. W.,
Atlanta, Georgia.

BISHOP BARNWELL PLANS TO LEAVE FOR GEORGIA.

Missionary District of Idaho Loses Two Veteran Archdeacons After Many Years of Service.

Formal action by the Presiding Bishop upon receipt of sufficient consents from the Dioceses to the election of the Rt. Rev. Middleton S. Barnwell, D. D., to be Bishop Coadjutor of the Diocese of Georgia, has been received, and by further action by the Presiding Bishop, Bishop Barnwell is Bishop-in-charge of Idaho until further appointment or election.

Bishop Barnwell plans to leave Idaho for Georgia soon after the fifteenth of September.

The District is hoping to have the vacancy filled at the November meeting of the House of Bishops.

Following the election of Bishop Barnwell to be Bishop Coadjutor of Georgia, Idaho lost by death both of her Archdeacons, the Ven. H. Stoy, who served southern Idaho for more than thirty years, and Ven. M. B. Nash, who served northern Idaho for fifteen years.

These veteran missionaries were greatly belived for their quiet, patient, and effective ministry, by more than two thousand people scattered over an area of nearly eighty-five thousand miles. Their places will be hard to fill.

MEXICAN VILLAGES WANT SERVICE OF THE CHURCH

From Mexico Bishop Salinas reports two eager little groups in distant villages among whom two of his clergy have been working. About fifty people at Tuxpan, and thirty at Iguala, have been receiving instruction and desire to have the Episcopal Church there, but the law forbids public religious services except in a building designated as a church, and the people have no such building.

At Tuxpan the people have purchased a piece of land, and for several months they have been collecting stones and bricks, looking forward to the day when they may be able to build. Even the children are doing their part by bringing in stones balanced on their heads.

A former student at Hooker School, located in Mexico City, and her husband, have been foremost in begging for the Church in Tuxpan, and these two people and their neighbors whom they have inspired are giving liberally of their time and limited income to realize their dream.

Iguala is in an area of 15,000 population, and directly on the road to a famous summer resort. A church in this village would greatly influence the many other villages for many miles around. The Bishop could only promise to get what help he could.

"I wish I had some new books; I've read all mine, and I don't understand all the Encyclopaedia Britannica."—A missionary's child in central China.

An offering of $22.75 has been received by the National Council, for St. Luke's Hospital, Tokyo, from the Japanese Sunday School, at Terminous, California.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

ISLAM, OR MOHAMMEDANISM.

I. Founder, History and Extent.

Islam, the religion of Mohammed, is the greatest rival of Christianity in the world today. A little more than one-eighth of the entire population of the world belong to this faith, and its members are scattered from the Philippines through Asia, northern Africa and eastern Europe, in strength. Furthermore, its missionaries are penetrating central Africa and are even, some of them, found on American soil.

But to begin at the beginning. In 570 Mohammed, the founder of Islam, was born in Mecca in Arabia. A poor boy, he was taken at the age of twelve on a trip into Syria. There he came into touch with a very corrupt form of Christianity and of Judaism. But corrupt as it was, it was so far superior to anything he had ever known at Mecca, that it started him to thinking. The Arabians, up to this time, had had a very benighted form of idol worship. Especially was this so in his native city of Mecca, where a large black meteorite was worshipped as chief idol, and where a number of idols were grouped about it. Mecca was thus the center of religious life as he had known it.

At the age of twenty-five he became camel driver for a rich widow whom he afterwards married. Ten years later he announced that when he had gone into a cave for meditation, the angel Gabriel had appeared to him and told him to preach and had dictated to him what to say. That was the beginning of the Koran or the Bible of Islam. Mohammed said that it was but the copy of the Koran in heaven. At this time Mohammed could neither read nor write, so the words were preserved by his followers and after his death were gathered together and put in the order they are now in, the only general rule of which is that the longer chapters come first and the shorter last. Thus the first revelation given him is numbered Chapter 96, and the last is numbered 9.

He now began to get followers, the first of whom were members of his family. As he preached against idols his fellow-townsmen of Mecca would not listen to him and persecuted him. But the people of Medina, nearby, did listen, so in 622, he fled to Medina. There his followers increased until he returned with an army in 630 and captured Mecca. Eventually all of Arabia was converted and they looked for other worlds to conquer. Northern Africa was quickly conquered and the Straits of Gibraltar crossed, until all of Spain was Moslem and a part of France. So also in eastern Europe Grace and the Balkans fell. The flag of Islam was a crescent and a star on a red background. It swept east until Persia and other countries were conquered and China was invaded. In Europe it was said that the crescent seemed likely to round out into a full moon until all Europe was conquered. But in 690 or 741, Charles Martel, the French general, defeated the Mohammedan forces at the Battle of Tours and Europe was safe for Christianity. After that they were gradually driven out of western Europe until, in 1492, Spain saw the last of them. In eastern Europe the only part left them, today is the city of Constantinople. But in Asia and in Africa they are still strong and fanatically loyal to their prophet.

II. The Religion of Islam.

When we speak of the Heathen it is a mistake to include the Moslem. For Heathen means one who does not believe in the One God, and Mohammed taught, "There is but one God and Mohammed is his prophet." So much he had gotten from his early contact with Christianity and Judaism. His religion was at first a great improvement over anything his people had ever known before. But the purity of his earlier utterances was spoiled by his later teachings, when his revelations excused him and were given as orders for anything he wanted to do.

Thus, he wanted to get followers in a hurry, so he proclaimed that it was God's will that the idolater, even though he were your brother, was doomed unless he gave up his idolatry, and to the believer belonged the goods of the idolater. Furthermore, if a Moslem died in battle he was certain to go to heaven and have plenty of pretty girls to wait on him.

Another example of how he managed to have convenient revelations is the story of how Mohammed fell in love with the wife of his adopted son. But she would have nothing to do with him, so he had a dream that said her husband should divorce her, and that it would be blasphemy for her not to marry the prophet.

On another occasion his favorite wife was put in a very embarassing position that started gossip, so the prophet had a revelation that said she was innocent and it would be an awful sin for anyone ever to even mention the gossip about her.

He gave four great commands to his followers. The first was that they must pray five times a day facing towards Mecca. For this they carry prayer rugs and when the call to prayer comes from the steeple of their mosque or church, every Moslem must fall on his knees and say a short prayer. The second command was that they must give to beggars on a fixed scale, and more if possible. The result of this has been to create a large class of Moslem beggars that live off of society. The third command was that they fast until sunset every day in a certain month, and the fourth command was that at least once in a lifetime one must visit Mecca.

In addition to this they have certain other rules, like going to mosque to hear a sermon every Friday, and drinking no wine. So also it allows the ordinary man to have four wives, and slavery was a part of their religion, for there is a text of the Koran, "If thine enemy will not believe, enslave him."

The chief attributes of Islam may be said to be four: first, its fanaticism, for wherever it has been in control it has usually made it a criminal and capital offense for anyone to leave it for another religion, and indeed they have sanction for this in the Koran, for in the 9th chapter, which was the last that Mohammed wrote, are to be found these words, "Kill the idolaters wheresoever ye shall find them and take them prisoners and besiege them and lay wait for them in every convenient place." Second may be said to be its ferocity, for which they had the example of their prophet, as in the battle in which he killed every man of a tribe that opposed him, 800 in number, and sold the women and children into slavery, dividing the proceeds among his followers. The third attribute of their faith is its wonderful missionary zeal that is chiefly shown today in Africa. For there we are told that every Mohammedan considers himself a missionary whose duty it is to win others to his faith, and when a tribe has been won to Islam there is very little chance of their ever becoming Christian. The fourth characteristic is its fatalism, which can be considered roughly as submission, for their idea is that God the all-merciful has planned everything for the best so that whatever happens must be submitted to without complaint or attempt to change.

Comparison of Islam and Christianity.

When we undertake to compare the two religions of Islam and Christianity we may well do it from three angles or viewpoints: 1. Its preferred method of growth; 2. Its capacity for making people happy; 3. The founders of the religions and their influence on their religion and on world history today.

To take up first, their preferred method of growth. Islam at first chose persuasion, but soon adopted the sword, which its founder preferred. Christianity at first adopted persuasion; during the middle ages, for a time after the death of its founder, it tried the sword in a few cases, but then it came back to persuasion once more, so that persuasion is the preferred method of winning converts to Christ. If, as both religions teach, God is all merciful, which would our reason lead us to believe to be his way, the sword or the pulpit?

Next we come to the capacity of both religions for making its followers happy. There is an old saying that imitation is the sincerest form of flattery. Now Turkey has always been considered the leading Moslem country. But recently it has abandoned practically all the distinctive Moslem customs, such as polygamy, or one man with many wives, the harem, or the women being kept in a separate part of the house and seeing no men but those of their own immediate family. They have copied the European countries in nearly everything, and are even bringing western learning into their schools. The reason is that they see the western way has brought more happiness. They even have now a "Red Crescent Society" to correspond with our Red Cross.

In adition to this, hospitals and universal education, which have been the marks of Christian countries, are being copied by them. So again we ask which seems the truest reflection of the will of God which both religions proclaim in kindness and love towards all mankind?

When we consider the third point of the influence of Mohammed and of Christ on their religions we can sum it up by saying that in Islam its founder said, "Do as I say," but in Christianity its founder says, "Do as I do," or "Follow me." Moreover, if we were to follow Mohammed in his actions as an individual, the moral sense of any civi-

lized country would be so shocked today that we would be soon in the penitentiary. But the whole world proclaims that the reason for all our ills is that we do not follow the Christ.

Thus, then, when we view the two religions side by side, we choose the one that reflects most perfectly God as the God of Love, not only in words but in the life of its Founder.

CHURCH INTELLIGENCE

PROGRAM OF BISHOP KEMPER CENTENARY.

The principal single event of the celebration is an outdoor service at Nashotah on the afternoon of September 22. This is the Sunday closest to the consecration date of Bishop Kemper and it is hoped that at the morning services in each parish suitable mention will be made of Bishop Kemper and his work.



Library and Arcade, Nashotah.

The committee is very anxious that the celebration of the anniversary of Bishop Kemper's consecration in 1835 shall not cease with the activities of a single day. 1935 is an anniversary year, the anniversary of a tremendous step forward in the missionary policy and life of the Church, particularly in relation to that branch of it situated in the Middle West. Many of our blessings and privileges can be dated from the consecration of Bishop Kemper as the first missionary Bishop of the Church.

Therefore, the committee feels that, as an act of thanksgiving for God's gift of Jackson Kemper, the whole of 1935 should be devoted to a renewal and strengthening of the life of the Church in this Diocese; that special effort should be made to recruit confirmation classes, to increase Church attendance, to enlarge Sunday Schools, to improve the physical property of parishes, to rehabilitate pledges, and to re-invigorate generally the life of the Church in each parish and mission.

The successful culmination of such a plan, the committee feels, would be a fitting and worthy memorial to Jackson Kemper, and would in some measure today be our compliment to the preserverance and zeal he showed a hundred years ago. Jackson Kemper brought new life to the Church in the Middle West. With but part of the devotion he showed, and the help of God, we too can revitalize the Church today.—G. F. White, Chairman, Pro Tem.

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Kemper the Founder.

One hundred years ago, Sept. 25, 1835, Jackson Kemper was consecrated a Bishop in the Church of God, and sent out into our part of the country to found Christ's Church. One hundred years is a long time in history in Wisconsin, and now we are preparing to observe the Centenary of Bishop Kemper's Consecration and a century of the Church's work in Wisconsin.

That the Church in Wisconsin is as strong as it is certainly is due to the splendid foundation Bishop Kemper laid, and upon which Bishops Armitage, Wells, Knight, Nicholson and Webb have built the fabric that we now have. That is a list of really great men and in this Centenary we honor them and remember them before God along with our Founder, Bishop Kemper.

But what of our day and generation? When we shall have gone on and a future generation observes some diocesan anniversary, will there be any memorial to us evidenced in the life of the Church?

These are difficult days. Every one of our institutions, Nashotah House, which Kemper founded and loved so well that he made his home nearby, Kemper Hall, founded as a memorial to him, Racine College, throughout the whole Church the outstanding institution of learning and piety of another generation, all are fighting with their backs to the wall for their very existence. Every congregation has such serious problems. But only a few despair. Thank God almost all understand the world's need for us today and in the spirit of Kemper and his illustrous successors we shall put on our strength anew and strive to prove worthy followers of our great forbears. —Benjamin F. P. Ivins, Bishop of Milwaukee.



NASHOTAH HOUSE.

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Bishop Kemper's Consecration.

The consecration of Jackson Kemper as a missionary bishop was a step agreed on at the previous General Convention and this fact gave the event an unusual degree of interest and accounted for the vast congregation that gathered in the beautiful Church of St. Peter, Philadelphia, which was filled to overflowing, September 25, 1835, to witness one of the most notable services in the history of the American Church. Notable, indeed, was the presence at this service as chief consecrator, the aged and venerable Bishop White, the second bishop of the American Episcopate, consecrated Feb. 4, 1787, by the Archbishop of Canterbury. So the Episcopal heritage that came to Wisconsin came from the very head waters of the American Episcopate. Between Bishop White the second Bishop of the American Episcopate, and Bishop Kemper, there had been 30 other Bishops. Kemper was the 31st Bishop of the American Church, and he was consecrated by the second Bishop in this illustrious line. An eye witness of the Consecration of Bishop Kemper thus describes the Apostolic White: "With hoary head, to him a crown of glory, he advanced with tottering step, leaning on the venerable Moors whose silvery locks flowed in graceful profusion down his shoulders. O what calmness and solemnity, what meekness and heavenly mindedness beamed from their countenances and as my eyes were riveted on that man of God, who half a century before was himself consecrated to the Apostolic office by the Metropolitan of Canterbury, I was reminded of the Beloved Apostle St. John, about the same age and being unable to speak much in public used to deliver his oft repeated charge: "Little Children, Love One Another."

* * *

Kemper's Missionary Platform.

Following his consecration a great mass meeting was held in the Church of the Ascension, Philadelphia, October 25, 1835, on the eve of his departure for the Western field. Hundreds were turned away unable to gain admission. Nothing like it had ever been witnessed before. Enthusiasm reached its climax when Bishop Kemper arose to speak these parting words: "I have obeyed the command of the Divine Master communicated to me through the instrumentality of His Church, and having been commissioned, I expect to start tomorrow morning to exercise pastoral functions as a Missionary Bishop in Missouri and Indiana. Though I make sacrifices and shall exchange comparative ease and comfort for a life of toil and peril, yet the danger and sacrifices are not greater than hundreds are ready to encounter for wealth. I can promise nothing, yet I know the work is great and holy, and being of divine appointment, I look with humble confidence for a blessing upon the labors which we shall be enabled, through the gracious influence of the Holy Spirit to perform. He who has called me will

go with me and I will go cheerfully." This statement has in it all the expression that marks one of the greatest souls of the Church. How fortunate was the Church in Wisconsin, in securing for its founder such a saint, scholar and statesman!

* * *

Kemper's Missionary Diocese.

This was a territory including the now states of Indiana, Wisconsin, Minnesota, Iowa, Missouri and the country west of the Missouri river. In terms of area, it was 350,000 square miles.



KEMPER HALL.

Wisconsin alone was 56,000 square miles and is now administered under three Dioceses, each with a Bishop. We hear about the horse and buggy days, but when Kemper began his work not many enjoyed the luxury of a horse and buggy. It was preeminently the day of the horse, and it was either by long rides on horseback or by river boat that the great Bishop travelled. In the 35 years of his episcopate he never saw a Pullman car. Like St. Paul he was not weary to measure kingdoms with his feeble step. He had received his commission to go and plant the standards of the Church in this great Northwest territory, and naught could thwart him in his purpose.

* * *

Kemper the Man.

When God picks a man to do a great work he usually picks one of herculean mold. Kemper, who was called to a task calling for great physical reserves, was such a man. The writer knows nothing of the physical lineaments of the first Bishop of Wisconsin, but a glance at his face as shown in his pictures indicates that the body that bore that noble head was so constructed and so trained and controlled that it was prepared to endure hardships and privations in the wilderness he was to traverse and subdue. If heart and brain are to do their best work the body must furnish the energy. There is no doubt Bishop Kemper had a splendid body.

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Kemper, Our First Bishop.

On the 24 of June, 1847, the clergy and laity of Wisconsin met in St. Paul's Church, Milwaukee, to organize a Diocese. This was done and after adopting a constitution and canons, the 23 clergy and 35 lay deputies unanimously elected Bishop Kemper as Bishop of the Diocese. He accepted the election, but continued as Missionary Bishop until 1859. What was known as the Diocese of Wisconsin at that time has since divided into three Dioceses, known as the Diocese of Milwaukee, organized in 1847, the Diocese of Fond du Lac, organized in 1875, and the Diocese of Eau Claire, organized in 1928. Four Oneida Indians participated in the election of Bishop Kemper.

Bishop Kemper and Nashotah.

This is a story unique in the annals of the Church and cannot be adequately told in the space available. Bishop Kemper, alive to the needs of the people in the vast empire, in his visits to the East, constantly dwelt on the need of clergy, and especially did he urge the students of the General Theological Seminary in New York to offer themselves for the work in the far West. Eight young men were moved to offer themselves for this work, and by the wise counsel of Bishop Kemper it was determined to make the then territory of Wisconsin the field of their labors. Three notable young deacons, whose names are still household words, Hobart, Adams and Breck, came out to Wisconsin, and settled at Prairieville in a log cabin. This was the beginning of that community life of Kemper's helpers that resulted in the establishment of the seminary at Nashotah. Out of the labors of these men was founded Churches at Racine, Kenosha, Elkhorn, Delavan, Waukesha and Portage City and a score of other places Parishes were established. These men received a stipend of $250.00 each. In 1842 Hobart went East and secured funds to purchase a site for their new home, now that Prairieville had become too cramped. 450 acres of as fine land as can be found in Wisconsin was purchased, the present Nashotah site, and in the early part of August, 1842, the work of Nashotah proper was begun. Bishop Kemper placed Mr. Breck in charge of the Nashotah Mission. Three young men joined the mission to prepare for the Holy Ministry and the work of Theological education was begun.

—William Dawson.

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A GOOD SUMMER.

Collections for July and August amounted to $143,174 as compared with $88,798 in the same period last year. This indicates attention to duty on the part of parochial and diocesan treasurers and the thanks of the Council are extended to them.

The total receipts to date are $82,819 more than for the same period last year. A part of the increase is due to larger "expectations" for the year 1935, but the percentage of collections on the amount due on "expectations" to September 1, 1935, is 90 per cent as compared with 86 per cent last year.

Thirty-five dioceses and districts are in the 100 per cent class. The District of Cuba has already paid more than its total "expectation" for the year, and several other dioceses and missionary districts have approached so close to the total "expectation" of the year that we are hopeful that many of them will be able to make substantial over-payments. It should not be necessary for me to emphasize how helpful such over-payments will be in these difficult times.

The new plan adopted by General Convention whereby mathematical quotas were abandoned, and the "objective" of each diocese was reached by agreement between the diocese and the National Council, places upon each diocese an even greater responsibility than heretofore for the support of the missionary program of the Church You no longer have a quota imposed upon you, and in its place you assumed after consultation with the Council, a voluntary "objective". Later in the year you advised us what your "expectation" on this "objective" would be. If, in the early part of the year, you reported this "expectation" at a figure which you can now exceed, we know that you will be glad to make this extra contribution.

As usual, we made another trip to the bank on the first of September, but we hope that further borrowings can be avoided. This depends on the remittances in the coming months.

With thanks for your cooperation, I am

Faithfully yours,
Lewis B. Franklin,
Treasurer.

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QUEEN VICTORIA'S VOICE.

It is interesting to hear that what is believed to be the only gramophone record—it is of the old phonograph cylinder type—ever made by Queen Victoria has been discovered in the archives of the Edison Bell Company in London. It contains a message of good will from her to the then Emperor of Abyssinia.

Experts are now trying to restore it, so that her voice may be heard as clearly as when the record was made fifty years ago.

* * *

AN APPEAL FOR PRAYERS.

An appeal for prayers for international justice and the preservation of peace in all places of worship of Catholics, Jews and Protestants throughout the country in their services on Saturday and Sunday, September 21 and 22, has been issued by the American Committee on the Ethiopian Crisis.

"In view of the undiminished threat of a war of conquest and exploitation in Ethiopia and of resultant international and racial tension, we believe that unitedly Divine aid should be sought," said Emory Ross, executive secretary of the committee. Everywhere those peoples whose countries have in past years been carved up between the great powers are watching the Christian nations and asking if they can prevent this latest effort to use brutal force to seize the territory of a weaker people.

"The committee hopes that this call will bring to the mind of Christians everywhere that the nations have renounced war as an instrument of national policy," continued Mr. Ross. "The response to this appeal for earnest prayer for justice and peace will help our nation reaffirm its stand and will invoke Divine aid in the effort to secure our world against the horrors and chaos threatened and against a terrible injustice to a land that has a certain right to call itself the oldest Christian nation."

The American Committee on the Ethiopian Crisis, whose offices are at 8 West Fortieth Street, New York City, is an inter-racial, inter-faith organization. Its purposes are: (a) To aid in maintaining peace in the present tense situation between Italy and Ethiopia; (b) to aid Ethiopia by peaceful means in preserving her historic political and territorial sovereignty; (c) to maintain close relations with the Imperial Ethiopian Government, and insofar as may be mutually desired to act unofficially between its representatives and inter-

ested groups outside Ethiopia. The plan of organization includes (a) an Executive Committee of about twenty-five members; (b) a National Committee of about one hundred and fifty members; (c) general membership of all contributors.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D. Bishop
Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor.

Corner Stone of New Cathedral to Be Laid on October 5.

In the presence of distinguished guests, the corner stone of the new million-dollar Trinity Cathedral of the Diocese of New Jersey, will be laid in Trenton Saturday morning, October 5. The Cathedral that is to replace the present downtown one, now too small and inconveniently located on Academy Street, will be erected on a large tract of land belonging to the Diocese. The plot has a 400 foot frontage on West State Street, the same on Berkeley Avenue and 300 feet on South Overbrook Avenue.

The Rt. Rev. Paul Matthews, Bishop of the Diocese, is honorary chairman of the general committee arranging the impressive ceremonies. He will be assisted by the Rt. Rev. Albion W. Knight, Bishop Coadjutor, Canon Frederick B. Halsey, of Trinity Cathedral and the Rev. Robert B. Gribbon, of All Saints Church; Ferdinand W. Roebling, Jr., of Trenton, donor of the new Synod Hall and the Cathedral crypt, D. Parry Forst and B. F. A. Walton, both of Trenton, representing the Cathedral Chapter; Frederic M. P. Pearse, of Metuchen, Chancellor of the Diocese, Joseph Walton, of Moorestown, former Judge C. McK. Whittemore, of Elizabeth, Jay V. Tomlinson, of Bordentown, Robert C. Maxwell, of Princeton, Catesby L. Jones, of Bernardsville, Samuel Mountford, of Trenton, Darius Burton, of Asbury Park, Alexander F. Rand, of Camden, Hughes Stewart, of Trenton, C. R. Hoe, of Cranford, Major C. M. Duncan, of Freehold, M. C. Fawcett, of Plainfield, representing the Diocese. Mr. Jones is also chairman of the committee to plan for the organization of the "Cathedral Builders of New Jersey," a permanent organization to insure the future of the Cathedral.

Early in July construction was begun on the Cathedral crypt which, it is expected, will be completed by Christmas. Plans for this and the Cathedral itself have been drawn by the Percy L. Fowler Company, of Trenton. The crypt will be mostly underground, located directly beneath the sanctuary, chancel, transepte and part of the nave of the cathedral. It will be Norman in character, with massive pillars supporting the arcades. There will be a vaulted masonry ceiling.

The Cathedral will be Gothic in style, stone inside and out. It will be cruciform in shape, having north and south transepts, north and south aisles and an ambulatory surrounding the sanctuary. This will connect with the two chapels projecting from the chancel end of the Cathedral on the State Street side, and also with the present All Saints Church that is to become the Lady Chapel.

Over the intersection of the transepts and nave which forms the crossing will rise a tall tower. At the west end of the Cathedral will be the northex, with gallery above. Breaking out from the north aisle toward the west end of the structure will be the north porch, one of the main entrances to the edifice. Directly opposite, from the south aisle, will be a beautiful stone vaulted octagonal baptistry.

Leading from the south ambulatory and connecting with the Synod Hall will be the cloister which is to give access to vesting rooms, choir rooms, the Chapter House and the new Diocesan House that is to face on Berkeley Avenue. The plans call for retention of the present Bishop's Garden, facing South Overbrook Avenue. When enlarged, according to present plans, it will form a garden setting for the Chapter House and Synod Hall. Gardens will likewise be laid out on the westerly side of the cloister between the Cathedral and the Diocesan House. Adjioning the garden there is to be a large parking space that will open onto a new street across the westerly end of the Cathedral grounds, extending from West State Street to Berkeley Avenue.

T. L. Ridout.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop
Rt. Rev. S. E. Keeler, D. D. Coadjutor

Province of Northwest Meets in Synod.

The Synod of the Province of the Northwest, of which Minnesota is a part, will convene in Gethsemane Cathedral, Fargo, North Dakota, September 24, 25 and 26, with national, provinciai and diocesan leaders on the three-day program. All general sessions will be held in the Cathedral with the Woman's Auxiliary meeting in the First Congregational Church just two blocks distant. All meetings will be open to the public. The usual registration fee of $2 is asked of each visitor or delegate. The sessions will be full of inspiration and Minnesota Churchmen are urged to take advantage of this opportunity in the Synod meeting so near to our own Diocese. The Rt. Rev. Frederick B. Bartlett, D. D., Bishop of North Dakota; the Very Rev. John Richardson, dean of the Cathedral; and the Rt. Rev. Fred T. Ingley, D. D., president of the Synod, assure a hearty welcome and cordial hospitality to all who attend.

Delegates to the Synod from the Diocese of Minnesota as elected at the Diocesan Convention are the Rev. Messrs. Gesner, Atwill, Tyner, Knickerbocker, Ward and Bailie, and Messrs. Lester Bigelow, G. A. N. King and C. J. Gutgesell, Minneapolis; Milton Lightner, St. Paul; Harry C. Cook, Red Wing, and W. H. Chard, Willmar.

Auxiliary Also Meets.

Mrs. David R. West, Minneapolis, diocesan president of the Woman's Auxiliary ,will head the delegation of women to the Synod of the Province of the Northwest, meeting in Fargo, North Dakota, September 25, 26 and 27. Other delegates are Mrs. F. L. Metcalf, St. Paul, and Miss Margaret Densmore, Red Wing. All women interested are invited to attend the sessions as visitors.

Important Announcements.

St. Mark's Parish, Minneapolis, makes two important advance announcements. The first is in regards to the twenty-fifth anniversary service and dinner to be held on Sunday and Monday, September 29 and 30. It is anticipated that Bishop James E. Freeman, D. D., Dr. Harry P. Nichols, and Dr. Phillips E. Osgood, as well as Bishop McElwain and Bishop Keeler, will be present for this noteworthy celebration. All former parishioners and friends of St. Mark's are requested to keep these dates in mind and plan to attend the services.

The second announcement is made by the women of St. Mark's, who have recently combined in one great Woman's Auxiliary. For the first meeting of this organization on October 23, the women are bringing to Minneapolis and to the parish Mrs. Harper Sibley, of Rochester, New York. Mrs. Sibley, a devoted Church woman ,was a member of the Commission on Rethinking Missions and as a result of her first hand knowledge of missions, is unusually well qualified to present a practical challenge to the women of St. Mark's. More detailed information regarding this particular meeting will appear later.—The Minnesota Missionary.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Bishop McCormick Asks for an Assistant.

Acting under the urgent orders of his physicians, the Rt. Rev. John N. McCormick, D. D., has asked for sssistance in administering the Diocese of Western Michigan, and has requested that consent be given to the election of a Bishop Coadjutor to whom the active operation of the diocese may be committed. At a joint meeting of the Standing Committee and the Executive Council of the Diocese, unanimous consent to his request was given. This action will be followed by a formal call for the election of a Bishop Coadjutor at the regular annual Convention of the Diocese on January 15 and 16, 1936. Meanwhile Bishop McCormick will continue his administrative duties and will meet engagements so far as his health may permit.

Bishop McCormick is in the seventy-third year of his age and is completing the thirtieth year of his episcopate. He was elected in December, 1905, as Coadjutor to the late Bishop George D. Gillespie and was consecrated on February 14, 1906, in St. Mark's Church, Grand Rapids. At the time of his election he was rector of St. Mark's Parish and President of the Standing Committee of the Diocese.

The Bishop's hope is to continue in office with the assistance of a Coadjutor and under the limitations imposed by his health until the next General Convention of the Church in 1937, when he contemplates complete retirement, but he will resign at an earlier date, should his health seem to require it.

Bishop McCormick's life has been filled to the brim with active service, not only to the Church, but also to the community in which he lives, the state and the nation. His field of endeavor has covered two continents. Outstanding in his record was his war service, in which he was credited with the organization of the chaplain service in the American Expeditionary Forces.

Born in Richmond, Virginia, February 1, 1863, Bishop McCormick attended Randolph-Macon College and was graduated from the theological course in 1883. The following year he was ordained a minister of the Methodist Episcopal Church, South. In 1886, however, he took up graduate work in Johns Hopkins University, serving several pastorates meanwhile. He was ordained deacon in 1893 and priest in 1894 by Bishop Randolph, and served as minister in charge and rector of St. Paul's Church, Suffolk, Virginia, from 1893 to 1895. The next three years were spent at St. Luke's Church, Atlanta, Georgia, and in 1898 he became rector of St. Mark's Church, Grand Rapids, Michigan, serving that parish until his election as Coadjutor in 1906. While rector of St. Mark's, he served in many civic capacities, being named a member of the original planning commission and the morals and efficiency commission. In 1908 he was named by Governor Chase S. Osborn as a member of the State Board of Corrections and Charities on which he served until 1920,

when this board was abolished.

Bishop McCormick first went overseas in the World War in October, 1917, to take charge of the War Commission work of the Episcopal Church. At the request of General Pershing ,he affiliated with the Red Cross and was placed in charge of all chaplains in the hospital service. He worked with the late Bishop Charles H. Brent, of Western New York, to organize a definite chaplain's service. Returning to his diocese in July, 1918, he remained only a short time before returning to Europe to serve with the first and second divisions of the Army of Occupation. After the war he continued to hold the rank of lieutenant colonel in the organized reserves until his retirement in 1927. Two sons of Bishop McCormick served in the war, one in the navy and the other as a chaplain with the Fifteenth Field Artillery, the latter losing his life in action.

In 1923 he was appointed Bishop in charge of American churches in Europe and in this capacity visited all Episcopal churches on the continent.

While engaged in his church duties, he still found time for authorship, some of his books being, "Distinctive Marks of the Episcopal Church," "The Litany and the Life," "Pain and Sympathy," "Good News from a Far Country," and other works. Only recently he penned an autobiographical volume, "A Small Part." He also contributed widely to church publications and other periodicals.

He has worked to bring about a closer relationship between the Episcopal Church and other religious bodies, extending his efforts to the Greek Orthodox Church on a visit to the Near East in 1925.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Margaret Sanger Invited to All-India Conference.

Margaret Sanger, widely known Churchwoman and founder of the birth control movement, with headquarters in Washington, has been invited to the All-India Women's Conference in Travancore, India, in December and to present the subject of birth control. In part, the official invitation says, "It is strange that your country which boasts of being more advanced than the rest of the world should still hang on to the puritanical ideas of its Pilgrim Fathers. The All-India Conference should express its sympathy and lend full support to the women of America in their efforts to change their law about birth control information." This conference represents over 122,000,000 Indian women.

* * *

Robert Barrow New Organist at National Cathedral.

Robert G. Barrow, a native Washingtonian, honor graduate of St. Alban's School for Boys, and a pupil of the late Edgar Priest, organist and choirmaster of the National Cathedral, has just taken up his duties as successor to Mr. Priest. He was a former crucifer at the Cathedral and has recently returned from England where he studied under the Ditson Fellowship, at Westminister Abbey.

* * *

Mass Meeting Called.

Under the auspices of the Committee on Religious Life in the Nation's Capital, a mass meeting has been called for October 2, in Washington, with Jewish, Catholic and Protestant speakers. The committee is making an effort to get in touch with all newcomers and to put them in touch with churches and synagogues of their own choice. The Bishop of Washington has expressed the opinion that this movement is one of the most significant religious efforts ever launched in the city.

Recenty the annual pilgrimage to Washington Cathedral of the California State Society in the District of Columbia, was made under the general direction of Mrs. Gertrude Scott, one of the officers of this society.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Swedish Episcopal Congregation Moves.

On October 1, Trinity Parish, New York, and more particularly Trinity Chapel on West 25th Street, becomes the home of the Swedish congregation which for nearly fifty years has worshipped at St. Bartholomew's Church. The Rev. Eric G. Ericson, their pastor, is transferred from the staff of St. Bartholomew's to the staff of Trinity Parish.

Even in New York city few Church people realize that the Episcopal Church has a strong and loyal group of Swedish communicants for whom services are regularly held in the Swedish language. To the older people the familiar language is a comfort. The younger ones, if they prefer, become an integral part of the English-speaking congregation and all of them, young and old, unite in the regular early Eucharists of the parish. Mr. Gustav V. Lindgren is to be organist and choir director of the Swedish services at Trinity Chapel. He is one of the most gifted Swedish-American musicians, a graduate of the Royal Academy of Music in Stockholm, and he has at his rdsposal rich resources in Swedish church music, both modern and medieval.

The Rev. Mr. Ericson has been in charge of this congregation for the past eighteen years. His quiet work with individuals and families has reached out in widening circles until at least two thousand Swedish families know him as a friend of great charm and dignity and regard him as their Pastor for all the Church's ministrations. Many of his people live at a distance from New York city but through their contact with him they, and others who move away into other parts of the country, turn naturally to the Episcopal Church and bring up their children in Episcopal Church schools.

Mr. Ericson was born in Stockholm and came to America at the age of fifteen, to live in Providence, R. I. On his first Sunday in Providence he attended service in the Swedish Church which the late Bishop David H. Greer had founded, and feeling much at home in the beautiful services, he entered at once into the life of the church. At the age of seventeen he decided to study for the ministry of the Episcopal Church, and after attending St. Stephen's College and the Seabury Divinity School, he was ordained deacon on May 28, 1911, in St. Mark's Church, Minneapolis, and priest on June 6, 1912, in Emmanuel Church, Lichfield, Minn. After parish work in Minnesota, he came to St. Bartholomew's in May, 1917.

By individual letters and by notices in the Swedish press, the members of the congregation are being notified of their change of parish. They are a widely scattered group as New York has no "Swedish colony." The Swedish work at Trinity Chapel will be formally inaugurated on Sunday night, November 3, with a festival service commemorating the great Swedish king and defender of the faith, Gustavus Adolphus.

Pastor Ericson's work has a definite missionary basis. There are thousands of Swedish people in and around greater New York who are no longer in touch with any church, to whom the Episcopal Church can make a particularly strong appeal. With the continued approval of the Bishop of the Diocese and the friendly co-operation of Trinity Parish and Trinity Chapel, a work of great value to the Swedish people and to the Church will be continued and strengthened. The nearest other Swedish Episcopal Churches are in Providence and Boston.

The Vicar of Trinity Chapel is the Rev. Dr. J. Wilson Sutton; he is also bishop-elect of Vermont but has not yet announced his decision regarding that election.

Swedish services began under Dr. Greer at St. Bartholomew's in 1889. A young Swedish clergyman was appointed pastor, now known throughout the Church as the Rev. Dr. Johan Gottfried Hammarskold, retired after many years distnguished service. After three years at St. Bartholomew's he was succeeded by the Rev. Hugo Holmgren who was there for twenty-five years, until Mr. Ericson came.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Leaders of Young People's Division Hold Seminar.

A Seminar was held at Christ Church Parish House, Savannah, on September 15, 16 and 17, primarily for the counsellors of the Young People's Division of the local parishes, although leaders and counsellors from the other churches of the city attended.

Mrs. J. W. Griffeth, Executive Secretary of the Department of Religious Education and diocesan counsellor of the Young People's Division, and the Rev. Joseph Burton, rector of St. Michael and All Angels' Church and the district advisor, were the conductors.

Paramount Club.

The young people of St. Mary's Church, Augusta, the Rev. Charles H. Dukes, vicar, have organized the "Paramount Club". They have chosen as their motto: "Honor, Service and High Standards." Mrs. B. F. Logan was elected president; Miss Schuler, secretary; Mrs. Brooks, treasurer.

Julia St. Clair Moore.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D.. Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Celebrates One Hundredth Anniversary.

Trinity Church, Meade Parish, Upperville, the Rev. William P. Dame, D. D., rector, celebrated its hundredth anniversary on Sunday, September 15. Bishop Tucker preached the sermon and also held confirmation.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Fine Summer Work at Splashdam.

One of the most interesting places where work is being done in the diocese is the Mission of the Good Shepherd at Splashdam. This is a coal mining camp in Dickenson county in the southwestern part of the State, not far from the Kentucky line. In the early period of its development the camp was practically inaccessible except by the railroad to the mine, there being practically no public highway into the camp for a considerable period.

The missionary in charge is Miss Florence F. Pickard, and during the summer just ended she had the assistance of Miss Gertrude Clark, Miss Mary Averill and Mr. George F. Packard, a student at Virginia Seminary. One of

(Continued on page 22.)

FAMILY DEPARTMENT

SEPTEMBER.

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
18. Ember Day. (Wednesday.)
20. Ember Day. (Friday.)
21. St. Matthew. Ember Day. (Saturday.)
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

* * *

COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Almighty and Everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

* * *

FIRST THE TRUE.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild wood, with rock and fen and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good:
First the rough seed, sown in the rougher soil,
Then the flower blossoms or the branching wood.

—Selected.

* * *

We Would See Jesus.

The proud leaders of cultured Greece would have wondered why "certain Greeks" would desire to "see Jesus." Didn't Greece offer anything and everything that any man might desire? No other nation was so intellectual, none so cultured, none so rich in philosophical lore, aesthetic values, and literary excellence. Their systems of philosophy were well night perfect, their language. art and architecture, beautiful beyond compare, and their poetry the despair of competing nations. Any man must have been singularly unreasonable to crave spiritual satisfaction from any foreign source, when Greece was so plentifully supplied with temples of worship, with gods galore, and with ethical teachings of the wisest men of all the ages.

And yet these particular Greeks "would see Jesus." Why this strange request? There are two answers: First, they had lost faith in the reality and efficacy of the gods and religions of Greece. And second, they were irresistably drawn by the appeal and fame of Jesus. They had evidently heard of the wonderful words of the Great Teacher of Israel, of the matchless charm of His personality, of the mighty works that He had wrought in the land, of the beauty and splendor of His character.

When they were led to Jesus they must have been surprised to find One so far above everything that cultured Greece had been able to produce, for here was a Teacher who "spake as never man spake," here was a Leader who led as never man led, here was a Character more beautiful than the eyes of man had looked upon, here was an influence more gracious than any that had ever swayed the hearts of men. These Greeks with their insatiable thirst for the new, the strange and the beautiful, with their proverbial intellectual hospitality and their passionate devotion to any fresh manifestation of the eternal principle of beauty, must have been profoundly stirred in spirit when they stood in the presence of Him in whose personality was embodied all the grandeur that was Rome, all the glory that was Greece, all the truth that was Israel, and all the beauty that was heaven. "Sirs, we would see Jesus." Wise Greeks, wise above their fellows!

—Selected.

* * *

Future of the Church.

I believe it is true to say that the future of the Christian Church depends on its ability to relate its message to the needs of the present and to speak and act decisively and unitedly at a time when the hearts of so many good people are failing them for fear and when there is no one conviction, no one faith on which they can lay hold, or by which they can set the compass of their lives.

And we would agree, I'm sure, that more is required of the Church in this way than just the relief work, the rescue work—helping ill and needy people, supporting institutions, relieving the unemployed, etc.—work in which she already has a very honourable record. But applied Christianity means more than that. People have a right to say that a "practical Christianity" which never gets beyond ambulance work is not "practical" enough. There is a sense in which the Priest and the Levite still pass by on the other side if they can only offer temporary relief and no real remedy. It is true that Christ gave Himself to rescue those who had become outcasts or casualties in an evil society. But He also proclaimed the coming of a new kingdom, in which the power of God was available to end the wrongs of an evil society altogether. It is largely because of a growing doubt in people's minds whether Christ through His Church can really substantiate that second claim—to remake society altogether—a doubt whether Christianity is a force capable of making a new world order, that you now get proclaimed openly and brazenly—what has for the last 400 years been spreading secretly—the sovereignty of Caesar over the sovereignty of God. And we must realize that there are millions today—almost whole nations—who feel that when it comes to remodelling society Caesar is making a better job than ever God has shown signs of doing, and that Caesar therefore deserves from them a more thoroughgoing and sacrificial allegiance than many of us have ever given to God.—Rev. Alan Thornhill, in a Sermon preached in Hertford College Chapel, Oxford.

* * *

Being A Finisher.

There is no surer rule for success in life than to resolve to finish everything one begins. The task may be small, inconsequential, and the result hardly worth the labor. Yet the mere fact that it possessed enough merit to warrant starting proves that it is worth finishing.

Finishing a job that has been begun, no matter how distasteful it may seem, is a trait of character which, incorporated in our make-up, will save many of us future disappointments.

All of us are familiar with the pitiful plight of the person who can never finish anything. Halfway through high school he lets his laziness conquer him, and quits to seek a job. He finally manages to secure a position as a clerk in a grocery store, grows tired of that after awhile, quarrels with his employer and leaves there also. Then he tries business college, so he can get a job in an office—which to him means little to do and plenty of ease. But in business college he gets mired down in the shorthand course, struggles for a while, but finds it easier to drop it than to stick to it. On through life he goes like that, unreliable, untrusted and wondering why he is getting nowhere.

Oftentimes the tragedy of such a person's life lies in the fact that had he combatted that first urge to quit—possibly that urge that led him to leave high school unfinished—his course of life might have been shaped entirely differently. The loss of this first battle with himself, all unknown to him, undermined his self-confidence and weakened his resistance. Had he instead completed high school, future temptations to leave work half undone would have been much easier overcome. He would have said to himself: "Well, I stuck it out once, and I can see this through to the end, too, if I make up my mind to do it."

There are times when all of us feel like giving up in the midst of some disheartening, difficult task. By remembering that the completion of each unpleasant task gives us added strength for meeting future ordeals, most of us can make our lives a great deal happier.

—Youth's World.

* *

The Child's Reading.

This time I was determined. The ever recurring sight of my eldest boy reading Wild West stories kept a previous failure constantly before me. And I had been so careful to keep him supplied with the very best literature. Never will I forget the chagrin upon finding the first "blood and thunder" magazine. It had made its appearance surreptitiously, and I was really alarmed. My boy, I thought, must have inherited a wild streak. I wanted so much to see my children read wholesome literature that the incident grieved and perplexed me. How, I wondered, could he care for such trash when his reading had always been so carefully supervised?

My youngest boy, Willis, was just now pleading for a book that should be all his own. The question in my mind was how to instill in him a desire for only the best. I could not readily admit that the fault was really mine with regard to the other boy. Surely, I had done everything that a mother could. However, I did finally visit the children's department of our library.

What I found there was a revelation. I found children who not only read what was best for them, but who were eager to do so. It was vacation time and Miss Edwards had organized a vacation reading club. The scene was so interesting, so instructive, that I remained most of the afternoon.

Miss Edwards knew her children. "Hello, Henry, are you a member of our club yet? The new number of 'Popular Mechanics' has come. Well! Here is Alice. She devours history. I promised her this Knickerbocker's History of New York. Don't take it too seriously, Alice!"

The surprising thing was, Miss Edwards guided each reader's choice without coercion; she never attempted to forbid, merely suggested. "Johnny," she said, "this makes the third adventure story you have chosen. Adventure stories are delightful, but we like you to read at least one of every type so you'll be able to tell which you

really like best. You look over these books—I can recommend any of them —and if you don't find one you like, I'll give you another adventure story."

Miss Edwards seemed to be so competent I could not resist asking her advice.

"I fear your mistake was," she said smilingly, "you made too much of an issue of the matter This only increased your boy's curiosity to partake of the forbidden fruit. Then, too," she continued, "there is no harm in adventure stories so long as they are wholesome. In fact, it is as natural for boys to like them as it is for a duck to swim. The boy sees in the adventure some hero, someone to emulate. If this brave hero fights for truth and honor, the boy reader will not be misled. It is far better for parents to supply the boy with the proper adventure stories than to have him seek them elsewhere."

Miss Edwards was right. I had caused my boy to seek his reading away from home. By allowing him some choice in the matter I could still have been his guide. Perhaps it was not yet too late.

"Yes," continued Miss Edwards, "I learn here that parents often choose books for themselves rather than for their children. Scarcely any two children are alike; where one has a literary bent and can digest heavy reading, a sister or brother may be able to appreciate only the very lightest. Our method is to have only good books, then to give the child freedom in his selection."

My second son was taken to the library as soon as he could sign his name. He is fond of reading, and has given me no trouble with regard to his selection of books.

Since I first asked my eldest son to read aloud to me, and tried to enjoy his book with him, he has been more careful in his selections and has come increasingly critical! But—lost years don't return.—Mrs. D. W. Hinds, in Nat. Kindergarten Asso. Release.

* * *

For the Southern Churchman.

MEMORIES.

Charles Ballard.

Searching through a drawer today,
I found a pencil laid away,
With marks where puppy teeth had set—
And all at once my eyes were wet.

A faint thud overhead,
And an eager, quickening patter down the stairs—
Then silence.

* * * *

I had forgotten
How still those little paws are
A long time now.

* * *

Man's Need and God's Love.

Your car breaks down on the road, and in spite of all your fuss and fury it refuses to budge until its needs are attended to. Drive a car long enough and you will be surprised at the variety of ways in which it can declare its needs.

It is not otherwise with human beings. The body operates like a machine, the most intricate of all machines, and demands constant care. Nature intended to give it a good beginning and she provides for its wants in no niggardly fashion. Man interferes with this process with the result that the wreckage of human bodies is a sad commentary on man's frailty. Hospitals and asylums appeal to your pity.

We do not go far until we discover that man's need influences his whole environment. He lives in an economic system that is supposed to care for his necessities. It is all based on a system of exchange—so much service, so much remuneration. The idea is good, but the people themselves desire the things that are not for their highest good very often, and on the other hand, greed, dishonesty, treachery and selfishness interrupt the process, leaving a trail of misery across the world.

Man's need, then, goes deeper. Ignorance calls aloud for his attention, and his answer is in the school and college. Human beings must learn to think, think for themselves about the right things, but even his learning fails to keep him out of gaol. Crime becomes more clever, science becoming the slave of the gangster. Education is handicapped in its contribution to human well being.

Man, we remember then, is a social animal as Aristotle said. He must learn to blend his life with the hopes and struggles of others in the interests of a higher life. Multitudes are doing this very thing supported by an enlightened philosophy that treats society as an organism, every little part being vital to the welfare of the whole. But again there is something lacking The human heart is selfish, self centered, and self righteous. Co-operation is still a pipe dream.

We are told that man only lacks perspective. He must see the great family of which he forms a part, in all its world wide significance, grasping the underlying interdependence and the necessity for brotherhood. The ideal is very real and within our reach, but again there is a deplorable lack of willingness to attain the goal. Why? The trouble lies in the human heart. Hate, jealousy, cruelty, distrust, arrogance are forces of destruction beyond man's power to control. Great literature writes its shameful record age by age.

Deeper still we must travel then. Man's need is ultimately spiritual. It is within himself. The individual must be made over if civilization is to progress to its goal. "Create in me a clean heart and renew a right spirit within me," said the Psalmist, and he was right. Here we come to the point at which religion speaks. Man is the work of God, and he can only be right when he is right with God.

Science, education, law, industry, are powerful factors for good or evil, but only the wisdom of God can enable man to utilize them for the ends for which they were intended.—Robt. McGowan.

* * *

The Religion of Browning.

On a lovely June evening in Florence, Nathaniel Hawthorne and William Cullen Bryant visited the Brownings. They sat out on the pretty Italian balcony eating strawberries and cake and talking on God, the Bible, books and spiritualism. (How I should like to have been with them then!) Hawthorne and Bryant were charmed with the wonderful gentleness, sweetness and brilliancy of Elizabeth Barrett Browning, and by the vivacity and comraderie and conversational powers of Robert Browning. Hawthorne said Browning seemed to be in all parts of the room at once, and to leap from one great subject of talk to another, "like a roe or young hart upon the mountains of Bether."

During a brief lull in the wonderful talk Nathaniel Hawthorne asked Browning if he really loved Nature very much.

"Oh yes, I do," said Browning eagerly, "a very great deal; but I love human beings a great deal more." Browning's love for humanity was a love for the individual. In "Sordello," "Songs from Pippa Passes," "Rabi Ben Eyra," "The Lost Leader," "A Grammarian's Funeral," and many other of his poems Browning proves his solemn confession of Faith: "My stress ever lays on the scenes and incidents in the development of a human soul; little else is worth study. I at least always thought so." He was a student, a lover, and a campaigner of human souls. Browning loved society and he loved London with its opportunities to mingle freely with all sorts and conditions of men, study their problems, and seek to gather the sorrows, fears, problems, weaknesses and God-likenesses and salvability of every last man.

Tennyson and Browning were dear and intimate friends. But Tennyson hated society, and even stayed away from the little church in the Isle of Wight for fear of being interviewed. When Mrs. Tennyson chided him for this shyness, and urged him to profit by the cheery example of Browning, he tugged at his beard, and puffed away furiously at his big pipe and replied: "Browning! hah! that chatty fellow will die in a dress-suit."

But while Browning loved nature and man, he loved Christ supremely. He loved Christ even as John loved Him in "Patmos Isle": "I saw, I heard, I knew." And Browning, too, saw with John's eyes, and handled with John's hands, "That which was from the first, the word of life." And like John, too, his soul grew up into Jesus Christ, to match what first he guessed as points (of truth) until at last he came to know them as God's Fixed Stars, and named them in the Gospel that he wrote and which all the Christian world rejoices in more and more.—Charles G. Smith, in Christian Index.

* * *

For the Southern Churchman.

MY PRAYER.

William P. Rockey.

When loneliness is flooding me
With thoughts of loved-ones gone,
O, let me draw my strength from The,
O, help me battle on!

I stumble and I blindly grope
When life is dark and drear;
O, send unto me Light and Hope—
Forgive my doubt and fear!

O, lift my weary heart, so sad—
My courage bowed in care;
O, lift me up and make me glad,
With joy of life to share.

The precepts of Thy holy will,
I'll labor, God, to obey;
Reflect to me Thy love, until
My life will dawn its ray.

I seek Thy help and guidance, Lord,
For faith to walk aright;
O, let me merit Thy reward—
Be pleasing in Thy sight.

Make void my heart of bitter hate,
Transplant Thy tender love;
O, teach me how to emulate
The shining lives above.

When mortal eyes are veiled in sleep—
My task on earth is done,
The vigil, that You helped me keep
With loved ones, will be won.

* * *

Had to Depend on the Lord.

A clergyman, having forgotten his notes one Sunday, apologized to his congregation by saying that he would have to depend upon the Lord that morning for what he might say, but in the evening he would come better prepared. This may have been a slip of the tongue, but are there not some who, if they were to speak right out from their inmost souls, would deliberately use the same language?—The Expositor of Holiness.

FOR THE CHILDREN

KEEP ON.

If the road is rough
And the journey steep,
If you find it hard
The pace to keep,
Don't give up.

If you seem to lose,
When you ought to win,
If the feeling comes
That you must give in,
Don't give up.

If all the world
Seems hard, unjust,
Keep close to God
And in Him trust.
Don't give up.

* * *

Left Out.

"You won't have very much fun at my house," Elsie informed her cousin, Hilda. "I never do. Everybody leaves me out of everything."

Hilda laughed merrily, and her black eyes sparkled as she tossed her glossy, black curls.

"Oh, I always have fun wherever I am," she said lightly. "What are we going to do this afternoon?"

"Well," Elsie replied doubtfully, her blue eyes clouded, "we could go to the library and get a book, I suppose.'

"But we did that yesterday," Hilda objected. "Besides, you sound terribly bored just saying it. Do you really want to go to the library again, Elsie?"

"'No," Elsie admitted.

Hilda's merry face sobered as she looked at her cousin.

"I declare, Elsie," she said, "you' the strangest girl. What would you like to do this afternoon?"

"Go to the party at Gertrude's," Elsie returned, before she thought. "But we can't do that."

"Well, why not? Isn't it your class party? And don't Sunday School clases always like visitors?"

"Yes, but—"

"But nobody gave you an extra-special invitation, is that it " asked Hilda shrewdly. "Really, Elsie, you must take some things for granted."

"Oh, if you're going to be hateful Elsie began. Then: "How do you think I'll feel walking in there when nobody ever pays the least bit of attention to me, or even wants me around? If they had wanted me to come, somebody would have mentioned it, surely."

"Why don't you try thinking about somebody else besides Elsie Barnes for a change?" Hilda suggested, with the least bit of impatience in her voice "I'm beginning to think you were right when you said I wouldn't have any fun at your house. You're certainly doing your best to keep me from having any."

Elsie's lip trembled, but before the tears could spill over the telephone rang, and she had to answer it. It was only a wrong number, but it gave Hilda an idea.

"Why don't you call Gertrude now and tell her you're bringing me?" Hilda suggester. "We always let the hostess know when there is going to be an extra guest, when we have our class parties."

"I don't—oh, all right," Elsie gave in grudgingly. "You certainly like your own way, Hilda Connors. But I suppose it doesn't matter to you whether I feel like thirty cents or not."

Elsie dialed the number and informed Gertrude that she was bringing a guest. Hilda could hear Gertrude's cordial voice quite plainly, but Elsie's forlorn expression did not change.

"Ask her if she wants us to do anything," Hilda whispered in her ear.

"Well, I hope you're satisfied," Elsie gloomed, after she had done Hilda's bidding and had hung up the receiver. "She says to bring a game. Now what on earth am I going to do? I don't know any games."

"Oh, I know a lovely one," Hilda exclaimed. "It's a written game."

"But everybody brings written games," Elsie objected. "It's about the only kind we seem to know.

"Then let's have a lively one," Hilda suggested. "Let's play 'spin the plate.' You get a heavy pie-plate and spin it in the middle of the floor and call out somebody's name. The girl whose name is called has to catch it before it stops spinning or pay a forfeit. Then she spins the plate and calls out a name, and so on. Let's make the forfeits stunts. Everybody who fails to catch the plate has to do a stunt."

"That sounds like fun," Elsie agreed. "I'm sure they'll like it, after you get it started."

"After you get it started," Hilda corrected. "This is your class party. I'm just company."

Elsie protested, but Hilda was firm. Strangely enough, at the party, she found that Hilda's ready friendliness drew her at once into the heart of the merriment, and Elsie with her. Elsie felt a bit proud as she saw how much the girls liked her lively cousin. "Spinning the plate" proved to be the best game of the afternoon.

"Why didn't you let us know you had such bright ideas before this?" o' of the girls laughingly chided Elsie. "I can guess who's going to be the next chairman of the entertainment committee."

"But Hilda though of it," Elsie said honestly. "I wouldn't be any good at it."

"Nonesense," Hilda said instantly. "Of course you would. I found it in a book myself. It's the way you put over your games that counts."

Elsie walked home beside Hilda in a glow of pleasure.

"Now, do you see what I've been trying to show you?" Hilda asked, softly.

"I believe I do, a little," Elsie admitted. "When you put your mind on helping others to enjoy themselves you forget to wonder if anybody is going to help you have a good time, and you really have more fun in the end."

"That's it," Hilda cried delightedly. "And it's so simple, after all."—Junior World.

* * *

A Leaf Tells the Story of Its Life.

I was a small leaf. I had hundreds and millions of brothers and sisters; I had so many that I did not know them all. My mother was a great oak tree. I made my first appearance in March; a thin, transparent veil of green. Every small vein seemed to push outward from my thin body. A tiny straw could have ruined me for life. I could not understand speech at first, but as I grew older, and became stronger, I began to understand mother's whispering language.

When I was very young she sang sweet, caressing melodies as the warm spring wind blew past. I loved the wind; it made its warm-cool flight over the earth, knowing or caring not where it next would travel, because it promised all the same. I loved the sun; I loved to dance and play in the sunlight. I loved to hear my mother whisper and sing to us. She sang and whispered not only to us, but to all the world, and those who cared to listen heard. Later in the summer she became quieter; she told us little or nothing; she seemed to rest and enjoy the peacefulness of the forest. She did not sleep. The sun sent hot rays upon us and scorched our leaves. We turned from a soft green to a dark brownish green. Two birds made their nesting near to the place where I lived. Sometimes I helped to keep the hot rays of the sun from reaching the little birds.

My life was not all happiness. I had many worries and troubles. During the summer a great hailstorm came. For months I thought the wind would carry me from the tree. I fluttered wildly in the terrible storm. Then suddenly a great lump of hail tore through my body. This was my first scar. How I hated it! But after it healed up I was happy again, although now I was afraid of the clouds.

Fall came slowly on. Across the great fields were farmers harvesting their crops. The earth was turning in its color to a soft brown. One cool night mother tree said: "Dear leaves, you're going to be separated from me. Jack Frost will be here tonight. He'll dab your coats up with colors of gold and red and brown paint. The earth will turn white, but this soon will melt and go away. Your coats will never turn back to green. The wind will grow cold; your stems will turn brown and weaken. The north wind will soon call for you, and you must go and follow it. Do not fear or refuse, for if you stay with me you'll not be beautiful and will accomplish nothing."

I wondered what I could accomplish. I immediately made up my mind to go, but you may be sure I hated to leave my mother tree. The next morning I had the most beautiful coat. I thought I was the handsomest of all the leaves. Now I did not even hate that awful scar. I knew the time would soon come when I'd leave. I wondered what I should do when I would reach the earth. The beautiful birds were gone. I was glad because I knew they had gone to warmer regions.

The wind came. It was cold and blew from the North. Mother tree whispered as the wind blew through her branches, "Go, go, go!" I, after some time, went gaily flying into the frosty air. I went high above the trees, twirling about, and fluttering as I went. At last I dropped close at mother tree's side. Many other leaves dropped with me to the ground, and I knew that I had settled where I would probably rest for life.

The days began to get cold and bitter. Mother tree stood bare. For a while she still talked to us, and then, she went to sleep. After a long year of hard work why shouldn't she rest? I could not sleep until a great sheet of snow covered me.

Now I am a different thing. I'll live throughout the ages. My coat has changed, until I am the color of earth. Every year I will watch my mother and listen to her until I am buried under other leaves under the depths of soil. But this makes me happier than all. I help to form the foundation that my great mother oak tree rests upon.

—Martha Eubank, in Western Recorder.

* * *

How They Fool You.

You are curled up comfortably beside your loud-speaker, listening to a radio play. During the course of the action you hear all sorts of noises. Sawing wood, doors slamming, crackling fire,

rain, dogs barking. How do they do it? Ah, what a question!

To make a radio play seem real various sound-effects must be included during the broadcast. Since it is impossible to start fires, or to saw wood, or to start a rainstorm in the broadcasting studio, some substitute must be devised that will give the desired effect without causing the inconvenience of providing the genuine article. Let's examine some of these devices and see how this trickery is accomplished.

Sawing wood, for instance, is nothing more than a stiff scrubing brush scraped back and forth over a rough board. Crackling fire is stimulated by crumpling a handful of celophane before a microphone, and rain is usually imitated by pouring sand on a crisp head of lettuce. If no lettuce is available, waxed paper will do.

Amusing? Yes, but read on.

If you hear the roar of an airplane's motor over the air, you can rest assured that no airplane is flying around in the studio. It's merely an ordinary vacuum cleaner being driven at various speeds. And the deafening rumble of an elevated train is simulated by the same sweeper, only this time it is run in the bottom of a large galvanized ash-can.

Wind is nothing more than an electric fan with its blades whirring at varied speeds before a microphone. That same fan, with its blades removed, is used to sound like an automobile, starting and stopping, or in motion, depending upon the way it is operated.

When the sound of water is needed, anything but water is used. A waterfall, for instance, is nothing more than a few streamers of tissue paper, shaken back and forth. The more paper the bigger the cataract. The sound of rain against a window-pane is achieved by dropping dried peas on an ordinary window screen, and the dashing of the surf along the sea coast is mimicked by putting the same dried peas on the same window screen and rotating them in a swishing sort of way. A man falling into a puddle of water is merely a large bundle of crumpled newspaper being dropped to the floor.

Suppose you are listening to an exciting play in which a bunch of policemen batter down a heavy door. As you listen, you can almost see the splinters fly, can't you? Well, if you could see that "heavy wooden door" you wouldn't be thrilled and excited. You'd laugh. Why? Because battering down a door consists of no more complicated an operation than stepping on and crushing an ordinary berry basket—the type strawberries come in.

Should you listen to a play in which two characters fight a duel, you will know, hereafter, that the clinking of the swords as they strike each other is nothing more nor less than a pair of common tablespons being tapped together before the microphone. And if somebody speaks over the telephone, that curious, tinny and mechanical tone is achieved not by having somebody actually talk over a telephone, but by having the character hold an ordinary tumbler over his mouth. Speaking into it gives the effect of talking over the telephone.

If somebody eats over the radio, and you hear him, you needn't envy him. He's eating nothing but dried toast, no matter what he says it is. A dish, a spoon and a piece of toast is always used for the effects of eating—and what's more, the craracter who is supposed to do the eating never even tastes the toast. A special "eater" is employed to munch the bread. Why? Because the hard crumbs might cause the regular actor trouble if they stuck in his throat!

If two automobiles run into each other, somebody rams a piece of stove-pipe through a pane of glass. Perhaps the sound effects men may drop a few chairs and other miscellaneous things at the same time, and all in all it will sound exactly like a collision.

The men who invent these curious devices don't have exactly the easiest job in the world, either. Suppose, for instance, that you were asked to supply the noise of a panther creeping through underbrush in the jungles. What would you do? What sort of gadget would you invent?

The head sound-effects man of one of the major broadcasting stations was recently confronted with the problem of presenting just such an effect. He had not the faintest idea what to do for a long time. But when the broadcast went on the air, he was there with the goods. What did he do? He simply took an ordinary household broom up to the microphone and squeezed a handful of the coarse straws. Every time he squeezed the panther took another step.

Simple? Try it yourself sometime. At least try to figure out how the sounds you think you hear are made the next time you listen to a play on the radio. It's going to keep you guessing. —Girls' World.

* * *

FIVE WEE SPECKLED EGGS.

Why should I worry about problems today,
Why should I fear only storms from the west,
When I discovered on my kitchen shelf,
Five wee speckled eggs in a little wren's nest?

Why should I grumble when rain's pouring down,
Why should I quarrel at jobs I detest,
For I have a treasure that wealth cannot buy—
Five wee speckled eggs in a little wren's nest.

So give me the country, and I'll be content,
With the feeling that life has offered its best,
For there's joy in the heart, just to have in the house
Five wee speckled eggs in a little wren's nest.

—Mrs. A. B. Brown, in Christian Index.

* * *

Interesting Conundrums.

Introduce these at the next party you give, or attend; they'll be pleasantly received:

Why is rain different from Sunday? Because it can fall on any day of the week.

Why is a tight boot like an oak tree? Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world? Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two? Stone.

What is it you cannot hold for ten minutes, although it is lighter than a feather? Your breath.

Of what trade is the sun? A tanner.

Why is coffee like a dull knife? It has to be ground.

What happens twice in a moment and not once in a thousand years? The letter M.

How many sides has a tree? Two—inside and outside.

What is the longest word in the English language? Smiles, because there is a mile between the first and last letters.

What plant stands for the number four? IV (ivy).

Why is it easy to get into a bald man's house? Because he has few locks.

Why is it dangerous to sleep on a train? Because it is running over sleepers all the time.

Why is a pig in a parlor like a house on fire? Because the sooner it is out the better.

Why is a blindman's buff like sympathy? It is a fellow feeling for another.

What ships are always within sight? Hardships.

Why are teeth like verbs? Because they are regular, irregular and defective.

When is a merchant above his business? When he lives over his shop.

Why should gloves never be sold? Because they are intended to be kept on hand.

Why is a butcher hard to get along with? He is always cutting up.

Why is a man who keeps a fish store never generous? Because his business makes him sell fish (selfish).

Why may carpenters think there is no such thing as stone? Because they never saw it.

What kind of fruit does the electric plant bear? Curants.—L. E. Eubanks, in The Sentinel.

* * *

For the Southern Churchman.

AUTUMN DAYS.

Maude Forrest Mumma.

The bright Autumn days are coming again,
With fairest of flowers in Autumn's gay skies;
The purples, and golds, the reds and the yellows,
The scarlets, vermillions, the saffrons and blues.

Snapdragons, dahlias, and cosmos galore,
Kind Nature has given a bountiful store;
Chrysanthemums large, chrysanthemums small,
The pompon and dwarf ones, we welcome you all!

The Radiance Rose endures to the last,
O how I shall miss you when Autumn is past!
But Winter will bring its own beauty and joys,
With sleighing and snowballs, with Santa and toys.

* * *

A Parable.

A parable tells of seven brothers who lived together. Six worked and the seventh cared for the house, having the meals ready and the house bright for his brothers in the evening. But the six said that the seventh must work, too. So in the evening they returned home and found the house dark and no meal prepared. Then they saw how foolish they had been, and quickly restored the old way. Sunday is a day among the seven which provides light, comfort and good for the others. If it is driven out to work, the other days will miss its blessing.—Selected.

* * *

For the Southern Churchman.

THE COLOR TRUE.

Florence Van Fleet Lyman.

Christ's Mother wore a gown of blue,
Mayhap it was of gentian blue,
That lowly flower fringed of cup
That only to the heaven looks up.

And ever since that long ago
The blue of sky, the sea below,
And blossoms sweet a-blowing blue
Are symbols loved and known as true.

* * *

Is the salvation which we profess as real as the sorrows we suffer? If so, why are nearly half the churches giving nothing to save the world?

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.

Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $6.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to appy. Altar Guild Handbook, 50c.

L. V. MACKRILLE
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Telephone Wisconsin 2752.

FOUNTAIN PENS.

LIFE-TIME GUARANTEED FOUNTAIN PENS, price $1.00 each. These pens are guaranteed by the manufacturer, and are also guaranteed to give absolute satisfaction. Colors—green, pearl-gray and black, the same pens that sell in stores for $2 and $3.

I also take subscriptions for all magazines published, at publisher's rates, or less, and I will appreciate your orders, for I need medicine and nourishment. Sold by a shut-in. Edward P. Broxton, 1426 Arsenal Avenue, Augusta, Ga.

CHURCH LINEN.

FINE IRISH LINEN specially selected for Church use. 36 inches to 54 inches wide, cut any length. Sample of 12 qualities on request. Mary Fawcett Company, 97 Rockview Ave., Plainfield, N. J.

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WANTED—Confederate and United States stamps, used on envelopes. Collections purchased. Highest prices paid. George Hakes, Belvidere, Illinois.

SITUATION WANTED.

EXPERIENCED YOUNG CHURCHWOMAN desires position as secretary, or companion-secretary. Free to travel. Address "K," care of Southern Churchman.

POSITION WANTED BY PRACTICAL nurse, widow and daughter of a clergyman, for case of female senile dementia, to live in home. Available October 15. References. Address Box P, care of outhern Churchman.

DEATHS

MRS. ELIZA RANDOLPH PALMER.

Died, at the residence of her daughter, Mrs. M. Crute, Cumberland County, Virginia, MRS. ELIZA RANDOLPH PALMER, daughter of Captain William A. and Anne Henderson Perkins, and widow of Dr. Charles Palmer, of Ca Ira, aged eighty-four years. She leaves a record of fine courage and unselfish devotion. She is survived by two daughters, Mrs. Crute and Mrs. Annie Adams.

MISS MARY E. TODD.

On Saturday morning, August 17, 1935, MARY ELIZA TODD entered into life eternal. She passed away in the old ancestral home of the Todds, "The Hill", Smithfield, Virginia, in which she was born October 19, 1856, and where she had lived her entire life. She was the eldest daughter of the late Everard Moore Todd and Nannie Robinson Southall.

The funeral services were conducted at 11 o'clock Sunday morning, August the 18th, in Christ Church, Smithfield, Virginia, by the Rector, the Rev. William Brayshaw, assisted by the Rev. R. R. Phelps of Linden, Ohio. Burial was in the Todd family lot at the Old Brick Church of Isle of Wight County.

She is survived by three sisters, Mrs. Willis W. Morrison of Pleasant Point, Surrey County, Miss Diana M. Todd and Mrs. Tazewell Spratley of Smithfield.

The strife is o'er, the battle done,
The Victory of Life is won,
The Song of Triumph has begun.
Alleluia.

CHURCH INTELLIGENCE.

(Cotinued from page 17.)

the most valuable activities of the mission were the Sunday evening services that Mr. Packard conducted in June and July, and he was most helpful in the Sunday school, especially with his fine influence over the boys in the camp. In August Mr. Packard supplied at other points in the mission field during the vacations of the Rev. Hugh V. Clary, of the Bluefield area, and the Rev. John A. Winslow, of the Dante area.

During a part of the summer Miss Pickard and her assistants conducted a Vacation Bible School at Bartlick, another coal mining camp, about three miles north of Splashdam, where no regular Church work whatever is being carried on. At Splashdam she conducted a Bible School of ten weeks' duration; five for the Primary Department and five for the Junior and Senior Departments ,and in addition to all this she had a Bible School for the colored people in the camp. Miss Pickard feels that these various Bible Schools had a most excellent effect in developing among the people an increase of reverence and devotion as well as better knowledge of the Bible.

At the present time Miss Pickard is enjoying her own vacation at "Camp Fowler", Alden, Michigan. Mr. Packard has returned to his home at Ruxton, Maryland, for a brief rest, after which he will resume his work at Virginia Seminary.

T. A. S.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Initiation in the Order, Omicron Delta Epsilon Fraternity.

On Sunday afternoon, September 8, fourteen young people were initiated in the Order of St. Stephen of the Omicron Delta Epsilon Fraternity, Georgia Alpha Chapter, located at St. Luke's Church in Atlanta, this group constituting the charter members of the chapter which was duly instituted by the rite of The Pledge of the Cup on Sunday, September 15.

Omicron Delta Epsilon selects its members from amongst those boys and girls between the ages of sixteen and twenty-four who have demonstrated their worthiness by their Christian living and service, particularly in their activity in the young people's organizations, and seeks to impress upon them by its rites the importance of definite study of the teachings of Christ and their application through loyalty to and participation in the work of the Church. Since it is concerned with the spiritual welfare and development of Christian youth to a point of active expression of Christian ideals, Omicron Delta Epsilon is not confined to the local church, but is available to college students wherever they may desire to band themselves together in fraternalism to perpetuate a wholesome Christian influence, provided the surroundings of the college will be conducive to the best interests of such a group. Older persons are eligible for membership, and members of Omicron Delta Epsilon who have demonstrated in practice to a high degree their understanding of the principles of the Order of St. Stephen are eligible for membership in the Golden Rite of Pi Alpha, a higher honorary degree of Omicron Delta Epsilon, which is awarded only to those who have definitely indicated their zeal for the way of the Church and the earnest spread of its message and influence.

It is pointed out that both rites of Omicron Delta Epsilon do not seek to take the place of the Church, but rather seek to band together in a strong bond of fraternalism men and women who are willing to face great sacrifice in order to understand and perpetuate the true spirit of the Church by absolute submission to its teachings as the Body of Christ. Neither is its work designed to conflict with that of the minister, but rather to cooperate with him as leader and pastor. Nor is the social aspect of personality ignored, but rather stimulated and developed in Christian fellowship. The work at St. Luke's is under the direction of T. V. Morrison, who has had wide experience in young people's and fraternal work.

Vitally Active Sunday School.

"Rally Day" and "Home-Coming Sunday" were featured at the Church of Our Saviour, Atlanta, Sunday, September 15. Two new classes have been added to the already fine program of the Church School, one for the boy or girl who is ready for confirmation, and one for the mothers and fathers who bring their children to the kindergarten and wait for them. Plans to make this school one of the most vitally active in the city are under way, according to Mr. Roy Boling, superintendent.

National Sojourners Sponsor Special Service.

The Fort McPherson Chapter, No. 60, of the National Sojourners sponsored a special service Sunday, September 15, at the Pro-Cathedral of St. Philip, Atlanta, commemorating the anniversary of the signing of the American Constitution.

* * *

Birthday Dinner.

The Auxiliary-Guild of the Church of the Epiphany, Atlanta, had a birthday-dinner Friday evening, September 20, in the parish house.

There were twelve tables decorated according to the months of the year, and the guests were seated according to their birth month. Gifts were brought the Auxiliary-Guild and placed upon the tables, instead of the guests receiving presents.

* * *

Auxiliary Meeting.

The Executive Committee of the Diocesan Woman's Auxiliary met with Mrs. Robert P. Shapard, Griffin, on September 17.

Reports were made by those attending the summer conference at Kanuga Lake, N. C., by Mrs. Marshall Ellis, who attended the Woman's Auxiliary Day at the Conference held at Sewanee, Tenn., and definite plans were made for the fall work, which will be announced later.

Audria Bandy Gray.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Memorial Services for Bishop Sumner.

The Rt. Rev. Walter T. Sumner, Bishop of Oregon, who died at Portland September 4, was mourned here by civic and church leaders alike. Bishop Sumner was one of the best known and most beloved of civic leaders during his years of service in Chicago. He was attached to the old Cathedral of SS. Peter and Paul and worked largely among the unfortunates of the west side. He was a member of the Chicago School Board and generally active in social welfare work.

Memorial services for Bishop Sumner were held at the Cathedral Shelter on

the site where he labored so long, on Sunday, September 8, with Canon David E. Gibson, associate of Bishop Sumner's, officiating.

"By his thoughtfulness and devotion to his work, Bishop Sumner endeared himself to thousands, especially the poor," said Canon Gibson, commenting upon the Bishop's passing.

An interesting sidelight with regard to Bishop Sumner's career came to light with his death. It was the late Jane Addams who was largely responsible for the Bishop's entering the ministry. When the then young Walter Sumner was working in the Western Electric plant on Chicago's southwest side, he offered his services to Miss Addams in the organization of boys' clubs at Hull House. Miss Addams in turn recommended him to the Dean of the Cathedral of SS. Peter and Paul, Luther Pardee. This led to Western Theological Seminary and the priesthood. Later Dean Sumner succeeded Jane Addams on the Board of Education of Chicago.

Five Million Pennies!

Five million pennies or their equivalent have dropped into Bishop's Pence cans, sugar bowls, cups and the like in Church homes of the Diocese of Chicago during the past two years.

This rather amazing accomplishment was reported this week by Sylvester A. Lyman, executive secretary of the Pence plan, as the second anniversary of the Pence approached. On Sunday, September 8, the second full year of the Pence was concluded. Mr. Lyman estimated that when the final reports on this Pence collection are available, it will bring the total contributions past the $50,000 mark. Before the collection the total stood at approximately $47,000.

Approximately 9,000 families or an estimated 27,000 persons have taken part in the Pence plan in the diocese, Mr. Lyman said. In addition to the accomplishments of the plan in this diocese, it has been adopted in a number of other dioceses and in scores of local churches. In fact, it is being used now in virtually every denomination in some form or other, says Mr. Lyman.

Personal Notes

Bishop James E. Freeman, who spent the summer in Maine and who was recently a guest of President Roosevelt at Hyde Park, N. Y., and who on September 8 preached at West Point Military Academy, has returned to Washington and was heard in the services of September 15. He conducted the devotional services this week at a special clergy conference held at Camp Overrall, Va.

* * *

Chicago Priest Retires.

Announcement is made of the retirement of the Rev. Arnold Lutton, priest-in-charge of Church of the Annunciation, Chicago, for the past twenty-five years. The Rev. Hugh M. MacWhorter, rector, Christ Church, Ottawa, will succeed Fr. Lutton.

Fr. Lutton is retiring October 1, after more than forty-four years in the ministry. He was ordered deacon in 1891, and priested the following year by the late Bishop Talbot. He began his ministry in Wyoming, serving at St. James' Church, Carbon; Christ Church, Newcastle; St. Luke's Church, Buffalo, and St. Peter's Church, Sheridan. After three years' rectorship of Emmanuel Church, Rapid City, S. D., he came to Chicago in 1904 as assistant at Church of Our Saviour. From 1904 to 1908, he was rector of St. James' Church, Dundee, taking up his duties at the Annunciation the latter year.

Fr. MacWhorter who succeeds Fr. Lutton, has been rector of Christ Church, Ottawa, since 1923. Three years ago he was appointed by Bishop Stewart to be dean of the Southern Convocation of the diocese.

Clerical Changes Announced.

Several clerical changes in the Diocese of Chicago are announced by Bishop Stewart, effective immediately.

The Rev. W. A. Cross, formerly of Pittsburgh, has been named priest-in-charge of St. Clement's Church, Harvey, and St. John's Church, Fossmoor. At Harvey succeeds the Rev. Wayne Garrard, who will devote all his time to St. Aiden's, Blue Island, and City Missions Work.

The Rev. H. B. Ziegler has been appointed to Holy Innocents' Mission, Chicago, succeeding the Rev. Thomas K. Rogers, who becomes assistant at Church of the Holy Spirit, Lake Forest.

The Rev. Shirley G. Sanchez of Tulsa, Okla., has been named to St. Andrew's Church (colored), Chicago, succeeding the Rev. Frank R. Myers. Fr. Sanchez has been pastor of St. Thomas' Church, Tulsa, and formerly was at the Church of the Good Shepherd, Mobile, Ala.; St. Mark's Normal and Industrial School, Birmingham, Ala., and St. Augustine's Church, Fort Smith, Ark.

The Rev. DeVon Ellsworth has resigned the rectorship of St. Peter's Church, Sycamore, his successor not yet having been chosen.

Chinese Priest in Chicago.

The Rev. Benjamin Yen, priest of the Church in Hankow, China, and head of the Boy Scout Movement in the Orient, paid a visit to Chicago this week and was entertained by Chinese consular officials. Dr. Yen is touring this country with a group of Boy Scouts. The Scout Movement is having an important beneficial effect upon the Orient Dr. Yen believes.

October 4, 1935, will be the 400th Anniversary of the first printing of the Bible in English. Celebrations of this significant anniversary will increase interest in books about the Bible as well as in the Bible itself. The following is a ilst of good books to be read or consulted by students and lovers of the Bible:

THE STORY OF THE BIBLE: Retold from Genesis to Revelation, In the Light of Present Knowledge, For Both the Young and the Mature, **by Walter Russell Bowie.**

Written to meet the desire of teachers and parents as well as scholars for a story of the Bible told in the light of modern knowedge. 20 beautiful illustrations in color. **$3.00**

CONCERNING THE BIBLE: A Brief Sketch of Its Origin, Growth, and Con-Contents, **by Conrad Skinner.**

This compact introduction to the Bible is well suited for use as a text-book in colleges and high schools. **$1.50**

THE BIBLE: Story and Content, **by Calvin W. Laufer.**

In simple and compelling language, it tells the history, story, and meaning of the Bible in a way especially interesting and significant to younger high-school pupils.

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A poetic retelling of the matchless Old Testament stories. Told in this author's distinctive style, these stories will be thrillingly interesting to boys and girls. **$1.00**

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A beautifully written and reverent work. It is not a children's book, yet boys and girls will love it. **$2.00**

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A master of brevity presents in compact form the history of the sources and the making of our Bible. **$1.00**

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"There are no neutrals in the Holy War."

The difference between men is not that one is inspired and another is not, but that one yields to the Spirit, another does not.—Forbes Robinson.

On the slab that marks Browning's tomb in the poets' corner of Westminister Abbey are inscribed the words he once said to his friend Sharp:

"Never say of me that I am dead."

If Jesus Christ is everything to me, I know He can be everything to any man, and because I know it, then woe is me if I will not do all that is in my power to get every man who does not know Jesus Christ to share Him with me. There is no escape from this logic. If I love Jesus Christ, which means if I am loyal to Him, which means if I keep His commandments, I am in touch with everybody to tne ends of the earth who needs Him and I cannot wash my hands and say that you must excuse me from the matter."

—Maltbie Babcock.

"'The soul, secure in her existence smiles
At the drawn dagger and defies its pain,
The stars may fade away, the sun himself
Grow dim with age, and nature sink in years;
But she shall flourish in immortal youth,
Unhurt amid the war of elements.
The wreck of matter, and the crash of worlds."

God is no more the Author of sin than the sun is the cause of ice; but it is in the nature of water to congeal into ice when the sun's influence is suspended to a certain degree. So there is sin enough in the hearts of men to make the earth the very image of hell, and to prove that men are no better than incarnate devils, were He to suspend His influence and restraint.—Newman.

The slogan of the twentieth century must be that little, but tremendous, word, together. It is only together that we can ever hope to solve our tremendous problems and build a world in which the life of each is known to be essential to the fullest life of all—J. H. Randell.

Brother, where two fight, the stronger wins and truth and love are strength.—Anonymous.

Where the vanguard fights today the rearguard should camp tomorrow. This is the glory of going on.

Art thou in pain or sore distress?
He will relieve thy heaviness.
Art thou atray and doing ill?
Turn back; He calls thee, loves thee still.
Where'er thou art, all faithfully
God loveth thee, God loveth thee.

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Southern Churchman

DOMINUS ✱ FRUSTRA ✱ ISIN 1835

Vol. 100. RICHMOND, VA., SEPTEMBER 28, 1935. No. 39.

A Last Wish Before the Throne of Heaven

Mrs. Robert Johnston, Birmingham, Alabama

If we are allowed to choose our place and occupation in Heaven, mine will be to pray for my Children and the little Boys—First, that you may all be saved, and then that your spiritual life may be intensified—that you may never cease to "endure as seeing Him who is invisible."

Prayer has been such an unspeakable comfort in my life, I want you to be men and women of prayer. "God can do in and through a man who prays what He cannot do in and through a man who does not pray. Prayer is one form of co-operation with God by which we give Him the opportunity of doing in us what He longs to do for our good."

I can give my earthly possessions. Alas! I can not will my Faith that has been my anchor, sure and steadfast, in all the storms of life. "I will never leave thee or forsake thee" has been His promise.

My life has been so rich in spiritual blessings that I wish you all to know and understand how good God has been to me, and how gracious. Remember, without His guidance and help my whole life would have been wrecked, for in its beginning I was embittered by my deafness and other disappointments. When I learned to accept every thing as working together for my spiritual good I found the "peace that passeth all understanding." Later I thanked God more for my sorrows than my blessings, for these called forth His compassion and tenderness and drew me with the cords of love to the only source of real happiness and the Surrendered Life.

I pray that in the day when He makes up His jewels not one of my children or grandchildren will be missing.

Do not think or speak of me as dead, but alive as never before, without sin and earth's limitations, a sinner saved by Grace.

When one faces Eternity and sees the world fading away, what a blessing to know in whom you have believed, and to say "No things present, nor things to come, nor heights, nor depths, nor any other creature can separate me from the Love of God which is Christ Jesus."

Hold fast to your Faith, and may the peace of God which passeth all understanding enfold you until you "enter into rest."

MOTHER.

LETTERS TO THE EDITOR

Who's the Barbarian?

Mr. Editor:

Mussolini says Ethiopia is a "barbaric nation," unfit for membership in the League of Nations. He demands the privilege of taking his troops in the heathen land to civilize them. But last month when war seemed evident "heathen Ethiopia" remained twenty-four hours in prayer for peace. Today her leaders are praying "may peace reign . . . and God's Kingdom come on earth." While the dusky men of Ethiopia pray, Italy, with her modern war equipment, would invade the heathen land to "civilize the heathen." Christian Italy would carry the merciful and tender weapons of advanced civilization to accomplish her desires. She would bestow the blessing of poison gas, bombs, machine guns, and chemicals to burn the bare-feet of the "barbarians." With her high-powered war planes she would swoop down on the rude, uncivilized savage and baptise him with Christian civilization. Her choice explosives would rip the helpless heathen into bits, destroy his cities, wreck his huts, all in the name of "Christian civilization." Powerful and ugly tanks, all in the name of civilization, would crawl over the "barbaric nation" crushing out the lives of those who stand in the way. Shells would shock, bullets would penetrate, swords would pierce and rip to pieces the dusky barbarian . . . for he could not match modern implements of war. Christian Italy and her gentle and merciful leader, by these lovely and gentle methods, devised by science and government, under the super-intelligence of modern man, would do all in the name and interest of modern civilization. What manner of man can this Mussolini be? In the World War he saw thousands upon thousands butchered on the field of battle. Yet, he would deliberately send millions, mostly young men and boys, to a similar fate.

It is a fine thing that the "barbaric nation" falls to its knees and prays God for peace and safety. There is hope to be found in other nations in the League presenting a "united front" for peace and outlawing any form of war. But it is a pitiful civilization that is helpless when one man or one nation would send millions of innocent young men to the business of murdering on the battle fields.

The world is in very little danger from the barbarism of Ethiopia. It is in much danger from the power of selfish dictators and the glories of modern civilization.

J. M. Taylor.

St. Andrew's Church,
Fort Pierce, Fla.

* * *

True Culture.

Mr. Editor:

For the past few years, I have been thinking very seriously about this thing commonly known as culture. As a college student, I am met with the problem of artificial culture or real culture. Naturally, it has been my aim for a long time to acquire a real and a natural culture, but often I find myself drifting into that which I call artificial culture. Perhaps my greatest problem has been in making a distinction between the two kinds of culture.

In the first place, one meets so many people who try to "put on the dog" and utterly fail to make any sort of impression on others. These people, as a rule, use outward methods to "put themselves over." People of this type are usually narrow and show their tastes as being rather radical. This class I put into what I term "butterfly society."

On the other hand, there are some people—and a very few there are—whose culture seems to come naturally and without effort. This is the aim of most people; yet some, when they try the hardest, make the greatest failure.

I have been asked by other students for a set of rules which, when closely followed, will lead one into a life filled with happiness and a life which will have that certain something—culture. Far be it from the greatest of scholars to furnish such a set of rules; nevertheless, I feel that there are certain basic principles which, when learned and put into practice, will help us to acquire real culture.

First: God is the sole Creator and Preserver of the universe and all that is therein contained. Without Him, nothing is possible. So many of us make the mistake of thinking of Him as a Spirit. Wouldn't it be better to think of Him as Spirit, leaving out the article? Now, there comes another problem: this Spirit is love, but more than that; this Spirit is light, but more than that; we cannot think of Him in these terms alone. Let us also think of Him as Personality. Now, we are getting somewhere.

Second: Is it possible for one personality to influence another? Certainly! How can this be possible with the Supreme Personality? Answer: through prayer and meditation directly with Him; through the Bible, whose authors were inspired by Him; through the great poets of our age, whose imaginations were stirred by Him; and through personal contacts with other personalities which are moulded by Him.

Third: And how can this lead to true culture? My dear readers, God is all-perfect. The nearer we get to Him, the nearer we come to being perfect. True culture is no more than being as nearly perfect as possible, mentally, morally, and spiritually; so the nearer we come to being perfect in these phases, the nearer we come to having true culture.

Frederick W. Weber, Jr.

Weston, W. Va.

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EDITORIALS

Vol. 100. RICHMOND, VA.. SEPTEMBER 28, 1935. No. 39.

Is This the Right Way?

Recently we have noticed a growing tendency to change the time-honored manner of calling a rector to a vacant parish. While we know only too well the troubles that have been manifest in having the wrong men in the parishes, we feel certain that what is rapidly becoming a sanctioned method of finding a new rector is entirely wrong.

The new custom is really an old one. It is the ancient method of "candidating", which for many years has been the practice of the Scotch and to which they have been accustomed, but which our forefathers in this Church long ago discarded as undignified and not in keeping with our best traditions.

It has probably grown with the depression. Vestries hesitated to spend money for committees to travel about and look over men who might be selected and called, and someone has let down the bars, and throwing dignity to the winds allowed himself to be persuaded to accept an "invitation" to preach in a vacant parish in order that he may be looked over. In the last year this gross method has grown until in some parts of our Church it is almost the regular way.

Can we plead with our brethren of the vestries to abolish this horrible method before it ends in the conversion of our clergy to the coarseness that will be sure to come and the detriment that follows? We are not Scotchmen with a long tradition behind us, and while we may have made mistakes, for the most part our clergy have remained gentlemen. If they are forced into a mad scramble for vacant parishes there is no telling what they may become.

The scheme has nothing to recommend it. We even doubt if it is cheap at the moment, for a vacant parish is usually effecting a saving in the sum used as a stipend for a rector and this can be applied to committee work. It is a scheme where the show-off, and there are such, has complete control of the situation. The modest man with real Christianity would be embarrassed even to attempt to show his wares in this pseudo-commercial manner. The brazen man who lacks spirituality can always be at his best. The man's record in his old parish is not examined properly and if he is chosen it is on the basis of an emotional appeal that is not in the long run the appeal that can be continued.

Faulty as the old method has been, it is still better until General Convention can find some more proper method of clergy placement than such cheap and makeshift schemes as the candidate method. If a man is earnest, spiritual and honest in his ministry, he will be known and at the proper time he will receive a call. But let us preserve the dignity which is one of the virtues of Christianity and which our Church has preserved and revered.

* * *

The Fall Campaign.

Again we come to that period of the year when we must think of the annual every member canvass. We live in a practical world, where money is needed as a medium of exchange, and the Church must have this medium also. The only efficient and proper way yet devised to obtain the proper sums needed and the proper interest from the giver has been the method of the every member canvass.

Unfortunately, there is a feeling that has grown in the Church that this is a dreary task. In spite of good secretaries and well-written literature, many parishes are looking for an easier way to conduct this necessary piece of work, and we suspect that it is in looking for some other way and neglecting the right method that weariness has come instead of joy. For those rare parishes that really do the work correctly have found that the campaign is the climax of their whole program and that their people with better knowledge and finer interest have come from the campaign with renewed strength and better attitudes towards the Church and the Church's work.

We say it is a campaign for money, and yet it really is not that at all. It is primarily a campaign for people. If they have translated part of their lives in terms of money, we receive the lives in that way. But if it were only their money we were interested in, there would be quicker and easier ways. Lotteries have been resorted to in some countries for carrying on religious work and have proved a simple method. But we reject such things as actually inconsistent with Christianity, and if we reject mere money raising, we must learn that the real object of our every member canvass is educational, and our work must be guided so that every members learns about the Church and learns that he is a part of it.

Mail campaigns and other temporary devices do not carry this educational value. Nothing can take the place of devoted and hard-working Christian men and women paying a personal call in a friendly way.

Modern budgets are the result of studying needs, and the Church's budget is built up the same way. These needs must be interpreted to our people, and begging letters run off on mimeographs do not take the place of the personal call. When properly conducted

(Continued on page 4.)

Church and World Problems as Others See Them

Man's Destiny.

Norman S. Meese in Supreme Council Bulletin.

Four hundred years before Christ, Plato said that only three questions had ever been asked which were worthy of the time and work necessary to find their answers. These questions were: (1) Where did we come from? (2) Why are we here? and (3) Where do we go after we leave here? Following his studies with Socrates, Plato's life was a protracted search for their solutions, but he could finally do no more than hint at means of approach, the end unreached. "Faith," said Paul, "is the . . . evidence of things unseen," and upon this alone must rest what answer we find to the first and last, but the answer to the second is immediate and unmistakable: "We are here to help each other. If this be not true, contentment must be found in supreme selfishness, and cruelty is the greatest good.

To live at inward peace in the knowledge that somehow our existence serves to honorably advance a common cause is to live at peace with the rest of the world. When that cause is designed to assist men toward the fulfillment of their destinies in the light of their highest ideals and aspirations, then life can offer no greater assurance of its ultimate purpose. The teachings of the Sages can have little meaning beyond this.

One Scripture the Average Church Member Does not Believe.

Baptist Standard, Dallas, Texas, September 12, 1935.

Does believing a Scripture make it true, or denying it, disregarding it, ridiculing it, scoffing at it make it the less true? People think their attitude affects truth. It affects their participation in the benefits or the blessings of truth, but that is all. Here is the passage they do not believe:

"If thou turn away thy foot from (trampling) the Sabbath; from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (as against his) Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth the Lord hath spoken it." Is. 58:13, 14

These are plain, sincere words; but the average citizen of America does not believe them to be true. The average Baptist in Texas utterly disregards them whenever he wishes; and thinks nothing of it. This passage is either true or not. This promise will be fulfilled if the conditions are complied with, or else the promise is false and not from God.

The prosperity of the human race does not depend upon chance but character. It is not accidental, but the result of cause and effect. God who made man teaches definitely that religious education is the basic need of man, in order that he may become in himself the kind of being, possessing the intelligence and character, which as causes will produce the effects: joy and prosperity and honor.

But the average man does not believe it. He thinks that it is the talk of preachers, not to be taken seriously. The real fact is that it is as true as the law of gravitation, no matter how many generations unanimously deny it.

This country is drifting, has drifted, far away from a Sabbath observance that will or can produce the kind and amount of religious education necessary for the fulfillment of that promise. Greed for pleasure and money is eating this country's heart out. In our lust for money we are multiplying pauperism and in our race for pleasure we are multiplying suicides. We had better believe God sincerely and obey His will and not our own. What the people need is a religious education which is impossible when the time to obtain it is given to other things. Reader, what are you personally going to do about it? When are you going to begin?

Uncle Sam's Payroll.

During the past twenty-nine months, 165,000 civil employees have been added to the Federal payroll, making a total of about 730,000. The Army comes in for an increased quota of about 60,000. Then there are over 600,000 in the CCC Camps, 3,000,0000 farmers who are receiving checks, thousands of veterans drawing pensions, and the total of about 3,500,000, who will soon be working for the Federal Government on relief jobs. Shortly, the payroll will be increased by those who will receive old-age pensions under the Social Security Act.

Nearly all of the 165,000 new Federal workers are outside of the Civil Service. These workers were not selected through competitive examination, but through various governmental agencies, usually after the applicants had made satisfactory "political clearance."

By Act of Congress, Civil Service employees of the Federal Government are not subject to political interference, nor are they permitted to be active politically in purse or otherwise. Of these employees, there were about 450,000 at the beginning of the Roosevelt Administration. It is estimated that this number has been increased but very little, under this Administration. "What is the significance?" many are asking. Why should they not all be placed under the Civil Service?

Does Sunday School Attendance Pay?

The Christian Sun, September 5, 1935.

Judge J. L. L. Fawcett, of the Supreme Court of New York, answers this question in unmistakable language. As reported by the North Western Christian Advocate, he says: "More than 4,000 of the 8,000 prisoners sentenced by me were under the age of twenty-one years, and only three were members of the Sunday School at the time of committing their crimes . . . In 1,092 cases of suspended sentence, in each of which a minister, rabbi, or priest became interested, at my request, with the hope of saving the boy to a future life of usefulness and good citizenship, only sixty-two of the boys were brought back for violation of the conditions of their parole. I believe the reform in the other cases, over 1,000, was prompt and permanent. I regard our Sunday Schools and churches as the only effective means to stem the rising tide of vice and crime among youth."

EDITORIALS.

(Continued from page 3.)

there is always witnessed a new and lively interest and the workers themselves find a joy in service. Let us all this fall go forward with real and tried methods and, following the suggestions of our experts who have studied the problem for years, have a real Every Member Canvass of the whole Church that will restore our missionary work to its proper place and leave in the local parish an enthusiastic and educated laity.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

What God Can Do Through Us

We know pretty well what we can do for God, or what we think we can do, from what our experience has taught us. As a rule this estimate is placed pretty low. But what God can do through us is an entirely different matter. Here the emphasis is placed upon God rather than upon ourselves, which is vastly different. We cannot, of course, measure the possibilities of the divine power working through man, but a good deal of light can be thrown upon the subject by what we know of God and His relations with mankind. For instance, He did not choose the angels to be the means through whom He might reveal His Nature and His Will and purpose to us. Nor did He choose them to carry out His work of redemption. From this we gather that the angelic nature was not suited for the carrying out of so great and wonderful an undertaking.

The Angelic Nature Not Fitted For the Work of Saving Mankind.

Instead of choosing the angelic nature for this purpose, which we might have thought would be more suitable, He chose this human nature of ours, and not only so, but united it with His own by taking it upon Him in the Person of His Son, Jesus Christ, who thus became the Godman. That our human nature was capable of being used by God to manifest His nature and character to men, can be seen from the fact that His Son, Jesus Christ, was able to say to Philip, who had asked for a revelation of the Father:—"Have I been so long time with you, and yet hast thou not known me, Philip; he that hath seen me hath seen the Father, and how sayest thou then shew us the Father?" St. John 14:19. Christ's human body was used by Him as the means by which eternal redemption was wrought out and secured for mankind, by the sacrifice on the Cross.

Christ the Mediator.

Now it is a matter of very great wonder and of vast importance, that this human nature of ours was capable of being used by God to attain such exalted ends as the perfect and supreme revelation of the divine nature, and of securing the Eternal Redemption of mankind. Christ is the Mediator between God and man, because He is not only the Son of God, but also the Son of Man. Man himself could never have attained to such sublime heights, for by himself he had "sinned and come short of the glory of God." It took God Himself, by becoming man in the Person of Jesus Christ, to show what this human nature of ours is capable of at its best. It is perfectly true that Christ was without sin, and that His human will was perfectly responsive to and in harmony with the Will of the Father, for He Himself said, "Father, not my Will, but Thine be done," and "I came down from heaven not to do mine own will but the will of Him that sent me." It may be said, however, that we on the other hand, have a nature corrupted by sin, and therefore not perfect or sinless as He was. But nevertheless God has provided for the cleansing of our souls from sin, and by the indwelling of the Holy Spirit, we can be used by Him to carry out His divine purpose through us, for St. Paul says: "God is able to make all Grace abound towards you, that ye having all sufficiency in all things, may abound unto every good work." St. Paul here places the emphasis where it rightly belongs, and that is on God and His ability to enable us "to abound unto every good work."

The Minimum and the Maximum of Usefulness.

This brings us back to the point that our usefulness must not be measured by what we can do or think we can do, for God, but rather by what God can do through us. Our part represents the minimum, God's part the maximum of our possible usefulness. We were created by God for Him to use, and we have seen that He can use us to far better advantage than we can ourselves. He has placed us above the angels by uniting His nature to ours and thus making us partakers with Him in His own divine nature. It is true that we do not know what God's plan with regard to us is, but we do know that His plan for us is far greater and more wonderful than any that we might form for ourselves. By constantly yielding ourselves up to the influence of His Holy Spirit, and humbly submitting our wills to His, we should find ourselves rising to higher and higher levels of attainment as time goes on. We can get a clearer idea of the possibilities of this human nature of ours, by meditating often and deeply upon Christ's human nature, and what He accomplished, and is still accomplishing by using it for man's eternal redemption.

Our Fitness to Be Used by God.

The more closely we can follow Christ's example and enter into the Spirit of His Life here on earth, the more wonderfully shall we become fitted and prepared to be used by God, in ways that we should never have dreamed of, until He reveals to us and to the world, what He can do with those who are willing to make His Will the law of their lives. Christ taught us a great deal about God, but He also taught us that it is possible for us to grow more and more like Him. For did He not say in His Sermon on the Mount, "Be ye therefore perfect even as your Father which is in heaven is perfect?" We can compare this saying of His with the words of St. Paul, written to the Corinthian Church:—"But we all with open face, beholding as in a glass, the glory of the Lord are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18). Here we have a vision of the possibilities of this human nature of ours even in this present life as wrought out within us, by the Spirit of God. "From glory to glory." This reminds us of the passage in the Book of Proverbs:—"The path of the just is as the shining light, which shineth more and more unto the Perfect Day." But it even goes beyond this, for the glory of God has been manifested to men through our human nature when Christ's Body was transfigured upon the Holy Mount in the presence of chosen witnesses.

O wonderful! O Wonderful!
To share the power divine,
And use it for the sons of men
In glowing deeds that shine
Like stars that glorify the night,
As messengers from realms of light.

Religion In Everyday Life

By A. RICHARD BLISS, JR.,

Dean of the School of Pharmacy of Howard College, Birmingham, Alabama.

AMONG the writings of Kagawa, the Christian Japanese, one finds the statement: "A religion of life is always spiritual." The religion taught by Jesus is a religion of life, and the God of Jesus is the God of Action—the God of Life. Only through the active movement of love, however, can we know our God as the God of Action and of Life. Jesus thought of God as the Father, the Giver of Life. Christ came into the world that we might have life, and have life more abundantly. We may doubt or deny everything, but life still exists. Some think, apparently, that if God is only spirit, He is something vague and unreal; but there is nothing more real and certain than life, and because life is the very power of God, this life cannot be denied.

When life is mentioned, many immediately think of science and scientific research; and, as promptly, of the alleged, traditional "conflict between religion and science." Let us consider for a moment the statement of Doctor Leonard Lockhart made not very long ago before the British Medical Association:

> "The vast machine of modern life is at times a terrifying thing. The pace is fast and it is increasing. There appear to be two outstanding reactions of the mind, fear and the sense of inferiority—fear of mechanism, fear of economic forces, fear of war, and unreasoning fear of losing religion. While science has revolutionized the economic life of man, it has also gravely disturbed his spiritual life. Man has been prodded by theology. Dogma is collapsing, and he finds himself in the dark, a prey to fear and neurosis. Here the Church can help to set him on his feet."

Hear also what Doctor Crile, famous surgeon of Cleveland, Ohio, said in October, 1931, when he addressed the American Medical Association:

> "The emotions, worry, fear, hate, and jealousy, affect every cell in the body. Some organs are stimulated, all are disturbed. Waste products are increased, and foundations of certain characteristic human diseases laid. This is particularly true of those who have made civilization what it is, and who now bear the burden, who have the greatest capacity and urge for work and worry. Man cannot fear, he cannot hate, he cannot worry intellectually—he fears with all of his organs. There is not one group of phenomena for the president of a bank in a financial crash, and another for the criminal who suddenly faces the naked probability of the penitentiary, or for the mother who watches over the child. I feel justified in the prophecy that before many decades the role of the physician will have changed so much that his profession will seem an entirely new one, and, we may add, more closely bound than ever before with true religion."

SO AGAIN, if it be necessary, we have evidence of the fallacy of the religion-science conflict—evidence provided by some of our greatest modern scientific leaders.

As a medical scientist, I do not hesitate to state that science is not to be measured by practical service alone, though it may and does contribute to material prosperity. Science is an intellectual outlook; it is a standard of truth and a gospel of light—an ally, a collaborator of true religion,; an agent for elucidating God's truths and laws. It is true, however, that when scientific work is instituted with the sole object of securing commercial gain, its correlative is selfishness; when it is confined to the path of narrow specialization, it leads to arrogance; and when its purpose is materialistic domination, without regard for the spiritual needs of humanity, it is a social danger, and becomes a potential excuse for learned barbarity. This has been termed by some the enslavement of science by business and industry. Scientific research, however, is rarely inspired by these motives, and one who devotes his life to its pursuit does not necessarily inhibit response to other notes with which a well-balanced mind should be in symphony.

Anyone who desires to do the real thing, to make God a reality in his own life, to make personal response to the Father, finds that religious acts are as indispensable as methods—necessary practical methods—by which one can get in touch and keep in touch with God. If you show real tolerance to all men, set an example of spiritual devotion, and deal fairly and openly with all men, you will send a blessing with everything that goes out from your activities—your business. Take God into business partnership with you. It is inspiring to find many who are doing this today, and promising to note that the number is rapidly increasing.

The principal theme of Hunting's recent book entitled, "Working With God" is that God is law, that law always works—everywhere—anywhere—and now and forever. Hunting says:

> "If you will stop thinking of God as a joke, or as an error, or as a myth, or as a dream, or as something far off and outside everyday life, and will think of Him as the maker of the law of gravitation and of the law of love—one of which is just as important as the other—you'll get somewhere."

Truth is the big thing in Hunting's life, and one is impelled by the desire to make his likewise, for he says: "When we begin working with God, God works with us—and God works miracles." Working with God in our everyday endeavors is life—the Christian life. Life, then, is a joyous realization of oneness with God. Business men, professsional men, all men should take the Sermon on the Mount seriously. The Sermon on the Mount is livable for Jesus Christ practiced everything He preached.

Let us carry the Golden Rule in our daily lives—our business, our occupation. The Golden Rule was proclaimed and announced, taught and followed by the Man of Galilee. It practices the principles of the highest human relations; it is the rediscovered principle of a practice that results in happiness, and contentment and satisfaction. It is an economic law, a divine principle governing all human relationships, the only worthwhile, workable industrial and economical law of the universe today.

No life is built into nobility that thinks only of self. The most successful man of today is the man of service. The supreme task of life is not to make a living, but a life; not to win fortunes, but character; not to own vast areas, but high ideals; not to write your name on granite or stone, but on human hearts.

OUR Christian faith should mean zeal in our daily work, honesty of purpose and righteousness in word and deed, and recognition of the fellowship of all men in the love of God. Our duty towards God embraces also our duty towards man. Our words and our actions are an accurate index of our thoughts, and consequently of our lives.

Let us try to put into our attitude toward our work or occupation the quality of looking upon work as a part of our life in God, as something with which God has had to do, and that is mixed with our destiny. If the values we perceive in Christ actually govern our lives, the proper uses of the inventions of science and the engines of industry are ready to put into our hands, and we shall then devote our efforts toward mobilization of the forces of good will, and insuring that the elementary needs of all men will be met by a sharing of the gifts of God among all classes and peoples.

Too many, it seems, attempt to organize their daily lives into sharply divided portions, viz,: domestic, social, business and religious. One cannot successfully eliminate or isolate his religious life from his other endeavors and activities; it must be a part of them. Religion should permeate, yes, saturate all human activities. Religion cannot be scheduled as a Sunday pastime to be forgotten and dropped between Sundays. One's salvation will not be found by such a plan, or for that matter by any plan other than actually working out one's own salvation. No man can work out another's salvation for him. He must work it out himself; he must save himself by his own efforts. "Jesus Saves" is true in so far as the influence of His example and life show the way, and His divine teaching, assistance and guidance help the individual to save himself. Some apparently think that salvation may be obsorbed by sitting regularly in the Church pew. Jesus proved by His own life on earth, that man can and will work out his own salvation.

Some one has said that spiritual insight comes from spiritual living. We can see as Christ saw and know as He knew only as we live as He lived. "Man's true self is Christ Himself" and this Christ may be realized only through the unfoldment of the enfolded Word.

THE big war caused by the collapse of national character. National character is the sum total of individual character. Our newspaper want-ad columns are filled with a great variety of material things wanted. "Money," "Job," "Car," "Houses," "Apartment," "Diamonds"; wanted everything—but Christsian Character. And yet what we need most is men who will keep their contracts, though they go to the county farm; men who will not stand up the first day of the week and profess, and then melt and run down into a puddle the second day. Along with all of the more or less needed ones, there is a real need for a Code of Character, a code that keeps a man human—Christian, snug to his Christian ideals, a code for Christian service, not profit. Wanted a renaissance of Christian character; not less cotton, nor fewer hogs, but more outstanding, upstanding Christian men.

To paraphrase Doctor McCaslin: Business, industry, the professions, all lines of human activity need Men. Men with vision and heart; men with honesty and pride; men with courage and conviction. Men who are not for sale. Men upon whom no price can be placed, who hold principle above position. Such men will dare to stand for right when the rest of the world turns back, and such are the men who are honest in thought, and true to the heart's core.

Men with conscience; who still can feel the urge of the still small voice, and who will not sacrifice for money's sake. Men, over whose door post is the everlasting sign "right for right's sake, let it cost what it may." Such men are the hope of humanity. Men who will dare to tell the truth, though the very heavens totter and the earth reels, yet who will look the world in the face and speak the whole truth. Such men are the salt of the earth, and heralds of right.

Such is the need of the world today. Above all greatness or wealth; beyond all power and strength it needs this type of men, both in business and society, in religion and politics and in every department of life, where men live and work. Men in whom the everlasting life runs deep and strong and still. The world needs men like this—Christian men to build its life; to create impressions; to mold public sentiment; to run its industries, business and government; to fight its battles; and to save its soul.

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THE EMPTY TOMB.

By Upton H. Gibbs.

The celebration of Easter is the celebration of the discovery of an empty tomb, in which once a dead body was laid. But why all the rejoicing that marks the festival? If a body had been placed in it, and afterwards it was discovered that the tomb was empty, with only the grave clothes remaining, the supposition would naturally be, that the body had been taken away.

This explanatio nwas offered at the time, and it is periodically revived and reiterated, but it has proved insufficient. In the first place, such an attempt had been anticipated by those who had great interest in preventing such an action, and they had taken particular pains to guard against such a possibility. The entrance had been hermetically sealed and a military guard provided. Those, if any, who might have made such an attempt, were utterly unable to cope against this guard, for they were few and insignificant.

This explanation has failed to explain. On the other hand, the explanation that has won out, is that the opening of the tomb was the act of God. An earthquake shook the tomb and caused the entrance stone to fall flat. The dead body suddenly became alive, and slipping through its cerecloths without disarranging them, issued from the tomb a living person.

"What bunk," sneer some intellectuals. Yet this bunk so impressed itself as true, that each first day of the week has been set apart as a solemn reminder of the event among thousands of millions who profess and call themselves Christian.

And He Who lay dead in that tomb and came forth alive, is regarded by them as victor over death, and the source of life and immortality to them.

Moreover, absurd or not, this belief has proved the most revolutionary and beneficial of any. It has shed light in the darkness of death, brought hope and comfort to the despairing, comfort to the bereaved, established righteousness, and given human life a new meaning, purpose, sanction and goal.

* * *

THAT IS THE TIME TO PRAY.

In the soft blush of morning.
When song-birds greet the day,
After long hours of darkness:
That is the time to pray!

In the bright glow of midday,
When thoughts are all astray
With the rush and whirl of living:
That is the time to pray!

In the sweet hush of twilight,
As daylight slips away,
And everything stands in shadow:
That is the time to pray!

'Ere we close our eyes in slumber,
Tired with work and play ,
For our busy day is over:
That is the time to pray!

—A. M. Hodgson.

Church's Responsibility for Under-Privileged People

By W. E. GARNETT,

Rural Sociologist, Virginia Polytechnic Institute.

ONE of the most complex questions confronting Virginia today is its problem of an excessively large percentage of marginal people.

It is conservatively estimated that over half of the state's white population fall within this group. In the rural districts this means over half a million whites and over one-third of a million Negroes.

This estimate is supported by the results of a recent study of twelve communities distributed over eleven counties, including some of the best sections of the state, which showed 59 per cent of the 2,828 families in these communities to be of a marginal status. Three families out of eight had so little property they were not even listed on the tax books, while one family in four had so little real estate and personal property that their tax assessments were less than one dollar. Another phase of the problem is indicated by a study of 159 completed families of the marginal type in one community which showed an average of 6.4 children as compared to an average of 1.7 children of 130 families of higher living standards.

Changing conditions make the problem more serious in many ways. Hence the state must be thinking more seriously of long-time corrective measures as well as temporary relief activities. For instance, a recent report showed one county with more than half of its population made of marginal families as having 1,595 men registered with the re-employment office as wanting work. This was 25.4 per cent of the number gainfully employed in this county in 1930, and 561 more than were thus seeking work the last of May. Yet, the local furniture factories which ordinarily employ about 500 men, are working full time, farm crops are unusually good, and a good number are employed on road work. A short time ago word was circulated that some college students who had been working at the furniture factory during the summer were giving up their work, thus leaving some vacancies. There were 164 men in the line of applicants for these vacancies and only one was given work. According to the latest report there were over 650 relief cases in this county. Relief workers and others with good judgment say that under the relief program the morale of many families is becoming demoralized. Some years ago a large percentage of these families made their living from lumber work. the timber of the area is practically exhausted.

A recent study of several communities in this county showed many families with a cash income of less than $100 a year, and their standards of living are what would be expected with such a limited income. There are more people in this area than can make a decent living there, yet the rate of increase is 81 per cent above the number necessary to maintain a stationary population.

The conditions in this county could be duplicated over and over again in various parts of the state.

A recent study of one community of another county showed 27 per cent of the families with no member having any church affiliations. Of this group 47.9 per cent were classed as having a C to E standard of living as compared to 11.8 per cent of the families with a high living standard with no church affiliations. In this community there was one church to every 317 people. Such conditions are all too common. The churches, the schools, the agricultural and home extension service, and various types of voluntary organizations have generally failed to measure up to their obligations to the marginal group. The relief organization and the resettlement administration are doing some good work in this connection, but so far only touching the fringes of the problem. There must be more coordinated effort by all agencies. At best it will take several generations to make marked progress in dealing with this question. In many ways the Church has the key to this whole problem. Will it more fully awake to its obligations and use it?

The Church's responsibility for the problem of marginal people and ways of meeting it will be the chief concern of the conference on October 3. Bishop F. D. Goodwin will be in charge. Results of some research studies of the Rural Sociology Department of the Virginia Agricultural Experiment Station will furnish a factual basis for the discussions. H. H. Gordon, Acting State Rehabilitation Director, will tell of the government's program for helping the group in question. Any one interested in the problem is invited to attend the conference and take part in the discussions. It is hoped that many ministers will be present.

The meeting will be held at the Parish House of St. Paul's Church, Richmond. The morning session will begin at ten o'clock and the afternoon session at 1:30 o'clock.

AVENUES TO GOD: By the Rev. Richard R. Beasley. Bristol, 1935. The King Printing Company. Ppp. 86. Price, $1.00.

It is a brave thing for a young man to write a book on religion. But in the face of possible criticism, we must say that it is important to know what the younger clergy are thinking and preaching. The particular emphases Christianity will have in the future depend upon this. It is, therefore, refreshing to find that Mr. Beasley's book is as vitally alive to the complete dependence of religion on Jesus as it is.

Avenues to God is written for the layman and, as its title suggests, is only a suggestive introduction. To reach laymen, Mr. Beasley has seen fit to leave out technical material, historical, critical or philosophical, and to adopt a fluent style of rapid prose. The statements are simple, and repetitious, and the pages abound with similes and metaphors. There is no effort to prove a thesis or theses. It is a straightforward exposition of what a young clergyman feels to be the vital elementary standpoints of religion and constitutes an appeal to follow the Christ in the fellowship of the Church.

It is to be hoped that lay people will read this book. There is a bright enthusiasm here which reveals the continued vitality of Christianity and its adaptability to modern language and life. It is to be recommended, especially to young people, as an introduction which will encourage them to seek that teaching of the Church which Mr. Beasley feels is its greatest function.

The chapters are built around three on Jesus, the other four dealing with The Bible, Prayer, The Church, and Immortality. They suffer from over-generalization, but "the forgotten man in religion" to whom the author addresses himself can find here the tone of the religion expressed in the younger pulpits of Virginia.

The volume is attractively bound and may be obtained for only a dollar from The King Printing Company of Bristol, Virginia, or through the Mayo Memorial House, 110 West Franklin Street, Richmond, Virginia.

Charles W. F. Smith.

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THE SUPREME TEST, Complied by Alfred L. Murray, 169 pages, price $1.00. Published by Wm B. Eerdmans Publishing Co., Grand Rapids, Michigan.

This book contains twelve sermons by twelve able preachers and was compiled into a book form by one of the group. In the list we have such preachers as James I. Vance, Robert G. Lee, A. Z. Conrad, Clarence E. Macartney and others. The sermons are of different points of view but the theme is common to all, that is that the world's problems are not Head problems, but Heart problems and the Love of God in Jesus Christ only can solve them. Dr. Vance's sermon on "The New Day In A Changing World," is one of the best discussions on modern conditions and their solution we have seen lately. It is a true picture. "Woe unto the reformer who is not himself a creature of the reformation." "We are afraid change may hurt us, may injure our interest. . . ." This is a stirring sermon.

Spathey.

A Hard Journey

By JAMES E. FREEMAN,
Bishop of Washington.

DURING the more recent years, multitudes of our people have found the journey of life increasingly hard and difficult. Probably not in the history of this country have the trials been more exacting or severe. Where hitherto we were ignorant of how the other half lives, now it has become impossible to know how a majority of our fellow citizens have carried on in the face of insuperable difficulties. It may be that this situation has made us all more sensitive and genuinely sympathetic. It is certainly true that all of us have found that dependence upon material things, important as they are, does not meet all the demands and desires of life. At times and in days of general prosperity we may have thought that all that was necessary to insure happiness and satisfaction was the "full dinner pail," with a sufficient reserve for recreations and amusements. This illusion has been shattered by five years of privation and suffering. We are beginning to realize the force of the ancient word: "Man shall not live by bread alone." We have had ample proof of the incapacity of prosperity to make people strong and stable morally and to satisfy the yearnings of their finer natures.

An incident in one of the Old Testament books, contained in the nineteenth chapter of 1 Kings, is quite descriptive of a state of mind that is altogether common to many of us. A great leader and prophet, Elijah by name, who had worked zealously for the good of the people, found himself facing a situation that was so threatening and disastrous in its prospects, that despite his courage he fled from it in utter hopelessness and despair. Everything he had built seemed lost, his own followers had ceased to be loyal; the forces of evil were in power and there seemed nothing of hope and promise ahead. Flying before the storm, Elijah sought the silences of the wilderness, and there in despair "he requested for himself that he might die, and said, "It is enough; now O Lord, take away my life; for I am not better than my fathers." In expectation that the end was at hand and that all his high hopes had turned to ashes, he awaited death. In this critical situation a voice came to him out of the silences, saying, "Arise and eat, because the journey is too great for thee." This was followed with a word of assurance and the promise that, presently, there should come better days, when the forces that were against him should be destroyed and the people return to normal and happier conditions. In his despair, the leader had forgotten to reckon with forces that were stronger and mightier than those that had threatened his defeat. He had signally failed in the day of his adversity, but henceforth he was to be invested with a power that in his anguish of mind he had neglected and forgotten.

While the story is an old one, it has elements that are common to our modern life. We show a brave front when all things are favorable to us; our confidence is unimpaired when every condition is to our liking; we break under a long severe strain and display weaknesses that betray our want of trust in God. It has been made evident to us these past five years that we have relied solely upon our own strength and prowess; we were sufficient unto ourselves for any eventuality. All this asurance has been tragically shaken, and some are of the mind of Elijah—there is nothing that can be done about it, and there is little light on the shadowy road that lies ahead. When we reach the stage where we assume this attitude, we are doomed to further trials and disappointments.

The situation that confronts us is not an insuperable one nor are its problems insoluble. To many, these years have been sobering ones, they have driven us to deeper reflection, and the future that lies before us will bring either increasing miseries or increasing happiness just in proportion as we read and apprehend the lessons our trials have sought to make clear to us. We have passed through other periods that tested our patience and our moral worth and we have survived them; we can do so again, but we will do it the sooner and the more effectively if we heed the summons to rise and eat because the journey is too great for us; which literally means recognizing anew our dependence upon Him in whose hand are the issues of life. When America abandons her conceits and undue self-confidence and turns with deepened devotion to God and obeys more completely His will, she will be on the road to better and happier days. That was a great word spoken of old: "Let not the wise man glory in his wisdom; let not the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord."

PROHIBITION FACTS. Compiled by W. G. Calderwood. Art paper. Pp. 96. Published by Prohibition Facts Service, 986 Fifteenth Avenue, Minneapolis, Minnesota. Price, 10 cents.

Now that repeal has had one year of life, we are able to assemble cold and perhaps startling statistics and observed conditions. We have not delivered our coast from rum-runners; drinking has not decreased; the open saloon has refused to keep out; the deaths through drunken drivers, if we may depend upon figures, have not decreased, but in some states have alarmingly augmented. There is now the old problem of protecting the prohibition states from the corruption of neighboring states where the open sale is prevalent. In short, we miss all the high-sounding assurances of the political leaders that we should have temperance, instead of enforced total abstinence, a happy people no longer bound by the shackles of a law they both despised and openly flaunted, a new generation having high ideals of sobriety and a regime of popular unity, the financial proceeds of which incidentally would relieve our tax burdens. This little book will give us the pros and cons of this burning problem. And it will answer as well the many prohibition questions.

Kenneth Mackenzie.

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DECISIVE DAYS IN SOCIAL AND RELIGIOUS PROGRESS: By Bishop Adna Wright Leonard (M. E. Church). Cloth. Pp. 154. The Abingdon Press, New York City, N. Y. Price, $1.50.

The good Bishop has strong words to say as to Prohibition in his chapter, "A Nation Betrayed." He has a virile message on Christ-Centered Religious Education. Christian Missions come to the fore in a well-treated discussion of the effects of the present indifference to the needs of the unreached pagans of the world. Not an adaptation of Christianity to the prevailing religions in the mission fields, but an outright presentation of our Lord Jesus as the salvation of men. His quotations of Stanley Jones and Kagawa of Japan are sufficient to insure our hearty commendation. Said Dr. Jones, some years ago, "Christ is not a good way, a better way, the best way. He is THE way." And Kagawa is stirring Japan, and will the entire Christian world by his fervent appeal for individual devotion to, and affection for, a crucified, risen and ascended Lord.

The opening chapter on The War Menace and The Answer, written ere the crisis the world is now facing, may well stir our minds and hearts with a sense of the terror which may await us. The virile Bishop has sounded a tocsin to thinking men, who are willing to listen to sound words, and act according to wise counsel. Get the book. It is worthwhile.

Kenneth Mackenzie.

NEWS FROM THE FRONT

Rev. G. W. Gasque

MISSION STATIONS SEND IN BLUE BOX OFFERINGS.

National Council Treasurer Announces Several Interesting Receipts from Various Sources.

Among recent offerings received by the National Council Treasurer are these:

From the Woman's Auxiliary of St. Paul's Church, Rome, Italy, $69.26 for the United Thank Offering.

From Holy Innocents' Curch, a mission of twelve communicants at Trenton, Tennessee, $70 for the Challenge. This is extra, the mission having already paid its diocesan and general missionary quota for 1935 of the same amount.

From Canon A. H. Beer, of San Pedro de Macoris, Dominican Republic, a total of $61.35.

Apologizing for the delay in sending the offering the Canon wrote: "We have been waiting until the sugar crop had finished in the hope that we might increase the offerings a little from such small sums as our people could manage to give. When you realize that the ordinary laborer must cut 2,000 pounds of sugar cane for eighteen cents, and is lucky if he can cut two tons per day, especially if he has a family to support, he must sacrifice if he gives anything at all.

From another source came $10 "which was for a permanent wave that I am not having."

SOUTH AFRICAN MISSION CELEBRATES ANNIVERSARY.

The mission at Qanqu, in the parish of Qumbu, South Africa, has just celebrated its fiftieth anniversary by completing an addition to the church.

Everybody at the mission, from the chief and the oldest grandmother down to the children, helped to make bricks and to bring timber and iron from thirty miles away, and sand from the river five miles away. Seventeen hundred people attended the opening service, seven hundred of whom were communicants.

The regular offering, including many special gifts, was presented to the Bishop, including seven oxen, many sheep, 400 pounds of potatoes, 200 pounds of sugar, and several pounds of tea.

The Bishop gracefully returned all these gifts to the people, and they had a great feast.

The Bishop confirmed nearly 300 candidates, presented by the Rev. Hugh J. Pringle, who is priest in charge. The Diocese is aided by the Scottish Episcopal Church and the S. P. G.

The new Bishop of Bloemfontein, South Africa, Dr. Howe-Browne, succeeding Bishop Carey, had three confirmations during the summer when nearly 1,400 were confirmed.

Eighty-one children, nearly all of whose parents are Buddhist or non-Christian, are attending our mission school at Mauna, Hawaii.

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Dr. Francis Wei, president of Central China College, has returned to Wuchang, after several months in the United States and England.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for the Missionary District of Arizona.

Almighty and most merciful God, we humbly beseech Thee, for the merits of Thy Dear Son, to pour out Thy Holy Spirit upon Bishop Mtichell and all of our missionaries in Arizona, and to crown their labors with success in the gathering of souls into Thy Kngdom, to the honor and praise of Thy glorious name, who art Father, Son, and Holy Ghost, one God, world without end. Amen.

NEW CHAPEL IN NEVADA TO BE COMPLETED SOON.

Building Made Possible by Gifts from the Woman's Auxiliary and the Church Building Fund.

A new chapel, named St. Alban's, at Yernington, Nevada, is nearing completion, and is expected to be ready for use early in October. The Bishop, the Rt. Rev. Thomas Jenkins, D. D., supervised the construction, and did much actual labor in the desert sun with the other workmen.

The building when completed will have a chapel at one end, a social hall in the center which can be thrown into the chapel when necessary, and a four-room apartment at the other end for the resident deaconess.

The chapel was made possible by gifts from the Woman's Auxiliary, from the American Church Building Fund, and from individuals.

Deaconess Elizabeth C. Fracker, who opened the work at Wells, has been appointed to inaugurate the work in this field. The Rev. Syd Temple, Jr., now a deacon, will be the visiting clergyman, with oversight by the Bishop, until such time as Mr. Temple is advanced to the priesthood.

Yenington is the county seat of Lyon County, and is one of the more permanent farming areas of the state. There are now about forty parishes and missions in the district of Nevada, covering an area of 109,740 square miles.

NEWS FROM THE FRONT WANTED.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write articles to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field. Address news items intended for this page to

Rev. G. W. Gasque,
885 Gordon Street, S. W.,
Atlanta, Georgia.

THE REV. J. LAMB DOTY VISITS LEPER STATION.

Reports Value of Chapel Built by the Superintendent and Her Many Friends in Honolulu.

The Rev. J. Lamb Doty, missionary at large in the District of Honolulu, following a recent visit to the Kalihi Receiving Station for Lepers, reports a marked improvement in the mental and spiritual attitude of the patients as a result of regular religious services made possible by the erection of a chapel.

The superintendent, a Mrs. Clinton, seeing the need of such a chapel, set to work to provide one, and, through her own gifts and the gifts of some of her friends, the building was finally erected. It is a churchly edifice, well furnished, and accommodates about one hundred people.

This receiving station is known throughout the world in connection with the treatment of leprosy, and is one of the many institutions visited by Mr. Doty and Bishop Littell.

Lepers are treated at the Kalihi Station, and eventually discharged or sent to the colony on Molokai.

This is another instance of the Church's work along a line considered an essential for missionary work today.

In the Territory of Hawaii our Church maintains no fewer than twelve other institutions of various kinds, and thirty parishes and missions, manned by twenty-five priests and other workers.

OLDEST CHURCH WEST OF THE MISSISSIPPI RIVER.

When a parish west of the Mississippi River celebrates its hundredth anniversary, as Christ Church, Boonville, in West Missouri, has just done, it is really an ancient parish in this young country of ours, where, as Oscar Wilde said, our youth is our oldest tradition.

In 1835, when Bishop Kemper became our first missionary Bishop and went out to his vast jurisdiction, he found one church in Missouri, Christ Church, St. Louis.

The Rev. F. F. Peake, head of a small girls' school, was holding occasional services in Boonville, where for several years there had been a nucleus of a church. There shortly developed what is said to be the oldest Episcopal Parish west of St. Louis.

The chalice used at the recent celebration is one that Bishop Kemper presented to the parish nearly a century ago.

The Boonville Daily Times issued a Christ Church Centennial Edition, and devoted the entire second section to the parish history and the diocesan convention. The Rev. Jesse Roy Gregg is rector.

The Diocese of West Missouri was organized in 1889, and today has thirty priests and more than forty parishes and missions. Annual contributions amount to about $200,000.

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"The longing of my heart and soul for a life beyond, and the personality of our Lord as revealed in the New Testament, led me from Buddhism to Christianity." — Bishop Matsui, of Tobyo.

CHURCH INTELLIGENCE

NATIONAL COUNCIL MEETING SEPTEMBER 18-20.

The National Council, at its meeting on September 18-20 in New York, asked the whole Church to concentrate on a program of three objectives, in terms of Christian Discipleship, Christian Stewardship, and Christian Partnership. Following a new procedure, all department matters were dealt with as far as possible on the first day and evening, leaving a clear day and a half for discussion of the Council's work as a whole in its relation to the Church. The outcome of this long conference is embodied in the following statement adopted for presentation to the people of the Church:

The Church's life since General Convention, has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement.

The reports submitted to the Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan and general Church work which the General Convention set as a goal for this Triennium.

It was clearly the intention of General Convention that the Church should regard the $2,700,000 Annual Budget as the base for a program of restoration, similarly that it should regard the Emergency Schedule of $2,313,118 as a "stand still" program, and anything less as a Budget of disaster.

Even the minimum program called for an increase of 25 per cent over the actual contributions from the dioceses for the Church's General work in 1934. Some dioceses reached or exceeded this mark, yet the sum of the expectations eventually reported an advance of only nine per cent. Happily the amount needed to insure the advance of 25 per cent was secured from individual gifts. Thus the "stand still" program was anchored, and the payments on Expectations to September 1, would indicate that there will be no deficit in the administration of the General Church Program in 1935.

The Council has given preliminary consideration to the Operating Budget for 1936. The officers of the Council have complied with the instructions of General Convention to secure from each diocese the acceptance of an objective for 1936, based upon shown capacity to pay and a willingness to accept a generous share of $2,700,000.

The results of this inquiry are frankly disappointing, if not discouraging. In spite of the improvement in the spirit and faith of the Church and in spite of the fact that the present year has brought a marked recovery in general conditions throughout the United States, which is signalized by increased spending in all directions, the sum of the Objectives which the dioceses have been willing to accept is still below the amount needed to provide for the "stand still" program.

We are confident that the results of the Annual Canvass will exceed the amounts represented by the Objectives tentatively assumed and that the Church can and will by its gifts for missions in 1936 advance toward the goal of restoration. However, the Council feels that the Church should know that the estimated sum to be realized from these Objectives is at present $200,000 less than the amount needed to continue the present operating budget and $600,000 less than the amount needed to provide for the $2,700,000 Budget of Restoration.

The Council proposes to each diocese and parish as the guide for its corporate effort and to every Church member as the rule of his personal endeavor this threefold program:

First, in terms of Christian Discipleship.

The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands He makes upon us.

Second, in terms of Christian Stewardship.

The application and the prosecution of the Annual Every Member Canvass, not as a mere financial campaign, but as an annual event in a sustained program of education in Christian living and Christian Missions.

Third, in terms of Christian Partnership.

A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and lead us into the joy and satisfaction of a great partnership of recovery.

Departmental Affairs.

On the Bishop of Chicago's motion, the Council asked the Field Department to present to the December meeting an outline program for expanded promotion. The Council also asked the President to request the judgment and advice of the House of Bishops, bearing on this question, at their approaching annual meeting in Houston on November 5. The House has a committee, consisting of Bishop Ingley, Maxon, Davis, Mitchell and Larned, appointed by the Presiding Bishop to study the responsibility of the Bishops for promotion in their dioceses and report to November meeting of the House.

Among the departmental affairs dealt with by the Council, the work and policies of the Department of Religious Education were presented in a comprehensive statement by the department's executive, the Rev. Dr. D. A. McGregor. The Council members greeted his report with enthusiasm. The department's aims, methods, and plans in regard to college work, young people's work, missionary education, work among the isolated, and especially the problems of Church schools—in short, the whole process of religious education and the basis on which it rests, were outlined with clarity and precision. The Council ordered copies of this report sent to all Bishops for their information before the meeting of the House in November; also the similar statement concerning the Social Service Department made by the executive, the Rev. C. Rankin Barnes, at the April meeting of the Council.

Foreign Mission Questions.

Among the important foreign mission questions before the Council was the present acute difficulty of St. Luke's and St. Elizabeth's Hospitals, Shanghai, caused by the closing of four American-owned banking institutions, known as the Raven group, in Shanghai. The amount involved for the hospitals is some $400,000 United States currency, and the disaster also affects a number of the Church's other institutions in China. It has meant the complete cessation of the hospital building program which had already begun. At the urgent cabled request of Bishop Graves and the mission treasurer, Mr. M. P. Walker, the National Council's treasurer, Dr. Lewis B. Franklin, leaves immediately for Shanghai and will also take advantage of the opportunity to confer with Bishops in the Orient on financial and other missionary problems. On motion of Mr. William R. Castle, the Council expressed its appreciation of Dr. Franklin's long-continued services and wished him every success on his approaching difficult mission.

Two New Missionaries at No Cost.

As at the last Council meeting, the Foreign Missions Department asked the appointment of two missionaries who will go out at no cost to the Council. Mr. Brinkley Snowden of Knoxville, Tennessee, a trained agriculturalist, a young man of unusual ability and devotion, has been eager to work in the South India Diocese of Dornakal; those who know the field believe that agricultural work is of great importance there; and Bishop Azariah of Dornakal has requested Mr. Snowden's appointment. The Council has no funds available for such an appointment, but Mr. Snowden is able and willing to finance himself and the Council was delighted to give him an official appointment. Mr. Snowden was presented to the Council and expressed his keen appreciation of the appointment which enabled him to go out as a representative of his Church. He sailed from New York on September 19.

The other appointment above mentioned is that of a woman physician, Dr. Janet Anderson of Grace Church, Mt. Airy, Philadelphia, who will relieve Dr. Hawkins K. Jenkins of Sagada, Philippine Islands, when he goes on a much needed furlough. The Sagada Hospital, though small, is carrying a crowded schedule of work, with some 25,000 treatments a year. It would be exceedingly unfortunate to let the work lapse during a furlough, but the Council is unable to finance the appointment of a substitute, nor is it easy to secure a qualified volunteer for a temporary service. Not only has a volunteer appeared for the term, but a gift has been received to cover salary, outfit and travel. Dr. Anderson is chief surgeon in the Philadelphia Woman's Hospital.

The Budget.

The budget for 1936, for the total approved by General Convention, $2,700,000, was adopted. This budget is, of course, subject to revision next February, when reports from the dioceses are in hand; and the Council voted that such revision should be upon the principles established by General Convention as contained in the report of its Committee on Budget and Program.

The treasurer reported legacies received since the April meeting of the Council, including $1,000 designated for domestic missions, $3,000 for foreign missions, nearly $6,000 undesignated, and over $41,000 for investment.

General Convention directed that one-half the amount of undesignated legacies received by the Council should be appropriated to the Forward Movement Commission. Half the amount so far received, $7,000, has been paid and in addition the Council voted to advance a sum not to exceed $20,000 in 1935. The Forward Movement Commission has voted to reimburse the Council for any sums advanced in excess of the Commission's share.

The Council learned with gratification that a trust fund has been estab-

lished by a friend which will give the Council an income of $2,000 a year.

Since the death of Dr. Rudolf B. Tuesler, former director of St. Luke's Medical Center, Tokyo, the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku, has been acting director. Bishop Binsted, addressing the Council at an evening session, brought an impressive first-hand account of the enormous activity carried on by the Medical Center, its high standard of work, and the increasingly important place the Center holds in Japan.

A scholarship was voted by the Council for Dr. Tuesler's son, Rudolf B. Teusler, who is now preparing himself to follow his father's profession.

Since the last meeting of the Council, Bishop Matthews of New Jersey had returned from a journey around the world during which he visited a number of the missions. He brought to the Council his enthusiastic impressions of the fine quality of the mission staffs as he met them and of the work he saw, offset by deplorable restrictions of income and inadequate equipment. He also expressed his desire that some further help might be given toward the education of the children of missionaries. The Council referred the matter to the Foreign Missions Department, asking that steps be taken to learn where additional scholarships may be available in American schools.

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BISHOP PERRY SENDS OUT A CALL FOR PRAYER.

Responding to the gravity of news from the Mediterranean area, the Presiding Bishop on September 20, addressed to the Bishops a brief letter asking that opportunity be given for constant intercession that the nations seek with one accord the reign of peace on earth.

Commenting on the situation, the Bishop said, "The spirit of war will be overcome by no power other than the Spirit of Christ in the hearts of the people. The citizenship of a nation whose minds are bent on peace cannot be embroiled against their wills. We shall pray that a fellowship found in Christ may supersede all bounds of nationality and race and destroy the frictions which cause conflict. Certainly Christian people remembering the horrors of the World War will unite in a universal cry to God out of sincere hearts that upon this earth His Will be done and that His Kingdom of love and righteousness and peace be established among us."

The Bishop's Letter.

My dear Bishop:

At the request of many I had prepared a call asking for the observance of Armistice Day as a time of prayer for peace.

In view of the present international crisis, I am sending instead a call for special supplication at the present time. Will you please use it as you think best, and if you wish, issue it to your clergy with such suggestion and request as you will offer.

With my earnest hope that our people generally may be led to unite in public and private prayers for the peace of the world, I am

Faithfully yours,
James DeWolf Perry,
Presiding Bishop.

September 20, 1935.

Presiding Bishop's Call to Prayer For Peace.

At a moment when the menace of War is threatening the world the Church of Christ should be found in prayer for Peace. I address this message to the dioceses of our Church, asking that opportunity be given for constant intercession.

In Cathedrals, Parish Churches and Missions, let prayers for universal peace be offered in the Eucharist, in Litanies, and in periods of silent petition. Let our people lift up their hearts in supplication to Almighty God that hostilities be averted, that the spirit of aggression yield to the spirit of counsel and understanding, and that the Nations seek with one accord the reign of peace on earth.

James DeWolf Perry,
Presiding Bishop.

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BROADCAST SERVICE OF INTERCESSION FROM WESTMINSSTER ABBEY.

There is reason to be grateful to the Dean and Chapter of Westminster Abbey for arranging a special service of Intercession in the Abbey on the eve of the meeting of the Council of the League of Nations. To the B.B.C. thanks are also due for rearranging their program so that the service might be broadcast.

A very large congregation assembled in the Abbey and the service, which was conducted by the Dean, Dr. Foxley Norris, was joined in by the whole company.

When the clergy and choir had taken their place we were bidden to—

Remember the Presence of God.

And this is the message that we have heard from Him and declare unto you, that God is light and in Him is no darkness at all; if we walk in light as He is light, we have fellowship with one another.

God is Love, and everyone that loveth is born of God and knoweth God.

God is Power, and they that wait upon Him shall renew their strength.

God is Spirit, and they that worship Him must worship Him in spirit and in truth. Amen.

Beautifully the choir sang Bishop Heber's plea—

O, most merciful!
O, most bountiful!
God the Father Almighty!
By the Redeemer's
Sweet intercession.
Hear us, help us, when we cry.

Great Shrine of Our Race.

The Dean, with the congregation still standing, said:

"Brethren, we are here met together in this great shrine of our race to lay before God the Father of all mankind the cause of peace and concord among men; and especially to implore His strength and wisdom for the Council of the League of Nations, for our statesmen and representatives, and for all who bear responsibility for the leadership and government of mankind; that, by the illumination of His Spirit, they may order all things in peace and righteousness to the glory of God and the welfare of His people. In the faith and name of our Saviour Christ, let us lift up our hearts in hope and trust to Him in Whose will is our peace, the Sovereign Ruler of the world, Creator, Redeemer and Sanctifier; to whom be glory and dominion for ever and ever. Amen."

We next sang, "O God, our help in ages past." This was followed by an appropriate Lesson taken from Revelation 21 and 22.

Then came the hymns, "I vow to thee, my country." Intercessions followed for the King, Ministers of the Crown, Council of the League, "that the nations may be free from fear, suspicion and antagonism." Other hymns included "To thee, our God, we fly" and "City of God how broad and far."

Go Forth in Peace.

The Dean, standing at the high altar, pronounced the Blessing—

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you always. Amen.

It was an inspiring experience which those who were actually present in the Abbey and the hundreds of thousands who listened are not likely to forget.

—Church of England Newspaper.

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THE BIBLE IN A NEW SETTING.

The General Synod of the Anglican Church in New Zealand has passed a resolution calling for the printing of the Bible in a form which, though not new, has never been common. I once had a "Paragraph Bible" printed, I think, by Bagster, but it was worn out long ago. Here are some of the New Zealand proposals:—

"That indentations, etc., for chapters and verses should be abolished and chapter and verse be relegated to the margin for reference purposes,

"That poetry be printed as poetry and dialogue as dialogue,

"That quotation marks be used."

With these suggestions I entirely concur. Quotations from the Old Testament in the New would be best indicated by the use of a special type, as they are in the Bible Society's Greek Testament. The parallelisms of the Psalms would be brought out by being printed as lines of poetry. Another New Zealand suggestion is:—

"That the double columns be abolished and the type allowed to run right across the page."

The value of this depends on the proportion of the size of the type to the breadth of the page. Small type on a broad page makes wearisome reading. The eye should be able to take in the whole line of type at once. I myself should like to have the subjects of sections printed as cross headings. These would help in finding any particular passage. The New Zealanders make other proposals which are more debatable, but the above would help to make the Bible more attractive to new readers. Older ones, of course, will prefer the setting with which they are familiar.

—The Record.

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MISSIONARIES IN ABYSSINIA.

Letters were received in London last week from missionaries in Abyssinia, but in no case is there any suggestion that they intend to leave the country. Mr. T. B. Bevan, of the British and Foreign Bible Society, writes that he and his wife have "no anxieties whatever." The Rev. A. F. Matthew, Chaplain to the Embassy at Addis Ababa, writes reporting on Church matters, services held, etc., but makes no reference to the political situation. Mr. Alfred Buxton writes to the Bible Churchmen's Missionary Society, foreseeing that things may become difficult, but that he and his fellow missionaries hope to be allowed to stay at their posts. "The decision has been left to him," said an official of the Society to a reporter. "He is a man of experience and wisdom, and will best know what to do as the situation changes." The Sudan Interior Mis-

sion, which early in the crisis cabled its missionaries a recommendation that they should remain at their posts at the same time promising facilities to any who decided to leave, has so far received no application for such facilities. Of the twenty British reported at present to be in Addis Ababa, ten are attached to the Embassy, and the other ten are believed to be misisonaries.

—The Record.

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THE ETHIOPIAN MINISTER IN LONDON.
A Personal Sketch.

By Dr. H. M. Weitbrecht Stanton, in Church of England Newspaper.

Friends who have responded to the appeal of Dr. Charles Martin for prayers on his behalf may like to hear further particulars of his varied career.

When the fortress of Magdala was taken by Sir Charles Napier in April, 1868, the Emperor Theodore and his party fled in terror to the castle, but suffered no harm; only a little child, Warqneh Eshetu by name, strayed away in the confusion. He was picked up by a kindly British officer who took him with his returning regiment to India. There he was adopted by another benefactor, a Colonel Martin, who gave him his name and put him under the care of a notable missionary lady, Mrs. Robert Clark, of Amritsar. By her he was sent to the Baring High School of the C.M.S. at Batala Panjab. There he was confirmed, and after matriculation passed through the Medical College, Lahore. After two years' service as sub-assistant Surgeon his friends felt that he should have a full degree, and in 1891 he qualified at Edinburgh and Glasgow. Thence he entered the Burma Medical Service, in which he worked till 1920.

During periods of leave Dr. Martin was able to visit Ethiopia repeatedly, twice taking part in expeditions to Somaliland, once acting as surgeon to the British Legation at Addis Ababa, and on another occasion attending the Emperor Menelek. Meanwhile he was able to establish contact with his family. At first they refused to regard this English-looking gentleman as a true Abyssinian, but in a family council he was identified by his grandmother through a birth-mark and received into the clan. In 1910, he was married to an Ethiopian lady who has given him a family of twelve children, mostly educated in England. On his retirement from service in Burma, Dr. Martin settled in Abyssinia, and in 1923 he entered the Imperial Service, in which he was employed as Minister of Education, of Health, and of Public Works. He accompanied Ras Tafari (then Crown Prince of Ethiopia) to England in 1924, and in 1927 he went on a special mission to U.S.A. in connection with the Tsana Dam. Since 1930, Dr. Martin has been Governor of the Provinces of Charachar and Dankali. Among other things he has been working to improve the revenue administration on the basis of his Indian experience and to encourage missionary effort by school and hospital. This year has come the call to set on foot an Ethiopian Legation in London.

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THE ORDER OF THE SANGREAL.
Arch From Arthur's Castle Dedicated.

For heroic service to God and humanity through the Church, the Cross of Honor of the Order of the Sangreal was awarded to Mary Helena Cornwall Legh, of Kusatsu, Japan, by the Grand Chapter of the Order at St. Stephen's Church, Chicago, September 15.

The citation reads:

"In the name of Our Lord Jesus Christ, Supreme Master of the Order of the Sangreal, and by authority of the Grand Council, the Cross of honor of the Order for 1935 is awarded to

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BISHOP WOODCOCK RESIGNS.

The Rt. Rev. Charles E. Woodcock, D. D., LL. D., Episcopal Bishop of Kentucky, has resigned his jurisdiction to take effect when accepted by the House of Bishops.

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WOMAN'S AUXILIARY OFFICERS ELECTED.

The National Executive Board of the Woman's Auxiliary, in session over the week-end of September 21, elected new officers for the coming year: Mrs. Henry Hill Pierce of New York City, chairman; Mrs. Julius E. Kinney of Denver, vice-chairman; Miss Mary L. Pardee of New Haven, Conn., secretary.

* * *

MARY HELENA CORNWALL LEGH of Kusatsu, Japan, Diocese of North Tokyo; because she went alone into a colony of lepers, outcast and hopeless, bearing to them faith, comfort and healing; saving them from bitterness and despair; protecting their children from taint of body, mind and soul. For them and for their salvation she descended into hell, bringing them forth redeemed in body and in soul, in the name and by the power of the Son of God.

"This cross will be forwarded to her bishop, to be presented by him in the name of the Order of the Sangreal, acting for the Church Universal.

"Irwin St. John Tucker,
Grand Master."

The ceremony at which the award was announced and confirmed was signalized further by the dedication of the Arch of Arthur, containing a block of porphyry from the ruins of the castle at Tintagel, Cornwall, where King Arthur was born. In a deep niche above the block of porphyry is a large wooden torch, sent by the Fellowship of Loyal Knights of King Arthur from their magnificent Hall at Tintagel. Beside the niche is a block of limestone in which are carved the words, "For God, Country and Home," the American form of the Arthurian oath. Embedded in the top of the arch is a head of King Arthur carved in stone and a grapevine clambers upon the arch.

The British Consul in Chicago, Hon. Robert Ross, delivered a striking address on the meaning of the Arthurian legend today. The Rev. Thomas Anderson, who has just returned from Palestine, told of his taking a stone from the bed of the Jordan River, just at the spot where Christ was traditionally baptized, and bringing it to present it to St. Stephen's Church. The stone has been imbedded in the baptismal font, with the words written on it in Hebrew, "Stone from the midst of the Jordan."

Besides these gifts, a cross made of rose-colored granite from ruins of a castle near Teheran, Persia, and sent by the British Consul Simmons, in Teheran, and an ikon from a ruined Russian Church, were dedicated. The ikon was the gift of the Rev. Rowland F. Nye.

After the addresses, the consecrated chalice was brought from the small altar and placed upon the high altar by the grand master. In its presence he proclaimed the choice of the Grand Council for the Cross of Honor, which was solemnly confirmed by the assembly. Then the whole gathering assembled in front of the arch of Arthur, and when it had been dedicated and opened, went through it one by one, each person touching the porphyry block, the words of the oath, and his own breast.

They followed the Cross, Flag and Lights through the Garden of memory to the state altar in the garden shrine. There they repeated the oath of allegiance to Faith, Flag and Family, the latter symbolized by the mingling of the flame of the Sangreal torches by two persons, and man and woman, not previously known to one another.

The arch was built, together with the Friendly fountain dedicated during the summer by the Girls' Friendly chapters of Chicago, by a generous gift of Mrs. Anna B. Gregory of Chicago.

The House of Bishops will meet in Houston, Texas, on November 5 and 7 to consider the resignation of three Bishops, one of which is Bishop Woodcock, and also to attend to such business as may rightfully come before that august body.

Bishop Woodcock says, "After long and prayerful consideration I have notified the Standing Committee of the Diocese of my resignation."

The Canon Law of the Church requires that a Bishop must give sixty days' notice of intention to resign. It was necessary, therefore, that Bishop Woodcock should act immediately in order that the House of Bishops at its coming meeting might give it attention now, whereas, if it were delayed it would have to be held over until the meeting in the fall of 1936 and the Diocese would not be able to choose his successor until 1937. The Bishop adds, "It seems wisest to take the step I have and it has not been painless."

This news has not been unexpected. On account of advancing years, and the Bishop is now past eighty years of age, it has been known for some time that such action has been contemplated but, nevertheless, it is a shock to most of the citizens of Kentucky who knew him so well and revered him with sincere devotion. He came to the Kentucky Diocese in January, 1905, shortly after he had been consecrated on January 25.

The Bishop was born in New Britain, Conn. His first charge upon entering the ministry was Church of the Ascension, New Haven, then Christ Church, Ansonia, Conn., then rector of St. John's Church, Detroit, and was the rector there when chosen Bishop of Kentucky. In his first public address he said, "I have not come here to take the place of Bishop Dudley, I have come to make a place for myself." After serving his people for more than thirty years there is no dissent from the opinion that he has succeeded in making a most wonderful place for himself. Not only in his church but in the civil life of the community. No citizen of Louisville is better known than the Bishop and there is seldom any civic movement or gathering without his being a part of it.

Under the direction of Bishop Woodcock the new John N. Norton Memorial Infirmary and Nurses Home were erected, also the Orphanage of the Good Shepherd for Boys.

Bishop Woodcock is one of the outstanding Bishops of the American Church. For many years he has been sought after as a forceful speaker and in the East has been much sought after when strcng men have been needed for important undertakings. He was the Lenten Noon Day speaker at Garrick Theatre, Philadelphia, for twenty-nine years of the time he has been Bishop, having missed last Lent on account of illness and that is the first one he has missed.

Bishop Woodcock has long taken an active interest in the University of Louisville, being the founder of the Woodcock Society of that institution.

There are already many expressions of sorrow at his retirement from active control of the Diocese, but there are more expressions of affection and well wishes for peace and comfort in his remaining years.

RHODE ISLAND
Rt. Rev. J. DeWolf Perry, D. D., Bishop

Heart-Stirring Conference—Just What is the Forward Movement?

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Clifford P. Morehouse, editor of The Living Church, also a member of the Commission, in two diocesan conferences, one for clergy and the other for laymen, at St. George's School, Newport, answered the Church-wide question, "Just What is the Forward Movement?" And they sent forty priests and seventy laymen home with the conviction that the Episcopal Church will move forward as soon as they and their fellow communicants begin to live a Christ-centered life. Such a heart-stirring conference has not been held in this diocese in many a day.

In his very first session with the clergy, the Bishop, in outlining the reason for the Forward Movement—its scope, general principles and plan—placed the responsibility for its success upon the individual. He said it was no campaign, nor drive. The Commission wasn't looking around for the largest auditoriums in the great cities to present eloquent preachers. But it was asking everyone in the Church to inquire of himself, "What is my part in God's great forward movement in this confused age?"

In brief, Bishop Hobson's challenge is this:

"Christ requires of us that we follow Him and learn of Him, and make sacrifices to service Him. It is our duty to discover the truth and proclaim it. The duty is summed up in Education and Enlistment—Learning and Dedication.

"There are these seven steps in enlistment or dedication: Turn, Follow, Learn, Pray, Serve, Worship, Share. They represent the things the Lord and the Church have held essential from the beginning. The most important spiritual leaders have been those who have woven them into a rule of life and lived according to it. Discipleship makes this demand upon us, a demand all the more impressive if we remember that we are always in the presence of Christ, who knows what we are and how faithful we are to our obligations.

"Christianity is not a subscription to any faith—not a view—but a life. Your part is, first of all, to live it. It will help us if we set aside a definite time every day for a check-up. The time must be adequate to allow us to turn our minds away from the things that confuse. Reading some of the psalms will help. I set down on a sheet of paper a list of the more important things I set out to do the day before and then check myself up. So far as possible I rate myself in terms of the seven steps, and see what progress, if any, I have made in them. There is always something to be changed, to be improved. It is best, I think, to take one fault or problem at a time and attack it day after day until it is conquered. Some days I find my grade as low as 61, and once it rose as high as 93, but that was a rare experience. In taking the first and great positive step of following the Master, we clergy are apt to forget the joy of His life. We are too dismal. 'Joy is the flag we fly from the staff of our lives when the King is in residence.'

"We fall far short in our third step—learn. We fail to stretch our minds to take in new truths. In our daily check-up we should put down what intellectual tasks we have had before us, what books, for example, we intend to read.

"Pray. No progress can be made in Christian life without prayer. It has meant so little to us because we give so little time to it. We don't go through the agony our Lord went through when he prayed. There will be dry times, of course, but our trouble is the dryness threatens to be perpetual.

"Serve. A ministry of go-giving is better than of go-getting. We clergy are given to thinking that we are leading pretty decent lives because, as we say, we are giving our lives for others. Real service must actually cost us something.

"Worship. We should convince ourselves and our people of the need of daily worship. Corporate worship is essential to the life of the Church.

"Share. The supreme example of sharing is the Master on the Cross. Perhaps the loyal Christian who is sharing all he has with others wonders at times if they are worth it. In that way comes the temptation to turn our backs on people. There is a tradition that the devil climbed up on the Cross and whispered to the Saviour, 'They ain't worth it. They ain't worth it'. We must keep our faith in the divine nature of man. I try to find some way by which I can share with someone between whom and me there is a barrier.

"A life of discipleship brings joy because of the sense of companionship with One who understands and guides me. There will be no Forward Movement until a new life comes to you and me. We sometimes think the Church can easily go forward without any effort on our part. But that is impossible. Kagawa, when asked what Japan needed most, replied: 'A million men with a flame in their hearts.' Our Church will go forward when we have one hundred thousand men with flames in their hearts."

On Friday morning the Bishop discussed "The Forward Movement in the Parish and Community"; in the afternoon "The Forward Movement and the Diocese"; in the evening "The Forward Movement and the Whole Church".

The vast amount of Bible reading and praying that the Church is now doing, judged by the hundreds of thousands of discipleship leaflets that are being ordered from the Commission, was referred to again and again in the conference. In the discussions the clergy took up almost every phase of their work for examination and suggestion. The result was they all went back to their parishes with enough ideas and enthusiasm to put their forces well up in the front of the Forward Movement.

Mr. Morehouse disclaimed any purpose of preaching to the clergy, but in a friendly and good-natured way he did state his convictions on preaching, discipleship, pastoral relationships and the Forward Movement in general.

"What we need," he said, "both clergy and laity, is a new and a deepened sense of loyalty—loyalty to faith, Bible, Church, Christ and the nation. And that loyalty should be expressed not through a code of morals, but through united service of the Master.

"We should be sincere not only in our religious life, but in all our spheres of activity. We should let people know exactly what we do believe." Mr. Morehouse quoted the recent condemnation of a certain type of "liberal" clergyman by the author of "Magic Art", who said that he had more respect for the black priest in Africa practicing the rites of Voodoo, in which he believes, than the frock-coated minister in a Fifth Avenue pulpit watering down his religion so as not to offend his people with such doctrines as the Virgin Birth.

"Another of our sins is that of unreality," Mr. Morehouse declared. "We do not relate our religion to everyday life. But Christianity by nature must be free to be at work in the world, or it isn't Christianity. It should mean so much to us we should be ready to fight for it."

MARYLAND.
Rt. Rev. E. T. Helfenstein, D. D., Bishop

Fifty-eighth Anniversary Celebration on St. Michael and All Angels' Day.

Using the proceeds of a legacy left to the Church of St. Michael and All Angels in Baltimore by Miss Florence Hutson, the rector and vestry have completely redecorated and renovated the parish buildings.

The roof of the church has been put in good repair, the stone-work repainted and cleaned, and the windows renovated and made tight. The walls of the church building have been refinished in buff and cream caenstone, relieved with a border of blue and buff crosses, the rosettes at the base of the window arches being touched with gold, as are the carved stone crosses at the base of the ceiling arches. The great arch over the rude screen is decorated with rosettes of dull gold, the background a deep blue. The chancel arches are beautified with lines of mosaic in dull red and cream, relieved by touches of gold, while the arch immediately over the altar is finished with squares, in which are gold crosses, backed by light blue.

The lighting arrangements in the nave of the church have been completely redone, consisting of eight small wrought-iron fixtures, touched with gold, which contain large cream-tinted glass capsules, hung on wrought-iron chains. The great central fixture contains two smaller lights, with the addition of eight reflectors, directing the light through the larger circle. The pews, the rude screen and the lower wall panelling have been finished in walnut, the panelled wooden ceiling and arches conforming thereto.

In addition to this work, certain alterations have been made in the mechanical operation of the organ, which greatly improve its tone, and many minor repairs have been completed.

The work was done at an approximate cost of $7,500.00. The parish will celebrate the completion of the work on its fifty-eighth anniversary, St. Michael and All Angels' Day, the Right Rev. Wyatt Brown, D. D., Bishop of Harrisburg, one of the former rectors of the parish, will preach at the main service on that day, and a parish dinner will be held on Monday, September 30, at which Bishop and Mrs. Edward T. Helfenstein will be the honor guests.

A year ago a completely new heating plant was put in the parish property, at a cost of $1,400.00.

The Rev. Harvey Peter Knudsen, a recent graduate of Nashotah House, has lately been appointed senior curate of the parish, and the Rev. Robert Cuthbert Kell, who graduated from the Virginia Theological Seminary in June, has been appointed junior curate. The Church of St. Michael and All Angels, save for one year, has an unbroken record also of having met its missionary apportionment in full each year.

The Rev. Don Frank Fenn, D. D., is rector.

WEST TEXAS.
Rt. Rev. W. T. Capers, D. D., Bishop.

The Rector of St. Mark's, San Antonio, Declines Call.

The Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, Texas, has declined the call of All Saints' Parish, Pasedena, California, on the grounds that his work is not yet completed in San Antonio. The Rev. Mr. McKinstry has been rector of St. Mark's since 1931. Under his leadership the parish has gone forward. At a recent celebration of the eighty-fifth anniversary of the founding of the parish and the sixtieth anniversary of the opening of the present church struc-

ture, a fund of $60,000 was raised in the parish to commemorate these events. This fund will wipe out all parish indebtedness.

The rector of St. Mark's has taken an active interest in the civic affairs of the city. As chairman of the Health Committe of the Chamber of Commerce, he has conducted a survey of the health and vice conditions of the city, and has helped to formulate the program for the elimination of conditions detrimental to the health of the city, and he also has been active in diocesan affairs.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Women of the Diocese Hold Conference.

The fifth Annual Conference of Women of the Diocese of Michigan was held at Holiday House, Pine Lake, September 19 and 20. Some ninety women, representing parishes from eastern Michigan, were present to discuss the subject, "Building a Parish Utopia".

Mrs. Charles S. Williamson, of Chicago, Ill., president of the Woman's Auxiliary of the Province of the Midwest, was the leader of the Conference, and addresses were made by Archdeacon Leonard P. Hagger, the Rev. Warner L. Forsythe, of Birmingham, and Mrs. Ned Henry, of Detroit. Professor Altenberg, of the University of Michigan, gave an illustrated talk on South America. Mrs. Charles H. Brodt, of Detroit, furnished a program of piano music. Mrs. Ned Henry was general chairman of arrangements.

Hilda W. Appelhof.

SOUTH FLORIDA.

John Durham Wing, D. D., Bishop.

Progress in Spite of the Depression.

The parish report recently issued by St. Andrew's Church, Fort Pierce, reveals the progress made there since the beginning of the depression in 1929. There was at that time a debt of $10,000, and a communicant strength of only ninety-two. The debt has been reduced to one thousand dollars, and the number of communicants has grown to 315. This progress has been made in spite of the fact that in 1933 the church and rectory were seriously damaged by a storm necessitating another heavy expense. Last year, at the cost of $2,500, an addition was made to the church, which doubled the seating capacity. Recently new pews and other equipment have been installed. Four beautiful memorial windows have been added, completely finishing the church with memorial windows. The congregation is now planning to enlarge the sanctuary, and to build a small chapel in the church for weddings, baptisms and other special services.

One of the best things about this congregation is that it has paid in full its missionary apportionment every year during the depression.

In addition to the work at St. Andrews, the rector, the Rev. J. Mitchell Taylor, cares for the missionary work at Vero Beach. Here a new church has been erected at a cost of $10,000, and is completely paid for. It is considered one of the most beautiful small churches in Southern Florida. The rector is also interested in diocesan community welfare work. He is chairman of the Diocesan Field Board Department, and serves on a number of diocesan committees in Fort Pierce. He is director of the Oakland Park Hospital and a member of the St. Lucie County Welfare Association. It is interesting to note that 90 per cent of the total population of Fort Pierce are now Episcopalian. This is the highest percentage of any city of the diocese.

S. B. C.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

New Rector at Church of the Good Shepherd.

After a vacancy of almost a year, the Church of the Good Shepherd, Jacksonville, is to have the Rev. Malcolm W. Lockhart, D. D., of Baton Rouge, La., as its rector after the first of October.

The Rev. Dr. Lockhart in accepting the call to this, the largest parish in the Diocese of Florida, is entering upon a ministry of exceptional opportunity and challenge. As a graduate of the University of the South, both in its Academic and Seminary departments, he is already well known in Florida, where so many of the clergy and laity have also secured their higher education in this institution.

Dr. Lockhart will succeed the Rev. Thomas E. Dudney, who resigned last January on account of ill health. He will bring to Jacksonville with him his wife and mother and two young sons of high school age. One daughter, Mrs. Bruce Campbell, resides in Durham, South Africa, and a second daughter is now a junior in the medical school of Louisiana State University.

The new rector received his Bachelor of Arts degree and his Bachelor of Divinity degree from Sewanee and was ordained by the late Bishop C. K. Nelson, of Atlanta, twenty-five years ago. For several years after his ordination Dr. Lockhart served mission stations in North Georgia and Mississippi. In 1913 he became rector of St. Paul's Church, Batesville, Arkansas, but resigned this charge to become a Chaplain in the United States Army during the World War.

He served overseas during the war as chaplain of the Fifty-third Pioneer Infantry of the First Army Corps and was in the two main offensive drives of St. Mihiel and Meuse-Argonne, and returned at the close of the war to Camp Dix, New Jersey.

At Camp Dix, Dr. Lockhart received his discharge and then accepted the rectorship of St. John's Church, Fort Smith, Arkansas, where he remained until accepting the call to St. James' Church, Baton Rouge, in 1924.

He has been an active participant in many civic enterprises while in Baton Rouge. He has been Chaplain of the Baton Rouge American Legion Post for a number of years.

In 1932 Dr. Lockhart received his Master's degree in English from Louisiana State University and in 1933 he was awarded the Doctor of Divinity degree by the University of the South.

He is now serving on the Board of Regents of the University of the South, a small governing board of fifteen members. He has been a member of this board for the past four years.

Dr. Lockhart and his household will come to Jacksonville on October 1, and it is expected that he will be a great addition to the clerical forces of the diocese.

Property Damage at Cedar Keys.

The Bishop of Florida has just returned from a visit to Cedar Keys, a small fishing village on an island in the Gulf of Mexico, some 150 miles from Jacksonville.

This little fishing village was the only point in the Diocese of Florida that felt any serious results from the tropical hurricane which so recently visited the State.

Bishop Juhan reports that no lives were lost in the hurricane and that property damage to Christ Church consisted in a partial removal of the roof only. This, he has been assured, will be replaced by the F. E. R. A. Howard Mueller, a candidate for Holy Orders, who has spent the summer months in Cedar Keys, rendered heroic service to the entire population during the night of terror and desolation.

A number of old buildings in the town were blown down, but the greatest discomfort to the people came from soaked mattresses and bedding and the general fear due to the high winds and rain.

Howard Mueller has now returned to Sewanee to pursue his studies in the Seminary, and the Rev. Fred G. Yerkes, recently ordained to the diaconate, has taken up his residence in this small outpost of the diocese.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Returned Missionary to Speak.

Miss Louise Schilling, who has just returned from two years of volunteer missionary work in China, will speak to the Woman's Auxiliary of the Church of the Holy Trinity, Decatur, October 1.

She served in St. Luke's Hospital, Shanghai, relieving a member of the office force, who was on furlough. She visited in Japan, and on her way home stopped in Manila, where she saw our mission work there. Her boat called at Singapore, Siam, Ceylon, Port Said. She also visited Cairo and Jerusalem. In her talk she will tell of the Church's work in the Far East.

A member of St. James' Church, Marietta, Miss Schilling has served the Diocesan Auxiliary as chairman of the Rural Work, and has attended many conferences held relative to this problem.

The Woman's Auxiliary of Holy Trinity is comprised of every woman of the church, and is a very active branch of the diocesan group.

* * *

"Family Worship" Sunday will be featured at the Cathedral of St. Philip every fourth Sunday in the month. The parents will be guests of the children, families will sit together and the Very Rev. Raimundo de Ovies, dean, will preach sermons for the children.

Dean de Ovies teaches the entire junior department (children from nine through twelve), in the Cathedral Church School. He trains the children thoroughly for the three years prior to their confirmation, knows and loves them all.

Audria Bandy Gray.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Chicago Churches Plan Joint Program.

What is declared to be one of the largest welfare, educational and recreational projects in the history of Chicago, involving an annual expediture of $5,000,000 from federal grants, will be launched shortly. Cooperating agencies include the Chicago recreation committee, central sponsor of the plan; the Catholic Youth Organization; the Chicago Church Federation, and the Chicago Rabbinical Association.

If the plan is put into force, it is said 4,400 athletic directors, teachers and recreation leaders will be employed. Social center activities will be established in some 400 non-Roman Catholic churches of the city; in 254 of the larger

Roman Catholic churches and in 151 synagogues. It is estimated the plan will reach some two million youth and adults.

The program has resulted, according to E. L. Burchard, Secretary of the Chicago Recreation Committee, from a realization on the part of public officials that much of the equipment provided by churches for recreational and community work is unused today, because of lack of funds. It is estimated that there is at least forty million dollars invested in such unused equipment in the city. The plan is made possible through a broadening of the WPA projects to include church programs.

* * *

Student Leaders to Meet.

Leaders in Student University Work of the Middle West will assemble at Brent House, Chicago, October 4, 5 and 6, to consider common problems. Bishop Stewart will be the leader of the conference.

Others scheduled to be present and participate include: the Rev. Henry K. Lewis, University of Michigan; the Rev. Alden Kelley, University of Wisconsin; the Rev. John Heuss, Northwestern University, Evanston, and the Rev. Edward S. White, rector, Church of the Redeemer, Chicago, and director of the Church's work at the University of Chicago.

The two general themes for the session will be: "The Churchman in the World Today," and "The Churchman on the Campus Today."

* * *

Department of Religious Education Education.

"Enterprises in Learning," prepared as a supplement to the Christian Nurture Series and intended to make the work of the Church School more interesting and more vital to the child, were presented to the Church for the first time at the week-end conference of clergy and Church School workers here, September 7 and 8. The conference was sponsored by the Diocesan Department of Religious Education and was attended by approximately 300 clergy, superintendents and teachers.

"Enterprises in Learning" are contained in two booklets prepared by a special committee of the Diocese of Chicago and were presented to the conference by Miss Vera L. Gardner, diocesan supervisor. They were enthusiastically received as marking a new advancement in the Church's educational program.

The supplement, according to Miss Gardner, is intended for use by clergy and superintendents, enabling them to explain easily the objectives and themes of a given course in the Church School. It seeks to make the facts of the Church and religion more vivid to the various age groups. Back of the whole work is the idea that the children "learn by doing" in their various classes.

U. T. O. Worker in Middle West.

Miss Esther Brown, field secretary of the Woman's Auxiliary to the National Council in charge of colored work, arrived in Chicago this week and will spend three weeks working in the Province of the Midwest. Miss Brown will confer with leaders in various localities in colored work with the aim of offering suggestions for improving such and obtaining first-hand information on the whole colored problem in the Church.

In Chicago Miss Brown will work under the Diocesan Commission on Colored Work and will appear before various groups in the diocese. She will address the South Side Church School Institute at the Church of the Mediator, Morgan Park, September 24. Later she will address the Diocesan Woman's Auxiliary and various local groups.

Churchwoman Celebrates.

Miss Alice J. Comstock, one of Evanston's oldest citizens and perhaps the only living member present at the founding of St. Mark's Church, Evanston, celebrated her ninetieth birthday this week and was honored on the occasion by the Altar Guild of the parish.

Miss Comstock was present in the old chapel at Northwestern University in 1864 when St. Mark's was founded and she has throughout her life been attached to St. Mark's. Her chief activity in the parish has been in the Altar Guild, members of which gathered together on Miss Comstock's birthday and paid her tribute.

Hale Sermon, October 16.

The Rev. James A. Montgomery, D. D., Ph. D., of the University of Pennsylvania, will deliver the annual Hale sermon on the subject, "The Historical Element in the Old Testament", Wednesday, October 16, at 9 P. M., in Anderson Memorial Chapel, Evanston, according to announcement by the Rev. Dr. Frederick O. Grant President.

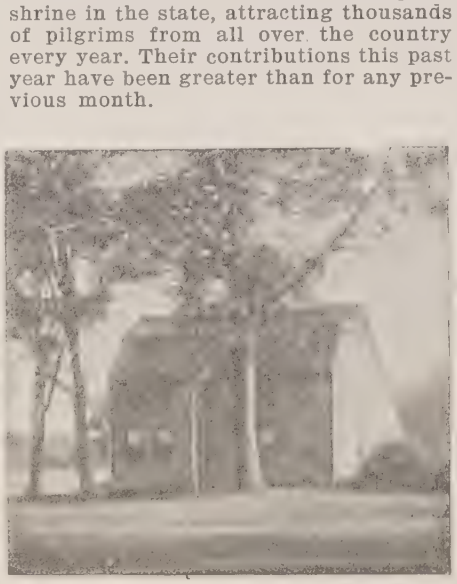
CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Connecticut's Tercentenary.

October 5 and 6 have been set aside for the religious observance of the three hundredth anniversary of the State of Connecicut.

The Glebe House is the chief religious shrine in the state, attracting thousands of pilgrims from all over the country every year. Their contributions this past year have been greater than for any previous month.



The Old Glebe House, Woodbury, Conn.

The Rev. John Rutgers Marshall, Missionary at Woodbury, 1771-1789, lived there and summoned the clergy of the State to meet in his study March 25, 1783, the very month that word came that our independence would be recognized. The importance of that meting was great, because of the decision that the Church must survive as a nation-wide institution, that the people of this new nation must have the full Apostolic heritage handed down to our English-speaking race from Christ and His Apostles; that the compromises suggested in Philadelphia were detestable and in no wise to be accepted; and that the organization of the new National Church was to be complete and efficient, as the colonial Church had never been, when dependent upon authority across the sea. Of course, they elected a bishop who became the first bishop of our race consecrated for work outside the British Isles. It is to be noted that John Rutgers Marshall was the devoted disciple of the Rev. Samuel Johnson of Stratford, the most noted figure in the Colonial Church, founder of King's College, New York, where Marshall had studied under him. Johnson had nominated Marshall as the first resident Missionary for the Woodbury Parish, which he had founded. The influence of the Glebe House meeting was not confined to the Church. When the Constitutional Convention, which gave us the Constitution of the United States, met in Philadelphia in 1787, the son of the Rev. Samuel Johnson represented Connecticut, solved the most difficult problem before that convention, and drew up the final wording which was adopted. As the majority of the members of that convention were trained members of the Church of England, they were aware, not only of the action taken at the Glebe House, but of the success of the national movement begun there. It is not too much to say that here was repeated the work and influence of Theodore, the Greek Archbishop of Canterbury, who in the seventh century gave unity to the people and Church of England, and so prepared and made possible the English government and nation.

In 1785, the Glebe House was sold to make possible the building of the present St. Paul's Church, erected as a mark of the faith of those who believed in the permanence of the Mother Church, organized in this new country. We have just celebrated 150 years of continuous use of this church, now the oldest building in continuous use by the Church in Connecticut.

Floyd Appleton.

CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

In Honor of Bishop Fnske's Consecration Anniversary.

Every Parish and Mission in the Diocese of Central New York will honor their Diocesan on Sunday, September 29, St. Michael and All Angels' Day, the twentieth anniversary of his consecration. The Rt. Rev. Charles Fiske was consecrated a Bishop in the Church of St. Michael and all Angels, Baltimore, Maryland, of which he was rector, on the Feast of St. Michael and All Angels, 1915. The Rev. Patriarch of the Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, who was in his seventy-ninth year, was the consecrator. The Rt. Rev. Reginald W. Weller, Bishop of Fond du Lac; the Rt. Rev. Charles Tyler Olmsted, Bishop of Central New York; the Rt. Rev. Sheldon M. Griswold, Bishop of Salina; the Rt. Rev. James H. Darlington, Bishop of Harrisburg; the Rt. Rev. Alfred Harding, Bishop of Washington, D. C., and the Rt. Rev. John Gardner Murray, Bishop of Maryland, and later Presiding Bishop of the Church, were all co-consecrators. Bishop Fiske became the coadjutor to the Rt. Rev. Charles Tyler Olmsted. In 1924, after the death of Bishop Olmsted, Bishop Fiske became the third Bishop of the Diocese.

There will be corporate communion in all churches of the Diocese and all the faithful communicants of the Church will receive the Blessed Sacrament and ask that God's blessing may rest on their beloved Shepherd of Souls. The clergy will emphasize the Forward Movement of the Church, stressing the need of consecrated lives.

Bishop Fiske has asked that all church work in the parishes and diocese be under way on his anniversary. There will be special services of this occasion in all the churches in Syracuse.

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The Woman's Auxiliary of the Fourth District will hold their autumn meet-

ing in Christ Church, Jordan, on Thursday, October 3, in honor of Bishop Fiske who will be their speaker and guest. The Bishop will speak on Diocesan Missions. The special offering on that day will go to the work designated by the Bishop. Brief talks will also be given by the Rev. Warren E. Mace, who will speak on the flood desolation at Marathon; the Rev. Henry B. Lee will discuss the work among colored people; the Rev. Charles D. Newkirk will speak on the work at the Onondega Indian Reservation and the Rev. Henry Harrison Hadley will tell about the work of the Church Mission of Help.

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The Dean of the Fourth District, the Very Rev. Claude H. Leyfield, rector of Trinity Parish, Syracuse, has called a meeting of convocation in honor of the Bishop, also to be held in Christ Church, Jordan, on October 3. The convocation is composed of the clergy and laymen from each parish.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Rev. B. M. Boyd Accepts Call to Church of Grace and Holy Trinity, Richmond.

The Rev. Beverley Munford Boyd, at present rector of St. Paul's Church, Winston-Salem, N. C., has accepted the call to the rectorship of Grace and Holy Trinity Church, Richmond, J. Jordan Leake, senior warden, announced at the Sunday morning's service.

The Rev. Mr. Boyd will take charge November 1. He was born May 29, 1895, at Roanoke, a son of the late Jas. William Boyd and Mrs. Emma Tayloe Munford Boyd. He is a grandson of the late General Thomas T. Munford, C. S. A., of Lynchburg.

Succeeds Classmate.

After attending the public schools in Roanoke, Mr. Boyd studied at Washington and Lee University and at the University of Virginia, pursuing his theological studies later at the Virginia Theological Seminary near Alexandria, where he was graduated in 1924.

Mr. Boyd succeeds here one of his seminary classmates, the Rev. Charles W. Sheerin, who resigned here several months ago to become rector of St. Paul's Church in Chattanooga, Tenn. After leaving the seminary, Mr. Boyd supplied in the pulpits of Episcopal churches at Abingdon and at Martinsville, and then became rector of St. David's Church, Austin, Texas. More recently he has served the Winston-Salem Church.

Mr. Boyd married June 7, 1924, Miss Sara Louise Kemper of Alexandria. Mr. and Mrs. Boyd have four children.

According to a dispatch from Winston-Salem, the rector's announcement was a surprise to most of the people there. Mr. Boyd had come to St. Paul's in April, 1934, to succeed the Rt. Rev. Robert E. Gribbon, who left the parish to become Bishop of Western North Carolina.

Mr. Boyd is a brother of T. Munford Boyd, Charlottesville attorney and Juvenile and Domestic Relations Court Judge.

The new rector also is related to the Munford family in Richmond and is a cousin of the Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia.

Members of the vestry of St. Paul's said Mr. Boyd's work in Winston-Salem had been especially effective among young people.

St. Paul's is the only Episcopal Church in Winston-Salem and is the largest in the North Carolina Diocese. The church itself was constructed in the early twenties, after the design of the Cathedral of St. John the Divine, in New York.

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The Rev. Cary Montague Will Celebrate Twentieth Anniversary.

The congregation of Holy Comforter Church, Richmond, is planning to build a stone altar in the church yard to be used in the open-air services which are conducted there yearly during the summer months. The altar is a tribute to the Rev. Cary Montague, rector, whose twentieth anniversary in the ministry will be celebrated this month. The committee in charge has sent a letter to the many friends of Mr. Montague.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Mr. Clem Leaves the Diocese.

The Rev. Walter W. Clem, rector of St. John's Church at Waynesboro, and the Church of the Good Shepherd at Folly Mills, in the Diocese of Southwestern Virginia, has announced his acceptance of a call to the rectorship of St. Paul's Church, Macon, Georgia, in the Diocese of Atlanta, and epects to assume his new duties October 1. He will leave many friends in Southwestern Virginia, who will wish him all health, happiness and success in his new charge.

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Good Work at Marion.

Mr. Edgar T. Ferrell, Jr., of Lynchburg, who is a student at Virginia Seminary, recently completed a very effective engagement at Christ Church, Marion, Va., having been appointed by Bishop Jett to serve there for the months of June, July and August. During this period Mr. Ferrell was very active in making contacts among the people at Marion and in other ways promoted their interest in Christ Church. During these summer months Mr. Ferrell relieved the Rev. Richard R. Beasley, who for some time past has been driving all the way from Bristol to give two services a month at Marion.

With much regret there is noted in this connection the death of Mrs. Thos. S. Ewald, which occurred on September 13. Mrs. Ewald had been one of the most interested and loyal members of Christ Church, and especially active in the work of the Sunday School. She will be sadly missed from the life of the congregation.

T. A. S.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

General Theological Seminary in New York City opened its one hundred and eighteenth session on Wednesday, September 25.

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The preacher on Sunday, September 22, at the Church of the Ascension was the Very Rev. Hughell E. Fosbroke, D. D., Dean of the General Theological Seminary.

E. F. K.

* * *

Grace Church School to Open.

Grace Church School, at Broadway and Tenth Street, etsablished in 1894, opens its 1935-1936 term on Monday, September 16. An increase of about 25 per cent in enrollment is expected, which would bring the total number of students to over forty. This increase is in line with the plan established a year ago when the boarding plan for the choir school was dropped and the school was opened to the community as a boys' preparatory day school. The response to this plan has been gratifying and numerous civic bodies and leaders in the community have given their cooperation.

Several improvements are being made at present in the material equipment of the school, most important of which are the addition of another classroom and the complete reconstruction of the recreation grounds. Provision is made for such outdoor activities as baseball, football, volley ball, badminton and handball. Gymnastics are taught in the recreation room in the school building.

Dr. W. Russell Bowie, rector of Grace Church, which maintains the school in its parish buildings, has also announced the appointment of Frank D. Ford as Headmaster of the school to succeed Harry N. Russell, who is retiring. Mr. Ford has for the past year served in the school as master. He was educated in California and received the A. B. degree from the University of Redlands, California, in 1927. Following graduation, Mr. Ford took up private school work and for several years taught at the Clark School in Hanover, New Hampshire. He then went abroad to complete his studies in the Universities of Grenoble, Bonn and London.

Edward L. Wwartheim.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Supreme Council Pi Alpha Fraternity Holds Meeting.

The annual meeting of the Supreme Council of the Pi Alpha Fraternity was held in the Supreme Council Room at the Parish House of the Church of the Transfiguration, Blue Ridge Summit, Pa., September 5-6, with delegates attending from the dioceses of Harrisburg Central New York, West Virginia, Maryland and Easton.

The annual Honorary Membership award of the Fraternity for the year 1935 was granted to Professor Henry N. Ogden, of Cornell University, Ithaca, N. Y., for his outstanding services in the cause of the Church and humanity.

The Fraternity has shown very notable growth during the past year, and among the recent Chapters to be instituted was that of St. John's Church, York, Pa., of which the Rev. Canon Paul S. Atkins is rector, which will be known as the Harrisburg Delta Chapter. A new Chapter is also to be instituted for St. Stephen's Cathedral, Harrisburg, Pa., the Dean of which, the Very Rev. J. Thomas Heistand, has already been initiated and will have the work in charge there.

The Supreme Council elected for the coming year consists of the following: Honorary Presidents—Rt. Rev. Wyatt Brown D. D., Bishop of Harrisburg, Pa.; Rt. Rev. Robert E. L. Strider, D. D., Co-Adjutor Bishop of West Virginia, and Rt. Rev. Charles Fiske, D. D., Bishop of Central New York; President—Rev. Arthur G. W. Pfaffko, Church of the Transfiguration, Blue Ridge Summit, Pa.; Honorary Chaplains—Rev. George D. Langdon, Pomfret School, Pomfret, Conn., Rev. Theodore J. Dewees, Christ Church, Binghamton, N. Y., Rev. George S. Gresham, St. Stephen's Church, Goldsboro, N. C., and Rev. W. L. DeVries, S. T. D., Canon of the National Cathedral, Washington, D. C.; Chaplain—Rev. Harold V. O. Lounsbury, St. Mary's Church, Waynesboro, Pa.; Secretary and Publicity Director—Venerable A. A. Hughes, Archdeacon of Harrisburg; Treasurer—Mr. Fred R. Hammond, Waynesboro, Pa., Rev. Samuel H. Sayre, St. Mary's Church, Wil-

(Continued on page 22.)

FAMILY DEPARTMENT

SEPTEMBER.

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
18. Ember Day. (Wednesday.)
20. Ember Day. (Friday.)
21. St. Matthew. Ember Day. (Saturday.)
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.

* * *

COLLECT FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvaton; through Jesus Chrst our Lord. Amen.

* * *

THEIR FIRST DAYS.
(A Prayer.)

Their first day at school, dear Lord,
They are so small—
Gude the one to whose care they go
To see that all
Cannot be eager, or as brave
And quick to learn—
Forgive, if from strange word and ways
Their thoughts may turn.

To those familiar things of home—
A little cake
They meant to eat and then
Forgot to take.
Grant patience to their teacher, Lord,
Vision to know
The plants that yield most fragrance take
Their time to grow.

I sent them off to school today,
Proud of the start—
Oh, give the one who guides them, Lord,
An understanding heart!

—Elise M. Fowler.

* * *

The Spiritual Body.

We ourselves are spirits, but our spirits are incarnate in matter—they operate through a material organism, imperfectly. We are not bodies carrying a little "vital spark" of a soul somewhere about us; but we are essentially spirits carrying and using a body which is our temporary means of expression—it is the mechanism we use. But there is another kind of mechanism, the "spiritual body" of which St. Paul spoke; and it is that which will be our means of expression in another plane: it is as real, as substantial, as the gross matter which is our present environment. Those who have passed into the other plane (the dead as we mistakenly call them) have still some measure of communication with us which is, however hampered by the gross matter which we in this world normally need for intercourse. Such fellowship is called in the Creeds the Communion of Saints. Highly critical investigation is leading many scientists to infer that some knowledge is obtainable, and is being obtained, about the conditions of life on the other side of death; and the materialism which not long ago caused many to think that the spirit perished with the body is not holding its own in our day. There are many accounts like that of Shackelton, in his book "South," of men experiencing the help of an unseen presence; and I believe that some such instances will be increasingly verified by careful and critical enquiry.

It may be that good men when they die continue to do work for God and to help their fellow-men in the next world, and also in this. Indeed, it would be difficult to suppose that they do not. Most of us believe that there is an order also of beings who have never lived in the flesh; and there are many reasons for holding this belief to be true also. For why should we assume that man is the highest form of being that can exist? I have not time to go into the reasons today; but I wish to suggest to you, as a first step at least, that if we are certain, as I am, and as thinking men increasingly are, of the fact of a blessed immortality, then the spirits of those who have gone before can in a very real sense be called angels. We do not know except vaguely as yet how they are occupied—our Lord in His wisdom said very little; though He did say that after death we become as the angels in heaven—but this much seems certain: the spirits of good men can and do serve God, and help one another and us; and whether we call them "angels," or "messengers" (which is the meaning of the word), or simply "spirits" or "men," can matter little. There is another world about us, more permanent and real, though perhaps not more wonderfully contrived, than this world of matter; and in that world are vast multitudes for whom any human word is but a failing guess and an imperfectly metaphor. We are surrounded by them; they love us and help us, and perhaps the strange and merciful things that happen to us so often are due to their intervention under God. We do well to think about them and to give thanks for them. Let us think of them more, and have a closer and more intelligent communion with them. For we, too, will soon become discarnate spirits as they are; and we, too, in however humble way, would hope to be made one day perfect in God, that we may serve Him with the saints and angels above.—The Rev. Percy Dearmer.

* * *

The Ministry of Angels.

On the twenty-ninth of this month we celebrate the glorious Festival of the Holy Angels. The Church is called the Kingdom of Heaven because it includes Angels and men and the Angels are the more numerous, the mightier and the more glorious part of the Kingdom. It is no fanciful association but a very real and vital union. The Son of God was always the King of Angels; by being made Man He, became also the King of men. He made one the things that be in Heaven and the things that be in Earth. However much we forget all about the Angel part of the Kingdom of Heaven, the Angels are drawn to us with the most real and intimate sympathy and interest. Jesus tells us that there is great joy among them at the tears and the penitence of the most degraded of sinners, and fierce indignation against those who lightly offend the little ones.

The Book of Revelations shews us that Angels have a very real part in the history of the World. Professor Wallace, who was the co-discoverer with Darwin of the theory of Evolution, and once was fully persuaded that everything in nature was automatic, tells us in "The World of Life" that he had been led to recognize that the great Forces of the World were guided and controlled by Angels. We really, he says, have no experience of matter moving itself. Mind and Will are the real agents of all activity and where the Human Mind and Will cannot reach, he is now persuaded that other unseen minds operate, probably in infinite gradations.—Exchange.

BENEDICTION.

The Lord be with thee in the flush of morn,
When life springs new, and holiest thoughts are born,
When earth would draw thee, may the heavenly way
Shine more and more unto the perfect day.

The Lord be with thee in the heights of noon,
When hours of action vanish all too soon.
Through all the heat, the burden and strife,
The Lord refresh thee with eternal life.

The Lord be with thee, in the twilight dim,
The sweet home-coming, and the evening hymn;
His dews upon thy thirsty soul descend,
His peace abide with thee unto the end.
The Lord be with thee through the silent night,
His arms thy refuge, and His face thy light.
When foes arise, the Lord thy keeper be
Until the day dawn, and the shadows flee.

—Mary Artemisia Lathbury.

* * *

One Secret of Success.

Some years ago my eyes fell on the record of a wonderful work of grace in connection with one of the stations of the China Inland Mission, where both the number and spiritual character of the converts had been far greater than at other stations where the consecration of the missionaries had been just as great as at the more fruitful place.

This rich harvest of souls remained a mystery, until Hudson Taylor, on a visit to England, discovered the secret. At the close of one of his addresses a gentleman came forward to make his acquaintance. In the conversation which followed, Mr. Taylor was surprised at the accurate knowledge the man had of the field in which he worked, and of the results of his labor. Asked how this came about, the man said, "I pray for you every day."—Selected.

* * *

Prayer and Sacrifice.

As men who are undertaking a great thing have to prepare themselves and summon all their powers to their aid, so Christians need to prepare themselves to pray, "with their whole heart and strength". This is the law of the Kingdom. Prayer needs sacrifice of ease, of time, of self. The secret of powerful prayer is sacrifice. It was thus with Christ Jesus, the great Intercessor. It is written of Him, "When thou shalt make his soul an offering for sin, He shall see His seed". "He shall see of the travail of His soul." "He shall divide the spoil with the strong, because he hath poured out this soul unto death." In Gethsemane "He offered up prayers and supplications with strong crying and tears." Prayer is sacrifice. David said: "Let my prayer be set forth before me as incense; and the lifting up of my hands as the evening sacrifice."

Prayer is sacrifice. Our prayer has its worth alone from being rooted in the sacrifice of Jesus Christ. As He gave up everything in His prayer: "Thy will be done," our posture and disposition must ever be the offering of everything to God and His service.

A pious Welsh miner had a relative whom the doctor ordered to Madeira. But there was no money. The miner resolved to take the little money that he had, and ventured to use it all. He procured a comfortable lodging at $3 per day for the invalid. He was content with an out-room for himself, and

lived on ten-pence a day. He spent much time in prayer until he got the assurance that the invalid would recover. On the last day of the month the sick one was well. When the miner reached home he said that he had now learned more than ever that the secret law and the hidden power of prayer lay in self-sacrifice.

Need we wonder at the lack of power in our prayer where there is so much reluctance to make the needful sacrifice in waiting upon God. Christ, the Christ we trust in, the Christ that lives in us, offered Himself a sacrifice to God. It is as this spirit lives and rules in us, that we shall receive power from Him as intercessors to pray the effectual prayer that availeth much.—Andrew Murray.

* * *

FATHER, ARE YOU THERE?

By Dinnie McDole Hayes.

A little child lay in the dark:
The room was strange, he saw nowhere;
He was afraid; but then he called,
'O Father, are you there?"

He felt a hand, so strong and warm,
Close clasping his; then, calm and clear,
He heard his father's tender voice,
"Yes, laddie, I am here."

Like that small child, we sometimes feel
That we are in the dark of care;
In terror of some harm, we call,
"O Father, are you there?"

We reach our hand to Him, and find
A blessed answer to our fear;
His hand holds ours; we hear His voice,
"Fear not, for I am here."

So though we tremble in the dark;
In need of strength and help and cheer,
We have a tender Father's word.
"Fear not, for I am here."

* * *

Not Ready for the Answer.

There is an old picture that represents an Oriental beggar by a city gate with box or bag held out for dole, but while he waits for alms he falls asleep. He does not see the coin that kindly hands bestow, he does not see when a greedy hand filches away the gift, and he awakes later empty-handed and disappointed. That is the story of many an unanswered prayer; it holds the reason of many an ungranted petition. The angel with the gift, whatever it may have been, came and found us unready. —Forward.

* * *

For the Southern Churchman.

EXAMPLE.

Georgia B. Gierasch.

"Traveler, we know that you are weary;
Marvelling, we hear that wander-song,
Passing on through the mist and darkness
Lighten us, the road is very long.

Here the rising dust obscures our vision:
Like a distant star your lantern-ray;
Traveler, we bless the voice that, singing,
Rifts the Night to guide us into day.

* * *

A Swarm of Words.

The Frenchman was disgusted with the English language. "For example," he remarked, "take the word 'crowd'. This means a lot of people. That is easily learned. But a crowd of ships is termed a fleet, while a fleet of sheep is called a flock; on the other hand, a flock of girls is called a bevy, and a bevy of wolves is called a pack. A pack of thieves is called a gang, while a gang of fish is called a shoal. A shoal of bullocks or buffalo is called a herd; a herd of soldiers is called a troop; a troop of partridges is called a covey; a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde. A horde of logs is called a heap; a heap of oxen is called a drove; a drove of blackguards is called a mob; a mob of robbers is called a band, and a band of bees is called a swarm!"

A swarm of words must be an essay. —Exchange.

* * *

GUARD WELL YOU RHEART.

Guard well your heart
With all your heart
Each moment of the day;
And there pluck out
Each weedy sprout
That comes without delay:
For let alone
It soon is grown
Too great to cast away.
So guard the heart
With all your heart
And unrelenting care,
A petty sin
Once entered in
Will spread its poison there.

—Gwynn McLendon.

* * *

The Hunchback.

There was a story told by Louise Heilgers many years ago that deserves revival. There lived at Venice a hunchback named Antonlo, a seller of marble statues. His stall was situated near the great door of St. Mark's Cathedral, because the worshippers were his best customers.

There still exists in Italy a great superstition that to touch the hump of a hunchback will bring good luck or banish misfortunes. Thus poor Antonio's hump was often touched by passersby and children. This made Antonio bitter and surly. For "well" people to profit by his misforthune he esteemer an insult, and did not fail to tell them so. His big mop of black hair, his long arms and unshapely body often begat a sorry merriment against him, hence his horrid disposition.

One day a very pretty girl of aobut sixteen stood and smiled at him. "Well, what do you want?" snarled Antonio. "PUlease, may I touch you?" asked the girl. "What for " urged Antonio. "Because I am in great trouble, and I only know you and God to help me. God is inside the Cathedral somewhere, but He is too great for me to speak to, so I came to you." 'All right," said Antonio, "touch me if you like." The idea tickled Antonio. "Only me and God," and he laughed aloud.

Some weeks passed before the girl returned. She stood before Antonio's stall with such a lovely smile on her face that Antonio could not help smiling back—a rare thing with him—but he just remembered. "Only you and God."

"Well! What do you want now?" he said. "Nothing," she replied, 'only to thank you and tell you that all my trouble is gone"—and then added—"it must be wonderful for you to have something that only God has. You brought me good fortune just as I thought you would." And she laid her little soft hand on poor Antonio's big, hard, stained hand, and he never forgot that touch. "I wonder if you feel as happy about driving away my trouble as God would?" she asked, and with that she went.

* * *

O glory of the lighted mind!
How dead I'd been, how dumb, how blind!
The station brook, to my new eyes,
Was babbling out of Paradise,
The waters rushing from the rain
Were singing Christ has risen again.
I thought all early creatures knelt
From rapture of the joy I felt.

—John Masefield.

"Oh, we're sunk enough here, God knows,
But not quite so sunk that moments,
Sure though seldom, are denied us,
When the spirit's true endowments
Stand out plainly from its false ones,
And appraise it if pursuing
Or the right way or the wrong way,
To its triumph or undoing."

Covet to get alone with God. If we neglect it, we not only rob ourselves, but others, too, of blessing, since when we are blessed we are able to pass on blessing to others. It may mean less outside work; it must mean more depth and power, and the consequence, too, will be "they saw no man save Jesus only."—Selected.

"Prayer is a privilege—like friendship, and family love, and laughter, great books, great music, and great art. It is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meaning of prayer has not so much refused an obligation—he has robbed himself of life's supreme privilege—friendship with God."

—Fosdick.

Dear Lord, I bring my little life to thee.
For Thou canst make it what it ought to be.
The "little" that I am, oh, make it much—
Turn water into wine; stones into bread—
At thy dear touch!

—Mary Willingham.

If men dealt less in stocks and lands, and more in bonds and deeds fraternal,
If love's work had more willing hands, to link this work to the Supernal,
If men stored up love's oil and wine, and on bruised human hearts would pour it,
If yours and mine would once combine, the world would be the better for it.

Twice every day the invisible energies of the moon lift a great plateau of the ocean several feet above the level of the surrounding water, and as the earth revolves, that great plateau of water bursts up in our shores, creeks, inlets and makes our tide an irresistible energy if we only knew how to use it. Energies of a greater sort break through human life and the real business of being a Christian is discovering energies.—W. H. Denison.

"The world is weary of new tracts of thought
That lead to naught;
Sick of false remedies prescribed in vain
For mortal pain;
Yet still above them all one Figure stands
With outstretched Hands."

Don't forget to pay up your back pledges following your vacation. The missionaries must pay their bills every month.

XANTHINE

will hereafter be sold in the new style bottle and package. Always best for the hair. Not to dye, but restores the color, promotes growth and prevents dandruff.

Price, $1.00 at druggists, or sent prepaid by us.

XANTHINE CO., Richmond, Va.

FOR THE CHILDREN

WILD THINGS.

I took a pleasant ride today;
Adown a country lane
There flashed a golden pheasant by
In quest of ripened grain;

A flock of wild geese swung above
A lake of azure blue;
I watched with eager, wistful eyes
As they streamed out of view;

I heard a rustle in the brush—
In wonder-muted fright
A rabbit scampered through the grass
And scurried out of sight;

Wild things above, around me, stirred;
In kindness born anew
My heart goes out to all wild things,
For it's a wild thing, too!

—Josephine McIntire in Our Dumb Animals.

* * *

Yo Su and Yo Wing.

Trudging along in the dust of the road were two children, Yo Su, and her little brother, Yo Wing. To see them walking along one would not have thought them blind, but neither had ever been able to see. They were used to finding their way alone, but Yo Su kept hold of the hand of her little brother all the time, that he should not go astray. She was able to keep in the road by feeling the dust under her bare feet.

"I'm so tired of walking, Su," said the small boy. "When will we get there?"

"Not for a long time, I'm afraid," answered the older child. "You know you promised not to fuss if we went to the white lady doctor's to have 'our eyes opened'."

"Do you really think she will?" asked the brother.

"I'm sure she will if she can," answered Su. "She made Ka Z'in to see. Z'in says it depends upon what is the matter with your eyes."

When Wing's footsteps again began to lag, his sister said, "Let's listen and see if we hear a cart coming. Perhaps someone would give us a lift."

"That would be fine," answered the boy. "I think I hear one now."

The two listened and felt sure the distant rumble must be made by a cart coming, but after a little the sound grew fainter, and then they could no longer hear it, so they knew that it had turned off another way. Later, however, they heard a creaking sound which came nearer and nearer. When Su, judging by the sound, decided the cart was nearly up to them, she pulled her little brother to one side and looked longingly to where she heard the cart. The man driving asked if they wanted a ride, and getting down helped them in.

As the cart rumbled on again, Su told the driver that she and her brother had always been blind. A blind neighbor had received her sight at the mission hospital and had finally persuaded Yo Ki, Su's father, to let the older sister and her little brother make the long journey to the "Foreigner's Missions," as she called it, to see if they could be cured.

The driver was a kind-hearted man and said that it would not be very much out of his way to take them to the hospital established by the missionaries from the United States.

When they reached the mission the man helped the two to the ground, rang the bell at the gate in the high wall, and drove on. Su felt as if she had lost a kind friend and was very much alone. She was rather frightened for some of her people often told horrible stories about the "white foreigners." She tried to forget these and to think of what she had been told by the friend who had been made to see.

"What can I do for you?" asked a kind voice, and Su was gently led inside the high wall.

"Oh, if you could 'open our eyes,' my brother's anyway," answered Su.

"Are you both blind?" asked the gentle voice. "Come with me and rest and have something to eat. You look tired and warm."

The two were fed and later tucked into two little beds, side by side, as Yo Wing would not leave his sister. The nurse found that neither Su nor Wing had had sufficient food, although Wing was better nourished than his sister, who had often shared with him a portion of her meal. The nurse knew that the children's health must be built up before anything could be done for their eyes. While thus waiting, they went to school with the other mission children, and played with them. Su was so happy that she almost felt as if it would not matter if she could never see, if only she could stay and go to the mission school.

At last the doctor said that Wing was ready for an operation. The boy knew nothing of what was done. The first thing he realized he was lying in bed with a bandage over his eyes. Su often sat by his side, holding his hand, and telling him all she had been doing. Often a nurse sat by him and told him stories of a wonderful man she called Jesus. Wing had never heard anything like the lovely stories she told him. He hardly minded lying quietly in bed, every one was so good to him.

Then one day the doctor took off the bandage and asked him, "Is everything all dark now?"

"Oh, no," answered Wing. "There are big squares of light. I can't tell you all there is. It must be I can see!"

It was true Wing's operation had been successful. At first the things he saw were blurred and the bandage could be off for only a few minutes at a time. But each day the nurse left it off a little longer time and Wing could see more clearly. Near his bed was a picture of a boy and Wing loved to look at it. When the bandage had to be put on again he lay and thought of that face. The nurse told him that it was a picture of the boy Jesus, of whom she had told so many stories.

At last Wing could have the bandage off all the time could see as well as any one and went to school with the others and played with them. His only trouble was for fear Su could not have her "eyes opened."

When Su was strong enough for the operation, she found herself in bed with a bandage on her eyes just as Wing had had. In the end, she, too, was able to see and to enter into all the work and play with the others.

The two Yo children were now very happy. They could see all the lovely things about them! the sun, the clouds in the sky, the trees and flowers, the other children and each other and the kind ladies at the mission. Even when they could not see they were happier at the mission than ever before. Now they began to fear that they must go home and stay. They begged to be allowed to remain and go to school at the mission, but were told that their father would have to decide. "Oh, please let us live here," begged Wing. "I want to hear more stories of Jesus and to learn to be like Him and you kind folks."

Then one of the missionaries drove the two children to their home and showed them to their parents, who rejoiced that they were now able to see. The missionary told Yo Ki how anxious the children were to stay at the mission and go to school. At first the father was unwilling, but Wing teased and Su looked so wistful that he hesitated. "I want to go to school and study and study," said Wing, "and learn all I can there, then go to a higher school and get to be a doctor and make folks well."

It took much persuasion, but finally Yo Ki agreed that Wing should go back, but he said, "Su must stay at home. A girl does not need to go to school." Then Wing declared that he would not go without her. After a long time, Yo Ki agreed that both children might go and they returned with the missionary.

It was a very different trip from the time they had trudged wearily along in the dust, seeing nothing and fearful of what might happen to them when they did reach the mission. Now they rode with the missionary, they saw the birds and flowers as they passed, and they knew how very happy they should be every hour of every day. They were so grateful to the missionaries that they both were anxious to help others as they had been helped.—Exchange.

* * *

The Famous Race.

(Taken from the book called "Mickie Monkey's Story." It is told by Mickie Monkey himself.)

It wasn't many weeks before we were taken prisoners that Mumbo Monkey, a friend of mine, said he knew an animal who could run faster than any I would be able to pick up in that neighborhood, and challenged me to a race. I wasn't very anxious for that kind of sport; but he made so much talk among all our acquaintances, getting them excited about it, that I finally told him I was willing to give him a chance to show what he could do.

Then I went to Mr. Giraffe, and he knew the whole story. What was more, he declared that he had heard who the animal was that Mumbo intended to ride. It was old Mr. Camel, who had been across the desert four or five times, and thought he was the swiftest thing on legs.

"I'll give you the privilege of riding me," Mr. Giraffe said, "and we'll beat Mr. Camel out of sight."

As I said before, all the animals were a good deal excited about the race, and Mr. Lion offered to act as judge, so when the time came for us to start, a big crowd had gathered, and out rode Mumbo Monkey on his camel.

It seemed to please him terribly when he saw Mr. Giraffe and me, and he cried out, so as to make everybody laugh:

"I'm bound to win this race, Mickie, because Mr. Giraffe will have all he can do to carry his long neck straight, without thinking of going very fast. Besides, I have heard that to win a race one must hump himself, and my camel is just the animal for that, because he has got two humps."

I didn't say anything, because it was no use to make talk before the race began, and besides, just then Mr. Lion gave the word for us to go.

The course was two miles in a circle, and Mumbo with Mr. Camel started off in great style, going so fast that I began to be afraid Mr. Giraffe and I were beaten, because he didn't seem to be able to get along as swiftly as he could

have done, if it hadn't been for trying to dodge the branches. I thought then that Mumbo was right about his neck being too long.

Well, I'm bound to say that Mr. Giraffe did the very best he knew, and to my surprise he managed to get well up with Mr. Camel before we turned into the home-stretch; but then, dear me, how he was puffing!

"Can you beat him?" I whispered, and Mr. Giraffe wiggled his ears as much as to say that I should hold my tongue.

When we came down in front of the judges' stand, Mr. Camel was as much as a yard ahead of us, and I said to myself that now was the chance for Mumbo to crow over me; but the thought hadn't more than come into my mind before Mr. Giraffe stretched his long neck straight out, and, bless you, in that way we won by a head.

Mumbo claimed it was the body that should count; but Mr. Lion gave as his decision that whichever head showed first belonged to the winner of the race, and so we carried off the prize, which wasn't a prize at all; but only the credit of having beaten Mumbo and Mr. Camel.

* * *

The Most Wonderful Plant.

Leslie and Alice were talking about plants. Leslie insisted one plant was the most wonderful and Alice argued for her favorite.

"I'll tell you how to settle this discussion," interrupted Uncle David, who was trying to read. "Tomorrow both of you go out to the woods and bring home what you consider the most wonderful plant. And to make it more interesting, here is a dollar for the one who wins."

Little Bobbie sleepily listened to the dicussion, and murmured, "Wonderful plant," as he was being carried off to bed.

Bright and early the next morning, Alice and Leslie went in search of wonderful plants. Alice picked ever so many wild flowers, and then threw them away. Each plant she examined was more wonderful than the other. She thought the bluebell the most wonderful; then the tiger lily attracted her. Finally she found a pink lady's slipper. She had never seen one of any other color but yellow, so she was sure that this must be a wonderful plant. She was far from home, and was very tired when she returned with her plant.

"I have been home ever and ever so long. I knew just where to find the most wonderful plant, and went right after it," boasted Leslie.

"I should say that a gorgeous pink lady's slipper, such as this, rare more than wonderful," said Uncle David, when Alice presented her plant. "It is no more odd in shape than the more common yellow ones. There are several different kinds of lady's slippers, and they all belong to the Orchids family, just as you and Leslie and Bobbie all belong to the Brandt family. The Indians used to call them Moccasin flowers."

"Here is a member of the Arum family," said Uncle David when Leslie presented his wonderful plant. "We call it Jack-in-the-pulpit, and it is not at all rare, for in most moist woods you will find Jack looking at you from his green pulpit. In the fall when the leaves and pulpit wither away, Jack is covered with red berries. The root of the plant is very sharp but the Indians enjoyed it as a relish the same as we do horse radish. It was known by the name of Indian turnip."

Before Uncle David could say more, Bobbie held up his hand: "I have a wonderful plant, too."

"Bobbie has you both beaten," laughed Uncle David. "He has the most wonderful plant in the world."

"Why, that's only common grass!" objected Leslie.

"It's being common is just the reason we overlook how wonderful it is. Grass makes the world beautiful, and it holds it together, too. If it were not for the matted roots of grass much of the soil would wash away into the rivers and seas. Grass is not afraid of work; it climbs mountain-sides and reaches out into lonely deserts. It is kind and patient; you can romp and play on it and it never minds at all. It has courage, too. It may become all brown with thirst, but as soon as a refreshing rain falls it comes up again, green and smiling. Grass is useful: large pastures of it feed the cows who furnish you with milk and butter. And some of it goes into the making of your clothes, for it feeds the sheep, whose wool overcoats are taken off their backs to make into overcoats to keep little boys warm. Grass is a good fighter, too, and has many a battle with dandelions and other weeds that try to choke it out in the lawns and meadows."

"Does Bobbie win?" Uncle David held up a bright silver dollar.

"The most wonderful plant grew right under my feet, and I didn't know it," sighed Leslie.

"Anyway, I'm glad I hunted for a wonderful plant, because I saw so many lovely things in the woods," said Alice. "Besides, I have learned so much about plants."—Jane V. Roach, in The Sentinel.

* * *

A PLEA TO PICNICKERS.

There's such a pleasant forest nook,
Where dancing shadows play,
And where a jolly little brook
Goes singing on its way.
The ferns seem like the loveliest lace,
The breezes stray around it,
But—why won't people leave a place
As pretty as they found it?

For egg-shells 'mid the ferns, alas,
Their loveliness are robbing,
And choked by tins and broken glass,
The little brook goes sobbing.
The violets wreathed a rock with grace,
Now pea-nut shells surround it,
Oh—why won't people leave a place
As pretty as they found it?
—Elsie Duncan Yale, in "St. Nicholas."

* * *

How to Keep a White Rose.

A long time ago, a gentleman took a white rose to a man who was laid up by an accident. It is pretty hard to be kept in the house week after week during the bright spring days, suffering pain from broken bones! That was what the gentleman thought when he carried the flower. And he thought, too, that it might be pleasant for the sick man to see a friend, to have a cheery word and get a sniff of the fragrance. So he carried the rose.

That was a good many months ago. The gentleman had almost forgotten. If any one had asked him about it he would have said, "Oh, that white rose of long ago? Yes, I did take one over there." But he would not think it worth remembering.

This very week, however, the gentleman had a letter from the sick man, in which he said: "The white rose you brought me last spring is still fragrant in my memory." A rose that kept for six months, and is fragrant still! That is a secret worth learning, is it not? If the gentleman had kept the rose himself, wearing it in his buttonhole, or putting it in a vase on his table, he would have had to throw it away within a few days. It would have faded. The petals would have drooped and fallen; the rose would be worse than useless. But he had only to carry it to the sick man to make it last six months! Indeed, I am sure it will last much longer. For the sick man wrote, it is "fragrant in my memory still." So it will be fragrant as long as his memory lasts. And memory lasts a long time.

This art of preserving things that are sweet and keeping them beautiful a long, long time, is one of the best I know. You can use it for so many things besides flowers, too—things that will soon fade and be gone if we keep them for ourselves, but which will be fragrant always if we carry them on some errand of love.—"Little Ten Minutes."

* * *

THE FOOL'S PRAYER.

Edward Rowland Sill.

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin: but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool
And walked apart, and murmured low,
"Be merciful to me, a fool!"

* * *

The Master's Brush.

A young Italian boy knocked at the door of an artist's studio in Rome, and when it was opened, exclaimed, "Please, Madam, will you give me the master's brush?"

The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush.

The lady gave him the brush. With earnestness he tried, but found he could paint no better than with his own. The lady then said, "You cannot paint like the master unless you have his spirit."
—H. Pickering.

* * *

Time to Act.

Dr. Abbott tells of a small boy who asked his ten-year-old sister just as the sermon concluded, "Now is it all done?" "No," she whispered back, "It's just all said, and we must go and do it."—Exchange.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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CHURCH INTELLIGENCE.

(Cotinued from page 17.)

liamsport, Pa., Rev. Don Frank Fenn, D. D., St. Michael and All Angels' Church, Baltimore, Md., Mr. George M. Cannon, Binghamton, N. Y., Rev. J. Warren Albinson, D. D., Trinity Church, Elkton, Md., Rev. Albert H. Frost, St. Peter's Church, Salisbury, Md., Mr. Emory Happel, Highfield, Md., Mr. Charles S. Gardner, Jr., Blue Ridge Summit, Pa., Rev. W. Owings Stone, St. Mary's Church, Baltimore, Md., Rev. Kline d'A. Engle, St. John's Church, York, Mr. John McGowan, Waynesboro, Pa., and Mr. Charles L. Albert, Blue Ridge Summit, Pa.

A. A. Hughes.

Diocesan Treasurer.

Mr. Lesley McCreath, secretary of the diocese, was elected acting treasurer of the diocese, filling the vacancy caused by the death of Mr. Richard M. H. Wharton, at a special meeting of the Standing Committee.

Endowment Fund for the Church of the Transfiguration.

Creation of an endowment fund for the Church of the Transfiguration, Blue Ridge Summit, was made possible recently when Mrs. C. Irwin Dunn, of Baltimore, donated $1,000 for this purpose in memory of her husband. Mrs. Dunn's son, Mr. Edward K. Dunn, announced the gift at a special meeting of the vestry last month. By September 1 the fund had grown to $1,360 through contributions from Miss Lisette Lamping, Miss L. K. Dunn and Mrs. Helen McCullough, of Baltimore, and Miss Mary C. Wilcoxon and Miss Edith R. Trapier, of Washington, D. C., together with pledges from Bishop and Mrs. Wyatt Brown, the Rev. Dr. and Mrs. Joseph P. McComas and Miss Henrietta S. Dickey.

Endowments of the Late Richard M. H. Wharton.

Three endowment funds, totaling $15,000, were created by the late Richard M. H. Wharton through insurance policies for the benefit of his church. The first two, one each for St. Stephen's Cathedral, Harrisburg, and the diocese, were disclosed at the time of the filing of the will. The third, making a bequest to St. Paul's, Harrisburg, was found among Mr. Wharton's effects several weeks later. Each endowment is for $5,000.

Oldest Native Resident Passes.

Mr. G. Irvin Beatty, ninety-five, Harrisburg's oldest native resident, and a lifelong member of St. Stephen's Cathedral, died August 30. Mr. Beatty served as vestryman, secretary of the vestry and senior warden before being elected an honorary life member of the vestry.

He was a distinguished Free Mason, having been one of the first initiates admitted to the Robert Burns Lodge, F. & A. M., after it was constituted in 1870.

Mr. Beatty, the son of the late George and Catherine Shrom Beatty, was born May 11, 1840. After attending the Harrisburg Academy and the Lawrenceville School, he was admitted to the Dauphin county bar. He married Miss Eliza Watson Anderson, of Bedford, Pa.

The burial service was conducted by Dean J. Thomas Heistand at the late residence September 2. Burial was in the Harrisburg Cemetery.

Mr. Beatty left $1,000 to St. Stephen's Cathedral as an endowment fund.

Clifford W. French.

NEW MEXICO

Rt. Rev F. B. Howden, D. D., Bishop

St. Andrew's Mission in Las Cruces and St. Luke's Mission in La Union.

The Rev. Mr. Richard Taylor took charge of the work in Las Cruces the first week in June. He came direct from Nashotah, after his graduation and ordination to the diaconate.

Since he came, a new parish house has been erected, and will be formally opened.

The Rev. Wm. Dunne Pollock had every thing in line for him before he left to take up work in Raton, N. M. He preceded Mr. Tyalor and did an excellent work in the two years or more he was here.

The Rev. Hunter Lewis has charge of all the work in the counties of Dona Ana, Sierra, Socorra and Cotron, embracing fourteen missions.

Confirmations.

On May 26 Bishop Howdon visited St. James' Mission and confirmed nine and one was received from the Roman Catholic Church. The same day he visited St. Mary's-at-Hill and St. Peter's at Ricon, and in Grace Church, Hatch, he confirmed three candidates. On June 25 the Bishop visited Epiphany Mission, Socorro confirming four; St. Aban's Mission in Croton County, confirming three.

The next day seven were confirmed at St. Paul's Mission, Hot Springs. The Bishop made the trip in his automobile, accompanied by his daughter, Miss Margaret, driving 450 miles.

Special mention must be made of the work in Hot Springs, Sierra County. Friar Willis Wills of the Order of St. Philip, has been conducting services under the Rev. Hunter Lewis, who is the Rural Dean of this section of New Mexico. A remarkable work has been done by him, a beautiful building site has been given by the people, and a church will be erected as soon as funds can be available. St. Paul's has twenty communicants and a very encouraging Church School. The Friar holds three services each Sunday. His services are free. The only thing he asks is room and board.

Thirtieth Anniversary Observed.

The Rev. Hunter Lewis observed his thirtieth anniversary in the work here on Sunday, September 15. When he came here in 1905, there was only one mission in Dona Ana County; now there are seven missions, and at each mission an attractive little chapel. Regular services are being held in each mission.

The St. James' Mission is a college work. The State College of New Mexico is here, with an attendance of some 500 students each year.

Since 1905 the St. James' register shows 500 baptisms, 415 confirmations and 193 weddings and 136 funerals.

In honor of the thirtieth anniversary a new roof is being put on St. James' Church, given largely by those baptized, confirmed and married.

Hunter Lewis.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. Edward T. Demby, D. D., Suffragan Bishop.

Mission Work Among River People.

The. Rev. Edward W. Mellichampe is making a trip up the White River on his Mission Boat, "Mother of the River." This work of Mr. Mellichampe has gone forward in a most encouraging way. He is carrying the Gospel to the river people along the Mississippi river and its southern tributaries. The need of mission work here in the South is as great as it is in China, or Africa, or Alaska, or any other place.

In a conference with Bishop Saphore, Dean John Williamson and Archdeacon C. C. Burke, the Rev. Wm. T. Holt will undertake evangelical work throughout the Diocese in an effort to revive the Missions, and the parishes that have no rectors. This work will be undertaken as a part of the Forward Movement in this Diocese of which the Very Rev. John Williamson is Diocesan Chairman. The plans for the Forward Movement in the Diocese include a period of fellowship, inspiration and planning for the clergy, a Diocesan Service in the Cathedral in the first week of Advent, planning for a Conference of adults and one for the young people next summer, aid to parishes conducted by the Rev. Bradner J. Moore, assisted by Messrs. Crawford M. Noble and E. Ross Kincade, laymen, as a Committee of the Executive Council.

New life is beginning to energize the Diocese of Arkansas and, with the confirmation of Bishop Saphore's election as Diocesan, great progress toward recovery will be made.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Prominent Churchman Dies.

The Right Rev. Bishop E. V. Shayler officiated at the burial of Mr. Henry O. Wilkinson, of Omaha, yesterday. The deceased was a prominent churchman, who by a strange coincidence has been associated with Bishop Shayler in three parishes. Mr. Wilkinson was an official in Grace Church, Oak Park, and in St. Mark's, Seattle, during the Bishop's rectorships, and has for the last 15 years been a member of Trinity Cathedral. He was the son of a clergy-

man well known in a previous generation, the Rev. John W. Wilkinson, who held charges in Illinois, Wisconsin and Missour, and who is remembered as the one time rector of St. James', Milwaukee. Mr. Wilkinson was 74 years of age and the service was read in Omaha, the remains being taken to Milwaukee after cremation.

Bishop Casady, of Oklahoma, a former erctor of Al Saints', Omaha, was a recent visitor to Omaha.

Wm. J. H. Petter.

MISSOURI

Rt. Rev. William Scarlett, Bishop.

"The Key" has been designated by Bishop Scarlett as the official diocesan paper for the Diocese of Missouri, being the only publication of its kind in this diocese. Mr. T. Carter Johnson of St. Louis is the Editor. The first issue appeared in March of this year and the second issue in June. It is planning to enlarge the staff and has appointed the Rev. Dr. Robert Kevin, rector of Grace Church, Kirkwood, Mo., as Diocesan Editor.

MISSIONARY DISTRICT OF SALINA.

Rt. Rev. Robert H. Mize, D. D., Missionary Bishop.

The Rev. Frederick W. Golden-Howes has resigned the Deanship of Christ Cathedral, Salina. Dean Golden-Howes served at the Cathedral less than one year, coming to Salina from the Cathedral at Mexico City. He has recently been on a three months' leave of absence, preaching at St. George's Church, New York City. His successor has not yet been named. Two new clergy, both of them recent graduates of the General Theological Seminary, started their work in the District September 1. They are the Rev. Gale Webb, stationed at Cimarron and Garden City, and the Rev. Richard Kent Nale, stationed at Hays as a member of the GTS Associate Mission. Nale replaces the Rev. George Wyatt, who becomes the resident priest-in-charge of missions at Kinsley, Larned and Pratt.

R. H. M., Jr.

TEXAS

Rt. Rev. C. S. Quin, D. D., Bishop.

The Rev. Dr. James P. DeWolfe Is Chairman of our Forward Movement Committee in the diocese and you can address him at 1117 Texas Avenue, Houston.

Clinton S. Quin.

Personal Notes

Dr. William Way, rector of Grace Church, Charleston, S. C., returned from England, September 21. Dr. Way attended the courses offered at The University of Cambridge, during the summer.

Calls Accepted.

The Rev. Merritt F. Williams, student Chaplain at the University of Florida, ministering to the young men of the two Florida Dioceses since January, 1933, has announced his acceptance of a call to become rector of historic St. Philip's Parish, in Charleston, S. C., and will assume charge of his new work on October 1. Mr. Williams will be greatly missed throughout the state, for he has traveled widely, and spoken many times throughout the past three years in the interest of the student's right to the Church's influence and ministrations during their college years.

The Rev. Walter W. Clem, rector of St. John's Church, Waynesboro, Va., has accepted a call to become rector of St. Paul's Church, Macon, Ga. He will resign his present pastorate October 1, and will assume charge of his new duties during the month. Mr. Clem attended the University of Virginia, the Virginia Theological Seminary and was ordained priest by Bishop Jett on St. James' Day of this year.

To Retire.

After forty-four years in the ministry, the Rev. Arnold Lutton, rector, Church of the Annunciation, Chicago, will preach his final sermon at the church where he has served for twenty-five years on Sunday, September 29. He is retiring on October 1. A parish reception was given in honor of Fr. Lutton September 27.

The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, has been appointed by the Bishop to succeed Fr. Lutton.

The Rev. M. A. Barber, S. T. D., after a rectorship of twenty-eight years at Christ Church, Raleigh, N. C., has retired from the active ministry on account of impaired health. Mr. Barber's new address is Box 66, Park Road, Charlotte, N. C.

The Rev. Louis D. Jacobs, minister-in-charge of the Church of the Good Shepherd, Binghampton, N. Y., and Miss Marie Mountain of New York City, were married in the Church of the Transfiguration on Monday, September 2.

Deaths.

The death of the Rev. Frank Poole Johnson occurred in Washington, D. C., on August 5, 1935, of a heart disease.

Funeral services were held in Woburn, Mass., August 9, from the Tripp Memorial Home (the Church being closed and without a rector), with the Rev. L. L. Weller, rector of Christ Church, Somerville, and former rector of Trinity Church, Woburn, officiating. Burial was in the family lot in Woodbrook Cemetery, Woburn.

The Rev. Mr. Johnson was on a visit to Washington when he became ill and was carried to the New Casualty Hospital, where he died the next day. He was born in Woburn, Mass., November 30, 1870, the son of the late Caroline Poole and Charles H. Johnson. He was a graduate of Amherst, Union Theological College, and was at one time professor of elocution in New York College. Later he was ordained to the priesthood and served in New Orleans, New England, and as rector of All Saints' Church, New York City.

He went to Georgia about 1929 or 1930, and was priest-in-charge of Grace Church, Waycross, Ga., and priest-in-charge of St. Paul's, Savannah, for a year in 1930-31.

The Rev. Arthur Quincy Davis, retired, age 87, a priest of the Church for more than fifty-three years, died in Clayton, N. Y., Thursday, September 26. Mr. Davis served for seven years as rector of Christ Church, Clayton.

The Rev. Francis Curtis Smith, former secretary of the Diocese of Central New York, died in Memorial Hospital, Utica, N. Y., August 4. Mr. Smith had served as rector of Trinity Church, Boonville, 1903-14; St. Luke's Church, Utica, 1914-20. He resigned as secretary of the diocese in November, 1934. He is survived by his wife, Maud Elizabeth Doig Smith; a daughter, Helen, and two sons, Walter and Reed.

The Rev. Charles W. F. Smith, who has been serving as assistant rector of St. Paul's Church, Richmond, Va., has left for his new charge in Exeter, N. H. His new address is: Christ Church Rectory, Elliot St., Exeter, N. H.

URGENT NEED

Books for the Libraries of our Diocesan School. Needed in order to meet the requirements of the Association for Accredited Schools.

Standard Works, Histories, Biographies, Books of Travel, Science, and suitable good Fiction. Subscriptions to magazines also desired.

Special Needs: Encyclopedia- Britannica, New Edition. Book of Popular Science, 15 Volumes.

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THOUGHTS for the THOUGHTFUL

He is no fool who parts with what he cannot keep, and so obtains what he will not lose.

Missions is the people of the Gospel giving that Gospel to the people without it, no matter who they are or where they are.

The Kingdom of God can never be established by "raising money," but it cannot be extended without sharing money.

It is my own conviction that every human being has a direct intuition of God and an immediate contact with Him in the inmost recesses of the soul, so that when we discuss the existence and the nature of God we are really talking about what in a sense we know already." —Dean Matthews.

Joy is like the Atlantic cable, not affected by the storms overhead. So Paul could say when he wrote to the Philippians, to people who were enduring persecution and suffering privation, "Rejoice in the Lord alway, and again, I say, rejoice."—H. W. Hinde.

The love of Christ is the highest incentive for Christian service. Some, indeed, may serve from a sense of duty, or obligation, or even compulsion, and much good will follow from their labors. But the service most worthy of the name "Christian" is prompted and constrained by love, from which alone the highest good will come.—Selected.

The religion of Protestants is personal devotion to Christ, the acceptance of standards revealed by Him, and the type of "mystical" piety of which the Quakers are prominent witnesses.
—Dean Inge.

Do not look forward to what may happen tomorrow. The same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, put aside all anxious thoughts and imaginations. —Frances deSales.

The house is not for me. It is for Him.
His royal thoughts require many a stair,
Many a tower, many an outlook fair,
Of which I have no thought, and need no care
Where I am most perplexed, it may be there
Thou mak'st a secret chamber, holy, dim,
Where Thou wilt come to help my deepest prayer.
—George MacDonald.

If the sign of the present time is change, then the only way for us to heed tomorrow's future time is to assume the leadership that will make that change constructive instead of destructive. —C. M. Muir.

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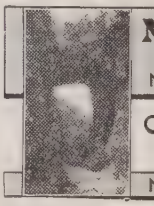
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2. Baptism and the Christian Covenant.
3. The Baptismal Covenant—Repentance.
4. The Baptismal Covenant—Faith and the Faith.
5. The Baptismal Covenant—The Faith.
6. The Baptismal Covenant—Obedience.
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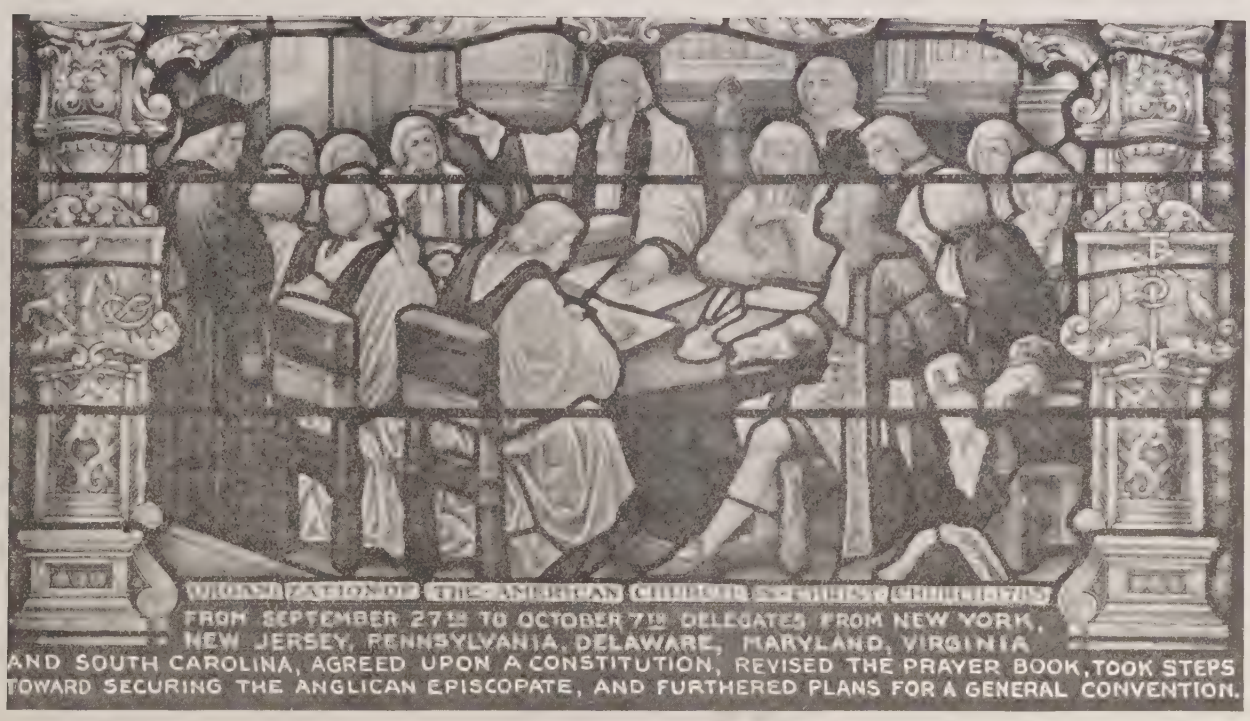
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Southern Churchman

Vol. 100. RICHMOND, VA., OCTOBER 5, 1935. No. 40.



Window in Old Christ Church, Philadelphia,
Commemorating the Convention of 1785.

Pictured in Window:
John Andrews, Abraham Beach, Robert Blackwell, James Duane, David Griffith, Joseph Hutchins, John Page, Charles Pinckney, Samuel Powell, Samuel Provost, Henry Purcell, William Smith, William West, Charles Wharton, William White.

"Those who would understand the sources of the creative spiritual influences in America, regard with reverent gratitude these constructive pioneers 'pro Christo et ecclesia.'"

LETTERS TO THE EDITOR

C. P. C. Makes Appeal.

Mr. Editor:

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Joining Ethiopia in Prayer.

Mr. Editor:

Recently the Queen of Ethiopia made a public appeal to the women of the world to join her in prayer that war might be averted and so far we have been unable to learn that any one in any country publicly agreed to join with her in such prayer.

Was it because there was no Phillip, or one with the spirit of Phillip, who was willing to help the Ethiopians spiritually

When Lydia, "one who worshipped God," cried to Paul to come over into Macedonia, Paul responded gladly and thus Christianity was established in Europe by the response of a Christian to the call of Christian women in that continent.

America was Christianized because of the call of Lydia to Paul and his response. Yet when the Christians of Ethiopia call for united prayer, America has given no response.

To such an appeal the Christian Church in America in its self-sufficiency is deaf and in effect replies, "We have our religion, our lands, and our crops so large that we destroy part of them, as we cannot use all of them, all of which God gave us, and we cannot bother with other lands and people and the peace of the world."

Besides, Jehovah might ask the Christians of this nation why they destroyed the abundance of crops He gave them when so many millions of humans were hungry and living on charity; He might bring the dollar mark into the discussion and that would embarrass the Christians.

Perhaps maybe the failure of the American people, in this appeal from the Queen of Ethiopia to join in united world-wide prayers that war may be prevented is because in war time Christians put patriotism before God and in peace time they put money and government before God.

If the American people would publicly unite in prayer in public gatherings or broadcasting so that it could reach the whole world, and they were sincere, as was King Asa, then Jehovah would stop or destroy the Italian multitude as well as the Ethiopian multitude, without the two meeting and He could and would teach the hearts of the home people in the two countries so that they would be led by His spirit to stop their dictators.

But no, the American people are too indifferent and have no time for united public prayer.

Raymond M. Hudson.
Washington, D. C.

* * *

Pacificism and Self-Defense.

Mr. Editor:

I wonder if a person may be allowed to think out loud in the pages of a Church paper.

A hundred and sixty years ago this country was being deluged with propaganda pro and con on a subject one side called "Loyalty" and the other "Liberty". The Revolutionary War was fought. Later another flood of propaganda was let loose, "Liberty and France" and "No entangling alliances" was the question. No war. Next "Slavery" was the topic on which men lost their heads. No war on this, but "States Rights" and "The Union" did bring a war.

A few decades passed and "Votes for Woman" and "A Woman's Place is in the Home" were the cries. No war. Prohibition next swept people off their feet, until "Demon Rum" and "Personal Liberty" had a grand propaganda fight. In between times people have tried to get us to go daffy on the "Anti-tobacco Crusade" and "Fundamentalism". Today Pacifism has the floor. No war has yet been fought on this topic, though quite a number of personal conflicts have probably occurred. For people have waxed just as earnest on this as they have on any other topic on which they have lost their sanity.

For if we run back over the years the same marks of the fanatic have been shown by all those behind these avalanches of propaganda, and by those who have been their victims, for first of all each of them considers that anyone who differs from him has committed the unforgivable sin, and second the fanatic always considers that if only his point is gained that it will bring in the millennium. For his idea, whether tobacco, whiskey, liberty or what not is invariably the panacea that will heal all our woes.

Thus though it is quite possible that many will wish to see me hung, drawn and quartered for the suggestion, it comes up inescapably that we have a remarkable capacity for making ourselves ridiculous by our earnestness.

War is a horrible thing. So is Death. But I would personally much prefer death to a number of other things I could name. I would also prefer it for those I love in preference to these things. I feel the same way about War. Yet unless the whole world is much mistaken, within a few weeks we will witness a major European power tramping through a tiny country with no purpose save pillage, and our Pacifist friends will be holding up their hands in horror at the wickedness of Abyssinia in going to war to protect itself. If those in paradise did not leave their sense of humor on earth may we not see them getting a tremendous kick out of this latest fad of ours.

Randolph F. Blackford.
Leesburg, Florida.

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Southern Churchman

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EDITORIALS

Vol. 100. RICHMOND, VA., OCTOBER 5, 1935. No. 40.

Things New and Old.

There is an unfortunate attitude on the part of some older members of the Church that is manifest when plans for efficiency in church management are discussed. This attitude assumes that if new and well thought out plans of administration are suggested, the old faith of our fathers will suffer.

It is probably due to this attitude that the Church as a whole suffers from inefficiency in administration. There is not a business that in its business methods has not materially changed in the past fifty years, but many church people would seem to be content that the church continue as its organization was set up fifty years ago. And this in spite of the fact that many members are indifferent and the older methods, good in their day, seem to fail to attract people in a more modern age.

As a matter of fact, the methods suggested by the National Council are not concerned with the faith of our fathers except to help present them in a clearer way.

Our Lord lived in an age when many of our terms were not used, but the terms then in vogue could be and should be translated into our terminology. He spoke of eyes that might see, and we speak of surveys. He spoke of gathering people in from highways, while we speak of "participation". Surely were He with us today He would be a modern, as He was a modern in His own day.

We sometimes wonder if the main opposition to more efficient methods in the Church is not really a lazy attitude that implies that all of the real work of the Church should be done by the clergy. So we have looked for easier methods and actually they have been harder methods. Instead of taking time to use publicity and other means of educating people to the task of the Church, we have, at best, depended upon emotional appeal, and that is usually only effective with the type of person who is already interested in the work of the Church and understands the emotion. If we really wish to bring men in, we must find more methodical ways. We must understand the problems that we face and the conditions under which our people live.

Only the survey methods will give us a picture of the problems. Only a real visitation campaign will really touch people. Letters, no matter how well written, will not reach the unused, and if we want to do the task to which the Church has been called we must find methods that will work in an age of automobiles and scattered communicants.

The old faith remains the vital faith given us through the ages from the Master. The method must meet the age in which we live, and if it calls for new and scientific ways of expression, we must remember that the only thing that is "secular" is sin.

* * *

The President and Clerical Advisors.

The reaction to the letter of the President addressed to the clergy of the nation has been interesting. Of course, there were those who only saw a political trick and a bid for votes. Others, just as extreme, felt that the President had at last come to the right place for real information.

Unfortunately, the ministry, in all churches, has a number of poor souls who consider themselves economic experts, and such an invitation as the President gave to write out their views was the opportunity for which they had been waiting for years. We fear the President's secretaries will have many tomes to read over about inflation, social credit, socialism and a thousand and one other subjects.

What is the minister's best knowledge of his community and what is the point of view from which he should write that really might be of help at the present time?

We have, for long, had in the history of Christianity a good example of the bad and the good testimony. There have been those who considered themselves in a theoretical way the saviors of Christianity. But their ideas has been theoretical. They have preached and written from the theoretical standpoint and generally have had some thesis which was not the result of experience, but was something that they must prove at any cost. Such testimony has never converted men nor has it added much to the progress of Christianity.

Then there were those others who spoke, wrote and taught from real personal experience. Their sermons were not theory, but actual experience retold, forcibly in the light of actual knowledge. Such testimony was the kind used by the original disciples of Our Lord who told what they knew, for it was what they had experienced.

Today we must have many ministers, not necessarily students of economics, who know from personal experience how their people live. They must know the men and women who look forward with fear and trembling to old age without security. They also must know those members who, through ignorance, oppose any social legislation as dangerous and "socialistic". If in their contacts ministers feel that Christianity can be of help and has been of help in changing the point of view of men towards a better understanding of

(Continued on page 10.)

Church and World Problems as Others See Them

The League to Abolish Poverty.
Dean Johnson of Canterbury Explains His System.

The Canadian Churchman, September 26, 1935.

The Very Rev. Hewlett Johnson, Dean of Canterbury, is visiting Canada in the interests of the League to Abolish Poverty. He spoke to a crowded house in Ottawa, and in Massey Hall, Toronto. "Social credit is a matter above party politics. It is a matter for the Christian Church as a whole," he says: "We Social Credit people ask three things: we want the people to regain sovereign control of money; we want industry to be accommodated at all stages by finance as the servant, not the master; and we want sufficient money put in the pockets of people to buy as consumers what they have made as producers," and, added the Dean, "it can all be done so simply by means of Social Credit."

"Machinery, Dr. Johnson stated, was a gift from God. With the multiplication of power brought on by it, there should not be the words poverty and economy, or any talk of stint. The community should be leisured, resting on an army of machinery. Unemployment, he declared, was not a sign of disease—it was a sign of health. Every person was entitled to be paid something apart from what he received for working. This dividend should be paid from the date of birth until the date of death, he said.

"The industrial machine is capable of turning out anything, but we don't use it. We are dotty because we have this machine, and we are using it like a man who has a Rolls Royce and runs it at twenty miles an hour all the time," he said.

"You can rest upon the basis of the machine, and instead of having one section of the community leisured you can have the whole community leisured. If a little bit of leisure could give a wonderful output of creative energy, what will the leisure of a whole community give?

"That is the possibility. My word! How I would like to speak to you, not for an hour, but for two hours on that. What would it mean? What would it mean to those families of the unemployed? And to you and to others? What would it mean if you thought you could get your securities without having to try to grab as much as you can get together and put into the banks or invest, and be always looking at stocks and shares to see whether they are safe, and just adding on a little bit to your wealth in order to be quite sure. When I go among my little boys and girls and find one of them who has a wonderful talent for music, I say: 'My dear child, what are you going to be? God has given you a great gift. Are you going to be a musician?' She would say: 'I should love to.' 'Then why are you not?' The answer would be: 'There is no money in it.'

"It is true, too. You ask the musicians in this town. Think what it would be if that child had not to think about that, but could go on developing that gift. Think what it would mean if my friend the great scientist, with his team of young people around him at his university, did not lose them just on the verge of great discoveries, which are made by team-work. The young people are so keen, but the end of the four years comes and they have to go in order to try to make money—as often as not, by shorthand and typewriting—and you do not make much by that either. So the team breaks up.

"Ah, I can just visualize what it will be in the future if all those boys and girls from my school are able to develop just the thing that God has given it.

"I believe, and I speak before God, that everything I have been saying now is the kind of truth that God wants us to listen to today. God is speaking to us through science, speaking to us through the brains of great organizers, possible only in Christendom, a great ordered society; scientists arising only in Christendom, because of that love of truth that Christianity has implanted deep in the hearts of men. Here is the thing that God is giving back again to us, in response for seeking first His Kingdom—those simple souls who made Christendom, those scientists who follow the line of truth. God is pouring His riches upon us. Let us not destroy them. Let us use them."

A few of the many striking utterances of the Dean of Canterbury follow:—

"All over the world there are echoes of this thing Douglas discovered."

"We are in the ridiculous position that in the midst of an unparalleled plenty we are poor."

"There must be sufficient money in the pockets of the people, as consumers, for them to be able to buy that which, as producers, they have made. And that is just what they cannot do today."

"Industry has to cut its coat to suit the interests of finance instead of finance being made to cut its cast to suit the interest of industry."

"One of the biggest discoveries with regard to money was that you could make it out of nothing and get interest upon it. It was a great discovery!"

"We ought not to farm out to a private monopoly that thing, the power to make money, which His Holiness the Pope says is the very life-blood of industry."

Kagawa.

Christian Index.

Kagawa is probably the world's first Christian. He never despairs of men. He says:

"I am fond of men. The worst, most fear-inspiring, demonized murderer somewhere in his make-up has that which is irresistible. Plagued by them, I flee. Often I left the slums of Shinkawa for a season because bullies made life a torture for me. Yet I did not abandon those rogues of the slums.

"Nature is fascinating, but the children of the slums also abound in interest. If I am privileged to play with them I will not say that nature surpasses them in attractiveness.

"Sin makes men base. If there was no liquor and no syphilis the worst of rogues would inspire no fear. The rogue himself is not to be feared, but loaded with liquor he creates terror.

"I cannot say that a man minus a nose because of the inroads of self-inflicted disease, or the stooped and broken courtesan, is more beautiful than a flower, but I cannot abandon hope regarding either of them. I cling to men. I love them. I can't help loving them. Even though I am cornered and forced to flee from men whom the demon of drink transforms into beasts yet I speedily seek them out again when they return to a sober state."

Kagawa has recently been in Australia. The Australian Baptist, telling of his visit there, has this to say of the man:

"In all the annals of foreign mission work nothing that we have read of has been so wonderful and so manifestly blessed of God as has the service of Toyohiko Kagawa. He is a Jap. He has seen Christ through Oriental eyes. He has found in the Cross of his

(Continued on page 9.)

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Reign of Christ

St. Paul says in the passage familiar to so many, as part of the Burial Service: "He must reign till He hath put all enemies under His feet." This of course refers to Christ, and to the universal dominion which will be His in time. The reason why He does not use His Almighty power to crush out all rebellion against and disobedience to His Will and authority is that He chose to use moral force instead of physical to extend His dominion. He had no desire to rule over a Kingdom of slaves, men who served Him because they had to do so. The Kingdom of Heaven could not be built up in that way. There would be too many loose stones in the wall of the New Jerusalem if the loyalty of His subjects could not be depended upon.

The Power of the Cross.

Christ Himself said:—"I, if I be lifted up from the earth, will draw all men unto me." By this He implied that He counted upon the sacrifice of Himself upon the Cross, out of love to men, to be the means by which He would gradually win the allegiance and devotion of mankind. Love is the most powerful of all the motives which influence the lives of men and Christ knew that, if only His Love could reach the hearts of men, it would serve as a magnet to draw them to Him. St. Paul felt the power of that love when he said:—"The love of Christ constraineth us," that is, he realized that it was the motive power which was drawing out all that was best in him, and inspiring him to sacrifice himself in furthering the Cause of his Master.

On Preaching Christ Crucified.

This, too, was probably the reason why in writing to the Corinthians, he said:—"I determined not to know anything among you, save Jesus Christ and Him crucified." The love of Christ for him, as manifested by His Death upon the Cross, had won him, and so he said:—"He loved me, He gave Himself for me." This had worked so powerfully on him that he felt sure that if others could be brought to see and feel that love in the same way that he did, they would be won, too. For love owes its supreme place among the motives, not only because it is the greatest and highest of those which govern and influence men, but because it is divine. For Christ Himself has taught us that "God is Love," and that His own life and death were to be understood by us as manifestations of this truth. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

God's Love Revealed in Christ.

The revelation of the Love of God to man was the purpose for which Christ came into the world, culminating in His Death upon the Cross for the sin of mankind. It must, therefore, be our part to make that love known as widely as possible. If men can be brought to realize that God loves them, and this love penetrates into their hearts, then they will be drawn to Him. And it is the dying love of Christ which is the most convincing proof of the Divine Love, and it is, therefore, through Him that we are brought home to our heavenly Father. It is the duty of the Church to seek to extend the dominion of Christ throughout the world, and we know of no better and surer way to accomplish this than to make Him known to all men as the Son of God who came into the world to make known the love of the Father to mankind. There are many who do not believe in Foreign Missions, but that is because they do not understand God's purpose in sending His Son into the world, nor what His purpose is with regard to the future. Thus we read in St. Paul's Epistle to the Ephesians:—"Having made known unto us the mystery of His Will, according to His good pleasure, which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him."

All Men Must Know the Love of God.

The love of God must be known to all men. This is the Divine Purpose of Redemption, and since it is known to us through the coming of Christ, and by His Death upon the Cross, so must we make it known to our fellowmen throughout the world. His Kingdom cannot come till that is done, for Christ Himself said, with regard to His Second Coming, that, "the Gospel must first be preached to all nations." We all pray:—"Thy Kingdom come," but we must do our part in bringing it about. To spread the knowledge of the Love of God, as revealed in Jesus Christ, is like giving sunlight to the Arctic regions during the long winter, with no sun to cheer them. But it is more than that, for the Love of God is the sunshine of the soul, giving light and cheer and comfort, when out outward surroundings are most gloomy and depressing. For the Love of God brings with it joy and peace, which together make up a glorious contribution to the happiness and blessedness of human life, which adds to it a value that cannot be estimated.

The Great Opportunity.

To extend Christ's reign over the hearts of men, is the greatest opportunity which God has placed within our reach, and to neglect such an opportunity shows that we have never realized the inestimable value of the treasure which has been entrusted to us. The greatest need of the world is Christ, as He is the only one who really understands what the world needs, and is able to supply that need. As Christians we ought to realize this in our own lives. And if we do realize that He and His Love are what we most need and cannot do without, then we must see that what we need the world also needs.

Then love shall like the sun bless all the earth,
And give to all mankind a second birth,
And yield to life its richest noblest worth.

Christ waits serene till we awake and see
His vision of the earth as it would be
If He could always count on you and me.

Frederick W. Neve.

The Seminoles of South Florida

By G. W. GASQUE,

Rector of The Church of The Incarnation, Atlanta.

"DEACONESS BEDELL knows her Indians, and her Indians know her," is the enthusiastic declaration of Mr. George W. Peace, business man of Miami, senior warden and teacher of the Adult Bible Class of the Church of the Holy Cross, and a loyal friend of the Glade Cross Mission at Everglades.

We had spent the day fishing among the Thousand Islands on the West Coast, and when we started home late in the afternoon, we stopped at the Mission, begun a little more than two years ago by Deaconess Harriet Bedell. We knocked at the door of the little frame building which serves as meeting house, social hall, work rooms, and living quarters—but there was no response.

"She's out somewhere making calls," commented Mr. Peace. "You seldom find her at home."

On our eighty miles drive to Miami he related some interesting facts concerning the Seminoles in general and of Deaconess Bedell and the Glade Cross Mission in particular.

He estimates that there are between three and four hundred Seminoles in the Diocese of South Florida, a people who have been exhibited and exploited so long and to such a degree that they have little or no confidence in their white neighbors.

As a matter of fact, it is more than a lack of confidence; it is almost if not entirely a state of hatred, a disgust, a racial enmity, which has been in the blood of the Seminoles for centuries. According to their appraisal of the white man, he cannot be trusted. They have no dealing with him; they show no interest in his affairs; they stand aloof from him.

From the beginning the Seminoles have been ultra-independent. Because of their unwillingness to surrender certain "rights," they seceded early in the eighteenth century from the Creek Confederacy; hence their name, "Simanoli, "runaway". The long Seminole War, perhaps the hardest fought of all the Indian wars, which cost thousands of lives and millions of dollars, was due, under the influence and leadership of their chief, to the tribe's refusal to cede their lands and remove to Arkansas, in accordance with the treaty of Payne's Landing in 1832.

OSCEOLA, the son of William Powell, an Englishman, was the greatest chief that the Seminoles ever had, brave, cunning and deceitful. He married the daughter of a Negro slave, who some years later was taken from him and returned to her owner, and when Osceola protested, he was humiliated by being thrown into chains. These and other experiences caused him to hate the whites with an intensity hardly equaled in Indian history. The present generation of Seminoles in South Florida are the children and grandchildren of Osceola's day, and they have not forgotten the suffering, chagrin, and mortification, due, according to their interpretation, to the dishonest and unjust dealing of the whites a hundred years ago.

So, when Deaconess Bedell went as a United Thank Offering missionary to the Seminoles in 1933, she found herself in the midst of a hostile people. I here may not have been any violent animosity or active opposition to her personally, but the spirit of bitterness and antagonism was no less real.

Here is a typical story of her early experience as told in her own words: "I stopped to speak to some Indians who had come out of the swamps and were camping on the Tamiami Trail. I told them that I had come to be their friend, but they refused to shake hands with me. When I placed my hand on the shoulder of one of the women, she disdainfully repulsed the advance. When I saw that I was gaining no ground, I told them that some day they would know me better and left them. On returning to my car I remembered that I had some jelly, and, thinking that it would please them, I returned with a jar, but the leading man came up and said, 'Indian no want 'em'."

In less than two years from that afternoon the Deaconess has won her way into their complete confidence. She is now welcome not only in their homes and villages, but they visit her daily at the Mission, and often send for her in cases of sickness and other needs. Even the medicine man will permit her to visit his patients.

One night word came to the Mission that a little boy was sick and that she was needed at once. It was nine o'clock, very dark, and raining. Going to an Indian village near Everglades, she asked if some one would drive her car. Three men volunteered immediately, and they were soon off on the twenty-seven mile trip. Driving through the swamps at night is deceiving and dangerous. When the water reaches the running-board, and the trail is too soft, the driver says, "We walk now," which means that the Deaconess must remove her shoes and stockings and wade; or if the water is deep enough, she makes the remainder of the journey by canoe. The rattlesnakes which infest the swamps do not deter this brave and apparently indefatigable woman from answering any call when she thinks that she can be of service.

A FEW MONTHS ago the Deaconess spent the night in one of their villages, and after the evening meal was finished, she sang some hymns and read Evening Prayer, and when she was ready to retire, two young women came into the house, and without saying anything, prepared their bed in one corner of the room "so you not be lonesome."

The Seminoles would like to know how to read, and, although they refuse to be "taught," they are quite willing that Deaconess Bedell should "show" them, and this fall she has a class of young men industriously studying their lessons and making satisfactory progress.

At the present time there is not a single baptized Christian among the Seminoles, but five families are being prepared for baptism, one of the men being on the Indian Council. Having no chief, all tribal affairs are transacted by a group of men called the Council.

The Seminoles being very poor, the Deaconess has established an industrial work which is developing rapidly. They are making baskets, bracelets, plaques, bookends, dolls, and Indian busts carved in wood. These and other articles are brought to the Mission, and the Deaconess has undertaken to find a market for all their wares.

What is the secret of her remarkable success? She is a missionary at heart, she is always on the job, she loves her work, she spends an hour every day in prayer, and she has unbounded faith in God.

Church Union Summer School of Sociology

By H. MARTIN P. DAVIDSON,

A Correspondent in England.

THIS "School", or as we should say, "conference", was held for three days in Keble College, Oxford, July 29-August 1. For ten years now the "School" has been held here. Always the interest and discussion has been in social reform and social systems, for example, last year the subject was "Communism and Its Challenge to Christianity." But the leaders have been brought to a feeling that Christian social thinkers needed to examine the basis of their thinking, that is their Christian beliefs, and this year the subject was to be theological. Three papers were written beforehand and printed in "Christendom"—that "Journal of Christian Sociology," to give its subtitle, which is so ably edited by Mr. Maurice B. Reckitt, Miss Ruth Kenyon, J. P. and the Reverends V. A. Demant and P. E. T. Widdrington. Miss Vida Scudder of Wellesley, Mass., and the Reverends Frank Gavin and Charles Fielding of General Seminary are American associate editors. The magazine is a quarterly, which deserves to be widely read for its cogent articles on current social problems. (Morehouse Publishing Co., of Milwaukee, Wis., is the agent in America). This editorial group and others associated with them are of the so-called Oxford Movement Succession, and it is interesting to note that the American theologian, John Bennett, in his book, "Social Salvation" (published by Scribners last spring) referred to them as the most socially-minded group in the Anglican Communion. Perhaps it is not to be wondered at that they should turn or be turned to theology and yet there were prophets in plenty to predict that a so far very encouraging venture was about to be killed, because no one would come to a "school of sociology" turned theologist. When the "school" opened it could be announced that the registration was the highest yet! Which thing is a parable perhaps of the desire on the part of Christian people to get the foundations of their faith laid before they build on it a program of action. "God, Man and the World" was the subject of study. As the syllabus, issued to those who enrolled amplified it, "dogmas have been too often proclaimed in vacuo, and in such a way that the faith in them to which men have been urged remains unrelated to the needs and frustrations which they actually feel and experience. This not only in men's personal lives but in the whole atmosphere of the social life in which they are caught up. . . . There is a compelling need for the Church to present its doctrines as an answer to the problems we actually have. What we have got to establish, not by precept, but by a new interpretation of contemporary experience, is that God, sin, redemption, and grace are not pious hypotheses, to which men have somehow to persuade themselves, but a faith without recognition of which our personal and corporate lives cannot begin to make sense." "Christendom" expressed it thus in its leading editorial, "it is unrealistic to talk of 'Christianizing the social order.' It is necessary first to Christianize the mind and will of Christians themselves, that they may understand the world in which we are living, and where its purposes and assumptions are at variance with the revelation of God. And for this it is essential that we return to theology."

THE SET-UP of the conference may be of interest. The three papers, "The Doctrine of Creation," by the Dean of Exeter, S. S. Carpenter; "The Doctrine of Man," by Rev. H. Blamforth, and "The Doctrine of the World," by Canon A. L. Lieley of Hereford, were to be read beforehand. So also was the syllabus, with its pointings toward the very real contemporary problems of Marxian Communism as a denial of God in the World Process, the deification of the state as in Germany with its confining of God to history and its considering man as significant solely as an element in history. The conference was broken up into six groups, each one of which was to spend the mornings discussing one question (out of a list of six that had been prepared by the committee), which grew out of the original paper. In the late afternoon each group reported its findings to the whole conference and the findings were discussed. At night the writer of the original paper first tried to correct any misconceptions or give more leading and then led a general discussion.

It would be impossible in a small space to report the discussions and findings. A few points from each must suffice. The Dean of Exeter pointed out in his paper that "the Christian doctrine of Creation . . . is a Biblical doctrine . . . a part of Semetic theism which Christianity has taken over from the Old Testament," but "it was not taken over unbaptized . . . the Fourth Evangelist with his 'In the beginning was the Word' deliberately picks up the 'In the beginning' of Genesis 1:1." And he quoted Archbishop Temple's remark, "The essence of the doctrine of Creation is not that God inaugurated the existence of the world at a particular moment of time, but that it owes its existence—not only its beginning—to his volitional activity." Then the Dean added, "Christians are concerned to assert 'the primacy of the spiritual' . . . in the sense of the Psalter, 'the Lord sitteth above the water-flood; the Lord remaineth a King forever' . . . You can say what you like about the essential dignity of man, if you have first formulated your idea of the Creator—God—before Whom man must be on his knee to worship. The two doctrines of Creation and Redemption . . . are integral and harmonious parts of the Catholic Faith. . . That is what the Lambeth bishops meant in 1930, when they spoke of 'God in His majesty as Creator and His still greater majesty as Redeemer.' Thus the real purpose of creation is perceived. The planless progressives run around and around in circles and achieve nothing. Even those who are intelligent and purposeful will lose contact with the real Purpose unless their hopes are harnessed to eternity." This was the point at which Christianity was in conflict with the purely materialistic purpose of Marxist thinking and action, but it was acknowledged in the general discussion that this Marxist thinking was producing a dynamic in Russia that was in fact religious, and that rather put the Christians to shame. Can its this-worldly purpose continue to inspire devotion and sacrifice?

THE REV. H. BALMFORTH ably presented the Christian teaching about the Incarnation and its place in God's redemptive purpose. "It is the conviction of Christians that man . . . finds his explanation in the light of the Act of God which we call the Incarnation. . . . Man is meant for God. But he is meant for God as a psycho-physical being, not as pure spirit; he is the meeting place of nature and supernature, and his life pattern will, therefore, be incarnated and sacramental . . . again man is meant for God not as an isolated individual . . . but as a member, first of the human race, and then of the . . . redeemed family of mankind, the Kingdom of God. . . . Actually man has not followed the straight road to the fulfilment of his destiny. . . . His life is a tension, not a harmony; strain and conflict are written large over the whole of human history. . . . If man was to be restored to his supernatural state, it

(Continued on page 8.)

Russian Communism and Christianity

By Frederick Ward Kates,

Theological Seminary Student, Rochester, New York.

THE RUSSIA of today is one of the most interesting phenomena in recent centuries. Here is a vast nation, of approximately 165,000,000 people, comprising within its borders more than eight million square miles, dominated by a dictatorial political party of about one million members, which is attempting to erect a social, economic and political order based solely on economic and material considerations. Russia's materialistic philosophers find only economics determining the course of human history. Other factors are conscientiously ignored or not seen.

This amazing new order, rising out of the chaos and, to us, unbelievably low standard of living of the Russia of 1917, cannot long endure nor can it ever attain the goal it sets for itself. It is being built on a false foundation, upon a philosophy which is not scientifically in accord with the facts. Material factors have not, it so happens, solely determined the course of the human race's destiny to the present day. And because the directors of modern Russia do not take into account all the factors—spiritual as well as material—their brave experiment is foredoomed to fail.

Russian Communism may succeed in getting for many Russians a higher level of material well-being before many more years have passed, but, in achieving this very thing, it will write its own death warrant. For when Russia's millions have been educated, even a very little bit, their eyes will open to the deficiencies and the errors in the Russian interpretation of history and of life; and then the Russia which the Communists are trying to transform into a materialist Utopia, which they believe will be the true representative of Heaven, will quickly go. Educated Russians will see then, as many are seeing already, that life without God is a barren life indeed, if it may be described at all as life such as a human being should live; that a man is more than a cog in a great industrial machine; that a despotic regime by a proletarian clique tyrannically ruling the minds and hearts and wills of all men alike is no paradise.

Russian Communism cannot succeed ultimately, for it carries within itself the seeds of its own decay and ruin. Not its vicious bureaucracy and the injustice it works to men of good will will cause its downfall, as that it will break upon the simple fundamental facts of life as men have discovered them.

Man as an individual, as a bearer of eternal values, is an unknown conception in Communism. An abstraction, the proletariat, has been put in place of man as a man. Communism has no respect for personality; all men are alike to it, and this any intelligent person knows is not according to the facts. Christianity is the one religion in the world which is in line with all the facts, and it recognizes as basic that each man, though each is of differing gifts and capacities, is as infinitely valuable to God as every other man.

"If a man die, shall he live again," asked Job thousands of years ago. Christianity answers, "Yes"; Christ has given us full reason to believe that death does not mean the end of our lives. Men in all ages have put this same query, and men in all ages demand an answer. Communism will break on this rock, for it has no answer to make.

Life is all economics and material values to the Communist; it has no interest in nor any answers for the eternal questions of mankind and nothing whatsoever with which to meet mankind's spiritual needs. Christianity regards men as heirs of God and of eternity, not just creatures of the moment. The permanent values of Communism are material; of Christianity, spiritual, for it knows man is pre-eminently a spiritual being, not an economic unit and slave to this world. The Christian forces of the world will be vitally augmented some years hence when masses of young Communist-bred Russians come to Christianity, with its interpretation of human life and destiny in line with the facts, for the satisfying answer to their spirits' need.

Christianity holds that man is a moral being of freedom, whose actions must be held accountable to God. Communism is a moral; economic necessity is the only law it knows.

It is on the matter of belief in God that Christianity, Judaism and all theistic religious faiths split with Commnunism. God and God alone is the source of all Christianity's ideas and standards. Basic to the Communist is the denial of the existence of God.

Communism is against all religion and Christianity in particular as the most vital of them all, because religion represents a way of life directly antitheistical to that which it advocates.

Communism will lose in the long run, because it isn't based on the facts. Christianity will triumph, for it is in line with the highest knowledge men possess and with the truth.

* * *

CHURCH UNION SUMMER SCHOOL OF SOCIOLOGY.

(Continued from page 7.)

must be by the redemptive action of God. . . . In Christ . . . humanity recovers its supernatural status." The Incarnation implies that "human nature was still capable of response to the purposes of God" and "Everything in human life on earth turns on a new seriousness. Social relationships and their expression in the just ordering of society . . . every department of the life of man is related to eternal life." "The charter of a Christian supernaturalism is also that of "a Christian humanism." In the discussions this eternal value in man was contrasted with the Nazi ethics in which 'there are no transcendent values" but only the necessities of the moment. The basis for a Christian Sociology seems likely to lie in Christian theology. Mr. Balmforth summed it up in the evening, "The doctrine of Redemption is the basis in theology for a Christian sociology. The cross was but a moment in a process which the Church must carry forward, else as in Israel of old failure will mean suffering for the world, even for God Himself. Christ and His Christians are one Christ now. In no area of human life can we turn Christ out, no area can go unredeemed. He is the Mediator of all salvation—this is the word at the center of the Gospels and hence the sociological emphasis is inevitable."

Canon Lieley's paper was full of learned references to theological works of modern Germans, the official opinions of St. Thomas Aquinas, and to Augustine, Calvin and numerous others. Perhaps his own summary will best show the import of it. "The question to which I have tried to find an answer is this: Does Christian theology, or at any rate the main current of Christian theology, represent the Christian religion as a world-offering or world-denying? . . . out of such knowledge as I have gained I would answer the question somehow thus: Christian theology has in its main current kept true to the unhesitating world-affirmation of the Old Testament. . . . It has believed in history as the gesta Dei."

Discussion brought out several noteworthy remarks. "Christians had heretofore been not nearly enough 'body-conscious'," which was in line Charles Kingsley's lament that bishops were not interested in sanitation as well as salvation. A cogent reply to a business man who complained that the Church was

interfering with his business was suggested, "You also are interfering with ours." "A Christian Fascism is a contradiction in terms, a Christian Communism may not be." No one seemed anxious to equate the Church and the Kingdom of God, rather the Church which is made up of those who consciously acknowledge "the Rule of God" was "the organ and nucleus of the Kingdom." Those who have sat at the feet of Cosby Bell will hear him saying much the same thing in his more picturesque way, "The Church is like an agricultural machine that prepares the field for the Kingdom." "How nearly of one mind was the Liberal Evangelical to these Liberal Catholics," one graduate of the Virginia Seminary at the "School" remarked to another! The laity, men and women, at this conference were the marvel of the American visitors, Sir Henry Slesser, Miss Ruth Kenyon, Mr. Maurice Reckitt, to name a few. They knew more theology and philosophy and sociology than the clergy oftentimes. One thing was impressive, the devotional life of the "School." Holy Communion was celebrated every morning, Evensong was said in the afternoon, and compline in chapel after the evening sessions, and it was obvious that prayer was no formality. Surely a Christian sociology, built on theology and held together by prayer is in a position to make a contribution to the present world.

CHURCH AND WORLD PROBLEMS.

(Continued from page 4.)

Lord the secret of the universe. He has lived love. He has poured out the rich red wine of youth. He has interpreted the Christ of the Mount and the Christ of the Cross to hundreds of thousands of his countrymen. He has also lifted their social status. He has championed the oppressed. He bears in his body the marks of Jesus.

"He comes to the Dominion in poverty to share his experience with us. He travels steerage. He is so full of love that when a missionary lady on the ship that brought him here was robbed of her purse he immediately offered her half of his. Men like Kagawa, of the brotherhood of St. John, are a class apart. Who bothers because Francis of Assisi was a Catholic? He is the whole world's saint. Who bothers because John Woolman was a Quaker and never in his life partook of the Lord's Supper? He is a supreme Protestant saint. We may not agree with this or that in him. We agree in him.

"And Kagawa belongs with them. Whether he would explain inspiration or atonement or creation or the Sacraments in the terms we prefer is an irrelevant question. George MacDonald said of one of his friends who passed on: 'He knows God, and unless a man knows God he knows nothing'."

Things That Hinder

By JAMES E. FREEMAN,

Bishop of Washington.

THERE come times in the life of individuals and peoples when they are compelled to freshly appraise their equipment and the accumulation of things that the multiplying years have brought in their train. A situation arises where it becomes necessary to discover what is essential and what is non-essential, what is economical and what is extravagant in accomplishing a given course.

There is an incident in the Old Testament that illustrates the force of this. In the thirty-third Chapter of the Book of Exodus we have the record of the migration of a people from one country to another. Moving under the direction of a great leader, namely, Moses, they had pursued their journey hopefully and expectantly, but now and again they experienced a severe interruption that threatened the success of their venture and the failure of their enterprise. In the instance referred to, their leader had solemnly admonished them concerning their wilful apostasy and their disobedience to the just demands of their leaders. In their embarrassment and humiliation we read that, "The children of Israel stripped themselves of their ornaments by the Mount of Horeb." Evidently they had come to realize that they had laid too great stress upon things purely external and that were unrelated to the large interests of the attainment of the goal they sought to reach. A critical situation compelled them to consider more seriously the real purpose of their pilgrimage and to lay aside anything and everything that hindered them in their quest.

Far removed as the incident is, it is suggestive of a condition that repeatedly faces us in the prosecution of our life's plan. It is inevitable that, as the years multiply we accumulate without reference to their value or use, things that are purely ornamental and unessential. This is not only true as it concerns our occupation, our homes, but it is still more true as it relates to our associations and affiliations. Our bias and our prejudice come largely from the undue value we place upon intellectual conceits that have no distinct bearing upon the deep and permanent values of life itself. Any real appraisal of life's essentials leads us to the conviction that we are unduly influenced by things that are purely extraneous and unrelated to its chief interests.

We recall that Thoreau was unwilling to encumber his life with unnecessary possessions. He found that they hindered him not only in his studies but in the attainment of his ideals. As he grew in years he sought to rid himself of everything that would embarrass and hinder him in his search.

The supreme example of a life lived on such high levels that it could not and would not feel the pressure of unnecessary encumbrance was that of the Master. In the prosecution of His ministry He steadfastly refused to permit external and environing conditions to embarrass or hinder Him. It was written of Him that, "He knew not where to lay His head." His judgment of men was based upon what He discovered within rather than what was without. He penetrated beneath that which was superficial and revealed potential powers of which they had never dreamed. He persistently sought to show men that life did not consist in the things which they possessed, that moral worth transcended everything.

When we come to the real tests or crises of life, we are driven to dispossess ourselves of many things that have unduly claimed our attention and regard. In such a situation we lay aside the ornaments and superficial adornments that have claimed an excess of consideration, and we realize that life's finer values are disclosed in what we are rather than in what we have. In our religious practice, and indeed in our devotional life, we place too great stress upon the externals of our religious profession. They doubtless have their place where they serve as a means to an end, but where they occupy too large a place in our consideration of things essential they prove unsatisfying, and unavailing when a supreme test is upon us. These more recent years have made clear the futility of wrong appraisals. One of the mightiest lessons that our latest crisis has enforced is that, "A man's life consisteth not in the abundance of the thing which he possesseth."

Comfort

By Eunice Wingate Quimby.

Somersworth, New Hampshire.

THE very word itself—pronounce it and see if it does not sound like the relief of a sigh, as one drops into a deep-cushioned chair before an open fire in the home of a congenial friend.

Superficially, such a feeling means at least temporary relief from present discomfort. But the word comfort means more than this; it signifies a joining of strength. To that picture of physical well-being must be joined some stimulation of the soul.

What refreshment flows from good and great old books! Old, because they would not have endured if they had not possessed permanent worth and beauty. Such fellowship as flows from reading of the home life, philosophy, and tragedies of the Greeks, Romans, and early French and German, units humanity, narrows space, and contracts time.

The inscription above the door of the Library at Thebes was "Medicine for the Soul." And Emily Dickinson sings:

"He danced along the dingy days,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!"

Another source of peace abides in the everlasting hills. Leaving for the moment the psalmist's belief that his God dwelt upon the mountain-top, recalls the rest of soul that accrued to you at the sight of that line of blue-gray hills bordering the earth's edge, which seemed to declare that even on earth we may have peace, though heaven be above our reach.

Again, what quietude may underlie daily work and duties! Attention to homely tasks presses back our troubles into indistinctness and true proportion. Walt Whitman opened our eyes to its mission:

"Oh, little recks the laborer
How near his work is holding him to God,
The loving Laborer through space and time."

While books and nature and work are real comforters, wise and acceptable human sympathy will result in warmth of brotherly feeling, peace, encouragement, and bracing vigor. Plato called comfort the liberty of the soul.

Can it be that there are instances where one is not entitled to this betterment of human sympathy? King Ahab lay down on his bed with his face to the wall and refused to eat, because he could not posess his neighbor's homestead. When another's good causes us sorrow, I am sure we shall agree that justice and unselfishness will answer no call for condolence.

Moreover, when personal effort to rise above grief is imperative, comfort may wisely be withheld, lest it reopen the wound, instead of calming and cheering the sufferer.

On the other hand, there are those who shrink from proffered comfort. One has the right to be alone with his grief if such isolation is preferred, and most of us at times may have been thus sensitive. But in analyzing such a feeling, I wonder if it may not be pride and inordinate self-pity that rejects comfort, or receives it like "cold porridge." When Joseph's blood-stained coat was brought to Jacob, "all his sons and all his daughters rose up to comfort him; but he refused to be comforted."

However, stony places where comfort is useless are few compared with the tracts of experience where it is merited and welcomed; whence the cry, "Is there no balm in Gilead?" is often inarticulate. Brothers and sisters in our Father's family are bravely struggling because of poverty, sickness, vocational handicaps, want of opportunity, loss of friends, regret for mistakes, remorse for sin. "Bear ye one another's burdens."

What forms may comfort in its adequate ministrations take? An opportunity just to express one's trouble to a sympathetic listener gives in itself relief before specific help or comfort is proffered. An understanding heart, one who has himself experienced consolation, can best fit the comfort to the need: physical comforts in poverty and sickness; opportunities for training and service; appreciation of effort to those who are uncomplainingly struggling; the long look to heavenly reunion for loss of friends; God's forgiveness and forbearance for weakness of the flesh; and a spur to character development available through the Spirit.

But comfort must not be tardy, else the moan of Katharine to her husband, Henry the Eighth, may be echoed.

"That comfort comes too late;
'Tis like a pardon after execution."

And it must be tender. "Don't drive a horse through a man's soul," said the preacher Talmadge.

"What can I do for you?" said a nurse to a little boy in a hospital.

"Smile upon me."

The argumentative approach to the administration of comfort will often fail, and may call forth such inward response as spoke itself in Jacob's ejaculations: "Miserable (wearisome in Hebrew) comforters are ye all."

Also, a sufferer shrinks from an attempt to minimize his grief. He hugs to himself its full realization, and wishes not to have it torn from him, but some everlasting arm stretched underneath both him and it. "He jests at scars who never felt a wound."

Let us consider now the God whom the psalmist felt above the hills. Spurgeon affirmed: "Give me the comforts of God, and I can well bear the taunts of men." Isaiah made God's comfort graphic in the consoling words: "As one whom his mother comforteth, so will I comfort you."

Swift as the humming-bird darts from the sweet flower bells,
And wings to his soft tiny nest on the branch well-secured,
So turned my sensitive heart when a child, hurt, perplexed,
Straight to a mother, whose comfort and hope were assured.
So turn my soul now to Thee, O Father of all,
Our Saviour and Refuge, Strength-giver and Guide, if we call.

God does not stop with mere relief, but brings good hope, by which we are saved, according to St. Paul. The sympathy of Jesus is of one who has passed that way before. His gift of the Spirit, another Comforter, is called to and stands beside. Them that mourn Jesus called blessed. For this to be true, future comfort must exceed the grief.

"Endure, and there shall dawn within thy breast
Eternal rest."

* * *

EDITORIALS.

(Continued from page 3.)

problems of the present, they will be the ones that can give to the President the real insight into the communities in which they live.

So if we do write, let us write from real experience and not just from the theories which we have developed in our studies and which our very limited view of economics has not permitted us to prove.

It was flattering to be written to by the President. It is impolite to ignore his appeal. It is presumptuous to write anything outside of the realm of experience.

NEWS FROM THE FRONT

Rev. G. W. Gasque

DOMESTIC MISSIONS IN NEED OF A HUNDRED MEN.

"They're Trained and Ready for Work But We Haven't the Money," Says Bishop Bartlett.

Fargo, N. D.—To fill all existing gaps in our domestic missionary staff, and to restore the work in our domestic fields to the point where the cuts began would require forty men, is the estimate of the Rt. Rev. Frederick B. Bartlett, D. D., Bishop of North Dakota and Executive Secretary of the Department of Domestic Missions.

"If we were to go further," to quote Bishop Bartlett, "and take up the opportunities now facing us, eighty or a hundred men would be needed. And the tragedy is the fact that we have the men already trained and anxious to undertake the task, but we haven't the money."

Reduced appropriations up to a certain point stimulated self-support, but continued cuts year after year have had a depressing effect upon all missionaries and congregations.

"In many cases when vacancies have occurred in the clergy staff new appointments have not been made," observes Bishop Bartlett, "with the result that the remaining clergy, already few and overworked, have attempted to cover the field, with an inevitable decrease of pastoral care and administrative efficiency. Also little provision has been made for the running and upkeep of automobiles."

* * *

PROGRESS IN SOUTHERN BRAZIL VERY DIFFICULT.

Porto Alegre, Brazil.—The Rt. Rev. William M. M. Thomas, D. D., Missionary Bishop of Southern Brazil, reminds the Church at home that it has always been the plan of Brazil not to attempt any work where it is unnecessary or unpromising, and when a station has once been opened not to retreat.

"But," continues the Bishop commenting on the situation in his District, "the reductions in appropriations for 1935 necessitated by the Emergency Schedule has made further progress all but impossible, and to maintain work already established very difficult.

Concerning salary reductions he says, "I began by taking a twenty-five per cent from my own, and a total of twenty per cent from all others. The reduction of $1,500 in the item of theological instruction has impelled the Rev. R. E. Fuessle and the Rev. M. S. Firth to offer their entire salaries to be added to the said appropriation. The reduction of fifty per cent in the item of traveling expenses makes it impossible to properly care for outlying stations."

"We want to see and feel missionary enthusiasm flowing out to us from the home Church," is the serious appeal of the Bishop.

* * *

Dr. Lewis B. Franklin says that three things are necessary if the Church fulfils the Master's command to go into all the world and preach the gospel to every creature: "Work, pray, and give for His Kingdom."

Today there are 4,000 Negro boys and girls enrolled in our nine Church schools.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR BRAZIL.

Almighty God, the Maker of all mankind, we humbly pray that Thou wilt be with Thy servant, the Bishop of Southern Brazil, that Thou wilt bless him and his staff of faithful workers. Let Thy love and patience be shown forth in their lives and conversation, Thy tenderness and compassion in their words and actions. May they win many souls for Thee; and kindle in us a hearty desire to join with them in our prayers and substance that we may have a part in the glorious task of extending Thy Kingdom; through Jesus Christ our Lord. Amen.

DISTRICT OF SHANGHAI MAKES RAPID PROGRESS.

Bishop Graves Reports Many Increases In Communicants and Baptisms During Past Two Years.

Shanghai, China.—The Church in this District moves steadily forward, as indicated by a report recently issued by the Rt. Rev. Frederick R. Graves, D. D., Bishop of Shanghai for forty-two years.

During the two years from 1932 to 1934, the baptisms increased from 584 to 787, confirmations from 275 to 342, baptized Christians from 8,779 to 10,063, communicants from 4,429 to 4,942, Sunday-school pupils from 2,418 to 4,159, day and boarding pupils in our Church schools from 2,594 to 3,624, number of patients in our hospitals from 156,613 to 194,648, pledges for the support of the Church from $35,486 to $54,284, fees received for hospital services from $180,293 to $236,278. The school fees have remained about the same, slightly above $334,000.

"The area of this Missionary District," says Bishop Graves, "is 44,500 square miles, about the size of Pennsylvania, but Shanghai has a population of 38,000,000 people, greater than all the twenty-two states west of the Mississippi.

"For every American missionary in Shanghai we have twenty native workers; in round numbers sixty parishes and missions, and fifteen hospitals and schools."

NEWS FROM THE FRONT WANTED.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write articles to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field. Address news items intended for this page to

Rev. G. W. Gasque,
885 Gordon Street, S. W.,
Atlanta, Georgia.

ST. LUKE'S HOSPITAL RECEIVES FIRST PRIZE.

Silver Cup Awarded by Only One Vote Poor Road and Frame Buildings Noisy and Dangerous.

Manila, Philippine Islands.—In the entrance hallway of St. Luke's Hospital stands a big silver cup awarded as first prize on Hospital Day for general excellence.

The award was won by only one vote, and some of the things that counted against the hospital are things that come of its poverty. For example, the driveway in front of the hospital is made of loose macadam. It is not a very good road for either automobiles or ponies, and besides, it is a noisy road, for the stones roll under the wheels. In front of the hospital it was felt that there should be a better road.

Another thing was that our wooden buildings are already old, and if fire should break out results might be disastrous. Although it was agreed that they were immaculately clean, yet when there is a vote going on as between a wooden building and a modern concrete building, there can be no doubt as to which one gets the vote.

St. Luke's is not only a hospital, it is also a training school for Philippine nurses. Only girls who have graduated from government and other high schools of the highest standing are admitted to the training school, which is regarded as one of the best in the Islands.

* * *

EVANGELISTIC WORK IN TOHOKU MOVES FORWARD.

Tohoku, Japan.—Successful evangelistic work in the villages and rural sections is one of the most encouraging features of the present work of the Missionary District of Tohoku.

It will be remembered that for a year past the District has not had the regular oversight of its Bishop, and therefore the splendid record that the Church has made in recent months is all the more notable.

The Rt. Rev. Norman S. Binsted, D. D., Bishop of Tohoku since 1928, acting upon the suggestion of Bishop John McKim, of North Tokyo, became the acting director of St. Luke's Hospital, Tokyo, immediately after the death of Dr. Rudolph B. Teusler.

Bishop Binsted has continued in this post with great effectiveness, and has given such time as its exacting demands permitted to the work in his own Diocese. Perhaps no one is so well fitted as he for such a responsible post. He had served for some time in the hospital as foreign chaplain, was an intimate friend of Dr. Teusler, and is loved and trusted by all the members of the staff, both Japanese and foreign.

St. Luke's Hospital would suffer another great loss if it were to lose Bishop Binsted's connection.

* * *

Of the eighty-five young colored men and women who graduated from the normal department of St. Paul's School, Lawrenceville, Virginia, last year, all are now teaching in the Virginia rural schools. One county alone called on the school for forty-five teachers.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

(To date this page has been filled with programs and a few comments. We are now able to present a few pictures of what is going on in the various dioceses of the Church in Young People's Work. This month we present a sketch of the new ideas in Southern Ohio. Next month we will give the plan of Georgia in the fourth week. And other diocesan plans will follow as they are received. We are trying to especially present the more novel types of work rather than the cut and dried.—The Editor.)

* * *

"GROWING PAINS." Or THE PLAN OF SOUTHERN OHIO.

"It is difficult to describe any developing thing. You may photograph it, analyze it, describe it as it is today; but tomorrow it will be different and will need another description."* The author was speaking of human individuals and more especially individuals in their adolescent years, but the statement applies equally to groups of people. The Young Churchman of the Diocese of Southern Ohio has been called by some a "baby," a child not sure of himself, needing much care and nurture; but it might be more accurately described as an adolescent, a young person finding himself. This is probably true of all changed organizations for young people that we are hearing about in various dioceses.

Beginnings. The baby days came way back in 1915, when Bishop Williams in the Diocese of Michigan sponsored the first organization of young people's societies of which there is a record. The Diocese of California was the next to organize and then parish societies in Kentucky banded together. Texas, Minnesota and Massachusetts soon followed. Young people were awaking to their place in the Church and the Church was meeting their desire for an organization where young men and women could meet together to share more closely in her spiritual powers and in her work.

In the Diocese of Southern Ohio the Young People's League was officially organized in June, 1922, although before that time vigorous societies had existed in many parishes. The organization grew and made itself felt in parish and diocesan life.

Changes. But several years ago groups of young people and advisors began to observe changes. Individual societies were still active and a few of them felt a strong diocesan loyalty which made them anticipate rallies and conventions and the feeling of unity they brought. But the few societies in good standing in the Diocesan Young People's Soceity could hardly be called the youth of the diocese.

Workers in the Diocesan Department of Religious Education wondered why they should be sponsoring in some special way the young people's work of only this narrow group. What about the Young People's Fellowships which could not find enough interested members or enough money to pay dues? They needed attention, but if they received the same help and material that was sent to affiliated members, the natural reaction of such societies was, "Why pay dues?" Then there were the parishes which had tried joint fellowships unsuccessfully and were finding much more effective their separate organizations for boys and girls. Unless they were members of the Girls' Friendly Society, or some similar organization they had no contact with other groups of young people. It seemed that the Young People's Society and that work with young people were two entirely different things.

Gambrier Summer Conference. A group of young people first became aware of this situation at the Gambrier Summer Conference in 1934. It was practically impossible to get the whole group from Southern Ohio together as individual young people did not seem to know whether or not they belonged to the Young People's Society. The small group which did care for the organization discussed the situation and recommended that a study be made in the fall.

Study Made. In September, 1934, the Executive Committee of the Diocesan Young People's Society took up the question raised by the group at Gambier and appointed a sub-committee, which went into the problem thoroughly.

The first step was to send a questionnaire to the clergy of the diocese.

Of 71 possible replies, the results were as follows:

Reported no organizations for young people	14
Young People's Societies	18
No Y. P. S., but other organizations	7
Total replies	32
No answer to questionnaire	32

Of these, by hearsay, visiting, etc., knew of several Y. P. F.'s, and several other groups.

Official members for year 10
(Paid dues to attend Convention)

The Committee decided that it is not the function of the diocesan organization to foster one aim or prescribe one form of organization, but to encourage anything that deepens the religious life of the young people of the diocese. It is the function of the diocese to gather together and integrate all such efforts and to tie them up with the Bishop and his work.

Rallies. The Committee next turned the question back to all of the young people at the fall rallies. A member of the Committee was chosen to speak at the rally in each convocation, presenting the idea of a more flexible form of organization. The young people seemed to be enthusiastic about the recommendations of the Committee.

Constitution. With definite data at hand, the Committee proceeded to draw up a tentative Constitution which would meet the difficulties in the old set-up. The Constitution passed the January, 1935, Young People's Convention with a few changes and The Young Churchmen of the Diocese of Southern Ohio came into being. The numbers of young people reached by this more broadly conceived organization gave the Convention an enthusiasm which spoke well for the future.

The purpose as stated in the Constitution remained the same as in the old Young People's Society, namely, "to provide the young people of the diocese with an association for the cultivation of loyalty to our Lord Jesus Christ and to His Church through a program of Fellowship, Study, Service and Worship." It is the aim of the organization to have a group in every parish and mission in the diocese carrying out its purposes.

According to the new plan any local organization which accepts the constitution and affiliates with the Young Churchmen may or may not have its own constitution and by-laws Therefore The Young Churchmen includes Girls' Friendly Society, Order of Sir Galahad, Acolytes Guild, even informal groups of young people who are active in parish life, but who have few formal meetings. Some of these groups allow members to be under 14 and over 25. As groups, they can affiliate with the diocesan organization, but individuals outside the age-limit, not being considered members of the diocesan organization, are not invited to Convention (unless older ones as advisors) and may hold no diocesan office.

Since dues under the old Society often prohibited membership, dues of the Young Churchmen were kept to $1 per year per group.

The affairs of the organization are carried on between annual Conventions by the diocesan officers, who with an advisory committee of the Department of Religious Education, constitute an Executive Board.

Successes. The interest shown in the new plan is encouraging. Groups have become active in many parishes which have never had successful societies. The 17 societies which have so far sent in affiliation cards represent a wide variety of local organizations: Young People's Societies, Clubs, Order of Sir Galahad, Girls' Friendly Society, Brotherhood of St. Andrew, Youth Forums, dramatic groups, and so on, and a wide variety of communities. Parishes which have hitherto shown little diocesan interest are becoming enthusiastic.

A pamphlet about The Young Churchmen was sent to each parish in the spring, and now in the fall a drive will be made to get in the official affiliation of groups which are already actively supporting the work, and to meet the problems of parishes where so far no work is done. A week-end Leaders' Conference is held in September to which two or three representatives from each parish are invited. This conference prepares the program material for the year.

In the larger parishes the Young Churchmen can meet the problem of disintegrated parish work. A Young Churchmen's Council, composed of representatives of each of the five organizations for young people in one parish, now plans cooperative enterprises for the groups and occasional joint meetings, whereby the members become more familiar with the life of the parish as a whole.

Future. A great deal is left to be done. In spite of publicity, parishes and individuals remain who do not understand the purpose or work of the organization. A group at the 1935 Gambier Summer Conference, discussing next steps, proposed a big-brother plan whereby each group that affiliates will receive a parish to visit and help and bring into The Young Churchmen. That and other plans will be carried out. The success of the venture is by no means assured yet, but the leaders and members of The Young Churchmen of the Diocese of Southern Ohio are confident that a strong diocesan group can be formed and that thus joined together the young people can be more effective in meeting common problems.

*Mudge, Psychology of Early Adolescence.

BOOK REVIEWS

SPECIAL DAY SERMONS, by William H. Leach and J. W. G. Ward. 330 pages. Price $2.00. Published by the Cokesbury Press, Nashville, Tenn.

This is a truly helpful volume. It contains a timely sermon for each of the most important days of the year. The sermons have been prepared by Dr. Ward, pastor of the Oak Park Presbyterian Church. There are nineteen in number, specially adapted for such days as New Year, Washington's Birthday, Loyalty Sunday, Palm Sunday, Good Friday, Easter, Ascension Day, Pentecost, Memorial Day, Mother's Day, ending with Christmas and Old Year. At the end of each sermon is a helpful outline of worship, written by Dr. Leach, Editor of the Church Management. It suggests hymns and anthems suitable for the occasion with proper Scripture selections.

The book will be of great help to ministers, group leaders and Sunday-school superintendents.

S.

COSMOGONIES OF OUR FATHERS, by Katherine Brownell Collier, Ph. D. 1934. Columbia University Press, New York. 466 pages, with Bibliography and Index. Price $5.00.

This book is a part of the Columbia Series of Studies in History, Economics and Public Law, edited by the Faculty of Political Science. It is divided into two parts; one, a general historical survey, and, two, a topical review. It deals with the efforts of the seventeenth and eighteenth century writers to harmonize the new cosmological theories which arose out of the discoveries of Copernicus, Kepler and Newton with the traditional Bible account of the creation and of man. We are little able to realize now the upheaval which the new astronomy and physics caused, though we still suffer from similar difficulties with regard to evolution. In this book may be seen and felt the agony of mind through which the religious apologists passed. Many methods of reconciliation were used. Some discarded all the old, some all the new, some segregated knowledge in water-tight compartments and some attempted an harmonization. It is with the latter class that the author deals, and has compiled a monumenal work which, beside its intrinsic interest, provides a valuable book of reference and source book. She summarizes the writings of many authors, both Catholic and Protestant, and several district periods. In the second half she organizes the material under such topics as The Heaven, the Classification of Matter, Spontaneous Generation and The First Men, etc.

While the work necessarily suffers from a catalog effect, it provides amazing reading as the ingenius and sometimes ludicrous attempts pass in review. As a background for the understanding of the disputes of the last century over geology and biology it is indispensable.

Charles W. F. Smith.

SERMONS ON OLD TESTAMENT HEROES, by Dr. Clarence E. Macartney. 247 pages. Published by the Cokesbury Press, Nashville, Tenn. Price $1.50.

A fine book of Old Testament biography. The reviewer finds in this volume an exposition of characters of the most illuminating method that could be used to do them justice and to bring out their heroic faith as well as their weakness, cowardice and sin. This is how the Bible portrays its heroes, as men fighting enemies inward and outward.

The author begins not with Adam, but with Noah, and ends with David, whom he calls "The Greatest Sinner and The Greatest Saints of The Old Testament". Jacob is "The Worst and Best Man in The Old Testament", Elijah was "The Loneliest and Grandest Man in The Old Testament". There are eighteen characters in the study which can be called an art gallery of Old Testament lives. A fine book for preachers and religious teachers.

S.

CHURCH INTELLIGENCE

ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE CONVENTION OF 1785.

Plans have been completed for the commemoration in Philadelphia of the one hundred and fiftieth anniversary of the Convention of 1785 on Monday, October 7, to be preceded by commemoration in virtually all parishes and missions of the diocese on Sunday, October 6.

Invitations to participate in the commemoration have been extended to upwards of thirty Bishops, particularly those Bishops whose jurisdictions are included in the seven states represented in the 1785 assembly that met in Philadelphia on September 27 of that year and which remained in session until October 7. Each of the Bishops to whom invitations were sent was asked to bring with him a representative presbyter and layman.

The Rt. Rev. Philip Cook, Bishop of Delaware, and President of the National Council, will speak for the National Council, as well as the Church in Delaware, which sent representatives to the 1785 Convention.

Other Bishops who have accepted to date include the following:

The Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem; the Rt. Rev. Wyatt Brown, Bishop of Harrisburg; the Rt. Rev. John C. Ward, Bishop of Erie; the Rt. Rev. George W. Davenport, Bishop of Easton; Rt. Rev. Paul Matthews, Bishop of New Jersey; the Rt. Rev. Albion W. Knight, Bishop Coadjutor of New Jersey; the Rt. Rev. Benjamin M. Washburn, Bishop Coadjutor of Newark; the Rt. Rev. Frank W. Creighton, Suffragan Bishop of Long Island; the Rt. Rev. William H. Moreland, retired Bishop of Sacramento; the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of West Virginia.

The Rt. Rev. James E. Freeman, Bishop of Washington, has written he will make every effort to come and that he will be accompanied by the Rev. Dr. Z. B. T. Phillips who, as President of the House of Deputies of the General Convention, will represent that body.

The commemoration of the meeting of the 1785 Convention in Philadelphia as arranged by the committee is in sequence to the Diocesan Commemoration Year, which marked the one hundred and fiftieth anniversary of the series of memorable meetings held in Philadelphia in the year 1784, under the inspiration and leadership of Bishop White, then in priest's orders and rector of Old Christ Church, and which meetings led to the later meetings in New Brunswick, N. J., and in New York City, from which issued the call for the 1785 Convention in Philadelphia to bring the scattered remnants of the Colonial Churches into national unity. The Fundamental Principles upon which it was proposed to erect the Church in America adopted by the New York meeting embodied the principles that were born of the vision and judgment of William White and his associates in the 1784 meetings in Philadelphia.

The Woman's Auxiliary of the Diocese, through its Prssident, Mrs. John E. Hill, and the Church Club, through its President, Mr. E. Osborne Coates, and its Board of Managers, are cooperating with the Commemoration Committee.

The Program for Monday, October 7, includes a Commemoration in Old Christ Church, the meeting place of the 1785 Convention, opening with a Celebration of the Holy Communion at 10 A. M. and an address by the Rev. E. Clowes Chorley, D. D., Historigrapher of the General Convention. Dr. Chorley's subject will be "The Convention of 1785. At 11:30 A. M., there will be a meeting of the Clerical Brotherhood in the commodious Neighborhood House of Old Christ Church, at which there will be an address by the Rev. Howard W. Stuckert, Ph. D., rector of the House of Prayer. Dr. Stuckert's subject will be "An Apostle of the Northwest." There will be also an exhibit by the Church Historical Society.

The visiting bishops, presbyters and laymen will be the guests of the Church Club at a luncheon in the Penn Athletic Club at which the clergy and laity, both men and women, of the diocese will be given the opportunity to be present. Mr. E. Osborne Coates, President of the Church Club, will act as Toastmaster. The Rt. Rev. Philip Cook and others will make addresses at the luncheon.

Following the luncheon the visiting bishops, presbyterys and layman will visit one or more of the Colonial Churches in various parts of the diocese, which have been in existence since their foundation in the years between 1695 and the outbreak of the War of Independence, and whose ministry has been continuous to the present day.

As Dr. Chorley and Dr. Stuckert will tell the story of the 1785 Convention and of Jackson Kemper in their respective addresses, it may help to focus the attention and the interest in the Commemoration by noting in relation to the 1785 Convention, that it was at this Convention the first American Prayer Book, historically known as the "Proposed Prayer Book" and the Constitution of the Church were adopted. It was at this Convention also that the petition was addressed to the Archbishop of the Church of England requesting the Consecration of Bishops in the English Succession for the infant Church in America. Another action of this Convention, revolutionary in its conception as related to more than 1,500 years of history, was the admission of laymen to the Councils of the Church and the administration of the Church's business affairs.

Interest in the missionary accomplishments of the great Bishop Kemper to communicants of the Church in the Diocese of Pennsylvania, rests in the fact



Old Christ Church, Philadelphia, founded in 1695, in which the Convention of 1785 was held, and where the Commemoration on October 7 will be centered.

that for more than twenty years he was an assistant to Bishop White in the United Churches of Christ Church, St. Peter's and St. James; that he was ordained to the Priesthood by Bishop White, and that his Consecration as the First Missionary Bishop to the Northwest was in our own St. Peter's Church, Philadelphia, and that Bishop White was the Consecrator.

The program for the commemorations on Sunday, October 6, for the most part will be, it is understood, of a varied character, as the judgment of the individual rector and his vestry may decide. Bishop Taitt will be the preacher at the morning service in Old Christ Church, when the congregation will hold its parish commemoration.

S. H. Warnock.

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DELEGATES ATTENDING GENERAL CONVENTION OF 1785.

New York—Rev. Samuel Provost and Hon. James Duane.

New Jersey—Rev. Abraham Beach, Rev. Uzall Ogden, Patrick Dennis.

Pennsylvania—Rev. Dr. William White, Rev. Dr. Samuel Magaw, Rev. Robert Blackwell, Rev. Joseph Hutchins, Rev. John Campbell, Richard Peters, Jasper Yeates, Stephen Chambers, Samuel Powell, Andrew Doz, Joseph Swift, Thomas Hartley, Edward Shippen, John Clark, William Atlee, Edward Duffield, Nicholas Jones, John Wood.

Delaware—Rev. Charles H. Wharton, Hon. Thomas Duff, John Reece, Alexander Reynolds, James Sykes, Joseph Tatlow, Robert Clay.

Maryland—Dr. William Smith, Dr. Samuel Keene, Dr. William West, Dr. John Andrews, Rev. James Jones Wilmer, Dr. Thomas Cradock, Joseph Couden.

Virginia—Rev. David Griffith, John Page.

South Carolina—Rev. Dr. Henry Purcell, Hon. Jacob Read, Hon. Charles Pinckney.

MISSIONARIES RECEIVE APPOINTMENTS.

Three missionaries were appointed by the National Council at its September meeting to fill vacancies: the Rev. Arnold B. Craven for the Dominican Republic; Miss Lucy A. Test, a nurse for the Hudson Stuck Hospital, Fort Yukon, Alaska; and Mr. Wilfred C. Files, also for Alaska.

Mr. Craven has been vicar of St. Luke's Chapel, Stamford, Conn. He graduated from the General Theological Seminary in 1934. The staff in the Dominican Republic is always extremely small. Mr. Craven will have charge of that famous Church of the Epiphany, Santo Domingo City, which wore out and was built new and immediately destroyed by a hurricane and built up new once again, supposed to be hurricane proof now.

Miss Test comes from the Church of the Ascension, Atlantic City, N. J. Her appointment was approved early in the summer by the interim committee empowered to meet emergencies, and Miss Test hurried to Fort Yukon, Alaska, in July, while the hospital was dealing with an epidemic.

Mr. Files will continue at Tanana, Alaska, the lay reader's work which he has done as a volunteer for the past three years. He came from Solomons, Maryland.

United Thank Offering missionaries are recommended by the Executive Board of the Woman's Auxiliary and appointed by the National Council. Four, for domestic fields, received appointment for limited terms at the September meetings of the Council and the Board. These are all to fill existing vacancies:

For South Dakota, a religious education secretary, Miss Ann B. Mundelein. She is a member of the Church of the Holy Trinity, New York City. Also for South Dakota, a housemother, Miss Marjorie B. Munich, for the Indian boys' and girls' dormitory at Fort Thompson. Miss Munich comes from St. John's Church, Bridgeport, Conn.

For Western North Carolina, a teacher, Miss Frances B. McNulty, at the Patterson School for Boys, Legerwood. Her parish is now the Chapel of Rest, Legerwood.

For Wyoming, a religious education secretary, student worker at the university, and director of work among the isolated, all in the person of Miss Ann Elizabeth Lucas. She comes from Trinity Church, Columbus, Ohio.

After thirty-three years of evangelistic work in China, Miss Alice M. Clark of the District of Hankow, has been retired, at the age of seventy-seven. She was retired by the former Board of Missions in 1916, but Bishop Roots has employed her from year to year ever since then. The National Council at its September meeting expressed its grateful appreciation of her long years of service to Chinese girls and women.

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NATIONAL BROADCAST COMMEMORATING 400 YEARS OF THE PRINTED ENGLISH BIBLE.

On Sunday, October 6, at 1:30, Eastern Standard Time, there will be broadcast over Blue Network of National Broadcasting Company and affiliated stations, a thirty-minute program on the four hundredth anniversary of the first printed English Bible. The principal address, from President Roosevelt, will be presented by the Secretary of State. Selections from a great Scriptural English oratorio and Scripture reading from copy of the first printed English Bible, translated by Myles Coverdale, will be included.

* * *

THE OXFORD GROUP IN GENEVA.

By Margaret Hicks Williams,
A Special Correspondent in Geneva.

The eyes of the world are on Geneva this autumn. The League of Nations is dealing with a problem which may mean life and death to hundreds of thousands, or which may perhaps be the genesis of a new world war.

Into this fear-ridden city have poured between six and seven hundred members of the Oxford Group to hold a city, and eventually, nation-wide campaign. The London Morning Post in an interview with Dr. Frank N. D. Buchman, the head of the movement, quotes him as saying that there are no political motives in the visit of the Oxford Group Team to the League Capital during these important days. It was planned during the campaign in April and since that time requests for Oxford Group teams have been coming from all over Switzerland. From Switzerland itself —from Berne, Lausanne, Basal, Zurich —have come Swiss members of the Oxford Group to join the Genevese and the International Team which is drawn from twenty-eight nations, here in Geneva.

The President of Switzerland on the Team's arrival sent this message of welcome:

"Is there a way out of the present world crisis? The answer is a courageous 'Yes.' What is needed is the changing of lives through new spiritual power so strong that it reconciles dangerous conflicting forces and produces brotherly love and solidarity. It is in attaining this goal that the Oxford Group sees its task. Their next advance will take place on Swiss soil and will make a real contribution in reconciling the nations. We rejoice in the progress of the Oxford Group and extend to their Congress our heartiest greeting. The initial work of the movement has been great with promise and we wish it every success and triumph."

After the Oxford Group team had been in Geneva ten days, the President of Switzerland requested Dr. Buchman and members of the team to come to Berne

where he and his cabinet could officially receive them. At this time, he said: "You are showing the way out of the materialism and self-seeking which has brought the world to its present state of chaos. It is your conviction that is your strength. I have followed the opening of your work at Geneva and I feel more than ever convinced that it will make a real contribution towards reconciling the nations."

In replying, Dr. J. E. W. Duys, Socialist Leader of the Dutch Parliament and a member of the Oxford Group team, said: "History is being written today. I never dreamed that I should hear the leader of a cabinet, with his council standing around him, make a statement so profoundly important for the history of the world. Today the issues of life and death are being decided in Geneva. If we had five men at Geneva willing to live up to such principles as you have set forth, we would feel that the future of the world was in safe hands."

The work of the Oxford Group in Geneva opened with a series of five meetings in La Salle de la Reformation, for ten years the meeting place of the League. This Hall was so crowded that an additional hall had to be engaged. More than 15,000 people heard the message of the Group during these days.

All areas of the city's life have been touched. Youth, the unemployed, business, medicine, the Church, social service, International Christian organizations with headquarters in Geneva, and education have had special meetings with members of the Oxford Group team. The President and five of the governing board of the University of Geneva invited their colleagues to meet with a team. The University of Geneva's two medical societies were joint hosts at a dinner. Since the close of the large open meetings, there has been a series of smaller meetings in the parish houses of the various churches.

Besides this, there has been tremendous interest on the part of the foreign press correspondents. More than a dozen nations have special press correspondents here in Geneva for the express purpose of covering the work of the Oxford Group. Old Geneva was particularly impressed when the Socialist Government of the city and canton of Geneva received a Christian delegation and that its joint President should have said that he was glad that the Oxford Group had come, because he felt they had a contribution to offer to the solutions of the problems, national and personal, of the city and canton.

When the speaker of the Swiss Parliament in Berne invited an Oxford Group team to come to the Swiss capital in order that both Houses of Parliament might hear what the Oxford Group had to say, all of Switzerland took note. The President and Vice-President of the Senate and the head of every political party in Parliament came to the meeting held in the Parliament building. La Suisse, reporting on the meeting, said: "Harmony between the confederate states . . . is precarious today. Four times in less than ten months, the Swiss have been divided into two irreconciliable camps by struggles of unparalleled virulence and as violence invites violence, they are engaged in sharpening their swords for a fresh conflict. . . . Yesterday morning about midday the Chamber of the Conseil National mysteriously emptied, leaving at grips a few die-hards who persisted in abusing each other on the subject of country legislation. . . . People ran for the news, very curious to know what was drawing off from the palace the cream of the elders of the people. It was discovered that they were rushing into a chamber on the ground floor where representatives of the Oxford Group movement invited them to hear some speakers. There was a complete League of Nations there, and yet one in which the American element predominated."

Because of the intense interest beginning to spring up, both in Geneva and throughout Switzerland, in what the Oxford Group is doing, and even further because of the way it has already brought new hope and confidence into the life of the city of Geneva, Dr. Eduard Benes, the President of the League Assembly, gave a luncheon for all members of the League, Assembly and Council, on September 23 to meet and to hear the Oxford Group.

There they had an opportunity to hear from men such as Dr. Carl Hambro, President of the Norwegian Parliament, and a former President of the League of Nations, who invited the Oxford Group to come to his own country last November, how, because they came, the whole mental outlook of his country changed. They will hear how God became real again in countless lives, affecting not only the Church, but business and politics as well. They will hear how vital Christianity, as brought by the Oxford Group, can change public opinion in a nation and supplant good-will for fear. They will learn the practical way to bring into a country's life the kind of spirit which will dispel those elements which at present breed avarice and distrust on an international scale.

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CHURCH ARMY NEWS.

Church Army worker, Captain A. Charnock, stationed on the Island of Marco, South Florida, reports that many of the people of the Island lost homes and property during the recent disastrous hurricane.

The Community House, which serves as Chapel was untouched. Captain Charnock was "washed out, saving only medical supplies and a few clothes."

Church Army desires to help their missionary in the work of recovery and reconstruction going on at Marco, and suggests that money gifts be sent to Captain Mountford at 414 East Fourteenth Street, New York City.

Six Weeks in New Hampshire.

During six weeks of Beach Services at Hampton, New Hampshire, Captain and Mrs. L. Hall conducted forty-seven services for adults, with an attendance of more than 14,000 present; and nine children's mission services with nearly 500 youngsters attending; 2,200 Gospels were given to people making definite application for them.

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UNITED THANK OFFERING NUMBER OF THE SPIRIT OF MISSIONS.

Women of the Church are working for its distribution, and for yearly subscriptions to stimulate interest in the U. T. O. and to celebrate the One Hundredth Birthday of The Spirit of Missions.

See any officer of the Woman's Auxiliary in your parish. Order the U. T. O. number. Subscribe for a year. The Spirit of Missions, Church Missions House, 281 Fourth Avenue, New York.

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PROVINCIAL SYNOD, AUXILIARY, MEETING IN LEXINGTON.

The Province of Sewanee is sending delegates to the fourteenth Synod and Provincial Woman's Auxiliary meeting in Lexington, Ky., October 15, 16 and 17. The opening service, Tuesday, October 15, will be held in Christ Church. Bishop Henry W. Hobson of Southern Ohio will make the chief address. Other speakers will be Bishop H. P. Almon Abbott of Lexington, and the president of the province, Bishop Henry J. Mikell of Atlanta.

A Quiet Hour for all delegates and deputies will be conducted by Bishop John W. Wing of South Florida at the Church of the Good Shepherd, the afternoon of the fifteenth. A large attendance at the Synod is expected.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Woman's Auxiliary.

Some 200 women attended the monthly meeting of the Woman's Auxiliary of the diocese at St. Thomas' Church, Detroit, September 30, the Rev. Gilbert Appelhof, Jr., was the celebrant. Dr. John W. Wood, Executive Secretary of the Department of Missions, addressed the group at the morning session, while Mrs. Wm. Alvord, of the International Institute, spoke in the afternoon on the subject of "International Relations at Home."

Annual Conference of Women Field Workers.

Under the direction of the Ven. Leonard P. Hagger, Archdeacon of the diocese, the Annual Conference for Diocesan Women Field Workers was held at the Girls' Friendly Society Holiday House, Pine Lake, from September 24-26. In these Conferences Archdeacon Hagger strives to present material which may be assimilated by the Workers and relayed by them in turn to the Church School teachers in the 22 Mission Churches which they serve. The course this year was entitled "Facts and Features of the Church School Curriculum," individual lectures touching upon such subjects as the Bible, the Book of Common Prayer, the Hymnal, Christian Art, etc.

DR. BURKE COLLAPSES UNDER STRAIN.

The following telegram from Bishop Rowe reaches me this Saturday afternoon:

"Just received word that Dr. Grafton Burke of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, has collapsed due to excessive strain of work at Fort Yukon this year. Accompanied by nurse has been taken to Fairbanks for treatment. This looks serious. Immediate steps must be taken to find doctor to relieve Burke and that immediately."

This telegram reports what some of us have been fearing. Dr. Burke has been carrying a heavy load of responisbility. Reduced appropriations have meant anxiety and redoubled efforts on his part to care for the needs of the Indian people dependent upon the hospital.

A substitute for Dr. Burke must have a background of a thorough medical education, hospital experience, resourcefulness, sympathy with the Indian people, strong physique, ability to adapt himself to outdoor life in an Arctic climate and Christian character and devotion.

Is any reader of this letter willing to volunteer? Can non-medical readers send me the names of physicians before whom this urgent need might be placed?

Yours truly,
John W. Wood.
Church Missions House,
281 Fourth Avenue,
New York City.

Bishop Schmuck Will Be Guest of Diocese.

The Rt. Rev. Elmer N. Schmuck, D. D., Bishop of the Missionary District of Wyoming, will be the guest of the diocese for the month of October. Bishop Schmuck is being brought to Michigan by the Diocesan Field Department, of which Mr. Fred H. Blackwood, of St. Matthias' Church, Detroit, is chairman.

The diocese has been divided into nine regions, eight outside of the city of Detroit, with a clergyman acting as the Field Department's Representative in each region. Bishop Schmuck's schedule is as follows: October 1-2, Alpena Region; 3-6, Bay City-Saginaw Region; 7-9, Flint Region; 10-13, Jackson Region; 14-16, Lansing Region; 17-20, Oakland-Macomb County Region; 21-22, Port Huron Region; 23-25, Wyandotte Region; 27-30, Detroit Region. His program in each region has been arranged by the department's representative, and has been planned by means of grouping the parishes together, to permit each Churchman and woman in the diocese to hear Bishop Schmuck either at a dinner meeting, a service or a conference.

Bishop Schmuck will tell to the people of Michgan the story of the program and needs of the Church throughout the world.

Dr. John W. Wood, Executive Secretary of the National Council, was a visitor to Detroit on September 29 and 30. on Sunday, the twenty-ninth, he preached at the morning service in St. Joseph's, and at the evening service On Sunday, the twenty-ninth, he addressed the regular meeting of the Woman's Auxiliary at St. Thomas' Church, Detroit.

WASHINGTON.

Rt. Rev. James E. Freeman D. D Bishop

Fall Conference of Washington Clergy.

"The spirit of secularism is fighting for the soul of America," declared Dr. A. W. Sherman of the National Council in a Forward Movement Conference held for three days last week at Camp Overall, Va. This was the fall conference of the Washington clergy, held under the direction of the diocesan Forward Movement commission, the Rev. F. Bland Tucker chairman. The local arrangements were in the hands of the Rev. Wm. R. Moody, chairman of the diocesan Department of Religious Education. The Bishop of Washington conducted a series of intimate talks to the clergy each evening at twilight. These discourses, out of the rich experience of Bishop Freeman, in these large parishes and the Episcopate, thrilled and inspired the whole group.

Dr. Sherman led conferences on the Forward Movement in all the fields of Church life and set forth numerous practical methods by which the movement may develop parish and diocesan activities. He plead for the Christianization of what he called "Pagan Areas" in industrial, secular, national, social, amusement, racial and international spheres.

Definite questions were set down for detailed discussion in sub-committee, such as, "Should the Forward Movement Literature be Continued?" "How May This Literature be Distributed to the Best Advantage?" "How May the Spirit of the Forward Movement be Injected Into Parish Organizations?" "How May This Movement be Used to Arouse Inactive Members, the Parish Life and the Life of the Diocese, in its Relation to Religious Education, Missions," etc.?

Out of the "findings" of these groups there emerged an extended category of progressive suggestions, and the Bishop suggested the setting up of a "Diocesan Board of Strategy," which will take over the suggestions and work them out later in the whole purpose and life of the diocese.

It was the sense of the forty or more ministers in attendance that such a conference as this be held regularly in September, preferably at this place, an ideal, isolated spot a hundred miles south of Washington, near Luray, Va., on the Shenandoah river. The camp is perfectly adapted for the purpose, complete in all its appointments, with swimming, canoeing, tennis, riding, hiking, etc., by way of exercise and diversion. It has been in use as a private camp for boys for ten years or more and was procured for this meeting through personal contact of Mr. Moody with the owner of the property. Possibly not in the history of the diocese has there been a more generally satisfactory assembly of this kind for the Washington clergy.

The Bishop's Schedule.

Bishop Freeman and Diocesan Missioner, the Rev. Clyde Brown, have arranged an extended schedule of appointments in Southern Maryland for next month. They will spend an entire week visiting the old parishes of the diocese, from October 22 to 29. They will be accompanied by other clergymen and the Bishop will administer confirmation at Croome, Accokeek, Pomonkey, Indian Head, Old Durham, Chaptico, Wayside, Newport, Leonardtown, Valley Lee, Charlotte Hall, Mechanicsville, Old Fields, Aquasco, Baden, and The Ridge.

Loyalty Sunday.

Loyalty Sunday and Bible Sunday, the 400th anniversary of the printing of the Holy Bible in English, will be observed throughout the diocese on October 6, with special ceremonies at the Cathedral.

Meeting of Northern Convocation.

Interest centers in the fall meeting of Southern Convocation of the diocese, the Rev. Walter Plumley deacon, which will be held October 23, at 4 P. M., at Ascension Chapel, Silver Spring, Md., the Rev. J. P. Cox, vicar.

T. F. O.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

First Mass Meeting in Interest of Retreat Movement.

Philadelphia has been chosen for the first of a series of mass meetings to be held in a number of centers throughout the country in the interest of the Retreat Movement, which is being furthered as a complement to the nation-wide Forward Movement, inaugurated at the 1934 General Convention.

Sponsored by the National Retreat Association, which has its headquarters at the College of Preachers in the national capital, the Philadelphia Mass Meeting has received the approval of Bishop Taitt and will be held in the Church of the Holy Trinity, on October 9. It will be conducted under the auspices of the Commission on Evangelism of the diocese. The Hon. Benjamin H. Ludlow, a member of the Philadelphia bar and one of the active laymen in this diocese and a vestryman of St. Mary's Church, Ardmore, will be Chairman of the Mass Meeting.

The Very Rev. Edward Lowry Henderson, a leader in the Retreat Movement, which is now reported to be making great headway in England, and William C. Sturgis, Ph. D., one of the foremost laymen of the Church in the United States, have accepted invitations to address the meeting.

The Church of England leader is Dean of the famous St. Alban Abbey, the Cathedral of the Diocese of St. Alban, who recently came to America at the request of the National Retreat Association to assist in the advancement of the Retreat Movement. Dean Henderson is now holding conferences in the training of Retreat Conductors at the College of Preachers in Washington.

Dr. Sturgis was formerly a member of the faculty of Yale University. He is a member of a number of English and American scientific societies, and has been the leader of many conferences on the devotional life throughout the United States. Dr. Sturgis is now Warden of the new Retreat House of the Diocese of New Jersey at Bernardsville.

The National Retreat Association has for its objective the promotion of Retreats, Schools of Prayer, Conferences on Christian Living and Days of Devotion. It is headed by men known for their devotion and representing various types of Churchmanship.

* * *

Sixty-fifth Session of Church School Institute.

The Church School Institute of the diocese, comprising the clergy, superintendents and lay teaching staffs of the Sunday Schools, held its sixty-fifth annual sessions October 3, in the Christian Association building of the University of Pennsylvania.

"Church School Objectives" was the general theme of the Institute sessions, with an address by the Rev. Dr. D. A. McGregor, Executive Secretary of the National Department of Religious Education. At the opening session in the afternoon the Rev. Vernon C. McMasters, Secretary for Church Schools of the National Department of Religious Education discussed "A Program of Religious Education," illustrated by lantern slides.

Bishop Taitt was the speaker at a supper between the afternoon and evening conferences.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Chaplain of University of Florida Leaving State.

The Rev. Merritt F. Williams, Chaplain of the University, was called to St. Philip's Parish, Charleston, S. C., in the spring of the year, but declined the call, largely because of the building program in which he was at that time engaged. Recently the vestry of St. Philip's extended a second call, stating that they would be willing to wait till January 1, for Mr. Williams to come to Charleston. On consultation with Bishop Juhan, however, it was thought best for the field to be left open for the new incumbent at the beginning of the college year, rather than in the middle of it. Accordingly, Mr. Williams notified the vestry of St. Philip's that he would be free to leave for Charleston by October 1, at which time he will assume charge of his new duties.

Mr. Williams has made a notable contribution to the student work while in Gainesville. At the close of the first year of his ministry it became apparent that larger and more adequate quarters were needed to take care of the growing interest and response of the students in connection with the Church's services and other activities in Weed Hall, the Episcopal Student Center.

Through Mr. Williams' leadership and untiring efforts, a movement was inaugurated among the congregations of the two dioceses in the state which

resulted in many improvements, which were completed during the past spring and summer and a really useful and attractive Center now awaits the appointment of Mr. Williams' successor in the immediate future.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Practical Living Study Classes.

A Young Leaders' Class for young people from fifteen through eighteen, has been organized at St. Luke's Church School, under the direction of Mr. T. V. Morison. This class will study the Bible in reference to practical living. Following each lesson, assignments are made for investigation of city government, and the responsibility of good citizenship, social conditions under which people live in Atlanta, labor conditions and then discussions in the class follow these investigations and plans are made according to the lessons of Christ for their betterment. About fifty young people enrolled the first Sunday this class was organized.

* * *

Beginning Fall Work.

Members of the Executive Board of the diocese, of the Diocesan Department of Missions and leaders in Religious Education, gathered in Atlanta Friday, September 27, for meetings.

* * *

The Diocesan Woman's Auxiliary has revived the Diocesan Record, and the first issue of this paper will be in the mails in October. Mrs. E. B. Harrold of Macon, Secretary of the Auxiliary, is the editor of the first edition.

* * *

An active Young People's Service League has been organized at St. John's Church, College Park, and plans to study "Typhoon Days in Japan" this fall.

Andrew Bandy Gray.

* * *

A Letter Commending the Rev. C. H. Gootee's Prison Work.

The Rev. Charles H. Gootee—"Prison Evangelist" of Richmond, Va.—was with me again today, and conducted two services at the Georgia State Prison Farm, at Milledgeville, preaching at 10:30 A. M. at the Male Camp, where every seat was filled, and a gracious service was had. The text was (Matt. 22:11), "And when the King came in to see the guests, he saw there a man which had not on a wedding garment."

The appeal was a sincere and dispassionate presentation of Gospel truths. No effort was made to stir the emotions of his hearers, but an earnest effort on the part of the preacher to help men to see that Christ and His Righteousness is the world's greatest need, and man's only hope of Heaven.

At the close of the service he gave an invitation, and—notwithstanding the fact that the service was being held in the rotunda of the prison, where there was no altar rail—the men came forward and knelt on the bare floor, four and five deep, and remained there through two prayers, and several songs. Many pledged themselves to lead Christian lives.

In the afternoon he preached again to the men at the Tuberculosis Camp. The text was 2 Cor. 5:17, "If any man be in Christ he is a new creature." He was listened to with profound interest as he talked of the transforming power of Christ in human hearts and lives. Again he gave an invitation to men to give themselves wholly to God, and to surrender heart and life to Christ, that He might come in, set up His throne, and rule and reign in their lives.

He distributed tracts and leaflets to all with whom he came in contact, and promised to send the chaplain three hundred copies of Bishop Joseph F. Berry's tract, "Got Hold of the Cross," for further use in the work here. He also left a number of copies of the Gospels.

(Signed) E. C. Atkins, Chaplain.
Georgia State Prison Farm.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Doctor Sherman Addresses Clergy Conference.

On September 23, 24 and 25, in the Parish House of Trinity Church, Staunton, Bishop Jett had his annual conference with the clergy of the diocese. The outstanding feature of the conference was an address by the Rev. Dr. Arthur M. Sherman, in which he gave an able exposition of the aims of the Forward Movement and discussed in a most impressive way, with statistics of various kinds, the great need of intensive devotional work in the Church to combat what seems to be a growing indifference to religion of every kind throughout the world. A former missionary for many years in China, and a careful student of world affairs, Doctor Sherman was able to bring to his audience a deep conviction of the seriousness of world-wide conditions as they relate to religious matters.

Lieut. Col. E. Walton Opie, President of the Laymen's League of the diocese, discussed with the clergy his plans for the proper functioning of the League as a factor in the Church life of the diocese. Mr. John McCleary, Jr., Chairman of the Field Department, presented the Church's Program for 1936 as adopted by the Executive Board of the diocese at its recent meeting, and called attention to the total of the items in the Program, $34,625, which will be the goal in the coming Every Member Canvass. Mr. McCleary also took up the plans of his department for the preparation and prosecution of the canvass.

At various times during the conference Bishop Jett brought to the attention of his clergy various matters which he felt to be of exceptional importance in parochial and diocesan work. The Rev. Dr. John J. Gravatt, rector of Trinity Church, and the ladies in his congregation entertained the visitors delightfully, and did everything possible for their pleasure.

An unusual and amusing incident related to the journey of some of the parsons to Staunton. Shortly before there had been an attempted bank robbery in central Virginia, and police all over the state were on the lookout for the bandits. All the clergymen went to Staunton by automobile and at one point on the road a policeman was stopping any cars that looked at all suspicious. Some of the reverend clergy were allowed to pass without being halted—perhaps those wearing clericals. Several were stopped and given "the once over." Fortunately these clergymen are a decent looking lot—a few really handsome—so after a quick glance at the occupants of the cars and once the inquiry, "Where are all you preachers going, anyway?" they were permitted to go on .

* * *

Memorials at Radford.

At the evening service on Sunday, September 22, Bishop Jett set apart four stained glass windows in Grace Church at Radford. These had been given as memorials to Deaconess Blanche Adams, Miss Minnie Howe, Mrs. Mary Catherine Wilson and Mr. John A. Wilson. For a while, just after she came to this country from her home in England, Deaconess Adams lived in Radford, and during the rest of her life, most of which was spent as a missionary in the mountains, she retained deep love for Radford and its people. The Bishop preached on "Christian Citizenship." Also participating in the service was the Rev. Charles W. Sydnor, who lives in Pulaski, and is rector of Christ Church, Pulaski, and Grace Church, Radford.

T. A. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

St. John's Choir Boys Entering the Ministry.

J. Sullivan Bond, Jr., who was graduated from Princeton University in June, left last week to begin his studies at the Virginia Theological Seminary. Mr. Bond is the fourth young man of the boys' choir of St. John's Church, Savannah, to enter the sacred ministry in the past few years. The others are: The Rev. Henry Bell Hodgkins, rector of St. Peter's Church, Columbia, Tenn.; the Rev. Hill Sloan, rector of Emporia Va.; and the Rev. Armand Eyler, Vicar of Christ Church, Valdosta, and St. James, Church, Quitman, Ga.

To William Brooke Reeve, for sixteen years organist and choirmaster, is given much of the credit for these young men entering the Church. Mr. Reeve teaches the boys' choir as a unit at Church School.

* * *

Bishop Reese returned to the city last week much improved in health, after spending two months at Blowing Rock, N. C.

Julia St. Clair Moore.

WESTERN NORTH CAROLINA.

Rt. Rev. Robert Emmet Gribben, Bishop.

Convocation Meets.

The Convocation of Asheville met at St. James' Church, Hendersonville, on Tuesday, September 17. The general subject of the meeting was the Church's attitude to the English Bible, with particular reference to the approaching Coverdale celebration. Papers were read on "How We Got the Bible," by the Rev. Albert New of Waynesville; "The Bible in the Middle Ages," by the Rev. H. P. Scratchley of Asheville; "The Translations of the Bible," by the Rev. Frank Blackwelder of Canton; and "How to Read and Understand the Bible," by the Rev. James P. Burke of Hendersonville. Unusual interest was displayed by the entertaining parish, a large number of people attending at the various sessions.

Upon the adjournment of Convocation, the Dean, the Rev. A. W. Farnum, turned the meeting over to the Rev. Edgar R. Neff, chairman of the Field Department of the Diocese. On the night of September 17, addresses on "Looking Forward" were made by Bishop Gribbin and the Rev. Edgar R. Neff. On the following morning, the clergy assembled at a round table discussion, led by the Rev. G. L. Granger of Sylva, on "Rural Work," the Rev. J. P. Burke, on "The Partnership Plan," and "The Forward Movement," the Rev. George F. Rogers, rector, Trinity Church, Asheville.

Arthur W. Farnum,
Chairman, Department of Publicity.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Theological Seminary Opens 118th Year.

With more than forty-five new students enrolled, the General Theological Seminary of the Church has opened for

(Continued on page 22.)

FAMILY DEPARTMENT

OCTOBER.

6. Sixteenth Sunday after Trinity.
13. Seventeenth Sunday after Trinity.
18. St. Luke (Friday).
20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude (Monday).

* * *

COLLECT FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

"EVEN THERE . . . THY RIGHT HAND SHALL HOLD ME."

Psalm 139:10.

William Olney.

So after all, amid the din and tumult,
Depression, loss, perplexity and fear,
There is the grasp of His Right Hand upon me;
I do not walk alone, my God is near.

Because His Fingers tighten fast upon me,
Holding me close so that I cannot sink:
The roaring of the blast will raise no tremor,
Safe, though I stand upon destruction's brink.

That Right Hand crowns an Arm that is Almighty:
It is possessed by One Who is All-Wise:
That Hand obeys a Heart that is most loving;
It serves a Mind no chance-ill can surprise.

Therefore, though night enshroud me; though the pathway
To better days be hidden from my sight;
Held in that Right Hand I shall walk securely
Into a pleasant Future Heav'nly-bright.

* * *

A Remarkable Child of Africa.

By H. H. Smith.

The slave trade was such a lucrative business in the seventeenth century that Rhode Island, "the greatest slave-trading state in America, built 103 slave ships in the decade from 1698 to 1708, and in 1770 this state alone had 150 ships engaged in the slave trade." Weatherford, who states these facts in his interesting book, "The Negro from Africa to America," also tells us that many of the slave ships carried rum to Africa which was exchanged for a cargo of slaves. One of the shrewd slave traders of Rhode Island gave these instructions to his captain: "Warter yr rum as much as possible and sell as much by short measuer as you can."

In 1761 a slave ship from Senegall, West Africa, entered the harbor of Boston. We do not know whether that particular cargo of slaves had been procured by the barter of "short-measure, watered rum"; but we do know that among those children of the Dark Continent there was a little girl about eight years old. She was not an attractive object—with her dirty face and unkempt hair; but there was something about the brightness of the eye that caused a good woman who desired to secure a servant to purchase her.

It was not with the covetous spirit of an unfeeling slave trader that Mrs. John Wheatley bought this child. Mrs. Wheatley was a woman of refinement and of a religious turn of mind. While the child was to be trained as a useful servant of the household, her mistress felt a responsibility for her education and religious training. The child proved to be unusually bright and quick to learn. In a little more than a year she was able to read the most difficult parts of the Scriptures fluently. She was encouraged in her love of books and given opportunity to continue her studies until she could read some of the Latin classics—especially Virgil and Ovid, Pope's translation of Homer was her favorite English classic. She showed some gifts for verse making and when only fourteen years old wrote these lines:

On Being Brought From Africa to America.

"'Twas mercy brought me from my pagan land,
Taught my benighted soul to understand
That there's a God—that there's a Saviour, too:
Once I redemption neither sought nor knew.
Some view our sable race with scornful eye—
'Their color is a diabolic dye'.
Remember, Christians, Negroes black as Cain
May be refined and join the angelic strain."

That is not great poetry, of course; but just think of it from a child only six years out of the African jungles! Phillis Wheatley was highly esteemed by many of the prominent families of Boston for her lovable disposition and her unusual talents. She wrote a poem complimentary to George Washington in 1775, during the siege of Boston. On receipt of the poem, Washington wrote her: "I thank you most sincerely for your polite notice of me, in the elegant lines you enclosed, and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents, in honor of which and as a tribute justly due to you, I would have published the poem, had I not been apprehensive that while I only mean to give the world this new instance of your genius, I might have incurred the imputation of vanity." Washington invited her to visit him at his headquarters at Cambridge, and she was received with marked courtesy by the General and his officers.

Phillis Wheatley is not included among our great poets, but when Edmund Clarence Stedman published his "Library of American Literature," he included her poem on Imagination:

"Imagination! Who can sing thy force?
Or who describe the swiftness of thy course?
Soaring through air to find the bright abode,
Th' empyreal palace of the thundering God,
We on Thy pinions can surpass the wind,
And leave the rolling universe behind:
From star to star the mental optics rove,
Measure the skies, and range the realms above;
There in one view we grasp the mighty whole,
Or with new worlds amaze th' unbounded soul."

Phillis Wheatley was most fortunate in finding her home in the Wheatley family. Like many other Negroes brought up as slaves, she responded to the high ideals set before her. Writing of the death of her mistress, she said:

"I have lately met with a great trial in the death of my mistress; let us imagine the loss of a parent, a sister or brother, the tenderness of all were united in her. I was a poor little outcast and a stranger when she took me in; not only into her house, but I presently became a sharer in her most tender affections. I was treated by her more like a child than her servant; no opportunity was left unimproved of giving me the best of advice; but in terms how tender! how engaging. This I hope ever to keep in remembrance. Her exemplary life was a greater monitor than all her precepts and instructions. To alleviate our sorrow we had the satisfaction to see her depart in inexpressible raptures, earnest longings, and impatient thirstings for the upper courts of the Lord."

Speaking of Phillis Wheatley, in his book, "The Negro in Literature and Art," Brawley said:

"Hers was a great soul. Her ambition knew no bounds, her thirst for knowledge was insatiable, and she triumphed over the most adverse circumstances. A child of the wilderness and a slave, by her grace and culture she satisfied the conventionalities of Boston and of England. Her brilliant conversation was equaled only by her modest demeanor. Everything about her was refined. More and more as one studies her life he becomes aware of her sterling Christian character. In a dark day she caught a glimpse of the eternal light, and it was meet that the first Negro woman in American literature should be one of unerring piety and the highest of literary ideals."—The Presbyterian of the South.

* * *

Work.

For the seed in the soil, the grass on the stalk, and the twig on the tree the sun, rain and air are agencies of life, growth, and splendor; but for the grass which is mown, or the twig which is broken, they are factors which wither, mold, and decay. The great dynamos of God are working. Through activities and functioning the universe, all things, and beings came. That is essential to develop the feet, hands, eye, mind, and soul. Work is the elixir of life; it furnishes zest, strength, interest, joy, power, and keeps us from evil. Drones are nowhere admired; the world's great men are men of achievement and the happiest moments are moments when our persistent and most strenuous directed efforts bring about anticipated results. God is the Master of work; and Christ said, "I came not to be ministered unto, but to minister." His greatest reward is for the worker: "Well done, good and faithful servant." How can anyone expect glory here, or hereafter, who is not doing anything?

Blessed is the man who has found a task which he enjoys; and mercy on the man who is obliged to do what he does not like; for he is certainly in misery. Pity the man who has nothing to do for he has not fruits to enjoy; and he has reached the destination before his day. Even God does not try to make anything out of a sea which has no outlet except a Dead Sea; so a man who does not serve and grow dies. Give information and your knowledge increases; offer a helping hand and you acquire skill; be courteous in every way, every day, and you will reap a winning personality; by inspiring others your own joy increases. Certainly the joy of your life to a great extent is in your own power. The true happiness lies

not in the pensioned era but in the noble adventure of carrying on.—L. S. Hoffman, in he Christ We Love.

* * *

For the Southern Churchman.

FOOD FOR MARS.

Grace French Smith.

Inscribed in Belgian, Italian or French,
On freights that are aiming for war and trench
"Eight horses or forty men,"
And either were shoved in the pen.
So the infinite value of man had been lost,
For the war must be won at whatever cost,
"If we make such a drive as you suggest,"
Said an aide to Napoleon, risking arrest,
"One million men will be lost!
One million men are the cost."
And Napoleon answered, with ice, to his plea,
"And what are a million men to me?"

Turn the pages of history—ever, alas!
A determined struggle to crush the mass,
"Eight horses or forty men,"
And either are shoved in the pen.
A selfish use of the crowd for greed,
Not men of God, they are cattle—and bleed.

* * *

Trying Both Ways.

Wakutemani found himself strangely drawn to the missionary, and he heard her teaching again and again, and departed without reply. But one day he came to her and said: "I will try your way without leaving the old way. I will try both ways at once. Tell me what a Christian ought to do; I will do that. I will also do what an Indian ought to do. And in a year I will follow the way that has satisfied me."

The missionary said: "If you are to be a Christian, you must not drink, nor do violence. And you must pray to the Great Spirit to teach you the right way."

The dances came, and Wakutemani led them. Naked and painted, he sang the old war-songs, and leaped and brandished his weapons, the young braves following him. The drums sounded their monotonous accompaniment; the voices droned, and rose at times into yells; and their savage instincts swelled with every dance. At last there came a lull, and Wakutemani stood in the midst of the ring. "This way does not satisfy me," he said. "If any others feel as I do, let them follow me."

Two young braves rose and followed him out of the circle into the night. They went back to the Mission. "We have tried both ways," they said to the missionary; "we will follow yours."

They followed in the new way, and found that it satisfied. Every Sunday, a middle-aged Indian stands up in one of the little churches and reads from the Bible and teaches the people how the Great Spirit wants men to live. It is the Rev. Mr. Wakutemani. The young men know he was a great brave in his youth, and that he tried both ways, and found the way that satisfies. —Sel.

* * *

"His Most Worthy Praises."

One of the reasons for our attendance at church, as recorded in the exhortation, is "To set forth His most worthy praise." Long before, the Psalmist had struck the same note in the words, "He that offereth me thanks and praise, he honoureth me." The verse continues, "To him that ordereth his conversation right will I show the salvation of God." In the balanced poetry of his day, the Psalmist sets forth the two ways of praise and thanksgiving. One is by the lips, the other is by the life, by ordering the conversation, that is the manner of life, aright.

It is not uncommon for people to ask for the prayers of the Church in their extremity and adversity. But it is uncommon for people to ask for special thanksgiving for mercies vouchsafed to them. Likewise for ten who give thanks with their lips there is about one who does it with his life. The general thanksgiving prays that we may give thanks not only with our lips, but also with our lives by giving up "ourselves to Thy service and by walking before Thee in holiness and righteousness all our days."

As we are slack in thanking God, so we fail often to express our gratitude to our fellows. How many people take the comforts and joys of home for granted. Their climax of gratitude is often, "It might be worse." Hearts are overburdened and nigh to breaking more often than we imagine as they look in vain for words of appreciation, thanks and love. It behooves us to stir ourselves in the direction both regarding God and our loved ones.

—Canadian Churchman.

* * *

He Is Able."

There is nothing that the world is quite so much in need of as renewal of man's faith in God's wisdom and in His love and power. In His wise providence He knows our needs better than we ourselves. In His love He is ready to meet those needs whenever we turn to Him in the faith that breaks down the barrier of separation that by our sin and indifference we have erected between ourselves and Him. Then His power is available to us in all our ways. And it is as true today as it ever has been that He is able to supply all our need "according to His riches in glory by Christ Jesus."

* * *

God Our Guide.

"Order my steps" is a prayer which should ever be on our lips. We should get our orders from God, not once in our life only, when we first give ourselves to him; not at the opening of each day only, as we go forth to the day's task; not merely at the beginning of each new piece of work or of each fresh task—but every moment, for each step. That is what walking with God means. We may make this so real that we shall look up into God's face continually, asking, "What next, dear Lord? What shall I do now? Which course shall I take today? How shall I do this duty?" If we can but have God's guidance and help for the little short steps, we need not fear for the long miles, the great stretches of road. If each step is of His ordering, the long miles will be paths of His choosing.

—Author not known.

* * *

Do It Well.

"What is worth doing is worth doing well." Many a task fails of beauty and value because of that fine finishing touch. A little self-examination would be of service here. You attend church, but do you do it well? Do you come on time? Do you come prayerfully? Do you share in the service and promote the atmosphere of worship? You teach in the Sunday School. Are you regular? Does every member of your class know that when he comes on Sunday morning you will be here ahead of him to welcome him, to make him glad he has come? Do you prepare your lessons carefully and prayerfully, bringing a fresh and helpful message to your class? You are a member of one of the church organizations. Do you bring that organization your enthusiasm? Are you one of those whose eager helpfulness makes the organization a success, or one whose lagging steps tend to retard its progress. How well do you do your part as a member of the church? Do you just "get by," or do you give your church your best?

—Dr. Ryland Knight, in Christian Index.

* * *

For the Southern Churchman.

COMPASSION.

Mabel C. Gorrell.

My friend sat near his open door
To watch the fading clouds grow dim;
In early years he worked and strove
For all that patience won for him;

The peace attained was worth its price,
And light, that glows in eyes and face;
Devotion toward his fellowmen,
The will to serve in any place.

He loves each one who passes by,
Though some are crippled, dwarfed by shade,
One put them here to live and serve—
They all are souls our Father made.

* * *

"Throw Away Your Baggage."

In one of his recent sermons Toyohiko Kagawa, the famous Japanese evangelist, says that in the great earthquake in Tokyo a few years ago the policemen were continually shouting to the crowds that were seeking to escape the flames: "Throw away your baggage!" He says that thousands of people perished who might have escaped if they had been willing to heed the advice and leave behind them the silks and other valuables they were seeking to save. In one sense of the word, this was what Jesus was saying to the rich young ruler when He told them to go sell all that he had, and give it to the poor, and come and follow Him. It is an admonition that nearly all of us need. Material possessions and earthly values have a place of too great importance in the average life. We are always in danger of clinging to these so tightly that we imperil our immortal souls. Often it becomes necessary for us to rid ourselves of some cherished possession and deires and ambition in order that we may find the way that leads to spiritual life.

—Christian Observer.

* * *

For the Southern Churchman.

"WE HAVE HERE BUT FIVE LOAVES."

Martha Young.

What was the taste of that blessed Bread
On which thousands hungry folk fed?
No human hands that Bread kneeded—
By love and pity created:

It was not asked, it was given free—
(Fragments gathered abundantly)
That same love, power, sympathy
In this same need can sustain me.

* * *

A dear old lady attended a health lecture, and stayed behind to ask the lecturer a question.

"Did I understand you to say," she asked, "that deep breathing kills microbes?"

"I certainly did say that many microbes are killed by deep breathing," replied the lecturer.

"Then can you tell me, please," she asked, "how one can teach the microbes to breath deeply?"—Exchange.

"There is no way to the highest," says Hugo, "except through the high."

If you are to live at all we must live as men who recognize the whole world as neighbors; and oftentimes our best service will be rendered to those so far off, so mean, so obscure, that we preclude all possibility of any return. —Bishop Brent.

FOR THE CHILDREN

The Little Red Bicycle.

The little red bicycle lived in a great big house on a wide shady street, and was owned by a little boy, called Tommy Brown. Tommy had a great many other toys as well, but of them all he loved his bicycle the most. The little red bicycle slept in a big cupboard just off the front hall, and with him slept the roller skate twins, the ball and bat, and Mr. Broom, who never lay down because he was so very tall.

Now Tommy was a very good little boy, and tidy one, too. Every afternoon when he came in from play he made sure that his toys were put to sleep in the cupboard before he went upstairs to wash for tea. "Oh, dear," said the little red bicycle one day, "I do wish Tommy would be a little more careless once in a while and forget to put me away." "Whatever for?" said the ball and bat together. "Because I want to see the world," sighed the little red bicycle, and even though the roller skates said, "How silly!" he fell to dreaming of the big world outside.

All grew quiet in the cupboard as one by one the toys fell asleep. Poor Mr. Broom slipped a little sideways until his head was in a corner. "Gracious!" said the little red bicycle suddenly—then held his breath for fear some of the others would hear him and waken—but none did. What had he seen? Why, the door was swinging open and he could feel a breeze. Tommy for once had forgotten to shut the front door tightly and the breeze had opened the cupboard, too. "Now is my chance for an adventure," the little red bicycle whispered, and so saying he gave his peddles a twirl and away he went.

Out through the door and down the front steps went the naughty little bicycle. His pedals whizzed round and round as he saile ddown the street, and as he went he sang a little song:—

"Oh, why should I stay in a cupboard and sleep,
With some stuffy old toys and a broom,
When I can be out in the big wide world.
Having fun where there's plenty of room."

On and on went the little red bicycle, and faster and fatser went his little pedals, and faster and faster went his little round wheels. Mr. Yellow Moon looked down as he sailed the blue sky and gasped when he saw what the little red bicycle was doing. "Little red bicycle, little red bicycle, what are you doing out here all by yourself at this hour of the night. Go home to bed." But the little red bicycle just laughed at Mr. Moon and kept on singing his naughty little song. Then all the little stars looked down and blinked their eyes when they saw what the little red bicycle was doing. "Go home to bed; go home to bed," they cried, "This is the time for the fairy folk to play and you may bump into some and hurt them if you are not careful." But the naughty little red bicycle just gave his pedals a flip and kept on going along.

Pretty soon he began to get tired for, you must remember, he had been going very fast. "This isn't much fun," he said crossly, as he stopped by a big board fence to rest, "I've run, and I've run, and I've run, and I haven't met any adventure yet." The big board fence, who was listening, just smiled and said to himself, "Perhaps if I teach the little red bicycle a lesson he will be good once more and go home to bed where he belongs." So what do you think he did? He began to stretch—and he stretched, and he stretched, and he stretched, until he had made a big ring right around the spot where the little red bicycle was standing. "Oh, dear! Oh, dear! What has happened?" cried the little red bicycle, "How did this wall ever get here? Oh, how shall I ever get out?" First he went this way, and then he went that, and he banged on one side, then he banged on another, but the big board fence only smiled and stood quite still.

Pretty soon the little red bicycle's nice red paint began to scratch, and one pedal got such a bang that it fell right off. "Oh, dear! Oh, dear! I wish I had been a good little bicycle and never come out. Oh, why didn't I listen to Mr. Moon when he spoke to me? I wonder if he would help me now?" So saying he looked up into the sky and there was Mr. Moon sailing right over head. "Please, Mr. Yellow Moon, I am so sorry I have been naughty. It wasn't any fun looking for adventure all by myself, and now that I have found one, I am in trouble. Will you please help me, Mr. Moon?" "I will if you promise to go right home and never leave your nice cosy cupboard again, unless Tommy takes you out," said Mr. Moon. "Oh, I will, I will. Thank you, dear Mr. Moon," cried the little red bicycle. "All right! Here comes one of my jolly little moonbeams," called Mr. Moon, "Catch hold tightly and I will lift you up and carry you home." Down came the moonbeam, and up went the little red bicycle—and before he knew it, he was safe back in his cosy cupboard.

"Oh! Here I am. How wonderful!" whispered the little red bicycle joyfully, then looked around anxiously to see if any of the others had heard. But Mr. Broom was sound asleep in his corner and the other toys were far away in dreamland. "How sleepy and tired I am and how glad I am to be back again," he thought as he too dozed off to sleep. "Thank you, Mr. Moon, for helping me, I'll never be so silly and naughty again." And Mr. Moon, who was looking in the window, looked down and winked at the big board fence, "You helped, too," he seemed to say.

In the morning, when Tommy's mother went to get her broom to sweep the kitchen floor, she found the open cupboard door. Looking in, she gasped at the sight, and then called, "Come, Tommy, you will have to get busy and fix your little red bicycle, the door must have swung open in the night and has knocked off a pedal and scratched the paint. Perhaps Daddy will help you with it tonight"—and he did.

—Geraldine Taylor,
in Canadian Churchman.

* * *

Pork Chops.

Scrap loved pork chops. Why his family so seldom ate them was a mystery to him, and the amount of chicken and fish they did eat was appalling; for neither of these was he ever allowed to touch lest a bone become lodged in his throat.

Ridiculous, he thought. But nobody paid any attention to his ideas, or even appeared to understand them, though he barked the most lustily.

Of course, he was a member of the family, and as such should have been listened to.

For years he had performed his duties in the household as any self-respecting member should. He drove the cows to pasture and sent the pigs back into their yard when they sometimes managed to escape and get into the potato patch, he carried sticks of wood and acted as general protector to everybody on the farm.

He had been such a tiny ball of brown fur when he had first been given to the boys, that Scrap had seemed the only appropriate name to call him, and Scrap he had been ever since, though as time went on the name was not so descriptive as it had been at first.

He loved the boys dearly and was their companion, and they taught him tricks enough to have fitted him for any circus. All together, he led a very happy life, and if the rest of the family did not always understand him, he felt that it was not his fault. He understood them well enough. He knew that, when the boys started off right after breakfast with books under their arms, he was never expected to go farther than the gate with them, and that, when they went off up the road with an ax, or perhaps a box of lunch, it was his time for a grand frolic, and that by no chance whatever would he be left at home.

Oh, the delight of those tramps! The boys usually walked miles on those occasions, but Scrap easily ran three or four times as far, making little excursions around trees and bushes, chasing dozens of delightful odors, scratching up the soft wood mold in search of no one knew exactly what, and again flying (so lightly did his paws touch the ground) in pursuit of some incautious rabbit that had strayed from its burrow.

When these tramps were over and two very tired, hungry boys came back, an even more tired brindle dog followed them and could hardly wait to get to his comfortable napping-place behind his kitchen stove.

It was when they were coming back from one of these long tramps one brisk fall afternoon, that Mother, opening the door, spied the boys up the road, Scrap proudly trotting beside them, with a long stick in his mouth.

"Take it to Mother," said Jay, as Scrap looked up for instructions.

Away he bounded, laying the stick at her feet.

Mother patted him and told him he was a good dog to bring her kindling wood for her grate fire, and then as the boys came nearer she called to them to hurry, since dinner was ready; for, you see, Scrap's family had lived in the city until the last few years and had clung to the city custom of having dinner in the late afternoon.

"We have got some nice pork chops and baked potatoes, and sister has made us some soup, too," Mother added.

"That sounds pretty good to me," said Jay. "I am hungry enough to eat the barn door."

"So am I," echoed Will.

No one noticed that Scrap's ears went up and his tail gave an extra joyful wag at the mention of pork chops.

It took but a few minutes for the boys to wash their hands and make themselves sufficiently presentable to sit down at the table, and it was not long before six hungry people were doing full justice to Sister's good soup.

Father looked up suddenly and asked where Scrap was.

"Behind the kitchen stove," answered Sister.

"What did you do with the chops?" Father asked.

"They're on the hearth," she answered.

"Aren't you afraid Scrap will get them? He is as hungry as the boys, and you know how he loves pork chops."

Right here I must explain that the stove in that kitchen was an old-fashioned, rather large affair, with no warming oven, but with a wide low hearth in front, where the food next to be served was often set to keep hot. The hearth was so low, indeed, that it was only just above the level of Scrap's nose.

"No," said Sister, "he won't take them. You know, Daddy, you have yourself often boasted about Scrap's honesty. You know he has never stolen a thing since he was a little bit of a puppy. I am sure there is no virtue in being honest if things are put so far out of the way that one can't steal them."

"Very well," said her father, "but I'm not looking out for Scrap's virtues just now so much as I am for our dinner."

By this time most of the family had finished eating their soup, and Sister rose to take the dishes from the table, walking very softly toward the door. Once there, she beckoned to her father, who followed quickly and peeped in the kitchen door.

Scrap was no longer snoozing behind the kitchen stove as Sister had left him, but had gone to the other end of the long room, and was lying with his nose in the corner farthest away.

Triumphantly Sister returned to the dining room with the platter in her hands, and Mother carefully counted the chops and said, "Yes, that is exactly the number I cooked." It was perfectly certain that they had not been touched.

"Now, Daddy, what do you say to that?" asked Sister.

"Well," said Father, "I'll tell you just what I think. Scrap is a great deal wiser and better than some people. He not only did not yield to temptation, but he got as far out of the way of it as he could."

"Come here, Scrap. You certainly deserve a reward. Sit up like a gentleman," and Scrap straightened himself up at once on his hind legs, joyfully took the nicely browned chop Father gave him, and carried it out on the old mat in the back porch, which was his usual dining room.

"I'll save every bone for him, too," said Mother.

—Kate Post, in Zion's Herald.

* * *

Our Plant-Enemies.

You will probably go all through life without being bitten by a poisonous snake. Everybody knows that rattlers, copperheads and a few other sorts of snakes have poison fangs, but do you know your enemies in the plant world when you meet them?

To be sure, the bite of the poison-ivy family is not so serious as rattlesnake bite, but it can be very disagreeable. Take a look at the pretty little plant which is often found climbing trees. It has leaves a good deal like oak-tree leaves. They are shiny green in spring and gorgeous autumn colors in the fall. They look as if they would make a nice bouquet to take home, but if you pick them, or even brush against them, you are very likely to have much itching and swollen hands covered with little blisters. You may even have the poison-oak poisoning spread all over your body, and be sick in bed.

When the famous Captain John Smith came to Virginia, he seems to have met the poison-ivy family for the first time. No doubt he found it in the same woods where Pocahontas saved his life. His description of the treacherous plant runs: "The poisonous weed, being in shape but little different from our English yvie; but being touched causeth redness, itchinge, and lastly blysters"; and that description is as true today as it was when Jamestown was founded.

There are four sorts of poison-ivy plants in our country. Every one of them is to be avoided if you value your comfort. Three of these plant enemies grow in the eastern part of the United States and one in the west. The poison-oak as mentioned is the typical western pioneer. Poison-sumac, which looks very much like the harmless sumac, and poison-ivy are what you must look out for further east.

Probably any old timer in the woods where you go for picnics or the mountains where you go camping and fishing can point out the dangerous weeds to you, but here is a simple way to tell each of the common poison plants. Poison-sumac, which is the most vicious and seriously poisonous of the whole family, grows only in bogs and swamps, where true sumac never grows. The fruit of poison-sumac is a drooping bunch of pale berries, while harmless true sumac has stiff erect bunches of brown or black seeds. Poison-ivy is of two sorts, one like a stiff little bush and one like a vine. The leaves of both grow in groups of three. They look much like woodbine or Virginia-creeper leaves, only the leaves of the harmless and pretty vine grow always in groups of five. Count the leaves. There is an old saying, "Five fingers are safe when handling five leaves." Poison-oak leaves look like real oak leaves, but the indentations on the edges are not so deep as on real oak leaves, and real oak leaves do not grow on low thin stems. They do not climb other trees, vine-like. Although the four plants look rather differently they all really belong to the same family, and it is a family one should not try to get acquainted with too intimately. Don't try shaking hands with any of them. Many people claim they don't take poison-ivy, and then find they do.

You may go for years through woods where the poisoners grow and never catch the poison-ivy. Then you may happen to touch some when it is most poisonous, in the spring, or when you are hot and perspiring and most likely to be poisoned, and have a very different and disagreeable experience. There is no doubt that people differ a good deal in how susceptible they are to poison-ivy poisoning, but most people can be poisoned under just the proper conditions. Some poison so easily that their faces and hands will swell and blister after merely driving by the poison plant and having the wind blow the poisonous elements their way.

Just what it is about poison-ivy that poisons has long been a mystery. Doctors think now that it is at least partly a very irritating oil on the leaves of the plant. This oil may be transferred from one part of your skin to another, or from your hand to another's by contact.

If you have the bad luck to rub against any of these poisoners you had better wash as soon as possible either in gasoline or in strong soapsuds. These thing will take off the poison oil. Plain water does almost no good. As you know, water will not cut oil.

—Elizabeth Palmer, in Junior World.

* * *

"How Do You Do?"

"Uncle Bob," complained Barbara, "I think it is silly for people to say, 'How do you do?' They seldom have time to stop and tell each other how they do. Why don't they just say 'Good day'?"

Uncle Bob laid down his book.

"That's an interesting subject. Suppose we talk it over?"

"'How do you do?' isn't much to talk over," sniffed Barbara. "I'm not going to say it any more."

"Of course," mused Uncle Bob, you might prefer to ask, 'How do you perspire?' or 'Have you eaten your rice'?"

Barbara stared at her uncle and then began to giggle.

"The idea! I'd never say things like that."

"Probably not," agreed Uncle Bob, "unless you happened to be a native of Egypt or of China."

"You must be fooling."

"'Cross my heart' I'm not. The first greeting is as common in Egypt as the other is in China."

"That's funny," laughed Barbara.

"In Spain," went on her uncle, "they ask, 'How are you'?"

"We do that," nodded Barbara. "It's shorter than 'How do you do?'"

"If we were to meet in France, now," stated Uncle Bob, "I'd probably say to you, 'How do you carry yourself?' In Holland I might ask, 'How do you fare?'"

"And how would you greet me in Germany?" Barbara wanted to know.

"I'd bow politely and inquire, 'How do you find yourself?' In Italy I'd ask, 'How do you stand'?"

"My, this is fun!" laughed Barbara. "Tell me some more, Cncle Bob."

"Swedish friends ask each other, 'How can you?' and—"

"How can you—what?" demanded Barbara, so interested that she forgot she was interrupting. "That doesn't make sense."

"To them it does," replied Uncle Bob. "Polite little Polish girls want to know 'How do you have yourself?' while those of Russia ask, 'How do you live on?'"

"Don't they mean, 'What do you live on'?" inquired Barbara, looking puzzled.

"Of all things, no! That would be horribly impolite. The Persians, now, observe courteously, 'May your shadow never grow less.'"

"That's about the funniest of all," chuckled Barbara. "It's a wonder their greeting doesn't begin with 'How'; so many of them begin with that word."

"It does seem popular as a starter," declared Uncle Bob. "I met an American Indian brave last summer at a pageant, and what do you suppose he said when I greeted him?"

"What, Uncle Bob?"

"He looked me over from head to foot and then solemnly grunted: 'How?' Just that. Brief to the point, wasn't it? But—'pon my word!" cried her uncle at his watch, I'm going to be late to class, sure as shooting. Your questions are too interesting, young lady. Save the rest for vacation, or you'll make your poor uncle lose his job."

"Bye, then, Uncle," responded Barbara, "and thanks a lot."

Then she called after him:

"My next question is going to be, how do people say 'Good-bye'?"

Uncle Bob glanced back over his shoulder and there was twinkle in his eye as he called:

"So long, then!" —The Sentinel.

* * *

Holes In Your Pockets.

Boys, did you ever stop to think that only civilized man has pockets? And what a wonderful thing they are. But a pocket with holes isn't worth much, is it?

Your mind is a pocket, into which to put thoughts, ideas, impressions, purposes and all sorts of good things. But minds full of holes are not worth much. Lots of good things are put into them, but they don't stay there.

You'll never be a good thinker, nor a very wise person until you patch the holes in your mind's pockets. Forgetting is one of the holes, lack of attention another, lack of purpose a third, allowing yourself to get confused is another. How many other holes can you think of?

—Sunshine.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.

Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $4.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to appy. Altar Guild Handbook, 60c

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SITUATION WANTED.

EXPERIENCED YOUNG CHURCHWOMAN desires position as secretary, or companion-secretary. Free to travel. Address "K," care of Southern Churchman.

DEATHS

HARRISON: Died, at Scooba, Mississippi, September 7, 1935, MRS. EMILY CARR HARRISON, daughter of Dr. Wm. G. Carr, formerly of Bentioar, Albemarle County, Virginia. **Charlottesville, Virginia, papers please copy.**

CHURCH INTELLIGENCE.

(Cotinued from page 17.)

its one hundred and eighteenth academic year. The new seminary students include a Junior class of approximately thirty, together with more than fifteen graduate and transfer students. The exact enrollment will be determined next week.

One faculty change was announced at the opening of the academic year. Miss Mary Brisley, of the Church Mission of Health, has been appointed lecturer in Pastoral Theology to succeed Leonard W. Mayo, resigned.

Three tutors have resgned from the faculty and have not as yet been replaced. They are the Rev. Charles R. Fielding, now rector of St. Mary's Church, Staten Island; the Rev. Jonathan G. Sherman, now rector of St. Thomas' Church, Farmingdale, L. I., and the Rev. Robert N. Rodenmayer, now assistant at the Church of the Epiphany, New York.

Charles D. Kean.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Stratford Memorial Foundation Directors and Distinguished Visitors Will Worship at Yeocomico Church.

At the eleven o'clock service Sunday, October 13, the directors of the Robert E. Lee Memorial Foundation of Stratford and many distinguished visitors at the dedication of Stratford and others in Travel Season Week will attend Yeocomico Church. This year the Rev. W. A. R. Goodwin, rector of Bruton Parish, Williamsburg, will preach the Lee memorial sermon, Rev. C. E. Buxton, rector, having charge of the service.

Personal Notes

Change of Address.

The Rev. Walter E. Bentley, General Missioner, of 21 St. Stephen's Place, New Dorp, has moved to 12 Sterling Avenue, New Dorp, Staten Island, New York City.

The Rev. and Mrs. William Stephen Turner announce the birth of their son, William, III., born on September 23, in Atlanta, Ga. The Rev. Mr. Turner is the Canon of the Cathedral of St. Philip, Atlanta, and rector of the Church of Our Saviour, Atlanta. Mrs. Turner is the former Sarah Wadhams Pearson of Washington, D. C.

The Rev. James M. Duncan has been transferred from St. Alban's Church, Centredale, R. I., to the Church of the Ascension, Auburn, with supplementary work for the Church of the Resurrection, Norwood. The new field is in a growing suburb of Providence, and under Mr. Duncan's direction a steady development is expected.

The Rev. Edwin J. White, Ph. D., has assumed charge of Grace Church, Willowdale, St. Stephen's, Romulus, and St. Andrew's, Kedacia, N. Y.

The Ven. Franklin T. Eastment has resigned his position as Archdeacon of Altoona, Pa., and the clergy of that Archdeaconry have elected the Rev. William T. Sherwood, rector of Trinity Church, Tyrone, and St. John's, Huntingdon, to be Archdeacon. Bishop Brown made this announcement at a recent meeting of the Executive Council of the diocese.

The Rev. W. H. B. Allen, rector of St. Peter's Church, Narragansett, R. I., has retired after a rectorshi pof thirty-six years.

Deaths.

The Rev. Henry Horton Williams, a retired minister of the Diocese of Virginia, died on September 10, at his home in Charlottesville. Mr. Williams was born at Birkenhead, England, November 17, 1852. He was engaged in business for many years and served as a lay worker in the mountain missionary work in the Diocese of Virginia. Because of having interest in the mountain work, he sought ordination to the diaconate in order to enlarge his field of service. He was ordained by Bishop Peterkin of West Virginia in 1822. He continued to be engaged in the mountain work until his retirement on account of age. He married in August, 1909, Miss Francis C. Birkley of Albemarle County, who died several years ago. The funeral was held at Christ Church, Charlottesville, on September 11, by the Rev. Robert F. Gibson, rector of the church, assisted by other clergy of the Archdeaconry of the Blue Ridge.

Stuart Maclean.

The death of Stuart Maclean in Cornwall, N. Y., has saddened many in the

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The Evangelical Education Society

of the

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The Seventy-third Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 17, 1935, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penna., at 3:45 P. M., for the election of officers and the transaction of such other business as may be presented.

CHARLES H. LONG,
General Secretary.

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Diocese of Atlanta. He was a brilliant newspaper man, and a musician of note. He was organist and choirmaster at St. Luke's Church in the early part of the century and for many years was director of music at the University of the South, Sewanee, Tenn. He also served as head of the English department and for a while was headmaster of the Sewanee Military Academy. At the time of his death he was head of the English department of the Storm King preparatory school at Cornwall, N. Y. Many men remember the training "Uncle Mac" gave them in the boys' choir of St. Luke's Church, Atlanta.

Mrs. Charles R. Palmore.

One of earth's choicest flowers was transplanted into the heavenly garden on August 30, when Eliza Perkins Palmore, daughter of the late Judge William A. Perkins and Anne Henderson, his wife, and widow of Dr. Charles R. Palmore, entered the higher life in the eighty-sixth year of her age. After a married life of less than ten years, she was left a widow with two daughters. Faced with the necessity of providing for her family, Mrs. Palmore entered the mercantile business at Stony Point, in Cumberland County, Virginia. She was quite successful in business and succeeded in giving her children a college education. Her physical and mental alertness were conspicuous throughout her long life, and were only lost about three weeks before her death, when she suffered a fall, which fractured her hip. She never recovered from the shock of this fall. Mrs. Palmore is survived by two daughters, Mrs. Anne H. Adams and Mrs. Mattauer Crute, eight grandchildren, and seven great-grandchildren.

From girlhood Mrs. Palmore was a loyal and devoted communicant of Grace Church, Ca Ira, in the shadow of whose ancient walls she was laid to rest on August 31. Her devotion to Christ and His Church was always conspicuous and beautiful. Her sweet nature and gentle charity made her a favorite with all, and the memory of her radiant personality will ever remain fresh with those who knew her. The Church Militant has lost another soldier: the Church Triumphant has gained another saint.

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Himself conceived of life as love,
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Ah! how often when we have been dissatisfied with the ways of God, we ought to have been dissatisfied with our own ways.—Hudson Taylor.

Man is not left upon this earth so fair
To grope his ways in darkness all alone—
Where hunger is, is food to satisfy,
For God, who put the heart's deep longing there,
Gives not His child who asks for bread, a stone.

When we witness for Christ our witnessing has a tenfold influence if it is supported by the unanswerable testimony of a godly life.

Swift answers, Lord, are Thine, no waiting long.
Today Thou makest mine a new, new song.
For reassurance sweet comes straight from Thee:
"I am the Vine, and thou a branch of me."

It was said of John Henry Newman, author of "Lead, Kindly Light," that his students were moved by anything he said simply because it was Newman who said it. The nobility of his character, the beauty of his life, and the gentleness of his nature made whatever he said important to those who knew him. Such is the power of the sincere Christian.

In His own right way, to bring us His best blessing, Christ still comes. In the fullness of time, when we are ready, when we are in need, God sends forth His Son.—George Hodges.

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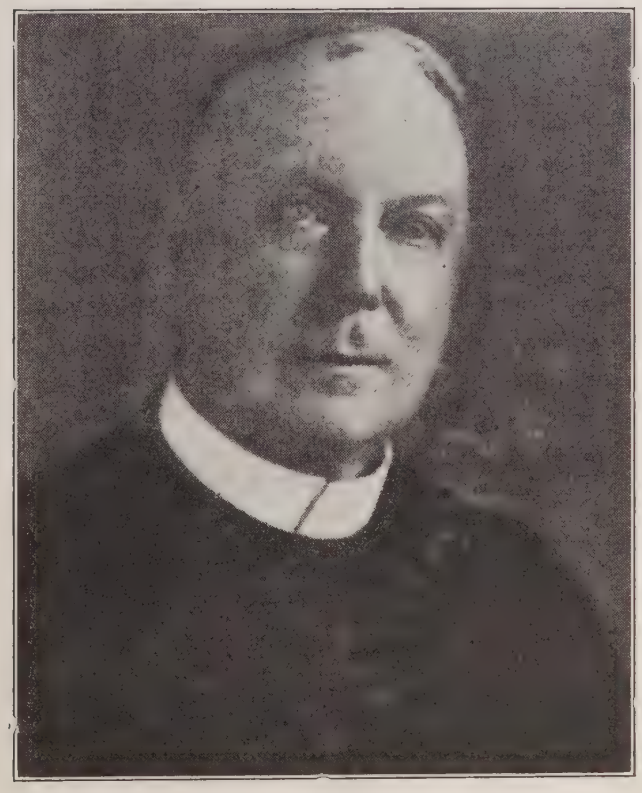
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Southern Churchman

Vol. 100. RICHMOND, VA., OCTOBER 12, 1935. No. 41.



The Rt. Rev. Thomas Frank Gailor, D. D., LL. D.,
Bishop of Tennessee and Chancellor of the University of the South.

Bishop Gailor reached the end of his "training for eternity" in death at Sewanee, Tennessee, October 3, in his eightieth year.

"Training for eternity" was his own description of what life meant to him. "Otherwise," he said, "it is hardly worth the living."

LETTERS TO THE EDITOR

Calls and Trial Sermons.

September 28, 1935.

Mr. Editor:

Your editorial in today's issue of the Southern Churchman, "Is This the Right Way?" is very impressive. I wish that it could be sent to all of our vestrymen.

What has become of our old-fashioned men of God, who waited for the Holy Spirit to call them and guide them into a new work after they had done all they could in the old charge?

And where are our splendid laymen, taught by godly parents and ministers to look up to the ministry of the Church as to men set apart for a high and holy calling? I believe we have them still, both clergy and laity, who look to God and not men for spiritual guidance in all matters concerning the Church.

But when the vestry offer a clergyman an opportunity to preach a "trial sermon" in their vacant church, do they think they are placing him in a proper and honorable position? And would they desire the kind of pastor that will do it?

And finally what of a clergyman who will write a letter offering himself as rector of a vacant church? A good layman once answered this question. He told the writer that over forty applications had been received for the rectorship of the large congregation to which he belonged and to the credit of the vestry none of the writers was called.

Thomas Semmes.

Mattoax, Va.

* * *

Page Mr. Page.

Mr. Editor:

The article captioned, "The Speech No Man Makes," by Randolph Roswell Page, in your issue of August 31, is one of the most worthwhile it has been my privilege to read. It speaks the truth fearlessly, forcefully. That characteristic, however, is an outstanding one in the Page, Nelson and Kinloch families of Virginia.

During my nineteen years as a member of the Board of Trustees of the University of the South, Sewanee, Tennessee (representing the Diocese of Mississippi, my native state), I was thrown quite intimately with Bishop Cleland Kinloch Nelson, of the Diocese of Georgia. The memory of that jovial and at the same time sterling man is with me as a sweet and elevating one of those days beginning back in 1894.

At a dining given the Board of Trustees at Sewanee, Bishop Nelson narrated this incident, evidencing family characteristics: While sitting in the lobby of a London, England, hotel, he sneezed, immediately a man, an entire stranger, jumped up and said: "Good gracious me, man, you must be kin either to the Page, Nelson or Kinloch family in Virginia, U. S. A." The Bishop asked "Why?" The reply was, "None other than they can sneeze so inharmoniously loud, unless he is one of them." Bishop Nelson was my guest as we travelled through the Diocese of Mississippi in the interest of the University of the South. A more enjoyable guest I never had.

Armistead C. Leigh.

Los Angeles, Calif.

* * *

Commending Mr. Schapiro's Work.

Mr. Editor:

I would like again to draw the attention of Church people to the work of Mr. B. A. M. Schapiro—"Word Studies in the Old Testament."

The fourth volume has been completed and is awaiting publication, but Mr. Schapiro is in need of financial assistance in order to be able to print it and go on with the work.

He believes in these days, when the Word of God is assailed, that the "Word Studies" are calculated to defend the Oracles of God.

Many letters, urging him to continue the work have come to him. The following, by the Rt. Rev. James De Wolf Perry, highly commends Mr. Schapiro's work:

"My Dear Mr. Schapiro:

"Your three volumes on studies of words in the Old Testament, have interested me deeply. As the study of Hebrew in our Church Seminaries has been abandoned by many candidates for the Ministry, such contributions as these from your pen become the more valuable as information. I feel that the Church owes you a debt of gratitude for the publications you have given us, and I hope that your work in this important field will continue.

"Faithfully yours,
"James DeWolf Perry,
"Presiding Bishop.

"Church Mission House,
"New York City."

Anyone desiring to render assistance to Mr. Schapiro may reach him at the following address:

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EDITORIALS

Vol. 100. RICHMOND, VA., OCTOBER 12, 1935. No. 41.

A Real Leader Enters Into Life Eternal.

Thomas Frank Gailor received every honor which our Church could confer upon a bishop. He stood for all that was honorable and in the world he witnessed Christ and His sufficiency. The following editorial, written by Mr. Alfred Mynders in The Chattanooga News expresses so much better than we could express the layman's appreciation of this great leader, that we take pleasure in quoting it.

Bishop Gailor.

To say that Thomas Frank Gailor was born in Jackson, Miss., September 17, 1856; that he was duly educated for the priesthood and ordained in Tennessee; that he became a member of the faculty at Sewanee, and in 1893 was elected Bishop Coadjutor of Tennessee and in 1898 became bishop of the diocese, is merely to set up a canvas.

The fine mind, the personality and great heart of Bishop Gailor painted on that canvas a picture rich and beautiful.

Many who are not in his Church would say that he was First Citizen of Tennessee. Only one who did belong to his denomination, however, could know what Bishop Gailor meant to the Episcopal Diocese of Tennessee. To men of his own age he was a spiritual leader and a delightful social companion. To Episcopalians between ten and fifty, he was an ideal—a pattern of a great preacher, a model of a gentleman—everything that a Shepherd should be to his flock. To them he was a Chevalier Bayard, a Knight without fear and without reproach. He taught them to love their fellowmen and to feel dishonor as a stain.

Two years ago, Bishop Gailor spoke at St. Paul's in Chattanooga where, fifty years before as a young priest he had spoken. We realized then how the Bishop had made his own mind conform to a world where social justice is now the great demand.

He said that the Church must realize that there must be a redistribution of the things which make life supportable, that our social life must be changed and so regulated that no future depression will find great blocks of our population hungry, ill clad, desperate and (despairful.)

His text was the healing of lepers, and he told how Christ was not afraid to lay hands on those who were shunned by all their fellows. The true Christian today will not be afraid to go down among even the lowest and most humble and help them, said this fine preacher.

We have heard much about Spinoza's God, lately, due to the writing of a book on Spinoza, by Lewis Browne, and to Albert Einstein's declaration that his God is Spinoza's God. It was not Bishop Gailor's God, however. He believed at the end, as fervently as he did at Sewanee in 1882, that the guiding hand behind this vast Universe is a kind and gentle Father. Scoffers must be nonplussed when they see how this sort of religion molded the character of the Bishop and sustained him in sorrow, and mellowed and refined him in age. Many new "isms" and theories sprang up in religion in his time. To the propounders of these new ideas, Bishop Gailor seemed to say, with the faith of an Abraham: "Canst thou by searching find out God?"

He knew, with old Omar, that—

". . . all the Saints and Sages who discuss'd
Of the two worlds so wisely—they are thrust
Like foolish prophets forth; their words to scorn
Are scattered, and their mouths are stop't with dust."

And he knew that only Faith can be the basis of a comfort in any religion.

The sophisticates regard it as a somewhat effeminate gesture, we believe, to cling to simple faith. The "he-man" is sometimes rather ashamed to be religious. But, when we heard Bishop Gailor, we realized that it was a noble and a manly thing to honor the name of Jesus. When, a few years ago, at the Eucharist Congress in Chicago, over 150,000 men, members of the Holy Name Society, sat in Soldiers' Field at night, and each lighted his little candle, there was, at first, a snicker from the sidelines. But, when 150,000 manly voices rose in praise, and the light from 150,000 candles flickered to the skies, all within sight of the majestice spectacle were moved as if by a beam of light from the sky.

We may doubt that man is immortal, but few doubt that there is something behind this scheme of the Universe which is immortal.

We may hope that it is not impersonal Nature, which is Spinoza's God.

But, whatever form or shape the Father of us all may take, we may feel certain that He would be content to have us consider Him like Bishop Gailor's God.

Bishop Gailor's death is a loss to Tennessee and the nation. He lent dignity to high place, and yet was a warm-hearted, impulsive, neighborly gentleman.

Someone once called him a "cosmopolitan provincial," because he was a man who could mingle with the other great of the Earth and yet not lose that Native Southern wit and charm which makes the best of the Southerners beloved of the peoples of far lands.

Tennessee loved and respected and revered him, not because he held high place in the Protestant Episcopal Church, but because he was Thomas Frank Gailor.

Church and World Problems as Others See Them

Is the Archbishop Right?

The Living Church, September 28, 1935.

In spite of the fact that a time has been reached when apparently the only effective answer to Italy can be made in strong words backed up by the guns of the British fleet, we cannot help a feeling of regret that so distinguished a Church leader as the Archbishop of York has acted as the mouthpiece of Downing Street in the shaping of British public opinion in support of armed opposition to Mussolini. Addressing the nation over the radio, Archbishop Temple not only spoke strongly in favor of the application of economic sanctions, but also assured the British public that use of the army and navy to enforce this policy would no more be war than the policeman's use of his club to curb a riot. This reminds us strikingly of Signor Mussolini's own euphonious description of the forthcoming conflict not as war but as a "colonial adventure." If a rose by any other name smells as sweet, it is equally true that war by any other name is equally malodorous.

But beyond that the Archbishop's words make our heart sink as our mind flashes back to those days in 1914 in Europe and a few years later in this country when the clergy rendered such effective service to their several nations and to the god of war by interpreting national ambitions in the terms of Christianity. Are we again to have the spectacle of priests and ministers who are pledged to the service of the Prince of Peace preaching war from their pulpits? Must we once more have the whole Gospel picture twisted and warped so that the figure of Christ emerges only as seen in that exceptional moment when in righteous anger He drove the money changers from the temple of God ?

We do not say that the Archbishop of York was wrong in the distinction he made between the use of force in a definite act of aggression and the use of force in order to restrain aggression. There is indeed a very vital distinction and at least on the surface of things it appears that Italy is acting in the spirit of the former and Great Britain of the latter conception. We know, however, that there are many forces working behind the scene, as there were in the last war and as there have been in every war. We know that rarely if ever does a country enter into warfare with its hands entirely clean. We know that Britain has vital imperial interests that are threatened by Mussolini's act. We know above all that any use of military and naval force as an instrument of national policy is a violation of the Kellogg-Briand Pact to which both Italy and Britain, as well as our own country and most of the nations of the world, are parties, and we know that the violation of that pact, whatever the provocoation may be, is a threat to the peace and security of the entire world.

Methodism and the Church of England.

Church of England Newspaper, September 20, 1935.

The remarkable plea by a Methodist minister for reunion between Methodism and the Church of England is worthy of the careful attention of Methodists and Anglicans. We have no idea how many Methodists would support Dr. Harrison's main contention, but we are sure it is true that on both sides a steadily-increasing number are of opinion that the causes of separation have lost a great deal of their significance. This being so, why are the barriers maintained and the sin of schism perpetuated in view of the unparalleled opportunities of advance of the Christian forces? We agree with Dr. Harrison when he says: "If the longing for Reunion were strong enough on both sides, the way could be found, for Methodism is nearer to the Church of England in aims, in principles and ideals than at any previous point in its history."

If the fence which divides us is so flimsy it is surelv a sin against our one Lord to acquiesce generation after generation in a state of affairs which constitutes a serious hindrance to the extension of the Kingdom of Christ. Is it not possible for a few men—clerical and lay—from both Churches to take up Dr. Harrison's challenge and prepare the way for the fulfilment of Christ's prayer, "That they all may be one"?

Church Money Raising.

Christianity Today, October, 1935.

At the Convention of the Lutheran Synod of New York held during the month of June, a special committee appointed at a previous convention presented recommendations strongly condemning the raising of church money by means of card parties, bazaars, etc. While making clear that the morality of card parties, dancing, and similar matters was not the point at issue, this report said, "A search of the Scriptures certainly will not reveal a single phrase in support of any commercial method of supporting the religion of Jesus Christ."

The report also discusses the question from another standpoint, that of tax exemption and states, "For a congregation exempt from taxation on its property, without a license from the sanitary department or a license from the city to give a supper is certainly unfair competition with the restaurants, which are paying taxes on their property and which are inspected by the sanitary department and must pay for a license." The report adds, "It is no wonder therefore that the communistic element despises the Christian Church for its unethical methods."

The resolutions were passed.

In Time of Trouble.

The German Bible Societies had a remarkable year in 1934. Persecution has driven the people to the Scriptures. In face of repressive measures of the Hitler regime on churches and the ministry, the Bavarian Society issued 15,269 Bibles as against 11,970 the preceding year; the Saxony Society 46,994 against 31,-062; the Prussian 169,762 against 138,990, and the Wurttemberg 844,383 against 715,542.

Seeking the Lost.

Four new auto busses to carry students to different sections of Chicago for open air meetings have been purchased by the Moody Bible Institute. Dr. Will H. Houghton, the President, in his address dedicating these buses, said: "We are dedicating these buses today to a militant Christianity. Communism and atheism are on the street corner, by the grace of God we are going to the street corners with the gospel message."

Mormon Missionaries.

Twenty-six Mormon missionaries are now engaged in the task of "converting" France, Belgium and Switzerland to the religion of the Latter Day Saints. All are recent college graduates, two of them girls, and their ages range from twenty-one to twenty-six years. Utah, Idaho, Oregon, California have sent these ambassadors of Mormonism.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

"Filled With All the Fulness of God"

In the changes made in the revision of the Prayer Book, one of the most important is that to be found in the final prayer of the Baptismal Service, where we find the words:—"that Christ dwelling in your hearts by faith ye may be filled with all the fulness of God." This sets clearly before the congregation the wonderful privilege which belongs by right to every baptized member of the Church. The Church would not have dared to use words of such tremendous significance if they were not based upon Holy Scripture, and it is therefore necessary to go directly to the source from which these words were taken. They form part of a prayer offered by St. Paul on behalf of his Ephesian converts, and are to be found in the third chapter of his Epistle to the Ephesians, in the fourteenth and following verses. The prayer is as follows:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

The Spiritual Firmament.

St. Paul reveals to us here, as it were, the vastness of the spiritual firmament which may well be compared with the work of our modern astronomers in opening up to us the vastness of the physical universe. It seems strange that in these days of ours, when so much is being done to reveal to us the extent and glory of the natural universe, that our theologians should not be just as busy in following in St. Paul's footsteps and making the study of spiritual astronomy an important department of our knowledge of Christianity. St. Paul evidently regarded his prayer as an unfolding of the possibilities of the spiritual life which might and ought to be experienced by the Ephesian Christians. If these wonderful experiences were within the reach of the Ephesians they are likewise within the reach of all Christians in every age and in all places. The Church has done well and wisely in setting before her people the greatness of the privileges which pertain to their spiritual inheritance at a time when they are specially reminded of the fact that they have been dedicated to God in Holy Baptism, and are therefore partakers of the promises which they inherit as members of the Christian Church.

The Greatness of Our Privileges As Christians.

Christian people, as a rule, do not realize how great their privileges are and what a wonderful thing the Christian life might be if they really entered into the full possession of these privileges. We have but to read over carefully and thoughtfully the passage above quoted to realize how very much we have yet to learn about what the Christian life really means as understood by St. Paul, and no doubt to many of those to whom he was writing in this Epistle. We only need to take the words which form the climax of the prayer. "that ye may be filled with all the fulness of God," to get a glimpse of the depth of meaning that those words imply. We may well ask:—How can we possibly be filled with all the fulness of God? It is true that St. Paul said of Christ:—"for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And he also tells us:—"the Church which is Christ's Body," is "the fulness of Him that filleth all in all." But how can this be said of us individually?

St. John tells us that, "of His fulness have all we received and grace for grace." Which throws an important sidelight on the words used by St. Paul in his prayer for the Ephesians.

Our Union With God in Christ Gives Us a Share in His Fulness.

We may explain the matter in this way. We have been brought into union with God through our Lord Jesus Christ, and we therefore share in His fulness according to our individual capacity for receiving it. Perhaps the most easily understood illustration would be that of an electric light bulb which is connected up with a powerful current, but is only capable of receiving and using an infinitesimal part of the power in which it shares. It may be a ten candle power burner, because it is only capable of receiving such a limited amount of current. Or it may have a much larger capacity resulting in that much more light. But the source from which the bulb receives its power is far greater than its capacity for receiving it. So with us, we have been admitted to a share in the divine fulness, as members of the Body of Christ, but our effectiveness as Christians depends upon the measure of our capacity for sharing in it.

An All-Important Lesson to Be Learned.

The great lesson which we may learn from this is that God gives us the opportunity of drawing more and more upon His fulness, as we open our minds and hearts to an ever-increasing supply of His Holy Spirit. Here again we find the Church teaching us clearly this same truth, this time in the service of Confirmation, when we are given a new start in our Christian life. At that time the Bishop, when he laid his hands upon us in blessing, said these words:—"Defend, O Lord, this Thy child with Thy heavenly grace that he may continue Thine forever and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom." The daily increase in God's Holy Spirit "more and more," means a continuous and ever increasing share in the divine fulness, if we on our part will but daily open our hearts and by faith receive this ever larger share of His fulness. The Forward Movement is seeking diligently to awaken in the minds and hearts of our people, a fuller consciousness of what it means to be a true disciple of the Lord Jesus Christ, and to put new life and meaning into the teaching of our Church with regard to our duties and priveleges as the children of God.

* * *

The Soul.

The soul has eagles' wings,
Beyond the furthest star,
Like to a bee it brings
Its treasures from afar.

The angels know its flight;
For it is like their own;
Swifter than even light,
It reaches heaven's throne.

Frederick W. Neve.

The Story of St. Luke's Hospital, Shanghai

By WALTER H. POTTS, M. D.,

Member of the Staff of Saint Luke's Hospital, Shanghai.

ON THE MORNING of May 24, a small group of doctors, gathered in the staff office of the hospital, were about to begin the day's work when the Superintendent rushed in with the astounding news that the American Oriental Banking Corporation had closed its doors. In the face of remarks doubting his veracity, he informed us of some difficult over cashing a check following which he had seen the notice posted in English, Chinese and Russian on the doors of the bank. This news meant another and a severe set-back to the twenty-year dream of St. Luke's Hospital. We had been on the brink of starting the new and up-to-date plant in which St. Luke's and St. Elizabeth's Hospitals were to have merged into a large general hospital. The news of the bank failure meant that it would be necessary to "carry on" just a little longer in the ancient and ramshackle buildings which tell a story of seventy years of hospital service to Shanghai. These old buildings originally built of brick occupy the four corners of a street intersection in the heavily populated industrial section of Shanghai known as Hongkew. It was over this section, incidentally, that the undeclared war between Japan and China in 1932 was fought. The hospital buildings present truly a sorry sight. The weather-beaten brick facing shows the crumbling, powdery decay peculiar to the older bricks of China. The once imposing stone steps of the main entrance have been worn so badly that their shape is almost cup-like. The lock and bolt of the front door has rusted and the keys have been lost longer than anybody remembers, because St. Luke's never closes its doors. The interior of the buildings are dark and dismal for the most part. Being built of wood has meant the constant fight between hospital authorities on the one side and vermin and white ants on the other. Spectacular victories have been scored by both sides. The wood-work has also meant a terrible fire hazard and one dreads to think of the rapidity with which these old buildings could burn. However, the walls of these old buildings can tell many a soul-stirring story. They could tell you how they have housed one of the largest fracture services in the world and one of the largest services in traumatic surgery. They could tell you the story of how they sheltered a little boy of nine years until his death fourteen years later. He was suffering from an excessive chronic and incurable bone tuberculosis. They could tell you of the pathetic picture of the "broken-back paralytic" who died in the hospital after lingering for years. The hospital Chaplain could add to these stories with his story of baptism and confirmation where modern medicine and surgery failed. These old walls could also tell of the boy whose leg was amputated during the last war when the Japanese invaders destroyed his home and killed his parents. This boy has learned enough English to operate the telephone switch-board and takes his turn daily.

IN SPITE of the handicaps of cramped quarters, over-crowding and old buildings, St. Luke's has been able to keep abreast of the times in its equipment and work. This has been largely due to the generous friends both in China and abroad. We feel that we have kept up with the march of the medical profession. The hospital with its 160 beds is always full, usually to the point of putting convalescents on the floor. Its work is largely supported through local contributions, contracts and an annual grant by the Municipal Council of Shanghai. St. Luke's is the main teaching hospital for the Pennsylvania Medical School of Shanghai, being the Medical Department of St. John's University. Every year a new group of young doctors go out into their own country to practice modern medicine with its Christian ideals. A large number of the prominent medical men in China are listed among the alumni of this school, which had its origin over thirty years ago. In order to summarize the present-day work of St. Luke's, it is necessary to use a few figures taken from that uninteresting word "statistics." A glance at the annual report reveals that 3,000 patients were treated in the wards during the past year with 122,000 out-patient visits. The extent of surgery done is indicated by the 1,600 operations which do not include 3,000 minor cases done in the emergency room. The financial report shows that approximately one-third of all patients pay nothing while the cost per patient per day to the institution works at $3.38 (Shanghai currency), or $1.35 in U. S. currency.

No story of St. Luke's would be complete without mention of its sister institution, St. Elizabeth's. In the early days of hospital work in China, it was considered unethical to house male and female patients in the same buildings. The women's work was, therefore, taken over in the establishment of St. Elizabeth's Hospital, now nearing its fortieth year of service. Famed for its excellent maternity work and care of children, it has also grown to be a large general hospital for women. St. Elizabeth's does its share in the work of the medical school and the two hospitals have become time-honored partners in the medical profession of Shanghai. It was quite natural, therefore, that they should have decided to unite in the new hospital project.

For the past twenty years St. Luke's has been accumulating a building fund. The many contributions have been carefully husbanded and a large part of the funds were invested in the American Oriental Banking Corporation. Two years ago a committee was formed by Bishop Graves with directions to proceed on the plan of uniting the two hospitals. A suitable site was purchased and gradually a set of plans acceptable to both staffs was evolved. These were submitted to the National Council for approval when the fatal bank failure, involving about one-half of the building fund, abruptly halted all further steps. We now await the "salvaging of the wreck" in the hopes that some of the funds are not irrevocably lost. In the meantime both hospitals will have to continue suffering from "growing pains," a condition which has been chronic for many years and, at the same time, is become more acute each day. We do not believe the condition incurable, but think that many of the present-day "Rethinkers" will take our side in bringing to realization the plan which will climax the splendid traditions of St. Luke's.

* * *

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.

God's delays are not denials,
You will find Him true,
Working through the darkest trials
What is best for you.

Sewanee Summer Training School

By GARDINER L. TUCKER,

Executive Secretary of Department of Religious Education, Province of Sewanee.

SEWANEE is more than a college. It is the focal center of a movement for the revival of American ideals. Sewanee is the center and heart of the South, built by the power of the hope of men who cherished a great ideal and who had a great vision. The South still holds true to the fundamental American ideals. Since the Civil War the nation as a whole has thrown away fundamental American traditions. American life has been shaped by foreign ideals, an industrialism and a commercialism based almost entirely on the motive of profit. American democracy has been blurred and nearly wiped out."

The above statements were made by Professor Roy Colbert, Ph. D., Associate Professor of Economics and Sociology in the University of Wisconsin, as part of an address made by him on the subject of "Southern Ideals and National Welfare," in one of the evening programs of the Sewanee Summer Training School. He said further, "To restore neglected American ideals, to unite the people of this nation for the common purpose of realizing these ideals and so to insure stability in our economic and social life, this is the center of the Sewanee Movement."

A new chapter in the history of the Sewanee Movement was written by the session of the Sewanee Summer School this year. Men from outside the "Sewanee area," i. e., the South, called attention to the national importance of the movement, and its value to the Church and Commonwealth of the Nation. It took the breath away, a little, for those active in the Sewanee Movement to hear a professor from Wisconsin say publicly that a movement whose emblem is the old flag of the Confederacy, slightly modified, really stands for the conservation of true Americanism! This was almost as much as to say that the Stars and Bars of the South must save the Stars and Stripes!

Together with the fuller realization of the national importance of the Movement there has come a clearer understanding of its ideals, its history, and its principles. "The Sewanee Vision," as the ideal toward which the Movement is making its progress was the general subject of this year's program, and this was interpreted in various aspects by a series of speakers. That "Vision" is of a "new earth coming down from God out of Heaven"—not that such a vision, the common property of all Christians, is the monoply of the Sewanee Movement—but that it is accepted as the ideal of that Movement, with the obligation of special responsibility for its fulfilment in the Sewanee area, the South.

The history of the Movement was set forth, from its beginning in 1832 (antedating the Oxford Movement by one year), until the present time, and its future was forecast. "The Sewanee Movement" is the name, adopted only last year, of a series of activities carried on by the dioceses and the people of the Episcopal Church in the South, acting in cooperation with one another. These activities have been principally educational. The Movement has embodied itself in the University of the South (its first concrete achievement); in the Province of Sewanee (successor of the Confederate Episcopal Church); in secondary schools and junior colleges; in the Summer Conferences, of which the Sewanee Summer Training School is the oldest, and the center of the system; in the Young People's Service League of the Province, and in the provincial organizations of other Church societies; in the Regional Rural Conference, the Sewanee Conference on Religious Education, and other similar conferences. The American Church Institute for Negroes is in close alliance with it. It has formulated its own principles from its own experiences, and it has as its emblem the "Cross of Stars," a modification of the old flag of the Confederacy.

Perhaps more important than any other development has been that of its personnel and leadership. The men whom Sewanee trained in college have continued to work together in the Sewanee Movement. Thirteen alumni of the University of the South, "old Sewanee boys," served on the faculty and staff of the Summer School this year. Bishop Gailor, the Chancellor of the University and Dr. Finney the Vice-Chancellor, both actively associated with the Summer Schol, were together in college at Sewanee fifty years ago. Bishop Mikell, Bishop Green, the Rev. Gardiner L. Tucker, Judge Arthur Crownover and Dean Raimundo deOvies were Sewanee students together about forty years ago. Chaplain Moultre Guerry, the Rev. Capers Satterlee, the Rev. Alfred Loaring Clark, the Rev. J. Hodge Alves, the Rev. R. Bland Mitchell, and Leon C. Palmer were alumni of more recent dates. Other alumni were registered as students in the School. The intimate and long-continued association of the leaders in the movement goes much further back. The bishops who led in the ante-bellum days were close personal friends, as well as ecclesiastical associates. The affectionate comradeship so characteristic of our day has been a quality from the beginning.

DURING the last year some interesting new data concerning the Sewanee Movement have been brought to light, indicating that the beginning of the Summer Conference Movement in the American Episcopal Church was very probably made at Sewanee. The Sewanee Summer Training School, begun in 1910, was preceded by other summer conferences. The first was made in July, 1883, and had for its special interest the consideration of the relation of the Church to the colored people of the South. It was called by the Rt. Rev. William Mercer Green, D. D., Bishop of Mississippi, grandfather of the present Bishop Coadjutor of Mississippi, who served as Director of the Adult Division this year. Again in 1904, 1905, and 1906, the Sewanee Summer School of hTeology was conducted along the lines of the summer conferences so widely held in more recent years. So that it seems quite probable that "Mother Mountain" (Sewanee) can claim as her offspring not only the other summer conferences of the South, but all those of the Episcopal Church throughout the nation. And even in far-off China! Miss Alice Gregg, Educational Secretary of the Distric of Anking, China, who was a member of the faculty of the Young People's Division, reported that after attending the Sewanee Summer Training School of some years ago she determined to undertake the holding of a similar gathering in China, for the benefit of the missionary workers of our Church in that field, and that she did succeed, and that the conference has been held for several summers. She received letters whil at Sewanee in August, telling of the holding of the Summer Conference in Kuling, China, in July, and she expressed her appreciation of the support given the Chinese Summer Conference by the annual offerings made at Sewanee.

The Director of the Clergy School of the Sewanee Summer Training School, session of 1935, was the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, and President of the Province of Sewanee. The Rev. R. Bland

Mitchell, D. D., of Birmingham, Ala., served as Associate Director. The lecturers were: the Very Rev. Raimundo deOvies of Atlanta; Dr. R. J. Colbert, of the University of Wisconsin; Rev. E. P. Dandridge, D. D., of Nashville, Tenn., and the Rev. Victor L. Dowdell, Ph. D., of Porto Rico.

The Director of the Adult Division was the Rt. Rev. W. M. Green, D. D., with Chaplain Moultrie Guerry of the University of the South as Assistant Director. Other members of the faculty and staff were Bishop Mikell of Atlanta, Bishop Gailor of Tennessee; Dr. John W. Wood, the Rev. Vernon McMaster and Mrs. D. D. Taber of the National Council staff; Dr. H. A. Morgan of the Tennessee Valley Authority; the Rev. Gardiner L. Tucker, D. D., and Miss Annie Morton Stout of the Provincial Educational Staff; Dr. B. F. Finney, Vice Chancellor, and Dean Charles L. Wells, Dean of Theology, of the faculty of the University of the South; Miss Winifred Kirkland of Sewanee; Dean Raimundo deOvies of Atlanta; Miss Juliet Allein of Memphis; the Rev. Alfred Loaring Clark of Memphis, Tennessee Chairman of Religious Education; Mr. Leon C. Palmer, National Secretary for the Brotherhood of St. Andrew; Miss Isabel Shoop of Birmingham, Ala.; Miss Alma S. Hammond of New Orleans; Miss Lida Holt of Spring Hill, Ala.

The Director of the Young People's Division was the Rev. Alfred Loaring Clark of Memphis, with the Rev. Capers Satterlee of Birmingham, Ala., as Assistant Director. Other members of the faculty and staff were Miss Alice Gregg of Anking, China, Dean Raimundo deOvies of Atlanta, the Rev. Gardiner L. Tucker, D. D., and Miss Annie Morton Stout of the Provincial Educational Staff, the Rev. J. Hodge Alves of Spring Hill, Ala., Mrs. John O. Gill of Mobile, Ala., and Miss Ruth Loaring Clark of Memphis, Tenn., and Mrs. Forrest McGinley of Memphis, Tenn.

The dates were as follows:

Clergy School, July 30-August 9.

Adult Division, July 30-August 13.

Young People's Division, August 13 to August 27.

IN CONNECTION with the Sewanee Summer Training School with its three divisions, there were held a number of other meetings and gatherings, as follows:

The Sewanee Conference on Religious Education, July 29-30, of which the Rev. Gardiner L. Tucker, D. D., was Director.

The first meeting of the Board of Diocesan Chairmen and Directors of Religious Education of the Province of Sewanee, of which the Rev. John Long Jackson, of Charlotte, N. C., was Chairman.

The Woman's Auxiliary Rally, directed by Mrs. Fred Ramsey, President of the Woman's Auxiliary of the Diocese of Tennessee.

The Daughters of the King gathering, directed by Mrs. W. J. Loaring Clark, National President of the Order.

The Laymen's Conference, directed by Judge Arthur Crownover, of Nashville, Tenn.

The Annual Convention of the Young People's Service League of the Province of Sewanee, presided over by Mr. Joseph Faulk of Columbia, S. C., Provincial President.

The Sewanee Exhibition, maintained during the whole session of the School, directed by Miss Annie Morton Stout, of the Provincial Educational Staff.

Among the projects coming under consideration in this years' session were the following:

The New Educational Program for the Province of Sewanee. This was in part worked out in the meeting of the Board of Diocesan Chairmen and Directors of Religious Education. It will be completed in time for presentation to the Synod in October.

The Sewanee Institute on Current Problems. This is planned for the summer of 1937, and will be conducted by the University of the South.

The Young People's Leadership Training Curriculum. This new extension of the Leadership Training plan to those not sufficiently advanced for the N. A. L. A. courses and credits has been undertaken by this Province some years ago, and is rapidly developing along lines parallel to the N. A. L. A.

Correspondence Courses in Religious Education. The Province of Sewanee is working out this project with the approval of the National Department of Religious Education. The courses given are those of the N. A. L. A. Curriculum of Leadership Training, and the courses are given through correspondence by the members of the Provincial Educational Staff, Dr. Tucker, Dr. Starr and Miss Stout.

Christian Living Series. This newest series of teaching material for Church Schools, utilizing the best modern educational methods and yet adaptable to all types of Church Schools, was presented and explained by its authors, Mr. and Mrs. Leon C. Palmer of Philadelphia.

Programs for the Young People's Service League. The Executive Council of the Young People's Service League of the Province of Sewanee, under energetic direction of the new President, Mr. Gordon Tucker of Miami, Fla., assembled and produced a series of programs for meetings of the parish leagues for the first half-year. They will be distributed in the near future, at the expense of the Provincial League, to all the parish leagues of the Province of Sewanee.

Cooperation of the Sewanee Movement with the Forward Movement. This was the subject of the dramatic program, "Mother Mountain and her Southland," presented during the Adult Division, which vividly set forth the good results to follow from the unification of the two movements, complementary to each other, and each necessary to the life and progress of the Church.

The Sewanee Summer Training School is under the joint direction of the Educational Department of the Province of Sewanee and the University of the South. It is the official Summer School of the Province, and is an extension of the University's educational service to those active in the Church's work.

For the session of 1936 the following leaders have been selected, and have accepted their several offices:

President of the Board of Managers, the Rt. Rev. H. J. Mikell, D. D.

Director of the Clergy School, the Rt. Rev. J. C. Morris, D. D.

Director of the Adult Division, the Rev. Moultrie Guerry.

Director of the Young People's Division, the Rev. Alfred Loaring Clark.

Chairman of Program Committee, the Rev. Gardiner L. Tucker, D. D.

Director of the Sewanee Exhibition, Miss Annie Morton Stout.

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BOOK REVIEWS.

THE CHRISTIAN LIFE OF FAITH, LOVE, AND DUTY: By Robert S. Chalmers. Morehouse Publishing Company, Milwaukee, Wisconsin. Pp. 194. Paper Cover. Price, $1.10.

This is a volume of the Pastoral Series prepared by the rector of Grace and St. Peter's Church, Baltimore, Maryland. It contains the second course specially prepared for the clergy and teachers of the Episcopal Church. It is very thorough and helpful. The reviewer finds in this volume a fine series of Confirmation instruction with copious Scripture references for each lesson. It can fit in the Sunday school as well as in any class of religious instruction.

S.

* * *

THE FARM CHEMURGIC: By William J. Hale. The Stratford Company, Publishers, Boston, Mass. Pp. 201. Paper cover. No price given.

This little volume contains scientific research findings by the research consultant of The Dow Chemical Company. It is a defense of scientilc agriculture. A helpful book for those who are interested in farming and gardening.

S.

Four Hundred Years of the Printed English Bible

Myles Coverdale and the First Printed English Bible

By EZRA SQUIER TIPPLE.

President Emeritus, Drew University.

THE ENGLISH BIBLE has a distinction all its own. The familiar judgment of Macaulay, "The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," is so well known as almost to make necessary an apology for repeating it. Yet, as this year brings the four hundredth anniversary of the first complete printed English Bible, it will help to remind us of our precious heritage, and the man whose name it bears—Myles Coverdale. And who was this Myles Coverdale?

It is probable that his surname was taken from the district where he was born, Cover-dale, in what is called Richmondshire in the North Riding. The exact date of his birth is uncertain. It is now given as "about 1488," though it may have been somewhere near 1485. He died in 1568-9, having come to a goodly age, well beyond four score years, much admired, and followed by all the Puritans.

From his childhood he was a student, given to learning, eager, diligent, having a sturdy purpose and a tenacious memory. He studied philosophy and theology at Cambridge, had an ever-growing circle of acquaintances, such as Sir Thomas More, Erasmus, and Thomas Cromwell, who was long his influential friend.

Some time after Coverdale entered the convent of Austin friars at Cambridge the famous Robert Barnes became its prior. When the latter was later arrested on a charge of heresy, Coverdale went with him to London to assist him in drawing up his defense. Later, leaving the convent, he assumed the habit of a secular priest and began at once to preach against confession and the veneration of images. The intimate facts concerning the life of Coverdale are rather obscure. An undated letter to Thomas Cromwell, prior at least to 1527, gives a hint of his religious inclinations and perhaps of his activities. In this letter he writes that "I begyne to taste of Holy Schryptures." It is impossible to account for his movements between 1528 and 1535; but it is more than probable that most of the time was spent abroad. It has been aserted that, in 1529, he was at Hamburg, assisting Tyndale in his translation of the Pentateuch; but the evidence is of doubtful value.

He was writing, however, or translating in these silent years; for, in 1534, he brought out two books, both translations, "Ye Olde God and the Newe" and "Paraphrase upon the Psalms." Beyond question he had begun the work of translating the Scriptures into English, which came to a glorious consummation in 1535 in the first complete printed English Bible.

IN THE HISTORY of the English Bible there are two outstanding names, William Tyndale and Myles Coverdale. While this article has to do primarily with the latter, the former has so large a place in the story of the English Bible that his name commands reverence, inasmuch as his was the first printed New Testament. Appearing in 1525, it was so eagrly sought after that people went about saying that "the conscience of England has found a new King."

Coverdale, undoubtedly, owed much to Tyndale, building in large measure upon what had already been done by his predecessor. But he had genius and ability all his own. Nearly half a century ago, H. W. Hoare, an English writer, made this striking comparison between Coverdale and Tyndale: "If the latter be the Hercules among our Biblical laborers, the former is certainly the Orpheus. Diffident and retiring in disposition, of delicate susceptibility, literary dexterity and resource, with a wonderful ear for cadence and rhythm, it is to Coverdale we owe much of the beautiful music which seems to well up out of the perennial springs of our Authorized Version. 'Cast me not away from thy presence, and take not thy Holy Spirit from me'; 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou shalt endure: they all shall wax old as doth a garment; and as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.' Where can we find anything more perfect, unless it be in passages scattered up and down in our Prayer Book version of the Psalms, which is almost wholly, or in the Isaiah of our Bibles, which is very largely, from the hand of this beautiful translator? But, though contrasted with Tyndale in the main features of his character, he is also his indispensable literary complement standing in relation to him as gentleness does to strength, pliability and grace to robustness and vigor, modesty to self-confidence."

To the study of the English Scriptures he gave practically his entire life. He wrote or translated numerous tracts and books, some twenty-six in all; but his chief distinction is that the first complete Bible printed in English bears his name. It is this achievement which the present year commemorates. It may be, as is often said, that his translation as a work of scholarship does not rank with that of some other translators; but he accomplished what no other person prior to 1535 had done. He translated and published a Bible in the English language. The publisher and place of printing of the 1535 Bible have always been a mystery. These facts are not of primary importance. Coverdale was the inspiring genius of the enterprise. The place may have been Zurich, Frankfort, Cologne, or Paris, what matters it? The work of translation was probably done at Antwerp, and the volume was probably printed on the press of Froschover in Zurich. In the version there is no definite mention of the original Hebrew and Greek texts. Coverdale was not without some knowledge of both these languages, but was much less well-equipped in this respect than Tyndale as Coverdale modestly acknowledges. He knew German and Latin extremely well, and a little French. The five "interpreters," which he said that he used, are thought to have been the Vulgate, the Latin version of Pagninus, part of Luther's translation, the Zurich version, and Tyndale's Pentateuch and New Testament. His knowledge and ability seems to have been unquestioned. He was employed by Thomas Cromwell to assist in the Great Bible in 1539, which was ordered to be placed in all English churches. The text of this is largely that of the Bible of John Rogers, bought out in 1537 under the name of Thomas Matthew, of which the Old Testament from Ezra to Malachi and the Apocrypha were substantially Coverdale's own. The New

(Continued on page 10.)

Self-Preservation

By JAMES E. FREEMAN,

Bishop of Washington.

AN INCIDENT occurred in the early ministry of Jesus that, however we may interpret it, has a deep significance. We read in the fourth Chapter of St. Matthew's Gospel that, immediately following His Baptism and preceding His entrance upon His larger ministry, He was "led up of the spirit into the wilderness to be tempted." The purpose of this long-continued vigil was in the nature of preparation for the great task that presently He was to undertake.

The practice of long periods of detachment for the purpose of uninterrupted reflection, has been common to many men who have assumed the role of leadership. It is in the silences and away from the distractions of the world that genius is fanned into a flame and the clearly defined purpose of a great mission becomes evident.

In the experience of the Master, we read that, "when he had fasted forty days and forty nights, he was afterward an hungered." Physically depleted, the most immediate avenue of approach to Him was through His unsatisfied appetite, hence it was that the tempter touched Him where He was most vulnerable, saying, "If thou be the son of God, commend that these stones be made bread." It was an appeal to Him to exercise His miraculous power in behalf of His own obvious needs. This power, He doubtless had, for, on another occasion, to meet the hunger of a multitude, He multiplied a few barley loaves, making them sufficient to feed five thousand. In answer to the tempter's demand, He quoted from the ancient Scriptures, the words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The whole condition with which Jesus was confronted,, is suggestive of one of life's major problems. Self-preservation, the maintenance of our physical well-being is primary and indispensable. The bread problem is universal and persistent. A bread problem ushered in the French Revolution, and in some form it has been the genesis of most of the world's disorders. As a matter of fact, it is one of the fundamental problems of our own age. To preserve the physical well-being of a people is a primary obligation upon every government. Jesus did not challenge this. He did maintain that, greater than the bread problem was the normal satisfaction of man's moral and spiritual nature. To insure subsistence, this He always recognized and gave it its proper place throughout His ministry. Over against this physical demand, He set another principle of life when He said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." He was maintaining that, normal, wholesome living called for and demanded the recognition of God's place in the scheme of things, the recognition of the moral law as indispensable to orderly, decent and satisfying living. To "move humanity to a cleaner stye," is both consistent and necessary, but if the "cleaner stye" is to be properly maintained, it must be sustained by something other than that form of selfish individualism that obeys neither the laws of God or of man. At the root of our present disordered life is the moral and spiritual decline and decay of a people. We have thought that, with our "mighty wisdom or little wit," we could set our house in order. We would, through our incomparable genius and our clever legislation recover the normal, prosperous ways of living. We are beginning to realize the significance and profound meaning of the words of the tempted Master that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We have a bread problem and it is a pressing one, and it must be met, but along with it and vitally related to it we have a moral and spiritual problem that concerns the deepest interests of our people.

FOUR HUNDRED YEARS OF THE FIRST PRINTED ENGLISH BIBLE.

(Continued from page 9.)

Testament and the first part of the Old Testament were very clearly Tyndale's.

In 1558, Coverdale may have had a share in the preparation of the Geneva version of the Scriptures, but the evidence is not conclusive. In the remainder of his life he was actively concerned in the wider circulation of the Bible.

MILES COVERDALE was one of the leading figures during the progress of the reformed opinions in England and on the Continent. By his marriage which naturally was regarded as a protest against the doctrines of celibacy of the priesthood, he became identified completely with the reforming party. He was appointed bishop of Exeter in 1551, and the vigorous Protestantism of Western England in the reign of Elizabeth was undoubtedly greatly aided by his powerful preaching and influence. On Mary's accession to the throne, 1553, he was deprived of his bishopric and ordered to London, though later he was permitted to leave for Denmark.

In 1554 he signed a remarkable confession of faith in conjunction with other Protestant bishops and martyrs imprisoned in London. Following the signature of the others, is annexed the following notable declaration: "To these things above said do I, Myles Coverdale, late bishop of Exeter, consent and agree with these, mine afflicted brethren, being prisoners. Mine own hand, M. C."

This man, modest, conscientious, laborious, a thoroughly honest and good man, who had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century, a consistently Protestant reformer, the Church of the present day does well to honor, both for the first Bible printed in English and for many of the most cherished phrasings of beautiful and tender passages of the Scriptures.

* * *

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands, then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Chirst now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

—Oxenham.

« « IMPORTANT » »

We would like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a great drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your cooperation.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

NEWS FROM THE FRONT

Rev. G. W. Gasque

ERECTION OF HOSPITAL DELAYED BECAUSE OF CLOSING OF BANKS.

More Than a Half Million Dollars on Deposit. Financial Stringency Not Considered Serious.

Shanghai, China.—Erection of a new building for the combined St. Luke's and St. Eilzabeth's Hospital has been delayed on account of financial stringency resulting from the flow of silver out of China that led to the closing of banking institutions in Shanghai where the hospital funds were on deposit.

The present buildings of the two hospitals being worn out and inadequate to meet present needs, plans have been completed for a new combined institution. Bishop Graves and the medical staff have purchased a new site in a favorable location.

The necessary funds for the erection of the new plant, including hospital, nurses' home, and other buildings, have been accumulating in China for several years, totaling today approximately $548,000 Chinese currency, and are held on fixed deposit in Shanghai by financial institutions of the Raven group under American management.

The banks believe that the depositors will be paid in full, but pending adjustments, all steps for the erection of the proposed joint hospital must be postponed.

Meanwhile, architectural plans are being completed and studied by architects in China and America who are experts in hospital planning, so that there will be no further delay when the funds are released.

PUERTO RICO NURSE BRINGS JOY AND HEALTH TO MANY SUFFERERS.

Barahona, Puerto Rico.—The Rev. Ramon Quinones, priest in charge of the mission in this rural community, has under his direction a dispensary for the care of the sick and suffering who are out of reach of the Government employed physicians and nurses.

The dispensary building is a temporary structure erected in 1929 out of discarded lumber, when the old St. Catherine's Training School was torn down. The structure cannot last much longer, and should be replaced immediately by a concrete building.

Despite the handicap of cramped quarters and inadequate equipment, during the past three years, the nurse at Barahona has brought joy and happiness to many hundreds of people who otherwise would have been doomed to suffering and probable death.

In 1932 at a total cost of $45, the nurse gave 140 injections, chiefly for malaria and tetanus, did 777 dressings, attended 262 cases at the dispensary and in homes, and made 300 parochial visits. In 1933 at a cost of $68 she did more than 700 injections, treated 1,400 cases in which stitches were taken, and did 1,160 dressings. In 1934 she cared for more than 1,600 cases.

Bishop Colmore, commenting on the work, says: "It is difficult to imagine what the dispensary means to such an isolated country area."

Churchmen in Taft, California, lacking the necessary means to build a new church, have erected a worthy building by their own labor.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

THE SANCTUARY.

Prayer for China.

Almighty God, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the Bishops and to all other leaders and missionaries, especially in China, the guidance of Thy Holy Spirit, that in all things they may seek the welfare of Thy Kingdom and the glory of Thy Name, and that we may be partners with them in the preaching of Thy Gospel, through Jesus Christ our Lord. Amen.

BISHOP BENTLEY TRAVELS TWO THOUSAND FOUR HUNDRED MILES.

Thirty-three Baptisms and Eleven Confirmations. Many Services Held in Out of the Way Places.

Nenana, Alaska.—The Rt. Rev. J. B. Bentley, accompanied by Mrs. Bentley, returned to Nenana September 1, from a month's trip. During the summer the little "Discovery," renamed the "Depression" by Dr. Burke, traveled 2,400 miles. About the same distance had been traveled by steamer. There had been in August 33 baptisms and 11 confirmations, and many services held in out of the way places.

Stops were made at Eagle, Fort Yukon, Circle, Beaver, Steven's Village, Rampart, Tanana, Hot Springs, Tolovana, and many other smaller communities and fishing villages along the way.

The Bishop reports that the epidemic of measles which caused so much sickness at Eagle, Fort Yukon, and Circle is about over, and that people are able to return to their fishing.

The Diocesan treasurer has received from the little mission at Allakaket, in charge of the Misses Hill and Kay, $92 for the first half of the year to be applied on the 1935 quota. A total of $2,433.58 for missions had been received from the Alaskan churches at the end of July. The smallest amount, $3.85, came from St. Luke's, Douglas Island, and the largest amount, $600, was given by St. Matthew's, at Fairbanks.

NEWS FROM THE FRONT WANTED.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write articles to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field. Address news items intended for this page to

Rev. G. W. Gasque,
885 Gordon Street, S. W.,
Atlanta, Georgia.

WEST INDIAN CHURCH HAS SEVENTY-FIVE HUNDRED MEMBERS

Late Comers Unable to Find Seats at Main Services. Rector Has Many Duties Outside Parish.

Panama City, Panama.—The Rev. Arthur F. Nightengale, rector of St. Paul's Church, very much needs a larger church, according to a report of a recent Sunday night vistor to his service.

This West Indian congregation now consists of 7,500 baptized members, and with a church of only 1,000 seating capacity, every service is crowded to overflowing.

"Late comers stand outside its doors and windows. At the main services on Sunday the crowd reaches out into the street in front and down the side streets.

"The rector leads a busy life. His Sunday schedule is as follows: Holy Communion, 5:30; Holy Communion at 8:30 at a mission six miles away; Morning Prayer or Holy Communion and sermon at 10:30 at St. Paul's; Sunday School at 3:30; service out of town at another mission at 5; Evening Prayer and sermon at St. Paul's at 7:30.

"They have a large vested choir, a splendid Woman's Auxiliary, and a St. Agnes' Guild for the younger women and girls.

"In addition to his many parochial and other mission duties, Mr. Nightengale also ministers to the lepers at Palo Seco, a short distance out from the Pacific entrance to the Canal.

"When in Panama City be sure to visit St. Paul's."

RT. REV. PAUL SHINJI SASAKI ASSUMES DUTIES IN MID-JAPAN.

Nagoya, Japan.—The Rt. Rev. Paul Shinji Sasaki, Bishop of the Diocese of Mid-Japan, consecrated on St. James' Day, July 25, has taken charge of his duties with his accustomed energy.

The new Bishop, educated in mission schools in Japan, and in Oxford and Cambridge, has under his care twenty-seven established parishes, a foreign staff including six clergy, one layman, and thirteen women workers; a Japanese staff of nineteen clergy, five catechists, and seven women workers; twelve Church schools, and one hospital for tubercular patients. Included in the Diocese of Mid-Japan is the Karuizawa Church used by both Japanese and English-speaking Churchmen.

A friend long resident in Japan writes of him. "He is a devout saint, a wonderful pastor, and a very telling preacher. They loved him while he was a student in Oxford."

For many years he was a professor at St. Paul's University, Tokyo, rector of Meijiro Church, head of the department of religious education, and university chaplain.

The Canadian Church will continue to support the missionary work of the Diocese, which includes several prefectures stretching through the central part of the Empire from the Pacific Ocean on the east to the Japan Sea on the west.

Beds and mattresses from the closed school at Anvik, Alaska, have been sent to Fort Yukon, where they will be used in the hospital during times of epidemic when the wards are filled to overflowing.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

ORDER OF THE HOLY CROSS

To many of us the idea of monks and nuns means the Roman Catholic Church. So it comes as quite a surprise that in our Protestant Episcopal Church we have several orders of monks and of nuns. To one of these our program this evening is devoted. It is the Order of the Holy Cross, or, as it is familiarly known, the O. H. C.

Vow: Poverty, Chastity and Obedience.

Its members take the threefold vow of Poverty, Chastity and Obedience. Poverty means that they will own no property except a small wooden cross. This each one wears about his neck at all times. All else must be given away, either to relatives or friends, or the Order. Chastity means that the members will never marry, or have the cares of a family. Obedience means that the members will obey absolutely the orders of their superiors in the Order, even if it means going to the end of the earth at a moment's notice.

In 1881, in the slums of New York, the order had its birth when three clergymen decided that they could best do their work of ministering to the poor if they became poor themselves, and took the Order vows as given above. They took the name from the Mission Church of the Holy Cross, Avenue C and Seventh Street. They dressed as the monks of old and went everywhere in the slums doing their good work for eight years They then moved to a place where they could have more time for prayer. The Order grew and now has several centers from which it works. Its headquarters, however, are at West Park, New York.

Each morning at five o'clock a monk goes through the monastery tapping at each door and saying, "Let us bless the Lord." As soon as the sleeper awakes he says, "Thanks be to God," and the monk passes to the next door. If you are a visitor you must obey the rules of the monastery while within its walls. At 5:30 the monks are all in chapel for two services. These together last about a half hour. At 6 A. M. they have the Holy Communion.

At seven they go to breakfast. Silence is observed at meals except at dinner on Sundays and the great feasts. They have a reader who reads some devotional book while the eating is going on. After breakfast you go back to your room and clean up. At about eight o'clock another service is held for about a half hour. At 8:30 all assemble in the office of the Superiors where the work is mapped out for the day. At nine all talking stops as they go to work.

There is much to be done. They have a farm with its multiplicity of duties, to be done by some. House cleaning provides work for others, and study is given to others. At noon there is another service, and at 12:30 dinner. There is then a recreational hour in the Community room. At two there is another service, after which they work until 5:30. At 6:30 comes supper. At 8:30 another service and bed at 10. They have thus eight services during the day.

This kind of a life probably would not appeal to some of us. But there are a number of people who feel that they can best serve God in this way. If so should they not be allowed to do so in our Church? Some people who do not care for this type of life say that people jump into such a life without knowing what it is. But a man must be about twenty-four years old, and have served in the community at least two and one-half years before he is allowed to take the vows.

Preaching, Teaching and Missionary Work.

Some thing that when people do so much praying they would have no time for anything else. But this is not the case. The O. H. C. does three kinds of work and does them all well. They are Preaching, Teaching and Missionary Work. Their preaching is of two kinds. The first is in ordinary parishes, where they, on the invitation of the rector, preach "Missions."

A number of years ago a group who were attending the Sewanee Summer Training School was addressed by one of the Fathers. The topic was, "Preaching a Mission to Children." There was so much happiness and pleasure and real hearty laughter in the address that all came away from it wondering why we had not found more such happiness in our own personal Christianity.

Another work that they do is Rescue Work, helping the down and out in our larger centers. This, we remember, was the original work they started out to do, and which they have never stopped doing.

They also conduct schools which they have founded in this country and in the foreign field. One of these is St. Andrew's in Tennessee, near Sewanee. It is for mountain boys. They come from miles around to this school and much good is done. St. Andrew's is within easy walking distance from Sewanee and most people who attend the Summer Conferences there visit it. It is most interesting. Another is in Kent, Connecticut, where an equally fine work is being done with a very different type of boy.

The third type of work that they do is that in the foreign mission field. We remember that much of the missionary work of the early Church was done by monks, like St. Augustine or St. Aidan; so it seemed to the Holy Cross Fathers that they could probably do fine work today. They picked out Liberia, that little toe-hold that the Church has in Africa. Though we had been in Liberia for about a hundred years, we were still hugging the coast. But the Fathers decided to go far inland, so they struck out for what they called the "hinterland," two hundred miles, or more, from the Ocean. No white man had ever been in this particular section.

Father Campbell.

One of the Fathers that went to this isolated spot was Father Campbell. Some years ago a great man made the remark that if any man could make a mousetrap better than his neighbor that the world would make a beaten path to his door. It seemed that the man who had given up home, property and even his will in the vows of Chastity, Poverty and Obedience, and had then gone to one of the most savage spots on earth, would be gone from the world never to be heard of any more. But Robert Erskine Campbell was the man whom Mother Church had to have for greater work. For, when Bishop Overs resigned the Bishopric of Liberia, Father Campbell was called from Bolahum to take his place. Such a thing was unexpected by the Order, and they had to release him from his obligations to the Order. But they did this and he has been making a great success as Bishop now for the past ten years.

The Bolahum Mission is in the Gbande country. There they maintain a school for boys, where sixty boys are cared for. They also maintain the Holy Cross Hospital there. The Monks are unable to care for a girls' school, but feeling the need for such an institution they have gotten the Sisterhood of the Holy Name, from Malvern Link, England, to be associated with them and to run a school there. Twenty girls are being cared for in it.

Father Hughson, the Superior of the Order, writes:

"I have just come back from West Africa, and I have been profoundly moved by what I saw there. The Order of the Holy Cross established its Missions in the hinterland of Liberia twelve years ago amongst a people who had never so much as heard the Name of Our Lord. Today with a staff of four Fathers, five Sisters and native evangelists, we are manning no less than eighteen towns amongst the three nations to whom the Bishop has sent us.

"In these towns, which are visited every fortnight, we have 800 adults under formal instruction for baptism. The task of teaching so vast a number is appalling. It means that we must increase our staff unless we deliberately decide that we must tell those who come, asking to be made Christians, that we can do nothing for them—a contingency we are unwilling for a moment to contemplate."

The Order is supported entirely by voluntary contributions, and is not included in the Program of the Church. In order to keep its friends informed of its work it publishes three magazines, the Holy Cross Magazine, the St. Andrew's Messenger and The Liberian Hinterland. The Order is growing slowly but it is doing a great work.

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On Sharing.

If nobody smiled and nobody cheered,
And nobody helped us along,
If each every minute looked after himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me,
And we all stood alone to the battle of life
What a dreary old place this would be.

—Unknown.

CHURCH INTELLIGENCE



Yeocomico Church.
Westmoreland County, Virginia.

YEOCOMICO CHURCH WILL HAVE THE R. E. LEE MEMORIAL SERVICE.

Sunday morning, October 13, at eleven o'clock, the Robert E. Lee Memorial Service will be held in Yeocomico Church at Tucker Hill. The Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish, Williamsburg, Va., and "father of the restoration of the old capital," will be the speaker.

Not only will the directors of the Lee Memorial Foundation of Stratford, attend, but many visitors will be at the dedication.

Yeocomico Church is not only most historic in itself, but has more historical connections with other eastern settlements and colonies than probably any other shrine in the Northern Neck of Virginia. The church is closely connected with both Wakefield and Stratford.

DR. SUTTON DECLINES ELECTION AS BISHOP OF VERMONT.

Statement of the Rev. J. Wilson Sutton, Vicar of Trinity Chapel, Trinity Parish, New York, on his declination of his election as Bishop of Vermont, Sunday, October 5:

You will be expecting this morning some statement as to my decision with regard to my election as Bishop of Vermont. The announcement has been delayed longer than I could have wished, and the period pending the announcement has been difficult for Vermont, for you and for me. I do not, however, see how the delay could have been rightly avoided. When the election came, I was in the interior of Mexico. I knew very little about the Diocese of Vermont, and it was out of the question that I should make a decision on so weighty a matter without as full information as I could obtain. When I returned to New York some of those whom I felt it my duty to consult were not only out of the city, but so scattered that I could not go to them. It was necessary, therefore, for me to wait for their return. It was not until the middle of last week that my final interview was held. For the delay I am exceedingly sorry, but I am sure that you have understood it.

I have given the matter very careful and very prayerful thought. A call to the Episcopate demands the most serious consideration. Especially is this true when the call comes as my call to Vermont came without any intimation that my name was to be proposed. To treat such a call lightly would be, as it seems to me, an act of irreverence. As is usually the case in such matters there have been many considerations for and many considerations against my going. Sacrifices were inevitable, no matter what I decided to do, but from the beginning I have tried very earnestly to put aside any personal preferences I might have. This is never an easy thing to do and one can seldom be absolutely sure that he has succeeded in doing it. I can only say again that I have tried. I have gone over the matter very carefully with the rector and no one could have been more kind nor more helpful. The decision of necessity lay with me, but since it has been made he has asked me to say that he feels it is the right one. In the light of the fullest information and the wisest advice, I have been able to obtain, I have decided to decline the call to Vermont and to remain here. I need not say that to sever the ties which bind me to this congregation, and which have grown stronger with the years, would have been deeply painful and I am glad to be spared this pain. I am most grateful for your expressions of love and loyalty, and knowing you as I do I know that they are genuine. I pray that our work together in the future may be abundantly blessed and that God may make us all more worthy of the trust which He has reposed in us, and more adequate for the task which He has committed to us.

Dr. Fleming's Statement.

Statement of the Rev. Frederic S. Fleming, D. D., rector of Trinity Parish, regarding Dr. Sutton's declination of the election as Bishop of Vermont:

"I recognize how conscientiously Dr. Sutton has faced this whole question and I rejoice that his decision means his continuance in Trinity Parish."

* * *

TO THE CHURCH.
Letter sent to the Clergy from The National Council.

The Church's life since General Convention, has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement.

The reports submitted to the Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan and general Church work which the General Convention set as a goal for this Triennium.

It was clearly the intention of General Convention that the Church should regard the $2,700,000 Annual Budget as the base for a program of restoration; similarly that it should regard the Emergency Schedule of $2,313,118 as a "stand still" program, and anything less as a Budget of disaster.

Even the minimum program called for an increase of 25 per cent over the actual contributions from the dioceses for the Church's general work in 1934. Some dioceses reached or exceeded this mark, yet the sum of the expectations eventually reported an advance of only nine per cent. Happily the amount needed to insure the advance of 25 per cent was secured from individual gifts. Thus the "stand still" program was anchored, and the payments on Expectations to September 1 would indicate that there will be no deficit in the administration of the General Church Program in 1935.

The Council has given preliminary consideration to the Operating Budget for 1936. The officers of the Council have complied with the instructions of General Convention to secure from each diocese the acceptance of an objective for 1936 based upon shown capacity to pay and a willingness to accept a generous share of $2,700,000.

The results of this inquiry are frankly disappointing, if not discouraging. In spite of the improvement in the spirit and faith of the Church and in spite of the fact that the present year has brought a marked recovery in general conditions throughout the United States which is signalized by increased spending in all directions, the sum of the Objectives which the dioceses have been willing to accept is still below the amount needed to provide for the "stand still" program.

We are confident that the results of the Annual Canvass will exceed the amounts represented by the Objectives tentatively assumed and that the Church can and will by its gifts for missions in 1936, advance toward the goal of restoration. However the Council feels that the Church should know that the estimated sum to be realized from these Objectives is at present $200,000 less than the amount needed to continue the present Operating Budget and $600,000 less than the amount needed to provide for the $2,700,000 Budget of Restoration.

The Council proposes to each diocese and parish as the guide for its corporate effort and to every Church member as the rule of his personal endeavor this threefold program:

1. In terms of **Christian discipleship.** The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands He makes upon us.

2. In terms of **Christian Stewardship.** The application and the prosecution of the annual Every Member Canvass, not as a mere financial campaign but as an annual event in a sustained program of education in Christian living and Christian missions.

3. In terms of **Christian Partnership.** A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and

lead us into the joy and satisfaction of a great partnership of recovery.

The National Council.

* * *

MORE PROGRESS.

As we approach the last quarter of the year the payments on Expectations are very encouraging. Not only do the payments exceed those of last year in the number of dollars remitted, but the total of the payments represents a higher percentage of the Expectations.

The increase is all the more remarkable when we remember that under the new plan of self apportionment the dioceses and districts pledged themselves to the payment of $117,000 more than in 1934.

While payments are being maintained on a high basis we are not unmindful of the fact that there remains but three months of this year and in these three months $517,342.26 must be paid as against $769,757.74 remitted during the nine months just passed.

The Diocese of Michigan has the honor of being the first diocese to pay its Expectation in full. This diocese has not only paid the amount due to date, but the remittances exceed the Expectation for the entire year.

James E. Whitney,
Assistant Treasurer.

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TO HOLD MISSIONS OF HEALTH AND HEALING.

At the conclusion of a successful summer's work in the Life Abundant Center at Black Mountain, N. C., the Rev. and Mrs. Robert B. H. Bell are leaving for Montgomery, Ala., where they will hold a Mission of Health and Healing at St. John's Episcopal Church, the Rev. Dr. Richard Wilkinson, rector. They will be there daily from October 13-20.

From there they go to St. John's, Birmingham, Ala., the Ven. V. G. Lowery, rector. The mission will be held from October 24 to October 31.

From November 10 to 17, they will be with the Rev. George B. Lackonby, rector of the Church of the Ascension, and beginning November 18-24, they will hold a Mission at Holy Trinity, Hillsdale, N. J., the Rev. Ross Flanagan, rector. From there the Bells will go West on an extended Mission of Health and Healing.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Annual Clergy Conference.

The annual Clergy Conference of the diocese was held in Southampton September 30 to October 2. The opening service and the corporate communions were held in St. John's Church; the conference sessions in the Parrish Art Museum. Bishop Stires' opening address was from the text, "Thy Kingdom come". It was a searching study of the Church's objective. This seemed to supply a basic theme for the whole conference, culminating in the Bishop's final address, when he emphasized in detail certain aspects of our present problem.

The President's Letter.

On Tuesday the diocesan department of Christian Social Service presented its program. The Rev. Dr. Melish, acting for the Rev. Mr. Titus, chairman, who was ill, read a letter to the President of the United States in reply to the letter which the President lately addressed individually to the clergy of the country. It was proposed to make the suggested reply in the name of the bishops and clergy of this diocese collectively. There was some discussion of the proposal, with the result that the letter was submitted to be signed by all who wished, to be sent to the President in the name of the signers and not in the name of the conference of the diocese. The vote seemed to indicate that a good majority of those present were anxious to sign the letter as it was read.

Resolution Against Gambling.

Reference to the movement to legalize lotteries brought up a resolution against gambling at church fairs, and the following was adopted:

Whereas, gambling has become so general in practice and so harmful in result that it constitutes a grave economic and moral danger; and

Whereas, the State of New York has definitely forbidden by law the practice of all games of chance and the use of all gambling devices even for charitable purposes; and

Whereas, it is the duty of the Christian Church to obey the civil law and to set a wholesome example of Christian morality in all things; therefore, be it

Resolved, that the clergy of the Protestant Episcopal Church in the Diocese of Long Island, assembled in Southampton this first day of October, 1935, do hereby disapprove the use of all games of chance and other gambling devices in church bazaars and entertainments; and we do solemnly promise strictly and conscientiously to obey the State laws and to set a wholesome example of Christian morality to the young people of our land.

Resolution Regarding Rev. L. Bradford Young.

The recent trip of the Rev. L. Bradford Young to San Francisco, in connection with his call to be rector of Trinity Church in that city, and his decision to relinquish it and return to Brooklyn, also brought out a resolution:

The clergy of the Diocese of Long Island, in conference assembled at Southampton, October 1, 1935, welcome home from San Francisco their friend and colleague, the Rev. Lorin Bradford Young. His decision and courtesy express our ideal of the Christian ministry which valiance for truth and sincerity of purpose must always command.

Stirring Addresses from Two Conspicuous Leaders.

First, the Rev. Leslie Glenn, of Cambridge, Mass., spoke of Youth and the Church. His specific theme was religious work among college students. He stressed two serious difficulties—first, the indifference of college administrators to the religious state of the students; second, the inadequacy of the resources at the command of student pastors. He thought the church schools of our parishes and the church boarding schools of the country were, on the whole, doing a good job; but there was a tremendous loss in the spiritual life of our young people in the colleges. He plead most effectively for better support of the college pastors now successfully at work in a number of important centers, and for the spread of such work into many other necessary places. The second address was by Bishop Hobson, of Southern Ohio, chairman of the Commission on the Forward Movement. He said the question really is, Shall we have part in God's eternal forward movement? The calling of disciples did not stop in Galilee; Christ is still calling disciples—calling us. Does He ask us to join Him in standing still? Does he ask us to join Him in retreat? Forward movement is characteristic of God, and must be characteristic of Christ's disciples.

Bishop Stires' Closing Address.

On Wednesday morning, after the Eucharist and breakfast, the conference assembled for the final session. Bishop Stires' closing address emphasized three points in particular. The first was the great importance of thorough training of candidates for confirmation. He valued quality far above quantity in the candidates presented. Secondly, he dwelt upon the necessity of putting people, especially young people, to work at definite tasks in the Church; and lastly, he spoke of the romantic appeal that could easily be connected with the "red side of the envelope", the appeal for whole-hearted and thoroughly informed enthusiasm for the mission of the Church. In this final word he brought us back to his basic theme—the petition in the Lord's Prayer, "Thy Kingdom come".

C. H. Webb.

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RHODE ISLAND

Rt Rev. J. DeWolf Perry, D. D., Bishop

Objective 12 Per Cent Increase Over Last Year.

The Every-Member Canvass for the diocese sets as its objective $70,000, which is 12 per cent increase over last year. Of this amount the diocese requires $28,000 for its work, and, if it is raised, will send $42,000 to the General Church. It is Rhode Island's practice to meet its National Council obligations at least in full.

Anniversaries Celebrated.

St. Philip's Church, Crompton, of which the Rev. Harvey B. Marks is rector, is observing its ninetieth anniversary this month. Last Sunday evening, Bishop Perry, at a service which overflowed the church, congratulated the rector and the parish.

On Sunday, October 20, he will institute the Rev. Donald J. Campbell as a part of the celebration of the seventy-fifth anniversary of the Church of the Redeemer, Providence.

The Narragansett Junior College.

The Rev. Dudley Tyng, Ph. D., formerly rector of St. Thomas' Church, Providence, and later of St. John's, Barrington, has founded the Narragansett Junior College, Pawtucket, a coeducational institution domiciled in the Y. M. C. A. Besides serving as dean, Dr. Tyng teaches German, Semitics and History of Religion. Two prominent Churchmen of the diocese are on the faculty—the Rev. W. T. Townsend, Ph. D., D. D., who gives courses in History, and Professor T. H. Robinson, of the Rhode Island College of Education, whose subject is History.

The Rev. Albert C. Larned, who succeeded the Rev. Charles D. Burrows, retired, as rector of St. Matthew's Church, Jamestown, R. I., has been instituted by Bishop Perry. From 1923 to 1926 Mr. Larned was rector of St. David's Church, Meshanticut, R. I., and chaplain of the State institutions. In recent months he assisted the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol.

Dates of Conferences.

"The Every-Member Canvass and Its Underlying Motives" will be the subjects of conferences with rectors and Canvass chairmen which the Rev. Eric M. Tasman, Field Secretary for the National Council, will hold in the diocese this month. The first will be held at St. George's Church, Newport, on October 14; the second at the Cathedral of St. John, Providence, on October 15: and the third at St. Paul's Church, Wickford, October 16.

Fall Institute for Clergy.

"An Evaluation of Religious Education in the Church Schools" was the theme of the Annual Fall Institute for clergy, teachers and officers of Church schools, and other Church workers held October 6, 7, 8 and 9 in the parish house of the Cathedral, Providence.

Dr. D. A. McGregor, of the Department of Religious Education of the National Council, the only member of the faculty from outside the diocese, gave a course on "Basic Principles of Religious Education".

ROCHESTER.

Rt. Rev. David L. Farris, D. D., Bishop.

Bishop Ferris Asks for a Coadjutor Bishop.

The Rt. Rev. David Lincoln Ferris, D. D., Bishop of the diocese, has asked the Standing Committee to grant him the assistance of a Coadjutor. For some years the pressure of the administration of the diocese has been an increasing burden upon the Bishop, and at last the state of his health makes the provision of an assistant imperative.

Bishop Ferris purposes to turn over the administration of the diocese and part of the visitation to the Coadjutor, retaining part of the visitation himself.

It is expected that a special convention will be called before Christmas.

* * *

Campaign of Visitation and Publicity. Twenty Different Communions Take Part in Crusade.

Under the leadership of the Rev. William C. Compton, S. T. D., rector of the Church of the Ascension, Rochester, and President of the Rochester Federation of Churches, twenty different communions, over an area of nine counties in Central and Western New York, are cooperating in a Church Loyalty Crusade. The Rev. George Dowey is the Director of the Crusade, which involves a campaign of visitation and publicity, designed to reach effectively the entire membership and constituency of the cooperating churches. The campaign is to run from November 3 to December 15. It is felt that its purposes and methods coincide with the Forward Movement.

* * *

Celebrate Anniversary by Decreasing Indebtedness.

St. Mark's and St. John's Church, Rochester, is celebrating the fiftieth anniversary of its founding by a campaign to decrease the indebtedness on the church. The Rev. Frank Fisher, rector, has set the goal at $10,000. The first reports show over $7,000 cash in hand.

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The Rev. Alexander C. Zabriskie, S. T. D., is to be the speaker at a great mass meeting and dinner for the men of the Diocese, which will be held in the Masonic Temple, Rochester, Wednesday, October 16.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. Edward T. Demby, D. D., Suffragan Bishop.

Preaching Mission.

A very successful Preaching Mission has been concluded at St. Peter's Mission, Tollville. The Missioner was the Rev. William T. Holt, chairman of the Diocesan Department of Missions. He was assisted by the Rev. Elnathan Tartt, rector of St. Paul's Parish, Batesville. The attendance was splendid and the results of the Mission are evident in many ways, among which is the renewed interest in renovating the building and making the Mission Church more of a community center. The young people organized a Diocesan Branch of the Young People's Service League. An event in the Mission was the attendance of the Methodist Minister of Hazen, Arkansas, who brought a large number of his congregation with him. The significance of this is that the Mission not only aroused the Church people to renewed interest in their Church, but it also was a "good will" tour to make friends for the Church in the community. Other preaching Missions are planned as a part of the Forward Movement.

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Candidate for Holy Orders.

September 27 the Rev. Messrs. Witsell, Tartt and Stowell examined for Deacon' Orders Mr. George Merkel of Pine Bluff, who will be ordained when he completes his canonical requirements. Mr. Merkel has been for a number of years the Secretary of the Chamber of Commerce in Pine Bluff and is well known throughout the state and diocese.

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Bishop Saphore.

The election of Bishop Saphore, Suffragan, to be Diocesan has been confirmed by a majority of Bishops. Confirmations by the Standing Committees are being received as the summer vacation period comes to an end and the diocesan work in the National Church begins.

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Diocesan Office.

Dean John Williamson, Chairman of the Forward Movement Committee of the diocese, is finding that it will be necessary for him to establish a Diocesan Office from which he can assist the many activities that are getting under way. Forward Movement Headquarters will be located in the Cathedral building, if possible, so that the clergy and others who may have occasion to visit Little Rock may have a place in which to meet.

* * *

Social Service and Public Libraries.

For five years the Rev. William T. Holt of Newport, has been struggling to establish a Free Public Library. He found assistance from the Church Periodical Club and the Free Public Library in Newark, New Jersey, that enabled him to have the Library opened. The Church in his Parish has an admirable Crypt and here he placed the books. The Parish has supplied the place, the heat and the light for the Library. After paying most of the exepnse of maintaining the Library himself, Mr. Holt at last got through a project so that the Librarian might be supplied by the Federal agencies. At present a Project has been filled for the erection of a Library Building and the money necessary has been pledged. The Free Public Library in Newport now has the endorsement of all the civic organizations and is regularly incorporated under the State Laws. It is a member of the State Library Association.

It is suggested that our Social Service Department in the various dioceses might very well interest itself in the establishment of Free Public Libraries, and in assisting those that are established.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

"Ask for Bread—Given a Stone."

When the men of the diocese assembled for a dinner at All Saints, Omaha, last Wednesday evening, each man found a stone at his place on the table. It became clear later that the purpose of the stone was to emphasize a pledge taken by every one present to "leave no stone unturned to extend the work of Christ and His Kingdom".

In the unavoidable absence of Bishop Maxon, of Tennessee, Bishop S. Keeler, of Minnesota, gave an effective address. This dinner, sponsored by the Men's Club of the diocese, was a part of a great effort to speed up interest in the "Forward Movement" and to arouse new life in the parishes.

Clergy Confer.

Under the leadership of Bishop Keeler, the clergy met in Trinity Cathedral Parish House Thursday morning. Emphasis on the pastoral work of the ministry was the keynote.

Women Meet.

Two great gatherings of women were held in All Saints', Omaha, and in Lincoln, addressed by Bishop Keeler. Women from almost every parish were present and Bishop Keeler gave inspiring addresses on the great women saints of the past.

Dean McGinley Ill.

The Very Rev. Dean Stephen McGinley has entered Clarkson Hospital for rest and observation. He has not been well for some time past.

Wm. J. H. Petter.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Annual Gatherings at Historic Old Churches.

With the coming of the autumn the activities of the diocese have taken on new life. The preparation for the fall campaign is in full swing; arrangements are being made for the annual meeting of the Woman's Auxiliary in Richmond the end of October, and various conferences are being held in different parts of the diocese.

The Virinia Chamber of Commerce has chosen for the principle feature of its fall Travelogue the old colonial churches of the State. There are some hundred or more listed in a little booklet which is furnished free to the traveling public. The introduction in the pamphlet was written by the Rev. Dr. G. M. Brydon ,historiographer of the diocese, and is in itself a valuable and concise statement of the conditions which maintained at the end of the colonial period. The old churches are holding their annual "home-coming" days during this month. On September 15 a large crowd gathered at Fork Church, St. Martin's Parish, Hanover county, to celebrate the two hundredth anniversary of the completion of the building. Among the clergymen who took part in the service were Rev. G. McL. Brydon and Rev. Thomas Nelson, of the Seminary, descendants of the founders of the parish. On September 22 a beautiful window was unveiled in St. Paul's Church, Hanover Court House, to the memory of Mrs. Bessie Lee Cardwell, wife of Mr. Patrick Cardwell. For many years she was an active worker in the Woman's Auxiliary, holding a diocesan office for years prior to her death. This window was put in by her friends in Hanover. At the service Bishop Tucker preached and read the prayer of dedication. There were also present most of the diocesan officers of the Auxiliary.

At St. John's Church, King William county, the annual celebration was held September 29, at which service the Rev. Ernest Trice Thompson, D. D., of the Union Theological Seminary, preached at the morning service, and in the afternoon the Rev. C. G. Chamberlayne, D. D., addressed the Restoration Association.

On the same day there was an historical annual gathering at Old Lamb's Creek Church in King George county, which was addressed by the Rt. Rev. F. D. Goodwin, D. D., and was attended by a large crowd.

Travel Talks.

The Rev. W. Geiger Irwin, rector of St. Andrew's Church and Schools, having returned recently from a tour of the Cathedral centers and University towns of Great Britain, is preparing to give a series of Travel Talks, illustrated by moving pictures and a new unit—the Reflectoscope. It is planned to give these talks in St. Andrew's Hall, Idlewood Avenue, following the one for children, begun on October 7. The remaining talks to be given are those on October 14, 16, 18 and 21 which will be for adults. Season tickets for a nominal sum will admit to the full series for adults. The proceeds will be applied to paying for the new Reflectoscope.

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Bishop Tucker Names Delegates to Celebration.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, appointed Rosewell Page and the Rev. G. MacLaren Brydon, D. D., to represent the Diocese of Virginia at the celebration of the one hundred and fiftieth anniversary of the organization of the Protestant Episcopal Church in America, held in Philladelphia, October 7. The celebration was held in Christ Episcopal Church, where the organization proceedings were held on September 2, 1785.

Four delegates from Virginia were appointed to attend the meeting in 1785 when the denomination was organized. They were David Griffith of Alexandria, John Page of Rosewell, later Governor of Virginia; William Lee of James City County, and the Rev. S. S. McGrosky of Hungar's Parish. Only Mr. Griffith and Mr. Page attended, however.

CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

Fourth District, Woman's Auxiliary Meets.

On September 10, there was a meeting in St. Mark's Church, Syracuse, of the Presidents, Educational Secretaries and Supply Secretaries of the Fourth District, Woman's Auxiliary. Mrs. Lewis S. Carr, Syracuse, Educational Secretary, and Mrs. Eugene B. Pratt, Supply Secretary, had charge of the meeting. In the afternoon Mrs. Charles R. Mellen, General Educational Secretary of the Auxiliary, gave suggestions on program planning and an outline of the study work for the year on Latin America. Fifty-nine women attended the sessions. Luncheon was served by the Daughters of St. Mark's, the Parish Guild.

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Parish Centennial.

Grace Church, Baldwinsville, recently celebrated the parish centennial. It is interesting to note that this church, according to the State Department of Education, was the first church in the United States, as possibly in the world, to have been lighted by electricity.

Joseph R. Clair.

Bishop Fiske's Announcement.

The Rt. Rev. Charles Fisk has announced his intention to resign to the Standing Committee of the diocese. This notice was given October 4. He has been requested to remain until the convention convenes in May. Bishop Fisk was ordained Priest in 1897, and consecrated Bishop in 1915.

Joseph R. Clarrk.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop

The Rev. A. R. Mitchell, D. D., Celebrates Fiftieth Anniversary.

On Sunday, September 22, the Rev. Alexander R. Mitchell, D. D., celebrated the fiftieth anniversary of his ordination at his two churches, St. James and St. Andrew's, Greenville, S. C. The Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, and the Rt. Rev. Albert S. Thomas, D. D., Bishop of South Carolina, both spoke at the celebrations. A large group of Dr. Mitchell's friends were present at the services.

Dr. Mitchell has been one of the foremost builders of the Church in South Carolina in the present generation, having been responsible for the organization of the two parishes which he now serves, and the mission at Greer, and also many other churches in the State.

Executive Council Meets.

The Executive Council of the diocese met in Trinity Parish House, Columbia, September 19, to plan for the fall work. A missionary spirit pervaded the meeting, which decided to make the quota to the National Church a prior claim upon the treasury of the diocese for the coming year.

At the meeting the Rev. A. Rufus Morgan, of Columbia, was elected to the Council in the place of the Rev. Charles C. Fishburne, who has moved from the diocese. Mr. Morgan was also elected Chairman of the Department of Christian Social Service.

Fall Clergy Conference.

The fall Clergy Conference of the Diocese was held under the auspices of the Field Department at Trinity Parish House, Columbia, Thursday, September 26. The chairman of the meeting was the Rev. Lewis N. Taylor, of Columbia. Most of the clergy of the diocese were present and joined in the discussions, which were on an unusually deep spiritual basis.

A. Rufus Morgan.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop

The Secretary of War Speaks to Advocates of Peace.

Before an audience of nearly five thousand people, made up of Protestants, Catholics and Jews, in Washington, Secretary of War Cordell Hull declared: "The Church is a sponsor and advocate of peace, and I know that you will agree with me that at this moment, when there is menace of war that may not be confined to any two nations, but may spread among several, there is a weighty obligation resting on the Church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace."

This was said during the session of the mass meeting in the interest of revival of religion in Washington, October 2, the very day on which Italy was reported as making an assault upon a Christian nation and on the day when President Roosevelt was assuring Americans and the world at large that it would be the part of the United States to steer clear of any foreign entanglements.

In a veritable "love feast" of religionists of all types, under auspices of the Committee on Religious Life in the Nation's Capital, stage and auditorium of Constitution Hall, the largest available local auditorium, were filled with Christians of many names and with a host of Hebrew religionists—all of whom were represented in the speaking and in the brilliant musical program of hymns and anthems. It was something to stir the imagination of a devotee of unity and religious solidarity, and, as the Bishop of Washington, the Rt. Rev. James E. Freeman, who presided, said, the event set a new advance in religion and indicated that religion is the most popular matter which engages the American people.

Secretary Hull, appearing as a crusader for religion and for peace, appealed to the vast audience for a "flaming crusade" to improve conditions in all avenues of life—more particularly in the realm of international relations, as regards peace. In the face of Mussolini's spread-eagle and fiery appeal to Fascists, Mr. Hull's reference to war as "comparative barbarism" sent a thrill through the listeners and was greeted with vigorous approval.

Jewish Rabbi and Catholic Bishop Address Meeting.

Rabbi Abram Simon, speaking for the Jewish group, made an eloquent plea for the banishing of prejudice, which he termed "dislike of the unlike". Only prejudice stands between Jew and Christian, he declared. "Both Jew and Christians stand before the same Father and they both bow before the same flag—and they both have the same hope of immortality."

The Rev. Maurice Sheehy spoke for the Catholics, in the absence of Bishop James H. Ryan, rector of Washington's Catholic University, who was detained. "As a Catholic I am concerned about the perpetuation of a form of government under which religion is free and which flourishes in accordance with the response of the individual to its appeal," he said. He urged a loyalty which must be "sane and critical" rather than "blind and unreasoning", if our form of government is to endure.

Bishop Freeman is chairman of the Committee on Religious Life and Canon Anson Phelps Stokes, of the Cathedral staff, is secretary.

Provincial Conference of Colored Workers.

The eleventh annual Provincial Conference for Colored Church Workers of the Third Province was held in St. Monica's Chapel, Washington, October 9-11. The special theme was the Forward Movement. Bishop James E. Freeman and Dr. Anson Phelps Stokes were among the speakers. The conference preacher was the Rev. Ernest S. Thomas, rector of St. Barnabas' Church, Germantown, Pa.

Northern Convocation to Meet at Silver Spring.

October 23 is the date set for the fall session of the Northern Convocation, to be held in Ascension Chapel, Silver Spring, the Rev. J. C. Cox, vicar. The Rev. Walter Plumley, dean of the convocation, will preside.

The Rev. D. C. Clark, rector of Takoma Park Church, has resigned to go to Emmanuel Church, Cumberland, Md. The rector-emeritus, the Rev. O. M. Young, is temporarily in charge at Trinity, Takoma Park.

T. F. O.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Worth Wicker Also Was Youthful Fighter.

Fred H. Thompson, South Carolinian who served in the A. E. F. at the age of fourteen and is claimed to have been the youngest member of the army in France, had nothing on the Rev. Worth Wicker, chaplain of the 113th Field Artillery.

Officers of the service battery of the 113th said today that Captain Wicker was only fourteen when he enlisted in the navy during the war. He served many months.

Thompson is said to have wheedled a recruiting sergeant into believing he was eighteen, Captain Wicker is said to have done the same thing.

The Rev. Mr. Wicker is rector of St. Paul's Church, Greenville. He was commissioned a chaplain in the National Guard some months ago.

(Continued on page 22.)

FAMILY DEPARTMENT

OCTOBER.

6. Sixteenth Sunday after Trinity.
13. Seventeenth Sunday after Trinity.
18. St. Luke (Friday).
20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude (Monday).

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COLLECT FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Lord, we pray Thee, that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

* * *

WALKING WITH GOD.

Who walks with God must take his way
Across far distances and gray
To goals that others do not see
Where others do not care to be.
Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.
Who walks with God must press ahead
When sun or cloud is overhead;
When all the waiting thousands cheer,
Or when they only stop to sneer;
When all the challenge leaves the hours
And naught is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever on.
—Clarence E. Flynn in Watchman-Examiner.

* * *

The Medical Language of Luke.

Are we, aside from tradition, well assured that Luke was indeed a doctor just like those who come to treat our sick folks today? Undoubtedly, for his writings carry the hall marks of a medical man in themselves, and his profession is incontrovertibly embalmed in the very words he uses; we note this especially, as one might readily anticipate, in the technical medical terms he uses as compared with Matthew and with Mark, as well as his fuller details in describing the miracles of healing; we remark it, too, in describing other events, when in numerous instances he instinctively lays hold of terms for the most part found only in Greek medical authors.

This important fact was first brought clearly to light by William Kirk Hobart in 1882 ("The Medical Language of St. Luke: A Proof from Internal Evidence that the Gospel According to St. Luke and the Acts of the Apostles were written by the Same Person and that the Writer was a Medical Man"), who devoted his life to the study. The Rev. Alfred Plummer, former Master of University College, Durham, England, in his commentary on Luke, remarks that the argument is cumulative, for while any two or three instances of coincidence of his language with medical terminology might be explained as happenings, the large number of such words makes such an explanation unsatisfactory. Later on, this attractive theme became the subject of a volume by the dean of the higher critics, Adolph Harnack of Berlin, who in the English edition of his "Luke the Physician" declares: "The evidence is of overwhelming force; so that it seems to me that no doubt can exist that the third Gospel and the Acts of the Apostles were composed by a physician. . . . I subscribe to the words of Zahn, 'Hobart has proved for every one who can at all appreciate proof that the author of the Lukan work was a man practiced in the scientific language of Greek medicine—in short, a Greek physician'."

A few pertinent illustrations cannot fail to be of interest.

Luke alone preserves for us in the sermon at Nazareth our Lord's appellation of Physician, "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself."

While in Matthew and Mark we read simply that Simon's wife's mother had a fever, Luke tells that she "was taken with the great fever"; this accords with the classification of the period which recognized two classes, the great and the little fevers—the mother-in-law had the serious, threatening kind.

The medical expression "was taken" is used nine times by Luke, never in Mark and John, and only once in Matthew; in Acts 28:8 it occurs again, also with fever, in the case of Publius who lay sick. Hippocrates uses the same word in connection with those who were seized with epilepsy, and Galen uses it in a number of instances as well.

In Chapter 5 Luke tells us that the leper who besought the Lord to heal him was "full of leprosy"; while in Chapter 17 a group of evidently lighter cases is simply described as ten men who were lepers. Our man in the fifth chapter had the aggravated form, much as if in describing a smallpox patient I should note that he had the "confluent smallpox," distinguishing a far worse form.

The report of our Lord's solemn warnings as to latter days cautions the disciples "to take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." Overcharged is a medical term for the distress and nausea following debauchery.

In the account of the Gadarene, Luke in particular notes that he "ware no clothes," and adds, not related by Matthew and Mark, that the possession had lasted a long time, always a matter of prime interest to a doctor and noted elsewhere in Luke, as when he states that the woman with issue had been troubled for twelve years, and that the woman who was "bowed together, and could in no wise lift up herself," had suffered for eighteen years, with several instances, too, in Acts. Nakedness as observed in the Gadarene is noted by Greek medical men, as in Arateus in his chapter on mania, as a mark of a deranged mind.

In the account of the woman with the issue of blood, the statement follows that the flow was stanched; a phrase characteristically medical as shown by similar terms in Hippocrates, Dioscorides, and Galen.

When our Lord said, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," he used a diction quite different from Matthew and Mark, for here the word for "needle" means a surgical needle, and the word for "eye" is that for a hole or perforation of any kind in the body.

In speaking to the lawyers, "Ye yourselves touch not the burdens with one of your fingers," Luke uses the expression for the doctor's examination of the body by inspection with palpation.

In the expression in the shipwreck chapter in Acts 27:17, "They used helps, undergirding the ship," the word for undergirding is never used for ships but is common among medical men for structures which serve to strengthen some part of the body. "They used helps" is also remarkable as the current medical term applied to ligaments, muscles, peritoneum.

It is Luke alone who relates the miracle done by our Lord upon one of His enemies, Malchus, who came to arrest Him in the Garden, in restoring his ear which Peter smote off. Doctor-like, Luke completes the picture by noting that it was the right ear, as mentioned also by John.

He further tells us that the withered hand stretched out and healed was the right one; and it appeals to his keen medical judgment that our Lord's immediate order for the daughter of Jairus, when He "took her by the hand, and called saying, Maid, arise. And her spirit came again, and she arose straightway," was, "He commanded to give her meat."

The man who came to our Lord after His descent from the Mount of Transfiguration and besought him to "look upon my son: for he is mine only child" used the term for "look upon" that was used of old for a request to make a medical examination into the condition of a patient.

And so, all through the Gospel and the Acts, similar material abounds, enough for a much longer disquisition on this head alone.

We have need to be profoundly impressed by these facts, which have only been appreciated for a few years, that many undeniable defenses of the Bible still lie hidden away and undiscovered within its own pages as they are read by millions century after century.

—Dr. Howard Kelly, in S. S. Times.

* * *

Depression Compensations.

A visitor remarked that her hostess' little children seemed to get as much enjoyment out of a box of clothespins, a few straight pieces of kindling wood and other makeshift playthings as some others did from expensive toys. The mother laughed and said it had taken her a number of months, filled with self pity and unhappiness, to arrive at that conclusion, but that she was at last thoroughly convinced.

"There are some genuine compensations for hard times," she continued. "I had looked forward when the three were babies to getting them the best books and the most wonderful toys. Now I can see that the children like to make their own good times—and there are plenty of good books in the library."

"See what I've made!" said the small son of the family, a little later. It was a house—rather shaky—which he had constructed out of kindlings. "Mary and Bob are working on the folks that are going to live in it," he added.

Sure enough! His sister and a visitor were busily stuffing the bodies of the future inmates of the new house, while a fourth child was making a table for the residence out of a small paper box. This corner of the room was badly littered, but it was the "play room" corner and an old piece of oilcloth had been laid down so that all scraps could be removed in a few minutes.

Of course the children tired of their cooperative house furnishing after a time. So when the mother invited them to do an errand for her as soon as they had put their playroom in order, this activity was performed as happily as the other. The children would go back to their manufactuirng another day the mother informed me.

"But Guy has finished his house," I said.

"Yes," she answered, smiling, "he will either improve it or make something else."

Another day when I was there, these children were making what they called a "picture farm" by pasting small cut-out illustrations on a large sheet of pasteboard, the side of a carton, supposed to represent the land. There was a house, a barn, a tree and all the other things the children thought a farm ought to have. And, soaring in the sky, far above all, was an airplane! The mother brought out a picture which the children had constructed some months before, and it was easy to see a decided improvement in their work—although nobody, of course, thought of it as work.

"We're all going to make a bird-house for the show," announced one of the group. "Did you see that piece of wood that we found in the orchard?"

Sharp eyes had discovered a limb with a knot hole in it, and forthwith the mother had to go with them to the orchard and cut off, with a dull saw, this coveted material. All it needed, according to the children, was a floor and a roof to make it the most perfect birdhouse ever exhibited in a contest. It could be hung from a tree for a home for the birds.

"Whatever else hard times has brought us, the children certainly are getting thrills that they never could have had if all their playthings had been ready-made," said the happy mother. "It is a little inconvenient at times. For instance, on that occasion, I had to leave the bread in the oven, at the risk of its getting overdone, to saw this dead limb off the tree. But it was worth it."

"Mother can't find nice things as easily as we can," boasted one of the children, "because she doesn't get out as much as we do so she doesn't have so much practice, but she's learning all right."

"Huh!" said another, "Who found the mica for the windows in the new house, I'd like to know. Didn't Mother?"

"Indeed, I am learning to use my eyes," laughed mother, "and I'm learning some other valuable lessons, too."

—Hilda Richmond, in National Kindergarten Association Release.

* * *

For the Southern Churchman.

GUIDE ME ON.

Lucille Varner.

Guide me, Lord, guide me on,
That my footsteps may not falter,
Nor turn from following
The One gone on before.

Help me, dear God, to see
The narrow path that, ever leads me onward,
The path strewn o'er with thorns
And stained with blood.

And when the darkness comes
And fierce storms of doubt my soul assail,
Then, Lord, hold Thou my hand
And guide me on.

* * *

Putting Away Childish Things.

Paul has a unique way of describing what it might mean to become a Christian. In his own confession, he says: "When I became a man I put away childish things." 1 Cor. 13:11. It is a great hour when a young man, reared in a home of privilege, where parents are indulgent, moves out into adult life, to assume a place of responsibility and dignity; or when a girl, whose every wish has been satisfied and every need supplied, sees the need for high independent living and discovers that life is a way to make, a victory to win, and a character to adorn with usefulness and courage. Paul may not have been describing his conversion, but he was telling of a time, when he ceased being a child and began to live like a grown-up. "When I became a man, I put away childish things."

In the opening chapter of "The Little Shepherd of Kingdom Come," John Fox tells of Chad Buford, little mountain urchin, watching the neighbors bury the only two people he had loved. They were his foster parents. No one knew who Chad's real parents were. Left alone, with only the prospect of being a servant in a neighbor's home, little Chad made up his mind to face the world alone, a world of mystery, out beyond his cove. With his long squirrel rifle, his good dog Jack, with a coon-skin cap pulled over his shaggy hair, his eyes filled with tears, he climbed to the ridge and looked over into a new world. With his back upon the past and his brave little face set into the future, he dropped to his knees, pulled off his cap and prayed, "O God, I ain't nothing but a boy, but I gotta act like a man, now."

It seems to be a contradiction that Jesus so urges child-likenesses upon His disciples. But there is a great difference between childishness and childlikeness. Nothing is more beautiful than the child-like spirit. It is fresh, eager and spritely. It is enthusiastic and alert, capable of surprise, and always hopeful and trusting. All this lies over against the blase and cynical. Surely the childlike spirit is the loveliest thing we know. It is opposed to pride and arrogance. It is humble and sensitive and Christlike. Childishness is what Sergeant Alvin York meant when, expressing the hope that we'd never have another war, said: "Let's never do a childish thing like that again." Or it is what one of our professors meant, when seeing a student hanging around the stage exit of a cheap burlesque show, remarked: "Poor Chap, he hasn't grown up yet!" Childishness in infants is natural, but in young people it is sin. In adults it is doubly so. A person grows up when he stands by his own convictions, takes his place helpfully in the scheme of things and faces life with courage.

—Rev. J. B. Belk, in Presbyterian of the South.

* * *

Learning French and English.

A recent writer tells of his varied attempt by book and teacher to bridge the chasm between himself and the French language. At last he discovered a Frenchman whose English was as bad as his French. They walked in the park each tearing at the other's language, something like this:

"It calls to walk," said he smiling brilliantly. "It is good morning," said I. "better than I had extended." "I was at you yesterday ze morning, but I deed not find."

"I was obliged to leap early," said I, "and I was busy standing up straight all around the forenoon."

"The book I prayed you send, he came, and I thank, but positively are you not deranged?"

"Don't talk," said I, "never talk again. It was really nothing, anywhere. I had been very happy, I reassure."

He slipped and caught my arm.

"Pardon, I glide, I glode. There was the hide of a banane. Did I crash you?"

"I noticed no insults," I replied. "You merely gnawed my arm.

Gestures and smiles of perfect understanding. And they tottered together a few steps more in any lingual direction. —Selected.

For the Southern Churchman.

WHERE IS GOD?

(Ballads with double refrain.)

Grace French Smith.

Is God out of sight in the noise and the crush
Of years that are passing to our dismay?
Are we blind to His presence in worldly rush?
The wonders of God are all pointing His way—
The rainbows that dip in the silver bay,
The poem of color in sunset sky.
Are we deaf to His voice as we kneel and pray?
Just a veil is between our God and the eye.

The rose of silk with a velvet blush,
The fruit of the trees in gorgeous array,
The liquid notes of the woodland thrush,
The wonders of God are all pointing His way—
The stars of the universe all betray
A Creator of Power. Yet He hears the sigh,
And the longing of man as he wanders astray,
Just a veil is between our God and the eye.

The lawn that is trampled revives like plush,
The tree that is injured repairs decay,
And Helen Keller can feel through the hush,
The wonders of God are all pointing His way—
The mind of a man, He has carved out of clay,
It can break up an atom, and soar on high,
Approaching eternity—crown of his day—
Just a veil is between our God and the eye.

O God, do forgive us our doubts that slay,
The wonders of God are all pointing His way.
Endow us with sight that can magnify—
Just a veil is between our God and the eye.

* * *

One of the great lessons which our Lord Himself taught us was that while the Christian life is a life of service it is not to be taken with undue solemnity. "Consider the ravens," He said, "they sow not neither reap; they have no store-chamber nor barn: and God feedeth them." "Consider the lilies how they grow: they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." I am afraid we sometimes take ourselves far too solemnly, whereas God meant us to live as His children with a gaiety justified by our belief in His providence and care.

—Bishop J. W. Hunkin (English).

* * *

We can have peace about any and everything that we thust put into His hands—our personal difficulties, our business affairs, our loved ones, our salvation, and the approach of the greatest disturber of our peace, even death itself. Surely if there is any one to whom we may trust our every concern, it is He who has all power in Heaven and on earth and who loved us enough to die for us. —Rev. L. T. Wilds.

In the realized Presence of God we begin dimly to know ourselves as we are. As our knowledge of God grows, so does our knowledge of ourselves and our fellow men. This is why the saints have always been more alive and sensitive to evil and imperfection than those who are less in touch with God.

—Selected.

FOR THE CHILDREN

For the Southern Churchman.

AUTUMN FOLIAGE.

Georgia Day Sherwood.

I feel my soul expanding
As I gaze upon the hill,
And see the autumn foliage,
Which sets my heart a-thrill.

I feel my soul expanding
As I see each leaf and tree,
And view the gorgeous colors,
All varied as can be.

I feel my soul expanding
As I see the wondrous land,
The mighty Master Painter
Has colored with His hand.

* * *

Sea Birds.

It was on a rain-gray day, full of mists and warm showers, that we started for the sea. Our road led through southern New Jersey, and was bordered by the wild flowers of the Barrens, butter-yellow false foxglove, lilac spikes of hairy-button snake-root, polygonella, all pearl and rose, golden asters, orange polygala, and that strange white figwort, the turtle-head.

We crossed the Plains, that uncanny twenty-five square miles of country where all the trees are dwarfed like those in a Japanese tea garden. Beyond them we came to wind swept dunes with a pale sea beyond, where the ceaseless surf broke forever upon a beach the color of old silver.

There we met those incurable optimists, the surf fisherman. All day they stood thigh-deep in the salt water and cast and cast interminably but never, never did they catch a fish. One of them told me that he had had a nibble early that morning, another one had had a bite the day before. They reminded me of those fishermen in the Seine, whom I used to see in France, who as far as I could make out only caught a fish once or twice in a long life-time.

Beyond the fishermen were the birds that we had come to see. Everywhere were herring gulls, the old ones with whtie heads and tails, pearl-gray backs, and gray, black tipped wings, while the young ones were blotched with black and brown. Here and there were laughing gulls, some with the black heads of summer, others in winter plumage with white heads streaked with dusky black. Then there were ring-billed gulls, difficult to tell from the herring gulls, except that they were smaller and had yellow legs, if one could get close enough to make out that field mark.

All along the beach were the sandpipers. Flocks of pale-gray sanderlings, white beneath with a black center to every feather on their backs, who followed every receding wave close to the water's edge. Then at the edge of salt water pools were flocks of Western sandpipers which look almost exactly like semipalmated sandpipers, but have longer and more curved bills. The Banker was our authority on those birds, and we meekly accepted his statements as to which were which, although we strongly suspected that he was guessing.

Apart from the sandpipers we saw a willet, a slim, trim, sand-gray bird, who moved along the beach giving a suppressed curtsy every once in a while and showing black and white wings when he flew.

Back in the dunes we came upon a little company of the piping plover, darling little birds, so light as hardly to be distinguished from the white sand across which they pattered, and who gave sweet, piping calls when they flew. I remember finding my first nest of the piping plover on a beach at the Bay of Fundy and years later another one on a dune on Little Beach Island, off the New Jersey coast, four eggs in a little hollow in the hot sand.

Then the Banker took us far up the beach to where there were great patches of dead bayberry bushes. There he suddenly clapped his hands, loudly and out from among the bushes flew, one by one, a colony of black-crowned night herons. We scanned each one hopefully, because the Banker told us to expect one or more of the rare yellow-crowned night herons from the South in that company. In winter plumage the yellow-crowned look like the black-crowned, except that they have longer legs, so that a strip of bare shank shows beyond the tail when they fly, while the black-crowned show only the feet. No yellow-crowned appeared, however, and we took our car again and motored far up the beach.

An osprey flew close beside us not far overhead, at a gait of exactly twenty miles an hour, much to the delight of the Artist, who hails from California, where ospreys are as rare as rough-legged hawks are here. The Banker told us about a young friend of his who climbed to an osprey's nest to band the young and was attacked and badly gashed by the female osprey. That brought up stories of attacks by eagles, great-horned owls, and screech owls in the nesting season. Also I remembered that a wood thrush once flew at my face when I visited her nest, and another occasion when I had to beat off the thrusts of a common tern. Then we discussed at some length the stories of eagles carrying off young children and decided that most of them were imaginary. The Artist, from personal observation, assured us that a golden eagle, the most powerful of the species in this country, can only with the greatest difficulty carry off a jack rabbit, which certainly weigh less than the average child. We all agreed that probably the only bird of prey which could menace the life of a child would be the grim lammergeyer, that Alpine bird, a cross between a vulture and an eagle, the largest European bird of prey.

Back from the dunes were wide stretches of tawny green marshlands, dotted here and there with white herring gulls. Beyond the gulls showed three patches of such intense white that we examined them through our field glasses and found them to be three American egrets, those exquisite white herons which drift up from the South more and more frequently every summer, quite a colony of them now nesting in the southern part of New Jersey.

Beyond the egrets towered one great blue heron, which looked as big as a rock when it flew. Everywhere were fish crows, which are a litle smaller than the ordinary crow and can best be told by their voices, as the fish crow talks through his nose and says "car," instead of the "caw" of the American crow.

Here and there we saw turkey vultures and a few marsh hawks, those harriers with white rump patches, hunting back and forth across the salt meadows. Then there were flocks of white-bellied tree swallows in such numbers that they looked like swarms of enormous mosquitoes.

Once an irregular flock of blue-winged teal passed high overhead, but the great bird adventure of the day came when we had headed the car toward the Point. Suddenly through the sky not far overhead came a little squawk about the size of a sparrow hawk, but which looked almost black in the gray haze, and we recognized delightedly that rare falcon, the pigeon hawk. He looked and flew down every year from the Far North and haunts our beaches. The little killer had a grim and adequate look.

Everywhere on the beach were ring-necked plover with a broken black band across their throats, and once on a mud flat covered with green gangrenous patches of seaweed we came upon a series of perfectly round tracks in the mud, the sign and seal of the opossum, whose paw prints are like those of no other mammal. By eight he had sailed out from some near-by patch of woods to hunt for fiddler and ghost crabs. Everywhere we saw the burrows of the latter. Occasionally there would be a white flash across the sand, and we would glimpse a ghost crab with his white shell with a lace-like pattern of gray and eyes on stilts, which gave him a most comical appearance. Usually they would disappear in some near-by burrow from which, a moment later, two black eyes would peer out.

Once we came upon a ghost crab too far from a burrow to escape. He immediately pretended to be dead, but retained enough life to give the Artist, who picked him up, a severe pinch, which caused said Artist to drop him with a startled yell.

Beyond the mud flat we came upon a great company of black skimmers huddled together on the sand, strange birds with their black wings, white-streaked heads, and red bills, with the lower mandible longer than the upper. As they crouched on the sand they yapped like a pack of dogs, while near them were black-breasted plover, turnstones, and semipalmated sandpipers.

On the way home we followed a road through a great marsh, where we stopped to pick bunches of purple gerardia and seaside goldenrod. There we heard the alarm note of the short-billed marsh wren, "Chip-chop, chip-chop," and a moment later saw him in the long grass, the second smallest bird of our Eastern States. His tiny body was brown, streaked with black and white, with tawny sides, and he rattled when he sang, while the long-billed marsh wren clicks, and the Carolina wren rings.

Beyond the wren we heard the "Chip-whee-oo" of the white-eyed vireo and saw a goldfinch in full plumage, with his black wings and golden head and body.

The last bird of the day we met on the way home in the heart of the Barrens, an immature red-tailed hawk perched on a low pine tree, its lighter breast distinguishing it from its brother, the red-shouldered hawk.

We went home in the afterglow where, through an amethystine haze, distant showers made long slanting lines of gold, and rose against a sky of rippled flame, spaced with long strips of apple-green and aquamarine.

—Samuel Scoville.

* * *

A Busy Day.

It was a beautiful day in early autumn, just the kind when boys like to be in the woods or walking in the fields. The leaves of the trees were red and gold and yellow. Oh, how pretty they were!

"Dick! D-i-c-k!" But mother's calls for her boy were not answered. Hiding

behind the barn, Dick heard all right, but knowing what they meant, he did not answer. He had heard mother say something about raking leaves off the lawn. That would interfere with his plans to go to the woods.

When he was sure his mother was not looking, Dick ran off in the direction of the woods. Now he would have lots of fun and would find such beautiful leaves.

"Just look at that ant-hill," he cried to himself, seeing a number of ants running back and forth. He stopped to look at them, but they kept right on with their work. How busy they were!

B-u-z-z-z-z-z-z-z! Dick ducked his head as this noise sounded in his ear. He did not like bees when they came too close, and he thought this one was trying to sting him. But the bee did not notice the boy. This bee had gone forth after honey and was on her way to the hive, so she had no time for Dick.

A rather scolding bark sounded on the ground near Dick. Turning around, he saw a squirrel digging in the leaves. Finding the nuts for which he looked, he filled his cheeks with them and ran up a tree. He went inside the tree through a small hole. In a minute he came out again and ran down to the ground to find more nuts.

What was that striped animal that ran under the pile of stones? A chipmunk! He, too, was carrying nuts into his nest, so he might have something to eat during the long winter which was coming. He chattered away as he worked.

How busy they all were! Dick thought of those leaves on the lawn. He should be at home working. He began to feel uneasy, for he knew he had done wrong in running away when there was work he could do. Maybe his mother was raking those leaves.

B-u-z-z! The bew flew past Dick again on her way for more honey. To Dick it sounded as though the bee said something as she flew by. That buzz sounded like "l-a-z-y". And when he looked at the busy ants, it seemed as though some of them motioned to him as much as to say, "Come on, get busy. Don't stand there doing nothing."

The squirrel and chipmunk began to chatter. Of course, they didn't say it, but Dick thought they were calling to him, "Lazy boy! Lazy boy! Ran away so he wouldn't have to work. Left the work for his mother to do. Shame on you! Shame on you!"

Yes, sir; the bees and ants and squirrels and chipmunks were as busy as could be, and here was a strong, healthy boy running away from work. Dick could not stand that. He ran home in just a few minutes, and got busy with his rake. When mother looked out of the window, she saw him working hard.

Pretty soon he came in for something to eat. My, he was hungry!

"And look what I have for you, mother," he said, holding up a handful of pretty leaves. "I found them on our front lawn."

When Dick went to bed that night, he thought of the folk in the woods. Well, they could not call him lazy now, for the lawn was raked clean. "I feel much better," he said to himself as he was about to fall asleep.

And why shouldn't he, for he had not wasted a beautiful day. He had done a task worth while.

—Junior World.

* * *

Kitty Kills the Time.

Evelyn glanced at the clock and her pretty round face drew down dolefully. "Only nine," she sighed. "And that postman never was known to come until after eleven. That's what we get by being at the very end of his route. I wish I had stayed in bed until ten o'clock.

Kitty, her brow hidden under a white, pinned back cloth laughed. "You were awake at six, you were so excited," she said, "and you the famous family sleepy head."

"Who could possibly sleep at such a time?" impatiently said Evelyn.

"Then what did you want to stay in bed for?" Kitty inquired.

Evelyn ignored her natural enough querry. "Oh," she yawned. "Every five minutes I've interview that clock! It's the slowest poke. What shall I do until time for the postman to come?"

"Have you cleared up your room yet?"

"Cleared up my room? Kitty Powers—haven't you a drop of blood in your veins? How can I clear up my room when perhaps in an hour or so that invitation is coming? Oh, Kitty, do you suppose Helen Newcombe has invited us? Olive said she had but we really do not know her very well and perhaps it is a mistake. But just think how lovely it would be to go to her house party. Their new home in the country is just too lovely for mere words to describe."

"Well, we shall certainly know soon," Kitty sensibly answered. "If I were you I would clean up my room. You know if we should get the invitation there would be lots to do. I have my room all finished and am giving the living room a good cleaning. We ought to get everything done that we can, for if we were away a week it would put a big load on mother's shoulders."

"I'm too excited to work," Evelyn cried fretfully. "Besides, if I count on it then it will not come. I'm not going to do a single thing until after the postman comes. Oh!—I wish the time would fly."

"Is it eleven already?" Kitty asked later in the forenoon when Evelyn came dashing in to tell her she had heard the postman's whistle at last. "I had no idea it was so late. I finished washing the dining-room windows and now I am going to tackle the back porch closet."

"No idea it was so late! It seems about midnight to me! Oh, dear—time is the most provoking thing. Get that cloth off your head and let's watch."

"Well, he is stopping at any rate," Kitty remarked as the blue uniform turned in at the gate.

Evelyn took the two papers and the single envelope silently and then without a word disappeared into the house with them. Kitty followed, a sympathetic look upon her face. She found her sister face down among the disordered covers of her bed, sobbing unrestrainedly.

"There—you see!" she said in a muffled voice. "It is just as I thought! Nothing so nice could happen! And you expected it and cleaned and cleaned!"

"Well, the cleaning needed to be done," Kitty defended calmly. "Don't feel so badly about it, Evelyn, dear. There will be other parties."

"You don't care," sobbed the younger girl. "You were not in the least excited about it even."

Kitty lifted her head. "Evelyn," she said. "I was so excited I could not sleep. I don't think I ever wanted to go to anything in my life so badly as I wanted to be invited. I like Helen Newcombe better on short acquaintance than any other girl I have ever seen."

"How could you work, then?"

"It's a secret," answered Kitty wisely. "Working hard is the quickest way to pass the time. I remember a little poem I once read—

'If you want to kill time
I will tell you in rhyme
How to do it,
It will go in a breath,
If you work it to death—
Now go to it.'

And I have found it to be true. Come on now and I'll help you with your room, and then toward evening we will walk over to Cousin Ellen's and perhaps she will invite us to supper."

For a few moments Evelyn sobbed inconsolably, and then she dried her swollen eyes and commenced to move lanquidly around the room.

"What's the use of time going fast now?" she asked. "There's no other mail until tomorrow and by the time the postman comes it will be too late for us to go. Olive said they were going to leave on the morning train."

"Well, pass the time until bed-time," advised Kitty briskly. "Let's clean the china closet and surprise mother when she comes home."

Evelyn always liked to wash the dainty dishes which were kept secluded for special occasions, and even though she sighed lustily almost every moment she found herself taking an interest in the task. Kitty resolutely hummed a hymn and wiped with a flourish of the dish towels which followed in rapid succession.

Suddenly the door bell jangled.

"You go," Evelyn said. "Oh, dear—I hope it isn't any one. If it is you switch them into the living room quick and let me get away and bathe my eyes. Maybe it is just an agent."

She heard voices at the door, but they soon ceased and there was a rush of mad steps in the hall.

"What is it—what is it?" Evelyn cried out.

"Special delivery from Helen Newcombe," Kitty answered. "You may open it if you like."

Evelyn smiled happily. "She sent the invitation this way because she was afraid it would be too late," she said. "She gave the other to her brother to be mailed the other day and he dropped it in the mud and the address was so inellgible it came back. She wants us to be sure and come."

"So we have our rainbow after the storm," laughed Kitty.

Evelyn glanced at her as she folded the delicate green sheet and thrust it back into the envelope 'I am never going to hang around and wait for anything to happen again as long as I live," she declared. "I feel as if I had been drawn through the proverbial knot hole while you look as cool and sweet as a daisy. What was that little verse about killing time? That's my method after this."

—The Girls 'Weekly.

* * *

For the Southern Churchman.

AN EVENING PRAYER.

John B. Nichols.

O God, who calmed the tempestuous sea,
Please quell the storms that arise in me;
O Thou who watch the sparrows fall,
Please hear me when on Thee I call.

Please keep me straight, and strong, and true,
Make me do the things Thou wouldst have me do,
Make me patient, and gentle, and kind,
Let me laugh and love and never whine.

Forgive each wrong thought, and word, and deed,
Please give me strength for the things I need,
Forgive all sins in times that have past,
And bring me home to Heaven at last.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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CHURCH INTELLIGENCE.

(Cotinued from page 17.)

Thompson is attending the American Legion Convention at St. Louis, and has come in for considerable attention at the meeting. He was wounded. The clergyman can't claim that distinction.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

This Way Lies Madness.

Terming Premier Mussolini a "megalomaniac dictator," Bishop George Craig Stewart today called upon Christians of all creeds to test their religion in the present world crisis which threatens war. Under the heading, "This Way Lies Madness," Bishop Stewart in the October "Diocese" says;

"Here it is, Europe twenty years after, plunging into hell. We have seen it coming; the whole world has seen it coming, but has refused deliberately to adventure for peace. Now with more men under arms than in 1914, with armament budgets the largest in history, with jealousy, envy, nervousness, fear, in the saddle everywhere, a megalomaniac dictator runs amuck, defies the world and plunges to his doom dragging all Europe into the melee.

"How real is our Christianity? How vital is our faith? St. Peter and St. Paul were in Rome 1,900 years ago or nearly that. Rome Immortalis claims to be the center of Christendom, of the Christian tradition. Yet, here she is backing up, not Jesus Christ but Herod; following not Peter but Nero. Rome has gone pagan again as she has over and over in her history. She has chosen the fasces and denied the Cross. She has betrayed her birthright and stands before the judgment seat of an enlightened world guilty of high treason against the peace of the world.

"In such an hour it is not for us in America to boast. We should look deep into our hearts to see whether our Christianity is vital or veneer. For, after all, we have an Ethiopia within our own borders. And we have our respectable ammunition makers. And we have our ambitious politicians willing to exploit the weak whenever they get a chance.

"God help us. The whole world needs to act together in this hour to stop even now this war. But that is not enough. The whole Christian world then should repent, turn around, face Jesus Christ and make Him the dictator of all of us."

* * *

Study Re-alignment of Dioceses.

A study on the advisability of realignment of the dioceses of the Church in Illinois was launched here this week when the Tri-Diocesan Commission on such met at diocesan headquarters. The commission was set up some months ago on request of the last diocesan convention of the Diocese of Quincy.

Bishop Stewart was elected chairman of the commission, and the Ven. Raymond N. Gunn of East Saint Louis (Diocese of Springfield), was named secretary. Bishop White of Springfield and a delegation from Quincy were in attendance.

After extended discussion, it was decided to name sub-committees to investigate certain phases of the situation with regard to the three dioceses in the state.

The commission will meet again shortly to hear reports of the committees.

* * *

Missionary in Chicago.

The Church's impress upon Oriental countries is unquestionable and will play an important part in the future of such nations as China, Japan, and the Philippines, the Rev. Edmund L. Souder, missionary for twenty years, told conferences of clergy and laity meeting at St. James' Community House, September 27. The sessions were sponsored by the Department of Ways and Means in connection with the Program for 1936.

Fr. Souder predicted a unification of the Chinese nation, and said in another generation China, as a result of such unification, would play a powerful part in the affairs of the nations. The depression, in the American sense, has not been felt in China, according to the missionary.

* * *

Clergy React to President's Letter.

President Roosevelt's letter to clergy throughout the country, asking their reactions to the social program of the present administration, was greeted in Chicago with varied reactions.

Bishop Stewart commented favorably on the letter, saying he expected to answer it conscientiously after making enquiries as to the feasibility in practice of certain of the projects of the Administration.

Several other clergy saw in the letter a conscientious effort to learn the public mind with regard to the President's policies.

Other clergy, on the contrary, treated the letter lightly and indicated they would not reply. One denominational clergyman referred to it as purely a form letter designed for political purposes.

Personal Notes

The home of the Rev. R. A. Castleman, retired, and family at East Falls Church, Virginia, was more than half destroyed by fire on Thursday afternoon, September 26.

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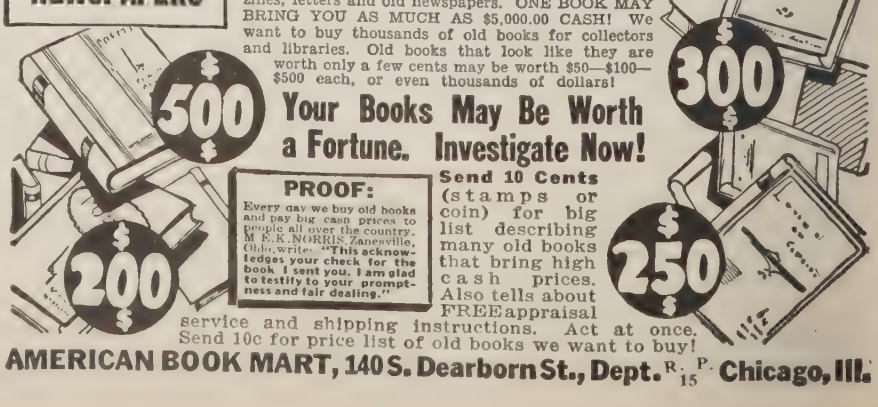
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Dr. ZeBarney Phillips, Chaplain of the United States Senate, rector of the Church of the Epiphany, has returned from an extended summer tour in Europe.

Calls Accepted.

The Rev. H. S. Longley, Jr., has accepted a call to the rectorship of Christ Church, Corning, New York. Mr. Longley comes to his new parish from St. Paul's Church, Des Moines, Iowa.

The Rev. Archibald B. Moore, formerly with City Mission of Philadelphia, Pa., became deacon-in-charge of St. Paul's Church, Williamson, W. Va., September 1. New address, The Rectory, Williamson, W. Va.

The Rev. Howard Harper, formerly rector of Christ Church, Hudson, Ohio, became rector of Grace Church, Waycross, Georgia, October 1. His new address is, care Grace Church, Waycross, Ga.

The Rev. W. Carroll Brooke, formerly rector of Calvary Church, Montgomery, W. Va., has accepted a call to St. Paul's Parish, Weston, W. Va., effective November 1. New address, The Rectory, Weston, W. Va.

The Rev. D. S. Markle of St. Paul's, Fairfield, Conn., has accepted St. George's, Bridgeport, Conn., in succession to the Rev. H. E. Kelly.

The Ven. F. S. Morehouse of Shelton, Conn., has been elected rector of St. James, New London, Conn.

The Rev. K. O. Miller of Pompton, N. J., has accepted Christ Church, Canaan, Conn.

Resigned.

The Rev. R. Tracy Walsh, D. D., has resigned as rector of the Church of the Good Shepherd, York, S. C., effective November 1. He will make his home at Walterboro, S. C. Dr. Walsh has been rector of the Church of the Good Shepherd for twenty-six years. He retires on account of age.

The Rev. C. C. Edmunds, S. T. O., has resigned from the Church of Holy Advent, Clinton, Conn.

The Rev. Delmar S. Markle, rector of St. Paul's Church, Fairfield, Conn., has resigned to become rector of St. George's Church, Bridgeport, effective November 15. New address after October 20, will be St. George's Rectory, 755 Clinton Avenue, Bridgeport, Conn.



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THOUGHTS for the THOUGHTFUL

Before every church there are just two paths. One leads to a mission field, and the other ends in a cemetery.
—Dr. Homer MacMillan.

No action will be considered as blameless unless the will was so; for by the will the act was dictated. —Seneca.

There is nothing in this case that will save the world but what was once called "the foolishness of preaching."
—David Lloyd George.

"If our prayer life seems withered and dry, perhaps there are 'stony places' in our hearts which have been resisting the Holy Spirit. Perhaps there have been no 'showers of blessings' because the soul was too hard to receive them."

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him."

The rich man is the one who considers the whole universe as his own possession. He keeps the least possible and gives to God the utmost possible. Then the world becomes his possession, since "God in giving Christ gives us all things. . . ."
—Toyohiko Kagawa.

"Oh, what a glory doth the world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!
For him the wind, aye, and the yellow leaves
Shall have a voice, and give him eloquent teachings."

True worship, the love of one forgiven much, inspires moral endeavour, and, facing the foe, temptations can be overcome and their very driving power can reinforce our worship and our love, so that evil indeed has no more dominion over us. —A. G. Ikin.

I do not know that there is any goal for any life that it is either right or reasonable to have or possible to advise than this—the likeness of Christ—no voyage, that is to say, that is not faring deliberately to God, according to the loftiest and loveliest revelation of God that has been given to us.
—Rev. Milner-White.

Lord Christ, when first Thou cam'st to men,
Upon a Cross they bound Thee,
And mocked Thy saving kingship then
By thorns with which they crowned Thee:
And still our wrongs may weave Thee now
New thorns to pierce that steady brow
And robe of sorrow round Thee.
—W. Russell Bowie.

As Dr. Charles R. Brown points out in his latest book, "Finding Ourselves," the greatest optimists are persons like Dr. Wilfred T. Grenfell, of bleak Labrador, or Evangeline Booth, of the Salvation Army, or the late Jane Addams, of Hull House. Busy with the hard tasks God has given them, they have faith in Him. In the vision that He gives of the greatness of service in His Name there is no room for faintness of heart.

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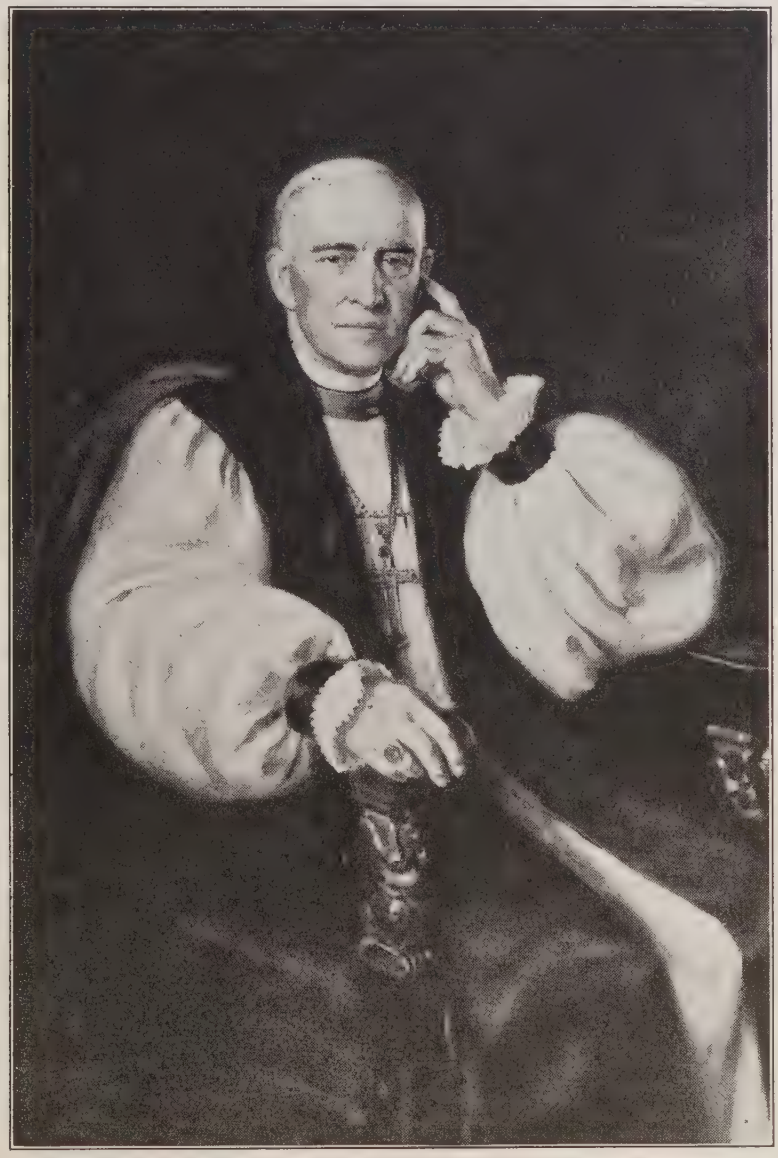
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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., OCTOBER 19, 1935. No. 42.



THE RIGHT REVEREND CHARLES E. WOODCOCK, D. D., LL.D.,
Third Bishop of Kentucky.

There are many expressions of sorrow at his retirement, but there are more expressions of affection and good will from the whole Church.

EIGHTEENTH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

ATTENTION CLERGY AND TREASURERS.

Mr. Editor:

Under the former Apportionment Plan, the Board of Missions dealt directly with the parishes receiving support immediately from the congregations, and was able to make acknowledgement to them all of sums received for the support of the Missions of the Church.

Since the National Council was created practically all dealings have been with Dioceses. The new plan has great merit as an administrative method, but the direct contact with the parishes and individuals who support the Church's Program has been a real loss to the whole work. Today sums received from congregations are not acknowledged by the National Council and, too often, not even known, since these payments come through the Dioceses and included in a bulk which is sent on the Diocesan Expectancy.

This past year diligent effort has been made to discover which of the congregations have shown unusual faithfulness in generous support of the Church's program. Letters of appreciation have been sent to them from National Council. The replies indicate that National Council is out of touch with those who are missionary conscious and loyal in the support of the Missionary work of the Church. Information has been secured about the parishes chiefly by the study of Diocesan Papers which records standing of the parishes, a method far from satisfactory. Many of the replies express surprise that National Council knows anything about what the congregation has done—all answers express pleasure that this work has been noted.

Officers of National Council are eager to acknowledge these sums which often represent no small sacrifice on the part of those who make them. The present system makes such an acknowledgement on the part of National Council very difficult. Information on the subject is often incomplete and not always accurate. The Council, which administers the Missionary work of the whole Church, desires to acknowledge the faithfulness and generosity of those who support this work of the Church. It is not the size of the gift, but rather the continued loyalty of its people, upon whom the Church depends,—which the Officers of National Council desire to note by direct communication.

If the Clergy will keep this office informed when sums are sent through the Diocese by congregations or gifts made by individuals which deserve special acknowledgement, it will help the Officers to act in this matter. Better still, if the Diocesan Treasurer will itemize the sums that are sent in to the Diocese and the sources from which the sum has been received, National Council will appreciate this co-operation and have opportunity to send its own message of appreciation direct.

Philip Cook,
President of National Council.

* * *

QUESTIONS MR. BLACKFORD.

Mr. Editor:

The Southern Churchman of Oct. 5 contains a letter entitled Pacifism and Self-Defense. In his conclusion the author states that he "would personally prefer death to a number of other things he could name," and that he feels "the same way about War." Why not unravel the recondite and clarify the cryptic by naming over just one or two of "a number of other things" Please do let him have the use of your columns for this purpose for we are just "burning up" with curiosity, and we are sure that his reply will be no end interesting for many reaon.

Ira Charles Swanman,
Glenn Spring, S. C.

* * *

FOUNDING OF INSTITUTIONS IN KENTUCKY.

Mr. Editor:

In order to keep the record straight I am writing to correct a statement in The Southern Churchman of Sept. 28. Referring to the resignation of Bishop Woodcock of Kentucky, the article stated that The Church Home and Infirmary, The Norton Infirmary and The Orphanage of the Good Shepherd had all been built under Bishop Woodcock's ministrations. I would like to say that all of these five institutions were in operation long before Bishop Woodcock came to Kentucky. The Orphanage of The Good Shepherd was built in the late sixties or early seventies, the work being organized and carried on for years by Deaconess Sarah Clayland. The Church Home and Infirmary was built by Mr. John P. Morton in the early eighties as a Home for the Deaconnesses and as an Infirmary for the sick.

It was intended as a memorial to the work of Dr. James Craik who himself laid the cornerstone. Dr. Craik died in July, 1882. The Norton Infirmary was built at about the same time as a memorial to Dr. John N. Norton who died before Dr. Craik, whose co-worker he had been in Christ Church. This institution was undertaken largely by the people of St. Paul's Church who did not approve of Mr. Norton's plan to have a home for the sisterhood or deaconnesses who were to act as nurses for the sick in the infirmary. Also the doctors of Louisville at that time wished to have a hospital not so distant from their offices as the Church Home then was.

For a long time I have felt that the work of Sister Sarah Clayland has not been fully appreciated by Church people. I can remember quite far back and I would like to pay my tribute to her tireless giving of herself, her time, her money and her sympathy. She went about doing good among the sick and neglected wherever she found them. At that time she was probably the only woman in Louisville who was doing what is now understood as social service work.

Mary Craik Morris.
Richmond, Va.

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EDITORIALS

Vol. 100. RICHMOND, VA., OCTOBER 19, 1935. No. 42.

What Things Are Important.

The Laymen's Service League of a well known parish had planned its winter's program. Its officers thought it would be fine to try and educate the members of the league in the various phases of church organization and work. Carefully the program was planned. Women's work was to be explained by the president of the diocesan Auxiliary. Young people's work and their problems were to be taken up by an expert. Missions and the mission of the church were to be explained by the bishop. The program was mailed to the members.

The following letter was received by the president from a prominent layman:

> "I am very sorry to note, however, that the program is going to be confined to the work of the Episcopal Church and the fitting in of the men of the League. In years gone by the thing that first attracted me to the Church and which used to pack the Service League meetings was the class of speakers and the topics on which they spoke. Most Service Leagues are 'deadly,' especially to outside guests when the program is confined to reports of committees and the work of the individual Church. You boil your attendance down to a few of those wonderful men who are interested only in the direct work of the Church."

Of course the good layman had missed the whole point. But he unconsciously raises a problem. Shall men's organizations be confined merely to meetings similar to civic luncheon clubs? Shall orators dealing with political subjects in a harmless way that is sure not to arouse conflicts be the order of the day when we gather the laymen? Or shall the new men's service leagues growing throughout the country really show men that the program of the Church is the program that eventually effects men and the life of mankind?

Our laymen as a whole think of the church as something sentimental at best. Christ died long ago, and the fact that He could be crucified today by war or evil conditions is remote in minds that want religion to be only a pleasant comfort that can be taken on or dropped as the mood strikes one.

Young people's work is looked upon as some fad that a few rectors have thought up to amuse the younger generation and bribe them into Church. Surely it is time that the older members of the Church became aware of the fact that in this important field lies the immediate solution of the question as to whether America is to be a Christian country or not. Religious education to our average layman is a sentimental thing called Sunday School where religion, rather indifferently taught, is presented to children until they are old enough to know better. It is time such men found out that the whole psychological impress of childhood will be determined by whether the spiritual is given an opportunity to develop in the child. Unfortunately in the average home we know spirituality will hardly be developed today.

Do our laymen realize that in the problem of missions there is linked up the whole problem of world peace and decent civilization? We hardly think so. When the gentlemen said the work of the "individual" church was not interesting, did he realize that he was part of a great organization far beyond his home parish? Of course not. And yet he must learn this great truth if Christianity is to add the spiritual note so much needed in our modern world.

Often we think of the latest thing as the only imporant thing. Of course at present the Ethiopian situa ation is most important, but long after history has recorded the present events, men will still be struggling with the problems of brotherhood on this earth and whether man has a soul and whether that soul is eternal.

So if it is properly presented, men can still be shown that even the most ordinary events of church life in an ordinary city are actually the most important things which man encounters.

The church of which we speak had a good president of its Laymen's Service League. He pointed out to his friend what his program might lead to if a few laymen were enlightened and began to take Christianity seriously. We hope more churches have such laymen and that they wil realize that either our religion is our most important fact in life or else it is nothing. When this is properly presented, fair-minded laymen will see that in the Church comes their only real opportunity to be of service in a world that otherwise would be insane.

A New Bookstore.

Visitors to New York will have a new place to gather and browse if they are interested churchmen, for The Morehouse Publishing Company has entered the New York field, and this fine church business house so long connected with Milwaukee has now an important branch at 14 East 41st St.

There is something remarkable and "different" about a religious bookstore. One recalls the old names of Thomas Whittaker, so long the friend of clergy and laity. Almost in the manner in which underwriters

gathered around Lloyd's Coffee House and became the greatest center of insurance, clergy would gather around Whittaker's. In more recent years, Gorham's has been the center of clerical life. If one needed a supply for a Sunday, Mr. Gorham was sure to know a good man available for a service or a sermon. Here the mild gossip and shop talk of the clergy, which many a layman could never understand, for it was peculiar to the fraternity, would pass from man to man. The next bishop might be elected or the probable successor of some venerated rector would be discussed. It all added to the charm of the good books that lined the shelves.

Now we have a new gathering place. The Morehouses are really loved by all churchmen—high or low or broad. They deserve the support of all churchmen, and we wish them well on their venture into the great metropolis of New York.

The Woman's Auxiliary Page.

We take pleasure in announcing that, with this issue, a Woman's Auxiliary Page is being inaugurated as a regular feature of The Southern Churchman.

Mrs. W. Shelley Humphreys of Florida is the editor.

Mrs. Humphreys is well known in many capacities; in Woman's Club circles, as President of the Jacksonville Branch of the National League of American Pen Women, as editor of The Royal Cross Magazine for many years, and as a regular columnist for the Spirit of Missions.

Mrs. Loaring-Clark writes of her as follows:

> "It gives me very much pleasure to know that my friend, Mrs. W. Shelley Humphreys, has promised to write a Woman's Auxiliary Page for The Southern Churchman. Congratulations to you.
>
> "For some nineteen years Mrs. Humphreys has edited 'The Royal Cross,' the official magazine of the Order of the Daughters of the King. Her contributions have been most acceptable and have made many friends for her all over the country. Music, and art claim her as their friend through her association with the clubs of her State.
>
> "Mrs. Humphreys is one of Florida's notable poets. Each year some of her poems are published in a representative collection of poems written by those of the State.
>
> "As regards the Church, Mrs. Humphreys has ever been active in the Woman's Auxiliary and other women's organizations. She is a devoted and loyal Church woman and one of Her best informed leaders.
>
> "I know your women readers will be helped by the information Mrs. Humphreys will give as to women's activities in our Church and that they will find her well-informed and up-to-date."

It is the earnest desire of The Southern Churchman to make this page as useful to the Woman's Auxiliary as possible, inspirationally and spiritually, as well as informatively. We ask the help and cooperation of the Auxiliary at large in making it an exchange of all that is loftiest, most consecrated and sacrificial in their work, that it may serve a real purpose.

To Mrs. Humphreys the Editors extend a most hearty welcome.

Church and World Problems as Others See Them

Youth Demonstration for World Peace.

The Christian Century, Oct. 9, 1935.

More than fifty church organizations for young people, located in the United States and Canada, have declared in favor of holding youth peace demonstrations on Armistice Day. With several million members in these bodies, it is planned to stage rallies on every college campus and in every community in North America of a size sufficient to impress public opinion. Both parades and mass meetings are projected, and it is hoped that each demonstration will result in the formation of a permanent local committee to carry on the program for "Christian Youth Peace Action" which the various denominational young people's societies are already formulating. Detailed plans for the Armistice day demonstration, and for the peace crusade to follow it, are being distributed by the Committee on United Youth Program, 203 North Wabash Avenue, Chicago. There never has been a year when the outlook for a worthy celebration of Armistice day has seemed so dismal. But if these young people in Christian Endeavor societies, Baptist Unions, Epworth Leagues and the like really rise to the threat of a world order which is preparing to sacrifice their lives, the day may yet be made a memorable one to the conscience and the thinking of the nation.

Why Not Teams of Pilgrims?

Church of England Newspaper, Sept. 20, 1935.

Dr. Garbett, the Bishop of Winchester, has just completed another walking tour over a section of his diocese. He has tramped about seventy miles, holding services on village greens or in churches, encouraging the clergy and chatting with the laity and especially the children. The posibilities of a tour of this kind are unlimited.

I should like to see bands of trained laymen and women mobilized as pilgrim evangelists going from village to village. I am confident the effect on rural church life would be considerable and such efforts would provide an outlet for the zeal of the laity, who are ready to become "witnesses." It may be recalled that the Archbishop of York said:

> Why should not a team of witness go from one parish to another to join in a campaign of witness, just as they go to play football or cricket?

That is an ideal which should materialize. It is already being done in a few centres. A fortnight ago I had the privilege of accompanying such a team and I was tremendously impressed with the usefulness of such ventures.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

An Important Question Answered

A letter has come to me from one who asks for help in making the venture of faith needed to "discover the Spiritual Universe." In the issue of The Southern Churchman for Sept. 7, there was an article on this page entitled, "Who Will Go For Us?" in which I quoted the words of Dr. Lyman Abbott, Editor of the New York Outlook, written by him shortly before his death. The words were:—"Nothing does this age need more than a rediscovery of the Spiritual universe." There has been great activity in the work of discovering more and more about the physical universe, and my point was that there was vastly more to be gained from the spiritual universe than from the physical, and I appealed to the younger generation to make ventures of faith in this direction to see what comes of it. Some years ago I wrote a letter to Archdeacon Forman, then on the staff of the Church Missions House in New York, and he had it printed in the monthly organ of the Rural Work of the Church. I then thought it might be worth while to have it printed as a leaflet, and as it is closely connected with the question submitted to me in the above mentioned letter, I am using it as the special article for this week's Thousandfold Page. It is as follows:—

The Spiritual Background of the Order of the Thousandfold.

The Thousandfold idea is in itself perfectly simple and easy to understand; namely, that our usefulness may and can be very greatly increased by praying to be made a thousandfold more useful, but the following may help to show the background from which it has come.

I believe myself, that the Church can do her best work by running parallel to Natural Science in developing the resources of the spiritual world just as science is developing the resources of Nature. I would regard Natural Science as a kind of John the Baptist of a new dispensation in preparing the way for it by showing how wonderfully the resources of Nature can be turned to man's account by faith and diligence. The work of the scientists constitutes a challenge to the Church to do a similar work in the spiritual sphere; and it seems as if God is trying to open our eyes to the fact that there are far greater and more wonderful treasures in the spiritual world, which He is even more anxious that we should possess than those in Nature. This, it seems to me, is a much more promising method of procedure than to try and reconcile religion and science by seeking to bring religion within the confines of the natural order.

The question of course arises as to how we can develop the resources of the spiritual world for the benefit of mankind? The answer is that Christ bridged the chasm which separated the natural from the spiritual world. He is the Way to the Father, through whom we can come into direct contact and communion with God. He is also the Way through whom the Spirit of God goes forth to the hearts of men and brings God into living touch and contact with mankind. In making us the members of His Body, Christ is enabled to carry on His work through us just as He used the Body which He assumed when He was born in Bethlehem.

He made this clear to His disciples when He said:—"He that believeth on me (as the Scripture hath said) out of him shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified." It seems clear from this that the New Creation was to be carried out in the same way as the first; that is, through the Holy Spirit, we being the channels through which His power and influence are brought to bear upon the world around us. There is, therefore, something more than our influence at work in our dealings with men. God, Himself, is seeking through us to reach and bless the lives of others. It is evident that our recognition of this fact and our willingness to be used in this way must make it possible for God to do a much greater work than otherwise, because it clears the way for the outpouring of the Divine Spirit according to the promise of Christ,—"Out of him shall flow rivers of living water."

This not only makes the divine resources accessible, but it makes us the medium through which these resources and the needs of humanity may be brought together, and thus the world may be blessed for mare wonderfully than is possible through Natural Science.

To ask to be made a thousandfold more useful, or ten thousandfold, is a practical recognition of the fact that there is a divine work going on through us which we may be entirely unconscious of, but which we believe is actually taking place, because it is God Himself who is at work and not merely ourselves.

We fail to recognize the very important fact that it is God's work and not ours, and that our share in it is similar to the lad's five loaves and two fishes through which Christ fed the five thousand.

To believe that God can do great things through us is not glorifying ourselves but glorifying Him. I expect great things to happen, and though I may not see them I am not in the least discouraged, and the following verses will explain my point of view.

His promise must be true
That He will great things do
Through me if I believe
And thus His power receive.

I may not ever see
All that He does through me,
But yet a tiny part
Will warm and cheer my heart.

And so I go my way
And each day humbly pray
That what He said He'd do
Will in my life come true.

I may say, however, that there is abundant evidence coming in from all quarters to show that the prayer is being wonderfully answered.

The Fall Campaign

Plans of The Field Department of Five Dioceses.

NEWARK.

By George W. Dawson.

THE DIOCESE OF NEWARK commenced its campaign in June, when a Saturday was devoted to a conference of Parish Chairmen of Representatives. Plans for advancement of pariochial life and work were discussed. Stress was laid on the desirability of parish surveys and there was a fine sharing of experience. This led naturally to the Fall Campaign. Canvass methods and organization were gone into thoroughly, and every effort made to develop enthusiasm and efficiency. By means of this conference, canvass leaders from some sixty-five per cent of the parishes and missions were reached. Conference leaders were the Bishop Coadjutor, the Canon Missioner for Missions and the Executive Secretary of the Field Department.

The next step was the preparation of Diocesan publicity material. A booklet was prepared which gives Diocesan Statistics on the cover and states the amount of money required for Diocesan purposes in 1936 and the minimum amount which should be turned over to the National Council. Inside, the items of the budget are set forth and briefly explained, and the whole generously illustrated with pictures. The obligation of the Diocese to the National Council is clearly stated. The Booklet concludes with the list of missionaries from the Diocese who are serving abroad.

Contact with a majority of the Clergy was made at the Annual Clergy Conference in September, when the Executive Secretary of the Field Department urged the fullest possible use of the material being put out by the National Field Department. The Diocesan Booklet was commented on and the campaign briefly discussed. Each Clergyman was given a copy of the Booklet and mimeographed notes on our missionaries and their work. These latter were prepared by Dr. John Wood of the Department of Foreign Missions of the National Council. Each man also received mimeographed copies of notes on canvass methods which were made as the result of the June Conference for laymen. This material was mailed to clergy not present.

In mid-September contact with parish chairmen was made by mail when the Executive Secretary wrote drawing attention to the importance of a chairman's office and suggesting ways of cooperation with the rector.

A direct appeal to vestries and Executive Committees was made by the Bishop who wrote suggesting the amount which each place should endeavor to raise through its canvass for support of Diocesan and General Church Programs.

The Executive Secretary and several lay members of the Field Department are at the service of parishes in organizing the canvass.

Forty thousand copies of the Booklet are printed and will be distributed among the people by the parish committees.

There is a widespread belief that a definite advance from the low mark of recent years will be made this Fall.

CHICAGO.

By Edwin J. Randall.

OUR plans on behalf of the Program of the Church are, in part, as follows:

We had a Conference of the Clergy of the Chicago Metropolitan area Deaneries at St. James' Community House, 666 Rush Street, on Friday, September 27, from 10:30 A. M. until 4:15 P. M.

This was followed by a Conference of Laymen on the same day, and at the same place, from 5 P. M. until 9:30 P. M.

The Conference is to be followed by Conferences in each of the three Chicago Deaneries, and also by Deanery Meetings in the Extra Metropolitan Deaneries.

The Rev. E. L. Souder, one of our Missionaries to China, was with us on September 27, and also at several of the other Conferences, and gave informational and inspirational addresses on Missionary work.

Almost all of our Parishes appoint Parish Chairmen and carry on an organized Every Member Canvass. The degree of organization, however, varies in intensity.

The Publicity Department of the Diocese is cooperating with the Department of Ways and Means in getting out an eight-page folder (illustrated) on the Diocesan and general work of the Church. We shall probably use 20,000 or more of these, and they will be sent free on requisition from the Parishes and Missions. In addition, we plan to have the November issue of the "Diocese", a Program Number, and Mr. Boyle, the Editor, is working on this now.

We plan also to have at our Conference, copies of "The Spirit of Missions," with subscription blanks, and hope not only to dispose of these copies, but also to secure a number of subscriptions. Our Department of Ways and Means passed a resolution several months ago, urging all members of the Diocesan Council and Departments to subscribe for and read "The Spirit of Missions." The Provincial Field Department, of which I am Chairman, is also promoting subscriptions to "The Spirit of Missions" as a part of our Program.

EASTERN OREGON.

By William P. Remington.

EASTERN OREGON is planning a vigorous campaign this fall which will reach every parish and mission with a message of the Forward Movement. A clergy conference was held in the Cove on September 10 and 11. During October teams are to be sent throughout the District to all important centers in order to present the Church's needs and opportunities, as did the teams which were sent out by the National Council last fall after the General Convention. The speakers will stress two things: Recovery and Christian Stewardship. By recovery we mean the discovery of some of the values which are in danger of being lost in American life. There is a precious coin which has been lost on the string of treasures which the householder in the parable had. Perhaps that lost coin in the parable belongs on a string of treasures blessed and consecrated to God. One out of every ten coins which we have should be thus dedicated. The whole string of treasures is spoiled unless there is found one there which belongs to God. This is the only bit of money we can carry with us when we die. It is the symbol of our service and our love to the God who measures what we have gained by what we have poured out in sacrifice and oblations. The Church to which we belong now faces its greatest crisis because some people are withholding their gifts to carry on its work. Recovery will start when we begin to miss the coin dedicated to God from among our treasures. The second step is to call in our friends and neighbors to help us find the coin. We are convinced

that there is more money being spent this fall than at any time since the beginning of the Depression. A well conducted Every Member Canvass should be the assistance friends and neighbors give to help each householder find the coin which has been lost.

Christian stewardship is being threatened today by no less a force than Communism. A selfish and greedy capitalism has aroused many to propose new schemes of economy which in the end leave no room for the ownership of private property. A "Share the Wealth" program provides no means whereby each individual is to take responsibility and care of the things which God has given him and takes away from him the privilege of directing the channels in which his gifts are to flow. The Church teaches stewardship which is not a selfish ownership of all that we have but a generous sharing in the appropriate uses to which our possessions should be put.

Groups to discover the duties and responsibilities of Christian Discipleship have been organized throughout the District. They should become the effective agencies whereby the work of Evangelism may be furthered. We are praying fervently, "Lord, prevent us from owning anything which we are unwilling to share with others." This applies not only to our possessions, but to that inestimable gift of God which came through His Son and His teachings.

NORTH CAROLINA.

By David T. Eaton.

THERE is nothing unique about any of the plans which the Feld Department of the Diocese of North Carolina have made for the fall presentation of the Church's Program and the Every Member Canvass. Sensing the sensitiveness of many laymen to continual stress upon financial needs, we have chosen this year in our Diocese to devote ourselves to a campaign of liberal education as to what those needs represent in terms of the church's man power and women power, rather than in terms of the dollars and cents needs for salaries and maintenance in our several mission fields. Not that such figures are not an essential part of the whole missionary picture at the present time, but our Field Department believes that at the foreground of the picture should be made to live missionary heroes and heroines of flesh and blood, valiantly working in schools, and hospitals, and churches, which we at home can visualize in our own imaginations, and not know simply by name.

To this end we are employing all the gifts of modern science, the radio, the motion picture, and the autobile, to paint such a living picture for our people. Our parish chairmen, who are known as Chairmen of the Church's Program, and not simply of the Every Member Canvass, were all chosen in the early summer. They were assembled together with the parsih clergy at a Retreat-Conference on the Church's Program at our diocesan camp centre at Vade Mecum the first of September. There Bishop Tucker furnished us with a vivid and intimate picture of the situation which the church faces in the Orient. A succession of men, many of whom are working in small, inconspicuous missionary fields in our own diocese, gave us all a chance to see what their work was like and what their difficulties and problems are. Departing somewhat from ordinary practice at such gatherings, we invited one of the sainted women of the Diocese to set the spiritual keynote of all our work in a searchingly beautiful meditation. This is the kind of equipment we aimed to give our parish chairmen.

One of our young and enthusiastic laymen with a flair for taking moving pictures has donated his time and equipment and automobile expense to go through the Diocese taking as many reels of moving picture film as he can in our parishes, missions, schools, and orphanage. With these pictures and a "Traveling Team," to consist of the Bishop of the Diocese, a representative of the National Church, a representative of the Woman's Auxiliary, and the Chairmen of the Field Department, we plan to make a two weeks' tour of the Diocese just preceding the Canvass in November, holding public meetings in some twenty centres, of a purely educational and inspirational character. This "Tour" will be climaxed by a Diocesan broadcast from Charlotte by Bishop Penick, which will be the first diocesan-wide broadcast he has made, summing up the objectives of the campaign.

In these plans we are not discounting the importance of reaching our people in small groups. For this purpose a corps of laymen is to be organized, whose function it will be to present in clear, concise form the business and budgetary aspects of the Church's Program in each parish and mission on the Sunday preceding the Canvass.

By way of literature, we are trying to follow the splendid example of the Diocese of Newark by preparing a diocesan pamphlet in attractive form, which will set forth the contribution of this diocese to the world-wide Church in terms of lives that have been offered for service in the field from this diocese, and the places and situations in which they are working.

On the rim of a French 5 franc coin appear the words "Dominus Providebit." We believe that God will provide, if His people are shown the need in terms that they can understand, and in a way which will win from them an answering response of love.

SOUTH FLORIDA.

By J. Mitchell Taylor.

THE Field Department in the Diocese of South Florida is preparing for the most thorough Every Member Canvas the diocese has ever had. In each congregation organizations are being set up and prepared to do the canvassing. Each parish and mission has a canvass committee chairman, appointed by the rector and vestry. The rector and chairmen are selecting helpers, holding study conferences, preparing to do the actual canvassing. Each chairman is required to study The Every Member Canvass Conserving the Spiritual Resources of the Parish. With his helpers, he also studies, The Church Goes Canvassing, Re-Thinking Missions, What Matters in Missions, World Opportunities For the Church and material prepared on our diocesan missions. In congregations where the rector and chairman want help in preparing their canvassers and asking budget we have several capable clergymen and laymen who have volunteered to give their help.

In addition to the local work of clergy, conference will be held in Orlando, October 29. Three Clergy-Chairmen conferences will be held about the middle of November—one each in Miami, Fort Pierce and Tampa. Dr. Reinheimer, chairman of the National Field Department, will be the leader at these conferences. In St. Petersburg, Orlando, and Miami the Sunday before the Canvass begins, three radio broadcasts will be given. The talks will be on Missions in the Diocese and in the World. We believe so much that "in missions is the life of the church," that we are purposely avoiding, as much as possible, any talk about local budgets. It is interesting to note that the congregation that always pays its missionary obligations has very little trouble paying its own bills.

Several of our parishes are using what we call The Group System. That is, zoning the parish and assigning a man in the captaincy of ten (more or less) families in his own community. He will canvass his zone, and during the year do other work in his zone, as may be assigned him. The method is proving very successful in the larger parishes.

Spiritualizing the Every Member Canvass

By H. J. MILLER.

Rector of St. George's Church, Clarendon, Virginia.

THIS is your birthday and since I feel it my duty to do so, here is a gift for you. Best wishes." Such words accompanying a gift from a child to a parent or friend to friend are scarcely to be thought of, but is not a great deal of our giving to further the boundaries of the Kingdom of God here on earth controlled by much of this sentiment—a sense of obligation and duty—rather than a privilege and a delight? Our giving to be acceptable to the Heavenly Father must be "an outward expression of an inner and spiritual grace," if our weekly contributions to the parish, the diocese and the work of the National Church are not to bear the tinge of the unspeakable sentiment of the first sentence of this account.

St. George's Church in Clarendon has always sought to cooperate as far as possible with Diocesan plans in the Every Member Canvass. Every suggestion and plan has been used, the fullest cooperation the objective. The evolution of the Every Member Canvass during the present rectorate can best illustrate the experience of this church.

The Fall Campaigns of 1929 and 1930 were conducted in this spirit. Every effort was made to instruct and enthuse not only the canvassers but also the members and friends who were to be contacted with a view to securing pledges which would meet the required budget needs. Each year additional funds had to be raised either through special efforts or collections or group activities.

The Campaign of 1931 was different. Severel members of the Vestry were strongly of the opinion that a personal canvass of the communicants of the church should be avoided, loyalty to the church and its program should be sufficient incentive for the voluntary placing of the pledges for the following year in the offering-plates on designated Sundays of November. Missionary speakers and special sermons as well as literature sent through the mails sought to make the appeal for loyalty. But success did not crown this experiment. It was necessary for the Vestry to conduct a campaign in December in order that sufficient funds might be pledged to meet the obligations of the following year.

The effort the following year (1932) took on a different complexion. Special cards with a series of questions concerning the life of the parish and its activities were used by the canvassers as a basis for a conversation between the parish representative and the communicant approached. In addition speakers and sermons and literature were used to instruct and prepare for the Canvass. The results that year were better than the previous three years, but not satisfactory.

Everyone who was concerned for the growth and development of the parish both financially and spiritually felt the need of a changed method. Our giving had not been sufficiently spiritualized, the sense of duty and obligation was very strong both on the part of the canvassers and membership. This was felt to be most unwholesome and devitalizing. Where such giving is involved, usually the "Gift without the giver is bare." Where the weekly contributions of a parish take on the complexion of dues or assessments to be met, the spiritual content of such giving is usually very low and therefore not helpful to the giver and surely not acceptable according to the spirit of Jesus Christ.

IN 1933 a complete change was made. The emphasis was placed entirely on the spiritual plane. A rededicated and reconsecrated life to Jesus Christ, it was felt, would change the motive of giving and help the giver in his spiritual pilgrimage toward living the Christ way here and now. In cooperation with the churches in the community of other communions, the parish entered into a campaign to secure definite pledges from the communicants to increase their spiritual life and demonstrate their aspirations through the suggested program of the Church. More regular attendance at the Lord's Table, increased regularity at Morning Prayer, establishment of the Family Altar in the home, personal and private devotional periods, serving the parish in special ways not heretofore performed, such as serving on committees, affiliation with service groups in the parish, attending the Church School as scholars or teaching a class, making a pledge of financial support where that had not been done previously, or increasing present pledges; all these and other items were suggested as ways and means of increasing the personal and individual spiritual lives of the members of the parish. It will be noted that the financial was only incidental. These spiritual pledges were signed by the individuals, placed in sealed envelopes addressed to the rector. Canvassers were instructed to secure both the spiritual and financial pledges of their prospects. Financial pledges were placed in sealed envelopes addressed to the Parish Treasurer. Canvassers did not know the amounts which their prospects had been subscribing nor the pledge for the following year. Every effort was made to emphasize the spiritual and the results are most gratifying.

In 1934 the campaign was conducted in the following manner. Four weekly bulletins were mailed during the month of November, the burden of each bulletin being a particular phase of the work of our Church, Diocesan or National. Usually there was an enclosure of some piece of printed matter prepared by the National Council or the Field Board of the Diocese. Attention was called in the bulletin to special features of the enclosure. The budget for both parish and diocese were distributed in this manner.

The last bulletin contained the spiritual pledge cards and the financial pledge cards with envelopes addressed to the rector and treasurer. Special services of prayer and meditation were held each Wednesday evening of the month, attended by the canvassers and communicants. On the First Sunday of November twenty men took half-hour periods each, kneeling at the prayer desk in the quiet church between 12:30 and 10:30 P. M., using prayers prepared by the rector for the spiritual redidication and reconsecration of themselves and their fellow communicants to a fuller and richer life of service and devotion to Jesus Christ. The second Sunday twenty women entered into a similar day of Prayer. The Third Sunday twenty young people had their half-hour periods of prayer and the last Sunday another group of twenty women knelt in the church during the above hours. A total of eighty persons who at their appointed time prayed for the spiritual growth and development of the parish.

The first contact of the canvassers (carefully selected and instructed) with their prospects was that of securing their attendance at Morning Prayer of the Sunday which opened our ten-day Campaign (closing on Thanksgiving Day). The service was planned to enthuse and inspire spiritual growth and development and participation to the fullest extent in the suggestions made on the spiritual pledge cards. Those persons absent on this Sunday were again contacted, to secure their attendance at the following Sunday service. In these two services the canvassers succeeded in bringing almost 90 per cent of the communicants into the church in actual attendance. Spiritual and financial pledge cards were returned in their sealed envelopes to the team captains who were the vestry-

men of the parish. These twelve captains presented the pledges at the Thanksgiving Day Service in a special offering at which time was used the prayer—"And here we offer and present unto Thee, O Lord, our selves, our souls and bodies to be a reasonable holy and living sacrifice unto Thee." Finances or the budget were never once alluded to at any time during the church services, the mails were used to acquaint the people with the need, but the effort was entirely spiritual, knowing that a rededicated and reconsecrated follower of Jesus Christ will without urging or high pressure salesmanship methods give that which he can afford to give to the broadening of the boundaries of the Kingdom of God.

THE RESULTS—a very definite increase in attendance at the services of the Church, in organization meetings and activities and a total pledged which exceeded the amount asked for to such an extent that the Vestry was enabled thereby to make several additions to the budget which were sorely needed but which it was felt would have to be postponed to another time. The collections for 1935 for nine months of these pledges have enabled the Vestry to meet all its obligations, including the additions made after the canvass. Spiritualized giving is possible.

For our current campaign next month, plans are completed and work is going forward along the lines suggested above, with one noteworthy exception. The year 1936 will be a "Venture in Faith" for this parish. This church, which has never sought to raise funds by the questionable method of card parties and dances, will conduct an experiment, by going out of the business world, and eliminating any activities for which tickets are to be sold or admissions charged. We will seek during 1936 to place all the finances which may be secured for the parish obligations on a voluntary basis and avoid ticket selling in any form. Organizations heretofore devoting their entire time to money-raising will now have opportunity to increase their efforts for the missionary work of the parish, diocese and general church. Christian Culture and inspiration will now have a greater part in their group meetings which previously has not been possible because of the primary necessity of raising funds for the parish. The social program of these organizations and the parish as a whole will be increasingly stressed. We hope and pray for the success of the venture, laying claim only to the promise that by genuine faith even financial mountains may be removed, the rough places made smooth and the crooked places made straight, that the Spirit of the Living Christ may dwell in the hearts of the communicants of this parish.

We venture boldly forward, seeking and praying only for His Blessing.

Forward Movement-Is It Coming?

By ARTHUR M. SHERMAN,

Member of the Forward Movement Staff.

"WATCHMAN, tell us of the night." This is the cry which has arisen from many hearts throughout Christendom in these days, as they have looked out upon the great pagan areas of life—areas economic, social, racial, national and international, as well as geographic, in the lands across the sea where Christ's Church is in the beginning of its service. In the face of desperate world needs we have realized the fact that we Christian people, to whose keeping has been committed the Gospel of Christ, the power to solve every ill of mankind, have not moved forward with faith, conviction and unity to our task of building a new and better world. Today we may thank God that there are signs that "the morning cometh." There are signs that our own Church is coming to a new understanding of its task and a new dedication to it. One of the evidences of this new spirit was the calling into existence of the Forward Movement to "reinvigorate the Church's life and to rehabilitate its work." Out of the great longing heart of the Church this movement came. It came from God and it looks to God for its success.

When the Joint Commission on the Forward Movement met in Chicago last December in its first session after appointment by General Convention, faced with this tremendous responsibility laid upon it, it spent the first morning of its wo-day meeting in prayer. At least one member of the Commission went up to this meeting intending to resign his membership because of the pressure of parish duties. When he saw, however, that this was not just another organization or campaign, but a determined search for spiritual revival, he gave up all thought of his resignation and threw himself wholeheartedly into the task. It was in a spirit of penitence and waiting upon God that the Forward Movement began and is carrying on its work.

Cheering evidences that the Church has determined to go forward, come in the reports from the diocesan clergy conferences on the Forward Movement which have been held in September throughout the Church. These have witnessed great searchings of heart for the cause of our inability to make the Church such an instrument as Christ can triumphantly use, a spirit of courage and determination and much thought of the way to move forward. These conferences are the forerunners of others in which the implications of the Forward Movement will be further considered. At the close of one conference, the Bishop said, "We are at the beginning of a new day in the life of the Church in this diocese." At the annual Convocation of the District of South Dakota, the great event of the year in the life of that missionary district, Bishop Maxon presented the cause of the Forward Movement. Bishop Roberts writes of it, "We had a very large attendance present and every one is saying that it was the greatest Convocation we have ever had. I am sure that clergy and laymen alike are going home with a clearer vision of our Church membership, which is discipleship. I have a big faith that it is going to result in a deepening of the spiritual life and an enlargement of our Church life here in South Dakota." This report is typical of the spirit of all the conferences.

Definite Diocesan Programs.

Definite recommendations for diocesan programs and methods of going forward have been drawn up. In the Diocese of Western Massachusetts for example, following the conference on the Forward Movement, it was recommended there be Pre-Lent missions for men with the object of initiating a crusade campaign to bring the indifferent, the back-sliders and the unchurched to missions of conversion to be held during Lent. The dioceses of Washington and Rhode Island are among those planning diocesan missions in the spirit of a forward movement. Other dioceses are recommending a definite rule of life for their communicants.

Another hopeful result has been the development of wider plans for the use of the lay membership of the Church in the work of evangelism and other forms of direct Christian service. Not the least among these have been the renewed emphasis on the opportunities and duties of vestrymen and the exhortation that part

of each vestry meeting be set aside for the instruction and consideration of the meaning of the Church of Christ.

The attempt of the Forward Movement to bring the Church back to habits of daily Bible reading and prayer have also met with much hearty cooperation on the part of the clergy. The response in purchase and distribution of the Bible reading pamphlets has been such that they have now reached a total of 1,761,233. In many cases these have been carefully distributed with some word of personal exhortation. There is still a great group in the Church who need to be reached and won to the life of daily devotion. We must not slacken our efforts until the pamphlets are not only wisely distributed but used and the whole Church helped back to the Bible and a life of prayer. A decided movement toward it has begun.

In response to a widespread demand, the Forward Movement is continuing the Bible Reading with comments for the coming year. A conference of a group of men who will be asked to write these will be held at the College of Preachers in Washington the week beginning November 11.

These are some of the reasons for the hope of an awakened Church. More than this, outside of our own communion, outside our own nation, the Spirit of God is moving the hearts of men. Calls which have come to the office of the Forward Movement in Cincinnati from Christian men and women, pastors and laymen outside the Episcopal Church, asking for the literature and distributing it to their congregations, evidences the same heart-hunger for revival. From a diocese of the Church in Canada a letter came saying, "We are initiating similar action to the Forward Movement and we want to know how our sister communion is going about it, especially as you are getting results."

In addition to the Kingdom of God Movement in Japan and the Five Year Movement among the Christians in China, word has recently come that a Forward Movement in Evangelism has been inaugurated by the National Council in India. It aims at enlisting all the Christians of India in one great army of evangelistic volunteers, each bringing his or her own special gifts and grace into the task of witness-bearing. Believing that India arises to a new national life, Christians must supply the regenerating and reconstructing factor for the individual and society.

Beginning With Me.

It is encouraging to note that in all these movements the emphasis is placed upon the revival of religion as the one hope for a reconstructed society. There must always be emphasis on personal discipleship, but it is never an end in itself. If religion ends with the individual Christian it ends. The Church of Christ is not simply a haven for the weary and the troubled —it is that and the only sure haven—but it is far more than that; it is the force which is to build a happier world where wars shall cease and opportunity for abundant living shall be given to all. The elimination of greed, ruthless competition, exploitation of the under-privileged, the spirit of ill-will and suspicion and of fear; the things which handicap human life and make our world the troubled place it is today, can come only as individuals get rid of this same spirit in their own hearts. If the Kingdom is to come around us it must first come within us. Hence the need for our conversion and for a religious basis for the better world life. We make our prayer for revival of the Church the prayer of the Chinese Church, "Lord, revive Thy Church, beginning with me."

And then for each one of us our part in the great task! God will make clear to us what it is as we look to Him for guidance and let Him make us ready for it. It may be doing more unselfishly, whole-heartedly, and less critically what we are doing. It may be seeking to bring back nominal church members in our own parish—it surely is more faithful and regular use of prayer. It may be right in our own homes. In one parish after the rector had preached a memorable sermon on the Forward Movement one woman communicant was stirred to seek the members of her own household and brought her husband and four others in the home into the life of the church, through confirmation.

If we are going to have a Forward Movement which will get somewhere we can learn much from the zeal of the communists who are groping for world salvation. We are told that they work at earning their living until five o'clock or whatever the time for going home may be and they then begin each day the real work of their lives which is to spread the principles of the cause in which they believe and to win others to it. No wonder with such sacrificial service this movement grows as it does. What would be the power of the Christian Church if you and I were as earnest for our cause, the bringing of the Kingdom of God and all its joy to a needy world?

BOOK REVIEWS

THE FATE OF MAN IN THE MODERN WORLD: By Nicholas Berdyaev. Cloth. Pp. 120. Morehouse Publishing Company, New York City, New York. Price, $1.25.

The author has already written his "The End of Our Time," along the line of the present issue; so we are prepared for his convictions herein set forth. It is a challenging call to the recognition of our changing situation.

We are not surprised when he declares that the present economic and social conditions are not better than in the feudal periods of history. Instead of barons and serfs, we have capital and labor, the rich and the poor, notwithstanding our age is crowned by such marvelous provisions for the good of all. Our author asserts, "that liberty in social life is a paradox, that it easily transports into its opposite, and becomes distorted into a conditional falsehood." "The world is caught, just now, between this sort of false, decomposing liberty on the one hand, and the complete denial of liberty, the dictated world-view, on the other." There is one striking chapter on Dehumanization. It tells the tale.

And yet, to abolish personal initiative, which is our synonym of freedom, and of personal acquisition, is to surrender to the State, in the complete loss of individuality. "In Germany, radicalism has taken the form of collective religious insanity." Being a Russian and fully cognizant of conditions in his native land, he has no small measure of contempt for the Marxian world of the Soviets. So again, "The world is entering an epoch of Caesarism."

The author is a Christian, being a member of the Orthodox Eastern Church. But his remedy for the ills he so acutely outlines is in the practice of the ethics of Christianity, which this professing Christian world (Germany and Italy, for example) is rejecting. Can he not see that the Word of God has provided a program of restoration in the coming of the King of kings and Lord of lords, whose advent the really spiritual believers of the centuries have looked for and longed?

However, this thought-provoking book should be read by every student of history and economics. It is packed with valuable suggestions which drive the mind of the reader to deep contemplation.

Kenneth Mackenzie.

* * *

WAR IS A RACKET: By General Smedey D. Butler, The Round Table Press. New York City. 52 pages, price $1.00.

General Butler gives his interpretation from the military point of view as to "Who Makes The Profits"?, "Who Pays the Bills"?, "How To Smash This Racket," and ends with "To Hell With War" he believes that war is a racket. "It has always been. It is possibly the oldest, easily the most profitable, surely the most vicious." And this true and most thought-provoking statement, "It is the only one in which the profits are reckoned in dollars and the losses in lives." This is a stirring little book in a stirring time.

S.

THE WOMAN'S AUXILIARY

Mrs. W. Shelly Humphreys

Woman's Auxiliary Executive Board Holds Fall Meeting

No question confronting the Executive Board of the Woman's Auxiliary at its September meeting was felt to be more urgent than that of methods for working toward world peace. It was introduced, as at previous Board meetings, by the committee on Christian Citizenship, of which Mrs. Edward M. Cross has been chairman. Convictions among Board members vary widely, but all agreed in the action as finally adopted in a statement which reads:

"The women of the Church at Atlantic City in Triennial Meeting assembled expressed themselves as opposed to participation in international conflict, and we, the members of the Executive Board of the Woman's Auxiliary, in the face of the critical condition in international relationships, believe that as Christians we must work for the prevention of war, and we believe in the power of united action." The Board therefore resolved: "That we hereby urge diocesan and parish officers to bring this statement before the women of the Church to the end that we may stand together for the cause of peace."

It was further recommended, "That after taking this position we do all in our power to strengthen ourselves to be true to our conviction and avoid succumbing to propaganda and emotional appeal; we suggest specifically that we, the women of the Church, spend a period of time each day in home or church in prayer for peace and in meditation, seeking the guidance of God toward our individual responsibility."

The Board secured the research director of World Peaceways, Mr. J. Max Weis, for an address at luncheon, to tell about the efforts for peace education made by World Peaceways. The Board recommends that women take out membership in this society, World Peaceways, Inc., 103 Park Avenue, New York City; that they secure and sign the pledge issued by Peaceways which promises support to the federal administration in its efforts to maintain peace.

After the Holy Communion service on Saturday morning the Board remained for a half-hour intercession for peace, remembering especially the families of men in Europe who have been called out for military service.

Day of Prayer.

The Quiet Day for Prayer, which is to be observed again this year on Armistice Day, is to be shared by the men's organizations, such as the Laymen's League and the Brotherhood of St. Andrew. The Board's committee, of which Mrs. H. H. Pierce has been chairman, asked Bishop Hobson for advice as to how the Forward Movement might regard the Day of Prayer. He commended the plans and suggested asking the men's societies to cooperate.

Relation to Church's Program.

The relation of women to the Church's program and the aims and methods of Auxiliary field work, were two subjects discussed at length in the Board meeting.

On the first question the Board felt that more recognition should be given by the Auxiliary branches and by parishes, to the work of some professional women who are communicants, regular attendants, and contributors, but who may not be connected with any parish organization; women whose work may be as vital as any other in building up a Christian world, women whose work is an expression of their religion. The Board recommended that the Auxiliary should try to make contact with every such woman, recognizing her contribution to the Church and hoping to win her personal interest in the Church's whole program. This is already done in some parishes and dioceses.

Another question in connection with the relation of women to the Church is, What responsibility have women for the Church's program, for the budget, for the various projects of the Church? The Board felt that the women's responsibility is definite and should be re-emphasized. More systematic education is needed, working toward the ideal of having every woman, every Church member, in fact, a contributor to the Church's program. This is no new question, of course. The Board felt it worth-while to call attention again to the "Message" issued by the Auxiliary Triennial which met in New Orleans in 1925, which reads:

We are dedicated and committed to:

1. The payment in full of all general Church quotas.
2. The overcoming of luke-warmness by deeper spiritual understanding and greater consecration through prayer and the sacraments.
3. The awakening of the women of the Church to more effective service for Christ.
4. United parish effort.
5. The strengthening of our rural and foreign-born work.
6. Closer relationship with the missionaries in the field.
7. Furthering in every way the spirit of united Christian effort.
8. The carrying out of a constructive program of education for peace, and the right use of our best efforts and strongest influence toward the promotion of international and interracial good-will.

Whereas: Realizing that only through personal dedication to Jesus Christ, our Lord, can we hope to bring to fruition our human endeavors, be it

Resolved: That we rededicate ourselves to the service of our Lord Jesus Christ, to making the strength of our deeds the measure of our faith, to a sincere and simple effort in our daily living to follow with humility the example of our Saviour.

Auxiliary's Field Work.

The second general question discussed by the Board concerned the Auxiliary's field work. The leading thought brought out was that field work must aim increasingly at the intensive training of local leaders, in parish and diocese, and in the development of local responsibility for follow-up work. The Board now has a committee on field work which will present a program at the December Board meeting and which will at all times cooperate closely with the National Council's Field Department.

United Thank Offering.

The United Thank Offering Committee, of which Miss Sallie C. Deane has been chairman, reported that while the U. T. O. for the current triennium is below that of the same date in the last triennium, increases are reported by some parishes and dioceses, and the welcome point about the increase is that they are usually due to a greater number of givers rather than to larger gifts. It is also reported from several parishes that more effective work results from a U. T. O. Committee than from a custodian alone.

NEWS FROM THE FRONT

Rev. G. W. Gasque

MISSIONARY WORK IN ANKING RESUMED UNDER DIFFICULTIES

Past Year Has Been Especially Hard Because of Closing of Banks and Famine Refugees.

Anking, China.—Missionaries have returned from brief vacations and the regular routine of house work, teaching, visiting, grading papers, entertaining company, nursing the sick, planning meals, and trying to do something for suffering humanity when so little can be done, has started again in earnest.

The whole year past has been especially hard. There has been more sickness than usual, the Red Army has been too near for comfort, and the streets have been constantly full of famine refugees whose food consists mainly of bark and roots. Fortunately for these poor people the weather has been good in recent months, and there has been a little more to eat since the harvest of wheat. It is earnestly hoped that the coming winter will be a mild one.

Money is very scarce, particularly so since the closing of the banks where the missionaries had their small funds on deposit. To make the situation more difficult the value of gold has decreased from between four and five dollars to $2.37.

However, in the face of all the difficulties the work is making progress. This year, the first in nine years, our Nurses' Training School had a commencement when nine girls and one young man received their diplomas. One significant fact is that every girl in the graduating class is a Christian, and the young man is expected to be confirmed soon. A larger graduating class is expected for next year.

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THREE NEW BUILDINGS OPENED IN NEVADA DURING PAST YEAR

Reno, Nevada.—Building has been going forward in the Missionary District of Nevada during the year. A chapel has been completed at Yerington, the county seat of Lyon county.

At Wadsworth, on the Pyramid Lake Indian Reservation, the Bishop purchased an abandoned school house from the Government at a cost of $25, and by spending $400 tore down a part of the building and used the lumber to remodel and repair the remaining part, put on a new roof and painted the building, inside and outside, and provided necessary furniture. The new place of worship and service was ready for dedication on St. Michael's Day.

In the northeast part of the District at the little desert town of Contact where in one year three school principals resigned because of the depraved conditions, and where finally the Bishop was asked by the teachers to send in the Deaconess, residing some sixty miles distant, to see if she could do something to raise the standards, a fine old stone building and the lot on which it stands and on which is a good well were purchased at a small expense and put in readiness for services.

Deaconess Fracker has week day services and religious instruction, and in two years has gone a long way toward evangelizing the entire community.

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There is no such thing as Domestic and Foreign missions; these are only geographical designations. There is only one field—the world.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for Cuba.

O Lord, without whom our labor is but lost, and with whom Thy servants go forth as the mighty; we humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will, especially in the Missionary District of Cuba, and grant unto Thy laborers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee in heaven; through Jesus Christ our Lord. Amen.

SPECIALIST IN AGRICULTURE APPOINTED TO SOUTH INDIA

Mr. Brinkley Snowden of University of Tennessee Gives Services and Pays Own Expense.

Dornakal, South India.—Mr. Brinkley Snowden, a young graduate of the University of Tennessee, who has specialized in agriculture, has volunteered for service in South India, and has been appointed by the National Council.

Mr. Snowden has wanted for some time to work in India, and the Bishop of Dornakal has wanted him to come, but the National Council having no funds has not been able to accept his offer, and it was not until Mr. Snowden was in a position to finance himself that the National Council was able to give him an official appointment.

The arrival of Mr. Snowden in Dornakal adds a third missionary in this District from the Episcopal Church in the United States, the Rev. and Mrs. George Van B. Shriver having come in October, 1933.

The Church in Dornakal is growing very rapidly, the Christian population having increased in the past ten years from about 100,000 to 200,000. The missionary staff is quite inadequate for the task, there being only about 150 clergy. An addition therefore to the staff is very much needed.

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We know of no parish which is doing good work locally that is not actively interested in the program of the church throughout the world.

NEWS FROM THE FRONT WANTED.

The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write articles to this paper describing the work they are doing in an interesting way, so that our people may know more of what is going on in the mission field. Address news items intended for this page to

Rev. G. W. Gasque,
885 Gordon Street, S. W.,
Atlanta, Georgia.

CHAPEL OF OUR REDEEMER IN OSAKA BEING REBUILT

Funds in Hand for About One Half of Cost. Additional Help Needed to Complete Building.

Osaka, Japan.—The Chapel of Our Redeemer, of the Widely Loving Society, destroyed by the typhoon which hit Osaka on September 21, 1934, is being rebuilt, and funds are now in hand for about one half of the cost. Ground was broken in the early spring, and at the present time work on the foundation is well under way.

Raising funds for the building of this Chapel has been and is a great undertaking. Mr. Katsuno Kobashi says: "Our friends have lovingly responded in steady and prayerful contributions, and with renewed strength and deeper consecration we wait on His wisdom."

The work cannot proceed unless additional funds are received. The congregation realizes that help must come as a result of consecrated and sacrificial prayers. Mr. Kobashi continues: "We will trust in the Lord, and continue steadfastly in His love; He knows our every need and will supply it."

The mission is located in a splendid community, being only a seven minutes walk from the station. A new paved street has recently been built by the mission leading to the main gate.

(Note: A letter recently received by Bishop Tucker asks for prayers that the mission may be completed without undue delay. Let us join with the Bishop in prayer for this worthy enterprise, and anyone wishing to make a contribution in money may sent it to the Southern Churchman which will immediately forward it to Osaka.)

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DISTRICT OF PUERTO RICO REPORTS STEADY PROGRESS

San Juan, Puerto Rico.—Despite devastating hurricanes, famines, depressions, poverty and cuts in missionary appropriations, the District of Puerto Rico and the Virgin Islands, according to a report recently issued by the Rt. Rev. Charles B. Colemore, D. D., the Church moves forward.

Last year there were 38 adult and 728 infant baptisms, which brings the total number of baptized persons to 11,964. There were 564 confirmations, the present number of communicants being 5,605. Church school pupils number 4,700.

A high level of missionary enthusiasm has also been maintained. Contributions from the mission stations for local, diocesan and general Church objects totaled slightly less than $15,000. The Good Friday offering was $101, Every Man's Offering $65, nearly $400 was given for diocesan missions, and the District paid its full quota of $1,520 to the National Council.

After many other cuts to meet reductions in appropriations from the National Council for 1935, the Puerto Rico and Virgin Islands staff accepted an additional salary cut of four and one half per cent in addition to the previous ten per cent cut.

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Comparatively few people are able to go into foreign service in person, neither are they able to send a personal representative, but by pooling our resources several individuals acting together can send one person.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

The Work of an Army Chaplain

Leader: About fifteen hundred years ago there was stationed in the city of Tours, France, a Roman Captain named Martin. On one occasion, when riding home from church, he saw a poor beggar shivering from cold who asked him for alms. Captain Martin, having no money, but pitying the man's nakedness, immediately drew his sword and cut his soldier's coat in half and handed half to the beggar. Then, so runs the legend, the beggar straightened up, and his face changed and the Christ stood before Martin. Later Martin gave up the army and went into the ministry. But he always kept the half of the coat and displayed it whenever he held services as a precious relic. After his death it was still kept with great care and was called "The little coat," or simply "Capella," the Latin for it. It was still shown at religious services, so that people said, we will go to the capella or chapella, or later to the chapel. The minister who had charge of the coat was called "Capellain" and later "Chaplain." In the army he often had no church in which to have services, so army services were especially associated with chaplains.

Today in the American army the chaplains have a branch of the Service of their own. They dress as do other officers, except that the insignia of their branch, a silver cross, is worn on his collar, as an infantryman wears his crossed rifles. A Chaplain may have the rank of 1st lieutenant, captain, major or lieutenant colonel. The rank is shown on his shoulders by the single bar, double bar, or leaf of gold or silver, as the case may be.

His duties are not only to hold services, but to be the adviser in spiritual matters to every officer or man in his regiment. There are two chaplains to a regiment usually. Officers are divided into line officers and staff officers. Line officers have charge of troops, but staff officers are advisers to the commanding officers and collect information for them. The chaplain is a staff officer and has the duty, in addition to his religious duties, of advising the colonel of the morale and spirit of the men of the regiment.

His duties are slightly different in time of war from those in peace, as he has more to do and less to do it with than in time of peace. But the same duties he has in peace are simply extended.

As soon as a man enters the army he is sent to the chaplain, who sympathetically explains to him the difference between civilian and army life and tries to win his friendship, so that in time of need he will come to the chaplain for advice. Later on, if a man gets in trouble and is sent to the guard house, the chaplain will pay him a visit to see what he can do for him. Very often the man in trouble will want the chaplain to be his lawyer, so the chaplain has to be up on all the fine points of the law of military life. This is a part of his duty.

Another duty of the chaplain is to try to see that his men are supplied with note paper and to see that they keep in touch with home. This is very important, as many a man in the army will not write home unless his chaplain urges him to do so. If a man is hurt or wounded or dies, it is the chaplain's job to see that the man's family is notified and his property sent home.

The chaplain must, of course, be a regular minister of some denomination, but once in the army he is responsible to his superior officer primarily, just as any other soldier is, but he is expected to keep in touch with his denomination, so that it will be sympathetic with the work he is trying to do among the soldiers. He is the minister of all the soldiers in his command, regardless of their denomination or religion. Thus a certain Protestant minister gave Confession to a Jew.

Another job of the chaplain is often to look after the recreation of his men. Thus, he runs the movie show, gets up the baseball, football and basketball teams, arranges dances and fishing and hunting parties, and helps them to have all sorts of good times that are healthy recreation.

Again, the chaplain has to look after the welfare of the soldier population. This not only means soldiers, but the wives and children of soldiers. Thus, in a certain army post, an enlisted man was found to have stolen a great amount of goods from the government. So he had to go to the Federal military prison. But he had a wife and several children, so the chaplain had to take up a collection to see that they did not starve.

Then when time of war comes the chaplain is to go with the soldiers as one of them into the trenches and over the top. A great number of chaplains were killed in action during the World War, not fighting, for the chaplain may not wear arms, but simply encouraging the men and especially helping them when they fall.

Another very pleasant duty of a chaplain is what are called his "Morale Classes." In them he is given the duty of telling his regiment its history, so as to make them proud of it and anxious to keep up its good record. By this means he can be most influential in shaping a regiment into one that will be loyal to its history and to the commanding officer. He also represents the men to the commanding officer, and the commanding officer to the men, so he should be warm friends of both.

What we have been speaking of are the duties of the chaplains with Regular troops. But Chaplains, like other officers of the army, may be said to be of three groups, the Regulars, the National Guard and the Reserve.

The Guard Chaplains are not in the Service at all times, but usually hold a Parish in some place where there is a company of the National Guard. His usual duties are to attend drill nights, for which he is paid, and to be of assistance to any of the men of the command that he may serve. Then he goes to Camp for a couple of weeks each year, when his duties are those of a regular chaplain when on active duty.

The Reserve Chaplains are assigned or attached to skeleton regiments, or hospitals on paper, but do not have as much service as the Guard Chaplains. They hold parishes in their denomination just as any other minister would. In peace time they hope for two weeks of active duty training every year, but this is a privilege that can be given to only a few, on account of the sparsity of funds usually given for training of the Organized Reserve of the Army.

Reserve Chaplains have one privilege that comes rarely. It is the service with the Citizens Military Training Camps. These are groups of boys of high school and college age who give a month of their time to the Government in order to prepare themselves for an emergency, so that if war should be declared, they could be used as non-commissioned officers. Those who complete the four years of training are given commissions in the Reserve.

In these Camps the Chaplain usually serves only two weeks, but his opportunity is a great one in that time. Sometimes he is called in to talk to a homesick boy, and he visits the sick daily, as well as the prison. Then, too, there are often groups of young people who have been active in their churches at home, and he is at times called on to have "Vesper Services" or informal meetings for them, at which they like to exchange religious experiences with each other.

In one such camp a chaplain was asked by the Commanding Officer to take a page from Military Schools and to secure some young ladies who would act as sponsors to the Companies. This proved to be a great morale builder for the drills, and, of course, gave the girls that were selected almost, if not quite, as much a thrill as the boys.

Thus, we see that a Chaplain is a Clergyman who simply has a peculiar charge, in that his parishoners are men and in uniform, so that he, too, wears it. And, in that he can be of great assistance to men in a group and as a group, as few clergymen in civilian life can.

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RELIGIONS COMPARED.

Here is a striking and illuminating comparison between the various faiths of the world.

Greece said: "Be moderate—know thyself."

Rome said: "Be strong—order thyself."

Confucianism says: "Be superior—correct thyself."

Buddhism says: "Be disillusioned—annihilate thyself."

Hinduism says: "Be separated—merge thyself."

Mohammedanism says: "Be submissive—bend thyself."

Judaism says: "Be holy—conform thyself."

Modern materialism says: "Be industrious—enjoy thyself."

Christianity says: "Be Christlike—give thyself."

—Michigan Churchman.

CHURCH INTELLIGENCE

KANAWHA CONVOCATION.

The Forward Movement Committee of the Kanawha Convocation, meeting in Charleston, W. Va., drew up the following objectives as an outcome of the round-table discussion on the Movement led by Canon Gilbert P. Symons. The objectives will be used by all thirty-four parishes and missions of the Convocation.

Spiritual Objectives for Kanawha Convocation.

The Diocese: An effort towards a joint clergy conference.

The Clergy: 1. Spend 30 minutes each morning in prayer and meditation. 2. Greater familiarity with the Bible through constant reading and 30 minutes each day on some particular subject. 3. More diligent preparation of sermons. 4. Emphasis on regular parish visitation; at least ten visits a week and where feasible have prayers. 5. So living as to set an example of the Christian life.

The Congregation: At least one week day service in each church with emphasis on Advent and Lent.

The Vestry: 1. Service of induction and other efforts to inculcate sense of responsibility to Church in other things than temporalities. 2. Some effort at each meeting towards a spiritual end.

Lay People: 1. To use and diligently the literature of the Forward Movement. 2. In Church at least once each Sunday. 3. Attendance at week day service and use of the church for private meditation and prayer. 4. Every member a worker in some parish organization. 5. Grace at every meal. 6. Subscribe to a national and diocesan paper.

Organizations: A spiritual objective for each.

Ultimate Objective: A mission in each parish and mission in 1936.

Forward Movement Committee for the Convocation comprise: the Rev. Frank Cady, the Rev. George Shirley, the Rev. John Gass, the Rev. William Meade, the Rev. Carroll Brooke, the Rt. Rev. W. L. Gravatt.

Robert H. Gamble.

* * *

THE ONE DAY'S INCOME PLAN STILL IN USE.

The National Council's treasurer has received a check for $500 to be sent to Hankow for relief of Chinese sufferers in recent floods. Five other checks, from $2 to $25, has been received for the same purpose; also $150 and $7 for the "One Day's Income Plan," and $22.80 to be divided between Alaska and Puerto Rico for the current year.

When Newton D. Baker was Mayor of Cleveland he had an idea which resulted in gifts of thousands of dollars to the Church. In January, 1915, he suggested that citizens of Cleveland give one day's income for relief of the city's destitute. Mr. E. Walter Roberts, who was then assistant treasurer of the Board of Missions, saw a report of the Mayor's idea in a New York paper and shortly afterward the Board had adopted it as a means of securing a necessary emergency offering. The One Day's Income Plan was announced in The Spirit of Missions for March, 1915, and at once found a ready response. The idea appealed to all sorts of people, to men and women with large incomes and to children selling eggs and berries. Gifts of one day's gross income are still received and help to meet the Church's budget. Some donors have made it a regular annual gift for many years. The $7 above mentioned was sent with a note saying, "I still enjoy sending my one day's income and I hope I shall be able to continue doing so."

* * *

MEMORIAL SERVICE TO FORMER LEADERS.

A memorial service to four leaders of Church Mission of Help was held recently at the biennial Conference of the Society, at St. Mary's Hospital, New York.

The Rev. Robert Scott Chalmers, one of the charter members of the Baltimore CMH; Father Huntington, founder of the Order of the Holy Cross and, with Bishop Manning, one of the founders of the first CMH—that in New York; Bishop Booth, President of the Vermont CMH, and Mrs. Lewis Seymour, President of CMH in Central New York; all died suddenly within the past few months, each leaving a distinct and wide gap in the ranks of the Society.

The Rev. Shirley O. Hughson, Superior of the Order of the Holy Cross and Chaplain of the New York CMH, was the celebrant.

* * *

CARDINAL GOES TO CLEVELAND.

In the name of Jesus of Nazareth, who entered Jerusalem on a borrowed donkey, Cardinal Hayes, legate of the pope to the Seventh National Eucharistic Congress, left New York for Cleveland on a specially chartered train. In one private car rode His Eminence and two members of his personal suite; in another private car rode three monsignori, also of the Cardinal's suite; in a third private car rode two papal envoys and other members of the Cardinal's entourage. In still another private car rode former Governor Alfred E. Smith and members of his family.

—Exchange.

* * *

GENERAL THEOLOGICAL SEMINARY.

New students at the General Theological Seminary were entertained on Tuesday evening (October 8) at a reception in Seabury Hall, when they were presented to the Very Rev, Hughell E. W. Fosbroke, D. D., the dean. Members of the upper classes escorted the new juniors and transfer students to the affair, which was arranged by Thomas V. G. Barrett, of Westport, Conn., president of the student body. Wives of faculty members served refreshments.

Charles D. Kean.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

The Louisville Council of Churches: Action of the Committee on International Peace and Good Will.

Whereas, The public press of October 3 quotes the Secretary of State as having said before a public gathering in the National's Capital:

"Present dangers are a challenge to the Church to engage in what should be nothing less than a flaming crusade.

"The Church is a sponsor and advocate of peace and at this moment when there is a menace of war that may not be confined to any two nations, but spread among several nations, there is a weighty obligation resting on the church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace," and

Whereas, One of the prominent American Generals of the World War said that every dollar spent, and every drop of blood shed in another war could be laid at the door of the Christian Church; and,

Whereas, By modern inter-communication and transportation, the whole world has been compacted into a neighborhood, and war anywhere almost inevitably means a conflagration spreading everywhere; therefore be it

Resolved, That this committee on Inter-National Peace and Good Will calls upon the pastors of our churches constantly in public worship to implore the God of Peace to remove from our troubled world the threat and danger of war, and that they exhort their people in family and private devotions to offer like petitions.

In the interest of the preservation of peace we would remind ourselves, and our pastors, and exhort them to impress upon their congregations the great danger of insidious and often false propaganda in furtherance of the spirit of strife and bloodshed; and of the solemn warning of our National Government and citizens traveling on vessels of belligerent or any carrying munitions of war do so at their own risk and peril; and that injury to them, or to their property, should not be considered sufficient cause to involve our country in war, and the sacrifice of the flower of our young manhood.

That we recommend that Sunday, November 10 next, preceding Armistice Day, be known as Peace Sunday, and that appropriate sermons be preached in the morning in our churches, and that in the afternoon a public mass meeting be held in which all churches and synagogues shall be invited to unite.

Resolved, Further, that this action be presented to the Louisville Ministerial Association and its endorsement and cooperation be asked; and that copies of the same be sent to the Honorable, the Secretary of State, and to the public press.

R. L. McCready, Chairman.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

Jubilee Year.

In this year 1935 the Church of the Good Shepherd, Lake Charles, is celebrating the fiftieth anniversary of its beginning.

In May the Church started its Jubilee celebrations. The Church School presented a "Grand Entertainment," which consisted of a cafeteria supper, a play written by Mrs. Harry Chalkley and Mrs. George F. Wharton, reproducing the first meeting held in May, 1885, by nine faithful Episcopal women in the effort to establish a Church and a Church School for their children and ending with a Virginia reel and a bazaar.

A choral evening song was held—there being present the Bishop of the Diocese, the Rt. Rev. James Craik Morris, D. D., two former rectors, the Rev. C. B. Weed and the Rev. Ernest N. Bullock; visiting clergy, the Rev. Robert P. Johnson, the Rev. George F. Cameron of Beaumont, Texas; the Rev. William Meade Brown of Port Arthur, Texas, and Dr. Warren Kearny of New Orleans. The Rev. Mr. Weed read the Psalms, the Rev. Mr. Bullock the Lesson, Bishop Morris preached the sermon, and Dr. Kearny brought greetings from the diocese.

On October 20 will be held a Celebration of the Holy Communion, commemorating the first Celebration held in the parish on October 18, 1885.

In the month of November will be pre-

sented the anniversary class of this Jubilee Year for Confirmation, remembering the first confirmation class presented in the Church of the Good Shepherd, on November 12, in the year 1885 by the Rt. Rev. J. N. Gallagher, D. D., Bishop of Louisiana.

During this anniversary year a goodly sum has been realized toward the reduction of the debt of the church. The Parish of the Church of the Good Shepherd is grateful for this fifty years of growth. "A Jubilee shall that fiftieth year be unto you."

Mrs. George F. Wharton.

ROCHESTER.

Rt. Rev. David L. Farris, D. D., Bishop.

Bishop Ferris Requests Coadjutor.

Bishop David Lincoln Ferris today asked the Executive Council for a bishop coadjutor.

The matter was referred to the standing committee and if the request is acceded to, Bishop Ferris will call a special convention of the diocese which will elect the coadjutor bishop.

Bishop Ferris said his move in asking for a coadjutor was prompted by advancing years and the welfare of the diocese.

* * *

Layman's Forward Movement Banquet.

The Rev. Alexander C. Zabriskie, S. T. D., professor of Church History and secretary of the faculty of the Virginia Seminary, Alexandria, Va., was the speaker at the annual laymen's banquet of the Diocese of Rochester, October 16.

Professor Zabriskie, who returned last month from a three months' trip through the South American mission field, addressed the western New York laymen on the Forward Movement. The banquet, in the Masonic Hall of Rochester, N. Y., is sponsored by the laymen's Forward Movement Committee of the diocese. Upwards of 1,000 reservations were made, a record attendance.

Professor Zabriskie is a member of the National Commission on Evangelism appointed by the General Convention of 1934, and is intimately identified with the leaders and purposes of the Church's nation-wide effort for deeper discipleship.

Included in his Rochester visit will be a visit to the Colgate-Rochester Divinity School, luncheon with prominent diocesan lay and clerical leaders, and meeting also with the laywomen's Forward Movement Committee.

The energetic strides made in the Diocese of Rochester in enlisting parishes in the Forward Movement are credited to a group of laymen who worked together on the 1934 Laymen's Offering campaign. S. Park Harmon, former All-American basketball star, is chairman.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Clergy Guests of Bishop.

The Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., had as his guests on Monday last the clergy of the diocese. The occasion was a luncheon meeting of the clericus, which was held in the refectory of the College of Preachers, ideally adapted for such a gathering. Plans for the fall work of the diocese were discussed and the Forward Movement received considerable impetus. This was a sort of "echo meeting" consequent upon the recent clergy conference held at Camp Overall, Va.

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The date of meeting for the Northern Convocation has been changed from October 23 to November 13, in Ascension Chapelfi Silver Springs, Maryland.

The Southern Convocation will hold its fall session October 26, at St. Andrew's Church, Leonardtown, Maryland.

* * *

Much interest centers in the fall session of the Montgomery County branch of the Woman's Auxiliary, Mrs. C. D. Backus, president. The meeting will be held in Christ Church, Rockville, Maryland, the Rev. Canon A. B. Rudd, rector, on October 25. Dr. Thomas F. Opie will make the address following a box luncheon in the parish hall.

* * *

A Sunday School Institute has been set for October 30 in the Church of the Epiphany, Washington, when hundreds of teachers and pupils and visitors will assemble at five o'clock in the evening. Dr. Arthur M. Sherman will be one of the leaders.

* * *

National annual corporate communion and day of prayer for the Daughters of the King will be observed in this diocese on November 1.

* * *

The Final Service of the Rev. Frederick Morris at Grace Church.

October 13 was a day of unusual interest at Grace Church, Woodside, Md., when there was a dedication of a class room in memory of the late Mrs. Small, a service of confirmation by the Bishop of Washington and the final service of worship under the Rev. Frederick Morris, who has resigned to go to Grace Church, Salem, Mass. He will be succeeded by the Rev. Richard Aselford, formerly of the Church of the Redeemer, Morristown, N. J., who will take up his new duties on November 1.

* * *

Trinity Church, Upper Marlboro, Md., has received a legacy of $300 by the will of the late Mrs. Emma Williams, who for fifty-six years was president of the Ladies' Association of that church.

* * *

The Bishop's Twelfth Anniversary.

The twelfth anniversary of the consecration of the Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., was observed on St. Michael and All Angels' Day. Bishop Freeman was rector of the Church of the Epiphany, Washington, when he was chosen for the Episcopate in 1923.

T. F. O.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Expenditure of PWA Funds Meets With Set-back.

The plan which called for expenditure of some five million dollars annually from PWA funds for recreational projects among Chicago churches and synagogues met with a set-back this week when the Board of Trustees of the Chicago Church Federation adopted resolutions opposing the proposal.

The governing board of the Federation takes a stand against the proposal on grounds that it may be construed as a violation of the principle of separation of Church and State. The resolutions as adopted were agreed upon unanimously by the board and met with little or no opposition when they came up for discussion, according to the Rev. Walter R. Mee, executive secretary of the Federation. They follow:

"As the Board of Trustees of the Chicago Church Federation representing the Protestant cooperative work in the Chicago area, we cannot see our way to participate in the proposed PWA project for the financing of recreational programs through the churches, because to do so would, in the judgment of the board, possibly be interpreted or construed as a violation of the principle of the separation of Church and State."

The Federation represents eighteen denominations and 1,083 churches in metropolitan Chicago.

Under the plan as proposed by the Chicago Recreation Commission, approximately five million dollars of government funds would have been expended annually to set up recreational centers in churches and synagogues of the city. These projects would be supervised by recreational experts and thus would provide employment for several hundred recreation instructors. It was planned to use parish houses already available among the various churches and the centers were to be distributed among Roman Catholic, non-Roman Catholic Churches and Jewish Synagogues. It was widely hailed as offering a proper use for millions of dollars worth of equipment, much of which, officials claimed, is idle because of lack of funds on the part of the churches.

* * *

Brotherhood Secretary Speaks.

If half the professing Christians of the world practiced their religion and honestly endeavored to apply its principles there could be no war in Ethiopia or elsewhere, Leon C. Palmer, executive secretary of the Brotherhood of St. Andrew in the United States, declared before Chicago laymen at the Central Y. M. C. A. Tuesday of this week.

Mr. Palmer charged there is within every church what he termed a "pagan fringe," defining these as "nominal Christians and practicing pagans."

Youth in America has grown tired of the materialistic and cynical attitude of his elders, Mr. Palmer told the group and is "consciously or unconsciously seeking to discover for himself a vital religion."

"America and the world needs a vital religion today as never before," declared Mr. Palmer. "Our so-called intelligentsia are among the worst offenders when it comes to leading the trend away from religion and to the cynical attitude toward the church."

Monday night Mr. Palmer was one of the speakers at a large meeting sponsored by the Brotherhood of St. Andrew at Cleveland, in Emmanuel Church there. Dr. William S. Keller, Cincinnati layman, was the speaker on this occasion also.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Coming Meeting of the Woman's Auxiliary.

The forty-fifth annual meeting of the Virginia Branch of the Woman's Auxiliary will be held at St. James' Church, Richmond, the Rev. Churchill J. Gibson, D. D., rector, on October 29-30-31. The opening mass meeting will be held in St. James' Church at 8 P. M. Tuesday, October 29, at 8 P. M., at which time the Rt. Rev. F. W. Creighton, D. D., Suffragan Bishop of Long Island and formerly Bishop of Mexico, will be the speaker. An informal reception will follow in St. James' Parish House.

The session on Wednesday opens with a preparation service at 9:15 A. M., conducted by the Rev. Henry E. Batcheller, rector of Christ Church, Gordonsville. This will be followed by the celebration of the Holy Communion, at the close of which service the business meeting will begin.

At the afternoon session Mrs. Alexander C. Zabriskie will give an account of her recent trip to Brazil. There will also be addresses by several mountain missionaries, including Miss Edna Browning, Mission Home, and Miss Walton, Tanner's Ridge. The Ven. Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, will give the concluding ad-

dress of the afternoon general session.

At the mass meeting that evening the preacher will be the Rev. Noble C. Powell, D. D., rector of Emmanuel Church, Baltimore, Maryland, whose topic will be The Forward Movement. Speakers at the closing session on Thursday morning will be the Rev. R. Cary Montague, D. D., the City Missionary and rector of the Church of the Holy Comforter, Richmond; Dr. Walter Pott, of St. Luke's, Shanghai, China, and Miss Sallie Deane, member of the National Executive Board from the Province of Washington. Closing prayers and adjournment will be followed by lunch.

Besides the sessions for the whole group there will be a meeting of the Executive Committee and Diocesan Officers on Tuesday afternoon at 3:30 at the Mayo Memorial, a conference for members of the Junior Woman's Auxiliary at 4:15 P. M. on Wednesday, and a mass meeting for the Junior Auxiliary at the same hour. It is hoped that every branch will find it possible to have a delegate present throughout the meeting.

Stone Pulpit Erected on Occasion of Anniversary.

A most unusual service was held Sunday afternoon, September 29, on the lawn of the Church of the Holy Comforter, Richmond. It was the Sunday nearest to September 30, which was the twentieth anniversary of the ordination to the priesthood of Rev. R. Cary Montague, D. D., rector of the church and City Missionary of Richmond.

The Business Women's Service League of his church planned to commemorate the occasion by erecting a stone pulpit on the lawn, where Dr. Montague has been holding his Sunday night services for the past three summers, which attracts large congregations.

An appeal for funds had been made throughout the city, as Dr. Montague's work for the past eighteen years has included persons of all denominations and in every walk of life. The amount necessary was over-subscribed by his friends in the city and state, contributions coming from as far south as South Carolina and as far north as New York.

The dedication service was in charge of Rev. Beverley D. Tucker, D. D., rector of St. Paul's Church, assisted by Rev. Hugh Sublett, D. D., of St. John's, and Rev. Ernest Van R. Stires, of All Saints' Church. The speakers were Dr. Churchill J. Gibson, rector of St. James' Church; Rev. J. N. Latham, pastor of Monument Methodist Church; Rev. G. Edwin Osburn, D. D., pastor of Hanover Avenue Christian Church, and E. Randolph Williams, Chancellor of the Diocese of Virginia. They all spoke very beautifully of Dr. Montague's work, and in conclusion Dr. Montague himself was called upon to respond. He did so in a rather witty vein, saying that it was not often that the corpse on such occasions had an opportunity to talk back.

The memorial is constructed of Virginia granite and consists of a base, eight by ten feet, with a solid stone pulpit on one corner, to which is to be added a stone prayer desk and two stone seats. When finished it will present a very unique and beautiful appearance, and makes an ideal equipment for the open-air services at which it will be used. The lawn of the church is covered with fine trees, and appropriate shrubbery and vines are to be planted around the pulpit.

The church and rectory have recently been painted white, with dark grey trimmings and green shutters, and give the impression of a lovely country church in the midst of the city.

V. Louise Ingersoll,
President Business Woman's Circle.

Clergy Conference at New Center.

The first over-night conference to be held in the new Diocesan Center near Richmond, which came to the Diocese under the will of Miss Annie Rose Walker, convened October 1 and was attended by the clergy of rural parishes east of the Blue Ridge. The bishops of the diocese were the hosts, and conducted the discussions on the problems of the unmanned sections of many rural parishes. The success of the conference, which lasted two days, foretells many others of like kind.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Teachers Hold Weekly Conferences.

An interparochial teachers' conference is held each Wednesday evening at the parish house of All Saints' Church, Atlanta, when the different grades meet to discuss the lessons for the following four Sundays in the Christian Nurture Series. At these graded conferences, led by Mr. W. W. Davison, Director of Religious Education, problems are solved of discipline, home cooperation and lagging interest. Teachers attend from College Park, Decatur and Marietta, as well as all the churches in the city.

Silver Service Presented as Token of Esteem.

The parish of Holy Trinity, Decatur, celebrated the tenth anniversary of the incumbency of the Rev. Charles Holding with a surprise party, which was attended by the entire membership of the church. The Rev. and Mrs. Holding were presented with a five-piece silver service as a token of esteem for their work.

The Woman's Auxiliary, of which Mrs. W. S. Williams is president, sponsored the party.

Audria Bandy Gray.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

The Church Congress.

The Rev. Canon H. Adye Prichard, D. D., rector of St. Mark's Church, Mt. Kisco, N. Y., owing to many pressing engagements, has, with sincere regrets, been obliged to resign as General Chairman of the Church Congress in the United States.

By vote of the Executive Committee, the plans for the future of the Church Congress are in the hands of the Rev. G. P. T. Sargent, D. D., of St. Bartholomew's Church, New York City.

There is imperative need to have a comprehensive Congress, and it is hoped that every one will rally to the support of its future program.

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Clergy Conference.

The Annual Conference of the Clergy of the Diocese met at Lake Mahopac on October 16 and 17. The subjects on the program were:

The Bishop of the Diocese, "The Real Meaning of this Gathering."

The Rt. Rev. James M. Maxon, Bishop of Tennessee, "The Forward Movement and its Meaning to the Clergy."

Dr. John R. Mott, "The Christian Religion and the Present World Outlook."

The Rev. W. M. V. Hoffman, S. S. J. E., "The Youth of Today and the Church."

Professor Wilbur M. Urban, Yale University, "The Christian Church and the Modern World—The New Erastianism."

Dr. William S. Keller, Cincinnati, Ohio, "What We Mean by Social Service."

The Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia, "The Work of the Ministry at This Time in Which We Are Living."

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Archbishop of Canterbury Sends Greetings.

The Rev. Dr. Washburn, rector of Old Christ Church, at the commemoration service October 6, read a greeting from the Most Rev. and Rt. Hon. Cosmo Gordon Lang, Archbishop of Canterbury and Primate of all England, to the bishops and other clergy and laity of the American Church, which he had given to Dr. Washburn to be presented at the commemoration while the latter was the personal guest of the Archbishop at Canterbury recently. The Archbshop's greeting read as follows:

"Lambeth Palace, S. E. I.

"I have heard with great interest of the one hundred and fiftieth anniversary to be held this autumn in the Diocese of Pennsylvania. I well remember my own feelings when I found myself some years ago in Christ Church, Philadelphia, with all its memories, and I willingly join in the tributes which will be offered to the ability, vision and devotion of the founder of the Diocese, Bishop White, consecrated here in 1787, and I pray that every blessing may be given to the Church in the United States in the reorganization of which he wielded so great an influence, and trust that it may have an ever increasing place of its own in making the Christian religion the chief foundation of American life.

"Cosmo Cantuar."

Subsequent to the commemoration service in Christ Church, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, at the meeting in Christ Church Neighborhood House, read the following reply to the Archbishop of Canterbury's greeting expressing the profound respect and affection of the assembled bishops, presbyters and laity for the evidence of the Archbishop's interest.

The reply to the Primate's greeting read as follows:

"Your gracious greeting has been received with deep appreciation by the bishops, priests and laity assembled on this seventh day of October, 1935, at Christ Church, Philadelphia, in commemoration of the one hundred and fiftieth anniversary of the significant convention held here to reorganize the post-Revolutionary remnants of the historic church. For approximately one hundred and fifty years preceding the Declaration of Independence the 'Church of England' had thriven and served with immeasurable benefit to the colonists under the nursing care of your predecessors. The unprecedented crisis precipitated by the war then confronted its leaders here and in the homeland.

"The divinely guided group of thirteen priests and twenty-six laymen representing seven of the new States wrought notably in that initial General Convention, fashioning a Constitution, anticipating the like document which is still the inviolable charter of our government's existence, revising the Book of Common Prayer for American usage, resolving to seek Episcopacy at the hands of Canterbury, and furthering plans for a truly General Convention of the prospective National Church.

"The blessed outcome of those adventurous undertakings was, under God, in due course brought to fruition through the magnanimous sympathy of the then Archbishop and the King and Parliament, permitting 'the consecration of persons being subjects or citizens of countries not on his Majesty's domin-

ions'. That extraordinary manifestation of overcoming readiness to set forward the cause of Christ in the New World is gratefully recalled by us today.

"The Church in these United States is forever indebted to Canterbury. And your kind message is a timely incitement to us to strengthen the ties between the English-speaking peoples.

"We beg your grace to accept the assurance of our profound respect and affection for this evidence of your interest, and for the very distinguished leadership which you are giving to the entire Anglican Communion through these testing times."

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. A. G. Bennett, D. D., Assistant.

Unseen Forces of Good All Around Us.

The Rev. Charles Townsend, rector of St. Stephen's Church, Providence, is conducting a department in The Diocesan Record, the official organ of the Diocese, under the caption "Truths to Live By". This month he writes on Angels, suggested by the festival Michaelmas and the Feast of St. Michael and All Angels, and quotes a noted American astronomer: "Both reason and revelation indicate to me that it is highly probable that there may be and indeed are finite and created beings whose existence is based on a higher spiritual level than that of men." Using this scientist as corroborating authority, Fr. Townsend went on to argue: "In the God-given scheme of the Christian Faith, the belief in angels is a protective bulwark of that central citadel of religion, namely, that we live in a personal universe; that we are not mere cogs, playthings of blind forces, in a vast soulless machine. It tells us that there are unseen forces of good all about us, like the electro-dynamic waves of the radio, to motivate and inspire our lives if we will but link ourselves with them. It tells us that obedience to God's Will is the normal fact in His Creation, that the sin and disobedience of our world is abnormal, that when we put ourselves on the side of Righteousness we have the power of the universe behind us."

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Two Hundredth Anniversary of First St. Paul's, Petersburg.

St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, on Sunday, October 6, celebrated the two hundredth anniversary of the erection of the first St. Paul's Church in 1735. The service was held in the original edifice which stands in Blandford Cemetery and is now owned by the City of Petersburg. This ancient building was lost to the Vestry and Congregation of St. Paul's under a law of the State of Virginia made after the Revolutionary War alienating church property not actually used for religious services. It was acquired for a nominal sum by one John Grammar, Clerk of the Courts and a Vestryman of St. Paul's, who at his death willed it to the City for a Cemetery. The church is now commonly known as "Old Blandford Church." The Vestry Book of Bristol Parish dating back to 1720 is in the possession of the present St. Paul's Church, the fourth building erected by this parish, and interesting minutes from the old Vestry record dealing with the erection of the original church building were read at the commemoration service. The service was conducted by the rector of St. Paul's and the rectors of the Episcopal Churches of the city were in the chancel. The sermon was preached by the Rt. Rev. A. C. Thomson, D. D., Bishop of Southern Virginia. The Rev. Mr. Gill, rector of St. Paul's is a native of Petersburg and a direct descendant of the Bolling and Banister families, both of which were represented on the Vestry when the first St. Paul's was erected two hundred years ago.

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Two Members of National Forward Movement Commission Address Convocation.

Bishop Thomson initiated the Forward Movement in Southern Virginia by inviting two members of the National Commission to explain the Movement to the clergy at the two fall Convocations.

At the Tidewater Convocation, which met in St. Peter's, Norfolk, October 8, the Rev. Dr. Oliver Hart of Washington, D. C., was the guest speaker. Mr. Lewis C. Williams of Richmond, Va., addressed the Southside Convocation at McKenney, Va., on October 9.

The Bishop announced the appointment of a diocesan Forward Movement Commission with the Rev. Theodore St. Clair Will of Hamptou, as Chairman.

October 10 and 11, the Rev. Mr. Will and the Rev. Taylor Willis of Norfolk attended the conference on the Forward Movement at the College of Preachers in Norfolk. N. E. Taylor.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett. D. D., Bishop

Dr. Gwathmey Lectures at St. Peter's, Roanoke.

From October 7 to 11, inclusive, the Rev. Dr. Devall L. Gwathmay of Wytheville gave a series of evening lectures on the Prayer Book at St. Peter's Church, Roanoke, of which the Rev. Marshall N. Bacot is rector.

The lectures really represented a regular course on the Prayer Book such as those conducted at summer conferences and, although the congregation is not large, there were several who took notes and turned in papers looking to the award of N. A. L. A. credits on the course. Each evening there were two fifty-minutes periods with an intermission of ten minutes.

Next week is "Apple Butter Week" at St. Peter's, when the members of the Woman's Auxiliary will make wonderful apple butter for sale to those who are so fortunate as to have tried their product in recent years.

In the week beginning November 4 the Rev. Richard A. Beasley will preach a series of sermons in the evenings. During the summer of 1932, immediately following his ordination to the diaconate, Mr. Beasley was in charge of St. Peter's. Then for about a year he took a special course at Oxford, England. Since August, 1933, he has been rector of Emmanuel Church at Bristol, Virginia. T. A. S.

MARYLAND.

Rt. Rev. E. T. Helfenstein. D. D., Bishop

Bishop Hobson in Maryland.

The Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, conducted a Quiet Day for the Clergy of the Diocese of Maryland in connection with the Forward Movement.

In the evening, in the Great Hall of Emmanuel Church, Baltimore, Bishop Hobson addressed a large gathering of lay men and women on the Forward Movement.

The Committee on the Forward Movement in Maryland has been very active and has accomplished a great deal.

* * *

The Church of St. Michael and All Angels, Baltimore, has just been completely renovated and re-decorated, both inside and out and the work done is a great improvement. This was made possible through the will of Miss Florence Hutson, who had been a parishioner for many years.

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The Rev. Henry B. Thomas has taken up his residence in Kingsville, Maryland, and on Friday, October 4, the congregation of St. John's Church gave him a reception. Bishop Helfenstein was present.

* * *

Rev. William Page Dame, D. D., Called to Maryland.

St. John's Church, Worthington Valley (Western Run Parish), Maryland, has called the Rev. William Page Dame, D. D., back to Maryland.

Dr. Dame was formerly rector of Memorial Church, Baltimore, having succeeded his father, the Rev. William Meade Dame, D. D. He left Memorial Church to become headmaster of Christ Church School, Middlesex County, Virginia, and later was rector of Trinity Church, Upperville, Virginia, from which Church he comes to Maryland.

Besides being rector of St. John's Church, Dr. Dame will be Chaplain of the Hannah More Academy. He took up his new duties on October 15 and Maryland is very happy to welcome him back. N. Evelyn Parsons.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Day Nursery Instituted in Parish House.

St. Paul's Church, Savannah, the Rev. Geoffrey Horsfield, rector, has loaned a part of the parish house for a day nursery, a FERA project that is about to be transferred to WPA. Thirty neighborhood children from three to five years of age, have been enrolled. A teacher, with two assistants, a maid and a cook will look after them from nine to three o'clock every day except Saturday and Sunday. The teachers have had to "find" the necessary kindergarten equipment, but the Government supplies a hot midday meal, cod liver oil, orange juice and milk to these undernourished children whose fathers are not making a living wage.

Julia St. Clair Moore.

ALABAMA.

Rt. Rev. W. G. McDowel, D. D., Bishop.

Clergy Conference.

The clergy of the diocese met in a two days' conference at Grand View, the first week in October, under the leadership of the Rt. Rev. William G. McDowell, D. D.

The Church's Program was ably presented by the Rev. Messrs. Clingman, D. D., R. Bland Mitchell, D. D., and James M. Stoney, secretary of the diocese. It was announced that, prior to the annual canvass, a representative of the executive council would visit each parish and mission, to confer with and assist the rector and vestry in preparing an effective presentation of the Church's Program.

The Forward Movement was a determining factor in all the discussions of the conference, and its first fruits were evident in the presence of two aggressive young deacon, the Rev. Thomas J. Byrne and the Rev. George P. Pardington, who are engaged in missionary work in rural fields near Mobile, the latter as assistant to the Rev. J. Hodge Alves, of Spring Hill.. An other forward step was visible in the person of Captain Charles L. Conder, of the Church Army, who is doing effective work in the mountains of Northern Alabama, near Scottsboro, of unhappy fame. Bishop McDowell announced that he is planning a far more extensive use of the Church Army in the mountainous and other rural sections of the diocese.

(Continued on page 22.)

FAMILY DEPARTMENT

OCTOBER.

6. Sixteenth Sunday after Trinity.
13. Seventeenth Sunday after Trinity.
18. St. Luke (Friday).
20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude (Monday).

* * *

COLLECT FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Lord we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

* * *

BROTHERHOOD.

O brother man, hold to thy heart thy brother!
Where pity dwells, the peace of God is there:
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangour
Of wild war-music o'er the earth shall cease;
Life shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—Whittier.

* * *

The Respect for the Past.

Dean Inge, former Dean of St. Paul's, in a recent sermon preached in Oxford, said something that is worth repeating. "The greatest setbacks that humanity has ever suffered have been due to ruptures with continuity. A generation arises that can see nothing to respect or admire in what it has inherited from the past. And so it often destroys the outward symbols and monuments of the earlier culture, or allows them to perish." We are specially in danger of this rupturing our continuity with the past in these days when all things are plastic and fluid, and it seems easy to mold them nearer to our hearts' desire. We may lustily sing and shout, "Ring out the old," as though it should all be swept away, when the past has provided us with the very bells we propose to ring. But after such an upheaval and reconstruction of the old framework of things we must often go back nearer to the original foundation and shape and rebuild on the old lines; not exactly on the old lines, but nearer to them than the radicals reconstructed them.

Many wild schemes have been and are still being proposed to us for the rebuilding of the social order, and while every plan should receive due consideration, yet we cut loose from our past at our peril. Our trouble often is that we have not lived up to our past, have not appreciated its work and wisdom and especially have not developed its principles and substantial progress into their full form and realization. The old house may have a stately spaciousness and simplicity and dignity that are far superior to the new bungalows we are building, but it needs to be reconditioned and improved and enriched. We build more stately mansions, not by trampling upon the old shell our fathers secreted out of ther life, but by adding new ivory chambers to it and enlarging it in the direction of its ideal. All this applies to our social order and government, our politics and economics, our literature and art, and to our religion and creed and worship. "I came not to destroy, but to fulfill."

* * *

For the Southern Churchman.

OVER THE HILL.

A Poem With an Obligato.

Charles Ballard.

There's a dream just over the hill,
(What is the hill hiding behind his green shoulder?)
Caught from a feather of cloud and a strip of blue
(My heart is tugging at its anchor-chain, tugging with its white cloud sail!)

Into an opal rill
Singing down to the plain below—
(In the plain ten thousand flower-cups are catching the wine of the sun!)

Old joy made new,
The dearest that man may know
(What is the hill saying—did I hear the grasses whisper?)

I dream as I climb
(My soul lives by dreaming)
Of a glad, near time—
(Over the hill.)

* * *

Our Heritage and Hope.

Since I learned to know the Episcopal Church in England in the deep blazing days of war, something deep within me has responded to its sweet and tempered ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking today with ages agone, its use of those symbols which enshrine the faith of the past, and the hope of the future, its wide and wise tolerance, its old and lovely liturgy—like a stairway worn by many feet, whereon men climb to God, and still more, the organized mysticism of its service and sacraments—all these things of beauty and grace move me profoundly. But more vital still, if possible, is the central and strategic position which the Episcopal Church holds in the confused religious situation of our time. It is the roomiest Church in Christendom in that it accepts the facts of Christian Faith as symbols of transcendant truths, which each may interpret as his insight and experience explore their depth and faith—midway between an arid liberalism and an acrid literal ism, it keeps its wise course, conserving the eternal values of faith while seeking to read the Word of God revealed in the tumult of our times. If its spirit and attitude were better understood it would at once be the heaven and the home of many vexed minds torn between loyalty to the old faith and the new truth.—The Rev. Joseph Fort Newton, D. D.

* * *

The Human Touch.

There are born solitary souls who find solace in seclusion, but these are rare. The millions want human fellowship and every-day living calls for a commingling of small and large groups playing together, working together, studying together and achieving together in perfect unison. Such living would be society at its highest level. The world has not yet learned to live in such a way, neither have individuals learned to think of themselves as a part of humanity as a whole. Here is where barriers have arisen to separate men and women, communities, clans and countries. Individuals gather their resources about them to satisfy personal ambitions, to feed personal tolerance and become intolerant of their neighbors. Soon there are no dealings among them and the same barrier exists as between the Jews and Samaritans.

Difference in financial rating is the commonest social barrier. Frequently people develop a sense of responsibility only for those within a certain social strata. Those without are unsought and unknown. Many come into the cruel and bitter experiences of life, watching others with apparently everything to use and enjoy, and yet there is no sharing; many hearts break for the sympathetic touch. Oftentimes one of small means feels that there is no contribution he can make to the rich and distinguished, and yet riches often go with heart-hunger and often bring a sense of aloofness to create loneliness that longs for the touch of a friendly hand.

The human heart cries out for the touch of a brother's hand as they walk in the same way of joys and sorrows, inescapable longings, continuous strivings and anxieties.

The Master was never more beautifully portrayed than when He was pictured in the midst of the crowd that thronged about Him, putting His arms about little children to bless them.

The invalid who had been sick twelve years felt that if she could but touch Him she would be made whole.

And so it is when the heart is crushed and the spirit weary, the gentle, loving touch of a friend's hand will bring strength and courage and hope for a better day. The potency of the personal touch becomes evident again and again in the life of Jesus as He went about doing good. Would that we might follow Him in all things at all times.—North Carolina Christian Advocate.

* * *

For the Southern Churchman.

VICTORIOUS LIFE.

Grace French Smith.

All hail, victorious life—
Released from sin and fear,
Above the sound of strife
Above—where the light is clear.

How long we stumble in vain
On a noisy faltering way,
And tramp the road with pain,
So often led astray.

How long we clamber for things,
For power or fame or gold—
When God would give us wings
To rise above the mould!

* * *

Fellowship and Criticism.

We cannot have fellowship with persons whom we criticize. Nor can we hate a man when we pray for him. Evidently that is one reason our Lord teaches us to pray for our enemies. The Apostle John teaches, "If we walk in the light, as He is in the light, we have fellowship one with another." That is, if we follow the Lord blamelessly we shall not be at variance one with another, nor keep on criticizing our brethren. But there are few of us who can claim that we invariably walk in the light of the sinless presence of Christ. Therefore, we need to put a guard on our lips. If the heart within feels an upsurge of bitterness or sensoriousness that wants to get by the tongue, stop that tongue before it wags its foolsh words, and pray the Lord to give victory over the sinful impulse. And mark this: an aptitude to see and advertise the faults of others is an unwitting self-revelation to others that there is some-

thing wrong spiritually on the inside of the person who allows himself to be mastered by this aptitude. "By their fruits ye shall know them." A Christian is not blind to good or evil in others. But he is under obligation to see and believe in the good, and if he has Christ's love in him there will be in him compassion that will make him glad to forget the fault of another and, if possible, to cure it.—Christian Recorder.

* * *

COMMUNION SONG.

If I should watch no further morning break
Its dawn-thin shell of sleep; if I should see
No more an early steeple rise to take
From the sun its lifting polychrome, from me
Its proudly lyric heart . . . this much is certain:
Bitter lament would not gangrene my song
And little I should mourn the closing curtain
Before the altar rail. How glad and long
All yesterdays appear! How sadly brief
Tomorrow seems! But today's the fullest time
In all the moving world; and if no leaf
Blow up again, and if no further rime
Fall from my lips, today at least is mine—
Today I broke Your bread, drank of Your wine.

—Seymour Gordden Link,
In The Christian Century.

* * *

The Hoppywood Honor Pole.

Major Muskrat stood in the center of a large group of Hoppywood inhabitants. Walter Woodchuck was there; so were his brothers, Billy and Willy Woodchuck. Rufus Rabbit and the Red Squirrel family were there; also Morris Mink and Calvin Coon and Willy Weasel—in fact, nearly all the animals in Hoppywood.

Perched up above them on reserved seats in the branches of the old oak-tree were different members of the Woodpecker family. And last, but not least, in the highest seat of all, perched Bobby Blue Jay, decked out in his gorgeous blue feathers. For once in his life, Bobby Blue Jay was not scolding. He was listening to Major Muskrat, and was looking with great curiosity at a long pole Major Muskrat was displaying.

"This pole," said Major Muskrat, "is called the honor pole. Do you see that odd carving at the top? That stands for the honor won by Walter Woodchuck. Just below it is another honor won by Rufus Rabbit. Sammy Squirrell has the next honor. Now, who will be the next to win an honor and have a beautiful carved emblem on the honor pole? Honors are won by well-built homes and neat dooryards. Build your homes well; gather your nuts, acorns and provisions, and have your storehouses filled before the snow flies."

Major Muskrat's speech was ended, and, as it was nearly dark, all the animals scurried off to their homes.

During the next few weeks, Hoppywood was a busy place, for all the animals wanted a carved emblem on the honor pole. Even the woodpeckers were building better nests and carefully storing away acorns for future use.

Bobby Blue Jay seemed to be working for honors with the rest, for he was making a well-built nest of twigs and grasses, and lining it with fine roots and fibres. But Major Muskrat saw something which surprised him very much. So, every day, the major kept his eyes open very wide. And it was a good thing he did, for what do you suppose Bobby Blue Jay was doing?

The day to bestow honors arrived, and Major Muskrat was again the center of all the dwellers in Hoppywood. Again Bobby Blue Jay occupied the highest seat of all, decked out in his brilliant blue feathers. He was a pretty sight, indeed, and Major Muskrat could not help admiring him, but he remembered the old proverb, "Handsome is that handsome does," and he knew that Bobby Blue Jay's actions did not match his beautiful feathers.

The honor pole was again brought out, and many interesting emblems were carved on it. The Woodpecker family pecked a circle of hole around the pole and wedged in acorns, this making an original emblem. Every one could see at first glance that it belonged to the Woodpeckers.

When it came to Bobby Blue Jay's turn, he preened his feathers and looked very proud, for he knew he had built a fine-looking nest. But Major Muskrat said that Bobby Blue Jay would receive no honors that day. Bobby Blue Jay may have thought he was earning honors, but he did not know what honor meant.

All the animals in Hoppywood stopped chattering. There was a dead silence while they listened to Major Muskrat. Bobby Blue Jay had been seen taking acorns from the Woodpecker family's storehouse. He had been seen going into Sammy Squirrel's home when he was not there and helping himself to nuts. He had been seen taking eggs from other birds' nests. And, one day, he was followed when he flew into Mr. Farmer's garden with a number of his friends when Mr. Farmer was planting potatoes, and as soon as the farmer went into his house at noon, they were seen to dig up a lot of those potatoes and eat them. So Bobby Blue Jay had got his food by stealing it from the neighbors instead of gathering it from the forest trees.

As soon as Major Muskrat ceased speaking, all the animals in Hoppywood looked up in the high branch where Bobby Blue Jay had been perching, but Bobby Blue Jay was perching there no longer. All they saw—or heard—was a flash of brilliant blue and a sharp, scolding squawk.

He was the only one in Hoppywood, however, who did not have a place on the Hoppywood honor pole. Major Muskrat's honor pole was a long one, but it was filled from top to bottom with honors.

"Three cheers for Major Muskrat and his honor pole," shouted little Billy Woodchuck, and all the dwellers in Hoppywood cheered: "Hurrah! Hurrah! Hurrah!" All but Bobby Blue Jay, and he was far, far away from the Hoppywood honor pole.

—Carrie Belle Boyden, in
Christian Standard.

* * *

Why All Traffic Was Held Up.

"Blessed is the nation whose God is the Lord" (Golden Text). A morning newspaper of London recently printed a picture taken the day before near Buckingham Palace. A policeman was holding up the busy traffic with his white-gloved hands. The buses throbbed and simmered, the big horses in the drays champed their bits and stamped their feet. The motor vans and taxis all stood obedient; the boys on bicycles put one leg to the ground and held on to whatever was nearest to them; all the work of that busy street was stopped. All the people wondered who was coming, and many craned their necks to see if it were the king about to drive through the big gates of the palace. Then came a surprise indeed. On that empty street so carefully guarded and protected there walked across, looking very proud and clever, a mother duck with her ten little ducklings in single file behind her! There they waddled—all the little necks on the stretch, all the little beaks a-twitter, all the little eyes wide open. When they got safely across, the big policeman lowered his arm and the waves of traffic surged on once more. "That was just like Moses and the Israelites crossing the Red Sea," said a little girl, showing the picture to her father, "only there were no Egyptians following after!"

—From The Presbyterian.

* * *

THE REALLY POOR MAN.

A man is poor:
If he is without friends.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable or cruel.
If his mind and soul have been neglected.
If he has traded away his character for money.
If making money has crowded out the cultivation of his spiritual life.
If all his investments and possessions are laid upon earth and he has no treasures in heaven.

* * *

For the Southern Churchman.

THE LITTLE LEADER.

A True Story.

Rev. Frederick W. Neve.

"Mother, we'll play that you're blind and I'm your little leader," said the child. So the game was played, and after a while Mother was led into the parlor and made to lie down on the couch. Then the child went out. Soon she came back and said: "Mother, here's someone come to see you." The mother tried to guess who it was: "Is it the piano tuner " "No." "Is it the man to see about putting the weather "Is it the piano tuner?" "No." Then after several other guesses the mother said 'Is it the King of the Belgains?" "That's more like," said the child. Without saying more, the child went out and the stranger was supposed to be brought in to see Mother. She was lying on the couch with her eyes closed. A little hand was placed in Mother's, and the child said: "This is Jesus." And then the hand stroked Mother's eyes, and the child said: "Now you can see."

* * *

Martha and Mary.

In his New Testament in Braid Scots, William Wye Smith gives a most delightful translation of a passage in Luke. Here it is:

"Noo, as they gaed on, he came intil a certain toon; and a certain wumman named Martha bade Him intil her hoose.

"And she had a sister ca'd Mary, wha was aye sittin' nar-by the feet o' Jesus, hearin' His words.

"But Martha was unco pernickity aboot mickle service, and comin' doon till Him, quo' she, 'Lord, div ye no heed that my sister lea's me to ser by my lane? Bid her that she help me!'

"But Jesus answers and says till her, 'Martha! Martha! ye are put-till't, and fashed wi' a hantle o' things.

"'But thar is ae thing aye needit; and Mary waled oot the gude pairt, and it isna to be taen awa frae her!'"

* * *

No self-centered, self-serving life ensures satisfaction. In the very nature of things it is imperative that we look beyond our personal interests, and take thought for the welfare of our neighbor. Unselfishness is a fact in human nature and life, as truly as the self-regarding instincts are.

—W. L. Watkinson.

* * *

Yasoji Ito followed colonists from Japan to Brazil to tell them of Christ, where he baptizes more than one hundred a year.

FOR THE CHILDREN

THE ONE WHO WINS.

A three-year-old child was having difficulty moving a table. "Baby, you can't move that table," said her mother, trying to discourage her. "It's as big as you are." "Yes, I can," was the child's response. "I'm as big as it is." The difference between success and failure, often lies in your viewpoint of the things to be done.

If you think you are beaten, you are;
If you think you dare not, you don't;
If you'd like to win but are sure you can't,
It's almost certain you won't—
Life's prizes don't always go
To the stronger and swifter man;
On a thousand fields the one who wins
Is th one who is sure he can.
—National Voice.

* * *

Shooting Stars.

Jack and some of his friends had gone out into the country for a hike. After a while they came to a hole in the ground with fresh dirt thrown out around it.

"It must be an animal of some kind," Jack suggested.

"Let's dig it out," said one of the others.

They dug it out all right; but what they found was far more interesting than any animal. They found a curious rock—small, but very heavy. Just twenty-four hours before, this same rock had been more than three million miles away from that spot. That is so far away that if Jack's father had gone after it in his automobile and had been able to drive a thousand miles a day, it would have taken him twenty years to make the round trip.

But Jack's father could never have gone after it, for this strange stone came not from any place on earth at all, but from millions of miles out in space among the stars.

In fact, it was a piece of a star or a smaller heavenly body that had exploded a long time ago and still continued to travel through space. There are untold millions of these heavy rocks flying through space all the time. The earth travels through showers of them constantly; and it is estimated that thousands of them strike the earth's atmosphere every day. Only a few of them are seen, and still fewer are found. They travel so fast that most of them burn up when they strike the earth's atmosphere. Indeed, they travel as far in a second as you drive a car in an hour, or about thirty-six hundred times as fast as you go when you're out for a brisk drive with your father and mother.

The ones that burn up as they speed through the air are called meteors, while those that strike the earth are known as meteorites.

Some of these meteors appear to be small points of light traveling across the sky. They look like lightning bugs flying high, or like stars falling from the sky. But others streak halfway across the heavens like great skyrockets, leaving brilliant trails of sparks behind them.

You are liable to see these meteors or shooting stars on any clear, moonless night during the year. I have seen them while on a sleighing party in January and while camping out under the stars in August. One night a group of us counted nearly five hundred of them in a single night. Another night not long ago a friend and I had climbed a hill to watch the sunset. The stars were out when we started back home. "It ought to be a good night for meteors," my friend said. Hardly were the words spoken when a brilliant meteor shot out of the east and blazed across the northeastern sky. It left a dazzling trail of sparks behind it, and a bright path of light that glowed for several seconds It seemed almost to hiss through the air, though it was probably fifty miles high.

But while you may see meteors any night during the year, your chances are much better in late summer or fall. The middle of November is probably the best time of all, for that is when the Leonid meteors appear. Some of them are seen each year, and about three times in a century thousands of them can be seen. A hundred years ago there were such great numbers of them that people who saw them said the stars fell as thickly as snowflakes all night. It was estimated that more than two hundred thousand of them were seen that night.

This November, astronomers will be watching again for another great shower. There is no way of being sure about it, but it is too thrilling an adventure to miss.

A shower of shooting stars is likely to occur this year, the night of November 13, 14 or 15. Many boys and girls will be looking for them all three nights; but if you can watch only one night, the fifteenth is the best.

Astronomers will be watching with expensive equipment, such as great telescopes and special cameras. But you need no equipment except a pair of eyes that can stay wide awake. A good plan would be to have your family go out for a picnic the night of November 15 and stay out a while after dark. Still better, arrange to camp out that night.

Let me repeat that there is no way of being sure of a meteor shower; but if one occurs I guarantee you will have no trouble keeping awake. And even if you see only a few dozen shooting stars, it will be a night you will never forget.—Ray M. Johnson, in Advance.

* * *

Just Like a Parrot.

Not long ago there was a great deal of fuss and bother in Berlin. The cause of it all was surprising. What do you think was causing all the commotion? Just a parrot.

It all happened right in the heart of the city, at one of the busy cross-roads, near which the parrot lived. You know how busy cross-roads in the center of a great city are, and what a job it is to regulate the traffic. Well, it seems that in Berlin, or at least at this particular crossing they don't regulate the traffic by automatic lights—green for "Go" and red for "Stop", nor yet by a policeman signaling with his arms. They do it by a voice.

Some one, I suppose, is watching the traffic from a place of vantage, and to each stream of motors and things he says "Go" or "Stop", according to how he thinks it should be controlled. The voice comes out loud and clear through a loud speaker of sorts, and the drivers of the vehicles must do as the voice says.

Well, it was near this crossing that the parrot lived. And, when the windows of the room where he was were open, he could hear this voice saying all day long, in German, of course, "Go", "Stop". He heard the voice say this so often that after a time he also learned to say "Go", "Stop". That was all right, of course, and quite what you would expect a parrot to do, and as he was not speaking so as to be heard in the streets, it caused nothing but amusement.

But one day the door of the cage was left open. The parrot thought he would do a little exploring. Perhaps he wanted to make closer acquaintance with the voice outside which he had heard so often. At any rate, he flew over in the direction the voice came from and then, perched in a tree, he began to let the voice know there was some one else who could say "Go", "Stop". And not only did the unseen voice soon know this, but many other people became aware of it also. Drivers of motor-cars and others who wished to navigate that busy crossing in a safe and orderly way now heard two voices saying "Go", "Stop", in a most confusing fashion, and all the traffic was soon in a hopeless tangle. So they sent for the fire brigade. Why the fire brigade, I do not know, except that the fire brigade had ladders which could reach up the tree where the parrot was.

So the firemen brought their ladders, but as soon as they reached the branch where the parrot was, the parrot hopped on to a higher branch. This was repeated from branch to branch, and it continued for quite a time, and all the while the parrot kept up his "Go", "Stop". But at length he had had enough, and he flew back to his home on his own accord, and in through the still open door of his cage. And peace and order came again to Berlin.

Now, what I want you to notice about this parrot is this: No doubt he was a very clever bird to be able to learn and repeat words; but, nevertheless, he he really did not know what words he used meant, and he certainly did not think of their effect. But I fancy he is not the only one who has used words sometimes in that way. Have you, for instance, ever found yourself saying words which are supposed to be prayers, and then, all of a sudden, you have discovered that you really did not know what the words meant, or at least you were not thinking of what they meant? It is easy to do that. It is easy to repeat that Lord's Prayer and not think what it means. But that is not really praying. It is only using vain repetitions. We should think it very rude to talk to some one and not to know what our words meant, or to think of what they meant. How much worse is it to talk of God in that way!

Then sometimes we may make glib promises, we may say "Yes" or "No" when some one asks us to do something, or not to do something. We may say it without really knowing what we are saying, and then, when we are expected to be as good as our word, we find ourselves in a very awkward position. Or we may say unkind things to people, or careless things about people. Afterwards, when we discover how our words have hurt, or what mischief they have done, we say, "Oh! I really didn't mean anything. I wasn't thinking what I was saying."

So a great deal of trouble and confusion in the world comes because boys and girls talk like that parrot, not knowing what they say or what God will think about it.—Russell Thomas, in The Australian Baptist.

* * *

Kittens in the Cradle.

Poor old Tabby had had hard luck. She had started in to raise two or three families of baby pussies and every time somebody would slip them away out of the nest when she happened to be out, and she never found out what became of them. So Tabby determined to find

a safe place, and went up into the attic under the roof and found a little old-fashioned cradle which she thought was just the place to keep her babies safe.

There had not been any babies in that cradle for a long time. A dear old grandmother lived there, but the children and grandchildren had gone far away, and the grandmother and her old bachelor brother lived a very quiet life. One day the old lady went up into the attic to look after some herbs, when, happening to look across the room, she saw that the cradle under the eaves was rocking! It would swing to and fro very fast for a little while, and then almost stop, when, as if some fairy were rocking it, it would begin to rock furiously.

The little old grandmother was a brave woman, but it gave her such a turn that it was quite a while before she could muster up courage to cross the attic and find out what made the cradle rock. When she looked down into the cradle she was astonished. There were three pretty, plump little kittens.

They were having a great frolic; and as they rolled over each other and jumped up on the sides of the cradle they kept it rocking quite as it used to do when it had a sure-enough baby in it and grandpa sat beside it.

Just then old Tabby came up and rubbed herself against grandmother's dress, and jumped, purring, in among the kittens, who gave her a joyous welcome.

Grandmother's eyes had tears in them as she looked down into the old cradle, and she stroked old Tabby on the back and said: "Your babies are safe, Tabby."—Selected.

* * *

ONE THERE WAS.

One there was who, passing by,
Touched all life with alchemy,
Grass of field or birds of air
Made His heart of God aware.
Of comon salt or smooth-worn yoke
A figure patterned for eager folk;
Of wayside spring or granary
Symbols He made which never die;
From mustard seed or branching vine
Similitudes of things divine,
Meaning to leavening dough He lent;
He made, of bread, a sacrament.

—Stella F. Burgess in New Outlook.

* * *

The Romance of Names.

Touching evidence of generations of isolation is found in many of the given names, particularly on the distaff side, in use among the Southern mountain people, those descendants of early English settlers who sought liberty and security in the Appalachian highlands two centuries or so ago.

One's first thought would be that in a remote and scattered population the number of names in use would diminish. But a study of the names of nearly two thousand of these American highlanders reveals an extensive variety, though in many instances it is a variety of only slight differences. Diminutives are much used, even for middle names. Shortened forms are found to some extent among masculine names, but here there is larger use of family surnames and names of Biblical and historical character.

One of the chief reasons for variety is that large families have been usual among these descendants of the pioneers. Where there are a dozen or more children, which is not an infrequent progency, the supply of ordinary names becomes scanty, especially if neighbors have drawn on that supply for their own numerous sons and daughters.

Again, in the monotony and hardship of their lives, parents, especially the mothers, have found satisfaction in giving to their newborn such names as are not too common, or names that may be new, even if the difference from others may have been only in a single letter. For example: Alba and Alta; Oda, Ola, Oma, Ona, Ora, Ova; Ila, Ina and Iva; Neva and Neta; Olive and Oline.

Greater variety is found in Bevvie, Callie, Dovie, Dona, Drusy, Leeta, Lutie, Litha, Sudie, Sytha, Seema, Tina, Twila, Verlie, Vergie, Vingie. These are the full baptismal names. Among others still on the feminine side are:

Alpha, Aldawillda, Authelia, Delca, Erlene, Eurla, Ioma, Lona, Dalia, Lellia, Leola, Monie, Merlie, Nola, Netsy, Opal, Olva, Oleta, Orphemia, Phyla, Perlea, Talitha, Pressie, Vola, Vina, Vensu and Zella.

Note the affectionate sound of many of the names. Family affection is strong among these people. Parental love expresses itself freely and clearly in a second name discovered in one case—Precious.

Among the baptismal names of boys are found such diminutives as Ben, Bige, and even Doc. Omer and Uless tempt one to guess that their originals were Homer and Ulysses. And surely there is a distinction about such first names as Arlo, Claybe, Cofer, Darse, Enlo, Irby, Hargus and Printis.

Hundreds of names, unusual to most of us, are available. Among surnames the evidence of the Anglo-Saxon heritage is, of course, especially pronounced. And here one finds names which suggest those of the type used by Charles Dickens in various novels—Bobbit, Grizzle, Grubb, Riddle, Sparks and Tuggle.

It is in the given names, however, that the effect of generations of detachment from the outer world is impressive. In them something of the history of our Southern mountain neighbors is written.—Southern Mountaineers' Odd Names, from The Sun.

* * *

Knights of the Overall.

"Wish I could go to a lake cottage this summer!" said Jim White crossly, coming in just at dinner-time.

Mother—standing at the stove frying sausages, her face very flushed and her eyes a bit tired—looked up quickly. "Why Jim!" she said, "what made you think of that?"

"'Cause Mark Benson's going, with his uncle, and Ned and I have to stay here all summer and work in the field."

"Mark has money," said Mrs. White thoughtfully. "We used to have, Jimmy, before Father—"

"Yes, yes," said Jim quickly, looking ashamed, for he saw a tear fall into the sausages. Mother looked up quickly, to see if he had noticed; and he was looking out the window, so she wouldn't think he had.

"I know, Mother—before Father died, you were going to say. I'm a regular bear, I'll feel better after dinner."

Just then Ned came in, whistling like an oriole, his hair rumpled up like a haystack, an his blue eyes shining with a great idea.

Mother looked up smiling. "What now, Ned?" she said.

"I'm going fishing before sunup tomorrow. May I, Mother? Come along, Jim?" he said, sousling his face in the wash basin and scrubbing it till it shone like a looking-glass.

"Of course," said Mother, looking pleased. "Sure," said Jim, looking ashamed.

Ned's haystack was smoothed down nicely now, and Jim, too, was spick and span—all but the patched and faded overalls. Dinner was on the table, and the boys closed their eyes and folded their hands while Mother thanked God for the "many blessings" God had sent them. When she had finished, Jim looked at her out of the tail of his eye; but her face was turned away.

"Funny thing," said Ned, between gulps of potatoes and gravy, "about Mark Benson. He's going away for the summer, to have a splendid time with his uncle—but he's just as grumpy and uncomfortable-looking as ever. Think I'd rather stay home and work for you, Mumsy, if I had my choice."

"Why?" cried Jim, looking surprised enough to fall out of his chair. "Why, Ned?"

"'Cause I think it's a—lot—more—fun," said Ned slowly, looking straight at Jim with his laughing blue eyes. "Now look at those lily-white hands of Mark Benson's. He never dug a potato or weeded an onion row in his life. I like to get good and dirty once in a while—feels all the better when I get clean again. Besides, dirt's healthy—that kind. Poor old Mark is always sick—stays cooped up in that big library reading books all day. That's all he'll do at the summer cottage, too—he won't fish, or row ,or swim. And we can do all that right here, can't we Jimmy?"

"Yes," said Jim faintly, "we can."

"And, besides, I like to be needed," added Ned importantly, looking very much like his father. "Nobody ever needs Mark Benson. You need us, don't you, Mother?"

"Need you, Ned! I should say I do," she cried, and shook hands with him across the table.

Just then a timid knock came at the door. "Come in," called Jim, and they all looked a little sheepish when Mark Benson opened the door and peeped in with a frightened look.

"Glad to see you, Mark," said Mother kindly—"have dinner with us?"

"Oh, may I?" cried the lad eagerly. "I'd love to."

Mother soon had a place set for him, and Ned was talking fast to make "the company" forget his bashfulness.

"That's more than I've eaten for a month," said Mark when he had finished, as he pushed back his plate. Then, with a frightened look, he suddenly remembered why he had come.

"Wh—what I came for," he stammered, his face growing very red, "was to ask you, Mrs. White, if—if I could stay with you this summer."

Ned threw back his head and laughed, and Jim actually fell out of his chair with the shock. "You see," Mark went on, talking very fast, while Mother telegraphed with her eyes to Ned to be quiet, "I had a chance to go with Uncle Mark to the cottage on the lake. But it's so—so poky out there, so I just begged Mother to let me come and board with you instead. Mother'll pay you well," he added eagerly. "I told her I would like to learn to swim and row and fish, and I—I would like to work in the field and get dirty.'

Mother smiled at the lonely lad and said yes on the spot. Ned shouted and danced a jig, and Jim said, "We'll help you, Mark."

"That's my good boys," said Mother softly, beaming on them all. "It's what Father would call the Knights of the Overall."

—Marian Madison.

* * *

Our religion is filled with joy, and we do less than our best if we give the impression that it is doleful. God has crowded our world with beauty; he wants us to enjoy it. He has given us a sense of humor to help us over the rough places. We cannot deny or ignore the hard experiences of life, but they will be softened wonderfully if we carry in our hearts the sure conviction that God lives and cares.

—Today.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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DEATHS

ENTERED INTO REST.

At the hospital, Charles Town, W. Va., October 4, 1935, WILLIAM BAINBRIDGE PACKETTE, born February 14, 1854. Son of John Bainbridge and Lucy Washington Packette of "Locust Hill," Jefferson County.

Mr. Packette was the last member of his immediate family. His father was son of Lieut. John Packette, distinguished in the War of 1812. His mother was a great-granddaughter of Col. Samuel Washington of "Harewood," Jefferson County.

Mr. Packette married first, Drusilla Rutherford of Charles Town; they had a son, W. B. Packette, Jr., of Staunton, Va. He married second, Annie, daughter of the late Col. John T. Gibson of Jefferson County, who survives him, with a daughter, Mrs. A. J. Todd of Washington, D. C.

Mr. Packette was a lifelong member of and an active worker in Zion Church; for over 41 years a vestryman and at time of his death, Senior Warden.

He was buried in Zion Church yard on the 7th of October.

MRS. SALLIE SIMMERMAN EWALD.

Entered into Life Eternal September 13th, from her home at Marion, Va., after a brief illness, MRS. SALLIE S. EWALD, widow of Thomas Ewald.

True in all the relations of life, she was noted for her kindness and friendliness to all, but above all else for her intense devotion and unswerving loyalty to her church, and her joyous and unstinted work in all of its activities. She took an active part in the Sunday School and Auxiliary, and was never absent from a service, unless prevented by illness. She will be greatly missed in our little congregation, and each member feels a personal loss in her passing.

She never spared herself in the labor of Christian service, always counting it a joy and privilege to be spent in the Master's use. Truly, as was said by one of her friends, "Her character was woven into her work."

"Well done, good and faithful servant, Enter thou into the joy of thy Lord."

CHURCH INTELLIGENCE.

(Cotinued from page 17.)

Each evening, gathered around an open fire in the assembly hall the question box was opened, and suggested themes were discussed with zest. Some of these were: What should be done with the President's letter? Unemployment insurance of the clergy. How to make vestry meetings more profitable. Are Church (Sunday) schools worth while? How should the Church face the threat of war?

The "Argus," a conference news (?) paper of two issues, edited by the Rev. Joseph Harvey, and read at the conclusion of the evening meal, afforded a pleasing contrast to the more serious business of the day.

G. W. Ribble.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

New Church Pension Fund Committee.

At a meeting of the Executive Council recently held at Harrisburg, Bishop Brown appointed the following Committee on The Church Pension Fund: Lesley McCreath, treasurer of the diocese; the Rev. Arthur G. W. Pfaffko, the Rev. H. St. Clair Hathaway, the Rev. Francis D. Daley, the Rev. Stuart F. Gast, and the Rev. Dr. Oscar F. R. Treder.

* * *

The Diocese to Celebrate Thirty Years of Progress.

In celebration of the thirty years of progress made by the diocese since its creation in 1905, a special issue of The Harrisburg Churchman, official newsmagazine of the diocese, will be published late this month. Feature stories telling the history of the diocese, of its organizations and of a great many of its parishes will be carried in the issue, the first of its kind ever published here. The issue is expected to have three to five times as many pages as the regular issues and it will be profusely illustrated. Contributors will include the Ven. Alun A. Hughes, registrar, who is compiling the history of the diocese; the Rev. Robert F. Gibson, D. D., of Charlottesville, Va., rector of Monticello Parish and the first editor of The Harrisburg Churchman (1905-1915), who has prepared an article telling of his regime, and Miss Albertine Batzle, secretary of the diocesan Woman's Auxiliary.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop
Rt. Rev. F. F. Johnson, D. D., Bishop
Rt. Rev. Henry K. Sherrill, Bishop

Social Service Conferences.

A series of conferences on Social Service recently has been held under the leadership of the Rev. C. Rankin Barnes, executive secretary of the department of Christian Social Service of the National Council. Mr. Barnes addressed a number of diocesan meetings, including the Young People's Fellowship, "key" representatives from various parishes and missions, a conference of the clergy, and a general diocesan gathering for all interested in Christian social service. The Rev. Lewis Bliss Wittemore, chairman of the diocesan department of Social Service, is now organizing his department on a larger scale, prepared for some practical work during the year.

* * *

Harvest Home Service.

Bishop John N. McCormick was the preacher at the annual Harvest Home service in St. Paul's Church, Sunday, September 29. There was a large congregation and the Church was beautifully decorated in keeping with the occasion.

* * *

Miss Esther V. Brown, field secretary of the Woman's Auxiliary to the National Council representing the Colored work of the Church, was in the diocese from October 6 to 13. She spent two days at St. Philip's (Colored) Mission, Grand Rapids, and addressed group meetings of the Woman's Auxiliary at Hastings and Marshall, and at Grace Church, Grand Rapids.

* * *

Fiftieth Anniversary of Choir Celebrated.

The boy choir of St. Luke's Church, Kalamazoo, the Rev. A. Gordon Fowkes, rector, celebrated the fiftieth anniversary of the founding of a vested boy choir in the parish the week of October 13. A banquet for all former choir boys was held on October 14, and the presentation of Mendelssohn's "Elijah" is planned for Sunday, October 20. This oratorio will be sung by a choir of 80 voices, assisted by guest soloists. George J. Shaffer, eminent Pittsburgh and Detroit baritone, will sing the role of "Elijah."

This famous choir has achieved something of a national reputation under the direction of Henry Overley, organist and choirmaster, and each year gives a number of out-of-town concerts. A short illustrated history of the choir is being compiled.

Canon Bernard Iddings Bell will be the principal speaker at the annual fall dinner of St. Luke's Parish on November 4.

NORTH TEXAS.

Rt. Rev. E. C. Seaman, D. D.,
Missionary Bishop.

Clergy Conference.

The Clergy Conference following the annual Executive Committee Meeting of the District, was held in the large assembly room of Seaman Hall, College student Center at Lubbock, one end of which was fitted up as a temporary dormitory. Army cots, rented linen and loaned blankets from homes of the congregation, gathered together by the Rev. Lyle S. Barnett, constituted the equipment for the Bishop and Clergy's slumber party after the Conference. It proved safe and comfortable for Fundamentalists, Modernists, Ritualists and somnambulists alike.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Kanawha Convocation.

Canon Gilbert P. Symons, Cincinnati, Ohio, associate member of the Forward Movement Commission, led the round-table discussion on the Movement at the 112th semi-annual meeting of the Kanawha Convocation, Holy Trinity Mission, Logan, W. Va., September 17 and 18. The discussion revolved about the theme: "Thy Kingdom Come Here," which included Pri-

vate Meditation, Prayer, Personal Religion, Bible, and other Religious Reading. Twenty clergy attended the two-day meeting.

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The Rev. H. Carlton Fox, rector McDowell Parish, Welch, was elected to succeed the Rev. Frank T. Cady, Point Pleasant, as Dean of the Convocation.

Robert H. Gamble,

Personal Notes

Calls Accepted.

The Rev. Frank Damrosch, Jr., of Newark, N. J., rector of St. Andrew's Church, has accepted a call to the rectorship of St. Paul's Curch, Doylestown, Pa., and took charge October 15. Mr. Damrosch succeeds to the vacancy caused by the death last May of the Rev. W. Reese Scott. Mr. Damrosch is a native of New York City, where he was born in November, 1888. A graduate of Yale University he received his theological training in the Berkeley Divinity School, New Haven, Conn., and the General Theological School, New York City. Ordained to the priesthood in 1914, Mr. Damrosch first served as a Curate at St. Ignatius' Church, New York City, following which he served as rector successively at St. Luke's, Mechancsville, N. Y.; Trinity, Bristol, R. I.,; St. Luke's, Brockport, N. Y. St. James, Brooklyn, and St. Andrew's, Newark, N. J.

The Rev. Harry Walker will be installed as rector of Trinity Church, Columbus, Ga., on October 20, by Bishop H. J. Mikell. A pageant will be presented by the Church School, "A Vision of the House of God." Mr. Walker received his training at Kingston, Jamaica, at the school which is a branch of Durham University, the English Theological School. His early ministry was spent in England, and he returned to this country during the World War, where he took an active part in civilian and war work. He comes to Columbus from Daytona Beach, Florida, where he has been active in all phases of the community and diocesan work, especially is he interested in the work of the Young People.

The Rev. Walter W. Clem will take charge of St. Paul's Church, Macon, Ga., coming from Waynesboro, Va. Mr. Clem is a graduate of Worcester Academy in Masschusetts, the University of Virginia, and the Virginia Seminary at Alexandria.

The Rev. Henry P. Krusen, deacon, has been received from the Diocese of Pennsylvania, and has been given charge, under the Bishop, of Holy Trinity Church, Manistee, Michigan.

The Rev. Albert Linnell Schrock, rector of the Church of the Good Shepherd, Allegan, Michigan, has been appointed priest-in-charge of All Saints' Church, Saugatuck.

The Rev. Howard Harper, who has been called as rector of Grace Church, Waycross, Ga., assumed charge on Sunday, October 6. Grace Church has been without a rector since the Rev. John B. Walthour resigned January 1, to accept the rectorship of St. Andrew's Church, Tampa, Florida.

The Rev. William P. Dame, D. D., rector of Trinity Church, Upperville, Virginia, has accepted a call to St. John's Church, Worthington Valley, Maryland, and will also serve as Chaplain of Hannah More Academy. Mr. Dame assumed his new charge October 15.

Ordinations.

The Rev. Franklin Harris Spencer was advanced to the priesthood by Bishop White in St. Thomas' Church, Salem, Illinois, October 6, the Sixteenth Sunday after Trinity. The ordinand was presented by Archdeacon Cluver of Belleville. The sermon was preached by the Rev. Samuel E. Arthur of Mattoon.

Mr. Spencer is in charge of some eleven Missions of the Church in the large mission field of the Diocese of Springfield in Southern Illinois.

Previous to his ordination as deacon, Mr. Spencer served the Diocese of Springfield as Executive Secretary for some nine years. Mr. Spencer was for a number of years one of the secretaries of the Brotherhood of St. Andrew.

Honor Norman Hutton.

Many Chicago friends of the late Dr. Norman O. Hutton gathered at St. Chrysostom's Church, where Dr. Hutton was rector for twenty years, Sunday morning, October 6, and paid tribute to his work there. The Rev. Dudley Scott Stark, present rector, officiated at the memorial service and delivered an appealing address on Dr. Hutton's life and work. Dr. Stark attended the funeral for Dr. Hutton in the East a few days previous.

DEATHS.

Philip Knox Edwards, D. D.

The Rev. Philip Knox Edwards, D. D., died suddenly September 20, 1935, in San Diego, California. Dr. Edwards suffered a stroke in September, 1932, while rector of St. Mark's Church, Casper, Wyoming, and was unable to continue his ministry. He went to San Diego to convalesce and retired from the active ministry. A cerebral hemorrhage on September 20 was the immediate cause of his death.

Dr. Edwards was born in Niles, Michigan, on December 7, 1879, the son of George F. and Mary (Knox) Edwards. He graduated from Seabury Divinity School, Fairbault, in 1905. He was ordained deacon and priest by Bishop Edsall in 1905 and 1906. He married Miss Iabel McMillan Cole in 1907.

His charges were: St. John's Church, Mankato, Minn.; All Saints' Church, McAlester, Okla.; and St. Mark's Church, Casper, Wyoming. He was rector of St. Mark's Church, Casper, fifteen years and built the beautiful church there.

Funeral services were held in San Diego and the interment of his ashes will be in Casper at a later date. He is survived by his widow and four children, who reside in California.

Mrs. Walter Mitchell.

Susan Glass Baker Mitchell, wife of the Bishop of Arizona, died in Phoenix on September 16. The funeral was held in the cathedral with Dean Lane, Archdeacon Jenkins, and Bishop Bratton (who had come out for the annual fall conference), officiating; interment was in Winchester, Va., with the Rev. R. B. Nelson, officiating.

Mrs. Mitchell came of colonial stock. Her paternal ancestors settled in the Shenandoah Valley on land which was a grant from the Crown and her maternal forebears on the Eastern Shore of Maryland. She and her husband were married in 1902. Possessed of an indomitable spirit, her frail body was never equal to the demands she made upon it and more than once during her life, seemed about to give way.

She was always closely associated with her husband in his work and will be sorely missed throughout the District of Arizona for that reason as well as on her own personal account.

The service in the cathedral was made notable by the fact that all the clergy of the district were present but two, who were unavoidably detained at home by circumstances beyond their control.

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"Only a sinner recognizes a Saviour."
—Dr. W. Hersey Davis.

The other day I attended the funeral of a negro minister and I was struck with one phrase in a song they sang. I wish I could bring it to mind now in full, but the phrase was:

"'Oh! Thou who never lost a battle,
Stand by me."
—Dr. John G. Truitt.

Kind words do not cost much. They never blister the lips. They make other people good-natured and produce their own image on men's souls, and a beautiful image it is.
—Pascal.

God works in a mysterious way in grace as well as in nature, concealing his operations under an imperceptible succession of events, and thus keeps us always in the darkness of faith.
—Fenelon.

The soul grows into lovely habits as easily as into ugly ones, and the moment a life begins to blossom into beautiful words and deeds, that moment a new standard of conduct is established, and your eager neighbors look to you for a continuous manifestation of the good cheer, the sympathy, the ready wit, the comradeship, or the inspiration you once showed yourself capable of. Bear figs for a season or two, and the world outside of the orchard is very unwilling you should bear thistles.
—Kate Douglas Wiggin.

No nation has ever been made secure by arms. Preparation for war leads to war, not from it. It is friendship, understanding, good-will that guarantees peace. Security lies in the realm of spirit. When people learn brotherhood, then they will be secure from their fellows; and when they know God as Father they will be secure from all the powers of evil.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lowly pine on the mountain-top waves its sombre boughs, and cries, "Thou art my sun;" the little meadow-violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun"; and the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with child-like confidence, and say, "My Father, thou art mine."
—Beecher.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 100. RICHMOND, VA., OCTOBER 26, 1935. No. 43.

The gospell

The gospell of S. Jhon.



The first Chapter.



N the begynnynge was the worde, and the worde was with God, and God was ✠ worde. The same was in the begynnynge ✠ God. All thinges were made by the same, and without the same was made nothinge that was made. In him was the ✠ life, and the life was the ✠ lighe of men: and the lighe shyneth in the darkneſſe, and the darkneſſe comprehended it not.

THE BEGINNING OF ST. JOHN'S GOSPEL
Coverdale's Bible

LETTERS TO THE EDITOR

The Bible Continued.

Mr. Editor:

A friend whom I honor, always replies when I call attention to a new book on religion, that he never reads books of that kind, that the Bible is the best Book on Religion and the only Book that he needs and reads. True. The Bible is able to meet every need. The Bible tells us of sinful, erring men, who were all made over, who were completely changed by the grace of God.

But these miracles are happening today. I love to read about them. These are peculiar times, times of difficulty, of perplexity.

Jesus gave a promise that He would never leave us, never forsake us. Here and there, lights are shining, movements are starting and growing. There are men who are proving that material gain is the last thing they consider. Little phrases come to me. A minister said, "The only success is to be like Him." Is not that true? If we have lost the sense of nearness to Him, if our souls have become dull, unresponsive to things spiritual, what happiness can we have? We all want happiness. Another minister said, "Neither success nor failure—simply Himself." He never disappoints.

Books by two English clergymen have meant so much to me. And here in America are a number of clergymen whose writings have brought me great delight. One of them has classes where tired and discouraged souls bring their problems and are taught how to live. This pastor, the Rev. John Bunting, of Cates Avenue, St. Louis, Mo., invites perplexed people to write him. He has helped many by personal interview, by letters, and by his books. Nineteen centuries ago the early Christians found that nothing could separate them from the love of Christ. St. Paul cries out that time would fail him to tell of those who out of weakness were made strong. And time would fail me!

I might use quarts of ink, and wear out scores of pens, and I could not tell all the wonderful stories of lives I have have known.

That is one blessing one finds when one is seventy-five!

I turn from the daily papers where I find news of accidents and crimes, and I take up the books of several English and American pastors, and I find refreshment. "The Bible has it all." Indeed it has, but these modern writers about modern miracles are showing that in the year 1935, even today, nothing can separate us from the love of Christ. In Him we may be more than conquerors. I have also my own eyes, and my own memory! I have my saints! Looking back over the years, I see their lives as in an open book. They live! They call me on! But not only the dear ones who are "over there." There are also my saints who are here, those with whom I talk today, those whose faces are glowing.

It is the "Bible continued" that I am finding, not only in the books some pastors have written, but in the lives and in the faces of men and women whom I meet every day.

Grace W. Harrison.

Staunton, Va.

* * *

God's Little Ones, the Church of Tomorrow.

Mr. Editor:

I am writing to you as one who has known you through your work among the children and through "The Thousandfold Page" of the Southern Churchman to which I have been a subscriber for many years.

I love children and this work is the big thing in my ministry, for I feel that what the Church is tomorrow will be due to the care we give to God's little ones in this generation.

All during my ministry, as exercised in the Sunday school (not Church school, for I attended a Church school five days a week for nine months of each year, and continued to do so for a number of years), I have been conscious of the fact that the little ones loved and do love Hymn 360, but I have always been conscious of the fact that when the hymn was sung in the Sunday school service that the right note was not being sounded.

I love the hymn and the setting as well. After many years I decided to "tamper with it—possibly to mutilate it"—and I give the result below. The children here sing it, and it has been passed on to a number of other schools:

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb today:
Through the darkness Thou hast led me,
Keep me safe along the way.

"All the night Thy hand hast led me,
And I thank Thee for Thy care;
Thou hast warmed me, clothed and watched me;
Listen to my morning prayer."

The third verse is the same as that in the Hymnal.

I shall appreciate any attention you may give this and any suggestions in setting by the side of this beautiful Evening Prayer for children, one that is suitable for the morning hours.

With all best wishes for you and your great work.

One Interested in Children.

Thermopolis, Wyoming.

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EDITORIALS

Vol. 100. RICHMOND, VA., OCTOBER 26, 1935. No. 43.

A Ten Point Program.

Bishop Hobson in some of his addresses on The Forward Movement has stated that, after conference with many clergy and laity in many parishes, there seem to stand out ten things that are weaknesses in the average Episcopal Church. It is the duty of each parish to check itself on these points, and it is a task of the Forward Movement Commission to aid parishes in attaining the ideal in each of these points.

The ten points are as follows: a deeper spirit of fellowship between church members; a more adequate Church school program; a new and greater emphasis on confirmation and confirmation instruction; a renewal of religion in the home; a carefully prepared program for youth; an effective program of adult education; a challenging and interesting program for men; more adequate teaching of the place of The Holy Communion; restoring church attendance; a sense of community responsibility.

It would be a fine thing if every parish could challenge itself honestly on each of these points. We know one parish which has—and justly—the reputation of being unusually effective, that can only claim to be adequate in five of these points of program. And where parishes are interested there is often room for great improvement.

Does not this ten point program center down to the main point that many parishes are carelessly running along without regard to the interests and needs of the people in general? Are we not, in contrast to such a program, expecting the rector to urge all of these things from the pulpit, and yet not expect him to engage the participation of groups studying these vital points?

Of course, as Bishop Hobson brings out, there are many other matters that are important. There will probably be letters written stating that the most important matters have been left out entirely. One criticism was that the missions were neglected in this program, revealing our weaknesses, but we wonder if that criticism took into consideration that in a religious sense the world was the community and a sense of community responsibility extended far beyond a parish boundary. But if each of these ten points were strengthened in each parish there would be adequate interest aroused to meet any other weakness.

In the modern world we need more and more the sense of strength to acknowledge our weaknesses and the ability to enlist the members of the church to realize their own inadequateness. Surely The Forward Movement and Bishop Hobson are meeting our needs and pointing out to us a real solution.

Canon Law and Practicality.

In the ignorance that is natural and yet is appalling in our average layman, we probably would be sure to find the greatest ignorance in regard to canon law. To the great majority of our people there is not even a knowledge that such a thing exists. The average vestryman realizes that there is such a thing, and the average delegate to the diocesan convention votes on such laws, but seldom ever hears of them in between sessions of the diocesan legislative body. Consequently in ignorance he fails to obey canon law and is extremely surprised when it is called to his attention that either he or a friend has broken one.

Do we not need a complete revision of our canon law? We feel that we do. In the changing years the canons have been constantly revised with the hope of keeping up with changes of a developing church and nation. Many of the old have been retained, but additions have been made and in many cases the canons are not known because the individual clergy feel that they do not take into account the way people are actually living, and it would be more harmful to call attention to the canon law than to ignore it.

The tendency more and more in the law has been to turn to the bishops as the final place of discipline. Though our forefathers declared for a constitutional episcopate, the hope that the bishops might be able to enforce law and order has resulted in turning to them for many of the judgments.

The canons on marriage and divorce are typical. No trust has been left to the parish minister at all. For the most trivial things, such as whether a clergyman might waive the three-day notification, must still be referred to the bishop. Though the bishop may live hundreds of miles away and not know any of the people involved, he must nevertheless, in company with the chancellor who is a lawyer, pass on the validity of a divorced person.

The utmost foolishness comes in the treatment of persons who have been remarried contrary to the teaching of this Church. Many bishops have instructed their clergy to ignore this canon completely. As a matter of fact if literally carried out many of our church people would be excommunicated automatically.

Our plea is to turn many of these episcopal decisions over to the clergy who know the facts in the case and should be intelligent enough to know how to deal with them. Of course we will always have to be careful whom we admit as clergy. But granted that we live up to our ideals in education, let us restore the bishops in a sane canon law to spiritual pastors and masters

(Continued on page 9.)

Church and World Problems as Others See Them

The Value of The League of Nations.

Ex-Secretary of State H. L. Stimson, in The New York Times.

Really the only sure way of keeping America out of war is for the world to prevent war from coming. Of course, that cannot be done by any nation alone. It can only be done by cooperative effort, and that cooperative effort is a most difficult performance.

Organized efforts in the world have reached the stage which we are now watching in the action of the League of Nations at Geneva, and we should be very foolish if we failed to recognize how far collective action has developed. Most of us confine ourselves to laughing at its failures. On the contrary, we should recognize and applaud the progress it has attained and pray for its complete success. Let us note what has happened in this present war between Italy and Ethiopia. For the first time in the history of the world the fifty-nine nations who constitute the League have been able to organize a public discussion of the matter before the war actually started. The two nations, Italy and Ethiopia, have been called before the bar, so to speak, of the League and there have been presented publicly in the face of the world all the facts which underlay their quarrel. The whole world has been given an opportunity to see how flimsy was the excuse for any war.

The whole world has been able to make up its mind as to which of these nations was at fault for this breach of the peace, and finally, after the matter had been fully heard and discussed, the nations constituting the Council of the League have unanimously agreed that the fault lies on the doorstep of Italy and not Ethiopia. They have solemnly decided that the government of Italy is the aggressor which has forced this war upon the world. Never before in the history of mankind has the world had the benefit of an impartial preliminary investigation by the neutral nations which has resulted in a unanimous verdict against one side and in favor of the other.

Can there be any doubt that such a situation represents an enormous progress in cooperative action on the part of the world, and has it not great possibilities for benefiting the world in the future in the prevention of war? And can any of us have any doubt that it is the duty of every one in every peace-loving nation throughout the world to throw his sympathies with the men and the nations and the League which has accomplished this great clarification of the rights and wrongs in this lamentable breach of the peace?

Church and State.

The Churchman, October 15, 1935.

The refusal of eight-year-old Carleton Nichols of Lynn, Mass., to salute the American flag in school is another illustration of the difficulty of segregating religion and politics, church and state. His father belongs to a religious sect which rejects all human governments as of the devil. Incidentally, we wonder that no one has pointed out the close similarity between the attitude of this youth and that of the early Christians who would not drop the incense before the image of the Roman Emperor. For after all, that meant little more than saluting the flag. We offer no defence of this boy and his father, and we sometimes have our doubts about the wisdom of the early Christians. But our greatest doubt is of the wisdom of school authorities who imagine that compelling children to recite an oath of allegiance to the flag is likely to have any material influence over their fundamental loyalty and patriotism. Just what good would be accomplished if the boy should yield to the threats of the school authorities? In the state and in the church we have not yet escaped from the superstition of the magic of recited formulas.

* * *

The World Not Going To The Dogs.

Rev. J. M. Rowland, D. D., in the Christian Advocate, October 10, 1935.

No not all of it. Much of it is going and much of it has always gone that way. I am not prepared to say whether a bigger per cent of the race is headed poochward than when I was a boy or not. I do believe it is making more fuss as it goes and running over more people on the way, and I believe the dogs are howling more than they used to do when they see what they have to deal with. We didn't have the gas and the horns years ago and we couldn't cut up such a racket going to the dogs.

I am still optimistic about the young generation. I still believe in the girls—some of them. I get peeved with them for sifting their cigarette ashes in my soup every time I go in a restaurant and for smoking on the bus until my face feels like a hog jowl. I get a little sick when I am crowded in close quarters with them, for it always did nauseate me to smell fresh paint. But I still believe in the girls and believe that out of this rush and roar many of them will come as fine women and lovely mothers.

* * *

The Present Strategy of Christian Advance.

Federal Council Bulletin, October, 1935.

There was a time—and not long ago—when there was a great body of Christian conviction and passion, but too meagre recognition of the social tasks to which spiritual resources should be harnessed. Today the situation is reversed. We see clearly great causes of human welfare to be served but lack the religious faith and energy which are essential to high achievement.

There was a time—and not long ago—when it was generally assumed that Christianity is necessary for the highest morality and character. Faith in God was regarded as the foundation of "the good life." Today the situation is radically different. A point of view prevails (commonly described as secularism) which denies the very thing that was formerly taken for granted. It is now widely held, most obviously in Russia, but also in our own country as well, that the best social living has no connection with religious belief.

In this new situation, the whole strategy of the Christian Church is altered. The point of primary emphasis has shifted. Once it was of crucial importance to arouse Christians to action. That need still remains, but the thing of most crucial importance today is to rebuild the foundations of Christian faith.

This consideration gives impressive significance to the movement for spiritual awakening which is being launched by the Federal Council of Churches under the general title of the "National Preaching Mission," about which a full announcement will soon be made. It is to be a united effort to bring about a revival of religion—in the deepest sense of the term. It is to be directed to restoring faith in God, as revealed in Jesus Christ, to its true place of primacy. It proceeds upon the belief that until there is a fresh grasp of the Christian understanding of life and a rebirth of basic Christian conviction, we cannot hope for any great triumph of any Christian cause.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Spiritual Stratosphere

Our Lord taught us in His parables that even the most ordinary and commonplace things can be given a spiritual significance. Thus for instance, He said:—"The Kingdom of Heaven is like unto a grain of mustard seed." And again:—"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." These are but instances of the way in which He illustrated His teaching of the Kingdom from natural objects, with which His hearers were familiar. In modern times the discoveries which have been made by our men of science have greatly enriched our store of illustrations which can be used to bring heaven and earth nearer together.

A Parable From Aviation.

For instance, the stratosphere has of late years been brought within our ken by the daring of our aviators in seeking to use it as a new highway for an easy and more rapid means of communication with the Old World. The stratosphere provides a more rarified atmosphere which offers far less resistance than in the lower altitudes, that is, those nearer the earth. Moreover the stratosphere is free from clouds and also, we believe, from winds and storms. Now we may compare the spiritual world with the stratosphere, as it is free from so many of the things which disturb our peace of mind in this present world, and offer resistance to our efforts towards the attainment of a higher life.

"The world is too much with us late and soon,
Getting and spending we lay waste our powers."

A Babel of Ideas.

There is so much confusion of thought caused by the mingling of so many different interests, political, economic, scientific, and philosophical, that we seem to be driven hither and thither by the chance winds coming from many different directions. Or we may say that we are more or less in a fog all the time, because there does not seem to be any clear road ahead; no definite objective towards which we can guide our steps. Nor do there seem to be any great World Leaders who have a clear vision of an upward path which will lead us onto higher ground, far above all the confusion and uncertainty which seem to be characteristic of our day and generation.

The Only Way of Escape.

It is a great relief to know that there is a world near at hand to which we can betake ourselves and find an atmosphere of calm and peace such as this world cannot give nor take away. For on the wings of faith and prayer we can rise above the clouds and storms which beset us here and can contemplate the Eternal Realities which cannot be disturbed or shaken even by the rise and fall of nations, or by any of the calamities of war or revolution, or any other catastrophe which may seem to threaten our existing civilization. The spiritual stratosphere is a safe refuge from all that threatens our happiness and peace of mind here on earth. There the sun always shines because that sunshine is none other than the consciousness of the Love of God, the knowledge of which fills the soul with the assurance that all must be well no matter what may seem to be against us.

"Why should we dwell 'midst clouds of fear
When glorious sunlight is so near,
Or in the gloom of doubt be found
When love encircles us around?"

The Confusion of Our Religious Ideas.

Our religious life here on earth is so closely interwoven with thoughts and desires connected with that which is merely temporal that it is almost impossible to distinguish between the mere outward appearance of things and the underlying reality which is only to be found in the unseen world. Even in matters of religious belief there are so many different opinions current among Christians, and there is such an intermingling of secular and religious questions that it is hard to realize how wonderful the truths of Christianity are.

"Life like a dome of many colored glass
Stains the pure radiance of eternity
Until death shivers it to atoms."

The Temporal and the Eternal.

If we could do as St. Paul did:—"Look not at the things which are seen but at the things which are not seen," then we should not be blinded and deceived by the merely temporal but see clearly and continuously a vision of the Eternal. In other words, if we would escape from the shadows and false lights of the life of the world, we must accustom ourselves to contemplate with undistracted mind and attention the Presence of God, for that is really the spiritual stratosphere where the atmosphere is pure and clear from clouds and mists and the Light of the Love of God is always with us.

The Omnipresence of Love.

If God is Love, then love is everywhere,
And sheds the glow of dawn on black despair,
Turning the night of gloom to daylight fair.

If God is Love, then love doth ever wait
Upon man's need; it is fair Eden's gate
Through which he flees and finds a happier state.

If God is Love, then sins that bar the way
To His own presence, soon must pass away
When man doth humbly turn to God and pray.

If God is Love, then love doth seek to share
The sorrow and the burden of man's care,
For Christ the King of Love, the cross did bear.

If God is Love, then death itself must be
Not foe, but kindly friend to set us free,
That man the blessedness of God may see.

Frederick W. Neve.

The Outbreak of War

By WILLIAM T. MANNING,

Bishop of New York.

On earth peace, good will toward men.—St. Luke 2:14.

WE ARE SEEING at this time with deep dismay a new outbreak of War in the World. It is a striking and an humbling fact that this situation exists at a moment when we are commemorating the four hundredth anniversary of the Translation of the Bible into our own tongue. If the teachings of that Book were received and followed, War in this world would be unknown. But today War again confronts us, and as Bishop of this Diocese, and from the pulpit of this Cathedral, I feel that I must speak of it With the vast tragedy of the World War still fresh in our minds, with not only its memories but its effects still weighing tragically upon us, it seems incredible that we should be witnessing another outbreak the consequences of which no one can foretell. The War in Ethiopia is not remote from us here in America. Today the whole World is one World. Whether we wish it or not, we are all members of one World Family. No nation today can sit secure in its own fancied isolation. What is done today in China, or in India, or in Africa, affects the life of all of us. As one of the Family of Nations, we cannot escape our share of the moral and spiritual effects of this War nor our share of moral responsibility in regard to it. If the United States were bearing its rightful share of World responsibility as a member of the League of Nations, the situation at this moment might be a different one. And if th outbreak should lead to a European Crisis, which God forbid, we shall inevitably become involved deeply as we wish to avoid this. As the world stands today we cannot separate ourselves from the issues and the consequences of the situation in Ethiopia. Even if this War should be localized and confined to its present field its moral and spiritual principles and effects are of deep concern to us. We do not wish to be unfair in our judgment of the action of Italy. We feel great regard for the Italian people and appreciate their noble contributions to the world. We know that all the nations, including our own nation, have sinned in this matter. We recognize that Italy has suffered hardship and injustice in the terms of the Versailles Treaty, as other nations have also. We know that Italy is in great and real need of opportunity for her increasing population. We know that our present political and economic system, national and international, is imperfect, and that there is great need of juster arrangements, and of a juster sharing of opportunity, among the nations of the world. These considerations and others must be taken into account but, giving these considerations full weight, nothing can justify this unprovoked attack of Italy upon Ethiopia and its people. The leading nations of the world, Italy among them, have solemnly pledged themselves that such attacks by one people upon another shall no longer be made. They have agreed not to use military and naval force as an instrument of national policy. The violation of that agreement by Italy is a step backward in the progress of humanity, it is a blow to the efforts and movements for the ending of War and to the sacredness of International agreements; it is a threat to the peace and security of the World. In this action Italy is forgetting the Law of God and her own honour, and is committing an immeasurable wrong and crime against the Ethiopian people. On Christian principles this action cannot be defended or excused. Christians and Churches in all lands should lift up their voices in condemnation of this wrong to Ethiopia and offer their prayers that juster counsels may prevail and that the strife may speedily be ended. And let us hope that to the Italian people and their leaders their own great Church both in Italy and elsewhere will make its voice heard unmistakably for justice and peace.

This deliberate and ruthless act of aggression should stir all of us to redouble our efforts for the ending of War and the establishment of peace among men.

WHAT CAN we do to promote the cause of Peace? We must not allow ourselves to become discouraged. Great progress has been made in the Peace Movement. The War Spirit is powerful, but the Peace Spirit is growing stronger and stronger. More has been done for the promotion of Peace in the past fifteen years than had been done in the preceding fifteen centuries. There is a public sentiment and a public conscience in the matter today which did not exist twenty years ago.

Our Leagues and pacts are far from perfect, but they have accomplished much.

They have fostered a sentiment against War more powerful than ever before, and that sentiment will grow.

We must more thoroughly and fearlessly face the economic causes of War. If we are to have Peace in this world we must have human society built for Peace, built on the principles of Justice, Brotherhood, and Mutual Service.

We must use our influence, to the utmost of our ability and opportunity in creating and strengthening public opinion and we must give our full, active cooperation and support to all wise efforts and movements for the establishing and upholding of World Peace. Can we say that we are doing this as a Nation? Not one of us wishes to see our Country drawn into War anywhere. But America has some duty and responsibility in this world beyond playing the part of an "unofficial observer."

We must not be guided by mere emotionalism in our work for Peace. We must face the hard facts and think clearly and justly on this great question. We must not talk as though the use of force is always immoral, or as though there is no difference between those who engage in police action for the preservation of Peace and those who wage deliberate and aggresive War. Confused thinking of that sort does not help or strengthen the cause of Peace.

Ramsay MacDonald who has stood all his life for Peace, asks this question:—"If a nation insists upon being the aggressor, refusing to negotiate and defying every consequence, and exercises its will by military force, what is our duty? Can pacifists stand aside and say, Because I do not believe in force I will let those who do believe in it exercise their destructive will on nations? Or are we driven by hard facts to accept the view that when an aggressor arises to smash the world's peace machinery, International opinion must unite to protect the world against him?" This, Mr. MacDonald says, is a question for peace makers the world over to study and settle.

The world is asking today how we can establish and preserve Peace on earth. Our movements and measures are helping. But there is only one sufficient and adequate answer to that question and the stern logic of facts and events is compelling us to see this. The one full and adequate answer is that given by the Christian Gospel, the bringing in of the Kingdom of God on earth. There is no other answer. There is no other world-wide call to Peace and Brotherhood except that

(Continued on page 10.)

The Bible and the College Student

By WALTER LEE LINGLE,

President of Davidson College.

COLLEGE students cannot afford to leave the Bible out of their reading and thinking. From a literary, historical, ethical, and spiritual point of view no man's education is complete without a knowledge of the Bible. The Bible is not a single book. It is a divine library, which is noted for its comprehensiveness and infinite variety. John Richard Green illustrates its charm and variety in an eloquent paragraph in his "Short History of the English People." He says: "When Bishop Bonner set up the first six Bibles in St. Paul's, many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them . . Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, warsong and psalm, state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by sea and among the heathen, philosophic argument, apocalyptic visions—all were flung broadcast over minds unoccupied, for the most part, by rival learning."

Sir Walter Scott was one of the greatest of all the novelists who have ever written in the English language. He wrote many books and knew books as few men have ever known them. His great library is still intact in his beautiful old home known as Abbotsford. As I went through his library this past summer, I was struck by the large number and scholarly character of the books which it contained. One of the most conspicuous books in that library is a handsome copy of the Bible, which bears this inscription in the handwriting of his mother: "To my son, Walter Scott, from his affectionate mother, Ann Rutherford"; and this additional inscription in his own handwriting: "This Bible was the gift of my grandfather to my mother and presented by her to me."

He prized that Bible not only as an heirloom, but as a book of literature and a book of life. His son-in-law and biographer, Lockhart, who is buried at his feet in Dryburgh Abbey, tells of a striking incident that occurred while Sir Walter was on his last bed of illness and only a few days before his death: "He expressed a wish that I should read to him, and when I asked from what book, he said: 'Need you ask? There is but one'." As that great man surveyed his whole library and the whole field of literature, there was one book that towered above all others, and that was his Bible. I wonder if it was his mother's Bible that he was calling for. At any rate, there is the estimate of a great man whose library was crowded with all manner of great books. Is it too much to say that no man's education is complete without a knowledge of this Book of Books?

WHAT has been the attitude of college students toward this Book? One day Martin Luther, a student at the University of Erfurt, ran across a copy of the Bible in the university library. It was the first complete copy of the Bible that he had ever seen. It laid hold of his heart and mind and transformed his whole life. That copy of the Bible had more to do in making Martin Luther a great Christian leader and a great world figure, than any other influence that ever entered into his life.

William Tyndale was an unusually brilliant student in the University of Oxford. His biographer tells us that he became so skilled in Latin, Greek, Hebrew, French, Spanish, Italian, and English, that whichever he spoke in you would suppose was his native tongue. The Bible came into his life with all its transforming power. It completely captured his heart and mind, and he yielded himself to it without reservation, and finally gave his life for it. Today we think of him as the father of the English Bible. As we celebrate the four hundredth anniversary of the printing of the first complete Bible in English, let us remember that of it the New Testament and the Pentateuch were practically Tyndale's translation with a few revisions.

John and Charles Wesley, and George Whitefield, students at Oxford University, became interested in the methodical study of the Bible. It became a transforming power in their lives, and they went out to turn the world upside down. Through the power of the Word of God, John Wesley became the greatest force of the eighteenth century in England.

Thus we might come on down through the centuries and call the roll of a multitude of college and university students whose lives have been transformed and made great by the Word of God. But what about present-day college students? Of course, it is not possible to put all college students together in one group under one label. There are just as many different kinds of college students as there are of older people, and there are at least fifty-seven varieties of the older ones.

Some college students shrug their shoulders at the Bible. Others are indifferent toward it. There are still others who are woefully ignorant of it. But, after all this has been said, there are many college students who approach it with reverence and find rich treasures in it.

NO ONE person knows the hundreds of thousands of college students in America well enough to speak with certainty about their attitude toward the Bible. Let me speak definitely out of my own observation and experience. I have the privilege of being connected with a college which has a student group of 650 young men representing more than twenty-five different states. For nearly fifty years courses in the English Bible have been a required part of the curriculum. Freshmen and Sophomores are required to take three hours a week. Elective courses are provided for Juniors and Seniors. The English Bible itself is studied and not simply books about the Bible. After fifty years we ought to be in a position to form some estimate of the attitude of our college students toward the Bible.

First of all, it is our observation that the great majority of college students who study the Bible find it an interesting book. The late United States Senator Albert J. Beveridge wrote a book entitled: "The Bible as Good Reading." The majority of students studying the Bible will concur in the idea expressed in that title. By the way, in that book Senator Beveridge says: "Surely this book has not held sway over the human mind for two thousand years without having engaging qualities—something that appeals to our interest."

The majority of those students who study the Bible find it a profitable book. Its teachings enter into their moral, ethical, and spiritual ideals and thus help to mold their characters. Not only so, but its simplicity and beauty help to mold their English style. We won-

(Continued on page 10.)

The Humanity of a Tree

By STAMO S. SPATHEY,

Editor of the Book Reviews.

WE ALL love to repeat the words of the singer, "Only God can make a tree." We may also conclude that only God can make a man. This is the claim of all religious waiths of all ages, more so of Judaism and Christianity. God has made man. This is final, but the method He used to make him is another matter that shall be discussed in some future article; however, there is a very close affinity between men and trees. Trees play a conspicuous part in Divine revelation as we find it in the Bible. There was the forbidden tree in the midst of the Garden of Eden. We read in Genesis 1:11, where God created grass and trees before He had created life. This was necessary because most living creatures, including man, cannot live without grass and trees. Then we think of the Tree of Life guarded by the flaming sword of the Cherubim, keeping the first man from eating of its fruit and living for ever. Then we turn to the last book of the Bible; there we find that man who was expelled from the garden of his childhood by disobedience has received an invitation, "And the Spirit and the Bride say, Come"—the echo is picked up from the Spirit and the Bride, "and let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely" (Rev. 21:17). The Cherubim, with their flaming sword, stand at the gate of Eden wondering at the progress of redemptive love. Man left the Garden with its talking serpents and forbidden tree never to return. Man has eaten of the Tree of Life in Jesus Christ and lives for ever. The former expulsion is changed into an invitation, the condemnation into a benediction, the curse into a blessing, and the right to the Tree of Life is restored. This is a picture of the Bible concerning man and trees. There are other instances where trees were used by Jesus Christ to teach lessons of fruitless human lives. This we have in the cursing of the fig tree. As a matter of fact, by careful observation of the text as was reported by the eye-witnesses, Jesus did not curse the tree as we think of cursing, He just spoke of the tree's nature. When the tree was found withered, Peter thought Jesus had cursed it, but He did not. "And Jesus answered and said unto it, 'No man eat fruit of thee hereafter for ever'" (Mark 11:14). The key to the interpretation of this passage is that it was barren, "Having leaves." Externally dressed but no fruit. This is true of human lives. We see them in every nook of life. They are worthless and are bound for destruction. A wonderful lesson! The fig tree is a fruit-bearing tree and is responsible because of its peculiar nature. Jesus did not say this to any timber tree. All trees were not made to bear fruit, as we well know. The fig tree is good for nothing else, and if it fails in this particular and only destiny, might as well wither away and cease to be.

HAVING these few instances from the Bible in mind, we ask why trees have played such a prominent part in Divine revelation? We will find the answer in the fact that there is humanity in trees. Most of the virtues of human life are found in trees. Trees are mute philosophers, carrying on the laws of their own life accurately and with a marvelous constancy. A tree is born like a human being. It starts with a tiny seed that contains its particular life characteristics. Its life is inherited from its ancestors, so is human life. We inherit life. Anything that is inherited bespeaks of an eternal Source we know as God. There are instincts in a tree. Self-preservation is very pronounced. It directs its roots down into the soil because there it finds its necessary food to sustain its life, but does not depend on its roots alone, it shoots upwards and develops leaves. The leaves are the tree's nostrils by which it breathes air and the rays of the sun, for this reason no tree can grow where there is no sunlight. On high mountain tops where there is snow the year round, no trees can thrive. The tree's first characteristic is dependence on other forces for its existence. We human beings are like trees in this respect. We get our sustaining elements from the same old earth, but we must cultivate it. It will not yield food unless we work it. This is a law of existence for both men and trees. The tree cultivates the soil that sustains it by dropping its old leaves around its circumference and thereby enriches the soil to supply its needs.

Besides dependence and constant activity, the tree is subject to disease and death as we are. Germs and insects prey on trees. Some are destroyed early in life as children, others in their youth, still others in old age. This inner decay exposes the tree to the violence of the wind and some day the stately old tree that has withstood many violent attacks tumbles over. This is a human characteristic of trees. We are like trees in this respect. Trees are subject to epidemics. So are we. We contract each other's diseases as trees do.

PASSING to the last and perhaps the greatest human characteristic of the tree—this looks more like Divine than human, e. g., the tree's sacricial service for men. Trees die to give men lumber to build houses and to make furniture. Every time we sit on a chair or open a door we must realize that we touch the bones of a dead tree. When we sit in a church pew to worship God, we must think of the trees that supplied the wood to make the pews. Walking on the floor—only if the dead trees could speak They are burned up in flames to keep us warm in the winter and to cook our meals. Of course, today we do not use as much wood to cook and heat our houses as in olden days, and therefore we must save trees from destruction.

Trees also supply lumber for building ships to navigate the seas, rivers, lakes and oceans. Until recent years, ships were made entirely of wood. The old wooden sailing boats, who can forget them? Even now all small craft is made of wood. Someone ought to write a book on the service of trees to humanity. I think it is far greater than of animals. But I must close with an earnest plea to everybody to be careful not to cause forest fires now in the fall season of the year, when trees will drop their leaves and prepare to rest for a while until spring. Thousands upon thousands of trees are destroyed every year by fires that could be prevented. If only God can make a tree, men, please do not destroy what you cannot make. Trees are human, like you. Do not commit murder. Hear the plea of the poet George Perkins Morris to save trees:

"Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
There, woodman, let it stand,
Thy axe shall harm it not!"

Just one more thought: It was a tree that died to supply the two beams of the Cross upon which Jesus Christ died to give life to dying humanity. If that tree could have spoken on Calvary when it felt that innocent blood flowing from Emmanuel's veins—Oh, if only it could have spoken to tell the story of man's cruelty, of his brutality and of his sins that crucify the noblest and best, what story it would be! Every tree has its Cross.

Evangelical Truth and Apostolic Order

By FREDERICK WARD KATES,

Rochester, New York.

ONE hundred and five years ago this fall died John Henry Hobart, third bishop of the Diocese of New York, who has been called by some "the greatest Bishop of our Church in this land."

Bishop Hobart is a monumental figure in the history of the Protestant Episcopal Church, eclipsed in the value and extent of his contributions to the Church only by Bishop William White of Pennsylvania, Presiding Bishop from 1795 to 1836.

In the annals of our Church Bishop Hobart's name will be forever memorable because of his tremendous accomplishments and influence on the Church at home and because of his very considerable share, until lately but little realized, in the Oxford Movement.

Hobart's death, September 12, 1830, in the rectory of St. Peter's Church, Auburn, New York, marked the end of an epoch-making episcopate. The Rt. Rev. Richard Channing Moore, second bishop of Virginia, read the burial service at his funeral in Trinity Church, New York City.

From 1811-1830 Bishop Hobart was an indefatigable worker in his diocese, at that time the entire State of New York. Church membership increased three times faster than the population of the state. In 1811 he found Davenport Phelps the only missionary west of Utica in a region of about 300,000 population. He left thirty-six missionaries within the same limits out of fifty-two in the whole state.

He found twenty parishes and missions with five churches, two of them unfinished, and less than 500 communicants in 1811. At his death there were sixty-six parishes and missions, with thirty-six churches built and consecrated, and 2,331 communicants and about 1,000 children under religious instruction.

He found no provision for the support of the episcopate except the salary of an assistant minister of Trinity Church, New York City. He left an episcopal fund of $46,474.

Besides these accomplishments and even more noteworthy was his vigorous championship and clear and persuasive setting forth in his preaching, addresses and books, of the distinctive principles of our Church, until that time, frankly, slurred over and kept out of sight.

"My banner is Evangelical Truth and Apostolic Order," declared Hobart, and with this watchword, he awoke the Church to new life, to a fresh awareness of her genius and mission.

He was rightly called a "Soldier of Christ"; he was a soldier for Christ and also for His Church. In 1804 he published a widely-circulated devotional work entitled, "A Companion for the Altar," in which he declared his belief in the divine nature of the Church, the distinctive marks of which he claimed to be "primitive faith and apostolic order."

"Could I send my voice," he said, "into every part of Zion I would send it with this holy watchword: 'The Church in her faith, her ministry, her order, her worship, in all her great distinctive principles'."

His views met with opposition and he was accused of "disturbing the peace of the Church." But within his empire state diocese there was singular harmony and universal acceptation of the point of view and opinions of the forceful, energetic and beloved Bishop. New York, due to his influence, became what was known in his time as a "High Church" diocese. Bishop Hobart rooted in the hearts of Episcopalians throughout the growing state a high estimation of and loyalty to the Church, her mission and principles, which have never been lost.

In his style of preaching Hobart anticipated John Henry Newman by combining evangelical fervor with Catholic doctrine. All contemporary accounts call attention to the warmth and moving power of his sermons. "They knew not whether to call him High Churchman or Methodist."

Not least of Bishop Hobart's contributions to our Church was the deep impress he made not only on the laity of his diocese but upon the clergy whom he gathered round him for the hard and self-denying missionary work in Western New York and who became largely what they were through the stimulating and guiding personality of their leader.

Canon C. P. S. Clarke, prebendary of Salisbury, England, and one of the Church's foremost historians, credits Hobart with anticipating Newman's famous argument of the via media; that, whereas Evangelicals and Liberals had taken from the original deposit of faith, and Roman Catholics had added to and corrupted it, the English Church alone had preserved it pure and undefiled.

"Hobart was certainly the precursor and possibly the inspirer of the Oxford Movement," says Canon Clarke, who traces a close and highly significant connection between Hobart and the Oxford Movement.

In 1824 Hobart was in England and visited Oxford. He dined with Newman and won his admiration. By Hobart's celebre dictum, "Evangelical Truth and Apostolic Order," Newman understood the American bishop to mean a combination in due proportion of Church tradition and order with Evangelical fervor.

The idea of Tracts as a means of propagating Catholic doctrine was derived by Newman from Hobart. "Newman owed to him the idea of Tracts which were to be aggressive, outspoken, recalling their readers to first principles. In their general aim and scope the Tracts for the Times closely resemble the productions of Hobart's Tract Society founded in 1810.

Hobart early recognized the missionary value of the printed word and established in 1808 in New York "The Churchman's Magazine," later the tract society, wrote considerably himself, and fostered the foundation and encouraged the fine success of "The Gospel Messenger," diocesan church newspaper founded in 1827, his most effective agency of instruction.

Hobart's leadership and success in rooting Christ and His Church in the hearts of upstate New Yorkers lay in the power of his spoken word—preaching—and in the ability of his written words, coming to his people through different channels, to persuade, win and teach.

His example and success suggest the latent power for spreading the Gospel that lies in the printed word, an agency too little used and developed in our Church today. The Church has a strong right arm in its press; and every Churchman by his support of a Church paper can further strengthen this proved effective agency of spreading Christ's message and God's Kingdom to men.

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EDITORIALS.

(Continued from page 3.)

and get away from the idea that they are judges of a semi-criminal court. Then we might allow our laity to read the law and know what it is all about. At present it is hidden, for many believe as now written it is neither Christian nor useful.

BOOK REVIEWS

BIBLE LIGHT ON EVERYDAY PROBLEMS: By Marie Lemoine Harrison. Fleming H. Revell Company, New York. Pp. 245. Price, $2.35.

This book's aim is, in the language of the author, "to help turn the leaves of the Bible for those to whom it might remain closed and sealed—To encourage them to seek in the Bible for guidance for everyday life, and to make it a simple thing for this guidance to be found."

Grouped under such headings as Everyday Laws, Everyday Needs, Everyday Duties, Everyday Faults, Everyday Experiences, Everyday Guidance, Everyday Peace, are arrayed almost innumerable problems that confront anyone trying to lead a life upward from the humblest triumph on to higher conquerings.

Arresting is Mrs. Harrison's statement of the raison d'etre of the work: "During many years, in daily contact with children, and in meeting all sorts of problems common to most men and women, there has been growing a desire for guidance, but guidance of a special kind, and a longing for support and strength outside of one's self, or one's immediate circle. . . Highways and byways were searched —those who would pause were questioned—books were made to give of their treasure—but the sense of an unfulfilled need continued. . . . Slowly, one sure lead after another appeared, was tested, and was never found wanting. But whence came these leads? . . . How was it possible they never failed, when everything human withered and decayed and ended? . . . They were what appeared to be distinct instruction, received in prayer and meditation; they were the unraveling of tangles which had been placed in God's hands; they were the chance words of friends, the acts of kindness that quickened one's pulse; the art of God in the sunsets; the peace of God in the night season. But where to find these leads in black and white, and the prestige they needed back of them to satisfy the questioning? At long last, be it said with shame, after all kinds of writings had been read with care, the Bible, the Book of God, was opened and looked into, with no high thought that the quest was ended—but it was. Here, in letters clear and golden, were the simple, kindly words telling how to make life beautiful."

Each of the numberless problems considered has its Biblical text, followed by comment. The style is simple, clear, direct, and very brief. With hardly any illustration or reference, yet a wealth of experience of life and the fruits of world-wide reading of worth-while books are sensed in prolific background. The book has been translated into Chinese at the university of Pekin for the use of mission work in China.

A valuable piece of work to fill a vital need.

S. L. Rotter.

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THE CERTAINTIES OF THE GOSPEL: By William Childs Robinson. 150 Pages. Price, $1. The Zondervan Publishing House, Grand Rapids, Michigan.

This book is an expanded form of a series of addresses given to young people, but it is by no means the usual platitudinous, well-meant and ineffectual counsel one might expect in such. The author is the outstanding younger theologian of the South, both in training and experience, a former teacher of the reviewers, and more familiar with European religious thought than any one else we happen to know. He is a professor of Historic Theology in Columbia Seminary, Decatur, Georgia, a Presbyterian school, but Churchmen will find in the book a stimulating certitude which fits in well with our emphasis on the historic Christian faith. He begins by noting that the Catholic today has more assurance and certainty than the Protestant, calls Certainty "the lost chord in modern Protestantism", and insists with the reformers that "God cannot be worshipped in doubt". The Certainties he devotes chapters to are the certainties that God is the Author of the Gospel, that Jesus Christ is the substance of the Gospel, His Death and Resurrection, Grace, Faith, and the Certainty of God's Love and Care, the Comfort of the Gospel.

The book is written in the main in popular style. Yet the author is to be commended for not surrendering to his readers by "writing down" to them; instead, he writes so that a wide range of reading and culture is assumed, and the reader must use his intelligence—a rarely used faculy in religious reading. Karl Adam, Karl Barth (more criticized than commended), Paul Elmer More, Walter Lowrie and Gogarten, Forsythe, Moffatt, Streeter, Clement of Rome, Gregory Nanzianzen troop across the pages with many others. The book is strongly Evangelical in tone, and reading it will deepen the religion of the heart as well as stimulate the intelligent study of the certainty of the everlasting gospel, as proclaimed by the historic Church.

C. G. H.

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THE BIBLE AND THE COLLEGE STUDENT.

(Continued from page 7.)

der sometimes where Abraham Lincoln ever learned the use of the pure and beautiful English of his Gettysburg address and his second inaugural. He probably lets us into the secret when he tells us that the two greatest events in his life were when he borrowed a life of George Washington and when he opened the Bible and read the life of Christ.

When I question alumni who have been out for years, practically all of them tell me that they are glad they were required to take the courses in the English Bible, and that they have found these courses among the most profitable of all the courses they took during their college and university days.

The present-day college student probably does not look upon the Bible as an authoritative book in the same sense in which our fathers did, and yet, after they have studied it, the majority of them would agree with Coleridge when he said: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit."

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THE OUTBREAK OF WAR.

(Continued from page 6.)

of the Gospel of Christ. There is no other power great enough to break down the barriers of race and caste and colour and unite our whole race in one great family of God. There is no other Who shows us the Way, and Who can speak to the heart of all humanity except Jesus Christ. And His Kingdom will come—for He reigns at the right hand of God. It may be through great tribulation, but His Kingdom will come. Whatever may happen in this world—whether we believe in Him or not—whether we do our part or not—whether our present civilization is to be saved or not—Jesus Christ reigns—His Kingdom will come, and His Will will be done, here on earth as it is in Heaven.

* * *

HIS WITNESSES: By Andrew Sledd. The Cokesbury Press, Nashville, Tenn. 240 pages with the bibliography. Price, $1.25.

This is a brief but good study in the Acts of the Apostles by Dr. Sledd, professor of New Testament Language and Literature in Emory University. It is a historical exposition on the real historical book of the Christian faith. It is not technical, as one would expect, but explanatory and inspirational. It is accurate in its outline sections. The book can be used by Bible classes and teachers for class study with much helpfulness. The style is not difficult, that makes the book of the Acts understandable to laymen. This is a timely book on the subject. S.

* * *

IN MEMORIAM.

Thomas Frank Gailor.

His voice was as the surges of the sea
Chanting their praises to the ocean's Lord,
Vibrant with power-throb of prophecy
To bear strong witness to the Living Word.

Not mean in stature, nor of little soul,
He stood above the ranks of common men
Giving his greatness, not with meagre dole,
Wholly to serve for sake of others' gain.

In that long line of leaders strong who bore
The flag of faith he marched, nor failed in aught
To match their strength who trod the path before,
Nor with less ardor in the combat fought.

Leader of leaders, called to higher place,
Stand now, unshamed, before thy Leader's face!

Gardiner L. Tucker.

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Going Forward

It is the desire of this page to become an avenue for the thought, the hope, and the work of the women of the Church. Its twofold purpose is to inform and inspire those who are already actively identified with the work, and to create and stimulate in others an active and continuing interest in the broad field of activity of this Auxiliary to the National Council of the Church.

This twofold purpose will appeal, in one or both of its divisions, to active members who are able to support all phases of the work, and to those who find it possible to make but the one contribution of interecssory prayer.

A vision of what our page, yours and mine, may become, is near in thought and viewed as attainable. If our contributions reveal not only the nature and challenge, but also the privilege and joy of this manifold service for our Lord, the desired end will be attained. Only in this way can this work become one of the effective instruments in hastening the time when the entire womanhood of the Church will be avaliable for prayer and gifts and service through the Woman's Auxiliary.

The privilege of being used through these columns as a channel for our Lord's service, is undertaken, "Realizing that only through personal dedication to Jesus Christ, our Lord, can we bring to fruition our human endeavors."

Importance of Completing Plans for Quiet Day for Prayer.

Observance of Armistice Day, November 11, as a day of intercession in our parishes, is a work peculiarly that of the Woman's Auxiliary. Shall we not bring the attendance back to that of two years ago, or beyond that attendance? Then the day was observed so generally that the report last year of fewer people making their intercessions, was disappointing. May it not be that in many cases it was taken for granted women knew about the plan?

Special effort to arrange, with the rector's approval, to have the church open, to have leaflets ready for use, and to arrange for the attendance of those in charge of each period, are important. But that is not all. Equally important is spreading the news of the plan, that all may hear not only of the day but also of the fact that their attendance is included in the plans. Inform them of the periods of prayer, that even the busy one with but fifteen minutes to spare, may know that this gives time to enter and intercede.

Let us not fail to remind the one in charge that the day is to be shared this year by men's organizations; she may not have read the report of the recent Executive Board meeting.

Earnest, thorough preparation will insure an observance worthy of the cause and worthy of the Church.

Leaflets to be placed in the nave of the Church the morning of November 11, may be secured from diocesan headquarters.

All-Day Meeting Ispires Several Parishes.

An inspiring account of the annual all-day meeting of the branch of the Woman's Auxiliary at St. Mary's, White Chapel, Lancaster County, Virginia, is given as follows by Mrs. L. G. Smart, president:

Morning service with sermon by the Rev. P. E. Schultz of Luray was followed by Corporate Communion. The old church was well filled by the women who had been invited from all parishes near enough to attend.

Following luncheon, which is a great social feature with us as we meet so many visitors from other parishes, our rector, the Rev. Henry B. Lee Milton, gave a short, inspiring talk on personal consecration and service.

Mrs. Paul E. Schultz told us some of her personal experiences in China. Landed in a district totally foreign, with no knowledge of the language and no one speaking English, she said they did the best they could. Fortunately helpfulness and willing service speak a language all their own.

After three years, circumstances made it imperative that they should return to this country, although sad at leaving a work so much in need of workers.

Here her work in the Ragged Mountains under Dr. Neve, she made realistically clear. We could almost see those poor women trudging over the rough mountain paths to attend service and their Auxiliary meeting. Miles did not count, rain did not matter; they must keep their tryst with God and meet Him in His work.

Mrs. Schultz made us feel their great need of our help, food for their bodies and religious help for their souls. The Church means so much to them, that it puts to shame our poor excuses for non-attendance. Out of their few pennies they always give and send money to other missions far away.

We have cause to be thankful for the answered prayers and happy helpfulness which made the day a success and an inspiration to all to do better work in the coming year.

Canadian Auxiliary Celebrates Fiftieth Anniversary.

The Woman's Auxiliary in Canada has just celebrated its fiftieth anniversary. In a sense it is a daughter of the Auxiliary in the States, as its founder, Mrs. Robert Tilton, was inspired with the idea by attending an Auxiliary meeting in New York. Our National Executive Board asked Miss Lindley, who was invited to take part in the Canadian celebration on September 30, to convey its greetings and congratulations.

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"A POWER IN THE HANDS OF CHRIST."
A United Thank Offering Message from the Rt. Rev. James DeWolf Perry.

The United Thank Offering by the women of the Church has become in recent years a constant factor in the support of Missions. Like every act of free will it is prompted by a sense of obligation. Like every act of personal devotion it brings the giver into loving relation with her Lord. When one remembers the Eucharist at every General Convention when the gifts of three years are laid upon the Altar, the offerings glow with sacrificial meaning. When one looks out upon the field and upon the host of missionaries whose service is thus maintained, the offerings are seen to be so many living instruments of power put into the hands of Christ the Redeemer of the world.—James DeWolf Perry, Presiding Bishop.

« « IMPORTANT » »

We would like to take this opportunity to urge those subscribers who have not paid their subscriptions to do so by return mail. The Southern Churchman is making a valiant fight and it is a great drain on our treasury to have to send out some thousands of bills each month for past due accounts. The bills are small, but in the aggregate they amount to a large sum, which we need to carry on the work. We shall appreciate tremendously your cooperation.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

NEWS FROM THE FRONT

Rev. G. W. Gasque

MEMORIAL WINDOW DEDICATED TO GOV. JOHN C. EARLY IN MANILA CATHEDRAL.

Manila, Philippine Islands. — A stained glass window, a picture of the Transfiguration, memorial to the late Governor John C. Early, has been placed in the Cathedral of St. Mary and St. John, and was dedicated by Bishop Gouverneur Frank Mosher on the eleventh Sunday after Trinity.

The service was conducted by Fathers Ward, Harvey, and Mattocks, the window was blessed by the Bishop, and the address was made by Vice-Governor Hayden.

A large congregation filled the Cathedral, among whom were many high government officials, including the army and navy, and a great many teachers who had been associated with Governor Early in the Bureau of Education. Mrs. Early, who now lives in Manila and is a regular attendant at the Cathedral, was present with her friends, and had the satisfaction of hearing from every quarter how much the window was appreciated.

Colonel Livingston, of the Constabulary, and Mrs. Livingston had complete charge of the arrangements to whom the entire congregation owes a real debt of gratitude for the great amount of work they did. It was Mrs. Livingston that suggested that it would be better to have a tablet below the window rather than to have too many words on the glass, so there appears a tablet with the following words:

"In Memory of John C. Early, Advisor to the Governor-General, Administrator, Educator, Friend, by the people of the Mountain Province whom he governed so wisely, the people of the other Islands whom he taught so truly, those associated with him in his lifetime of service to others, and those privileged to have known him as a loyal and steadfast friend."

Governor Hayden's address has been published in the Manila Daily Times.

MRS. ANDERSON HAS VOLUNTEERED FOR SERVICE IN SAGADA.

Sagada, Philippine Islands.—Mrs. Janet Anderson, chief surgeon of the Philippine Woman's Hospital, has volunteered to take Dr. H. K. Jenkins' place at the Sagada Hospital, while he goes on a much-needed furlough. As in hundreds of other cases, the National Council has no funds to provide a substitute, but a Churchman in New Jersey has made a special gift for the purpose, to cover salary, outfit, and travel.

Dr. Anderson belongs to Grace Church, Mount Airy, Pennsylvania, and will be the first woman physican ever to work among the Igorots.

The missionaries in Sagada are interested to see what the natives will make of such a phenomenon.

Recently a note was received at the Bishop's office in Boise, Idaho, containing fifty-five one-cent stamps and these words: "Restitution for fruit taken years ago from the Bishop's yard."

"The Forward Movement presages a united spiritual advance of the whole Church, and each individual has a definite responsibility in the movement."—Miss Edna Eastbrook.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR DOMINICAN REPUBLIC.

O God, who has made of one blood all men for to dwell upon the face of the whole earth, we humbly beseech Thee graciously to behold and bless all our missionaries, far and near, but more especially do we now pray for the Bishop of the Dominican Republic and for his staff. Defend them from all dangers of soul and body, and grant that both they and we, drawing nearer to Thee, may be bound together by Thy love, in the communion of Thy Holy Spirit and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

NEWS PARAGRAPHS FROM BAGUIO IN THE MOUNTAINS OF NORTHERN LUZON.

Baguio, M. P., Philippine Islands.—The Rev. Arthur H. Richardson, formerly priest-in-charge of St. Paul's Mission, Balbalasang, has returned to the Islands, and has taken up his new duties as headmaster of Brent School at Baguio. His wife and two children are still in the United States but expect join him soon.

Miss Mary E. S. Dawson of Dawson spent a few days in Baguio on business for All Saints' Mission recently, and then returned to Tagudin to spend a brief but much-needed vacation in the Mission Rest House there.

Easter School, Baguio, will be thirty years old next April, and a celebration is being planned. Since the seventh grade was added ten years ago, exactly one hundred boys and girls have finished the intermediate course. Of the fifty-six girls, twenty-one are married. Two are graduate nurses, and three are student nurses at St. Luke's Training School in Manila. One boy is a student of dentistry, one boy and one girl have died, twenty-eight boys and girls are in high school, nineteen have finished high school, one boy is in the United States Navy, and one boy is at work in the United States.

What grammar school anywhere of equal size can show a better record?

The House of Hope, Nopala, Mexico, conducted by one woman as a thank offering to God, last year treated 1,202 patients.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

BUILDINGS AND ENDOWMENTS IN MISSIONARY DISTRICT OF SHANGHAI RECEIVED.

Shanghai, China.—During the past year the Missionary District of Shanghai has added many thousands of dollars in both land and buildings. The administration building at Soochow has been completed at a cost of $13,000, of which $10,000 was contributed by the alumni association and $3,000 from the Russell bequest.

At Puchen a day school has been built by funds raised locally and from the Russell bequest.

At Chinkiang a lot in a desirable location has been purchased at a cost of $10,000 by diocesan funds.

In Paoying a lot was purchased containing a building which has been repaired so as to serve as chapel and living quarters at a total cost of $9,500.

St. John's Middle School has built a new dormitory which cost $34,500, one-half of which was contributed by parents of the students attending the school.

Two other notable gifts have been made during the year. A former pupil of Mahan School presented $10,000 to establish a fund to provide scholarships and otherwise to help the school. And a gift of $100,000 was presented to St. John's University to build and endow a library building to house a fine collection of Chinese books, which the same donor had already presented to the University.

St. Paul's Parish has repaired the damage done by the fighting in 1932 at a cost of $17,500.

The 4,812 communicants of the District contributed a total of $52,755 for local expenses, and an endowment fund of $50,000 has been begun for the support of a Chinese bishop and the opening of new work.

HOUSE OF BISHOPS TO MEET IN HOUSTON, TEXAS.

New York.—The House of Bishops will hold its annual meeting in Houston, Texas, on November 6 and 7, with a preliminary Quiet Hour on the night of November 5.

Resignations are to be considered from Bishops McKim, of North Tokyo; Woodstock, of Kentucky; Fiske, of Central New York; Stearly, of Newark; Knight, Coadjutor of New Jersey; Campbell, of Liberia; and Idaho, now without a Bishop, will be considered.

Bishops Rowe of Alaska, Carson of Haiti, Colmore of Puerto Rico, and Hulse of Cuba, are expected to attend this meeting.

How the Church may go forward will be the most important question to be considered by the House. Prayer in every parish is asked for this meeting.

"If the Program of the Church seems to call for too much sacrifice, look up and behold the cross of Christ."—Bishop Seaman of North Texas.

The Church Army is calling for recuits, unmarried men and women under thirty, "who are ready to risk all for the sake of evangelism."

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Abyssinia

INTRODUCTION.

Today everyone is talking about Abyssinia, and whether Italy is really going to make war on it. So that it may be of interest to devote a program to it. This we shall divide into three sections:

1. Mention of Abyssinia in the Bible.
2. Legends about it.
3. Her recent history and something of her people and customs.

1. Mention of the Country in the Bible.

The word Abyssinia is not used in the Bible, but the other name of the country, Ethiopia, in the Bible is said to be the same as Cush, which took its name from the son of Ham; so that the people of Ethiopia were known to the Jews from the earliest times. Though there is doubt about it, they seem to have first come into contact with the Jews when Moses sought refuge with the Midianites who were the vassals of the Ethiopians at that time. For they seem to have lived first in Southern Arabia and to have then moved over the Red Sea to the land they now occupy.

The next mention of the country is when the Queen of Sheba visited Solomon. Sheba was the capital of Ethiopia in Arabia. We remember Sheba came to see his wonderful riches. The present King Haile Selassie claims that the Queen married Solomon, and that he is descended from the son of that match.

Later on the Ethiopians conquered Egypt in the time of Hezekiah, and the Ethiopian King of Egypt, so, had an alliance with Hezekiah. Thus Isaiah speaks often of Ethiopia meaning Egypt.

The last mention of Ethiopia is when Philip, the Deacon, preached to the Treasurer of the Queen of that Country who was a Jew and was reading the Book of Isaiah, having come to Jerusalem for a feast.

2. Legends About Ethiopia.

As might be imagined, there are a number of these in which the Jews figure. We will mention three of them:

(a) The first states that on one occasion the King of Ethiopia went from his capital, Sheba, to war, and left his capital in charge of a faithless steward. This man seized the throne, and when the rightful King returned he barred the gates. The King now besieged the city. But it was strongly fortified on three sides, and on the fourth was protected by a number of poisonous serpents. For seven years the siege went on, and then the King died. His generals decided to give the throne to any man who could take the city. Moses, now a fugitive from Egypt, heard the offer and presented himself. He claimed he would take the city in seven days if they would obey his advice. They agreed; so he dispersed his army to capture all the cranes they could find in three days. These were then taken to the snake protected side of the city, where they ate all the snakes. Then Moses came in and reigned for forty years.

(b) The second legend, told by one of the priests, is as follows: "Solomon was a doctor, a healer, a learned man, who had the power to cure. The Queen of Sheba suffered from a short, distorted right foot. Her journey to Jerusalem was made to see whether Doctor Solomon would help her, and naturally she carried presents to him. He then told of how they were married, and continued: The child that was born to them was Menelik I. Solomon educated the lad in Jerusalem until he was nineteen years old, when the boy returned to Ethiopia, with a large group of Jews, taking with him the true Ark of the Covenant. This Ark, they claim, is still kept in a secret place in the country and will be taken out in the war against Italy, even as the Jews took it out against the Philistines.

Another story of Solomon and the Queen of Sheba states that Solomon was a great magician who had tamed all the genii and the birds. A pee-wee once disobeyed him and was about to be punished, when it told him of the glories of the Queen of Sheba, in return for which Solomon pardoned his fault.

Solomon now sent a message to the Queen, demanding that she acknowledge his power and submit to his scepter. The Queen was in a quandary, as she did not wish to bring war on her country. So she decided to try Solomon by three tests. She demanded that he select boys from girls who were clothed alike, thread a diamond that had a crooked hole in it, and fill a goblet with water that came neither from heaven or earth.

These Solomon did by telling the boys and girls to wash their hands. The boys washed hands only, and the girls washed their arms also. Solomon then called a worm and had him carry the thread through the crooked hole in the diamond. Then he called a slave and had him mount a great horse and ride him at a gallop until he was in a great sweat, and then he filled the goblet with the sweat.

The Queen was so amazed at such wisdom, that she came and acknowledged his power, which was the object of her visit to him. King Solomon, on his part, was so fascinated by her beauty, that he wooed and won her. The child of the union was taken back to Ethiopia by his mother, according to this account, when an infant, to found the Royal line. This legend, we need hardly say, is not from the Abyssinian source. Rather it comes from the legends of the Jewish people that are written in what they call the Targums.

The climax of this account is that the Abyssinians, who had before this time been Sun worshippers, were persuaded by Solomon to worship the True God, which faith they retained until converted to Christianity.

(b) The third legend is that the Apostle Matthew went to Abyssinia and took the Gospel, and that he was martyred there. Christianity was really introduced into the country in the fourth century, when Athanasius was Bishop of Alexandria.

3. Recent History and Items of Interest.

First of all, though we think of the Ethiopians as Negroes, they are not so. The name comes from two Greek words, meaning "Red Faced," or, as we would call it "Pink Cheeked." They were originally a combination of a Hamitic people like the Egyptians, and the Shemitic people like the Jews. We recognize the names of two sons of Noah, Shem and Ham, in these people's names. Later a Negro people called the Gallas, invaded the country, and were absorbed. But the nobility are very proud of their "white" blood, though they are really very dark. Their thin noses and thin lips mark them as not Negro in spite of their color.

Their Christianity came from Egypt, and from their being away from the other Christian countries has many peculiarities. Though Romanists and Protestants have both tried to make converts, our Church has not tried to do this, but has stood by to help with schools and theological training, so that our considering them as a sister Church has been much appreciated by the Abyssinians, as was shown by the Emperor sending a solid silver processional cross to the Cathedral at Washington a few years ago.

Though Abyssinia has never been conquered, in 1881 Italy began what might have been a war had not England intervened. In 1889, Italy claimed a protectorate over the country by virtue of a treaty, but Abyssinia said their copy did not have the clause giving this right to Italy. A war followed in which Italy was beaten in 1895. Italy now wishes to wipe out the defeat.

The reason that England is so much interested is: First, That Abyssinia is the Switzerland of Africa. In it are the head-waters of the Nile. If these were stopped, Egypt would starve. Second, England hopes to build a dam that will not only save the Nile, but will also irrigate the Sudan, which is now almost a desert, but with water would be very fertile. The dam would be in Abyssinia. Third, England is anxious to have her railway from Cape to Cairo all on English soil, from one end of Africa to the other; and, if Italy owned Abyssinia, this would be in danger.

Though we cannot tell what will be the outcome of the present excitement, it does seem to us as if Italy ought to leave the people of Ethiopia alone. But it does not look as if she is going to do it.

* * *

TOMORROW!

He was going to be all that a mortal should be,
Tomorrow!
No one should be kinder or braver than he,
Tomorrow!
The greatest of workers this man would have been
Tomorrow!
The world would have known him had he ever seen
Tomorrow!

CHURCH INTELLIGENCE

SYNOD OF THE PROVINCE OF SEWANEE.

Bishop Henry Wise Hobson of Southern Ohio, Chairman of the Forward Movement Commission, was the preacher at the opening service of the Synod of the Fourth Province, in Christ Church, Lexington, the evening of October 15. Bishop Abbott, accompanied by Bishop Burton, former president of the Synod, and retired first Bishop of Lexington, made the address of welcome. Bishop Mikell of Atlanta, president of the Province, responded. Bishop Hobson's address dwelt on the Forward Movement, stressing the element of partnership in Christian Discipleship. Fourteen Bishops were present, a large group of clergy, and a congregation which filled every pew.

Bishop Hobson led a conference on the Forward Movement the first day of business. The conclusion reached was that there can be no compromise in the demands in Christian Church membership.

All phases of the work of the department of Religious Education were reported by workers in the various fields. Bishop Green pointed out the need for Christian social action in his report on social service activities.

The American Church Institute for Negroes was given a large share of the program time. Archdeacon Baskerville of South Carolina reported on other work among members of his race.

The chief missionary work of the Province reported upon was that among deaf-mutes.

Of all the speeches after the annual Sewanee Banquet the most electrifying was Bishop Barnwell's on Church Work in the West, which roused his hearers to the realization of the results of reduced appropriations.

Mrs. Henry McMillan, provincial president, conducted the meetings of the Woman's Auxiliary in the First Presbyterian Church. The program followed the seven steps of discipleship as outlined in the Forward Movement literature. Meditations were led on each of the steps. Mrs. Mary Breckinridge spoke of the work of her Frontier Nursing Service in Kentucky. The Rev. Capers Satterlee inspired listeners to find out about schools of prayer.

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PROPOSED JEWISH REPUBLIC.

The Jewish situation has taken a peculiar turn in Russia. A large territory has been set aside on the great Siberian plains as the place to set up a Jewish Soviet republic. Jewish worship will not be encouraged, but the development of the Jewish spirit will be. It is the hope to develop a Jewish spirit quite apart from religion. The statement is made that some five million Jews of central and eastern Europe are groveling and starving in Poland, Rumania, Latvia, Lithuania. These Jews must emigrate or perish.

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DEAN DAGWELL CHOSEN AS BISHOP OF OREGON.

At the diocesan convention, held in Portland, called to elect a new bishop of Oregon, the Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver, Colo., was elected on the twenty-fourth ballot, October 10. The election was made unanimous. A fine spirit prevailed throughout the convention.

Dean Dagwell was born in Susquehanna, Pa., on July 21, 1890. He was brought up in Cincinnati, Ohio. In 1916 he was graduated from the Seabury Divinity School, Faribault, Minn. In recognition of his notable service to the Church, this institution conferred an honorary degree of doctor of divinity upon him in 1932.

Completing post graduate work at the General Theological Seminary in 1917, Dean Dagwell became rector of St. Mary's Church in Keyport, N. J., continuing in that pastorate until he came to Pueblo, Colo., in 1920.

While rector of the Church of the Ascension in Pueblo, he was conspicuous for his services in charge of relief in connection with the Red Cross during the flood.

Dean Dagwell served on the National Council for four years and has been a delegate to five General Conventions. He is unmarried.

He has reserved his decision whether or not to accept the election until he can visit Oregon and consult with the clergy and laity of the diocese.

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INFORMAL BROADCAST DISCUSSIONS BY MR. MILLER.

Spencer Miller, Jr., as most church people know, is a part-time consultant on the staff of the National Council's social service department. With another part of his time he is director of the Workers' Education Bureau, and in this capacity he is leading an unusual series of broadcast discussions. There are to be informal conversations between Mr. Miller and working men and women from various industries. Over the Columbia system, from WABC, New York, ten Fridays, from October 18 to December 20, from 6:45 to 7 P. M., Eastern time.

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GOVERNMENT RECOGNIZES CHARACTER OF SOCIAL WORK.

The coming of Miss Gwynedd Owen from Canada to Southern Ohio as executive of the diocesan Church Mission of Help, has called attention to a recent change in immigration procedure. Hitherto, in theory at least, social workers have been excluded by the contract labor sections of the immigration laws, although members of certain "professional groups", ministers, artists, teachers were admitted. Social workers are now admitted; which is to say, the government now recognizes the professional character of social work.

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VIRGINIA SEMINARY TO HAVE DISTINGUISHED SPEAKERS.

The Rev. J. B. Bezzant, Canon of Liverpool, England, will deliver two lectures at the Virginia Seminary, October 29, at noon, and 7:30 P. M. The visit of this distinguished Churchman is one of the high spots on the seminary calendar this autumn.

The Rt. Rev. Henry Hobson, Bishop of Southern Ohio, and Chairman of the Forward Movement Commission, will speak at the Virginia Seminary, October 31, at 8 P. M.

A large audience of laymen and clergy from Northern Virginia and Washington is expected by Dean W. E. Rollins.

WARNING.

Word has been received from St. Andrew's Church, Ann Arbor, Michigan, warning people about a boy named Jack Downs, nineteen years old, who claims to have been secretary of St. Andrew's Church, and now, as the result of a hold-up, to be in need of money to get home. Downs is from New York and plans have been made there to help him solve his problems, which are pathological. But as long as he is getting money he will not go there.

Dr. Ball Speaks of His Recent Visit to England and Switzerland.

"The Church of England is alive to its task, it is awake, it is trying to reach the people."

This report of the status of our Church in England was brought to the Virginia Seminary, by the Rev. C. Sturges Ball, S. T. D., Professor of Practical Theology, after a summer's visit in England and Switzerland.

New types of services are being conducted, reported Dr. Ball, of a more popular sort which have proved effective in reaching people to whom the conventional liturgical offices of the Church were less if at all helpful. He described to the seminarians in a recent talk such a service in a Bristol church, at which he preached, which was attended by about 700 persons. This new type of Sunday-evening service is called "The Nave Service".

Doctor Ball filled several preaching engagements in England as one of three exchange preachers from this country.

Being especially interested in theological training, Dr. Ball had an interview with the Dean of Monmouth on the subject, and visited St. Michael's Theological College in Llandaff, Wales. More men are entering the ministry from the working-classes, reported Dr. Ball, and as a class this new type of clergymen is not so well-prepared as the old type of Anglican clergyman. Speaking of conditions in the Church of Wales, Dr. Ball brought back the news that its leaders are gravely concerned over the inferior caliber and training of ordinands, that politics is entering the Welsh Church, and that this church is not better off since it has been disestablished.

Following his stay in England, Dr. Ball journeyed to Chamby, Switzerland, where he attended the twenty-first annual world conference on Friendship Between the Churches. This meeting was largely devoted to the problem of war and its opinion was that only through the Church can world peace be realized.

Dr. Ball also attended the Modern Churchman's Conference in Oxford.

Virginia Seminary Students Organize.

The student body of the Virginia Seminary has organized with the following officers: Jesse M. Trotter, Brookline, Mass., president; George Prendergast, Miami, Ariz., secretary. The student council is composed of above and Ernest DeBordenave, Franklin, Va.; Arnold Lewis, Sag Harbor, L. I., N. Y.; Gordon Gillett, Winchester, Mass.; Edward E. Tate, Kansas City, Mo. Fire chief is Dillon Morgan, Dallas, Tex.; reading room chairman, Gilbert Hill, Annapolis, Md., and mother superior, James DeWolf Perry, Jr., Providence, R. I.; athletic director, C. C. Tarplee, Jacksonville, Fla.

Edward E. Tate is president of the senior class; Edgar Ferrell, Lynchburg, Va., vice-president; Horace Kehl, Waco, Texas, secretary; William Buchholz, Washington, D. C., treasurer.

Robert R. Brown, of San Antonio, Texas, is leader of the middlers, with Gray Blandy, Newton, Mass., secretary.

Robert Mann, of North Carolina, is temporary chairman of the junior class.

Thirty-nine former students returned for the opening of the session, September 18, to compose the two upper classes and thirty-three new men enrolled, several being transfers into the upper classes from other seminaries.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Conferences—Future and Past.

General Theological Seminary is offering a course of eight conferences for a limited number of laymen. These conferences will be in the form of "round table" discussions, led by the Rev. Frank S. Gavin, D. D. A moderate amount of reading will be expected of those joining the course which will cost $10. They began on October 21 and will conclude on December 9, and last from 7:30 to 9:30. These conferences are being sponsored by the Church Club of New York.

The Annual Conference of the Clergy of the diocese, was held at Lake Mahopac on October 16 and 17. The Conference was opened by Bishop William T. Manning, D. D., The speakers were Dr. John R. Mott, "The Christian Religion and the Present World Outlook"; Dr. William S. Keller, "What We Mean by Social Service"; Dr. W. M. V. Hoffman, S. S. J. E., "The Youth of Today and the Church," and the Rt. Rev. James M. Maxon, "The Forward Movement and Its Meaning to the Clergy." On Thursday addresses were given by Professor Wilbur M. Urban, "The Christian Church and the Modern World—The New Erastianism"; and the Rt. Rev. R. E. L. Strider, "The Work of the Ministry at This Time in Which We Are Living." The closing message and prayers were given by the Bishop of the Diocese.

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Dean of Canterbury Speaks on Social Credit and the War on Poverty.

The Very Rev. Hewlett Johnson, Dean of Canterbury, spoke in New York City on October 17, at Town Hall, under the auspices of the New Economics Group of New York. The Dean's subject was, "Social Credit and the War on Poverty." Dean Johnson has just concluded a tour of Canada in the interests of the Social Credit Movement. The Social Credit theory was first put forward by an Englishman, Major Clifford Hugh Douglas. The plan as outlined by the Dean, who was an engineer and a wire manufacturer in England before he took up the study of theology, would make finance the servant of industry, whereas now industry is the servant of finance. The plan calls for Government control in the creation of money and distribution of credit to consumers without interest. The amount of production would be estimated and credit to buy it would be issued on that basis.

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Trinity Church Hears Dr. Butterworth.

The preacher at Trinity Church, Sunday morning, October 20, was the Rev. George W. Butterworth, Litt. D. Dr. Butterworth is the Vicar of the Church of the Ascension, Balham Hill, London, and is now in this country as visiting lecturer at the Berkeley Divinity School. He is well known in the English Church as an educator and lecturer. For many years he conducted Church tutorial classes at the famous London Church, St. Martin's-in-the-Fields. He is also a Fellow of Leeds University.

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A Searching Question.

Not long ago the Rev. W. J. Alberts, Curate of St. John's Church, Yonkers, while making a call, was told the following story:—"A small child was protesting against going to Church School. The mother called the father who remonstrated with the child and told her she would have to go whether she wanted to or not. The child looked up at him and said, 'Daddy, is there anyone who can make Daddys go to Church'?" We wonder just how many parents who have children enrolled in the Church Schools ever think of the example they are setting for their children by asking them to go and not going themselves?

Huguenots Hold Commemoration Service.

The French Church Du Saint-Esprit commemorated on Sunday, October 20, the two hundred and fiftieth anniversary of the Witnessing of the Faith of the Huguenots at the time of the Revocation of the Edict of Toleration in October, 1685. In connection with the service a reception and exhibition was held in the Huguenot Museum. The Rev. John A. F. Maynard is the rector of the church. E. F. K.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Series of Regional Conferences Will Open at Three Centres.

Mass meetings at each of three diocesan centers, Harrisburg, Williamsport and Altoona, are to be held on Sunday evening, October 27, opening a series of Regional Conferences in connection with The Forward Movement. Approximately six thousand persons are expected to attend, about two thousand in each place. The principal speakers at the Harrisburg meeting, which is to be held in the Forum of the Educational Building, will be the Rt. Rev. Henry W. Hobson, D. D., Bishop of Southern Ohio and Chairman of The Forward Movement Commission, Charles P. Taft, son of the late president and leader of last year's Hold-the-Line Movement; Governor George H. Earle, who is a Churchman, and Bishop Wyatt Brown. Directed by Alfred C. Kuschwa, choirmaster of St. Stephen's Cathedral, a choir of 350 voices, representing nearly all the parish choirs in the Archdeaconry of Harrisburg, will lead the singing.

The speakers at the Williamsport meeting, to be held in the Capitol Theatre, will include the Rev. Oliver J. Hart, D. D., rector of St. John's, Washington, D. C., a member of the National Commission on The Forward Movement, and Dr. Larkin W. Glazebrook, field worker for the National Commission on Evangelism. At the Altoona mass meeting, to be held in St. Luke's Church, the Rev. Don Frank Fenn, D. D., rector of St. Michael and All Angels, Baltimore, Md., and John I. Hartman, of Lancaster, a member of the National Commission on The Forward Movement, will be the speakers.

Dr. Hart and Mr. Hartman will go to Harrisburg on Monday, October 28, where, with Bishop Hobson, they will lead the first regional conference in the parish house of St. Stephen's Cathedral. After a celebration of Holy Communion, the Ven. William T. Sherwood, Archdeacon of Altoona, and chairman of the Diocesan Commission on Evangelism, will give a meditation. In the afternoon the conference will be divided into three smaller conferences and will last from 2:30 to 5:15 P. M.

The subjects for the three conferences will be "The Forward Movement Presents a Rule of Life", led by Bishop Hobson; "The Forward Movement's Challenge to the Parish", led by Dr. Hart, and "The Forward Movement's Challenge to the Laymen of the Church", led by Mr. Hartman. A regional dinner at 7 P. M. will conclude the Harrisburg Conference. Charles L. Miller, Lancaster, attorney, will act as toastmaster, and addresses will be made by Bishop Hobson, Bishop Brown, Dr. Hart and Mr. Hartman.

The same program will be followed the next day at Trinity Church, Williamsport, with the same leaders. The Rev. Anthony G. Van Elden, rector of St. Matthew's, Sunbury, Pa., will give the meditation, and A. W. Duy, Chancellor of the Diocese, will be toastmaster at the dinner. Wednesday's conference will be held in St. Luke's, Altoona, with the same leaders. The Rev. Frederic Witmer, vicar of Trinity Church, Jersey Shore, Pa., will give the meditation, and E. M. Fleming, of Altoona, will be the toastmaster at the dinner.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Church Members and Social Agencies to Hold Conferences.

The Rev. C. Rankin Barnes will be in the diocese to hold conferences in Atlanta on Monday, October 28, and in Macon on October 29. These conferences are intended not only for Church people, but for leaders in the Community Chest and the agencies affiliated with it. All social-minded people were invited to hear these discussions.

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Teachers' Training Normals To Be Held.

During the month of November there will be an interparochial teachers' training normal held every Wednesday at All Saints' Church, Atlanta, at which N. A. L. A. credits will be given those who complete the courses and pass the examinations. W. W. Davison, Director of Religious Education for the Diocese, will be Dean of the Normal.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Clergy Conference.

Under the leadrship of Canon Gilbert B. Symons, a most inspiring conference of the clergy of the diocese was held at Camp Reese, October 7-9. All the clergy, both white and colored, were present, except one, who was ill. Bishop Barnwell was present, but Bishop Reese was unable to attend. Arrangements for the conference were made by the Rev. John A. Wright, rector of St. Paul's Church, Augusta.

On the final day of the conference the following recommendations were drawn up by the Findings Committee and approved:

"Having lived and thought and prayed for two days under the inspiring leadership of Canon Symons, studying the needs of the Church in the light of the Forward Movement, we recommend:

"1. A Daily Rule of Prayer for the clergy and people.

"2. Renewed emphasis upon Bible Reading and Meditation.

"3. Systematic training of the laymen in the devotional life.

"4. A more vital emphasis upon personal witness for Christ and His Church.

"5. A deeper sense of fellowship among the Clergy through Diocesan Retreats.

"6. Wider dissemination of Church literature.

"7. The appointment of a Diocesan Forward Movement Commission.

"The Findings Committee,
J. A. Wright,
Joseph Burton.
C. C. J. Carpenter."

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Informal Evening Services.

Instead of the regular form of Evensong at St. John's, Church, Savannah, the rector, the Rev. C. C. J. Carpenter, is having an informal service consisting of Family Prayer, familiar hymns, and questions and answers. The first service was held Sunday, October 13, and was well attended. It is hoped that much information about the

Church and her teachings may be gotten to the people at these services.

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Bishop Barnwell, the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, and the Rev. Geoffrey Horsfield, rector of St. Paul's Church, are those from Savannah attending the Synod of the Province of Sewanee in Lexington, Ky., this week. Bishop Barnwell will probably spend Sunday, Otocebr 20, in Albany, Georgia.

Julia St. Clair Moore.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

New Mission Point to Be Opened.

A new mission point, with a resident woman worker under direction of a nearby priest, will be established in a portion of upper Stafford County, Virginia, found particularly in need of such attention by the Church. And to finance this move, it is expected that the Diocese of Virginia will erect a mission home, while the people of the Archdeaconry of the Blue Ridge will support the worker through their Bishop's Pence Can offerings. This will probably mark the first step as the diocese moves to expand its rural work under a set-up similar to that found so successful in the mountains.

The section chosen for initial action appears from a recent intensive survey made by Mr. Fred Griffith, Jr., of Alexandria, to be one of the areas within the diocese which has been most neglected by religious forces of any kind. It, therefore, appeals as the most immediate challenge, in the opinion of a recent conference of rural clergy called to consider the matter.

* * *

Conference of Rural Clergymen.

The conference, September 30 to October 1, was the first over-night conference to be held in the Walker Memorial, the new diocesan center near Richmond. Mrs. Tucker and Mrs. Goodwin acted as hostesses to the twelve clergymen who attended. These gentlemen were invited as their fields of work lie in or near the areas surveyed last summer. The conference was conducted by the Rt. Rev. F. D. Goodwin, D. D., Bishop-Coadjutor, with the Rt. Rev. H. St. George Tucker, D. D., Bishop of the Diocese, also taking a leading part. The findings of the meetings were presented to the Diocesan Missionary Society by the Ven. W. R. Mason, D. D., Archdeacon of the Blue Ridge. In addition to those mentioned the following clergymen also attended: the Rev. Messrs. Henry Heaton, D. C. Loving, Charles Covell, J. P. H. Mason, P. W. Reed, E. B. Guerry, Robert H. Thomas, H. M. D. Martin, Francis Allison, Stuart Gubsob, J. J. Ambler and Albert C. Muller.

It was suggested by Bishop Tucker that conferences of other groups of the clergy will probably grow out of this first successful one. Diocesan officials hope that rural work already established may thus be made more effective. The Walker Memorial will also be used eventually for scheduled conferences of lay workers, following one of the expressed wishes of its donor.

* * *

Coming Meeting of the Woman's Auxiliary.

The forty-fifth annual meeting of the Virginia Branch of the Woman's Auxiliary will be held at St. James' Church, Richmond, the Rev. Churchill J. Gibson, D. D., rector, on October 29, 30 and 31. The opening mass meeting will be held in St. James' Church at 8 P. M., Tuesday, October 29, at which time the Rt. Rev. F. W. Creighton, D. D., Suffragan Bishop of Long Island, and formerly Bishop of Mexico, will be the speaker. An informal reception will follow in the St. James' Parish House.

The session on Wednesday opens with a Preparation Service at 9:15 A. M., conducted by the Rev. Henry E. Batcheller, rector of Christ Church, Gordonsville. This will be followed by the Celebration of the Holy Communion at the close of which service the Business Meeting will begin.

At the afternoon session Mrs. Alexander C. Zabriskie will give an account of her recent trip to Brazil. There will also be addresses by several Mountain Missionaries, including the City Missionary and rector of the Church of the Holy Comforter, Richmond; Miss Edna Browning, Mission Home; Miss Walton, Tanner's Ridge. The Venerable Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, will give the concluding address of the afternoon general session.

At the mass meeting that evening the preacher will be the Rev. Noble C. Powell, D. D., rector of Emmanuel Church, Baltimore, Maryland, whose topic will be The Forward Movement. Speakers at the closing session on Thursday morning will be the Rev. R. Cary Montague, D. D., the City Missionary and rector of the Church of the Holy Comforter, Richmond. Dr. Walter Pott of St. Luke's, Shanghai, China, and Miss Sallie Deane, member of the National Executive Board from the Province of Washington. Closing prayers and adjournment will be followed by lunch.

Besides the sessions for the whole group, there will be a meeting of the Executive Committee and Diocesan Officers on Tuesday afternoon at 3:30, at the Mayo Memorial, a conference for members of the Junior Woman's Auxiliary at 4:15 P. M., on Wednesday and a mass meeting for the Junior Auxiliary at the same hour. It is hoped that every branch will find it possible to have a delegate present throughout the meeting.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. Edward T. Demby, D. D., Suffragan Bishop.

Council Approves Evangelism in Diocese.

At a recent meeting of the Executive Council unanimous approval was given to the evangelical work undertaken by the Rev. William T. Holt, Chairman of the Department of Missions, and the Council pledged itself to do all in its power to further this work which is doing much to arouse the people of the diocese. Mr. Holt has been conducting a Mission at Searcy, Arkansas, where there is a beautiful brick church and some splendid people. However, church and people have been somnolent for many years. From the success of the Mission, there is hope that this congregation might become an active participant in the diocese. Other Missions are planned by Mr. Holt who is giving his services under the inspiration of the Forward Movement.

* * *

Diocesan Rally.

The Forward Movement Committee of which Dean John Williamson is Chairman, has the endorsement of the Bishop and Executive Council to hold a Diocesan Forward Movement Service. The date set is from October 30. The time and place are: 7:30 P. M., in the Cathedral in Little Rock. The speaker for the service will be the Rev. Karl Block, of St. Louis. Doctor Block was requested to visit the diocese at the suggestion of Bishop Hobson, the leader of the Forward Movement. A feature of this service or Diocesan Rally will be the "Massing of the Crosses," as each Mission and Parish participating is represented in the Processional by its Cruicfer. In addition to the participation of the Missions and Parishes there will be representations of the diocesan organizations. The purpose of the Rally is 1. To cause our people to desire to lead an "inspired life," the life of a Disciple, as contrasted with the submerged and defeatel vise of so many at this time; 2. To take advantage of the Forward Movement with its new enthusiasm for our Lord and His Church and its desire to make our Lord's Church and people a blessing to community, state and nation; 3. To make our people conscious of the privilege, the obligation, and the opportunity of building up our Diocese and Diocesan Institutions. In this connection, to draw attention to the need of Missions at home and abroad; but especially in this diocese. The Church must grow or die and the way the Church grows is by the members spreading the influence of the Church in their own family and other circles; 4. To prepare for parochial preaching and teaching missions, or other methods of reviving the interest of the people, especially the Every Member Canvass, so that the zeal and vision developed in the Diocesan Rally might be continued throughout the diocese.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D. Bishop
Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor.

New Diocesan C. M. H. Executive.

Mrs. Mabel Benson, for the past seven years executive of Church Mission of Help in the diocese of Central New York, undertook the same office in the Diocese of New Jersey on September 15. Miss Mary French remains in charge of the Trenton district office, with responsibility for case work in the Trenton District. Mrs. Benson, as diocesan executive, has been assigned an office in the diocesan house.

Mrs. J. H. A. Williams is president of the New Jersey C. M. H.; both Bishop and Mrs. Matthews give regular and invaluable service on its board of directors. Six board and committee members from the diocese attended sessions of the recent biennial Conference of the National C. M. H.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

A Fair at Grace House.

Under the leadership of Captain George F. Wiese, missionary at Grace House-on-the-Mountain in Wise County, a Community Fair was held at the Mission on Saturday, September 28. Bishop Jett opened the program with an address, in which he expressed his deep interest in the agricultural work and instruction being carried on by Captain Wiese in this neighborhood, and congratulated the people on the fine results attained by them in following out his plans.

Miss Helen Ricks, assistant directress of home economics in Extension Division of Virginia Polytechnic Institute at Blacksburg, gave a most helpful talk on the work of women in the home, showing that in order to be a success in her sphere the woman must be a good cook, an attractive housekeeper, possess a knowledge of the physical, moral and spiritual needs of her family, and in every possible way make home life interesting for her husband and her growing boys and girls.

Mr. L. B. Deitrick, garden director in the Extension Division, spoke on "Better Gardening", and, following Miss Rick's advice to the women, he told the men some of the best ways of holding down their jobs at home and providing the proper food and living conditions for their families. Mr. Fred

(Continued on page 22.)

FAMILY DEPARTMENT

OCTOBER.

6. Sixteenth Sunday after Trinity.
13. Seventeenth Sunday after Trinity.
18. St. Luke (Friday).
20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude (Monday).

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COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

END OF UNREST.

William Olney.

Questionings on each side the dividing sea
Are many as to Truth's Reality.
"What are we to believe?" is often asked,
And to find final answer Faith is tasked.
Let it then, once for all, be understood—
Our God has spoken; and His Word is shown
To be all that it claims the ages down.
The History of Israel gives the sign
That the first earliest Scriptures are Divine.
Christ's Coming and His Work add their Amen.
Proving God's Message came by human pen.
And near two thousand years' Experience
Of the blest work of Grace is evidence
Of Truth Revealed, declaring it to be
Faith's blessed Rock of unmoved Certainty.
Let the World set the Sacred Book aside:
Let the Agnostic Holy Truth deride:
Let timid saints seek other certitude:
Let all Mankind take doubting attitude:
He who accepts the Scriptures as God-given
Finds it is so by Life bestowed from off Heaven.

* * *

Prayer for All Saints.

Notice how Paul repeats the words in the intensity of his desire to reach the hearts of his readers. "With all prayer and supplication praying at all seasons, watching thereunto in all perseverance and all supplication" (Eph. 6:18) It is, "all prayer, all seasons, all perseverance, all supplication". The words claim thought, if they are to meet with the needed response.

Paul felt so deeply the unity of the Body of Christ, and he was so sure that unity could only be realized in the exercise of love and prayer, that he pleaded with the believers at Ephesus unceasingly and fervently to pray for all saints, not only in their immediate circle, but in all the Church of Christ of whom they might hear. "Unity is strength." As we exercise this power of intercession with all perseverance, we shall be delivered from self with all its feeble prayers, and lifted up to that enlargement of heart in which the love of Christ can flow freely and fully through us.

The great lack in true believers often is that in prayer they are occupied with themselves, and with what God must do for them. Let us realize that we have here a call to every believer to give himself without ceasing to the exercise of love and prayer. It is as we forget ourselves, in the faith that God will take charge of us, and yield ourselves to the great and blessed work of calling down the blessing of God on our brethren, that the whole Church will be fitted to do its work in making Christ known to every creature. This alone is the healthy and the blessed life of a child of God who has yielded himself wholly to Christ Jesus.

Pray for God's children and for the churches around you. Pray for all the work in which they are engaged, or ought to be. Pray at all seasons in the Spirit for all God's saints. There is no blessedness greater than that of abiding communion with God. And there is no way that leads to the enjoyment of this more surely than the life of intercession for which these words of Paul appeal so pleadingly.—Andrew Murray.

* * *

Signs of the Times.

The first sign of the times seems to be that we are living in the midst of one of the great upheavals of history. Things are happening with a rapidity never before equalled. It is the culmination of forces that have been at work in society for a long time, the fruitage of past sowings, and the harvest we are reaping is inevitable. There are all the signs that we are at the end of an epoch and at the beginning of one that is new, the pain, the conflict, the darkness and the breakdown are the birth throes of the new era that is dawning.

The second sign of the times seems to point to a new unity of humanity. The present constitution of society is what has produced the depression. War between nations, tariff wars, cut-throat competition, war between capital and labor, extreme nationalism and race animosity—these and many other things in the most productive age of the world's history, in a world of plenty of everything for everybody has caused and is still causing a widespread misery and want. Yet all this upheaval points to a new deal for humanity when there shall be great unity between nations, and cooperation within the nation for the common good. The doctrine that the good things of life are reserved only for the few and the rest of humanity are to be the slaves for an aristocracy of privilege has forever become untenable. As history marches on a new chapter is going to be written, though it may have to be written in blood and terrible catastrophe, that God hath made of one blood all nations of men that dwell on the face of the whole earth.

A third sign of the times is one that affects the Church. Uniformity of belief is impossible. The times call loud for tolerance. In the new age that is dawning the Church must become the teacher of the new ethics of life, that wil still remain the ethics of Jesus, but will be taught with His tolerance. The big questions of human destiny as set forth in the Historic Creeds of Christendom will still direct the Christian consciousness of the world, and a new Catholicity will dawn through a new friendliness between Catholic and Protestant. One of the terrible things of the past, and which still continues, is the fact that men of the two great sections of Christendom will consent to live neighbors together, will work in business partnerships together, will vote at the polls for a common candidate, and live in social amity with each other, but who still part at the church door—the last place in the world where men ought to part. In the new unity that is coming for humanity, the Church will bear a great responsibility. How the problem will be met, we do not profess to know, but it must be met if the Church is to continue as a creative force in modern civilization. While men can never be made to unite on dogmatic interpretations of religious truth—they will at least have to learn to unite on things on which all decent people do agree. One of the most potent signs of the times is the coming of this higher unity.

A fourth sign of the times is the new leisure that is coming to the working people of the world. The day is not far distant when we will be having a six-hour day. Machinery has done this. The digging and the hammering and the lifting is done by machinery. They make everything today with machines except men, and it is sometimes said that men are just machines. This is one of the big problems that faces us in an economic world. But what are we to do with our new leisure that is coming. Unless we can teach men to employ their time in a creative way there is nothing but catastrophe ahead. Here, it seems to me, will be a great opportunity for the Church, for education alone is the solution of this problem.—W. D., in exchange.

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Love to God the Motive Power.

Why did Father Damien endure the unspeakable suffering of life in the leper settlement of Molokai? Why is Edmund Robbins rejoicing in the triumph of clean government in the very ward which used to be the disgrace of Chicago? It is because the master motive has possessed these lives, and they are able to see through the superficial externals, right into the priceless temple of the heart! When other motives have made their subtle appeals, these men have resisted with unfailing courage. Miss Jane Addams tells, in her early experience at Hull House, of how she began to arouse an interest in legislation to prevent child labor in Illinois. At that time there were no laws to check and control the greed of the factory owners. In a few weeks a most generous offer was made by these very manufacturers to give $20,000 outright toward her plan for a club house and home for working girls. At first she was thrilled with the joy of seeing her plan fulfilled. But she was given to understand that there was one important condition, that she should not meddle in promoting any legislation about child labor! She was given the hint that she did not understand labor conditions and that she had better keep her hands off. But as soon as she realized that the large gift was being offered to divert her from the cause of justice, she refused the gift with heartfelt indignation. And today Illinois leads all the other States in the matter of legislation protecting the interests of children! The Christ love was surging in Miss Addams' heart, and she instantly rejected the stratagem which was intended to purchase her acquiescence in the evil customs so profitable to the millionaires.—Trowbridge.

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Grateful for Safety.

An old Jersey farmer was driving his wagon down the "Long Hill", near Princeton, N. J., when the holding back strap broke, and the rather wild young horse made a dash down the steep and dangerous incline. Swaying on one side or the other, momentarily fearing to be dashed against a wayside tree or gully, he nevertheless reached the bottom of the hill in safety. He drove at once to the home of Dr. McCosh. "Doctor," he cried, "I want to ask you to kneel down here and pray with me, to offer thanks. I was driving down the 'Long Hill' a few minutes ago, when my hold-

ing-back strap broke and my horse ran away, and yet I reached the bottom, slowed up, and actually, doctor, I was alive." "We will offer thanks," said the Princeton president, "and while we are on our knees we will remember also to give thanks for an even more wonderful protection the good God showed me on that very hill this very day." The farmer marveled. "Yes," continued the doctor, "I drove down the Long Hill today, and the holding-strap didn't even break."—The Presbyterian.

* * *

UNTIL SHE DIED.

Until she died we never knew
The beauty of our faith in God.
We'd seen the summer roses nod
And wither as the tempests blew,
Through many a spring we'd lived to see
The buds returning to the tree.

We had not felt the touch of woe,
What cares had come, had lightly flown,
Our burdens we had borne alone—
The need of God we did not know.
It seemed sufficient through the days
To think and act in worldly ways.

And then she closed her eyes in sleep.
She left us for a little while,
No more our lives would know her smile,
And, oh, the hurt of it went deep!
It seemed to us that we must fall
Before the anguish of it all.

Our faith, which had not known the test,
Then blossomed with its comfort sweet,
Promised that some day we should meet
And whispered to us: "He knows best,"
And when our bitter tears were dried,
We found our faith was glorified.

—Edgar A. Guest.

* * *

What is God's Will for Us?

What is God's will for us? No man can tell his fellow-men the answer to that question in detail. The details have to be found out by each of us. But the general direction for all we know. St. Paul tells us: "This is the will of God even your sanctification." Our sanctification is the will of God. The word has rather an ominous ring in it to some of us. Our thoughts go back to the faces we have seen, and people we have met who frown at all color, brightness, happiness and joy of life, who depress us and others. And we think that we shall have to become like that and say good-bye to the joy and happiness of life. But that is not God's will for you. His will for you is that your life should be running over with joy and happiness, and till we are trying to carry out His will we do not know what real joy and happiness are. We must not be frightened by words. The root meaning of sanctification is the Latin word meaning health. So it simply means that we are to be healthy-minded Christians. It means one who has knelt in repentance and faith before the Cross of Calvary and has there received forgiveness of sins, and knows the sheer joy of that forgiveness. It means one who, by the power of the Holy Spirit, is losing the old character and growing a new one, with new desires, ambitions, motives and power. It means one who is beginning to know something of the possibilities of fellowship with God in the daily walk of life.

In other words, it means that we are growing a little bit like Christ, with His marks of love, strength and self-sacrifice upon us, and His hatred of cant, hypocrisy and sin within us. Is that anything of which to be frightened—to be getting nearer to the One ideal character that the world has ever seen? That is what it means to be sanctified. That is God's will for us. God would take us as He finds us, so often hard and cold, selfish and indifferent. He would cleanse us from our sins, fill us with His Spirit, and then He would send us out in our turn to spread His Kingdom on earth and to bring others to a knowledge of His will and His love.—Rev. W. M. Selwyn, in Church of England Newspaper.

* * *

The Problem of Suffering.

It used to be more customary than it is now to describe all disease and all social maladjustment to the will of God. But Christian people everywhere are learning to distrust this kind of language and to take for granted instead that when we see anything going wrong, either with our personal or our common lot, we hear a divine call to try to put it right, or at least to cooperate with God in making an end of the conditions which engender the evil. Resignation may be quite out of place; it may not be at all what God asks of us in presence of some scene of sorrow and misery, but rather the opposite. And the only legitimate sense in which we can say that the sorrow and misery are the will of God is that He has not intervened to prevent them from being experienced as the direct outcome of forces inimical to human well-being. He is leading us to learn how to redirect these forces so that they may bring blessing instead of bane to mankind. We need to remember that a great deal of human suffering is from this point of view divinely meant to be educative for our ultimate good.

But when we have made full allowance for these facts, there still remains an amount of pain and sorrow wherein we all share, and which is unexplainable on any ground except that God ordains it as necessary to our spiritual growth. To say that God never sends such pain and sorrow is manifestly false to what we know of the experience of the best men and women of our own and earlier generations, and still more false to the profound message of Calvary. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." This is a great mystery; I have no fuller light to throw on it, and neither has anyone else; we do not know why it should be a law of our spiritual nature that the highest reach of character should be unattainable without some experience of suffering: we only know that it is so. As Canon Streeter fitly says: "Look around on the men and women of your acquaintance and ask yourself who among them you feel and know to be worth most. You will find that, at some time or another in their lives, each of them has faced loss, difficulty, physical pain, or desolating disappointment—and has overcome. They have won through by meeting these things with courage and cheerfulness in a spirit of acceptance. Thereby they have turned what seemed poison into food. Power to do this is more than half the meaning of 'the grace of God'."—Rev. R. S. Campbell, in C. of E. Newspaper.

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Controversy As a Means of Good.

Controversy is not necessarily an evil, but may be a means of good. The Bible is a book of controversy and rings with the sound of battle from the beginning to the end. Jehovah held a controversy with the Jews, and Jesus with the Pharisees. The early church was rocked with the storms of controversy yet never was it more victorious and fruitful. Controvesy has been the tavail and birth of all the great religious and scientific ideas that have been born into the world. It is not necessarily a bad sign when the church is swept with controversy. Such difference and debate, especially when kept free from acrimony and bitterness and conducted in a truth-seeking and chivalrous spirit, is infinitely better than religious indifference and spiritual stagnation and death, and out of it will come wider truth and clearer faith and more fruitful life. It is a storm, but a storm that cleanses the sky and washes it blue and refreshes the grass into a more vivid green and leaves the atmosphere pure and sweet. Let us go through and come out of such controversies as may come upon us with our minds and hearts unclouded with partisanship and passion, our spirits unruffled and serene and our brotherly good will undisturbed.—Ex.

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For the Southern Churchman.

GLORY IN COMMON THINGS.

Rose Andrews.

The joys we mint from life are found
In just the common things—
The needs by which our days are bound;
The joys we mint from life are found
In home and children; in seeded ground
And the glowing harvest fruition brings.
The joys we mint from life are found
In just the common things.

We value simple things that teach
A deeper wisdom to the heart—
That soothe without the need of speech;
We value simple things that teach
A woman's home spun love can reach
Beyond intrigue or studied art.
We value simple things that teach
A deeper wisdom to the heart.

We get direction along our way
From just the commonplace.
From a fishing stream, where aspen sway,
We get direction along our way;
Serving, though storms retard and flay,
The sweetened waters find the Bay!
We get direction along our way
From just the commonplace.

* * *

"Lo, I Am With You Always."

When David Livingstone, the great missionary and explorer in Africa, returned to England for the first time, he was received with universal honors and acclaim. In an address to the students of Glasgow University, where he himself had studied, Livingstone spoke of the many dangers and perils through which he had passed by land and by sea, on river, in jungle, and on mountain, with beasts, and poisonous serpents and savage men. The thing, he said, which always strengthened him and gave him courage, and which never failed him, was that last saying of our Lord, "Lo, I am with you always". Christ is always with us. The purpose of faith and the triumph of it is not merely to get us safely through at the end, not only a faith that "lights up a dying bed", but a faith which can light up our path from day to day, and let us know that the strength of God is at hand.—Clarence Edward Macartney.

* * *

Forgiveness.

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready, longing, hungry to serve Him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment; surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin.—Phillips Brooks.

FOR THE CHILDREN

NATURE'S BOOK.

The leaves have turned to red and gold,
And since their story has been told,
They fall, like pages, to the ground—
A book all ready to be bound.

The tale was started in the spring,
When mating birds began to sing,
And through the summer, bright with flowers,
It kept a record of the hours.

The finished leaves now lie and wait,
For what may seem a cruel fate,
But winter binds, 'til next they're seen,
A spring-time volume, bound in green.
—Mrs. A. B. Brown, in Christian Index.

* * *

Paul and the Hallowe'en Prize.

It was hard for Paul to hear the other children talking about Hallowe'en costumes when he wouldn't have one himself.

"There aren't enough pennies to buy a costume," said mother. "And I couldn't make it, even if I had the goods I must spend all my time in sewing for other people. There is Mrs. Elliott's dress to finish, and Martha Blake's coat, and new pajamas for Billy Stuart, which I haven't begun."

Paul sighed.

"I did want to be in the Hallowe'en parade," he said. "They will march up Greene Street to Market Square, and then down Main Street to the school. And the one with the best Hallowe'en suit will get a prize. It's a real prize, too—a five dollar gold piece."

But mother didn't even seem to hear about the gold piece.

"Supper's ready," she said, "and there's the fattest, juiciest baked apple that you ever saw."

Next day in school they drew a Hallowe'en clown, and colored his suit yellow and black.

"How I wish I had a suit like that," thought Paul. But he went on coloring, and making his work as neat as he could.

Nancy Lane was giving a Hallowe'en party, and all the children who were invited were chattering about their costumes.

"I'm to be dressed like a pirate," said Dick.

"And I'm Bo Peep," said Nancy.

"I have an Indian suit," said Bob Turner.

"Oh, well," Paul thought, "I can watch the others, anyway."

May I watch the parade tonight?" he asked as he ate his lunch.

"I'm sorry, but I want you to take Mrs. Elliott's dress to her," said mother. "It won't be done until supper time, and after supper I must finish Martha's coat."

Poor Paul! It was hard enough to be left out of the parade, but not to see it at all—that seemed really too bad.

When he went back to school there were horns and false faces in the shop windows, but he had no money to spend, so he hurried on. That afternoon they cut jack-o'-lanterns out of orange paper, and Paul used his scissors so carefully that his was the best one in the class. But he was thinking of that Hallowe'en parade.

After supper mother put Mrs. Elliott's new dress in a big box, and wrapped and tied it.

"You know where Mrs. Elliott lives," she said. "If she is not at home, wait until she comes. I promised her the dress for tonight, and she must have it."

Paul started away with the big box. He passed Nancy's house, all lighted up for the party. A girl in a witch's costume ran past, and disappeared around the corner. Perhaps if Mrs. Elliott was at home he could hurry across to Greene Street and follow the parade. He tramped along whistling.

Mrs. Elliott's house was so dark, but Paul rang the bell. He waited, but no one came. Then he rang it again. Still no answer. Oh, dear! That meant that he would have to wait for Mrs. Elliott to come home! And he would miss the parade.

He sat down on the porch steps, and felt very sorry for himself. All the other children were having fun, and here he sat, alone in the dark waiting. They would be dressing, and running up to the corner where the parade started. Wouldn't she ever come?

All at once Paul stood up.

"I know what I'll do," he said. "I'll leave the box close to the door and go to the parade. Nothing can happen to it there, and I can have some fun, too."

He put the box inside the door and hurried down the steps. He was at the gate when he stopped. Mother had said, "Wait until she comes". And here he was running away!

There would be a band with that parade, and horns and rattles. Why should he wait here and miss it all? But he turned toward the porch again, and very slowly he started back. Mother expected him to wait. She trusted him. There wasn't anything to do but wait.

He sat down again. Cars and people went by. A little brown dog trotted past, and a white cat scurried across street. But still Mrs. Elliott didn't come.

Then, just when Paul was sure that it must be bedtime, a car stopped and Mrs. Elliott got out and came up the steps.

"Here is your new dress," said Paul. "Why, Paul, why aren't you in the parade?" asked Mrs. Elliott.

"I had no costume," said Paul.

"But you could see the parade, at least."

"I had to wait until you came," Paul told her.

As they went into the house together Mrs. Elliott looked at her watch.

"We have half an hour," she said. "I think we can make it."

She telephoned to Paul's mother, and said that Paul would stay with her for a while. She made Paul open his shirt at the throat, and tied a red bandanna around his neck. Around his waist she tied a gay red sash, and she found an old felt hat and stuck a bright feather in it. She put gold hoop earings in his ears. Then she took some black stuff and drew a little mustache on his upper lip.

"Now, you need one more thing," she said, "and it's these balloons. I bought them for a party, but you shall be my Italian balloon man instead. Look in the mirror."

Paul looked, and sure enough he did look like Beppo, who stood on the corner in Market Square. He held the strings in his hands, and over his head bobbed the balloons, great balls of red and green and yellow."

"Now into the car with you!" said Mrs. Elliott. "We mustn't miss that parade."

Away they went. At the corner where the parade was gathering there were crowds of children. There were costumes of all kinds, from gypsies to wooden soldiers, but not a single balloon man.

"Now march your best," said Mrs. Elliott. "When you pass the judges wave your hat and smile."

She was gone, and Paul had to get into line, but he remembered what he was to do. There were velvet suits, and satin suits, and suits with shining spangles on them, but Paul took care of his balloons, and tried not to look at the costumes.

The judges stood on the library steps on Main Street. When Paul marched past he waved his hat and smiled, and they waved back at him. On the children marched, the band ahead of them, up to the school. There they stopped and waited to hear who had won the prize. The judges went up to the school steps and came forward.

"The first prize," he called, "goes to the balloon man."

People began to clap and cheer. Paul went through the crowd and up to the judge.

"Here's a five dollar gold piece for a very fine Italian," said the man.

Paul thanked him, and the next he knew Mrs. Elliott had him in the car and was driving him home.

"It was the smile than won the prize," she told his mother, but Paul shook his head.

"It was going back to wait," he said. —Junior World.

* * *

Before Going Home.

Jamie undressed slowly. Everything was so different in his grandmother's home. He missed finding his pajamas laid out on the bed, missed the frequent interruptions of his mother's voice, "Don't forget to scrub your teeth, Jamie! Hurry now, it's late!" And sometimes when he was very slow, "Whatever is taking you so long tonight, Jamie?"

But tonight, though he was ever and ever so long getting undressed, Grandma continued reading downstairs as though she had forgotten him. Jamie began wishing that his mother would hurry up and get well so that he could go home. It was such a comfort to have some one fussing over him, asking him this and that, and making him feel like a very important person.

Jamie pulled off his shoes and holding them high above his head, let first one and then the other fall with a thud on the floor. Not a word from Grandma!

Then he went to the bathroom, turned on the hot water spigot as far as he could and let the water run and run while he put his head outside the door and listened. Always at home when he did this, mother called, "Don't waste the hot water, Jamie!"

Still not a word from Grandma!

Jamie soon found that it was no fun wasting the water if no one noticed it. He turned off the faucet and went back to his room and purposely stumbled over a chair. He wasn't a bit hurt, for he had been careful to fall easily, but he lay quiet for several minutes. This would have brought mother up to his room.

If Grandma heard the commotion, Jamie had no way of knowing it. There was no delirious hurrying of feet, no "Are you hurt, Jamie?" Just the creak of Grandma's chair as she read and rocked herself.

It was cold on the floor, and hard. Jamie crawled into bed. He felt very unhappy. He did not like it at Grandma's. He thought of punishing her for her quietness by going off to sleep without saying good-night. But Jamie couldn't go to sleep. He remembered that Grandma had said, "Let me know when you are all ready, Jamie."

After wiping his eyes carefully, and raising himself up in bed to look in the mirror and make sure that he did not look as though he had been crying, Jamie cleared his throat very loudly and called, "I'm all ready, Granrma!"

Immediately the creak of the rocking chair stopped. And steps, heavier than mother's, but none the less welcome, sounded on the stairs.

"Well, well, well!" Grandma exclaimed brightly as she came into the room. "Your're a big boy for six years old getting all ready for bed by yourself like this!"

Suddenly Jamie was very glad that he had not called to know where his pajamas were, and should he scrub his teeth without tooth paste or with?

"That means," Grandma continued, "that you can put a gold star on this calendar, right over two—three—which is the date of today. And every day that you do something without any help, or asking questions, you can have another gold star for that day, and when you get ten gold stars I am going to give you—" here Grandma stopped and looked laughingly into Jamie's face.

"What would you like me to give you, Jamie?"

Jamie leaned nearer his grandmother's face and looked deeply into her eyes. Could he ask for it? Did she really mean it? Or would she say, like mother, "I've enough to do as it is without having—"

"A dog," he whispered hopefully.

Grandma clapped her hands. "Just as I thought and I have the dearest one all picked out. He's brown and has a pointy nose."

"Oh, oh!" Jamie cried in sudden dismay, "but I won't be able to take it home when mother gets well, because mother says she has enough to do without having a dog around."

"Ah," grandmother answered, "I see I'll have to explain something to you."

"You mean that mother's going to let me bring it home?" Jamie asked hopefully.

"Yes, and no," Grandma said. "You see, Jamie, your mother is not really sick. She has no disease, I mean. She is just tired out, and the doctor says she must rest in bed for several weeks. Now the thing that has made her this tired way is doing so much for you—that is, doing the things you ought to do for yourself, like getting out your pajamas at night—finding the tooth paste—putting your underwear into the hamper when it is soiled—closing the window of your room in the morning."

"But, Grandma," Jamie interrupted wonderingly, "mother always did those things for me. I didn't know it made her tired. She never asked me to do them."

"I know," Grandma answered understandingly, "she thought you were too little. She told me it was easier to do them than to ask you to, because—well, because you seemed so helpless. But it was just as I thought. You are a great big boy and can get all undressed and into bed yourself just like you showed you could tonight."

Grandma was nice, after all, Jamie decided, and understood boys, too.

"So," Grandma continued, "when you get ten stars on this calendar, that means you have learned to do ten things by yourself, things that mother used to help you with. She will have so much less to do then that having a dog won't seem like extra work."

"Why," Jamie answered thoughtfully, "I can do things to help her, too, like bringing in the milk from the front step in the morning and sweeping off the pavement!"

"You've got the idea!" replied grandmother.

"And I'm soon going to have that dog," Jamie said happily as he raised his face for a good-night kiss. "Oh, I'm so glad I came here, Grandma!"—Marguerite Faust, in Storytime.

* * *

For the Southern Churchman.

A PRAYER.

Maude F. Mumma.

If I of any use can be,
In bringing saddened hearts to Thee;
Can help to blot out sin and shame,
Or louder speak my Maker's name.

Then use me, Lord, I of Thee pray,
I will be gladly led today;
To tell of Thee in any clime,
To speak Thy name at any time.

* * *

Bird-Travelers.

Nearly every one knows that many of our bird friends arrive in the neighborhood early in the spring and take leave again some time in the autumn. The old Greeks thought that the birds went to sleep in caves or hollow trees during the cold months, as bears, some squirrels and other animals do. Aristotle even wrote that swallows hibernated in the mud at the bottom of ponds during the winter.

There is still a good deal of mystery about the how and why and where of birds' travel; but careful students of the little feathered people are finding out more each year about where birds go and what they do there. It is quite certain they do not go to sleep anywhere for the winter.

The United States Biological Survey has many stations where birds are invited into big wire cages by means of tempting food. Before Mr. Robin or Mr. Swallow gets out, he has a small aluminum band fastened around one leg. By means of banding birds in this way, it is possible to tell when the same bird comes back next year, or he can be identified at the next station he visits. This is one of the ways in which accurate information about birds' travel is being collected, and does not harm the bird in any way.

Different sorts of birds have different places to go in the winter. Many of our common summer birds spend the winter in Mexico, but the barn-swallow and the bobolink go as far south as the pampas of Argentina. Night-hawks, which, by the way, are not really hawks at all, but valuable insect-catchers, and cliff-swallows, go to Argentina and Paraguay when they leave us.

In general, birds build their nests at the northern end of their traveling route. Some birds, however, make long, special journeys to their nesting places. The surf-bird, which spends most of its life on the reefs of the Pacific Ocean, flies up into the high mountains of the continent to raise his family. Some birds stay in one location the whole year.

How would you like to travel from one end of the world to the other twice every year? The golden plover makes a non-stop flight across the Atlantic from Nova Scotia to the Lesser Antilles, about two thousand four hundred miles, that often. Tiny warblers cross the Gulf of Mexico without food or rest and barn-swallows travel five thousand miles between their summer and winter homes. The champion bird traveler is the Arctic tern. He really goes from the top to the bottom of the world every year. One may wonder what difference the tern sees betwen the ice wastes of the North Pole and those around the South Pole; but he makes his nest in the icy regions of the north in spring and goes back to the south polar country in the fall.—Junior World.

Why the Leaves Change Color.

Do you know the leaves are the trees' kitchen—the place where the food is prepared? In the autumn these kitchens all stop their work and something mysterious happens to the leaves. Somehow the tree knows ahead of time that King Winter is hiding just around the autumn hills, and everywhere except in the evergreen forests, the trees make preparation for the long cold. They draw the sap out of the leaves and store it away in the trunk and branches, and in every place where a leaf is fastened to a twig the parent tree builds a wall of small woody cells so that the sap cannot get back into the leaf again.

And the leaves, having no sap, fade and become dry, until finally they fly down to the ground and make a quilt for the grass and flowers. What a beautiful quilt the leaves make—yellow and red and brown! In the summer the sap made the leaves green, but now, when the cold winds blow, the sap is gone and other materials in the leaves have a chance to show their colors. These colors come like the sunrise, darker first and then lighter.

How strange it is that when autumn passes with her paint-brush she forgets the willows and the alders and the locusts. These leaves lose some of their fresh green color and become dry and crackly, but they never wear a new dress for fall. Perhaps that is the reason they stay on the tree so long, waiting and hoping for a gay touch of color.

Yellow is the most common autumn tint. You have seen it on the poplar, on the tulip tree, and on the beech. In the high mountains the aspens wear dresses of golden yellow, and their quivering leaves are a lacy pattern against the dark background of tall blue-green spruce. The graceful birch, with its white bark, is the loveliest yellow of all—yellow as warm and shining as sunlight. Sometimes leaves are a mixture of colors, red spots where the sun strikes, yellow on the shaded places.

The winds of autumn must have favorite among the trees, for they brush the leaves of oaks and maples until they glow as brightly as flames and look like fires on the hillside. These oaks and maples are "sweettooth" trees, for they have sugar in their leaves, and it is said that the little particles of sugar makes the leaves turn red—beet red, rose red, fire red, crimson and scarlet.

This fall when you see the leaves lose their summer greenery, when you see them wear bright new colors, then you will know that the other trees have turned all the sap into the bark and branches to make new leaves for another year. When you see the yellow and red and orange colors of autumn you will know that soon the leaves will be a lovely warm quilt for all the sleeping grasses and flowers. Then the leaves must be happy, because the pansies and violets and the sleeping tulip-bulbs all need a warm blanket.—Vesta P. Crawford, in The Girl's World.

* * *

O Lord, preserve me, and preserve all
those
I love—friends, brothers, kin and e'en
my foes
On whom blind fate has smiled—
From seeing summer without flowers
arrive,
Cage with no bird, and without bees
the hive,
The house without a child.

—Victor Hugo.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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DEATHS

WARNER FIELDING LEWIS.

Resolutions.

At a meeting of the Vestry of St. Paul's Church, St. Paul's Parish, Hanover, Virginia, held at Hickory Hill, September 26, 1935, upon motion of Mr. R. R. Gwathmey, Jr., duly seconded, the following resolution was unanimously adopted:

Resolved, That in the death of MR. WARNER FIELDING LEWIS our church has lost a devoted member who had exemplified, by his pure and blameless life, his faith; who for twenty years had served us as Vestryman and Senior Church Warden; and whose example will always be an inspiration.

Resolved, That we tender to his bereaved family our deepest sympathy and that a copy of these resolutions be sent to Mrs. Annie Dean Lewis, as a testimonial of our warm affection.

Resolved, further, that a copy of the foregoing be sent to the Southern Churchman.

A copy, Teste:

R. C. TAYLOR,
Registrar, Vestry St. Paul's Church,
Hanover, Virginia.

CHURCH INTELLIGENCE.

(Cotinued from page 17.)

Creear, the Commonwealth's attorney of Wise County, gave the last address of the day, taking as his subject, "The Building of Better Communities".

And there were numbers of most interesting exhibits. On the grounds were fine displays of field and garden products of Wise County, and especially vegetables raised on Sandy Ridge in the neighborhood of Grace House. The potato and corn exhibits were far superior in size and quality to those of former years, thus demonstrating the effectiveness of the demonstration work that is being done.

In the community room were beautiful exhibits of the woman's work in handcraft, needlework and quilting. This work is being promoted by Miss Mabel R. Mansfield, diocesan director of industrial work in the various missions, and many ribbons were awarded for the work of her pupils. Also there were fine displays of carving and metal work, in which the men are becoming very proficient. The Boys' Club at Grace House had an unusually good exhibit of carving.

One of the most interesting exhibits was the work of the children of Fairview School, near Grace House, of which Mr. C. N. Holbrooks is the principal. In this the pupils of the school showed real talent in painting, map drawing and in the preparation of a chart of native woods.

On leaving, Mr. Deitrick took with him some potatoes for exhibition at the State Fair at Richmond. One of the young men at the Grace House community is working his way through Berea College in Kentucky largely with his carving—literally "carving out his destiny".

T. A. S.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.
Rt. Rev. R. E. Urban, S. T. D., Suffragan.

Bishop Knight Announces Intention to Resign.

At a regular meeting of the Cathedral foundation in Trenton, October 11, Bishop Knight, Coadjutor of New Jersey, stated that he has placed his resignation in the hands of Bishop Perry for presentation to the House of Bishops. If it is accepted he will relinquish his work in the diocese.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Diocesan Branch Conference of Woman's Auxiliary.

"American Neutrality Policies," will be one of the subjects discussed at a Diocesan Conference, which will be held here during a three-day series of meetings beginning Monday, October 28.

The conference is being conducted under the auspices of the Pennsylvania Branch of the Woman's Auxiliary, and will open with a dinner in the Penn Athletic Club on Monday night, and at which the principal speakers will be the Rev. Dr. Arthur Lee Kinsolving, rector of historic Trinity Church, in Boston, and Mrs. Beverly Ober, of Washington, D. C., a member of the National Executive Board of the Woman's Auxiliary. Dr. Kinsolving is one of the leaders in the Forward Movement. The Woman's Auxiliary has extended an invitation to the men of the Church to attend the opening dinner, at which former United States Senator George Wharton Pepper will preside.

* * *

Three Convocations Held.

Three convocations of the diocese held their annual autumn meetings last week. The Rev. Dr. Barrett P. Tyler, Warden of St. Michael's School for the Arapahoe Indians at Ethete, Wyoming, which is one of the centres for Indian work, was the principal speaker at the Convocation of Chester and later addressed the Convocation of South Philadelphia. The Chester Convocation, which comprises all churches in Delaware and the larger part of Chester counties, assembled at ten o'clock in the morning at the Church Farm School, Glen Loch. The South Philadelphia Convocation, comprising the churches south of Walnut Street between the two rivers, will assemble at 4 P. M., in Holy Trinity Memorial Chapel.

ROCHESTER.

Rt. Rev. David L. Farris, D. D., Bishop.

Dr. Zabriskie Speaker at Layman's Annual Banquet.

A ringing call to the men of the Church to enlist in more loyal, more intelligent and more efficient Christian discipleship was brought to a record-breaking gathering of 800 laymen of the diocese at their annual banquet in Rochester, on October 6, by the Rev. A. C. Zabriskie, S. T. D., professor of the Virginia Seminary.

Dr. Zabriskie was the main speaker at the banquet, which was sponsored by the diocesan laymen's committee of the Forward Movement. George F. Whedon of St. Paul's, Rochester, was banquet chairman.

The Rt. Rev. David Lincoln Ferris, D. D., Bishop, was given an ovation by the enthusiastic crowd of men, who jammed the Cathedral hall of the Masonic Building to hear Dr. Zabriskie's stirring address.

The meeting was the largest gathering of laymen held in the history of the diocese and credit for it and the strides of progress in rooting the Forward Movement in diocesan parishes is accorded an energetic committee of young laymen headed by S. Park Harman, of St. Luke's, Rochester, former All-American basketball star. George Tinklepaugh of Zion, Palmyra, Grandmaster of New York State Masons, was toastmaster at the banquet.

Dr. Zabriskie was also honor guest at a luncheon given by Roy C. Kates of St. Paul's, at which time he conferred with lay and clerical leaders of the Diosesan Forward Movement and told them of his summer experiences in the South American mission field.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Brotherhood of St. Andrew Forms Provincial Organization.

The first steps toward a provincial organization of the Brotherhood of St. Andrew in the Province of the Mid-West, were taken in Trinity Church, Niles, at a meeting on October 12 and 13. Attendants at the meeting included special appointees by the President of the Brotherhood, Dr. Benjamin F. Finney, from the Dioceses of Michigan, Western Michigan and Chicago. The purpose of the meeting was to begin the work of strengthening the Brotherhood in the Province of the Mid-West, and the setting up of a Provincial Council was one of the first acts of the meeting. Officers were elected as follows: Chairman, Mr. Allan L. Ramsay, Director of Boys' Work, Diocese of Michigan, Detroit; Vice-Chairman, Jack White of Chicago; Secretary, William Thybony of Chicago; Treasurer, Robert T. Allen, Jr., of Jackson, Michigan; Chaplain, the Rev. H. L. Nicholson of Niles; Advisors: John Treadwell, Jr., Courtenay Barber, and George Kubitz, of Chicago, and the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit.

One of the first projects of the Provincial Council will be the publication of a magazine, to be edited in Chicago.

* * *

Normal Schools Open.

The annual Detroit Normal School, sponsored by the Department of Religious Education of the diocese, opened on October 22, in St. Paul's Cathedral, Detroit. The Normal School will continue for six consecutive Tuesday evenings, closing on November 26. The program is under the direction of Miss Elizabeth S. Thomas, Diocesan Direc-

tor of Religious Education, and the Rev. W. R. Kinder, D. D., rector of St. Joseph's Church, Detroit, and Chairman of the Department.

Under the leadership of the clergy of the Flint area and the Diocesan Department of Religious Education, a Flint Normal School opened on Wednesday evening, October 23, in St. Paul's Church, Flint. The program provides for future meetings on November 20, in St. Jude's, Fenton; December 18 in St. Andrew's, Flint; January 15, in Christ Church, Owosso, and February 19, in Christ Church, Flint.

Training School.

The seventh annual Training School for Lay Readers of the diocese will be conducted at St. Paul's Cathedral, Detroit, on five consecutive Thursday evenings, beginning with October 24. The Training School will close with a banquet in St. Andrew's Church, Detroit, on the evening of Monday, November 25, with the Rt. Rev. Herman Page, D. D., Bishop of the diocese, as speaker.



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Personal Notes

Rector is "Caught".

Dr. Duncan H. Browne, rector of old St. James' Church, Chicago, was a center of no little interest and excitement here Tuesday night. Dr. Browne entered the automatic elevator in the apartment house where he lives and, after having closed the door, discovered the elevator was balking. He could not get out. Calling for assistance, he roused residents of the building who called police. Efforts of police to release Dr. Browne failed and they in turn called the fire department. A battalion chief and members of Truck No. 9 and Engine Company 11 arrived and, with axes, freed the rector.

Take Charge of New Work.

The Rev. Donald E. Veale took over the work at Trinity Church, Clemson, S. C., on September 15. He also has charge of Pendleton, Seneca, and Walhalla. Mr. Veale comes to Upper South Carolina from the Diocese of Michigan, where he was until recently rector of Christ Church in Flint. Previously he had had work in Missouri, where a church, parish house, and rectory were built under his guidance. His theological training was received at Sewanee from which Seminary he was graduated in 1926.

Call Accepted.

The Rev. Harry Walker of St. Mary' Church, Daytona Beach, Fla., has accepted a call to Trinity Church, Columbus, Ga.

Retires.

The Rev. Seelye Bryant, rector of the Church of the Advent, Pawtucket, R. I., has retired. For several years he has been making a brave fight against physical infirmities. His work among young people has been especially notable, beginning with his association as curate with the Rev. Albert M. Hilliker, at Christ Church, Lonsdale.

Ordained Deacon.

The Rev. James Paul, a graduate of the Western Theological Seminary, who last year took work at Kebel College, Oxford, was ordained to the diaconate by Bishop Lloyd at the Cathedral of St. John the Divine on October 14. The Rev. Mr. Paul is to be a curate at St. James' Church, New York City.

Bishop Barnwell Assumes New Charge.

The Rt. Rev. Middleton S. arnwell, D. D., Bishop Coadjutor of Georgia, arrived in Savannah October 2, to assume charge of the diocese. Bishop and Mrs. Barnwell will live in the DeRenne Apartment, 24 East Liberty Street, Savannah.

A congregational assembly to meet Bishop Barnwell was held the evening of October 10.

Choir Director Receives Reward.

Miss Ethel F. Bird, choir director and organist of the Church of the Redeemer, Providence, Rev. Donald J. Campbell, rector, has been awarded the degree of Associate of Trinity College of Music, London, England. She received her diploma after studying for several years with Fredrick Johnson, F. A. G. O., organist and choirmaster of the Church of the Advent, Boston. Miss Bird is a member of the New England Chapter of the American Guild of Organists.

Deaths.

The Rev. Edward Collins of Detroit, known to hundreds of Michigan Church people for his long ministry in the mission fields of the Diocese of Michigan, died in Harper Hospital, Detroit, on Wednesday morning, October 16, after a long illness. Mr. Collins was the oldest priest in the diocese, being eighty-five years of age. He was born in England, and was a graduate of St. Boniface College. He was ordained to the diaconate in 1887, by Bishop Harris, second Bishop of Michigan, and to the priesthood in 1891 by Bishop Davies, third bishop. His ministry in the diocese continued during the jurisdiction of four bishops, from 1887 until 1928, with interruptions. In 1928 he became non-parochial and remained so until the time of his death. Surviving Mr. Collins are his widow, five daughters and two sons.

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I ask no dreams, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies
But take the dimness of my soul away.

Owen D. Young reminds us that "Capital which overreaches for profits; labor which overreaches for wages, or a public which overreaches for bargains, will destroy each other."

There is no path to the millennium other than the path of justice, and if we discard the best attainable instrumentalities of justice, to that extent we invite the decision of the sword.

—Charles E. Hughes.

In looking back upon my work in all these years I can see more direct results of good through my individual efforts for individuals, than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies or in all my written words.

—H. Clay Trumbull.

One would never think of exhorting the heart to beat. For the heart beats in response to the flow of natural life. So when we are rightly related to God in Christ the life of God will flow through our human personalities and issue forth in deeds of service to our fellowmen. If we maintain an unbroken fellowship with the Father there will be an ever increasing manifestation of spiritual life and character. —R. C. Smith.

Take heart! the Waster builds again—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

—Whittier.

When Richard Baxter, dying, was asked how he was, he said, "Almost well, and nearly Home."

Not for a single day
Can I discern the way:
But this I know—
Who gives the day
Will show the way—
So I securely go.

—John Oxenham.

Those who see themselves to be blind, who know themselves to be ignorant, the lowly who recognize their sinfulness and misery and helplessness, and turn in their sore need to Christ, will be led by paths of growing knowledge and blessedness to the perfect day where their strengthened vision will be able to see light in the blaze which to us now is darkness.

—MacLaren.

The Church has banished, or helped to banish, many of the social plagues which used to poison and devastate human life. She may still, if she will—using her opportunities and living up to the height of her mandate—take her share in expelling the greatest scourge which still threatens the unity and progress of mankind.

—Lord Asquith.

The idea of a more just social order has arrived. It is a leaven of unrest. Old ways of thinking are insufficient to meet the problems of the present. Social ideals adequate to the old situation will not fully meet the new conditions. But the obstacles are primarily mental attitudes—hate, fear, greed and ignorance.

—Dr. Raymond C. Brooks.

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Southern Churchman

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Vol. 100. RICHMOND, VA., NOVEMBER 2, 1935. No. 44.



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(See page 17.)

TWENTIETH SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

Bishop Gailor.

Mr. Editor:

With much interest I read, in your issue of the 12th inst., a beautiful tribute from Mr. Alfred Mynders to my dead friend, Bishop Gailor. Having known Bishop Gailor since 1894, when I commenced my nineteen years of service as a member of the Board of Trustees of the University of the South, Sewanee, Tennessee, and through a somewhat desultory correspondence since then, I am prepared to say that of all the encomiums which have appeared in both Church and secular press, and which have fallen from the lips of men, none have reached beyond the true portrayal of the man.

Of all titles and degrees conferred upon him, he stood great without either prefix or affix. Great because he lived close to God.

On January 28, 1930, I wrote Bishop Gailor as to the truthfulness of two statements I had frequently heard during my residence at Sewanee, 1905 to 1908. With reference to them I said, "I wish to have them verified so that I may pass them on to others as facts and not as unverified legends." I now give my two questions to him and his answers, verbatim, as follows:

"First: Was General Edmund Kirby-Smith offered the position with the Louisiana State Lottery, which General G. T. Beauregard held at the time of his death, which would have paid him a salary or $25,000 a year? And did he decline with a statement to the effect that his reputation and influence were not for sale?"

"Second: While you were Chaplain at Sewanee were you offered the rectorship of a large parish in Chicago thrice, first a salary of $7,500 per annum, then $12,500, and finally you were requested to name a salary you would come for, after having declined the first two offers?"

To which the Bishop replied as follows:

Under date of February 1, 1930:

"First: Yes. General Kirby-Smith was offered $25,000 a year to permit his name to be used by the Louisiana State Lottery, but declined, saying:

" 'I have a wife and ten children and two dogs, and my salary is $1,500 a year; but I have my father's name and it must not be tarnished.'

"Second: I was called to Trinity Church, Chicago, and the salary was left blank for me to fill in. And the entire furniture of a three-story rectory was offered my wife as a personal gift. But I declined. I was also elected Bishop of Georgia, and declined to leave Sewanee at a critical time in its history."

I will state that which the Bishop's well-known modesty prevented his saying, i. e., at the time he declined to go to Chicago, his salary, like that of Gen. Kirby-Smith's, was $1,500 a year.

No words of mine are needed in commendation of his life; it testifies to the truthfulness of his words, "that in serving we are proving our fellowship with God."

"Know ye not that there is a prince and a great man fallen this day in Israel?"

Armistead C. Leigh.

Los Angeles, California.

* * *

"Vestries" of Colored Missions.

Mr. Editor:

One very practical way of advancing the work of the Church among the Colored race is, rigidly adhering to the policy of the Bishop in every diocese appointing the members of the Business Committee, or so-called "vestries" of Mission churches.

A board of five persons, including the priest in charge is amply sufficient. Because of the policy, in many dioceses, of "vestries" in such churches, there is scarcely any growth at all towards self-support. They are satisfied to be "carried," while they enjoy all the rights pertaining to vestrymen.

By the policy suggested inefficient men may be left off, and more earnest and aggressive men substituted. It is with the Bishop and the priest, chiefly supported on missionary funds, to lead the way to greater self-support. In some places, where such an individual can be had, who is deeply in sympathy with the colored work, it will be most wise, and extremely helpful, that one of the four vestrymen or committee, appointed by the Bishop, should be a white layman. I think such a policy would prove in the best interest, not only of the Colored race, but of the entire community, black and white. Many years of experience and observation have indicated the wisdom of such a policy.

George F. Bragg, Jr.

Baltimore, Maryland,
October, 1935.

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EDITORIALS

Vol. 100. RICHMOND, VA., NOVEMBER 2, 1935. No. 44.

A Real Neutrality.

Some time ago we made the statement that if war did come, no matter how great the emotional challenge, Christians in America must preserve a strict neutrality. Our point was that war had no place in Christianity.

Some of our readers objected, but we still maintain that our attitude is the only sane one in an otherwise insane world. As a great English leader has recently stated, if a maniac neighbor sets fire to his house, it doesn't help any to set fire to our own. And so we cannot see what good can ever be accomplished by any nation using the method of war.

Of course our attitude must be that of strict neutrality and, by strict, we mean nothing less than a complete isolation from the war and the profits of war. That was the sadness in the last great war. We pretended to be neutral for a few years, but in reality we were every day becoming more and more involved in loans and munitions sale. We forget, that when we went into the war, it was to save our financial skins and our unneutral neutrality was responsible.

Some Christians today are saying that Mussolini ought to be punished. "Vengeance is mine, saith the Lord." He will be punished unquestionably. We know, if we face the facts, that he was afraid of internal troubles and war seemed the only way out, but then German leaders also felt the same way in 1914.

And as for punishment, the "tried villains" of the last war seem to have received very little. For Hindenburg died a great hero and president of his nation. Ludendorf is living in comfort, while the ex-kaiser is happily married and dwelling upon a noble estate in complete relaxation, while millions had been killed and millions are suffering who probably knew little or nothing of the real causes of the war.

Is it asking too much for Christians to learn to control their own emotions? Isn't religion supposed to be forceful enough to guide us into peaceful ways? Do we dare to say that war is indecent with its munitions rackets and its secret intrigues? Unless we dare to face such questions, we shall hardly dare to carry on the religion that has at times to face the Cross.

It is quite likely that Italy will be punished for her own offences. She is in a strange land miles away from her sources of supply. Her poor soldiers will pay heavily in lives and suffering for the arrogance of her leader. Win or lose she will regret the present move. But our attitude should still be that of neutrality until we are guided into some stronger and better method of proclaiming the peace that Christ brought into the world.

An Adventure in Fellowship.

One of the fine effects of The Forward Movement is the new and better fellowship to be found among men and women of the Church of different schools of thought. In the groups which have been meeting throughout the country, it has not been uncommon for extreme Anglo-Catholics to find themselves members of a special committee with men of ultra-Evangelical views. It is indeed a spirit of that better fellowship which comes to men seriously trying to lead forward to Christ.

This is indeed but one of the better things about The Forward Movement, but it certainly is one of the things most needed. It has long seemed impossible to bring into a world that is in need thoughts of peace and brotherhood when Christians did not themselves practice brotherhood. It is of course beautiful to see brethren dwelling together in unity, but when that unity was not even exhibited in a single branch of the Church, it was the worst witness against Christianity of all.

There is really much that we have to teach each other. What forward step is more needed than the spirit of evangelical witnessing? Our Church has too long been content to sit and wait for men to enter. The thought that we had an evangelical obligation to go out into the highways and hedges was kept up by only a small number of old type evangelicals. That these have representation in the Forward Movement is one of the signs of real awakening.

To many of us, we have been so wrapt up in the terms of our fathers that our faith as a vital thing in the present age has been obscured from men. The Liberals have a great contribution to make in this respect, and they are making it.

There is also the truth that many of us have to face, that our idea of worship has been hackneyed and our ideas of ways in which to improve public worship have lacked a sense of beauty. The catholic churchman can demonstrate many better methods, and we need him.

But none of these things would or could be emphasized, if we did not have a more perfect fellowship than that which at times has been our lot. The Forward Movement has brought these forces together. They are working together in harmony and for the benefit of the Church as a whole. It is indeed a great and real adventure in fellowship and it will do much to draw men to the Church which has so much to give to the world of today.

Church and World Problems as Others See Them

"Work, Pray, and Give For His Kingdom."

Lewis B. Franklin, D. C. L., Vice-President and Treasurer, National Council.

The missionary cause of the Church is languishing because of a lack of money. Appropriations have been reduced by more than forty per cent as compared with those of a few years ago, and a deficit of $850,000 has been accumulated. Faithful and experienced workers have been dismissed, the support of hospitals, schools, and colleges reduced to a dangerous degree, and the preaching of the Gospel limited by reductions in personnel and money for travel. In the domestic field we have given a man seven stations instead of four, and have then told him that he will have less money for gasoline and will have to make out with an old car in bad repair. In the foreign field we are able to send but a few replacements a year to fill vacancies caused by age, illness or death. There is real danger in some districts that in a few years we shall be left without trained and experienced leadership.

The casual comment upon this situation is that it is not surprising in view of economic conditions. It is not surprising, but it is not necessary. The gifts of the members of the Episcopal Church in 1934 for the support of its missionary work under the National Council were at the rate of $1.15 per communicant, or about two cents a week. The devoted one-third, which is all that can be rated as regular givers, have continued their support of the Church in the face of declining incomes; the casual and sometime large givers have usually faded out of the picture. While giving at the rate of two cents a week is utterly inadequate to care for the great work our Church has undertaken, the greater tragedy lies in the large proportion of non-givers. This is evidence of the tragic indifference to Christian duty on the part of a majority of our people who take no part in the Church's chief work.

Our Church in its Office of Instruction states that it is the bounden duty of every Churchman "to follow Christ, to worship God every Sunday in His Church, and to work, pray, and give for the spread of His Kingdom." Here is the standard set for us and which we accept by our membership; a standard high indeed, but far less high than the pledge given over and over again as we make our communions, "here we offer and present unto Thee, O Lord, our selves."

Forty Additional Men.

The Rt. Rev. Frederick B. Bartlett, Executive Secretary of the Department of Domestic Missions.

The cumulative results of cuts in the domestic mission field are most serious, both in the effect upon the men concerned and on the work itself. The withdrawal of support up to a certain point stimulated local giving but it has been far too rapid to be made up from local resources. The clergy have been forced steadily down to a narrower margin of subsistence. A disheartening experience! However little they may acknowledge it or feel it for themselves, they feel keenly the effects upon their families.

In many places, the one method in which the districts have been able to absorb the reductions has been by not filling vacancies when they occurred in the clergy staff. This means that in some instances whole fields have gone uncared for. These fields have not been single parishes but whole groups of mission congregations. In other instances the remaining clergy, already few and overworked, have spread their efforts to carry on in the field of the withdrawals. The coverage has become thinner and thinner with an inevitable decrease in pastoral care and administrative efficiency. To make the situation even more difficult, as the areas of responsibility have been extended, the allowances for travel have been reduced, until now no provision is made for the running and upkeep of automobiles.

Naturally all extension work has ceased and we are losing golden opportunities where the Church is both wanted and needed. Just to fill existing gaps in our domestic missionary staff and restore the work in our domestic fields to the point at which the cuts begin, would require forty men. If we were to go further and take up the opportunities now facing us, eighty or a hundred would be needed. And the greater tragedy is the fact that we have the men but not the money!

German Missions Still in Peril.

The Christian Observer, October 23, 1935.

According to Dr. Julius Richter, of Berlin, Germany, "the German Protestant missions are in dire straits again. Foreign exchange is so scarce in our country (Germany) that the utmost amount which can be provided for these missions under the direst restrictions is little less than one hundred marks for every Germany missionary per month or about two million marks for all missionaries together. Not a penny is allowed either for the construction or repairing of churches, mission houses, schools, native pastorates and similar things, nor for the salaries of the native pastors, teachers, catechists, evangelists, Bible women and the rest. So this whole burden of maintaining the native Church and of propagating the Gospel has to be thrown on the weak shoulders of the native Church, and that at a time when they are not prepared for so great a task. They will imperatively need some years to accommodate themselves to this new duty. It is falling on them all the more heavily because they are in a state of rapid and radical impoverishment."

Honoring the Bible at Geneva.

Sunday School Times.

Cromwell rightly spoke of the "Blessed Reformation." Next year will be the four hundredth anniversary of the coming of Calvin to Geneva and the adoption of the Reformation by that city. This year there has been a preliminary fete in which thousands took part. It was opened by a celebration of the Lord's Supper in St. Pierre's, the old cathedral church of the city, for Christians of all connections, and was followed by a mass meeting in the Palis des Expositions, at which M. Beguine, the President of the Council of State, paid hearty tribute to the characteristic doctrines of the Reformation—the sovereignty of God, the authority of the Bible, and salvation by grace. Then there was singing by massed choirs of 1,200 voices in front of the great monument to the Reformation and recitation by the poet Francois Franzoni of his "Ode to the Glory of the Word of God." Followed a demonstration of 40,000 young people from all the churches with flags, music, and general enthusiasm.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

On Lighting the Beacons

What is a beacon? The beacon was formerly used to flash the news of some important event from one end of a country to the other. In England there were a number of beacons on high points, where, on the lighting of a bonfire the nearest beacons would pass the light signal on to those beyond, until in a short space of time, the signal would be flashed from one point to all other parts of the country. The appearance of the Spanish Armada in the English Channel was made known to the English people by the use of beacon fires. The writer of this article was born in a house called The Beacon, because it was in close proximity to one of these ancient beacons.

The Church as a Beacon.

Each Church should be a beacon giving light to the surrounding country; not a physical light like the ancient beacons, but a spiritual influence, a heavenly light, which brings good news to rejoice and bless the minds and hearts of as many as possible. The Parish Church has lost much of its real significance and has been degraded to the commonplace, till there is but little to differentiate it from other public buildings. Jacob, after he had awakened from his dream of angels and of the voice of God speaking to him, said:—"This is none other than the House of God, this is the Gate of Heaven." We have lost that feeling of awe and reverence which would be natural to us if we really regarded our Church as the House of God and the Gate of Heaven. We too often lose sight of the fact that we are in the Presence of God and think more of who is going to preach to us. So we miss the greater blessing which might be ours if going to Church meant all that it might and should mean to us.

A Lighted Beacon.

If the Church is to be a beacon there must be a fire burning there, not in the furnace, but on the altar of our hearts, a fire from heaven. And if this fire is to descend upon us, there must be an offering of love and devotion in our hearts to bring it down from heaven. There must be fire from heaven if there is to be the zeal and enthusiasm which alone can make a Church a power in the community around it. The greater the zeal and enthusiasm, the further the radiation of light and warmth will spread. And the radiating influence ought certainly to be felt in adjoining parishes. Churches should stimulate one another. There should be no no-man's-land, where the waves of light and influence fade out and cease to be.

Fire from Heaven.

But it may be said, we are not Elijah, we cannot call down fire from heaven. There we are mistaken. For Christ Himself said:—"If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And we remember that the Holy Spirit came as fire from heaven on the Day of Pentecost, and the Apostles and the disciples in the Upper Room, were filled with a power and a courage and enthusiasm which helped them to go forth and begin the conquest of the world for Christ. "Ask and ye shall receive," said Christ, and therefore we can ask for the fire from heaven, which shall make our Churches beacons so that all men will know that Christianity is still a power and blessing to the world.

The Menace of Communism.

On a card received from our Noon-day Preacher in Wall Street, who preached to great crowds there every week day, he says:—"The young women and boys preach it (Communism) everywhere they go. Each one is a missionary for their cause. How about us?" The fire, which inflames them and makes of them enthusiiastic disciples of Communism, is an alien fire, like the Will-o-the-wisp, which hovers over stagnant pools and swamps, but it is spreading in our great cities where discontent is so rife among the unemployed. In the old days of prairie fires it was customary to start a backfire to create a burnt area to check the oncoming blaze. The best protection against Communism and other false and destructive movements, is for our Churches to be beacons, lighted and aflame with the fire from heaven. A merely nominal Christianity does not inspire the loyalty and enthusiasm needed to enable it to hold its ground, much less to enable it to go forward.

The Beacon Lights of History.

It is wonderful what one single individual can do, when filled with enthusiastic devotion to our Lord. Men and women have been burning and shining lights in their day and generation, in the past, and their names have come down to us to inspire us by their examples, "to go and do likewise." What then would happen if the whole Church should catch fire? Would it not shine as a mighty beacon giving light to the whole nation and pointing the way to the coming of the Kingdom of God here on earth?

God's Mighty Men.

Lord, may we ever wait
With longing and desire,
That so from Heaven's gate
May flow the heavenly fire—
The fire that melts the heart
And makes the tongue a flame,
That sets Thy sons apart,
As when the prophets came.

This is the world's great need
For Thine own mighty men,
For this Thy Church doth plead,
That they may come again.
Lord, may we see that day
When leaders strong and true
May show to men the way
To make this earth anew.

—Frederick W. Neve.

The Adventure of Discipleship

By HENRY W. HOBSON,
Bishop of Southern Ohio.

This address was delivered by Bishop Hobson, Chairman of the Forward Movement Commission, in the Episcopal Church of the Air Series, October 20, 1935.

A POLICEMAN, who was also a philosopher, called out to a crowd which was milling around, blocking traffic, and getting nowhere, "If you want to stand here, you'll have to move on." It was this order which was given to the Episcopal Church when the command, "Forward March" was issued, and a Commission on a Forward Movement was appointed just a year ago today. We faced a Church membership, many of whom were "milling around, blocking traffic and getting nowhere."

Last February, when I spoke on the Forward Movement at one of the Church of the Air services, I asked some of you to join me in looking honestly at the rather tragic conditions which existed in certain aspects of our Church's life and work. I shall not take any time today to consider again the situation which made a Forward Movement imperative. It is enough to say that the loyal members of the Church, deeply concerned about what they saw, and yearning to have the Church stand more firmly in the life of the individual and the life of the world, cried out—"If you want to stand here, you'll have to move on." It was a cry of agony—yes, because it hurt grievously to see the Church missing great opportunities. It was a cry of longing—yes, because the world's need for the Gospel of Christ was so appalling. It was a cry of courage—yes, because there were many eager and ready to go forth, not counting the cost, in the Church's warfare. It was a cry of faith—yes, above all else, because it was founded on an unswerving conviction that it is God's purpose that the Church shall proclaim the Gospel of Christ with new power in our day, and that He will give us the strength of His Spirit to fulfill that purpose.

EVERY Forward Movement which has ever taken place in the Church has been marked by the response of loyal Disciples of Christ to His call—"Follow me," and we can be dead certain that this does not mean to follow Him in a retreat, or to go around in a circle, but it demands that we move on—that we go forth as Disciples to share in His advance. Therefore, in this present Forward Movement "loyal Discipleship" has been the rallying cry calling members to renew their allegiance to the Master. We have been challenged to put aside all compromise, to have done with the dishonest practice of watering-down, and to ask with courage—"What must I do to prove my Discipleship?"

The story of the response which has come during the past nine months to this call to renewal, is an amazing one. Bishop Stires of Long Island expressed what many, who have been watching closely, have felt when he said to me recently, "The influence and results of the Forward Movement have gone far, far beyond our hopes and expectations of a year ago. A new power is coming into the Church." Even though we realize fully that only a beginning has been made, yet what has happened to those individuals and in those places where the Forward Movement has been given the right of way is truly a miracle. And it's a miracle which is coming not as the result of any new program set forth by a small group of men, for the Commission on the Forward Movement has resisted the temptation, which many have voiced, to set forth a hard and fast program, and instead has asked the clergy and people of the Church to unite in building the program—to share in a rediscovery of what it means to travel the Disciple's way. As a result individuals, parishes, dioceses and organizations, have been rising up to make their contributions. A rebirth is taking place—but not according to machine-like procedure—for the wind is blowing where it listeth, and reports come from hither and yon—often from most surprising places—telling of advances being made and victories won. It has become an adventure, and instead of spending these minutes together on the details of what's happening I want to talk to you about the spirit that is back of it—the Adventure of Discipleship.

Some of you will want more detailed information about the Forward Movement which there is not time to give you today. Some will wish copies of our literature. Write to Forward Movement Headquarters, Episcopal Church, 223 W. 7th Street, Cincinnati, Ohio. And one more word before I continue, please don't excuse yourself for not going to Church this morning by listening to this broadcast. It's far more important for you to be present this morning with your fellow Christians in Church than it is for you to listen to anything I may say.

Every great adventure involves a discovery. When a knowledge of all the facts in a situation makes for certainty, then adventure gives way to routine. The value of the discovery determines the appeal of the adventure. The supreme adventure in man's experience through the ages has been his discovery of God, for to know Him is life and to miss Him is death. Christian Discipleship offers us the supreme adventure because it calls us to be followers and companions of One whose paramount purpose is to make it possible for us to discover God. Philip voiced the eternal longing of man when he said, "Lord, show us the Father, and it sufficeth us." And in His answer Christ pointed the way of adventurous Discipleship—"He that hath seen me hath seen the Father." When the Master said, "I am the way," He meant above all else, "I am the way of adventure which if a man will travel courageously he will make the supreme discovery—God."

IN CALLING men to Discipleship the Forward Movement therefore places at the very center of its program, the essential importance of discovering God. Much that has been done during the first year has been focussed on this adventure. Discipleship has been presented not as a vague relationship with a far away figure of the past, but as a definite way involving the seven steps which make it possible for us to walk as Disciples of a living Christ. "If ye continue in my way, then are ye my Disciples," and, as I have said, His way is the way to God. Each of the seven steps of Turn, Follow, Learn, Pray, Serve, Worship and Share—which have been so constantly emphasized in the Forward Movement literature and conferences—is a step of adventure in itself. Try taking them and we find, like all true adventures, that the way demands courage, perseverance, self-sacrifice and that spirit of pressing on which conquers the temptation to turn back. The man who day by day is honestly striving to take these steps will find a thrill in the adventure of Discipleship.

The emphasis which has been placed upon the importance of Bible reading, prayer, and worship in the Forward Movement program is essential because these practices—call them old-fashioned if you will—have

always played such a large part in the adventure of discovering God. Hundreds of thousands of the members of the Episcopal Church, besides many members of other Churches, are using "Forward-Day by Day," the little manual of daily Bible readings and meditations which is being issued six times a year by the Forward Movement Commission. Have you seen the present number in its cover which looks like a firecracker? If not, ask your rector for a copy or send to Forward Movement Headquarters. The first order for this issue came from Anvik, Alaska; from Honolulu comes a note, "I am a shut-in, eighty-five years of age. The Bible Reading booklet has proved such a blessing to me. I am anxious to pass it on. I pray morning and night for the success of the Forward Movement"; from a man in New Jersey a letter, "I am using the booklet and passing it on to others. The other day a friend, met casually in the ferry house at Hoboken, asked me if I had seen it and spoke enthusiastically about it." Such simple reports, coming from all parts of the world, are certain proof that many are embarking on journeys of adventure. It's true that the majority are still tied up tight to their old moorings, but it's encouraging to know that the circulation of these Bible Reading booklets is ten times greater than in the case of similar material in the past, and that since last Lent over two million copies have been distributed. Try the daily adventure of using "Forward—Day by Day." The present issue covers October and November. The next issue for Advent and Christmas will be ready for distribution about November first. Plan now to get extra copies to share your adventure with your friends.

The Forward Movement will continue to demand that a Disciple must do more than accept certain ethical practices known as Christian standards. Through faithfulness in prayer, study of the Scriptures, worship and service he must develop what we call personal religion which is really nothing more or less than a personal relationship with God. He must become an adventurer; ready to sail an unknown sea, but using those aids to navigation which time has proved of supreme value; facing storms and dangers with that courage which carries him ever onward in the journey which leads to the discovering of God.

THE FORWARD MOVEMENT, however, does not encourage a pillar dweller type of Discipleship. Important as is the adventure which leads us to God, the Christian Disciple is also called to discover a new and more noble relationship with his fellow beings. Christ insisted upon this when He answered the question about which is the greatest commandment. The Disciple's life must include his relations with God and with his neighbor. All the maladjustments in our families, in social, economic, racial, national or international life are the result of men not being able to get along with each other. What a great adventure awaits the man who seeks to discover the new relationship which will help to unite men as God's children and brothers one of another.

In the Church this adventure in human relations demands that we shake off the nightmare of selfish individualism, and awake to a fuller sense of our common purpose and responsibilities. It is calling our men into united action and the President of the Laymen's League reports a new wave of interest and enthusiasm during recent months. It encourages our adult members to offer youth a fuller share in the Church's life, and stimulates youth to be eager in seeking out and seizing new opportunities for service. It demands that as fellow members of the Church we avoid the temptation to put the blame for what may be wrong on others, and instead show forth a finer loyalty toward each other and toward our duly chosen leaders. It helps us both to push aside the non-essentials which have so often created barriers between fellow Christians, and to strengthen the bonds which unite us beneath any surface differences.

In the life of society and the world the Disciple has a thrilling adventure ahead as he seeks to discover how the teachings of Christ can be brought to bear upon the relations of classes, races, and nations. Christ stands directly opposed to those conditions, between individuals or nations, which produce such suffering, oppression and the violation of the weak by the strong as is prevalent in the world today. He took those first Disciples, transformed them, and sent them forth in the great adventure of transforming the world. His loyal Disciples have always been called to share in such a transforming Forward Movement.

THIS ADVENTURE therefore demands that we face honestly the fact that we have too often disobeyed Christ's orders, and that we go forth into all the world to proclaim His Gospel. Unless men know Him, the new relationships which He came to establish between men will never come. The only way that men can know Him is to be told the Good News by those who have already received it. The Forward Movement must stir us to do our full part in carrying Christ to all the world with a new flood of that missionary zeal which He bestowed upon those first Disciples. We are called to express this spirit in our response to the opportunity which is presented as the Church unites in the annual every member canvass this fall.

Whatever the Forward Movement may require of us, and wherever the adventure of Discipleship may take us, it is essential that we remember that it is God who calls us to share in His Forward Movement, and it is God who gives our spirits the urge to go forth in adventure. It is because God is marching on, it is because He lives the adventuresome life, that we find the new Spirit stirring throughout the Church today. Man responds because God's Spirit enters his life and starts a fire—a fire which can not be insulated or segregated, but which passes from life to life—even as we see it doing today—and unites men in the adventure of Discipleship—in the eternal Forward Movement of God.

* * *

A BURDEN NEVER MEANT FOR US.

THERE is one kind of burden which was never meant for our shoulders; and it is one which most of us have carried too long. It is the burden of things which have happened in the past, or have not happened at all. What a weight of futile regret, of vain hope, of fear regarding the unknown future we are carrying now! No wonder our energies are exhausted and our spiritual candles burn low. God never meant us to be loaded down with bad memories, or premonitions of evils to come. It is our little faith in God which unfits us for the bearing of the true cross.

Elwood Haines.

* * *

THE CHALLENGE OF THE TIMES.

In no time in the world's history has the value of the Church been so tested nor has its value, if what our Lord intended it to be, been so greatly needed.

If the members of the Church will make a right use of its functions measure up to a reasonable degree of a member's responsibility, and enlist for service rather than for benefits, things will happen in the Kingdom of God on earth.

The Church needs such action, we need it, and it is our duty to those who shall follow us to lay so sure a foundation of Christian habits, living and conduct, and that includes worship, that it will be adequate for them.

If the Church plays fast and loose with life, what can be expected from the rest of the world?—Trinity Church, Asheville.

Have Faith in God

By THOMAS F. OPIE,

Rector of St. John's Church, Olney, Maryland.

Mark 11:22—Have faith in God.

MEN are showing, by the way they live, that they have faith in money, in medicine, in education, in self, in science, in good roads, and in scores of things that might be mentioned. They show by the way they slave for money that they have faith in it. They work hard day and night for it. Yes, men have a great deal of faith in money. They have faith in medicine. This faith is not simply an intellectual assent to the efficacy of medicine. It is a faith that is shown in act, in conduct, in actual use of medicine. Men have so much faith in education that the state today is spending millions annually for it. Men have faith in themselves. This is shown by the success that crowns their efforts. Everything worth while in the matter of attainment in this life is due largely to man's faith in self. Man has definite faith in science. Science stands for the ultimate truth—and it will be a sad time for the race, when, if ever, the race loses faith in its ability to find and to interpret and to know the truth.

All this faith on the part of man is actually demonstrated—it is manifested, not so much by what man says about these things, as it is by what man is doing about them! Man shows by his life that he has faith in these practicable things. He has faith in the seasons, the soil, the seed, the sun. If he had no faith in these he would not plant—and not planting, he would perish.

When we say, Have faith in God, we do not mean that you have ended the matter by simple assent to belief in the existence of Divine Intelligence, Divine Goodness, Divine Love, etc. It is not your lips' allegiance, but your life's allegiance that is wanted. It is not mere mental credence in God, but a matter of conduct, action, deportment. The end of your belief in money is not that you believe in its purchasing power—but that you are aligned with it—that you love it and work for it and use it. So with God. It is not enough that you believe in His existence (the devils also believe—and tremble)—but that you are aligned with Him, that you love Him, that you serve Him. Have faith in God—and show it in the same way you show that you have faith in the things about you.

Man's faith does not drag God down to earth to become the tool of man—but it lifts man up to become the child and companion of God. To know God, to trust God, to love God and to serve God—this it is to have faith in God. The man without faith is a pessimists and a foolish body. He lives in a fool's paradise. Rule God out and indeed you have not even a fool's paradise—but let God in and you have a reasonable universe—and a world for which there is some ultimate hope and some high destiny and purpose.

Have faith in God. Have faith in goodness, truth, beauty. And show by a good and true and beautiful life that you believe in these attributes of God. Align yourself with goodness, truth, and beauty—as you do with money, education and science. Have faith in that which is spiritual and eternally vital and just and lovely and of good report.

Have faith in God's power—to do, to keep, to perform, to protect and to preserve—and show by a calm and trustful and useful life that you have this faith. Line up with the power of God and show your faith by your works.

Have faith in God's goodness. God is not only Love, but God is Good. Lose faith in the goodness of God, and there is no ground for goodness anywhere! Show your faith in God by your faith in goodness and show your faith in goodness by exemplifying it—by using it—by aligning yourself with all that is good in the world, as far as in you lies.

Have faith in God's wisdom. Have no fear that man's investigations will ever disprove God's wisdom—or His goodness—or His love. Infinite wisdom is shown in all the laws of nature. Intelligence is behind every process of God, from the creation of a snowflake to the evolution of stars and planets and worlds innumerable.

Have faith in God's presence and in His directing influence in the affairs of the world. Rollin, the eminent author of "Ancient History," says that it is evident that God has a purpose for the race and that God is in the affairs of peoples and nations. God is present in His world and wherever He can get into the hearts and lives of peoples He is entering—and wherever men will cooperate with Him, He is directing men's affairs to a high and holy destiny.

Have faith in God. "Thine, O Lord, is the greatness and the power, and the glory and the victory and the majesty; for all that is in the heavens and the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee and Thou rulest over all. In Thine hand it is to make great and to give strength unto all. Now, therefore, our God, we thank Thee and praise Thy glorious name."

* * *

THERE IS NO DEATH.

"Who knows but that which we call life is death, and that which we call death is life?"

W. J. Moore.

This dreaded that, which we call death—
A name so misapplied—
Is entrance into real life,
For which our Saviour died.

We cling to this brief mortal life,
Despite its sorrows, pain;
But this is due to lack of faith,
And reckon not death's gain.

A loving message spake by Christ
That told us why He came;
It was to give abundant life,
O bless His holy name.

Then, too, there was a sacrifice,
Atonement on the Cross;
The shedding of His precious blood,
Which made for gain not loss.

So cling not to this mortal life,
But live for Him who died,
That we may make our home with God,
Forever to abide.

The English Bible in Public Life

Does It Make a Difference?

By PHILIP WHITWELL WILSON,

Special Correspondent, New York Times.

IT IS four hundred years since a Tudor England received the first complete printed Bible.

This fourth centenary suggests two questions: first, what attention did the English pay to their Bible when it was handed to them? Secondly, what difference did the Bible make to the life of the English-speaking commonwealths?

The great translator of the Bible into English was William Tyndale. "If God spare my life," said Tyndale to a learned scholar, "ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." A noble boast that was abundantly justified.

The historian John Richard Green declared that "England became the people of a book, and that book was the Bible." Nor does his testimony stand alone. As a historian, Professor Macaulay Trevelyan holds the Order of Merit, and he tells us that "a new generation" of Elizabethans grew up "under the influence of the Bible, the Prayer Book, and loyalty to the Queen." Among the influences of a formative period, the Bible came first.

The reading of the Bible has been an accepted habit of the British Commonwealth of nations.

The Prime Ministers of Great Britain, one after the other, have been men of the Bible. The entire thinking of Gladstone was based upon what he called "the impregnable rock of Holy Scripture." Lord Salisbury was a devout churchman, and so with Asquith, the Congregationalist; Balfour, MacDonald, and Bonar Law, the Presbyterians; Lloyd George, the Baptist; and Stanley Baldwin, the Anglican of Methodist ancestry, who, in outspoken fashion, confesses that without the Bible, he would be hard pressed by the weight of his responsibilities.

John Bright, the British Quaker statesman, lifted the oratory of the House of Commons and of the political platform into the realm of prophecy by his devotion to the Bible. Joseph Chamberlain, like Theodore Roosevelt, taught in a Sunday school.

The world has recently acclaimed King George on his silver jubilee, and the acclaim has been more than a formality. The King promised his mother, Queen Alexandra, that he would read the Bible every day, and he states that he has kept the promise.

What has been the result of the reading of the Bible? Let us appeal again to the historians.

Of the England that received the Book four hundred years ago, John Richard Green writes that "no greater moral change ever passed over a nation." Trevelyan puts it thus: "The effect of the continual domestic study of the Book upon the national character, imagination, and intelligence for nearly three centuries to come, was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine."

That verdict has never been upset. For more than sixty years Queen Victoria reigned over an ever-expanding empire. On one occasion she received certain chieftains in audience. To her navy and her army she did not allude, but she handed them a Bible. "This," she said, "is the secret of England's greatness."

Read the Bible, and does not its influence cease to be a mystery? Here is the Book of Life—the Book that reveals how life is lived and might be lived; why life is worth while; why life should be shared with others; the power by which life is redeemed and safeguarded and enriched; the opportunities in life; its responsibilities; the perils that menace life, and the purposes that life fulfills. The entire perspective of the Bible is focussed on the Christ who came that we might have life and have it more abundantly. It has been of supreme advantage to the English-speaking world that the leadership in every field should have been brought by the Bible into touch with what is meant by life.

The Bible is full of all sorts and conditions of men and women and children. Reading the Bible, we arrive at the value of the individual, or we learn respect for others. Also, we learn respect for ourselves. The Bible thus makes citizens, and in the English-speaking world it prepared the people for the franchise.

The Bible insists on rectitude. Every revival of interest in the Bible was followed in Britain by a movement for political reform. If public life is clean this is the reason.

The Bible denounces oppression and requires that wrongs be righted. In the British Empire there has been a growing sensitiveness to injustices of every kind.

The transformation of Great Britain from an old into a new country was achieved mainly by the men of the Bible. John Howard read that we should visit the prisoners in their affliction, and he flung himself into the task of reforming the jails. Wilberforce on one side of the Atlantic, like Whittier on the other, read that Christ died for all men on the cross. They flung themselves into the crusade against slavery.

The Bible inculcated a reverence for laws justly administered. During the periods of strain and stress there have been scores of revolutions. In the English-speaking countries sovereignty has been unshaken in its stability. These have been the countries where it is safest to live.

The Bible emphasizes sound principles of commercial ethics. Amid the greatest depression in the annals of mankind the financial credit of the English-speaking commonwealth is maintained. There has been grave unemployment as elsewhere, but, on the whole, a much higher standard of living. The material reserves of these countries have been as impressive as their moral reserves.

The Bible asserts liberty of conscience and of culture. At the conclusion of the war not one English-speaking democracy had seriously to abridge freedom of speech or of the press, or to suspend a representative system of government. The suffrage has been extended, and throughout the Orient, from the Philippines to Egypt, it has been the aim of these countries to put an end to the old colonial system, substituting autonomous administration.

The English-speaking democracies have displayed a volume of initiative which, in the aggregate, far surpasses the achievements, however notable they may have been, of countries where the Bible is less known. The railway, the steamship, the automobile, the use of power in industry, postal and telegraph services, electric light, moving pictures, the games most generally and healthily played out of doors—these illustrations of such initiative are unchallengeable. Boy Scouts, Girl Guides, foreign missions, campaigns against drugs, drink, and other evils—most of such efforts originated in the English-speaking world.

The Bible contains a gospel of peace, and in their demands for peace the Bible-loving democracies have been conspicuous. Despite militarism elsewhere they terminated conscription after the war, and in the spirit of the prophet Isaiah they have sought steadily to limit armaments.

Here is an inventory of familiar phenomena that anybody can check up for himself. We cannot open a

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newspaper or enter into conversation without finding that the facts are as stated.

Not that there is any special virtue in a Bible translated into English. Turn to any country and men of the Bible leave names held in peculiar honor. Certainly Norway has her Nansen, a great explorer, statesman, and friend of the friendless. He read the Bible. England had her Ruskin, the apostle of beauty in the city, the church, and the home. He read the Bible. Russia had her Tolstoy, the pioneer of social justice. He read the Bible. China had her Sun Yat-sen, architect of democracy. He read the Bible. India has her Gandhi, champion of the untouchables. He reads the Bible. Germany was uplifted by the character of Hindenburg. This war lord who became a pillar of peace was a man of the Bible.

The Bible is today to be had almost free of cost. But a knowledge of the Bible can only be acquired by a personal investment of time which is worth more than money. That investment has yielded a generous dividend of influence both for the individual and for society.

They who visit London are impressed by the profound reverence with which millions of people observe Armistice Day, crowding into Whitehall, overflowing into Trafalgar Square, and uniting their voices in the great hymn—"O God, our help in ages past." No less remarkable is the spectacle of enormous crowds at a football game attended by the King and Queen, who, with a band of the Guards, join the people in singing a hymn like "Abide with me" in order to pass the time. It was the Bible of Wyclif that evoked the spirit of Lollardry which swept over the England of the Middle Ages and inspired the songs of the people. It is the Bible that in the twentieth century, with its dangers and difficulties, fills the land with music.

BOOK REVIEWS

FOUNDED UPON THE ROCK: By Bede Frost. The Macmillan Company, New York City. Pp. 207. Price, $1.75.

This book is a good introduction to the Sermon on the Mount, as the author himself declares that "this book is not an exposition but a mere intorduction." He points out the underlying and often overlooked principles in the Sermon. He does not, however, make the Sermon on the Mount the chief or the whole part of the Christian religion. The treatment of the subject is of special interest to the clergy and to those who teach religion generally. The many quotations from other parts of the Bible and literature make the book a source of teaching material for lessons and sermons, to be classed with the best. S.

* * *

THE SCOFIELD REFERENCE BIBLE: Edited by the Rev. C. I. Scofield, D. D. Published by The Oxford Press. Price, $1.25.

This Bible is composed of eight special features that make it particularly helpful to Bible students and teachers:

1. Chain references of great Bible doctrines.
2. Summaries of great Bible Truths.
3. Synopsis to each book of the Bible.
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7. Bible types explained.
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In other words it is a Bible and a commentary combined and its unusually low price places it in reach of any who want it. L. L. C.

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Diocesan Supply Department Describes Plan of Work

The seasonable article which follows was written for this page by one whose experience in a large diocese has made her familiar with this type of work. The writer is Miss Elsie C. Hutton, Vice-President in Charge of Supplies of the Diocese of New York.

There is no closer and more intimate way of learning of the struggles and aims and achievements of our missionaries in the field, except of course traveling among them, than through the supply work of the Woman's Auxiliary. From Liberia to the Virgin Islands, Puerto Rico, Panama Canal, and Mexico; across our own continent from the mountains of Virginia, the Carolinas, and Tennessee, to the Indians in the West as far as California, and the isolated white people on the deserts; half across the world from Honolulu to the Philippines, Japan, and China; to all these places go our medicines, blankets, warm underwear, and the work of our fingers, straight to our brothers and sisters in these lands.

Everything is exactly what is needed according to lists sent us by missionaries and institutions of the mission field. Is not this an inspiring and encouraging thought? This is the gift that only women can make; no men can sew or knit or make surgical dressings; so it should be our ideal to show our belief in Christian teachings, in this, our peculiar line, to the last dressing or compress.

In the Diocese of New York where the writer works, stress is laid on reading to sewers the stories of the missions, hospitals, and mission schools that are sent to each parish with its allotment. Even when churches awaken to the meaning of the budget and pay in full and missionaries will not need personal boxes, we hope work for mission institutions will continue, for there is more interest in people for whom we work than in cold, financial words such as budget and quota.

Value of Supplies.

Last year the value of the supply work for missions outside the diocese, done by the Diocese of New York, was $31,997.27; second-hand clothing sent to the same, $4,956.88. The social service sewing for diocesan institutions amounted to $4,012.91. Of course the actual money spent on these supplies is only about 50 per cent of the total value, because the work put into these garments is half of their value. (This information is for those who fear too much goes to this authorized special, from money that should go to the budget!) We do not mean to boast about this work, as New York is the richest diocese and should do a large proportion of the allotments, but as it is all volunteer work, no salaried people being relied on, we do think it shows quite an appreciation of the love and interest our branches show for their representatives in the field.

Conducting the Department.

We have often been asked how we conduct the department. We begin by sending out all the allotments to the parishes at once, in the autumn, for personal and gift boxes and institutional work. We know by past experiences about how much buying, sewing, knitting, and surgical dressings each parish does. We do not ask them how much they will do, but we tell them how much we expect and hope they will do! In this way the parish, in planning its budget and work for the winter, knows just what is expected, and can arrange accordingly.

Dispensary and Hospital Supplies.

Toward the end of Lent we send an appeal to each parish for dispensary and hospital supplies. This work is specially liked by our branches, and many make the donation toward it a definite item in the Auxiliary budget. Many mission people live in outlying places having no doctors nearer than forty or fifty miles. When they have had some accident, they are brought to the missionary, who cares for them with our bandages and gauze. When the people have some infectious disease, sometimes lying on a pile of straw in a corner of a hovel among the well members of the family, the missionary, being the only one to attend them, carries the disinfectants, sheets, medicines, and ointments with her. Surely these are as powerful emblems of loving Christian fellowship as anything one could think of, and our Auxiliaries are realizing this.

Cutting and Buying.

In the cutting room all the garments to be made by the parishes are cut by the dozen, by machine, at the cost of the material at wholesale price. Last year, with only about twelve people working, 11,000 garments were cut and shipped.

Orders for garments to be bought are sent by the parish to the supply treasurer who files them and then sends them to the wholesale buyer. The buyer, when she has enough orders, goes shopping, and in buying such large quantities is able to get great reductions as well as the wholesale discount, this all amounting to nearly half the retail price.

The treasurer then bills each parish for its garments. She notifies the institution which parish has sent each particular garment, so that letters of thanks are received by the branches.

Altar Department.

The altar department takes care of any appeals for cassocks, surplices, altar linens, and stoles, second-hand and new, which come to National Headquarters from missionaries. Last year articles valued at $519 were sent to missionaries by this department.

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PARTICIPATION IN WAR.

This leaflet containing a brief statement about peace by a bishop, a priest, a layman and a woman, namely, Bishop Hobson, the Rev. Dr. Frank Gavin, President Kenneth C. M. Sills, and Miss Elizabeth Matthews, has been issued by the Woman's Auxiliary executive board for use in connection with the Quiet Day for Prayer on November 11. Copies have been sent to every diocese and missionary district where the Quiet Day leaflet has been ordered, but there are no additional copies of the peace leaflet at Church Missions House.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

John Wesley

A Pageant of the Beginnings of the Methodist Movement.

Leader: A foreigner visiting our country is much impressed by the number of Methodists here. But though they are everywhere and we consider we know them well, there are many things about the start of the Methodist Church that are not well known. For instance, that its founder, John Wesley, was a clergyman of the English (or Episcopal) Church, and that he never left it or wanted his followers to leave it. Also that the Methodist movement started as a society inside the Episcopal Church. Our program this evening tells the story.

The first scene is within the vine-clad walls of Oxford University. It is in the room of John Wesley in 1730. The characters are John and his brother, Charles Wesley, their father, Samuel, and their friend, George Whitefield. It is a meeting of a society they had; they are seated.

Scene I.

Samuel: It is a great privilege to be with you, my sons, and to hear of this Society of yours. What is it that they call it?

Charles: They call us by a number of names, "Bible Moths," because they say we read the Bible so much. Then they call us the "Holy Club," because we believe in going to the Holy Communion so often. But they do not do it as a title of respect. Rather, they laugh at us. Strange to say, it was this very ridicule that won us our friend, George Whitefield. Tell him about it, George.

George: There is really not much to tell. I had for some time heard of you all by the name of Methodists. That, sir, is a name that we are called with a sneer, because we like to use our Prayer Book so much in our Prayers, doing everything by method in the Prayer Book way. One day I saw a group coming from St. Mary's Church, where they had been attending the Holy Communion. Everyone was laughing at them so much, I asked who it was, and when I heard it was the "Bible Moths," I immediately joined the group and have been a member ever since.

John: George does not tell you that he had to push his way through the jeering crowd to join us, but he did. But, Father, you said you wanted us to tell you of our work. There are about twenty of us. We meet every day for prayer, and each Sunday partake of the Holy Communion together. We also have four objectives and divide ourselves into four groups. At one time one group visits the jails for a while; one group goes to the schools to bear our witness there; another group goes to the poor house and teaches the people there; and another group visits the homes of the poor to talk to them about God. We also keep the feasts of the Church and do all we can to bring ourselves and others to Christ. But the thought has come to me several times recently that possibly this is too easy a life, and that God has called me personally to go as a missionary to the Indians in the far-off America. What do you think of that, Father?

Samuel: I hardly know what to say, my son. If you feel the call, you know that your mother, Susannah, and I will bid you Godspeed.

Leader: We see that John was a very loyal Christian and Churchman at this early age. A few years later he did go as a missionary to the Indians in Georgia. But he returned after a short time. On his way back he met some Christians who called themselves Moravians. They quickened his zeal. On his return to London he attended the services of the Moravians there and, in 1739, experienced what he called his "conversion", whicih he describes as follows: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation and . . . that He had taken away my sins." He got in touch with his Methodist friends and began preaching with a great deal of zeal everywhere. Whitefield began preaching out of doors, and John Wesley soon followed. His brother, Charles, wrote the hymns for the movement. In 1741, he felt called upon to appoint lay preachers. How he came to do so is told in the next scene. The new character in it is his brother-in-law, Mr. Hall. Wesley's words were actually used by him on another occasion. They are seated in his home.

Scene II.

Mr. Hall: So, my brothers, you see that the Bishops are not upholding you and are forbidding you to hold your services in the Churches. What, then, are we to do? Not only do the Bishops not want you in the Churches, but in many of the Episcopal Churches the clergy are preaching against the Methodist movement. So I advise that we withdraw from the Episcopal Church.

John: I must disagree with you there. "It would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission so to do from those Bishops whom we apprehend to be in a succession from the Apostles." And if we seceded we would have no such ministry.

Charles: But a few years ago you set aside a number of lay preachers with prayer.

John: Yes, we did. But do you remember how we did this? First, we found that in many places where we founded Methodist groups, we did not have the ministers in our favor, even though our Methodist meetings were held at a time the regular Church services were not being held.

Whitefield: And the ministers did not let us preach from their pulpits. So we had to have our services in private homes or in specially built chapels.

John: Yes, and we had to have a president who would collect the money from the group to help the poor. Then it was found necessary to send these group leaders to the homes of some of the Methodists who were absent from the meetings, or the money would not be collected. Some of the visits disclosed the fact that some of the Methodists were not living as they should, so that the group leaders were given the power to put them out of the group. Next Prayer and Preaching were added to their duties, which shows how the Methodist Preachers came into being.

Charles: Yes, the Methodists are to help the Church of England, not to hurt it.

John: If ever Methodism leaves the Episcopal Church, it is doomed. But come, we must hurry, as we all have much to do. (They go out.)

Leader: Years passed. Persecution as well as ridicule now came to hamper the Methodists. But they were not to be stopped. John Wesley had said, "The World is my Parish," and his actions upheld his words. He traveled unceasingly on horseback with his baggage in saddlebags. Seldom a day went by that he did not preach at least three times. In addition he found time to found a school for boys and to write a number of books. Under the opposition the Methodists began building chapels in which to hold their services in places where the clergy were not in sympathy with them. In one of these chapels in 1760, John and Charles were arrested for holding a service outside an Episcopal Church without taking out a license as a Dissenting Body. Though protesting that they were good Episcopalians, they were thus forced to take out a license as a Dissenting Body. The date of this first arrest was 1760. It was not, however until 1772, four years before the Declaration of Independence, that a license was taken out for all the Methodist chapels. We now skip to 1788. A few days after the scene Charles died, a few years later John died. The third character is the rector of St. Marylebone (pronounced Mae-lee-bone). In all these scenes, though the words are imaginary in part, they are true to sentiments expressed by the brothers on these occasions. Charles is lying on his bed, the others are standing.

Scene III.

Charles (to the Rector): I have sent for you, sir, to say that "I have lived and I die in the communion of the Church of England, and I will be buried in the yard of my Parish Church," of which you are Rector. Our Methodist cemetery in the City Road is unconsecrated and of that I disapprove, so that I will not be buried there.

Rector: I will see that your wishes are complied with.

Charles: I greatly thank you. And now, John, my brother, I want to beg that you will keep your authority while you live over the Methodist movement, and after your death let it pass to those most worthy of it. You cannot settle the succession. As you know, I did not approve of your setting aside Coke and Asbury as superintendents for America. They were sure to be called Bishops over there, and no one can be a Bishop unless he has been made a Bishop by at least three other Bishops who trace their succession from the Apostles. You, my brother, are not a Bishop, only a priest, so that your ordination of them can only be Presbyterian ordination.

John: Perhaps if you had kept close to me I might have done better. But I

felt that Methodism in America had grown so that it must have someone to oversee it ,so I thus set aside Coke and Asbury to do this work as "superintendents."

Charles: I have often warned you and others that some day "wolves would enter and rend the flock," and those who call themselves priests and Bishops who have not been Episcopally ordained are the men. You know that I have often "solemnly warned the people not to receive the Sacraments from any not Episcopally ordained." There are many Evangelicals, or Methodists, who will remain true to Mother Church, but I fear that when we die most will split away and make Methodism a mere sect that fights Mother Church.

John: I hope that this will not happen. But I, too, fear it. You remember that in 1763 I wrote to our preachers, "Are we not runaways, by little and little tending to a separation from the Church? Oh, remove every tendency thereto. Let all our preachers go to Church. Let all the people go constantly to Church. Receive the Sacrament at every opportunity. Warn the people against calling our Society a Church, or the preachers ministers." Again, you remember, I put the question to those who would join our Society, "Do you constantly attend the Church and Sacraments?" God has surely raised us up for the Church chiefly that a little leaven may leaven the whole lump.

Charles: You, my brother and I are in the old ship. The great evil I have dread for nearly fifty years is a schism. But I grow weary and I will ask our Rector to lead us in prayer, and then that you leave me to sleep a bit.

Rector: "Lighten our darkness," etc. (P. B., p. 31.) (They go out.)

CHURCH INTELLIGENCE

MEETING OF THE HOUSE OF BISHOPS.

From all parts of the United States and from several foreign countries, Bishops of the Episcopal Church are en route for Houston, Texas, where in the Palmer Memorial Parish House they will gather for the annual meeting of the House of Bishops, called by the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island, for November 5, 6 and 7.

The House of Bishops consists of 124 members with vote. These are bishops having jurisdiction in dioceses and missionary districts, and coadjutors who are assistant bishops with the right of succession; and sixteen bishops without vote who are suffragans, assistant bishops without right of succession. It is expected that the House will assemble in Houston with about seventy-five voting members present, among them the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, D. D., veteran of forty years of missionary pioneering in the frozen North; the Bishop of Cuba, the Rt. Rev. Hiram R. Hulse, D. D., for twenty years in charge of that Caribbean field, the last year suffering the horrors of shipwreck and fire in the Morro Castle disaster; the Rt. Rev. Harry R. Carson, D. D., whose jurisdiction includes Haiti and the Dominican Republic; and the Rt. Rev. Charles B. Colmore, D. D., who has for twenty-two years built the Church among the varied peoples of Puerto Rico, administering his work alone now, as his Suffragan, the Rt. Rev. Manuel Ferrando, died last December, after the 1934 meeting of the House of Bishops.

The agenda of the House includes an exceptional number of problems affecting the missionary work of the Church at home and abroad. Rarely have so many vacancies by death and resignation awaited the action of the House. No resignation is final until it receives the affirmative action of the House of Bishops. Here the responsibility of the House ceases in the case of diocesan bishops. Resignations of bishops from missionary jurisdictions, however, require the election of successors, since the missionary episcopate is created directly by action of the House.

Four Diocesan and Two Missionary Bishops Have Resigned.

Resignations include four from dioceses and two from missionary districts. In the former group are the Rt. Rev. Wilson Reiff Stearly, D. D., Bishop of Newark; the Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky; the Rt. Rev. Albion W. Knight, D. D., Bishop Coadjutor of New Jersey, and the Rt. Rev. Charles Fiske, D. D., Bishop of Central New York. Resignations have been received also from the Rt. Rev. John McKim, D. D., Bishop of North Tokyo in Japan, and the Rt. Rev. Robert Erskine Campbell, D. D., Bishop of Liberia, in Africa.

Bishop McKim pleads ill health and the disabilities of age after forty-two years of distinguished service in the episcopate. He is numbered among the foremost missionary leaders in the Orient, and as former Presiding Bishop of the Nippon Sei Ko Kwai (the Holy Catholic Church of Japan) an independent daughter of the Anglican Communion in that country, he has received the highest honors possible to a worker in his field. Bishop McKim presented his resignation previously, the last time at a meeting of the House of Bishops in Atlantic City in October, 1934. The House then declined to accept, urging this veteran of missionary activity to continue his official leadership. The Bishop now pleads with renewed insistence that he be relieved of official responsibility. Choice of his successor will be among the most important acts of the coming session of the House of Bishops.

Bishop Campbell, originally a member of the Order of the Holy Cross, and a volunteer in the Liberia field, was elected Bishop ten years ago and through that period has faced the trying conditions which prevail in a region so near the Equator. Liberia is a field in which the Episcopal Church has been at work for a century, maintaining a considerable establishment in evangelistic, medical and educational work.

Vacancy in Idaho Under Consideration.

A further vacancy in a Missionary District, caused by the translation of the Rt. Rev. Middleton S. Barnwell, D. D., of Idaho, to be Bishop Coadjutor of Georgia, will require consideration and possible action by the House. For a number of years suggestions have been made that there be a realignment of some far Western districts in accord with the location of major populations and the development of transportation facilities. The missionary districts of Idaho, Utah, Eastern Oregon and Spokane are involved in such a plan now formally to be presented to the House. It is possible that election of a Bishop for Idaho may be deferred to the meeting of General Convention in the fall of 1937, in the City of Cincinnati.

Seven Vacancies Through Death.

The vacancies through death since the last meeting a year ago, include in addition to Bishop Ferrando, the Rt. Rev. Boyd Vincent of Southern Ohio, at the time of his death the oldest bishop of the Church; the Rt. Rev. Samuel Babcock Booth of Vermont; the Rt. Rev. Ralph E. Urban, Suffragan of New Jersey; the Rt. Rev. Walter T. Sumner of Oregon; the Rt. Rev. Edward Fawcett of Quincy, and the Rt. Rev. Thomas F. Gailor of Tennessee, at one time President of the National Council of the Church, who died about a month ago.

Prominent in his leadership of the House of Bishops is the Presiding Bishop, native Pennsylvanian, but with a typical New England personality through his ancestry and his long residence in Massachusetts, Connecticut and Rhode Island. He was elected Presiding Bishop on March 26, 1930, following the death of the late Charles Palmerston Anderson of Chicago, to serve until the General Convention of 1931, and by that body, meeting in Denver, Bishop Perry was elected for the full term of six years, the term expiring in 1937.

The Host.

The host of the House at this meeting, the Rt. Rev. Clinton S. Quin, D. D., is Bishop of the Diocese of Texas, whose see city is Houston, and is of the younger generation of bishops, being born in 1883, trained for the bar, but turning to the Church, was ordained in 1908, and consecrated to the episcopate in 1918. His first service as bishop was Coadjutor to the famous "Texas George," the Rt. Rev. George Herbert Kinsolving, upon whose death in 1928 Bishop Quin succeeded to full diocesan responsibility. Bishop Quin is youthful in appearance, tremendously energetic and with a special interest in and ability for, work with young people.

Next Year.

The host of the House next year is likely to be the Rt. Rev. Edwin A. Penick, D. D., Bishop of the Diocese of North Carolina, who will tender an invitation for the 1936 meeting to come to Winston-Salem, a city in his diocese.

The oldest of the Bishops of the Church in years of episcopal service, Bishop Graves of Shanghai, China, and Bishop McKim of Tokyo, Japan, will be unable to attend this meeting of the House, but the "Baby Bishop," the youngest with jurisdiction in the United States, the Rt. Rev. Robert Emmet Gribbin, D. D., of Western North Carolina, consecrated in 1934, will be present.

Since the last meeting of the House there has been but one consecration of a new bishop, the Rt. Rev. John W. Nichols having been made suffragar of the Missionary District of Shanghai, China, in November, 1934.

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"WAR IS THE MOST HATED THING IN THE WORLD."

In a passionate appeal for world peace General Chang Chih-kiang, one of the guests of honor at a luncheon in New York City on October 15, declared war to be the most hated thing in the world. With impressive eloquence this distinguished Christian general pleaded for the extension of the Gospel of Christ as the one unifying factor binding nations together in peaceful relationships.

General Chang is a devoted student of the Bible and has from his own resources made large purchases of Scriptures for distribution to his troops. As a generous supporter of the Christian movement and a fervent Christian, he has been one of those enthusiastic evangelists who holds a government position without in the least degree compromising his Christian position. He is mak-

ing a tour of the United States in his official capacity as chairman of the National Calisthenics Association of China, but with a deep interest in the Christian Church.

The luncheon at which General Chang spoke was given by the American Bible Society in honor of him and Dr. Cheng Ching-yi, both of whom are honorary life members of the Bible Society, the only two Chinese who have been so designated by the Society's Board of Managers.

Dr. Cheng in an address following that of General Chang declared that his father had been a devout Buddhist and would have nothing to do with Christian people until he received a copy of St. Mark. The reading of this gospel portion, particularly the crucifixion of Christ, so touched his heart that from that time on, for twenty-five years, he devoted his life to the preaching of the Gospel.

Dr. Cheng paid a high tribute to the work of the Bible Societies in China in their ministry through the printed page, as a unifying factor among the many and various Christian Chinese bodies, and in the advancement of Chinese culture. Dr. Cheng, one of the foremost leaders of the Christian movement in China, and general secretary of the General Assembly of the Church of Christ in China, has been in this country attending the meeting of the Committee of the International Missionary Council.

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BISHOP LLOYD'S RESIGNATION NOT ACCEPTED.

At the Conference of the Clergy of the Diocese of New York, at Lake Mahopac, on October 16, Bishop Manning made the following statement:

"Bishop Lloyd wants you to know, and I also want you to know, of a conversation which I had wtih him a few days ago.

Bishop Lloyd came to see me to place in my hands his resignation as Suffragan Bishop of this diocese. The Bishop did this entirely against his own feeling and desire and solely with the thought that it might be his duty now to take this action. After talking the matter over with Bishop Lloyd who is beloved by everyone of us, I told him that I declined even to consider his resignation and that he and Bishop Gilbert and I would continue to carry on the work of the diocese together. I may add that Bishop Lloyd gladly assented to this action and that Bishop Gilbert is in complete sympathy with it."

The above statement was received with acclamation and a resolution was adopted unanimously by the clergy expressing their full accord with Bishop Manning's action and asking him to convey their love to Bishop Lloyd and their regret that he could not be present at the Conference.

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THE PRESIDING BISHOP WILL MAKE NUMEROUS VISITATIONS WHILE IN THE SOUTHWEST.

Seizing the opportunity offered by the meeting of the House of Bishops in Houston, Texas, the Presiding Bishop will make a considerable visitation among the dioceses and missionary districts of the Southwest. The itinerary will begin at Chattanooga, when Bishop Perry on the way to Houston will be the preacher in St. Paul's Curch, that city, on the morning of November 3, and meet again friends made on earlier visits. From Chattanooga, Bishop Perry will go directly to Houston and preside over the sessions of the House on November 5, 6 and 7. In that interval he and Mrs. Perry will be guests of the Churchmen of Galveston, again renewing gracious contacts made upon the occasion of an earlier visit. Bishop Perry will participate in notable services at Dallas as the guest of Bishop Moore on Sunday, November 10, and on Armistice Day will deliver an address as part of the celebration at Amarillo, Texas, at the invitation of Bishop Seaman. Thence Bishop Perry will go to Albuquerque as the guest of Bishop Howden, November 13, 14 and 15, and while bound Westward to the coast from New Mexico, will stop at Phoenix, Arizona, as an entirely personal tribute to Bishop Mitchell whose recent bereavement in the death of Mrs. Mitchell quickens love and sympathy throughout his Churchwide acquaintance.

Bishop Perry will begin his visitation in California at Fresno and participate in services arranged under the direction of Bishop Sanford of the Diocese of San Joaquin. Special services will be held at Fresno on Sunday, November 24, in the midst of a program of visitations.

Bishop Perry will conclude his California visit at Los Angeles, where he will participate in the notable ceremonies which will mark the fortieth anniversary of the founding of the diocese, the Presiding Bishop and Mrs. Perry being the guests of Bishop Stevens. From Los Angeles, Bishop Perry will go directly to Washington where, on Sunday, December 8, he will great the Archbishop of York and participate in notable events arranged under the direction of Bishop Freeman and centering in Washington Cathedral, where the Archbishop will be preacher on that Sunday morning. From Washington the Presiding Bishop will return to New York and in addition to participating in many services of recognition of the Archbishop of York, will preside over the sessions of the National Council to be held December 10, 11 and 12.

This will mark the second considerable tour by Bishop Perry this year, the first centering in the dioceses in the State of Wisconsin and signalizing the Kemper Centenary. Both visitations are in keeping with the Presiding Bishop's desire to greet the whole Church face to face.

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WOMEN OF THE CHURCH MOBILIZING TO EXTEND LITERATURE AND EFFECTS OF FORWARD MOVEMENT INTO PARISHES.

Women of the Church are mobilizing to aid in extending the work of the Forward Movement into every parish until it reaches every individual.

Action was initiated toward this purpose at the recent meeting in Cincinnati of women associates of the Forward Movement Commission and the Commission's executive committee.

Mrs. Fred Outland of Washington, North Carolina, is chairman of the newly-formed Forward Movement Committee on Women's Work. The other women associates are members of the committee.

Mrs. Outland and her committee are perfecting a national organization, extending into every diocese and parish. Existing organizations are being utilized in this new work.

Miss Elizabeth Matthews of Glendale, Ohio, has been recommended to the Commission by the executive committee for appointment as a woman associate. Miss Matthews has been chairman of the last three triennial meetings of the Woman's Auxiliary, is a member of the National Council, and is one of the leading Churchwomen of the United States.

Women present at the conference were Mrs. Outland, Miss Matthews, Mrs. Edward Ingersoll of Philadelphia, Mrs. Charles P. Deems of Minneapolis, Mrs. Henry S. Burr of Kansas City, Mo., Miss Frances Bussey of Milwaukee, and Mrs. Henry Hill Pierce of New York City.

All members of the executive committee were present. They were: Bishop Hobson of Southern Ohio, chairman; Bishop Maxon of Tennessee, the Rev. Dr. Karl Morgan Block of St. Louis, and Clifford P. Morehouse of Milwaukee. The Rev. Dr. A. M. Sherman and the Rev. Smythe H. Lindsay of the Forward Movement Commission staff also attended the conference.

Other subjects discussed beside closer cooperation between the women and the Forward Movement Commission were the revival of religion in the home; wider use of the Commission's Bible Reading and meditation manual, "Forward—day by day"; adult education; youth program; programs for Lenten and Easter-Whitsunday seasons; and the availability of women as speakers and leaders of Forward Movement conferences for women.

Two courses on Prayer and a course on Religion in the Home are being prepared as a result of the recommendations. And a course of Christian preparation for young men and women planning to attend college is being considered.

Regional conferences for women are being planned under the direction of Mrs. Outland. She is preparing her program, with the assistance of the other women on the committee, and will announce part of it in the near future.

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BISHOP HOBSON PREACHER IN MANY CHURCHES OCTOBER 20 AS RECTORS TUNED IN ON NATIONAL RADIO BROADCAST.

Congregations in many parts of the United States had as their preacher October 20 Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission.

The occasion was his address from Station WKRC over the national radio broadcast, the Church of the Air.

"We appreciate having you as our preacher this morning and herewith ask you for a return engagement," wrote the Rev. Harry J. Stretch of the Church of St. Alban the Martyr, St. Albans, New York, to Bishop Hobson.

"Our late service here on Sundays is at 10 A. M. so we hooked up a radio in church and listened in on the broadcast. We knelt for the prayers. The candles on the altar were lit, and the congregation most attentive. The reception was fine. We 'got' every word you said."

"After the broadcast I proceeded with the Eucharist, omitting the sermon. After the service we were cleaned out of our extra copies of 'Forward—Day by Day,' with enough money left in a mite box nearby to cover the cost of the literature."

A Wisconsin congregation also had the Bishop as preacher, at the same time. The Rev. Donald H. S. Hallock placed a radio in St. James' Church, West Bend.

The entire Church School and Bible classes of St. John's Church, Sharon, Pa., listened in on the broadcast in the church through preparations made by the Rev. F. B. Atkinson, rector.

A portion of a Philadelphia Church School also heard Bishop Hobson. The Rev. Granville Taylor, vicar of the Chapel of the Mediator, arranged reception of the broadcast by about 400 of his young people.

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BISHOP CREIGHTON PREACHES MATRICULATION SERMON AT GENERAL THEOLOGICAL SEMINARY.

The Rt. Rev. Frank W. Creighton, S. T. D., Suffragan Bishop of Long Island, delivered the annual matriculation sermon at tre General Theological Seminary Thursday, October 31.

The founders and benefactors of the

seminary were honored Friday morning at the annual All Saints' Day memorial service conducted by the Very Rev. Hughell W. Fosbroke, D. D., the dean, following which the matriculation exercises for the new men were held.

The Rev. Charles N. Shepard, S. T. D., sub-dean, and Mrs. Shepard tendered their annual All Saints' Day reception to the faculty and student body that afternoon.

The Very Rev. Edward L. Henderson, D. D., dean of St. Alban's, England, left the seminary last Thursday, October 31, after a ten days' visit. Dean Henderson conducted two morning meditations and preached at two evening services during his visit.

Ray F. Brown, organist and choirmaster at the General Theological Seminary, has also been appointed to serve in the same capacity at Grace Chapel, New York, of which the Rev. William B. Sperry is vicar.

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COUNCIL OF REPRESENTATIVES OF YOUTH ORGANIZATION.

A second meeting has been held in New York of a recently formed group interested in young people, the Council of Representatives of Youth Organizations. CRYO, as they enjoy calling themselves, includes members representing the Girls' Friendly Society, Junior Brotherhood of St. Andrew, Junior Daughters of the King, Young People's Fellowship and others.

The relation of young people to the Forward Movement was uppermost in the recent discussion, in response to a request from Bishop Hobson for suggestions as to what material the Forward Movement could produce which would be of most value to youth. As the Forward Movement plans to give the period from Epiphany to Ash Wednesday to a special emphasis upon youth, the Council felt this to be an admirable opportunity to do an intensive piece of work in awakening parishes to the great opportunities among their young people, and to provide such help as is needed and desired.

Suggested results that might reasonably be expected from this emphasis on youth are:

1. The creation of adequate young people's organizations in a parish.
2. Arousing and using new leadership.
3. A new consecration on the part of present leaders.
4. Awakening leaders to the importance of the need of special training.
5. Some clear public and formal recognition by the Church of its responsibility for young people.
6. The development of a sympathetic attitude on the part of the Church authorities for young people.
7. Corporate Communion in every parish at the end of the period as a dedication service.

* * *

DR. FRANKLIN AND MISS MARSTON HAVE SAFE PASSAGE.

Cables received at Church Missions House announced the safe arrival of Dr. Lewis B. Franklin in Shanghai on October 22 and of Miss Margaret I. Marston in Bombay on October 23.

Dr. Franklin went to Shanghai at the urgent request of Bishop Graves and the mission treasurer, Mr. M. P. Walker, to help in adjusting the affairs of St. Luke's and St. Elizabeth's Hospitals and other mission institutions which have funds involved in the Raven group of financial organizations in Shanghai. St. Luke's and St. Elizabeth's Hospitals, both of which are old and long in need of replacement, were purchasing a new site and were to merge and rebuild, having funds collected for the purposes on deposit in the Raven banks, now closed. Dr. Franklin will use the opportunity to have important personal conference with other Bishops in the Orient.

Miss Margaret I. Marston, national educational secretary for the Woman's Auxiliary, is on her way to visit missions in the Orient, going first to India. She had sailed on an Italian liner, going to Naples, Egypt, Palestine and down the Red Sea, but she reports a good voyage. She spends most of November in India and all of December in the Philippines.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Special Service at St. Augustine's Church.

The eleven o'clock service at St. Augustine's Church, Savannah, the Ven. J. Henry Brown, D. D., vicar, went back to sixteen years ago on Sunday, October 20, when the members of the congregation who made up the choir in 1920-22-23-24, sung the service and hymns used on the third Sunday in October, 1922.

Besides the same crucifer, now a young man, nine former members of the choir were in the procession as well as the present crucifer and two servers.

The first processional cross used at St. Augustine's was carried. It is of wood and was made from the old Communion Rail.

At this service Archdeacon Brown initiated the Forward Movement in the congregation, preaching a special sermon on that subject

The Laymen's League made their Corporate Communion at the 6:30 service, and the newly-elected officers of the league were installed.

* * *

Reception in Honor of New Dean.

In honor of the Rev. J. William Zulch, who recently became curate of St. Paul's Church, Savannah, an informal reception was tendered him on Tuesday evening, October 22, by the officers and congregation of the parish.

Julia St. Clair Moore.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Miss Mary Frances Ward Set Apart as Deaconess.

On All Saints' Day, at the Church Training and Deaconess House of the diocese, a service for the ordering of a deaconess was held at 4 P. M. The Rt. Rev. Wyatt Brown, Bishop of Harrisburg, set apart Miss Mary Frances Ward, a graduate of the Philadelphia Training School, who, for several years, has been parish assistant at Christ Church, Williamsport, under the Rev. Hiram Bennett, who was recently made dean of the Cathedral of Saint John, Wilmington, Delaware.

Bishop Taitt, as well as Bishop Brown, was at the service, assisted by the Very Rev. Hiram Bennett, the Rev. Edward Jefferys, former Chaplain of the school, and the Rev. B. Jenney Rudderow, the present Chaplain. Miss Ward, in her new capacity of deaconess, is to continue on the staff of Christ Church, Williamsport.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Fall Meeting of Woman's Auxiliary.

At the October diocesan meeting of the Woman's Auxiliary, held in St. Paul's Church, Flint, on Monday, October 28, the Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak, made the principal address on "The Church Visible". The meeting opened with a celebration of the Holy Communion, with the Rev. Lane W. Barton, rector of the host parish, as celebrant. At noon a meeting of Altar Guild representatives was held, led by Mrs. Donald C. Stevenson, of St. Paul's Cathedral, Detroit, Diocesan President. At the same hour Mrs. William L. Torrance, of St. Andrew's, Detroit, Educational Chairman, conducted a general discussion on "Parish Problems". Reports from the delegates to the recent Provisional Synod were also received. Mrs. Walter C. Chaffee, of St. Paul's Cathedral, Detroit, is Diocesan President of the Auxiliary.

"Return Courtesy."

The Very Rev. Kirk B. O'Ferrall, D. D., Dean of St. Paul's Cathedral, Detroit, preached at morning and evening services in St. Paul's Church, Toronto, on October 27. The morning service was devoted especially to the observance of Thanksgiving Day in the Dominion, which occurred on October 24. In the evening international good will was stressed. This service is a "return courtesy" for the annual Empire Day service held in St. Paul's Cathedral, Detroit, each May on the Sunday nearest Dominion Day.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Interdenominational Work.

A course of lectures leading to credits in Religious Education is being given in connection with Interdenominational work at the First Baptist Church in Omaha. The Rt. Rev. Bishop E. V. Shayler is in charge of classes studying the New Testament.

* * *

Golden Jubilee.

All Saints' Church, Omaha, will celebrate their Golden Jubilee with a dinner at the Paxton Hotel on November 2, at which Judge Redick, one of the original members, will be an honored guest.

* * *

Work of Country Doctors Lauded.

The Rt. Rev. Bishop Shayler preached on "St. Luke the Beloved Physician," at a Patronal Festival at St. Luke's, Plattsmouth, on the Sunday nearest St. Luke's Day. He lauded the work of the country doctor and the intimacy and confidential relationship of years past. He also urged greater interest and enthusiasm for Social Service.

Wm. J. H. Petter.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D. Bishop.

Y. P. S. L. Elect Officers.

At the annual meeting of the Diocesan Young People's Fellowship held in Norfolk, October 19 and 20, the following officers were elected:

President, Mr. Franklin J. Kiser, Norfolk.

Vice-President, Mr. Leon N. Laylor, Norfolk.

Secretary, Miss Virginia Rives Rowe, Richmond.

Treasurer, Mr. Paul Kratzig, Norfolk.

* * *

Daily Broadcast of Bible Readings.

The Rev. Taylor Willis, rector of Christ and St. Luke's, Norfolk, is broadcasting devotions over WTAR, Norfolk, each morning from 8:15 to 8:30, E. S. T. In his broadcast Mr. Willis is using the Bible Reading and Meditations for the Church year as published by the Forward Movement Commission. It is his hope that those who have these Forward Movement tracts will be encouraged to make daily use of them in connection with this broadcast.

* * *

Bishop Thomson has named a Diocesan Forward Movement Commission with the Rev. Theodore St. Clair Will, rector of St. John's, Hampton, as Chairman.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Woman's Auxiliary Holds Three-Day Conference.

Upwards of 1,200 women from various parishes participated in the three-day Diocesan Conference held in Philadelphia last week, under the auspices of the Pennsylvania Branch of the Woman's Auxiliary.

The conference opened with a dinner in the Penn Athletic Club at which former United States Senator George Wharton Pepper presided, and at which the speakers included the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston, and a member of the Forward Movement Commission, and Mrs. Beverly Ober, of Washington, D. C., a member of the National Executive Board of the Auxiliary. Invitations were extended to clergy and laymen of the diocese to attend the opening dinner.

Mrs. John E. Hill, President of the Pennsylvania Branch, presided at the general meeting in Holy Trinity Parish House. "The Importance of Our Educational Policy" and "Latin America" were the subjects discussed under the leadership, respectively, of Mrs. Wright B. Haff, of New York, and Mrs. Frank Bonynge of Philadelphia. Bishop Taitt made a special address at one of the meetings.

Considerable interest was shown in the Round Table Discussion on "American Neutrality Policies," which was conducted by Mrs. Frank Miles Day, of Chestnut Hill.

* * *

Young People's Organizations Combine in Service.

In the carrying out of a program to unite the youth of the Church in a cooperative effort to increase the effectiveness of the Nation-wide Forward Movement, all the Young People's organizations of the Church in this diocese combined in a service held October 27 at four o'clock in the Church of the Holy Trinity, Philadelphia.

The Rev. Dr. D. A. McGregor, Executive Secretary of the National Department of Religious Education and Advisor of the National Federation of Young People and the Council of Youth Agencies, was the preacher. Mr. Chas. Wood, Chairman of the National Federation, made an address.

Organizations participating in the service included the Young People's Fellowship, Junior Brotherhood of St. Andrew, Junior Woman's Auxiliary, Girls' Friendly Society, Junior Daughters of the King, Knights of St. John, Young People's League and Knights of Sir Galahad.

* * *

Commemoration Services.

Three notable events in the history of the Chapel of the Mediator, Philadelphia, in addition to the birth anniversary of the late George C. Thomas, one of Philadelphia's foremost financial leaders for whom the Church is a memorial, were commemorated with special services by the congregation on October 27.

The foundation of the old Mediator, the anniversary of the laying of the cornerstone of the present Parish House on Sunday, October 27, 1907, and the laying of the cornerstone of the present church building on Sunday, October 29, 1916. Mr. Thomas was one of the founders of the Church of the Holy Apostles, and in addition to his leadership in the advancement of the missionary work of the Episcopal Church throughout this country and in foreign lands was among the leaders in charitable and philanthropic work on behalf of the less privileged among the people of this city.

The Very Rev. Granville Taylor, Vicar of the Mediator, and also Dean of the Convocation of West Philadelphia, preached the anniversary sermon, and the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, a native of this city and formerly a member of the Clergy staff of Holy Apostles Parish, was the special preacher at the night service.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.

Rt. Rev. A. G. Bennett, D. D., Assistant.

Convocation Held 103rd Meeting.

The Providence Convocation is so old that it held its one hundred and third regular meeting on October 29. The host was the Rev. John B. Lyte, rector of All Saints' Memorial Church, Providence. The present dean of the Convocation, the Rev. Irving A. Evans, rector of Christ Church, Lonsdale, has been stimulating interest for several years among the parishes by putting on lively and original programs. The subject this year was, "Snapshot Pictures of Forward Work in Our Diocese." Men and women who are doing pioneering work in parishes and missions had five minutes in which to tell about it.

* * *

The Rev. C. E. O. Nichols Dies.

The recent death of the Rev. Charles Edward Osgood Nichols in Haverill, Mass., is regretted in Rhode Island, where he served as locum tenens at the Church of the Good Shepherd, Patucket, and later as vicar of St. Mary's Church, Warwick Neck. During his service at St. Mary's, 1932-34, the parish became independent. For many months before he died Mr. Nichols was in ill health, lying desperately sick for months in a Providence Hospital.

Mr. Nichols, who was in his seventy-seventh year, was born in South Hampton, N. H. Graduating from Amherst in 1882, and from the General Theological Seminary in 1889, he was ordained deacon in 1888 and priest the same year. His pastorates comprised parishes at Sammon Falls, N. H., Brunswick, Me., Bridgeton, N. J.; St. Andrew's Church, North Grafton, Mass.; Christ Church, South Barre, Mass.; St. George's Church, Sanford, Me., and St. Mary's Church, West Warwick.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Bishop Binsted of Tokohu Expresses Views on Japan's Attitude: Attends Church Club Dinner.

There will be no world war in the near future so far as the Orient is concerned; Japan will stand beside the United States in her attitude toward the Ethiopian War. She is not likely to re-enter the League of Nations.

These were opinions expressed by the Rt. Rev. Norman Binsted of Tokyo, director of St. Luke's International Medical Centre, in Tokyo, addressing the annual rectors', wardens' and vestrymen's meeting sponsored by the Church Club in Chicago.

Bishop Binstead sees little probability of diplomatic difficulties between Japan and the United States. Further, he declared the Philippine Islands are perfectly safe in their independence so far as the Japanese are concerned.

Bishop Binsted related at the Church Club meeting the part which St. Luke's Hospital is playing in the medical development of Japan. The hospital has introduced public health methods into the Nippon; has been the central factor in the improvement of health conditions in Japan, and has won the confidence of the Japanese.

"St. Luke's Is truly a Christian hospital," said Bishop Binsted. To bear this out, he told of numerous examples of Japanese who have been converted to Christianity as a result of contact with staff members at St. Luke's. He told of the deep impress which the late Dr. Rudolph Teusler made upon the Japanese and of the raising of a substantial sum by the staff of St. Luke's as the start of a million-dollar endowment fund which is shortly to be launched as a memorial to Dr. Teusler. Bishop Binsted hopes to raise $175,000 to complete the building fund required for the finishing of St. Luke's before returning to Japan in January.

Bishop Stewart, the Rev. G. C. Story and Mr. George E. Frazer were other speakers at the dinner meeting, attended by 250 laymen.

* * *

St. Luke's, Dixon, Ill., Burns.

St. Luke's Church, Dixon, was badly damaged by fire which started in the basement and burned up through the nave Thursday night, October 24. The chancel and altar were saved. The origin of the fire is unknown and the damage has not been determined.

* * *

Chicago Budget Adopted.

The Diocesan Council on October 22 adopted a budget for the diocese for 1936 of $101,575, and set $63,200 as the goal for the National Council. Both figures represent a considerable increase over the current year.

Final approval of the budget will depend upon the returns from the Every Member Canvass this coming month.

* * *

Canon Bell Giving Mission.

Canon Bernard Iddings Bell of Providence, R. I., conducted a mission at St. Luke's Pro-Cathedral, Evanston, from Sunday, October 27 to continue through Sunday, November 3. "Religion and the Modern Man" is Canon Bell's subject.

* * *

Freeport Church Celebrating.

The days when church pledges were paid in kind, lumber and vegetables, etc.—are being recalled at Grace Church, Freeport, in connection with the eighty-fifth anniversary of the founding of the parish. In the early days of the parish, parishioners paid their pledges in kind.

Freeport was a mere trading post on the fringe of things when James Bentley, missionary, came here in 1849 to start the work of the Church on an organized basis. Bishop Philander Chase had visited the post as early as 1842.

The parish celebration started with a meeting of the Woman's Auxiliary of the Northern Deanery, on October 28. Bishop Stewart was the principal speaker. November 3 the Bishop will make his annual visitation for confirmation. November 7 is home-coming day and will be celebrated with a dinner in the evening. The Rev. E. Victor Kennan is rector.

* * *

Presbyterian Lashes Speed.

A congregation which filled Fourth Presbyterian Church, Chicago, on Michigan Avenue, was given somewhat of a shock by Dr. Harrison Ray Anderson, pastor, Wednesday, October 24. At funeral services for Sidney Smith, Chicago Tribune cartoonist, Dr. Anderson, speaking to such notables as the Governor, the publisher of the Tribune, and others prominent in civic, political and newspaper fields, took occasion to lash in no uncertain terms the lack of consideration on the part of his listeners of recklessness in driving and flouting of speed laws.

Mr. Smith, the deceased, was killed instantly while traveling at a high rate of speed, just outside of Chicago early Monday morning. Dr. Anderson called upon the leaders in the congregation to stop the unnecessary speed of automobiles and recklessness in driving. He asserted that "liquor and high-powered cars" do not go together. In this connection, he berated the newspapers for advocating in their editorial columns safe-driving and more stringent traffic laws, while on other pages in the same issue they carry liquor advertising.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop

Rectory Club, a Unique Organization

A unique organization in the diocese is the Rectory Club, which had its October meeting at All Saints' rectory, Chevy Chase, Md., Mrs. Henry Teller Cocke, hostess. At this meeting Mrs. Thomas F. Opie entertained the members with some of her own musical compositions, playing and singing them, to the delight of all. Mrs. Opie's Communion Hymn, published by G. Schirmer, New York, and her anthem, "Sun of My Soul," published by Fischer, New York, have been well received by Christians of all names and have been sung in churches all over America. The Rectory Club is composed of "women of the rectories" of the entire diocese and meets monthly at the homes of various members in the several rectories in the city and surrounding territory, mostly for social pleasures, but it is not disdainful of the education and the cultural.

* * *

To End War: Petition to be Circulated All Over the World.

"We, the People, are determined to end War. War settles no problems. War brings economic disaster, needless suffering and death to us and our children. To meet the present threat of complete world chaos we demand that our Government, having renounced war in the Kellogg-Briand Pact, use existing machinery for peaceful settlement of present conflicts. Secure a world treaty for immediate reduction of arms as a step toward complete World Disarmament. Secure international agreements founded on recognition of world interdependence to end the economic anarchy which breeds war." This is the draft of a petition just released, to secure 50,000,000 signatures all over the world, 12,000,000 being sought in America. Back of it is the Women's International Peace League, assisted by scores of religious, civic and social organizations of many types. The League has made plans to call on churches everywhere to observe November 10 as "Mandate Against War" Sunday, on the eve of Armistice Day. Numerous bishops and clergymen of the Episcopal Church have already signed the petition as a "Mandate Against War."

T. F. O.

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National Cathedral School Honors Thirty-fifth Birthday.

With a house party for the alumnae over last week-end as the first event in a commemorative program to be completed later in the year, the National Cathedral School on Mount Saint Alban is celebrating its thirty-fifth birthday. The School was founded in 1900 through the generous gift of Mrs. Phoebe Apperson Hearst, of California. Erection of the main building at Woodley Road and Wisconsin Avenue antedates the laying of the foundation stone for the Cathedral by seven years.

More than one hundred graduates returned to the School for the birthday celebration, coming from twenty states, Canada and the District of Columbia. Miss Mabel B. Turner, Principal of the School, received messages from all of the classes in previous years and thirty of them were represented at the reunion. The enrollment this autumn includes twenty-two children of N. C. S. alumnae, many of whom came to Washington to enjoy the celebration with their daughters.

The program began with a "tradition party," which featured episodes and costumes of former days. The returning graduates had an opportunity to see a typical school day program on Saturday morning and athletic contests in the afternoon. A dinner for the alumnae and Cathedral trustees was held Saturday evening in the School dining room. Among the guests were Mrs. James E. Freeman, the Very Rev. G. C. F. Bratenahl, D. D., Dean of the Cathedral, and Mrs. Bratenahl; the Rev. William L. DeVries, Ph. D., D. D., Canon Precentor of the Cathedral; ;the Rt. Rev. Philip M. Rhinelander, D. D., LL. D., Warden of the College of Preachers, and Mrs. Rhinelander; Canon Anson Phelps Stokes and Mrs. Stokes, Dr. William C. Rives ,the Honorable Alanson B. Houghton and Mrs. Houghton, Dr. William Holland Wilmer and Mrs. Wilmer, and Mr. and Mrs. Corcoran Thom.

The alumnae attended vesper services in the Cathedral on Saturday afternoon and a celebration of the Holy Communion early Sunday morning.

The officers of the Alumnae Association of the National Cathedral School are: Ruth Channon Nesbit, '22, President; Annie Laurie Carter Thaden, '27, Vice-President; Lucile E. du Pont, '34, Recording Secretary; Nancy H. Saltsman, '32, Corresponding Secretary; Adelaide O'Donnell Orme, '29, Treasurer; and Rosemary Freeman, '34, Editor of the Alumnae Magazine.

Marjorie Stebbins Marshall, '19, is Chairman of the Reunion Committee, which includes: Margaret Moorehouse Graham, '10; Eva Robertson Hinton, '19; Lucia B. Hollerith, '09; Ruth Channon ..esbit, '22; Elizabeth Nolting, '25, and Adelaide O'Donnell Orme, '29.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

St. James' Church, Richmond, to Observe Centennial on November 3.

The centennial of St. James' Church, Richmond, will be observed at the eleven o'clock service on Sunday, November 3, by the Rev. Churchill J. Gibson, D. D., rector for the past seven years, and with the Rt. Rev. H. St. George Tucker, D. D., Bishop of the diocese, and other prominent clergymen in attendance. The Rt. Rev. Thomas C. Darst, D D, a former rector of the church, and now Bishop of the Diocese of East Carolina, will preach the sermon; and among those present in the chancel will be Canon G Freeland Peter, who went to the Cathedral of the Diocese of Washington, also a former rector of St. James' Church. It is expected that several former assistant pastors of the church will also attend.

There will be a celebration of the Holy Communion in the church, both at 8 A. M. and at the eleven o'clock service. A feature of the centennial observation will be an historical address to be delivered by Murray M. McGuire, senior warden of the church.

St. James' Church, the third oldest Episcopal Church in Richmond, has during the past century had a continuous history of usefulness in the city's religious and civic life and has numbered among its congregation hundreds of men and women conspicuous for their outstanding position in church and social activities.

Traces Start to 1835.

The present church traces its beginning to the year 1835, when the lot at the southwest corner of Fifth and Marshall Streets was purchased and canvassers were named to solicit the funds required for the erection of the church edifice. A chapel erected on the Fifth Street lot was first used on the first Sunday in November, 1837, and the cornerstone of the church was laid on April 2, 1835, and was followed by the consecreation of the church on June 23, 1839, by Bishop Moore.

The Rev. Adam Empie, D. D., who was also a president of the College of William and Mary, was the first rector of St. James' Church, and he was succeeded by the Rev. George C. Cummings, D. D., who was the rector fom 1853 to 1855.

The Rev. Joshua Peterkin, who is recalled with affection by many Richmond people of the older generation, was elected rector in 1854, and served until 1892. It was during Dr. Peterkin's long and notable rectorship that the congregation of St. James' Church contributed to the support of St. Mark's Church, on Clay Street, that had been organzed by Dr. Peterkin, and also to oore Memorial Chapel on Laurel Street, which in time was to become the present-day Grace and Holy Trinity Church. The congregation also helped with the establishment of St. Philips' (colored) Episcopal Church.

Many Assisted Dr. Peterkin.

Dr. Peterkin at some time while rector of St. James' had twelve assistants and one associate rector. These were: the Rev. George W. Peterkin, later Bishop of the Diocese of West Virginia; the Rev. Robert A. Gibson, later Bishop of Virginia; the Rev. James R. Winchester, who became the Bishop of Arkansas; the Rev. Henry A. Wise, the Rev. T. D. Dashiell, later rector of St. Mark's Church; the Rev. Mr. Maury, the Rev. Edmund Wall, the Rev. H. B. Lee, the Rev. D. F. Sprigg, who became the first rector of Moore Memorial; the Rev. George Dame, the Rev. George C. Sutton, the Rev. Preston Nash, and the Rev. John K. Mason. Dr. Mason was the associate rector and succeeded Dr. Peterkin as rector of St. James.

It was from old St. James' Church that Dr. Peterkin on May 13, 1864, conducted the funeral servises of Major-General J. E. B. Stuart, who had been mortally wounded at Yellow Tavern, and whose death occurred in Richmond.

With the passage of the years it was felt that the future growth and usefulness of the church would necessitate its removal to some uptown site, and in 1896, when the Rev. William Meade Clark became the rector, this movement was planned.

The cornerstone of the present church building on West Franklin Street was laid May 7, 1912, Dr. Clark then being rector and Bishop Gibson presiding at the ceremony. During the last year of his life Dr. Clark had as his associate rector, the Rev. Thomas C. Darst, now Bishop of the East Carolina Diocese, and Mr. Darst succeeded to the rectorship at the death of Dr. Clark, April 29, 1914.

Parish House Purchased.

The Rev. G. Freeland Peter, later canon of the Cathedral of St. Peter and St. Paul in Washington, succeeded Dr. Darst as rector of St. James' Church, and it was during his rectorship that the present parish house was purchased and also the new up-town church consecrated on December 15, 1918.

In 1928 the Rev. Churchill J. Gibson, D. D., the present rector of St. James,

(Continued on page 22.)

FAMILY DEPARTMENT

NOVEMBER.

1. All Saints. (Friday.)
3. Twentieth Sunday after Trinity.
10. Twenty-first Sunday after Trinity.
17. Twenty-second Sunday after Trinity.
24. Sunday next before Advent.
28. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Saturday.)

* * *

COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

"COME UNTO ME."

Cassie Moncure Lyne.

To the land of dreams goes the soul on its quest;
Like the fledgling of Spring leaves the outgrown nest;
But where does it go in the far stratosphere?
When pulse ceases to beat or ear now to hear.
Where does it go, in the vast realm of space;
As shadows of death steal o'er the loved face?

Where does it go—with the vanishing breath;
Out from the living—in the stillness of death?
On the winged feet of Time . . . with soft sandals shod,
The Soul slips away . . . and goes back to God;
As the sun draws the sparklets out of the sea;
There's a Voice heard calling: "Come unto me!"

The Word of the Lord endureth forever;
The promise is sure: "That He forsakes never."
So, what matters the dust lying under the sod;
When the Soul has ascended back to its God!
Like a bird on the wing, vanishes up in the skies;
Since seed does not blossom until it first dies.

The shadows of night can not darken the Way;
As sunbeams of glory now burst into day;
A day that is perfect . . . from tears and pain free;
For life everlasting means: "Come unto Me!"
Come unto Me . . . the weary and old . . .
"Come unto me" . . . like sheep to the fold.

The same Voice is still calling as in far Galilee,
Across storm of life's billows, "Come unto Me" . . .
There is rest; there is haven; there's joy and peace;
When earth's task is finished . . and the Soul finds release;
So, what does it matter where Heaven may be:
The Redeemer bids welcome: "Come unto Me!"

"Let Him Ask of God."

"If any of you lacketh wisdom," and we all do, for it is one of the most general deficiencies of our human kind. Wisdom is practical knowledge, insight into the laws, and values of life that enables us to live successfully and worthily. It relates especially to the moral and spiritual values of character and conduct and determines our real weight and worth as compared with our general understanding of the world and is vastly more extensive than our wisdom, which is its distilled and crystallized essence, the diamonds that are so rare and precious compared with common stones.

Knowledge advances by leaps and bounds, but wisdom is of slow growth. "Knowledge comes, but wisdom lingers." It is really wonderful how slow is the pace of wisdom compared with the astounding speed of science. Our expending knowledge of the earth and the heavens is our constant bewilderment, but are we much wiser by reason of it? Are we any wiser than the Greeks or than the Hebrews whose Wisdom literature, as expressed in the Proverbs of Solomon, are the crystallized gems of their experience? Their science was a pitiful beginning compared with our present splendid results, but do we not still lag far behind their attainments in wisdom?

Has not our wisdom miserably failed us in these recent years? Einstein can construct mathematical equations that embrace and express the universe, but has he solved the problem of the depression? All our economic and political philosophers have wandered around in it, confusing us and contradicting one another with their diverse plans, but they have not agreed and hardly any two of them have agreed on where wisdom lies in such a disordered and discouraged world. Men can unravel the tangled intricacies of the heavens better than they can untie the knotted web of the social order. One of the chief troubles of this world is that our wisdom falls so far behind our knowledge.

Every one of us in our individual problems soon comes to the end of our tether where we cannot see a single step ahead. And so we live in a time when the whole world cries out, Where shall wisdom be found and where is the place of understanding?

However, there is a way out, and if any of you lacketh wisdom, let him ask of God. Of course God is the source of all wisdom as it was His Mind that conceived the universe and His Hand that shaped it and all that our science is now trying to do is to get into His secret and find out in some infinitesimal degree what He has thought and done and is still thinking and doing. Is there any process by which we can get in to contact with His Mind so as to tap His wisdom and let it flood our finite minds? If we can do this it would be like tapping the clouds and letting their vast reservoirs down upon our fields and flooding all our streams.

At this point we must not ask too much, for our small capacities will only receive and stand a very limited increase of wisdom and too much sudden revelation would bewilder and smother us as too much light would blind the eye. The way open to us is through the channel of prayer which is the vital artery that connects us with God and opens our minds so as to let His Spirit flow in upon us in fuller tides.

This may seem a futile suggestion to scientific men who depend on test tubes and telescopes, but one of their own philosophers knew better and told them that humility is the door of entrance into science and that the man of science must sit down before a fact and study it in the spirit of a little child. Prayer quiets the mind into stillness so that it reflects the mind of God and catches the image of His wisdom. The mountain lake mirrors the blue sky and the full-orbed image of the sun only when it is perfectly still, but when it is lashed into fury by a storm or is fretted by the slightest breeze the image is dstroyed. A calm submissive trustful heart can see the light of divine wisdom when a worldly soul will be blind to it. "The pure in heart shall see God," which is as sound psychology as it is true, theology.

It is interesting to observe how carefully the astronomer sees that the lens of his telescope is kept perfectly clean and polished and guarded from any disturbance of the foundation on which his instrument stands or of the atmosphere, for the slightest mote of dust on its lens or change of temperature will blur or distort the image. So carefully should we keep our hearts pure and seek the wisdom of God in sincerity or we shall mar His wisdom with our own distorted mind.

Two things will surely dim and pervert our souls as organs of divine vision. Our pride will thrust our wills between His will and our own, and our selfishness will dim and blind our vision to His wisdom. Humble human hearts are ever the dear Lord's best interpreters and when we ask God in this spirit His promise of wisdom shall not fail.

For God giveth liberally and upbraideth not. At once we are confronted with the problem. How does God give us wisdom liberally? We are probably looking for some easy plan that will pour His wisdom into our minds without any effort on our part, in the same way that many people are now looking for relief. But this is not God's way, and it would not be good for us if it were. This would keep our minds in an infantile condition and dependence and deny us any means and possibility of growth into mastery.

God uses educational means in teaching us and our world in His schoolroom in which we are furnished with books and problems that we must study and master. It is a great school that extends out to the limits of the universe and stars and systems are our problems and all the duties of daily life are our teachers.

Wisdom, however, relates specially to the moral and spiritual values of life, and we shall acquire this wisdom only as we seek it in the spirit of faith and humility and obedience. Obedience is really its chief means for it is only as we do these things that we know them, and whosoever willeth to do them shall know they are of God.

—Adapted from Presbyterian Banner.

* * *

Certainties.

It is good for our faith and our encouragement to underline the sure promises of God and then to rest on them and prove their truth in daily life and practice. Think of some of the certainties of Scripture.

There is the certainty of God's presence in all the vicissitudes of life. When God commanded Moses to lead the children of Israel out of bondage, He strentghened him with this assuring promise, "Certainly I will be with thee." Again and again God gave to His servants and His ancient people the prom-

ise of His presence. This promise holds true, for has not our Master said, "Lo, I am with you always." Whatever life may bring there is no cause for fear, for we can ever be sure of God's presence and help, for He hath said, "I will never leave thee nor forsake thee."

There is the certainty of God's provision for our daily needs. Our circumstances may change, we may pass from affluence to comparative poverty, but we can be sure that our simple needs will be met. The Apostle Paul proved this when his beloved Philippian converts ministered to his necessities and out of his own experience he could confidently say, "My God shall supply all your needs." If we put the will of God first then we may rest assured that "all other things will be added unto us."

Then there is the certainty of the establishment of God's Kingdom of love, truth and righteousness. We may go with our Christian service undismayed by present world events. What though kingdoms totter and fall. What though conferences prove abortive and end on talk. We can labor on knowing that in spite of failure and disappointment the Kingdom will come. Our faith is not based on governments, conferences, philosophy, science, but on the eternal Word of God. The risen, ascended Christ will come and put an end to present evils. "He shall reign" is the confident note of the New Testament. The man whose hope is based on the Word can be an optimist when everyone else has given way to pessimism and despair.

Finally there is the certainty of heaven. Death is a great certainty, but it's not the final certainty. We have the sure word of Christ, "Because I live ye shall live also." If there were no heaven to gain then said Christ to His perplexed and sorrowing disciples, "I would have told you so." He would not deceive and delude us, we may stake our hope for eternity in His word. When that great Christian scientist, Sir Michael Faraday, was dying some journalists questioned him as to his speculations in the hour of death. "Speculations," he replied with astonishment, "I know nothing about speculations. I'm resting on certainties. I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

—Arthur Hadley, in Christian Index.

* * *

Religion in the Home.

The unfeigned faith of his grandmother Lois and his mother Eunice lay back of the coming of Timothy into the faith and into the ministry. Family religion is thus brought forward for study in the Bible school lesson from the first chapter of 2 Timothy which will be used next Sunday.

Timothy grew up in a home where God was feared and loved and His revelation held precious, a home of prayer. Investigation will show that nearly all preachers come from homes in which there is such devout faith in God and His work. Praying mothers have been, under God, the largest instrumentality which God has used in bringing the call to the ministry to young preachers among Baptists in the South, and devout, praying fathers the next. For our churches have generally seemed to pay little heed to the Lord's admonition, "Pray ye therefore the Lord of the harvest to send forth laborers into the harvest."

What are we to think of homes n which the father and the mother are church members and professing Christians, and yet in which the Word of God is never read in any sustained way, and the voice of prayer is not heard? By common report the number of such homes today is large and increasing. Through the Bible we are brought in touch with what God has to say to us. Through prayer we make known our requests to God, make confession of our sin and need, and for His blessing and guidance. To neglect both is to cut one's-self off from that which God has designed for feeding the spiritual life.

The most sacred and intimate concerns of life center in the home. The largest opportunities of men and women in relation to the lives of others are there, in the power of parents to influence the tender hearts of their children "while the evil days come not," toward the higher things of faith and love and purity. What are we to think of a so-called Christian home in which this precious opportunity is habitually neglected? Certainly a faith which is so dumb, so devoid of faculties through which it may make itself felt even by the unquestioning love of a little child, is either false or else so infantile and powerless as to be useless for any good to others.

Thank God for praying mothers and grandmothers. Thank God, too, for devout husbands and fathers. Possibly our Baptist emphasis that each individual must come to Christ for himself, an emphasis entirely proper, has unintentionally contributed to the situation in which so many members of the churches seem increasingly to fail to rear their children in the fear and admonitio nof the Lord. But their worldly-centered lives is the main cause of the tragic lack.

There has been growing concern over the evil done to youth in many schools and colleges today through the agnostic or positively antagonistic attitude of teachers toward revealed Christian faith. But a far larger responsibility and opportunity lies in the hands of the parents. If they are so dumb in relation to the Christian life which they profess that not even the holy intimacies of the home result in their teaching their children something about God and faith, and setting before them the example of their own consistent lives, we need not be surprised when schools will add to the tragic evil to which the door was opened by their own inexcusable neglect.—Western Recorder.

* * *

Religion's Greatest Enemy.

Many of us consider that words mean nothing and that the tangibles of life are worth more than the imponderables. But words do matter. They stand for ideas. No other vehicle will carry our thoughts. In the fourth century of our era a great battle raged in the churches over the Greek letter "iota" and it was the dividing mark between two diametrically opposite poles of thought. Those who left out the letter from their watchword held to the essential divinity of Jesus Christ while those who put it in called Him similar but not identical with God. We cannot afford to be indifferent to ideas and careless in our words, for to do so is to put ourselves at the mercy of any wind of doctrine that may blow.

It was the fashion in certain circles in the early Roman Empire to adopt an electric religion. When the legions came back from the East and brought with them some new form of worship peple felt no inconsistency in this new faith and combined with older forms. Religion was synthetic and the cultured gentlemen of those days would have been perfectly at home in the atmosphere of our time where it is insisted that all religions are basically one and differ only in words and names. All this is but another way of saying that religion of whatever kind is of little or no consequence.

Time was when the churches of Christ had to fight for their very life. One who adopted the Christian religion ran the risk of the stake or the rack or the cross. Governments set themselves against it and at a later time the forces of skeptical philosophy hurled themselves against the churches. But those days are gone. Now there is no real hostility to the churches, no spirit of persecution is in evidence. Multituues are simply unimpressed, they are spiritually careless, they are out of reach of the churches. The greatest enemy of the churches and religion today is therefore not opposition nor is it false doctrine. Rather it is the indifference which fails to recognize false doctrine or says that doctrine does not matter whether it be true or false. Many of us, to judge by our apathy, do not really care whether our churches lives or dies, whether it grows or shrivels up, whether it pushes upward and onward or is forced to retreat. But the time will come when every one of us will care. A day approaches when human destinies will be passed upon by the Supreme Judge. Then we shall know that a warm, deep, abiding relationship to the Lord Jesus Christ and a whole-hearted devotion to His cause are the most important things in the world.

—Frank R. Elder.

* * *

The Final Solution.

Dr. James I. Vance in his recent book, "Thus Pray Ye," a series of studies in the Lord's Prayer, says that the three chief problems of mankind have been the problem of government, or how to secure; the problem of production, or how to achieve; and the problem of character, or how to grow. "The Lord's Prayer," he continues, "gives the answer to all three." The first problem, that of government, is fulfilled in the coming of God's Kingdom among men, when His will shall be the Kingdom and the power and the glory. The second problem is solved through His providence in giving us each day our daily bread. The last and greatest of the three is fulfilled in the doing of His will on earth as it is done in Heaven. There can be no other final solution to these problems, for none other can be in harmony with His will for His people.

—Christian Observer.

* * *

"Believeth All Things."

Love is not defined in the thirteenth chapter of 1 Corinthians; it is exhibited in action in relation to the forces of life. The words quoted in the heading tell us that love is not suspicious, but confident. This does not mean that love is blind or credulous, but that it is its nature to look for the best and not for the worst, as does the cynic, the pessimist and the slanderer. The trusting simplicity of the little child was held up by the Lord for the approval and emulation of His disciples. And in actual experience every Christian knows that (Mark 10:15) "whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." There are some people—even some professing Christians—who seem incapable in believing in disinterested goodness, but our Lord saw hidden possibilities, great capacities, lying buried in the most unpromising. This quality of love enables us to cheer and strengthen men and women of every class, while jealousy, slander, and cynicism tend to crush hope, courage and faith in very soul they touch.

—Western Recorder.

FOR THE CHILDREN

For the Southern Churchman.

A PRAYER.

Rev. J. M. Buckingham.

O God, I pray Thee,
Enlighten my mind with truth—
Inflame my heart with love—
Inspire my will with courage—
Enrich my life with service.
Pardon what I have been—
Sanctify what I am—
Order what I shall yet be:
And Thine, O God,
Shall be the glory,
And mine shall be eternal salvation,
Through Jesus Christ my Lord. Amen.

* * *

For the Southern Churchman.

A Little Boy Named Samuel.

Kathleen Hay.

A great many years ago, in the days of the Old Testament, there lived a little boy named Samuel. And this little boy loved the beautiful things around him, just as you and I do; the flowers, birds, butterflies, trees, blue skies, and the stars and moon that shine at night; and he knew, too, that God made all of these lovely things, and Samuel loved God very dearly. I think he would have loved to sing with us, if he could, the words you and I can sing now, "This is my Father's world."

One day, Hannah, little Samuel's mother, who loved and obeyed God, felt that He, who had given her this dear little boy, must have him dedicated to His service, and so one day, she left home with her child, and went a long way, to a place called Shiloh, where the old priest Eli lived, who she felt could teach him how to serve God. There she left Samuel, to help the priest in the house of God. I wonder if you and I, would have been as obedient, kind and helpful, as that child of other days? Yes, and as trusting and loving, too!

The little boy, Samuel, was ready and willing to take his part every day in doing things for God. He helped old Eli, and was happy in serving him around the tabernacle. Once a year Samuel's mother made the long journey to see her dear child (remember they could not make distances short then by automobiles, as we can), and with her she brought a small coat or dress, made so lovingly during the time she was away from him. The dress had long sleeves and was very like the garment worn by the priest. How he must have looked forward to that visit! And each time she found him obedient and happy, for he had early learned to "trust and obey," you see.

The old priest's two sons were very different from little Samuel; they were disobedient to their father and to God, and lived wicked lives, which of course caused sorrow.

One night, as little Samuel lay very quiet in his small bed, perhaps looking out at the bright stars twinkling afar off, and thinking of how God had been so good in giving such a beautiful world to His children, he suddenly heard a Voice call him. Thinking it old Eli, he ran to him at once to give help, but Eli said he had not called and to go back to bed, and Samuel quickly obeyed; but again, and yet again, the Voice called, and at last Eli understood that it was the Lord speaking to the child, and told him to answer: "Speak, Lord, for Thy servant heareth." And when the Voice came again the little boy answered with those words, and then he listened.

I wonder, if you and I listen, when God speaks to us now, through His Word, the Bible? When Samuel got up the next morning, he went around opening the doors, and doing the usual duties that the day brought, but he was not happy that morning, for he had a message for the old priest whom he loved, and he felt sorry to give it, but when Eli called he went immediately, and told just the truths that the Voice had bidden him, that evil must come on the house of Eli because of the disobedience and wickedness of his two sons, and you know that the Voice that spoke the message, was God's Voice!

What do you think Eli answered? "It is the Lord; let Him do what seemeth good." You see, the old priest loved God truly.

In the battle that followed, Eli's two sons were killed, and when he heard that, and that the Ark of God had been taken, he fell over backwards, and soon died; he was an old, old man, then.

How Samuel must have missed him; he had helped and worked with Eli around the house of God so long, and loved and obeyed him, but, then, too, how happy he must have been to think that he had always tried to help the old priest, and had loved and cared for him as they worked together doing God's work.

And so, you and I, should listen, for God speaks to us today, also, and bids us love, obey and trust in Him, always, and so to live happy lives, busy in doing things to make others happy, too, like the little boy, Samuel, who served Him so long ago.

* * *

The Runaway Can.

Bert and Charles went slowly down the road. The sun was shining and the wind in the trees and the bushes set every leaf dancing. How any children could walk, instead of running and skipping on such a day, is hard to understand, unless something bad had happened!

That was it exactly. Bert and Charles had earned ten cents the day before by weeding the onion bed. They planned to spend it for peppermint sticks, though Charles could not decide whether he would not have half of his lemon instead. Then they were called to supper, so Bert put the dime into an empty can for safekeeping and set it on the back porch. Charles tried to stop him, for the can had held salmon, but Bert said that the smell wouldn't hurt the dime any, and even if it did, it couldn't hurt the peppermints.

When supper was over they played jackstraws and then it was time to go to bed, so that they never thought of the money again until morning. When they ran out to get it, the porch was quite as they had left it, but the can and the smell were gone, and the dime with them.

That was why Bert and Charles went slowly along the road. They looked straight ahead of them and on both sides, stooping to make sure that the can had not rolled under the bushes. Though if the can had been all that they were after, they might have hunted quite as well with their noses! And how had the can run off with their money? It hadn't any legs, to begin with, and as for liking peppermints, for all that we know, there's never a salmon can but longs to be a candy box instead!

So they hunted under branches and behind stones and clumps of buttercups, for if the dime had hopped out of the can and rolled off by itself, there was no corner too tiny to serve as a hiding-place.

Just as they began to despair of ever finding their money, they heard a queer clink, clink, for all the world like a runaway can on a stony road. Clink, clink! clink! It sounded dreadfully tired.

Bert and Charles parted the hazel bushes, and they saw a little gray kitten with tiger stripes! She was probably pretty, but you couldn't be perfectly sure, till you saw her head, and that was hidden in the very can that Bert and Charles were hunting for. The head had slipped in easily enough, when she wanted the salmon, but now when she wanted her head again, she couldn't get it out. She was rubbing at the can with both little front paws and shaking it so that it rattled on the stones with the clink, clink that Bert and Charles had heard.

In half a minute Charles had caught up the kitten, and Bert worked gently to get the can off without hurting the little prisoner. Such a frightened, forlorn little scrap as she was!

When her head was free, she set to work at once washing the salmon off her face, taking particular care to rub behind her ears. And her little rough tongue scrubbed away so that soon there wasn't anything to be seen but a clean little cat. She was so very tired, though from her struggles with the can, that she cuddled down in Charles' arms, and it was all that she could do to purr her thanks properly before dropping off to sleep.

"Isn't she a peach?" exclaimed Charles. "She's just the sort of a kitten that we've been looking for."

"Plucky little thing!" said Bert. "Think how far she's come with that can on her head, and working with all her might to get it off."

"It's worth losing a whole candy store full of dimes to find her," said Charles.

Bert was looking in the salmon can.

"It's not lost, and she didn't eat it, either," he cried, as he shook out the missing dime.

So Bert and Charles had their peppermint sticks after all. Charles decided that he wouldn't have half lemon this time. The kitten waked up long enough to refuse the share that they offered her. The home-going road was so pleasant that it was hard to believe it the unhappy one they had taken when they started in search of the run-away can.

—Christian Observer.

* * *

"Begin."

Everyone of us has tucked away in his or her heart the dream of an ideal life which we would like to be living. We close our eyes and make schedules and budgets and castles in Spain to come back to earth with a murmured, "Oh, well, some day . . ."

I remember reading once a story of a girl who led a rather dowdy life but with the hope that some time things would straighten out. One day she found a battered motto: "The way to begin living the ideal life is to begin." She decided that all of the motto wasn't there, for they had overlooked telling what to begin.

Most of us are like that. We want some big thing to happen, some jolt, some special directions before we put our ideal into practice. So we wait and wait, and perhaps the big thing, the jolt or the directions never come our way.

There are no special directions. There

is only one word: "Begin!"

Pick out the little things in your ideal and try to do them. Perhaps you have always wanted a garden. Get one; even if it's only a few seed in a box. Perhaps your ideal is to have a home; try to make the one room you are living in as near the one you see in your dreams as possible. You can do it: a few books, a gay cushion. If you are one of those people who have always wanted to travel "some day" start now. You cannot go to Egypt or Ceylon, but you can get on your feet and walk. There are dozens of things worth seeing surely around what ever place you may live. Hunt them out and visit them. Be traveled in your own town or city. Watch the people you meet, study them. They will prove almost as interesting as the ones that you would meet thousands of miles away.

Others there are who only want little things to make their lives follow a favorite pattern. Some little thing that seems almost foolish when we think of it; a walk around the block before bedtime; dainty initials on our handkerchiefs, a bowl of flowers on our dining table, a diary. When we stop to think we wonder why we never did them. "I was waiting until . . ."

All we need to do is get started. Squeeze every bit of living that we can from our daily lives. Fill the days up to the top. Get the little things going and the big ones will come. And if they don't, at least we can look back and say, "I tried," and there is a heap more comfort in that than in, "It's too late to try now."

—Home Department Magazine.

* * *

The Black Kettle.

Bun and Bretta had walked a long way without seeing any one when they came to the black kettle. It had stopped being winter and begun being spring such a short time before that snow still lay in gray patches at the roots of the trees and some of the leaves underfoot were silvery and glistening with ice. The woods were very quiet, and Bun and Bretta were beginning to be lonesome. So they were glad when they found the black kettle. They walked round it and Bun asked:

"Why is it upside down?"

They both lay down on their stomachs and tried to look under the kettle, but they could see nothing but blackness.

"It's a magic kettle," said Bun.

"What's a magic kettle? Can you sit in it and have it carry you off like the magic carpet in my book?"

"Let's see," Bun cried, and they both pushed as hard as they could, but the kettle would not turn over.

"It isn't magic a bit," Bretta complained. "It only made our hands black."

"It is so magic. I know it is," Bun declared earnestly. "You wish and your wish comes true."

"Do it then."

Bun put his hand on the kettle, stood on one foot, and shut his eyes. "I wish —I wish—I wish I had a lump of sugar. Aunt Anne never lets me have any."

"You shouldn't wish out loud," Bretta said. "Anyway, it didn't come true."

Bun went carefully through his pockets, but there was no lump of sugar in any of them. His face grew long with disappointment when he had lain down again to look under the kettle and found no sugar there either. Then he brightened.

"Magic works slow," he said. "Come on. Beat you to the house."

Two or three days later Uncle Bob called to them as he came from the woodshed. "Want to come along? I've got some work to do in the woods."

They had never seen Uncle Bob work in the woods. He worked with an auger drilling holes in the trees. Bun and Bretta thought this a very strange thing to do. And he made holes in some of the trees, not in others, and always on the south side of each one. They asked him ever so many questions but he would not answer any of them.

"Wait and see," was all he would say.

So they went back to the wagon on which he had driven them into the woods. In it there was a box full of funny little iron things and piles and piles of small deep tin pails without any handles. They set the pails out in rows and played store with them. Then they went back to Uncle Bob. "After I get through drilling a hole you can put your fingers in and pull out the chips," he said.

The chips they pulled out were moist and something like water began to trickle from the holes. After a while Uncle Bob began to drive one of the little iron spouts into each hole with a hammer. They were called spiles, he said, and Bun and Bretta brought them from the wagon for him. Then they brought the little tin pails and hung one on each spile by a hole in its edge.

"Now what?" Bretta asked, and Uncle Bob would only answer, "We'll come out again on Saturday and then you'll see."

On Saturday they saw something very strange. Bun looked into several of the pails he had hung and cried:

"Look, the pails are full of water. But it has not rained. How did they get full of water, Uncle Bob?"

"I know," Bretta exclaimed, jumping up and down. "It isn't rain, it's sap. It comes out of the trees. I heard Aunt Anne talking about it. Taste it, Bun."

Bun touched his tongue cautiously to a drop that was just spilling over the top of one of the pails.

"It tastes like water," he said slowly, "only kind of sweet. I didn't know the trees were full of sweet water."

"Only some of them. Only some of the maples, Aunt Anne said. Oh, look what they're doing! They've got our black kettle."

Uncle Bob and the hired man had hoisted the kettle up and hung it on a pole which rested on two posts set upright in the ground a little way apart.

"Now you children will have plenty of work," Uncle Bob said. "We want all the wood you can find to keep the fire going. See which of you can find the most."

The fire began to crackle and glow. The hired man heaped on wood while Uncle Bob emptied pails of sap into the big barrel that stood ready.

There was a great deal for the children to do now. They brought wood and helped to poke the fire, they emptied half-full sap pails into the big pails that Uncle Bob carried to the farther trees and hung them up again, and every little while they ran to look into the black kettle. For now the sap that had been poured into it grew hotter and hotter and began to boil.

Aunt Anne brought out a basket of lunch with a teakettle and some tin cups.

"Where are you going to get the water to make tea, Aunt Anne?" Bretta asked.

"You'll see, dear," she said. "I'm going to make tea the way the Indians did sometimes when they were boiling sap."

She filled the kettle with cold sap and propped it over the fire. When it boiled she filled the teapot and then poured cups of maple-syrup tea for the men. The children tasted it—hot and delicately sweet—but mostly they drank the sap cold.

"The sap from each tree has its own special taste," Uncle Bob said. "I used to be able to tell which tree a pail of sap came from by tasting it."

It was a fascinating game. Sometimes Uncle Bob was wrong, but very often he was right.

The sap boiled more slowly and thickly now with a deeper, solider sound. In fact it was no longer sap, it was syrup.

"It's dirty, though," Bretta said. "I see sticks and things in it and yellow foam like soapsuds."

"We'll get all that out at the house," said Aunt Anne. "I'll put some milk in it and that will make it clean and clear."

When the syrup was done there was so little of it compared with the full kettle of sap there had been at first that Bun and Bretta were disappointed.

"Where did it go?" Bun asked. "I bet the kettle has a leak in it."

"Oh, no," laughed Aunt Anne. "Did you see that white steam floating off all the time? That was the water boiling away and leaving the sweetness behind. There's plenty of sap to make more. The pails will be full again tomorrow."

They took the syrup home when evening came and Aunt Anne boiled it again on the kitchen stove. Some of it was boiled a very long time and poured into a pan to stand overnight. When Bun came to look at it the next morning he found that it was not brown and clear any longer but yellow and solid.

"Why, it looks like brown sugar," he cried.

"Taste it," Aunt Anne said, giving him a piece broken from the edge.

"It tastes like brown sugar but ever so much better. What is it, Aunt Anne?"

"Sugar. Maple sugar. Here's another piece for you and one for Bretta."

"Sugar," Bun repeated to himself thoughtfully, as he went off with the crunchy yellow pieces to find Bretta. "A lump of sugar. Why, that's what I wished the kettle to send me. It is a magic kettle after all."

—Mary Quayle Innis, in The New Outlook.

* * *

When You Can't See.

Some two years ago I wrote about Pilot Mountain, a round-top peak in the Blue Ridge Mountains of North Carolina. I told how it had stood there through the centuries as a guide post for the people many miles about. Indians used it to give them their direction. Standing on the old church ground, near my home, I could see it clearly that day two years ago, although it was forty miles away.

Recently I stood on the same church ground and looked in the same direction in search of Pilot but could not see it. Clouds and mists had shrouded it, and my vision was cut off, for I was hemmed in by clouds. I could not see it, but the mountain was there, and I knew it was there. It had been there for centuries as a pilot to travelers. I could have taken the winding ways that lead to its summit and found it standing stalwart, high above the other hills. The Pilot had not changed. I simply could not see it.

Sometimes I cannot see God. I walk in the dark. Clouds overshadow me, and my Pilot is invisible, but I need not doubt His reality nor His eternal presence. He is always there, and I can take the winding paths that lead upward with absolute assurance that God has not changed. The Biblical writers have called this working by faith. To me it is working in the dark with the assurance that we are on the right way.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

carrying on the notable work, the foundations for which had been laid by his predecessors.

* * *

Bequest.

Immanuel Church, Bromfield Parish, Sperryville, received a gift recently of $10,000, which was a bequest in the will of the late William B. Smoot of Alexandria.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Bishop Mikell Observes Eighteenth Anniversary.

Bishop H. J. Mikell observed the eighteenth anniversary of his consecration on All Saints' Day by celebrating Holy Communion at the Pro-Cathedral of St. Philip, Atlanta, in the morning, and attending a choir celebration at the Church of the Incarnation in the evening. This was a home-coming party in honor of the Bishop.

* * *

Bishop Mikell delivered the historical address at St. Philip's Church, Charleston, Sunday, October 27, being the one hundred and fiftieth anniversary of the Diocese of South Carolina.

The Rev. Charles Holding, rector of Holy Trinity Church, Decatur, was elected Dean of the tenth annual inter-parochial Leadership Training Normal, which will be held at All Saints' Church, Atlanta, every Wednesday evening in November. Canon W. S. Turner, of the Cathedral and Church of Our Saviour, was elected assistant.

Courses which will be given at this Normal include: "The Bible," by the Rev. John Moore Walker, St. Luke's; "The Prayer Book," by Canon Turner; "Church History," by the Rev. Charles Holding; "Educational Program of the Parish," by W. W. Davison, All Saints; "Personal Religion," by Dr. G. W. Gasque, Church of the Incarnation and "Church's Program," by Mrs. F. Robin Graham, of St. Luke's Church.

Classes will begin November 6, at 7:30 o'clock and close at 9:45, with a fifteen-minute intermission between periods.

Audria Bandy Gray.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D. Bishop
Rt. Rev. A. W. Knight, D. D., Bishop Coadjutor.

Dr. Wood Receives Bequest to Be Used for Traveling Under Will of Miss Jouet.

In the will of the late Miss Belinda Hearn Jouet, a lifelong member of the Church of Saint Luke the Evangelist, Roselle, N. J., the sum of five thousand dollars was left to the rector, the Rev. Clarence S. Wood, D. D., with the request that it be used for traveling. The gift was made in memory of her brother, the late Cavalier Hargrave Jouet, Ph. D., who was a member of the faculty of Columbia University, New York. Dr. Jouet was a lay reader in Saint Luke's Parish for a number of years and devoted a great deal of his time to church work. It is interesting to note in this connection that the late Hon. Charles W. MacQuoid, D. C. L., Mayor of Roselle and senior member of the firm of MacQuoid & Cody, New York, and also a lay reader in the parish, gave the church the sum of fifty thousand dollars shortly before his death in 1930. Miss Jouet was a painter of miniatures of exceptional ability and died in the Jouet's ancestral home, which was richly furnished with works of art. Much of the furniture was bequeathed to the museum in Newark, N. J.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

"Church Unity" Subject of Monthly Conferences.

Each year the Vicar of the Chapel of the Intercession, the Rev. Wallace J. Gardner, D. D., conducts monthly conferences for the men of the congregation. His subject at these gatherings this year is "Church Unity." The meetings begin promptly at 8:15 and the conference is followed by a social evening.

* * *

Parade and Memorial Service.

The Transportation Square Club of Greater New York held its annual memorial service in the Chapel of the Intercession Sunday evening, October 27. The preacher was the Dean of the Cathedral of St. John the Divine, the Very Rev. Milo H. Gates, D. D. The parade to the church started at 7:30 from One Hundred and Forty-fifth Street and Broadway, under the escort of the Palestine Commandery.

* * *

Annual Sailor's Day Service.

The sermon at the Annual Sailor's Day Service on Sunday, October 27, in the Chapel of Our Saviour, at the Seamen's Church Institute of New York, was preached by the Rev. Frederic S. Fleming, D. D., rector of Trinity Parish, New York City. The Sailor's Day Committee of the Board of the Seamen's Church Institute consisted of Rear Admiral Reginald R. Belknap, Gordon Knox Bell, Charles S. Haight, Louis Gordon Hamersley, Clarence G. Michalis, Kermit Roosevelt, Samuel A. Salvage.

* * *

Hymns for Boys and Girls.

A new Hymn Book has been published by D. Appleton-Century Company. The title of the book is, "Hymns for Boys and Girls." Miss Caroline Bird Parker and Mr. G. Darlington Richards, organist and choirmaster of St. James' Church, New York City, are responsible for this refreshing book of praise for young people. It is felt that this book will make for a better understanding of religion on the part of children and young people.

* * *

Memorial Service to Dr. Roche.

A memorial service for the Rev. Olin Scott Roche, D. D., was held in St. Peter's Church, Sunday morning, October 27. Dr. Roche came as a young man to St. Peter's as curate, and was later elected rector and spent his entire active ministry in the parish. Dr. Roche resigned a number of years ago, but remained as rector emeritus of the parish. He died only recently. The speaker at the memorial service was Dr. Samuel W. Patterson, a Vestryman of St. Peter's.

* * *

St. Mary's Retreat House Offers Opportunity to Men and Woman for Soul Refreshment.

St. Mary's Retreat House at 407 West Thirty-fourth Street, New York City, operated under the direction of the Community of St. Mary, offers an opportunity both to men and to women to find here in New York a place where they may, for a brief space, withdraw from the world and refresh their souls in communion with their Heavenly Father. A series of nine retreats are to be held during the coming season. One of these, a retreat for professional women, was held from Saturday, October 26, to Monday, October 28, conducted by Dr. Gavin of the General Theological Seminary; and another for women college undergraduates, is to be held from Saturday, November 9, to Monday, November 11, likewise conducted by Dr. Gavin. These retreats begin at five o'clock on Saturday afternoon and end with breakfast on Monday morning. The exceedingly modest fee for either retreat is $3.

E. F. K.

* * *

Inaugurate Swedish Services at Trinity Chapel.

A great Swedish National Festival service for Swedish Episcopalians in New York City, will be held Sunday evening, November 3, in Trinity Chapel, Trinity Parish. The service will both inaugurate the opening of Swedish services at Trinity Chapel, Trinity Parish, the work recently transferred from St. Bartholomew's, and will also mark the anniversary of the death of the great Swedish hero and defender of the faith, King Gustavus Adolphus.

Bishop Manning will preach the sermon and brief addresses will be made by the Rev. Frederic S. Fleming, D. D., rector of Trinity Parish; the Rev.

George Paull T. Sargent, D. D., rector of St. Bartholomew's; the Rev. J. Wilson Sutton, D. D., vicar of Trinity Chapel, and the Rev. Eric G. Ericson, who continues his eighteen years' work among Swedish people by being transferred from St. Bartholomew's to take charge of the Swedish work at Trinity Chapel.

The service itself will be in the Swedish language. A Swedish choir will lead the congregation in the singing of the old Swedish Chorals.

Invitations have been sent to the Hon. Wollmar F. Bostrom, Swedish Minister at Washngton, and the Hon. Gustaf Weidel, Consul General at New York City.

On succeeding Sundays a regular Swedish service and sermon will be held in Trinity Chapel at 8 o'clock.

Personal Notes

Appointments Accepted.

The Rev. George St. George Tyner, Vicar of St. Paul's, Omaha, Nebraska, has accepted a call to become Assistant to the Very Rev. Dean S. McGinley at Trinity Cathedral, Omaha, beginning November 1.

Mr. John William Zulch, deacon, formerly curate in charge of St. Luke's Church, Germantown, Penn., is to be curate of St. Paul's Church, Savannah, Georgia. His new address is: 2108 Drayton Street, Savannah, Ga.

The Rev. Francis A. Sanborn has joined the clerical staff of St. Peter's Church, Chelsea, New York City.

Ordinations.

Deacon.

Mr. John Fletcher Ward was ordained to the diaconate by the Rt. Rev. A. C. Thomson, D. D., Bishop of Southern Virginia, on Sunday, October 20. The service was held in Christ and St. Luke's, Norfolk. The candidate was presented by the rector, the Rev. Taylor Willis; the ordination sermon was preached by the Rev. Calvert E. Buck of Washington, D. C. The Rev. Mr. Ward has been assigned temporarily by the Bishop to assist the Rev. Norman E. Taylor, diocesan missioner.

Deaths

Rev. Walter R. Dye.

The Rev. Walter R. Dye passed away suddenly in his sleep at his home, Waynesboro, Ga., Monday, October 21, 1935 Funeral services were held Wednesday afternoon at three o'clock in St. Michael's Church and interment was in the family section in Magnolia Cemetery, Augusta, the Rev. Jackson Harris officiating. Mr. Dye was born in Augusta, Ga. He attended Sewanee University, and was ordained a deacon at the Church of the Good Shepherd on The Hill, Augusta. He was ordained to the priesthood at Christ Church, Macon, Ga. Among the churches he served were: Americus, Ga.; St. Paul's, Columbus, Miss.; Holy Faith, Santa Fe, N. M.; Winchester and Mt. Sterling, Kentucky; St. John's, Howard County, Maryland. He retired September 15, 1935. He is survived by his widow and one sister.

The Rev. Charles Elisha Freeman, formerly in charge of St. John's Church, Thibodaux, La., died on October 1, after a long illness. He retired in 1933, removing to Hammond, La. He had been in the ministry forty-nine years.

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The next task of the Church is to clear the way for a better interpretation of the meaning of the Son of God.

God has placed no limits to the exercise of the intellect He has given, on this side of the grave.

—Bacon.

We cannot control our external circumstances. That is not our problem. Our real problem is to direct the course of events within us.

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found.

—Montgomery.

There is really nothing but encouragement in His Word for His workers: not a precept without a corresponding promise; not an allusion to difficulties without ten times as many clear corresponding notes of hope and help.

—Frances Ridley Havergal.

The soul grows into lovely habits as easily as into ugly ones, and the moment a life begins to blossom into beautiful words and deeds, that moment a new standard of conduct is established, and your eager neighbors look to you for a continuous manifestation of the good cheer, the sympathy, the ready wit, the comradeship, or the inspiration you once showed yourself capable of. Bear figs for a season or two, and the world outside of the orchard is very unwilling you should bear thistles.

—Kate Douglas Wiggin.

A Christian is called to service. A servant is one who serves, not one who idles his time away. Christianity is doing, not feeling. Only those are seen in heaven that continually serve.

—E. L. Andrews.

I've found Thy grace so sure
For all I must endure,
That gladness fills my heart.
I know whate'er beset
Thy strength is stronger yet,
Thy joy will fill my heart.

When the question is put to us as to whether Christianity calls upon us to redeem society by redeeming the individual, or to redeem the individual by redeeming society, we say "both." There must be no retreat from the social gospel. There must be no neglect of the gospel for the individual.

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Vol. 100. RICHMOND, VA., NOVEMBER 9, 1935. No. 45.



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LETTERS TO THE EDITOR

Spiritualizing the Every-Member Canvass.

Mr. Editor:

"Spiritualizing of the Every-Member Canvass", in your issue of the nineteenth instant, by the rector of St. George's Church, Clarendon, Va., is most noteworthy. It might well be printed in leaflet form for circulation, and he merits a vote of thanks for writing it.

As he so rightly says: "Our giving to be acceptable to the Heavenly Father must be the outward expression of an inward spiritual grace." Unless it is, it will lack the living quality to make it effective in His service and for the promotion of His purposes.

The trouble with most of our efforts and methods is that they seek the outward visible without the inward and spiritual. Hence the result is disappointing. What spiritual grace is stimulated by a dance, a card party, turkey supper and the like?

I have often thought that it would be "a noble experiment" for a parish to abandon all such ways and means, and have faith that by the development of the spiritual life the people would not only have "a mind to work", but the desire to give abundantly, "not grudgingly or of necessity", but cheerfully, as their hearts are stirred by the inrush of spiritual life, and the worth of that life felt and perceived.

That this is possible Mr. Miller has shown in his paper, which is all the more valuable, in that it is written from experience, and not from theory only. He has certainly proved what is "the more excellent way".

Upton H. Gibbs.

* * *

The Church Institutions in Kentucky.

Mr. Editor:

In the issue of October 19 there appears a "Letter to the Editor" signed by Mary Craik Morris, of Richmond, a former Kentuckian, wherein she wants to keep the record straight and corrects an alleged statement in the issue of September 28, to the effect that the Church Home, Norton Infirmary and Boys' Orphanage, Louisville, had been built under Bishop Woodcock's ministrations.

I am not able to put my hand on a copy of the issue indicated, but if such an assertion was made the correction is quite timely.

When Bishop Woodcock came to Kentucky the diocese maintained five institutions, the three named above and in addition the Home of the Innocents and the Girls' Orphanage. They are still being maintained. Bishop Woodcock once said he was guided in his acceptance of his election as Bishop by the number of such institutions in the diocese and he never claimed they were founded during the time he was Bishop. But ,and that is the object of this epistle, Mary Craik Morris, might have admitted a new Norton Infirmary was built, a new Boys' Orphanage was built, also a nurses' home for the Norton Infirmary. The Endowment Fund of the diocese was increased from $20,000 to $120,000 during Bishop Woodcock's term. Indeed, the increase in the endowment was almost entirely the result of his individual efforts, and he has labored hard to maintain the five institutions that were here when he came. They are all in splendid financial condition.

John J. Saunders,
Chairman Committee on Publicity, Diocese of Kentucky.
Louisville, Ky.

MEN CALL IT WAR.

By Ira Charles Swanman,
Rector of Calvary Church, Glenn Springs, South Carolina.

O love of country, sacred flame—
The noblest passion next to love of God!
Yet, how abused by those who hold the rod
Of power, a power that bids the stripling youth
Go forth, full armed, to slay; and kill, forsooth,
Another lad as guileless as himself.

Men call it War, but lust of gain and pelf
At will can cause the bugle's note to sound
With such seductive tones that, gathered round
Its ensign soon, are great and willing throngs
Of boys and men, all bent on righting wrongs.

Poor wretched dupes of Mammon! Yet none dares
To raise his voice and warn against the snares
With which the greedy, grasping god of gold
Deceives, deludes the patriotic soul,
And blinds the eyes to issues real and deep;
Producing, as it were, hypnotic sleep
Wherein men dream of conquest, fame and power.

But, then, alas, there comes the waking hour,
That awful moment when there stands revealed
The sickening truth that battle's gory field
Is but the place where common folk must die
To bolster up the fortunes of the high
And mighty ones who stand behind the thrones
Of kings and rulers. Unmindful of the groans
Of dying men, they watch with hellish glee
The great alembic (tool of alchemy),
Wherein red gold is made from heroes' blood.

O Lord, we pray Thee for a mighty flood
Of light, that we may see the ugly shape,
(Make all regard the sight, let none escape),
The horrible mien, the color true of this
That men call War. And grant the age of bliss
May shortly come, when men shall dwell in peace
And love, and joy, together. Then shall cease
All hatred, bitterness and strife and woe.
Thy Kingdom come to us on earth below,
O Lord, we pray.

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EDITORIALS

Vol. 100. RICHMOND, VA., NOVEMBER 9, 1935. No. 45.

The Use of Christian Understanding.

We have always tried not to be political-minded in a little way. We have believed that, according to their lights, the different leaders of the various political parties in our country have been, for the most part, conscientious men and women who want to make of our country that true land of liberty of which we sing.

But politics is something that religious people cannot let alone, for it involves life, and we are interested in life. Consequently issues must be faced whether we are church people or pagans. But we are wondering whether issues are being faced in a Christian way.

To every president of the United States there comes great criticism. That is a healthy sign, for otherwise we would live in an age of tyranny. But we wonder whether or not the criticism, sometimes voiced by supposedly good Christian laymen, is of a Christian nature. We refer primarily to that type of destructive whispering campaign that is constantly carried on by different factions, regardless of who is president, that implies that the chief executive of our nation is being bribed from abroad, or that he is insane.

Recently we heard a woman of good reputation assert that she had it on the authority of an alienist that a great official of the government was insane. Possibly anybody from this particular woman's point of view would be insane who would dare to propose an increase of taxes. We have sympathy with her in her hope that taxes will not be increased too much, for she has great possessions. But we have no sympathy with supposedly educated, intelligent people who make the most exaggerated claims of special information and who pass on rumors that make only for bitterness and unchristian conduct in the end.

If we have criticism, let us make it by all means that are fair and open. Let our pulpits be wide open to a stalwart stand for truth. Let our conversation be temperate but true to ourselves. But every president from Washington on has been subjected to such rumors and exaggerated "facts" and in the end the only thing accomplished has been more hatred and bitterness.

We must, if we are Christian, learn to talk things over calmly. There are great changes in our social order that are almost revolutionary. Let us give credit to leaders for sincerity of purpose, even when we cannot agree with the method being used. It will only be when men and women grow in understanding enough to talk in Christian decency about mutual problems that we will ever come near to a solution. And here the Church and Christians should take the lead in promoting better understanding.

The Women Enter The Forward Movement.

It is delightful to realize that the women have been given a special place in the great Forward Movement of our Church. Ever since Christianity came into the world, it has been a few devout women who have led the way and proved an inspiration to better living. The meeting recently in Cincinnati of the associate women members of the Forward Movement Commission reminds us that this already successful movement will be finer than ever.

Womans' place, we were once reminded, was in the home. While we never cared for the political implications of that phrase, we still feel that in a very real way woman's place is in the home and Church. No home, as a rule, is ever spiritual unless the woman who is the mother of that home is spiritually minded. And we are glad that the women of the Forward Movement Commission are to re-emphasize the place of religion in the home.

In the revolutionary age in which we live, the home in many cases has at best become a place to eat and to sleep. Even our finest church people have expected the Church to furnish all the religious education necessary in a few minutes of Sunday School each week. Grace before meat is a neglected item. Family prayers are, in the majority of our homes, unknown.

But a new spirit is abroad. Man has found to his dismay that he cannot live by bread alone. Women have found that too great a sense of worldliness has robbed them of the spiritual leadership that once was theirs. And the women of the Forward Movement are to call us back to the thought of the place of religion in the real home that is the true basis of our civilized life.

A Misunderstanding.

In an editorial on this page recently, we took the opportunity to congratulate The Morehouse Publishing Company on the opening of a New York store. We mentioned the fact that for many years the firm of Edwin S. Gorham, Inc., had been a popular place with the clergy and laity. Unfortunately, some readers got the idea that we meant Gorham's was no longer in business, and we hasten to clear up such a misunderstanding. Edwin S. Gorham, Inc., is very much in business at 18 West Forty-fifth Street, New York City. The firm is carried on by associates of the late Mr. Gorham and continues to be the popular firm with the clergy and laity that it has been for many years, serving the Church and church people efficiently and well.

Church and World Problems as Others See Them

ENGLISH VIEWS ON WAR.

Church of England Newspaper, October 18, 1935.

The Rt. Rev. Hon. George Lansbury, M. P.

"I appeal to all who hear or read what I have to say to understand that war abroad and class war at home, with all its horrors of depressed areas, hunger, privation and destitution in the midst of plenty, are not the acts of God nor the will of His Son. These evils are caused by the wickedness and stupidity of man. I neither explain nor palliate the evil wrought in the world because of the failure of Governments or individuals to follow the law of God, but I am challenging the action of those who, speaking for the Master, sanction preparations for war, and endeavor to show that in using the bestial weapons of war, men are fulfilling the will of God. Expediency may be the curse of people like me who are politicians; of those who earn their bread in the market place. Those who teach us that God is love and that the law of our life is love cannot without becoming themselves apostate teach us that expediency may be a guiding principle of our lives.

I call you to a holy struggle against war, against the sin of Mammon-worship. I ask you to believe our Lord's message as a message of life here and now, and I beg you all to oppose by every means in your power all war, whether it be national or internation; and always remember that war is a bestial, barbarous, unchristian crime which men adopt because they refuse to believe our Lord's promise: 'Lo, I am with you alway, even unto the end of the world.'"

The Bishop of Winchester.

"I know there are some who would argue that as war is always an evil, we should, as a nation, disarm and give a splendid example of non-resistance. I wish, indeed, that I could believe that at the present time such a policy would lead to peace. I feel it would neither be morally right nor likely to attain the end for which it was adopted. War is the greatest of physical evils, but injustice is morally a greater evil than war. It may often be right for individuals to submit patiently to injustice and injury inflicted upon themselves, but it does not follow that it is also right for them to permit others to suffer at the hands of lawless men. A man may be fully justified in enduring unresistingly violence directed against his own person, but it is another matter to stand aside and watch others robbed and tortured. If he intervenes, as he is morally bound to do, on behalf of the innocent and weak, he will almost certainly have to use force to rescue the victim from his assailant: and if a nation is compelled for a conclusive reason to intervene in the cause of law and justice it must not only have force at its disposal, but sufficient force to make its action effective."

The Archbishop of Canterbury.

"At the outset we recognize, though it may seem a hard saying, that peace in itself is not an ideal. It is a state which results from the achievement of ideals. Of these foremost are the ideals of a rule of reason, justice and law within and among nations. These are ideals to be pursued for their own sake. In so far as they are realized, peace will follow. They are primary. Peace is secondary and derivative. There is therefore no intrinsic worth in mere peace if it means acquiescence in the violation of justice and the rule of law. Indeed, the pursuit of mere peace may defeat its own object, for assured peace in the State and between States can only be secured by the vindication and the establishment of justice and the rule of law."

God—Man's Greatest Need.

H. G. Wells, in Christian Century Pulpit.

Until man has found God, and has been found by God, he begins at no beginning and works to no end. . . . Nothing in the universe or in man's life falls into place except with God; with God who fights with man and through man against everything that is evil; who loves us all as a great captain loves his men, and stands ready to use us in his immortal adventure against waste, disorder, cruelty, vice, blind force, nonexistence, everything that destroys.

God is the end and the meaning of the universe, the only King. God's Kingdom on earth is not a dream or an uncertain project, but the inevitable destiny of mankind.

* * *

Jewish Aid Promised The Churchman.

Christian Century, October 30, 1935.

Although the appeal of the Churchman against the libel judgment of $10,200 secured by Mr. Gabriel L. Hess will not be heard by the supreme court of New York until next month, an important development has entered the case from Jewish religious circles. Dr. Sidney E. Goldstein, chairman of the social justice committee of the Central Conference of American Rabbis, has announced that in case the libel verdict is sustained and the attorney of the Hays organization insists on collecting his pound of flesh, a committee of Jewis leaders will be formed which will raise whatever money is still required to pay the judgment against the Churchman and its editor, Dr. Guy Emery Shipler. "We shall do this," Dr. Goldstein says in his public announcement, "because of our deep respect for the Churchman, which throughout its long history has rendered great service to the religious life of America.'

Cost of Depression in Health.

Information Service of Federal Council of Churches.

Further evidence of the effect of depression on illness is presented ("New York Times," September 15, 1935) by Josephine Roche, Assistant Secretary of the Treasurery in charge of Public Health Service. It counteracts the views expressed in some quarters that "the depression was good for our health." Miss Roche points out that "recent studies indicate a high rate of acute and chronic diseases and serious physical impairments among families on relief rolls." This is substantiated by data collected recently by the Federal Emergency Relief Administration as well as by the Public Health Service. The F. E. R. A. survey "indicated that the portion of persons on relief who had serious physical defects or chronic diseases was three times that in the same occupational class not on relief." Of those reporting no physical impairments or chronic diseases only twelve per cent were on relief. But of those who had some impairment or chronic disease, thirty per cent were on relief. Among the non-relief population the proportion of those having some impairment or chronic disease is highest among unskilled laborers and lowest among the professional, proprietary and clerical classes. Miss Roche insists that "facts such as these reveal not only condition of human suffering and wretchedness, but economic waste, and challenge us to a swift-moving program of conservation of one of our most valued national resources—the health and vitality of our people."

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Soul Is The Unit of Spiritual Power

Wonderful discoveries have been made of late years with regard to the atom which has always been regarded as the ultimate particle of matter. Among these discoveries, and one of the most wonderful of them, is this:—"It is claimed that with the isolation of the atom an inexhaustible store of energy would be released. It has been held in this connection that the disruption of the atom would mean the annihilation of the world." It has been suggested that this inexhaustible supply of energy should be tapped and used for the benefit of mankind, and we believe that research work is being done along these lines. To proceed a step further, and ascending from the inanimate to the animate, it has been stated that a single grain of wheat, by the successive plantings of the seeds springing from it, in fifteen years could produce enough grain to supply the harvest fields of the world.

The Possibilities of the Human Soul.

With such vast possibilities inherent in the atom and the grain of wheat, what possibilities may there not be in the soul? There is, for instance, the fact that the soul is immortal and therefore destined to last forever. It is also capable of being brought into union with God, through our Lord, Jesus Christ, and of thus being associated with Him in the carrying out of His eternal purpose. It was necessary that the eternal Son of God should leave heaven and take our nature upon Him and endure the humiliation and suffering of His Death upon the Cross to redeem the souls of men, and we know that this was to Him worth the tremendous cost involved. We remember, too, the words of our Lord, when He referred to the priceless value of the human soul, and that:—"There is joy in the presence of the angels of God over one sinner that repenteth." Here we have the value of the individual human soul in the sight of God and the Holy Angels revealed to us.

The Soul's Value to the World.

Turning now to the value of the soul to the world, we remember the words of God's promise to Abraham:—"In thee and in thy seed shall all the families of the earth be blessed." It would be impossible to estimate the influence which this promise, given to a single individual, in a distant age, has had upon the world, for we all share in the blessing which was grst given to him. We may take another individual instance to show how one single soul may be used by God to influence the world. I refer to St. Paul. His life and letters have been an inspiration and a mine of spiritual wealth to all Christians, from his day to our own, and will continue to be so to the end of time.

The Atom and the Soul.

We greatly wonder at the revelations made to us by men of science with regard to the atom and the inexhaustible energy which could be derived from its isolation. But what are the possibilities of the atom in comparison with the possibilities of the soul, even in this present life? Men of science have opened out to us a new world through their researches into the secrets of Nature. If Christianity is to hold its place, and more than this, to take the lead in human progress, it must be able to reveal even greater wonders than those which modern science has given us. The latter has been busily occupied in converting possibilities into actualities and we Christians must do the same with regard to our religion if we are not to be hopelessly left behind.

The Development of the Soul's Possibilities.

The possibilities of the soul here on earth must be developed, and if this is to be done, it must be by those who have faith in God and a full assurance of our union with Him, through our Lord, Jesus Christ. St. Paul could say:—"Whereunto I also labour, striving according to His working which worketh in me mightily." Men may talk of the inexhaustible energy to be found in the atom, and we are willing to accept the accuracy of their estimate. Why then, cannot we believe in that power of Christ which worked in and through the spiritual nature of St. Paul, in an inexhaustible power, and that He can use it through us for the benefit of mankind, as He did through His servant, St. Paul? The possibilities of the soul are incalculable when the Spirit of Christ sets it in motion. These possibilities must be fully realized and then Christianity will become as mighty a power in our day as it was in the time of the aposotles.

The Thousandfold Prayer asks God to make us a thousandfold more useful to Him, so that His Power and blessing may flow through us to multitudes of others who are in need. This prayer represents a venture of faith which we believe will help to release more and more of the inexhaustible spiritual power inherent in the soul of man, in union with God, and thus be a blessing to the world.

The Call to the Church.

O Bride of Church! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies;
And heavenward lifts its pleading eyes;
Body of Christ—His hands, and feet—
Thou must the mighty issue meet

Fulness of Him who filleth all,
Who never heedless hears thy call,
His glorious gifts are thine to share
With all His creatures everywhere.

O Church of God! why does thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to humanity.

Frederick W. Neve.

The Cuban Revolutionary Movement

By A. HUGO BLANKINGSHIP.

Dean of Holy Trinity Cathedral, Havana.

THE CUBAN REVOLUTION, which began August 12, 1933, resulting in the downfall of the Machado regime was much more than a flare up of the Latin American temperament against a disliked individual. It was a climax of a long and widespread dissatisfaction with existing political and economic conditions. The strongest motive for the Revolution was economic, the immediate cause was the usurping of power by Machado.

While the Revolution has been put under control, the Revolutionary Parties are still actively working for the goals, which they consider have only partially been realized. The leaders now in power have become conservative. Batista, the commander of the army, has undoubtedly proven to be the strongest man of the Revolution. Although he was put into power by the extreme left wing, "The Autenticos," he has himself become conservative and is now in disfavor of those who placed him in the command of the army. The present government under Carlos Mendieta considers itself a revolutionary government and it is enforcing most of the laws decreed under the short regime of Dr. Grau San Martin, who is now the leader of the Autenticos.

The inspiration and leaders of the Revolution came from the students and the A. B. C.'s, a secret society made up of many outstanding Cubans. The Autenticos was formed after the movement had gotten well under way and the party is accused of having communistic ideas. It was this group which made the coup d'etat, putting the Cespedes government out of power and putting in its place the rule of "The Committee of Five." It seemed to have been the intention of this group to have a regime similar to the Soviet system, the council rule. They adopted at this time the revolutionary flag; this flag still flies alongside of the national flag. It was soon realized, that it would be impossible for "The Committee of Five" to win popular approval and recognition from foreign governments, therefore the committee was forced to select one of its number as president; they selected Dr. Grau San Martin. This selection met with approval of the army, at first, but Dr. Grau and his followers were also unable to gain recognition of the foreign powers. Due to this, they lost the support of the army, as the army feared the non-recognition would bring intervention by the United States. It became clear that a man had to be found who could win recognition for his government. Finally Dr. Carlos Mendieta was persuaded to take the presidency. He had been a political enemy of Machado, but he did not belong to the more radical group. He was a compromise on the part of all factions, but he did gain the recognition of his government. From the viewpoint of the left wing his election meant the loss of some of the gain which had been made by the Revolution. Since he has been president, the radical element has been silenced and the country has been prepared to hold a constitutional election; this election is scheduled to be held this December. The revolutionary parties claim that the election will not represent the will of the people, but that it will go the way the army wants it to go.

THE REVOLUTIONARY program had three principal objectives, first: The overthrow of Machado and making impossible the return to political power of any of the old-line politicians. Second: The doing away of all foreign control and interference, both political and economical. The slogan for the Revolution has been, "Cuba para los Cubanos"—Cuba for Cubans. Third: The improvement of the status of the working class. Around these three objectives the revolution was planned and executed. The revolt has failed to reach these objectives entirely, it has, however, been partially successful. The failure of complete success keeps the revolutionary parties active and it is the opinion of some observers that another attempt will be made to carry to its final goal the original revolutionary program. The first objective has failed in that the government has not been entirely relieved of the control of the old-line politicians. The coming election will be between the old political parties; the radical parties will not be represented by any candidate, they do not appear strong enough to hope for victory at the polls. The first objective has been successful in that Machado was forced into exile; and it is not likely that he will ever return to power. The second objective has also been but partially successful. It has been successful in that, by persistent demands aided by "The Good Neighbor Policy" of President Roosevelt, the Platt amendment was abrogated. It was this amendment, which gave the United States certain responsibilities, and from the viewpoint of some Cubans, too many privileges. This amendment undoubtedly induced some foreign investments to be made in Cuba, and on the whole it can be said that these investments have proven beneficial. With the repeal of the amendment, investments can no longer look to intervention as a means of protection. This action on the part of the United States begins a new Latin American policy, and it is a wise one, as it relieves our government of responsibilities which were becoming increasingly difficult to fulfill, and it has helped to make our relationship not only with Cuba, but with all Latin America more cordial. Foreign investments in Cuba run no more risk than they do in any other country. The trade treaty made with Cuba this summer, which gives reciprocal duty reductions has also been helpful in establishing goodwill. We must, however, credit the passing of the Platt Amendment as a fruit of the Revolution.

A more direct and drastic method of dealing with the foreigner is the enactment of what is known as the Fifty Per Cent Law. By this law no commercial company in Cuba can have in its employment more than 50 per cent foreign employees; the law goes much further by stating, that no foreigner can be employed, other than the 50 per cent already employed, in Cuba. This makes the law in time a 100 per cent law, as all replacement of employees must be Cuban. There are some exceptions made, but on the whole the law is rigidly enforced and it has already caused the exodus of many foreigners who no longer can make a living in Cuba; the American colony in Havana has been cut about half during the last several years. This law was not the sole cause for this reduction, but it is partly responsible. There is every reason to believe that the exodus of foreigners will continue. The revolutionary parties are not satisfied and they feel that their anti-foreign program has failed; they say that the foreigner still has too much to say in Cuban life, and they would enact more drastic measures to limit his power and influence. Such action would prove to the disadvantage of Cuba, but it is easy to understand this desire when one realizes that most of the major industries and businesses are owned and managed by foreigners. The banks, railroads, power and light company and about 80 per cent of the sugar industry as

well as a good part of all retail and wholesale business are in the hands of foreigners. Most of the lucrative positions in these industries are closed to Cubans, so the ambitious Cuban has little to look forward to outside of politics and the professions.

The third objective, the improvement of the status of the worker, has not been fully accomplished, but the conditions of the worker have been improved. The labor wage scale has been increased, and indeed in some cases it was grievously needed, as in some instances a laborer before the Revolution was receiving as low as twenty cents per day. This of course w but little short of slavery and starvation; there is no question but many did suffer the pangs of hunger. Hunger was the basic cause of the Revolution. While one cannot approve of the method of reform, no just person could possibly be blind to the need of a change. The tragedy is that no leader or party offered any practical solution which would have made the Revolution of no point. In addition to wage increase the hours of labor have been regulated and in some industries pensions have been adopted under governmental control. While adjustments must be made to give business a chance to survive, on the whole the worker has been helped and industry has not suffered appreciably.

THE REAL WEAKNESS of the Revolution has been the lack of an adequate educational program and that no leader has been developed who could unify the movement and present it as a definite and simple program. And the movement has had the fault of being too partisan, it has brought the class issue to the front and it has worked with a spirit of revenge lacking a proper balance. But it is true to say that the Revolution has done for the Cuban people what the New Deal has done for the United States; it has stirred Cuba to a social consciousness, which it has never had before this time. Whether this consciousness will result in constructive social action still remains to be seen. The next few years will be fateful ones for Cuba, as they will be for many other parts of the world. The possibilities for advancement are great in Cuba, but the possibilities for retrogression are dangerously imminent.

The Churches, Roman and non-Roman, have taken no official part in the revolutionary movement, the policy of the Churches has been one of hands off. During the greater crisis when civil conflict threatened Cuba, the Churches did plead for calmness and restraint. The Churches cannot claim the partial victories which have been gained. The Revolution has not changed the status of the Churches in Cuba, it has neither hindered nor advanced their welfare. If the more radical government under the leadership of "The Committee of Five" had remained in power it is most likely that some of the Church's activity would have been limited. In general the revolutionary parties have been indifferent to the Church and it is this indifference which is the real problem of the Church in Cuba. The Church is needed in Cuba to help to develop an intelligent citizenship with moral and spiritual stability, it faces a great challenge, a most difficult task, one which demands much courage and faith. Cuban Christians need to feel the warm fellowship and sympathy of Christians of other lands. The solution for Cuba's problems is the religion of The Christ applied to life. Will Cuba accept this solution? Will the world accept this solution of its problems? This is the question which The Church must help Cuba and the world to decide.

The Validity of Prayers for the Departed

By Upton H. Gibbs,

Retired Clergyman, Washougal, Washington.

THE WHOLE QUESTION of the validity of prayers hinges on the origin and primary purpose of prayer. Why do men pray? And why is prayer necessary for them and their fellowmen?

Prayer, or communion of the soul with God, is not an arbitrary requirement of God, but naturally arises out of the relationship we bear to Him, as His intelligent creatures, entirely dependent on Him and His will, and with capacities for knowing, loving and obeying Him. Our true life consists in this knowledge, love and obedience. "This is life eternal to know Thee, the only true God" (John 17:3), and "In Him we live and move and have our being" (Acts 17:28).

Prayer, then, is vitally necessary, if we are to grow after this order, for otherwise we shall never learn to know, love and obey God, no matter if we should read the Bible from cover to cover, year in and year out.

Prayers for one another arise from the fact that we are members one of another, in this dependence on and capacity for knowing, loving and obeying God.

Prayer maintains, strengthens and develops this mutual relationship between ourselves and God, and between ourselves and one another in our relationship to God. Thus we mutually grow in grace and in the knowledge of His love and in obedience to Him.

Prayer, and the spiritual growth that arises from and is promoted by it, are social in nature and character from the very constitutions of our human nature, which we share in common. So the model prayer bids us say, "Our Father who art in heaven; Forgive us our trespasses as we forgive those who trespass against us; Give us this day our daily bread" (Prayer Book).

As long as this mutual relationship to God and one another exists, we cannot do otherwise.

THE question arises, is there any ground for thinking that physical death causes a severance in this relationship? This is unthinkable, for it is unaffected as regards God from whom death cannot separate us, and in mind and heart, the relationship with one another, is maintained as before. We neither cease to think of the departed as our mother, father, wife, husband, child or friend, nor cease to love them as such. This would at least make it highly probable that prayer for them should continue.

Those who have passed over, for whom we may confidently pray, are the faithful departed. Not dead, in God's estimation, but living souls, and as such, still growing in grace and the knowledge of Him and His love, and increasing in obedience to Him. Growth in these respects must be thought of as continuing throughout all eternity, if life be eternal. We shall never exhaust the knowledge of God or His love. And as we eternally thus advance and progress, our obedience to Him will correspondingly increase as well. The admonition, "Pray without ceasing" (1 Thess. 5:17), receives new meaning and force from this thought.

But must we cease to pray for those who, we fear, are spiritually dead? This is a question that at times is pressing. If they are really spiritually dead, prayer probably would be unavailing for them. But we do not know whether they are in such case, and we have no right to pass judgment on them. The final decision is

(Continued on page 10.)

Should a Christian Participate in War

By RANDOLPH ROSEWELL PAGE,

Layman, Columbia, South Carolina.

THERE we enter one of the oldest questions in Christian civilization. One that has been intricately interwoven with the march of this enlightened state down through the ages. Each succeeding generation has been perplexed with this question, until, now in our day, if not the greatest one, it forms the basis from which our greatest national problems arise. Thus in equal magnitude should the fervent attention of Christians be given to it.

The appeal of this article is not directed to the Mohammedan, Brahminian, Buddhist or Jew. Or yet to the nominal Christian, but to the really consecrated ones who have elected to walk after the pattern of the saints of God; who with willing and devoted hearts, loyally place the will of Christ, foremost and above all.

In The Book of Revelation it is written:—"With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication." Acknowledging the limitations of my meagre judgment, this was enacted by the Christian nucleus about three hundred years after Our Lord's ascension, when The Church of Christ became merged with the government of Rome and thus The Bride of Christ cast off the garment of her chaste estate and became the bride of temporal and imperial Casear. Confusion has been great from then until now as to a Christian's place in government, generally, and to military service in particular. With the ever-recurring tragedy of war, there has been found, as it is today, many great men, and multitudes of lesser souls, facing each other from opposing sides of this great, challenging, and society-molding principle.

In a large measure, I believe this confusion to be accountable to the fact, that in this amalgamation of The Church and the world, the Christian has lost his identity and therefore the arguments have been placed upon obscure premises.

We can never answer this question by requiring the submission of the worldly man and the saint, the Mohammedan and the Christian to the same criterion, which by the very nature of their classification, they have inately declined to allow. Obviously, there must be different standards for the Mohammedan and Jew, the righteous and the Christian. Therefore, we observe, that which may be proper for the Mohammedan, may not be permissable to the Jew and that granted to the righteous may be denied the Christian. So here we reach, in this article, the point of declamation at which I affirm:—That a genuine Christian, accepting the path of Jesus as his goal, cannot rightly and with pure consistency participate in war!

IMMEDIATELY the debate is on and the walls resound with retorts. Bowing to the need of conciseness, let us pick out some of the predominatingly salient ones for answer. Here are listed ten, and others which might be given from time to time, could be subdivided under these headings.

One. Should this be the accepted principle, then the President could not declare war in the defence of the country; or the governor use the militia to preserve peace. Two. Some of our best men have been soldiers. Three. With this accepted as the correct rule, there could be no Christian civilization. Four. It is our duty to support the government and submit oneself to its decrees. Five. If a country is worth living in, it is worth fighting for. Six. We must defend the helpless, our firesides and homes. Seven. We should not ask someone else to fight for our security and that of our loved ones. Eight. We have a right of self-defence. Nine. Had it not been for war, The United States would never have been free. Ten. Nowhere in The New Testament is one told not to be a soldier.

The stumbling block is this.—We have lost sight of the separation of the saints—"in the world and not of it". There is an ever-present and upward ethereal course, charted for the real Christian that is unknown and unrequired of any other creed, caste or code. The law of this path is that of love from which is born a pure, burning zeal which makes this selection. There is no law or right about it. This way is that of a volition which will accept martyrdom for Christ with thanksgiving. The following of this calling is very likely to end in martyrdom. Normally, it is beset, in some measure, with derision and persecution.

The Christian does not say that a man should not have anything to do with governmental affairs. There have been certain numbers who thought this. Should the follower of The Nazarene be allowed to follow his own dictates, there may be the strong argument of consistency in this position. However, the World War has taught us better. It taught us that in the final analysis, a government claims the right to withdraw the freedom of thought, speech, will and conscience as it deems necessary. Therefore the efficient thing to do is to be busy in state matters, using all our ability in endeavoring to shape the course of public affairs more in accordance with our consciences and ideals, hoping thereby to overcome the clash, which otherwise might exist, between allegiance to government and our consecration to the pattern of Christ.

I take the view that it is correct for the President of the United States to advocate efficiency in arms and to declare war in the defence of the country. This position is taken because the nature of this retort is not altogether a true parallel—the executive position is somewhat different. Otherwise, it would be necessary to deny, to the government, the services of great, Christian men, which would be contrary to the leavening influence good is supposed to kneed throughout society. Then again, the President does not declare war in his own name, nor in accordance with his personal feelings, wishes or ideals. It is an act apart from himself—personally. The care of the country, according to the worldly code of its people, has been put upon him by its citizenry, and their welfare has been solemnly entrusted to his care, according to their ideals, not his. In declaring war or taking military measure, he is merely keeping this sacred trust in honor, according to the people's own will, ideals and dictates. He is, in fundamental analysis, letting them declare war according to their own ideas and will, supported by their constitutional right. The real nature of this query seems to be a matter of keeping or not keeping a trust of solemn proportions, rather than a matter of selecting a personal course. The same argument is proportionately true of the governor of a state or chief magistrate of any domain.

SOME of the world's foremost Christians have also been its most conspicuous generals. Probably the two names most frequently heard illustrating this paradox of history are the names of Lee and Jackson. Great men indeed! And how I love them! When I speak of them I speak of my own. In the end, however, it merely means this:—That they lived consistently, conscientiously and nobly, according to the best ethics of their day; that they were true to their time. These men were of the generation associated with slavery; with that caste of persons who partook of The

Holy Communion on Sunday and fought a duel to the death the succeeding week. Slavery has been abandoned; our backs turned on duelling. When will we cast away war? These men were true to their time. Likewise we must be true to our day.

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

Too,

"Our little systems have their day,
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The hero-worship of such great men should stimulate us to noble lives, but in making the ultimate conclusions in the path of life, Christians can only focus their eyes on The Risen Lord If we can not progress must we ever remain in the conventions, customs and maxims of past ages, then obviously we should lock our college doors and close The Book of Life. This we are not going to do. We insist on advancing. In this movement though, we are to be guided by the precepts of This Book of Life, so that this change will be one of progession and not one of retrogression.

Then the thought that Christian civilization must defend itself by force of arms or else be lost by the subjugation to savagery. This I doubt to be true. We do know that sometimes the power and will of The Christ is better served by our death than is done by our insisting to live. History is in accord that the primitive Church of Jesus conquered more of the world for its Lord in the three hundred years of its early martyrdom than has been done in all the subsequent sixteen centuries in which it exchanged its wedding garment of non-resistance for that of the persuasion of carnage.

There is no body of persons that render to their government the loyal and edifying support that is so given by the Christian brotherhood; no group that means so much for the permanent establishment of all that is best in that government. At the same time they recognize a limit beyond which they cannot go. Nothing must be allowed to take precedence of The Cross of Christ. For the sake of their Master they give obeisance to government as long as its decrees do not contravene the teachings of their Lord.

That a country worth living in is worth fighting for is an adage of the world approved for the worldly. A Christian looks beyond the boon of this ephemeral realm and lives to mold the lives of his fellow man to be fit for that state which passes not away. Consequently he cannot content himself with bringing to an end a life of whose fitness for eternity he has no knowledge. Rather than do this he would prefer to see his earthly possessions taken away. For he lays not up for himself treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. Those who establish the Christian precepts are the ones who have made the said country fit to live in. Therefore the followers of The Galilean are worthy of their hire.

THAT we should defend our homes and that we ourselves should take up arms in defense of our loved ones and not ask others to do so for us, is answered as follows:—There would be no need for defense if the worldly-minded would accept the teachings of Jesus. Those of the world do not appropriating these principles give to the followers of Our Saviour an opportunity to themselves submit to death rather than kill any for whom He died. Those of the same family accorded in these feelings select the same common end of sacrifice. Those who do not, in the spiritual sense, are not really members of the said family and do, in its truest sense, belong to the worldly and therefore should be by such taken care of.—The world should take care of its own and does. Whether worldly person or Christian each is entitled to the end of his selection.

That one has the right of self-defence is not denied but rather affirmed. The Christian does not claim self protection wrong. He is even willing to admit that, under possible conditions, it may be righteous, but—it is not Christian. The consecrated one is willing to forego this right in order to experience with his Master—the love that passes knowledge.

Christians essay not to disprove the statement that had it not been for war, the United States should not have been a free nation. Here again we answer with the obvious fact that this is a worldly government and by constituents of like nature, should it be established. The Christian is the only one who knows the perfect law of liberty. It is he alone who has learned fully the meaning of those scintallant words, "stone walls do not a prison make." While he gives all his best, freely, to establish all that is worthwhile in the land of his sojourn, yet he cannot draw, with blood, earthly demarcations. For in the fullest consideration he knows no limitations other than the universal brotherhood of The Body of Christ. His kingdom is not of this world.

Assertion is not here made that the New Testament teaches it is wrong or unrighteousness to be a soldier or to engage in war. To fight on certain sides in some wars, might possibly, be moral and righteous but,—it is not Christian. For the disciple it is not a matter of law and right. I think it is a matter of the heart whose pulsations are so fired by The Spirit of God, that the desire of salvation for his fellow-man becomes so consuming, it paralyzes the sensibilities which would kill one for whom Christ died. Rather choosing death itself than jeopardizing the eternal bliss of his brother man.

HERE a practical test is made:—The call to arms results in the Christian being in the front line trenches, rifle in hand, gaspingly seeking life in a mask. The zero hour has come. The air over top seems to be composed of and vibrant with, death-dealing metal, interspersed with life-taking gases. Into this the command of "over the top" places him. It is not this though, that makes the crisis of the moment. Not the apparently inevitable death of the present that gives the insurmountable arrow-shaft to his breathing, for, Oh, it is this!—Facing him is an antagonist of like unsullied youth whose face discloses the blamelessness of his life, carrying still its boyhood grace into which plastic texture lingers the impress of his mother's caress embedded in prayer. Through the flame of shell, in a flash of time, he sees one who also has come from a home of tenderness and love, built around The Family Altar. Who is as blameless as himself. Who like himself is trying to be true, in whose soul is no evil passion. Then as the Judean darkness is pierced by bursting shell, from out of the rift there comes the vision of Golgotha with Jesus of Nazareth King of The Jews looking down from the cross. He just can not do it—just cannot kill this boy—consequences come as they might.

No, the world may be filled with discourse and argument. When it is all over, the pros and the cons being all given and taken, yet, I simply cannot picture Christ in arms. Nor can I see The Apostles, nor early Church fathers, neither can I see the company of saints so engaged.

Emphasizing, I conclude by stating,—Moses can rightly lead an army—and has. But, Jesus Christ,—Never!

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As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

BOOK REVIEWS

THE VICTORY OF FAITH. By Bishop Stewart of Chicago. Pp. 121. Published by Harper and Brothers, New York. Price, $1.

This is the Thirty-Seventh Book in Harper's Monthly Pulpit, containing ten sermons by Bishop Stewart. All of them are very good and thought-provoking but the sermon on "Overcoming Selfishness," the reviewer thinks is the best. Another topic is "The Victory of Faith." This is a fine and very suggestive sermon on what faith can do if properly used—it gives victory over everything. The sermons for Christmas and Easter are also typical of Bishop Stewart's preaching.

S.

* * *

MODERN METHODS IN THE CHURCH SCHOOL: By William Grime. Pp. 99. Published by The Round Table Press, New York. Price, $1.50.

The author of this fine little book is the rector of Saint Paul's Church, Great Neck, New York. He wishes to share with others his experience in dealing with difficulties of trying to impart Christian knowledge in the Church School. This he does in a rather classical manner. He uses the dialogical method as the classical writers did. We think of the famous Plato Dialogues, for instance. The dialogues are spoken between pupil and teacher, thereby revealing the mind of the average boy and girl with regard to religious knowledge.

We recommend this book for the teacher of boys in the junior department in particular. It is a helpful and suggestive study.

S.

* * *

SNOWDEN'S SUNDAY SCHOOL LESSONS, For 1936. Pp. 382. Price, $1.35. Published by The Macmillan Company, New York City.

This is the Fifteenth Annual Volume of Dr. Snowden's expositions on the International Sunday School Lessons appointed for 1936. They are free from sectarian elements, entirely evangelical and profoundly practical. We do not know of a better textbook for Bible classes. A helpful companion for all who teach religion.

S.

* * *

THE VALIDITY OF PRAYERS FOR THE DEPARTED.

(Continued from page 7.)

reserved to Christ alone, and until that is known, they have the benefit of the doubt. Though we may not speak with assurance, we may cherish a hope. We may commend them to His loving mercy and care, trusting that it may be possible for Him yet to save them as brands plucked from the burning. Anyhow, prayer must be free to express all the longings and desires of the heart no matter if some be foolish and impossible to gratify.

The unity of the universe as expressed by Sir Oliver Lodge, the English physicist, in his book, "Raymond, or Life and Death," is much to the point on this question of prayer for the departed. He states:

"The Universe is one, not two. Literally there is no other world except in the limited and partial sense of the other planets. The Universe is one. We exist in it all the time; sometimes aware of a group of facts on one side of the partition, sometimes aware of another group on the other side. But the partition is a subjective one; we are all of one family all the time, so long as the link of affection is not broken. And for those who believe in prayer at all, to cease from praying for the welfare of their friends, because they are materially inaccessible—though perhaps spiritually more accessible than before—is to succumb unduly to the residual evil of past ecclesiastical abuses, and to lose an opportunity of happy service."

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys —

What it Means to be a Member of the Woman's Auxiliary

What is the meaning of membership in the Woman's Auxiliary? What is the answer we would give to the woman who either is new in the Church's ways or has never cared sufficiently to ask, but whose awakening interest now prompts this question? Since it is hoped such interest will manifest itself, it is worthwhile to consider this and prepare to give a clear, comperhensive reply.

Among treasured papers is one on the work of the Woman's Auxiliary, which, to one member at least, embodies our ideal. It is Bishop Lloyd's answer as to the meaning of membership in this body, and from it the following is quoted:

"Over and above practical things it ought to mean a worldwide view of what the Church of God is sent to do, and a deep and real sense of personal responsibility for sharing in that mission. Do we think of the Church as the Body of Christ, doing the mind of its Head? Are we, as members of the Woman's Auxiliary, constantly seeking to learn the mind of Christ, that we may obey it in our own lives and interpret it to others? The question is not so, What are we doing? as, How are we doing it?"

Working In His Presence.

Do we work on our knees, doing our work so consciously in the presence of God that it receives His blessing, talking over everything with Him before we try to do it? Do we ask Him always to show us what His will is, and to empty us of self, that we may be filled with Him, so that He may work in and through us?

We need great ideals. We need to realize the Christ working in us. We need to commit ourselves to infinite things, and then to put such a spirit into the Church as shall cause the things done to be done in the spirit of Christ. If we would all put he emphasis in the right place it would be a tremendous source of power.

The Bishop closes by saying that if this is what it means to us to be members of the Woman's Auxiliary, there will be no dull or uninspiring meetings, and that every Holy Communion will become for us a service of intercession. Finally he points out that it is no our field, but our faithfulness that counts.

Do we not all know how easy it is to lead new members into the practical work? But to lead others to know the power of prayer, to know that meetings are for prayer as well as for alks, reports, sewing; to know that the high task must be one of selfless service —all this can be done only through His help.

Woman's Auxiliary Active in Philippine Islands.

Although we have only two branches in our diocese we are proud of those two. The Cathedral branch has an average attendance of about eighteen or twenty women, and they have carried on several good works, contributing generously to the Altar Guild and giving various parish entertainments. Also they support a blind boy in the Government Blind School. Their greatest work is their hand-sewing for hospitals and schools, which has risen to enormous proportions. They sew one morning a month, throughout the year and in Lent, every week. These are busy, useful times and we see results wherever the Bishop and I go in the dioceses.

The Bontoc branch is splendid. The members are mostly graduates of our All Saints' School, and many are married. They make Altar linen and care for it. And they care for the clothes of little needy girls in our school. They have a Bible class, have regular dues which they pay, and they learn about the world-wide organizations to which they belong.

Fanny S. Mosher.

Preparing for More Effective Service.

There are those who claim so many clouds are darkening the skies of life today that it is difficult for religion to make much progress. But there is a brighter side, and it is this which women of the Church see as they plan and pray for a wider extension of Christ's Kingdom in parish, community, diocese, nation, and world.

Over against superficial manifestations of failure and even against stern, discouraging facts, Churchwomen set their knowledge of the hunger felt by many for something stable in life, for a faith that will strengthen and support. And our branches take courage. We know that we meet in our homes and in a business and social way, women who need the Church and who might accept her comfort and her challenge if they could know more of what Christianity means, and perhaps if they could see in us the constant proof of its attractiveness, its peace and joy.

A thirst for sincerity, for reality; a desire for truth in spiritual values, is apparent; especially, perhaps, is this seen in association with young people. The stirring message of Stanley Jones, delivered in London following his visit here, tells of his having observed this Portions are quoted from the message of this wise Christian who should be able to get a fair view of life on our shores:

"I think we are on the eve of a spiritual awakening," he said. "Someway I sense it among classes that one would think had no spiritual longings or yearnings. I was recently at Columbia University in a students' meeting, and the subject assigned to me was this, 'My Personal Religious Experience.' Now, of all the places in the world where I would hesitate to strip my soul bare, that place would be mechanistic Columbia, but before I had gone far I discovered that we were just folks, that mechanistic philosophy or psychology had not gone so deep that it uprooted those things that are elemental, for before we are psychologists we are people, and sometimes we survive the psychology and remain people."

In the Student World.

"Students are supposed to be blase and hardened. I found if one could get to it there was a deep, underlying hunger in the student world. They were impatient of bunkum, cant, hypocrisy, and they loathed veneer. But I found those students looked one straight in the eye and said, 'Is there anything real in it? If so, tell us.'

"I feel we are on the verge of one of the greatest spiritual awakenings, if we can meet it, that the world has seen in many a century. There is an upsurge of spiritual craving throughout the world."

Is it not this our leaders in the Forward Movement see that we are on the eve of a great spiritual awakening? And is it not this for which the Forward Movement is preparing our people, that by prayer, study, increased emphasis on Holy Communion and on Bible reading and meditation, we may each be prepared to take some part?

NEWS FROM THE FRONT

Rev. G. W. Gasque

CLOSING OF HOSPITAL IN ANVIK WORKS HARDSHIP ON STAFF AND ENDANGERS LIVES.

Anvik, Alaska.—Since the closing of the mission school at this place last June, and the consequent dispersion of the children and the departure of the housemother, teacher, and nurse, the duties of the work in this isolated station upon the two remaining missionaries, Mr. M. S. Chapman and his wife, has fallen heavily.

Scientists, explorers, tourists, and others come every summer expecting to find shelter and hospital facilities, but this year it was necessary to turn them away, since all supplies of food, beds and mattresses were sent to Nenana and Fort Yukon.

But ministering to the needs of unexpected travelers is not the most trying or even the primary object of a mission hospital; sickness and accident are here as elsewhere three hundred and sixty-five days in the year.

On the closing of the school the only white trader and his wife moved away, and Mr. Chase, who came to the mission in 1902, a disappointed miner looking for work, and who has been an invaluable helper during all the years since as builder, mechanic, repairer, neighbor, and lay reader, has been retired because of the lack of funds.

Mrs. Chapman says, "We are beginning to be doubtful about getting a nurse this year, and we had counted so confidently upon her coming. We needed her terribly last summer. I was called upon to meet several emergencies alone, and was not fitted or trained for the tasks. It was a heavy nervous strain as well as requiring physical effort."

JUNIOR COLLEGE IN TOKYO TO BUILD NEW DORMITORY.

Tokyo, Japan.—The activities during the summer of 1935 of a determined and strong Parent's Committee resulted in a total of 50,000 yen, which is one-half of the amount undertaken by the Committee.

The object of the fund is to supplement 100,000 yen already in hand to erect a large three-story dormitory for the Junior College of 750 students of St. Paul's University.

This new building is to replace an old temporary barrack type building erected shortly after the earthquake, and when the new dormitory is finished the Junior College will have its own plant separate from the University proper.

When St. Paul's University opened this fall with 2,000 boys on the campus, when the first corporate communion was held in All Saints' Chapel, it was a glorious sight to see every pew filled. Probably few collegiate chapels in the world have maintained a more definite weekly service in which men and boys participate more whole-heartedly than do the students of St. Paul's.

Dr. Reinheimer asks this vital question: What are we doing to bring the knowledge of God to all men?

St. Margaret's School for Girls, Pelotas, Brazil, is under construction, made possible by the United Thank Offering.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR EASTERN OREGON.

O God, whose fatherly care reacheth to the uttermost parts of the earth, we humbly beseech Thee graciously to behold and bless all our missionaries, near and far, especially do we now remember the Bishop of Eastern Oregon and his staff of workers. Defend them from every danger of soul and body, and grant that both they and we, drawing nearer to Thee, may be bound together in Thy love, in the communion of Thy Holy Spirit, and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

CALIFORNIA CHURCHMEN GO ON PILGRIMAGE TO CELEBRATE OAKHURST ANNIVERSARY.

Fresno, California.—Delegates from Madera and Fresno, together with visitors from other places, made a pilgrimage to Oakhurst, on October 1 to celebrate the fortieth anniversary of Christ Church. The local congregation had freshly painted the interior of the simple building, provided a new carpet strip, and decorated the altar with flowers and candles. The dossal and altar cloth made by the embroidery group of St. John's, Stockton, was used at this service for the first time.

The Bishop celebrated the Holy Communion, and two addresses were made, one by Dean Farlander who reviewed the past, and the other by the pastor of the First Presbyterian Church of Fresno, Luther E. Stein, who spoke of the present and future.

Following the service, tables were set on the lawn under the pine trees where residents and visitors enjoyed a basket lunch. There were no set speeches or formal program, but one of the older members of the congregation, Mr. Whiteley, recited an original poem written for the occasion.

It is not possible for either the Episcopal Church of the Presbyterian to maintain regular services at this place, but the two religious groups working together are able to provide pastoral care and direction. The people are anxious for a Sunday School and for services, and by following this procedure, the community is not without the Church.

The Pilgrimage was such a happy affair that many expressed the hope that it may be an annual occasion.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

RELIGIOUS INSTRUCTION GIVEN IN AGAWA PUBLIC SCHOOL, PHILIPPINE ISLANDS.

Agawa, Mountain Province, Philippine Islands.—Religious instruction in the public school of Agawa was recently started under the leadership of Mr. Robert Pekas. This is the reorganization of the voluntary classes conducted by Mr. Didaco Olat, recently resigned. Mr. Pekas brings the advantages of thorough training in catechetical work at the Sagada High School.

Interest in religious instruction, and the hearty cooperation of the teachers of the school, has resulted in an unusually large enrollment in the classes.

This interest is especially gratifying since at first the unbelieving children showed no interest in the subject.

The parish priest, the Rev. V. H. Gowen, who has had charge of the work for several years, urges the importance of this catechetical work in connection with the public school, and in his parish work among the parents he suggests that they command their children to take part in the classes.

With the active interest of Father Gowen, the head men, the teachers of the school, and parents, the religious instruction classes this year has enrolled all the students in the school.

Instruction in the first two grades is in dialect, because the younger children do not understand English very well. The instruction includes personal religion, the Bible, confession, baptism, the Holy Communion, the Prayer Book, and the Church.

HAWAIIAN PRIEST AUTHOR OF ORIGINAL CHRISTMAS PLAY.

Honolulu, Hawaiian Islands.—The Rev. Joseph Clarkson Mason, Vicar of the Epiphany Mission, Kaimuki, has written an original Christmas play, "The Completion of Bethlehem," which is ready for distribution.

The theme, "Every Altar is Another Bethlehem," is not new, but the dramatic presentation is novel and effective, and at the same time simple, easy to present, and devotional.

Any Sunday School, Bible Class, Service League, Auxiliary, or other Church organization which would like to see a copy of the play should address the author, at 1041 Tenth Avenue, Honolulu. It is offered on a postal card request, and any Church group wishing to present the play may do so without paying royalty. It is suggested, however, that if it is used one-half of the proceeds be sent to help in the work of Epiphany Mission.

(Editor's Note: It is further suggested, not by the author, that every one requesting a copy of the play send one or two dimes or more. Paper, printing, and postage cost money.)

A senior warden of a large city parish expresses his opinion: When a man becomes a true Christian he is an enthusiastic missionary.

"All things come of thee, O Lord, and of Thine own have we given Thee." How much have we given, brother?

If we haven't a conviction, we don't produce very much action.—Lewis B. Franklin.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

Our Silent Missionaries

Different customs have arisen at various times in the world's history, and today, when scientists tell us that the sounds of our city streets are louder and more continuous than ever before, it seems appropriate that the custom of a minute of perfect silence should be kept in memory of the World War dead in many places. Probably it arose from the "silence so loud you could hear it", that came when the guns were first silenced on the first Armistice Day in France.

But those of us who have tried the minute of silence remember how long it seems, especially the first time, and how difficult it is not to laugh or do something else that will not be appropriate. Imagine then how difficult it would be if that silence were prolonged to a half hour, an hour or a day, and how lonely we would be if we could hear no music, no birds, no laughter and no voices. Yet the deaf live in perpetual silence, and are thus alone, even though many are about them. When any one wishes to talk to them they are apt to shout and the deaf feel conspicuous, and that is even worse than being lonely in many cases.

When the deaf go to the movies they cannot now, as formerly, enjoy the silent pictures, for there is talking, or music, and they miss a great deal of the story from not being able to hear. So that entertainment is now denied them as far as full enjoyment is concerned. At their business they feel their handicap at all times, and even at church they cannot hear at the ordinary services, so that they seldom go. Yet Jesus was one who sympathized with them and opened their ears, so that we, His followers, should certainly try to care for them.

In 1852 the Rev. Dr. Gallaudet, a clergyman of our Church, started work among the deaf in Baltimore, Philadelphia and Washington. Gallaudet Academy for the Deaf is named after him, and most of those who attended school in or about that section have seen the Gallaudet boys play football. They always put up a good, scrappy game, and one that all, whether spectators or players, enjoyed. It is true that at times difficulties about the whistle, which they could not hear, would arise, but that was a difficulty that their trainers managed to circumvent, so that it was hard to realize that they were not in possession of all their faculties.

We now have in our Church five churches provided exclusively for the deaf. These are in New York, Philadelphia, Birmingham, Durham, N. C., and Burlington, N. C. All of these have vested choirs. But in most places services are held in the parish churches. The vested choirs "sing" with their hands and it is a beautiful sight to see them all together going through the motion in a perfect drill and harmony of motion, singing "Nearer, My God to Thee", for instance. Of course in the schools they learn to talk the sign language with their hands with each other, and to read the lips of people who do not talk the sign language.

At times one will see the deaf who are also blind. When the missionary visits such a person he lets the blind person hold his wrists. Then the missionary talks the sign language to him and he understands perfectly. When there is a congregation, the missionary has the blind person sit next to a person who can see and the blind takes the wrist of the deaf, who can see, and the deaf goes through the motions he sees the missionary make, and the blind person understands perfectly.

Most of us do not know that a deaf person, if properly trained, can follow the minister through an Episcopal service by watching their movements near the altar, reading the Prayer Book, and watching the congregation. They will know his sermons come from the Epistle or the Gospel for the day. Automatically they can kneel and stand when the congregation does. The numbers of the hymns for the day are always posted on the wall. The priest makes many signs through the Holy Communion service. Also the deaf can look at the candles and other symbols in the Church and meditate on them. The pictures in the windows tell of the doings of the Christ. Each picture, symbol or emblem can be a sermon in itself. The signs used when the priest blesses the congregation, baptizes some one, and when the Bishop confirms are very plain in their meaning. There is so much action which can be prayerfully watched by the eyes of the devout deaf. The Episcopal Church is the Church for the deaf.

We have now several thousand communicants among the deaf. They are ministered to by seventeen priests. Incidentally there is a young man now in training for this special ministry to the deaf in our Seminary in Chicago. If a person be only slightly deaf they naturally would go to the ordinary churches, but when the deafness gets very bad they call in those who do not have to be heard at all. Usually four or five dioceses combine and get a clergyman to travel over them for this special work. But five dioceses have the exclusive use of a missionary. These are North Carolina, Missouri, Ohio, Michigan and Los Angeles (this latter temporarily vacant). Then the two Florida dioceses have one together, a retired missionary to the deaf, the Rev. F. C. Smielau, who lives in Orlando.

The Church's Mission to the Deaf has an excellent little paper that is published monthly. It is called the "Silent Missionary". It costs a dollar a year and is well worth reading, being most interesting.

There are 89,000 deaf people in the United States. In the Province of Washington alone there are 13,000. Most of these are widely scattered. Of course the clergymen of the mission are paid salaries. But these are never large and their traveling expenses must come out of them as a rule. As their work is largely with individuals who seldom see any other clergymen with whom they can talk and feel at home, it is most important that they do a great deal of traveling.

In the Province of Sewanee, the Rev. Robert C. Fletcher is constantly traveling. He lives in Birmingham. But he regularly visits nineteen churches and responds to calls from eight different States. He writes: "I plan to have lay readers in every diocese and large city in the Province in order to keep services going until more missionaries can be provided." During the past five years he has established thirty-five missions, and since this time last year he reports 242 isolated deaf called upon, 236 services, to which 10,046 people came, and 45,000 miles traveled by train or car. Mr. Smielau is his assistant in the Florida dioceses.

In the Province of Washington there are three missionaries to the deaf. The Rev. Henry J. Pulver, in Philadelphia, has charge of three dioceses and ministers through three cities. The Rev. Warren M. Smaltz, in Lebanon, ministers to four Pennsylvania dioceses going to twelve cities, while the Rev. Hobart L. Tracy, in Washington, D. C., has charge of four dioceses, Washington and the three Virginias. He goes to thirteen cities.

Lectures, many of them illustrated with lantern slides, and motion pictures are given from time to time. Social gatherings and reunions of all kinds are encouraged for the deaf.

The Church assumes the greater part of the financial burden for the work. The deaf give all that it is possible for them to give. Much more, however, is needed to carry on the work to its full capacity, and to provide additional missionaries. To those desiring "Thank Offering Days", the twelfth Sunday after Trinity and the third Sunday in Advent, are suggested, as both of these days have stories of healing of the deaf by our Lord in the Gospels.

The Y. P. S. L. of the Diocese of South Florida last year took as one of its diocesan projects the aiding of the work among the deaf. Each league was asked to send in a dollar and a half towards this. It is hoped that each one of us, whatever our diocese or province, will pray for this most important work that is now going forward in every province of our Church.

As an indication of the way the deaf feel towards the mission, the following poem, by a deaf man, dedicated to Mr. Fletcher is given.

His Plea.

Encompassed by so many things
We cannot understand,
The pain and loss unto the deaf
That lie on every hand.

Master of fear and doubt that fall
When night has spread her wings,
By much unrest and questioning
That his own living brings;

He stands and gropes, our trusting friend
With anxious, seeking mind;
His head and heart bowed down with cares
Sad problems of mankind.

Puzzled, heart-torn, he sends a prayer
Across the starless night,
For faith and trust from God above,
To lead the deaf aright.

CHURCH INTELLIGENCE

PRAYER FOR THE ENDING OF THE WAR IN ETHIOPIA AND FOR PEACE IN ALL THE WORLD.

Bishop William T. Manning of New York has issued today the following Prayer for the Ending of the War in Ethiopia and for World Peace, and expresses the hope that similar prayers may be offered by all Christian Communions throughout the world, both Catholic and Protestant, and by all believers in God.

"O Almighty God, who canst bring good out of evil, and makest even the wrath of men to turn to Thy praise; Grant, we beseech Thee, that just and righteous counsels may prevail to end the present war in Ethiopia; and so guide and inspire the hearts of men that in all the world wars may cease, and that all nations and races may dwell together in brotherhood; for His sake who came into this world to show us the way of justice, and love, and peace, Thy Son, Jesus Christ our Lord. Amen."

* * *

THE TASK OF THE CHURCH TODAY.

Theologs Will Discuss This Important Question in Their Forthcoming National Conference.

Theological students and faculty of every part of the United States are invited to attend a National Conference of Theological Students, meeting at Butler University, Indianapolis, December 27-28. This, the fifth national conference of theological students will give its attention to a vital theme: "The Task of the Church Today." The dates for this conference precede the opening of the Quadrennial Convention of the Student Volunteer Movement.

The first of these national theological conferences was held in 1923, at Indianapolis. Others, held at intervals of several years, have met at Milwaukee, Detroit, and Buffalo. Thus the forthcoming conference is the fifth in the line of these national gatherings. In addition to national conferences, regional conferences of theological students are held annually in all parts of the country.

As part of its service as a correlating and coordinating agency for the promotion of Christian unity and interseminary cooperation, the Theological Committee of the Young Men's Christian Association is working out the details of the conference program.

The opening session will be a devotional service at 10:30 A. M., December 27, under the leadership of the Rev. George Stewart, D. D., minister of the First Presbyterian Church of Stamford, Conn., and chairman of the Quadrennial Convention. Brief statements by the Rev. Gardiner M. Day, chairman of the Theological Committee and rector of St. John's Church, Williamstown, Mass., and Mr. Hayes Beall, Executive Secretary of the Interseminary Movement and a secretary of the National Council of Methodist Youth, will direct attention to "The Interseminary Movement and Its Relation to the Task of the Church Today." The conference will then hear Dr. T. Z. Koo of China, on "The Church as a Christian Community." By his engaging personality and Christian spirit, Dr. Koo has endeared himself to the theological students of America as well as China. After luncheon together, the conference will be addressed by Dr. Robert E. Speer, senior secretary of the Board of Foreign Missions of the Presbyterian Church, and the Rev. Harold C. Phillips, D. D., pastor of the First Baptist Church of Cleveland, Ohio, on "The Immediate Task of the Church in the United States." Following these addresses, a panel discussion will be held in which theological students of different denominations will discuss the vital question, "Can the Church Adopt a Program for Social Action?" Theological students who will participate in the panel are: Karl Downs of Gammon Theological Seminary of Atlanta, Ga.; Richard Irving of the San Francisco Theological Seminary of San Anselmo; Roy McCorkle of the Yale Divinity School of New Haven, Conn.; A. A. Medved of the Colgate-Rochester Divinity School of Rochester, N. Y.; and Paul Streich of the Eden Theological Seminary at Webster Groves, Mo.

On the evening's program is an address by Dr. William Temple, Archbishop of York, whose subject is "Dogmatic Faith and Human Freedom." A period for questions and discussion will follow this address.

On Saturday morning a special session will consider the problem of Church Unity. Dr. Samuel Cavert, D. D., Secretary of the Federal Council of Churches of Christ in America, will speak out of his wide experience as secretary of the coordinating organization of Protestantism in America, and Dr. Richard Roberts, moderator of the United Church of Canada, will tell some of the lessons learned through the experience of church union in Canada. It is hoped that Dr. Everett Clinchy, secretary of the National Conference of Jews and Christians, will be present to speak on the growing understanding between Catholic, Jewish, and Protestant groups in North America. Many other leaders in the field of inter-church cooperation are expected to participate in what promises to be a most fruitful discussion. The closing session of the conference will be a devotional service led by the Rev. H. C. Armstrong, national secretary of the Association for Promotion of Christian Unity.

Further information concerning the conference may be secured from the conference chairman, the Rev. Gardiner M. Day, Williamstown, Mass.

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INDIANAPOLIS STUDENT CONVENTION TO MEET DURING CHRISTMAS HOLIDAYS.

More arresting is the announcement that the Twelfth Quadrennial Convention of the Student Volunteer Movement will meet in Indianapolis the last of December than is the news of powerful forces attacking governmental policies and menacing international statutes. Twenty-five hundred delegates gathering during their Christmas holiday from several hundred colleges and universities of Canada and the United States, unitedly facing world conflicts and social changes in the light of Christian precepts, is a force to be recognized and valued.

Kagawa, Japan's great apostle, aflame with the message of love, justice, and economic freedom; the Archbishop of York, William Temple, Great Britain's Christian statesman of world repute; T. Z. Koo, often called "the Chinese missionary to the Christians of the Occident"; Mrs. Induk Pak, a Korean of exceptional ability and field secretary of the Cooperative Committee on Work Among Rural Women; Basil Mathews, author, publicist, and lecturer, are overseas speakers who will be joined by nationals and returned missionaries of Canada and the United States. Gonzalo Baez Camargo, Secretary of the National Christian Council of Mexico and John A. Mackay, formerly of Peru, evangelist and author will interpret the tides and problems of the Latin American countries. While Richard Roberts, Moderator of the United Church of Canada, Daniel J. Fleming, Kenneth Scott Latourette, E. Fay Campbell, and Henry P. Van Dusen, are among those who may be termed interpreters of the home base.

It is gratifying that attending this Convention, which may well be called the Golden anniversary of the Student Volunteer Movement, will be John R. Mott and Robert E. Speer, co-founders with Robert P. Wilder of this great Movement that has fired students with missionary zeal and has been a great factor in having over 13,000 of its members sail for service in 110 mission fields.

The program will consist of platform addresses, informal seminars, international teas, musical programs, a missionary play, and motion pictures. "Foreign Missions—Their Present and Future"; "Christian Fellowship and World Peace"; "Basis for Belief in the Uniqueness of Jesus"; and "The Church's Home Missionary Task" are a few of the subjects for seminar discussion. Groups will also consider "The Christian Fellowship in Relation to Current Political Trends," "The Adequacy of the Christian Faith for Human Needs," "Christian Fellowship and Industrial Problems," "Noteworthy Methods and Movements in Contemporary Evangelism," and "Religious Liberty and the Modern State."

It is heartening to note the spirit in which all delegates are asked to approach this gathering and the objectives held before them:

1. To probe with ruthless realism the inner character of the world's suffering and confusion.

2. To confess the presence in ourselves of the same factors which have made the world what it is.

3. To appraise the new crusading forces which are increasingly conscripting men's allegiance.

4. To discern, through a more vivid perception of God's eternal purpose disclosed in Christ, His intention for our generation.

5. To grasp the significance of the world fellowship of the Christian Church in the fulfilment of this intention.

6. To discover how each one may find his place in the world mission of Jesus Christ.

In view of the rapidly changing world events, the poignant sense of the need for the practice of world solidarity, and the continual thrusts made at the very roots of civilization, both speakers and delegates will be afforded an opportunity to weigh seriously the sharp struggle between the Christian faith and pagan tendencies, deciding what part is to be theirs in this new age. Indeed, this conference can furnish a practical demonstration that the vitalizing message of Christ is not shunned by youth; that youth faces the reality of the problems of the world and is willing to travel beyond the "second mile" in the application of the Christian precepts and faith in the meeting of humanity's needs.

For further information address the Convention Registrar, Student Volunteer Movement, 254 Fourth Avenue, New York, N. Y.

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REINICKER LECTURES AT VIRGINIA THEOLOGICAL SEMINARY.

Virginia seminarians, faculty and friends enjoyed two illuminating lectures on "The Authority of the Christian Church" and "Theology and Religious Experience" by a distinguished Oxford scholar and eminent English clergyman, Tuesday, October 29.

The Rev. J. S. Bezzant, canon and chancellor of Liverpool Cathedral, Eng-

land, and formerly vice-principal of Ripon Hall, Oxford University, was the lecturer. The lectures were the fall series of Reinicker lectures delivered on the foundation establishd in 1894 by the late Mr. George A. Reinicker of Baltimore.

At the outset of his lecture on the authority of the Church, Canon Bezzant defined the two meanings of authority: first, as the right to require assent, loyalty, and obedience; and, secondly, as the power to enforce such assent and obedience. Historically, the Church has exercised both types, he continued, but the second type has in these days been practically abandoned.

The Church's claim to authority in matters of faith and morals is based on its assertion that it is the repository and trustee of a special and unique revelation of God in Jesus Christ, that Jesus Christ was the crown and also the criterion of all revelation, that His work is continued by the operation of the Holy Spirit and the Church is in possession of a more adequate knowledge of God than is elsewhere to be found.

F. W. Kates.

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BISHOP HOBSON TO BE ON AIR FOR ARMISTICE SUNDAY PROGRAM.

The Armistice Sunday message of the Rt. Rev. Henry Wise Hobson, leader of the Forward Movement, will go on the air from Station KWKH, Shreveport, Louisiana. Station KWKH has 1100 Kilocycles and at that time of day reaches as far as Chicago. Its best coverage is in Louisiana, Texas, Arkansas, Oklahoma and Mississippi.

Bishop Hobson will preach from St. Mark's Church, Shreveport. The eleven o'clock service at this church is regularly being broadcast.

He is visiting St. Mark's for two days in the course of a visit in behalf of the Forward Movement in the Dioceses of Texas, Louisiana and Mississippi.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. G. G. Bennett, D. D., Assistant.

More Important Than Canvass Diocesan-Wide Mission.

Even more important than the Every-Member Canvass, which is now under way in some parishes, seems to be the preparation for the Diocesan-wide Mission to be held February 2-16, 1936, a spiritual adventure without precedent in Rhode Island, and, it may be, in any part of the Episcopal Church. As the details of the large plans are becoming more and more known the interest is widening. In a few months, it is expected, the mission, which will usher in the twenty-fifth anniversary of Bishop Perry's consecration as Bishop of Rhode Island, will be recognized as the most notable expression of diocesan response to the spiritual appeal of the Forward Movement. The eyes of the General Church will most likely be focussed upon this prophetic project of the Presiding Bishop's diocese.

The Rt. Rev. Granville Gaylord Bennett, D. D., auxiliary bishop, who is leading the movement, outlined some of the plans at the meeting of the Providence Convocation held last week at All Saints' Memorial Church. In brief they are:

A large number of missioners, among them some of the oldest preachers and teachers in the General Church, will come to Rhode Island for the mission, which will be held in every parish and mission station in the diocese. Where a clergyman has two mission stations, or an independent church and a mission, the missioner's time will be divided equally between them, one week in one and the next in the other. Between twenty and thirty priests in Rhode Island will supplement the staff from outside, being assigned, as a rule, to some parish other than their own. It will be a teaching mission with the emphasis on the fundamentals of the history and faith of the Church.

Bishop Bennett was doubtful whether the committee could do much for children's missions, regretting that the number of children's missioners in the Church is small. However, he left all that to the rectors of the parishes.

Later in the session the Rev. Charles H. Temple, chairman of the Department of Christian Education, strongly urged the clergy to begin making plans for children's missions. With careful preparation through interest and study, he argued, all difficulties could be surmounted. His department would be glad to cooperate. In his own parish, the Church of the Transfiguration, Edgewood, the emphasis would be placed on the children's mission.

The mission will be finished through offerings at each church. The committee has taken over three-fourths of space of The Diocesan Record, the official organ of the Bishop and Council, for disseminating information about the Diocesan-wide Mission, and for that purpose four or five times the usual number of copies will be printed for the next three months.

On the last evening of the mission it is planned to gather everyone within or outside the Communion concerned with the adventure in the largest auditorium Providence can provide, and there give expression in one united meeting of the spiritual meaning and power of the Presiding Bishop's Diocesan-wide Mission which is already beginning to engage the attention of the whole Church.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Visit of the Archbishop of York.

The Right Honorable and Most Reverend William Temple, Archbishop of York, is to spend a month in this country preaching in different cities and lecturing in some of our universities.

The Archbishop's appointments while in the diocese have been made by Bishop Manning, whose guest he will be while here.

The bonds between Old York and New York are close in many ways. In 1927, at the invitation of the Archbishop, and of the Dean and Chapter, Bishop Manning preached at the thirteen hundredth anniversary of the founding of York Minster, which is one of the great Cathedrals of the world.

As a result of curious and interesting developments in earlier centuries, the Archbishop of York holds the title of Primate of England; the title of the Archbishop of Canterbury being Primate of all England.

Archbishop Temple's visit here is anticipated with keen interest and pleasure. He is known as a great Bishop and Leader of the Anglican Communion, and also for his leadership in social and public movements and in movements for Christian Reunion. Recently his utterances on the question of War and Peace have attracted wide attention.

The Archbishop's stay in New York City is so brief that the arrangement for his appointments has been a matter of great difficulty. The schedule as arranged, which carries out the Archbishop's own wishes, is as follows:

Sunday, December 15.

11 A. M.—Cathedral of St. John the Divine.

4 P. M.—Trinity Church.

8 P. M.—Special service at the Cathedral under the auspices of the five leading international agencies for the promotion of Christian Reunion: The World Conference on Faith and Order; The Universal Christian Council for Life and Work; The International Missionary Council; The World Alliance for International Friendship Through the Churches; and The World Student Christian Federation.

Monday, December 16.

10:30 A. M.—Visit to Union Theological Seminary.

12 noon—Address to faculty and students of the General Theological Seminary.

1 P. M.—Luncheon at the General Theological Seminary.

4 P. M.—Convocation and conferring of degree at Columbia University.

7 P. M.—Dinner given to the Archbishop by The Church Club of New York.

At the dinner given by The Church Club, of which Mr. Edward K. Warren is President, the speakers will be: Archbishop Temple, Bishop Manning and President Nicholas Murray Butler, of Columbia University. It is expected that a very large gathering of the clergy and laymen and women of the diocese will be present at this dinner.

Bishop Parsons Speaks at C. L. I. D. Luncheon.

Bishop Edward L. Parsons, of California, was the guest of honor at a luncheon held in New York October 31 by the Church League for Industrial Democracy, of which he is president. The ideal of democracy, Bishop Parsons declared in his address, grows out of the spirit of Christ and His teaching that every personality is sacred. The C. L. I. D., he said, holds that this ideal must underlie the industrial as well as the political order, and the League's function is to show all Church people the need for a new social order based on Christian principles. The Christian belief, Bishop Parsons said, is that the cooperative commonwealth is an expression in social and political life of the inner spirit of Christ, a spirit which must prevail if the cooperative order is to be Christian. A fundamental requirement for a Christian order is freedom. The lure of dictatorships blinds many to what they do to the individual in their suppression of freedom, he went on, contrary to the essential Christian requirement. In the industrial order, Bishop Parsons said, each worker must have opportunity for full expression of his personality, and a social and industrial order which will make this really possible is necessary.

The luncheon was attended by 100 members and friends, among them Bishop Robert L. Paddock, Rev. Dr. W. Russell Bowie, Rev. Dr. J. Howard Melish, Rev. Dr. Howard C. Robbins, Rev. Dr. Granville Mercer Williams, S. S. J. E., Rev. Dr. Henry Darlington, Mary van Kleeck, Dr. Adelaide T. Case and Mrs. Mary K. Sitkhovitch, who was chairman of the meeting. Students from the General Theological Seminary and members of the Church Army also attended.

PENNSYLVANIA

Rt Rev. Francis M. Taitt, S. T. D., Bishop.

Dr. Joseph Fort Newton Will Remain in Capacity of Special Preacher for Associated Churches.

An unexpected surprise greeted the communicants and other worshippers attending services of the Associated Churches of St. James and St. Luke and the Epiphany, followed by expressions of gratification, when announcement

was made at all services Sunday last, that the Rev. Dr. Joseph Fort Newton will remain as an important link in the program adopted by these two prominent churches in their joint effort to approach a solution of Philadelphia's central city church problem.

Arrangements have been effected, it was announced by the Rev. Dr. John H. Mockridge, whereby Dr. Newton will serve in the capacity of special preacher for the Associated Churches, and as such will be the official connecting link between the two churches which in pooling their resources in the development of the city church plan and in worshipping together, still maintain their separate identity as individual parishes.

Under the arrangement entered into and which becomes immediately effective, Dr. Newton will be known as the special preacher of the Associated Churches of St. James and St. Luke and the Epiphany, and will cease to be co-rector of St. James' Church.

Chapter Meeting of the Church League for Industrial Democracy.

"Fascist Tendencies in the United States or Industrial Democracy in Reverse" was discussed in a meeting held last week under the auspices of the Philadelphia Chapter of the Church League for Industrial Democracy. This Philadelphia group is a branch of a national organization of clergy and laity of the Episcopal Church to bring together for study and action those who seek to apply the principles of Christ in industrial society.

The meeting was held in Holy Trinity Memorial Chapel, and plans were discussed for the winter's program of the Chapter in this city and vicinity. The main subject for discussion on Friday night was presented by the Rev. L. Bradford Young, assistant to the Rev. Dr. J. Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, N. Y. Mr. Young is the clergyman who recently achieved the record of holding the rectorship of a parish for probably the shortest time of any priest of the Episcopal Communion in this country as a result of attacks made on him in the Hearst newspapers in connection with his activity in labor troubles.

Last summer Mr. Young received and accepted a call to the rectorship of Trinity Church, San Francisco. Publication of newspaper articles followed. Mr. Young meanwhile had resigned his position as assistant to Dr. Melish, had packed his household goods, purchased his tickets to California and had said his farewells to his Brooklyn friends, when he received word that the vestry of the California parish desired his resignation. In the meantime the Bishop of California, the Rt. Rev. Edward L. Parsons, who is National President of the Church League for Industrial Democracy, succeeded in having the vestry to withdraw the request for a resignation and to confer with the Brooklyn clergyman. Mr. Young went to California and conferred with the vestry. Finally on September 17, at another meeting, by a vote of 5 to 3 the vestry renewed its request for Mr. Young's resignation, which the Brooklyn priest gave. In this situation Mr. Melish stepped into the picture and recalled Mr. Young to resume his former position as assistant to him at Holy Trinity Church, Brooklyn.

Dedication Service in New Church.

The nave and one of the transepts of the new Church of the Holy Comforter, in Aronimink Park, Drexel Hill, were dedicated November 4. Bishop Taitt officiated at the dedication, assisted by the Very Rev. Dr. Charles W. Shreiner, Dean of the Chester Convocation, and the Rev. Dr. C. W. Schiffer, rector of Holy Comforter.

The new church, when completed, will add aotnher of the many beautiful churches in and around the city's suburbs.

S. H. Warnock.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Mission at Hanover.

A teaching mission of unusual interest was conducted by the Rev. Henry E. Batcheller at St. Paul's Church, Hanover, October 20-25. Mr. Batcheller is one of the most sought after missioners in the Church. His timely sermons and answers to questions held the interest of large congregations, among which were many who were not Episcopalians. He is a loyal scholarly churchman who has the happy faculty of interesting all kinds of people.

NEWARK.

Rt. Rev. W. R. Stearly, D. D., Bishop.
Rt. Rev. B. M. Washburn, D. D., Coadjutor

Suffragan Bishop Elected.

The Rev. Theodore R. Ludlow, rector of the Church of the Holy Communion, South Orange, New Jersey, and an associate member of the Forward Movement Commission, was elected Suffragan Bishop of the diocese on October 22. The election took place at a special convention held in Trinity Cathedral, Newark. Mr. Ludlow was elected on the eleventh ballot. Other candidates were the Rev. W. O. Kinsolving, of Calvary, Summit; the Rev. Canon W. O. Leslie, Jr., of Trinity Cathedral; and the Rev. J. F. Hamblin, of St. John's, Newark; all in the Diocese of Newark. The convention voted a salary of $6,000 a year and the use of a house for the suffragan. The post was created to assist Bishop Washburn, now coadjutor, who will become bishop of the diocese when the resignation of Bishop Stearly is accepted by the House of Bishops at its approaching meeting. Mr. Ludlow was born in Sherman, Texas, and is fifty-two years old. He will confer with Bishop Stearly and Bishop Washburn before accepting.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

The Venerable Frank S. Morehouse Retires from Archdeaconry.

A memorable session of the Archdeaconry of Fairfield was held on September 28 at St. Luke's Church, Bridgeport, when the Venerable Frank S. Morehouse, retired from office, having been Archdeacon for eleven years. From the large assemblage of delegates one cordial note of appreciation for his splendid service was sounded and a unified mark of affection expressed. He leaves the Archdeaconry to assume the rectorship of St. James' Church, New London, Conn. His successor, recommended to the Bishop for confirmation, is the Rev. William H. Jepson, pastor of St. Luke's Church, in which the session was held.

K. M.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Largest Assemblage in History of Diocese.

Forty-six hundred persons, the greatest number ever assembled under the auspices of the Church at one time in the history of the diocese, met in Forward Movement Mass Meetings Sunday night, October 27, in three diocesan centers, Harrisburg, Williamsport and Altoona. The meeting in the State Education Building in Harrisburg, where 2,100 persons, including a choir of 500, filled the large forum, was addressed by the Rt. Rev. Henry Wise Hobson, D. D., Chairman of the Forward Movement Commission; Mr. Charles P. Taft, of Cincinnati, member of the Forward Movement Commisson, and the Rt. Rev. Wyatt Brown, Bishop of the diocese. The Rev. Arthur C. W. Pfaffko was chairman of the meeting. A priest of the Macedonian-Bulgarian Church and a priest of the Rumanian Church in their vestments walked together in the procession. The meeting was broadcast from a local radio station. Fourteen hundred persons, including a choir of 350, filled the Capitol Theatre in Williamsport, where the speakers were the Rev. Oliver J. Hart, D. D., of St. John's, Washington, D. C., and Dr. Larkin Glazebrook, member of the Commission on Evangelism. The Rev. J. Moulton Thomas was chairman of the meeting. Eleven hundred persons, including a choir of 150, packed St. Luke's Church, Altoona. The speakers here were the Rev. Don Frank Fenn, D. D., of St. Michael and All Angels, Baltimore, and Mr. John I. Hartman, of Lancaster, member of the Forward Movement Commission. Canon Lewis D. Gottschall was chairman of the Altoona meeting.

New Memorial Organ Dedicated.

A new memorial organ, erected by M. P. Moller, of Hagerstown, Md., the gift of Miss Helen Kapp, in St. Mark's Church, Northumberland, the Rev. George H. Toadvine, Jr., vicar, was dedicated on the evening of St. Luke's Day by Bishop Wyatt Brown. The sermon was preached by the Bishop. The Rev. Herbert Connop and the Rev. William E. Kunkel, former vicars; Archdeacon Robert T. McCutchen and many of the clergy participated in the service. Professor J. Lewis Roberts, of Sunbury, gave an organ recital. After the service a reception was held at the home of Miss Kapp.

Clifford W. French.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop
Rt. Rev. M. S. Barnwell, D D., Coadjutor.

Executive Council Meets.

A meeting of the Executive Council was held at Christ Church, Savannah, October 25, preceded by meetings of the Departments. Only routine business was transacted, the meetings having been called primarily to set the budget for the coming year.

It was shown that the improved financial condition of the people in the diocese is reflected in increased and more consistent giving and the budget for the year was increased about $1,000 over last year's. Bishop Barnwell presided over the meetings, but Bishop Reese was present at several of them.

Bishop Reese Celebrated Eighty-first Birthday.

Bishop Reese spent October 23, his eighty-first birthday at his office in the morning and in the evening his family gave a buffet dinner in his honor at which, besides the immediate family, were Bishop and Mrs. Barnwell and the local clergy and their wives.

Bishop Reese received an overwhelmingly large number of congratulatory letters, telegrams and personal greetings from friends who love and admire him.

Y. P. F. Will Make Survey.

The Young People's Division of St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, has decided to

have a social service program this year and is going to make a survey of the local industries, institutions, the housing problem, etc.

Rector's Sixth Anniversary Celebrated.

The congregation of St. Michael and All Angels' Church, Savannah, gave their rector and his wife, the Rev. Joseph Burton and Mrs. Burton, a surprise party Wednesday, October 30. The party took the form of a miscellaneous shower, and was in honor of his sixth anniversary as rector of the parish.

Julia St. Clair Moore.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Peace Services in Chicago.

At the instance of the Diocesan Department of Social Service, Dr. Herbert W. Prince, chairman, several peace services will be held in the diocese on November 10. A sectional service is scheduled for Church of the Epiphany in the evening, with west side parishes and choirs participating.

A special service in which foreign consuls and color guards will take part, will be at St. James' Church. In Lake Forest, at the Church of the Holy Spirit, Dr. Prince will have the American Legion and similar groups taking part in the service.

Canon Bell Has Mission.

The Church was urged to interest herself in politics and social problems by Canon Bernard Iddings Bell during a week's mission at St. Luke's Pro-Cathedral, Evanston.

Canon Bell commended the restlessness of youth at the present time, saying such is a sign of progress and an indication that the younger generation is seeking something in the way of a challenge to fill the vacuum individual lives.

"Our young people are living empty lives," said Canon Bell, "largely because the Church hasn't supplied a challenging task. Unless the Church does supply such, youth undoubtedly will turn to Bolshevism, Fascism and Hitlerism. These elements are religions, whether we like to admit it or not. They are a poor quality of religion, in our judgment, but they offer a way out of the empty existence for many."

Canon Bell proposed what he termed a "New Crusade for God," which he said would make religion a definite part of the daily life.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Alumni of Virginia Seminary Hold Meeting. Dean Walace E. Rollins is Guest of Honor.

Alumni, sometime and present students of the Virginia Theological Seminary at Alexandria, who are now resident in the North Carolina Dioceses, gathered in annual session at Christ Church Parish House, Raleigh, yesterday.

In the absence of Bishop Edwin A. Penick, who found it impossible to be present, Bishop Thomas C. Darst of the Diocese of East Carolina was toastmaster at the meeting which followed the serving of a luncheon by the Christ Church Service League.

Dean Wallace E. Rollins of the Seminary, guest of honor, spoke on the improvements at the seminary, the changes that have taken place and plans for the future. Many of those present had been students at the seminary during the time that Dean Rollins has been at its head.

The Rev. David Yates, rector-elect of Saint Philip's Church, Durham, was reappointed secretary of the alumni association, and Raleigh designated as the place of meeting for the fall of 1936. In addition to that of Dean Rollins, there were impromptu speeches by several members of the group.

Announcement was made of the acceptance by the Rev. Henry F. Kloman of Farmville, of the chaplaincy of Saint Mary's School.

MASSACHUSETTS

Rt. Rev. Henry K. Sherrill, D. D., Bishop. Rt. Rev. S. G. Babcock, D. D., Suffragan.

Brotherhood of St. Andrew Meets in Diocesan Assembly.

One hundred boys and young men attended the meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, held at St. Paul's Cathedral, Boston, October 25. Practically every chapter in the diocese was represented and gratifying reports of progress were made. The Rt. Rev. W. Blair Roberts, D. D., Bishop of South Dakota, addressed the Assembly, telling of the work being done by the thirty Sioux Indian Brotherhood Chapters in his field. Leon C. Palmer, of Philadelphia, General Secretary, spoke on the challenge of the Forward Movement of the Church for earnest personal service by each man and boy, and showed how the Brotherhood Chapter in the parish can be made an effective agency for carrying out the program of the Forward Movement.

Following the public meeting, conferences with local leaders were held looking toward the holding of a provincial convention of the Brotherhood Chapters, followed by a series of conferences on life adjustment problems of youth.

OHIO.

Rt. Rev. W. L. Rogers, D. D., Bishop.

Church Clubs Meet.

Men of the Church were called upon to combat compromise and to stand firmly for their Christian beliefs in business and social life by representatives of Church Clubs at the thirty-third annual conference of the Federation of Church Clubs, held in Cleveland last week.

"We ask the earnest and prayerful support of our Bishops and other clergy in bringing to laymen a deeper sense of their material and spiritual obligations to the Church and the Master in these days when religion is being challenged as never before, and a general breakdown in the moral fabric of our society seems to threaten," declare resolutions adopted by the conference.

"We challenge the men of the Church to combat the spirit of compromise which is rampant on every hand, in our churches and without. We ask them to stand firmly for Christian principles in business, in the home and in social contacts."

The conference took steps toward the establishment of a permanent, full-time office of the Federation in New York or Washington.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Harvest Home Festival.

The Bishop made his usual fall visit to Sussex County on October 27, and went to old Prince George Church, Dagsbro, where a church full of people met him on a lovely afternoon. The service was a Harvest Home festival, and it is the plan to hold one such service each year. There is also a plan on foot to have three big services in the three old churches in the county—Rogation Day at St. George's; Whitsunday at Old Christ Church, and the Harvest Home service at Prince George.

St. Andrew's Dedicated.

On Sunday, October 27, the Bishop visited and dedicated St. Andrew's Community Centre, which was built to replace the old church that was burned in 1933. Here the church is that happy combination of a church and a plant that meets all the social and religious requirements of the people.

* * *

October 24 and 25 will stand out as great days in the diocese throughout next year, for the clergy and a fine group of lay men and women met the Bishop and a budget of expectancies was made and then it was spent in a tentative program so that every place in the diocese knows what it ought to try to give and will know what assistance to expect from the general budget of the diocese. Some very decided steps were taken towards a larger social work in connection with the rural life of the diocese. There is a large tenant farm population in the diocese and these people have become isolated until their social conditions are in need of some drastic help. The clergy of Sussex County have formed a deanery and are trying to work so that every acre of the county will be covered as far as is possible in so thickly settled a country; the average farm has only 83 acres. Many of the rural children are in need of clinical attention, but there is only one hospital in the county.

* * *

The Church Schools of Sussex County are going to enter the International School at Georgetown, November 8 to December 13. The Rev. Joseph Wood, the rector of St. John's, Milton, is the dean of the school.

R. Y. Barber.

TENNESSEE.

Rt. Rev. J. M. Maxon, D. D., Bishop.

Memorial Service for Bishop Gailor.

A memorial service for the late Bishop Gailor was held at St. Mary's Cathedral, Memphis, All Saints' Day. The Rt. Rev. James M. Maxon, Bishop of the diocese, delivered the address.

Service of Installation.

The Rt. Rev. James M. Maxon was installed as Fourth Bishop of the Diocese of Tennessee Sunday night, November 3, in St. Mary's Cathedral, Memphis. Clerical and lay representatives from many of the parishes and missions of the diocese were present for the service. The Very Rev. Israel Noe, dean of the Cathedral, was the officiant at the service. The Bishop was conducted to his chair by the dean and by the Chancellor of the diocese, S. Bartow Strang, of Chattanooga.

Convocation of East Tennessee.

Characterized by a feeling of greater confidence than has been displayed in years, the Convocation of East Tennessee met in St. John's Church, Knoxville, October 23 and 24. The reports of all the parishes and missions contained some mention of the Forward Movement and what it has accomplished among them. Every mission and mission station was reported to be having services regularly.

The Convocation opened with a conference of the clergy on certain parish problems and Convocation plans. This meeting was held at the Tyson Memorial Student Center, the old home of Senator Tyson, recently given to the diocese by Mrs. Kenneth Gilpin, of Millwood, Va., daughter of Senator and Mrs. Tyson. It was decided that Convocation could be greatly improved if there were less sameness in the reports of the clergy and if practical problems were presented, rather than the conventional

(Continued on page 22.)

FAMILY DEPARTMENT

NOVEMBER.

1. All Saints. (Friday.)
3. Twentieth Sunday after Trinity.
10. Twenty-first Sunday after Trinity.
17. Twenty-second Sunday after Trinity.
24. Sunday next before Advent.
28. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Saturday.)

* * *

COLLECT FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

* * *

For the Southern Churchman.

HOW SHALL I KNOW?

Monica Williams.

How shall I know what God wants me to do,
What I should say—where I should go:
Where is He whom you say is near,
How shall I know 'tis His voice I hear,
How shall I know 'tis His hand you say
Is waiting to lead me into His Way?
How shall I know His eyes though bright,
You say, with true inward light;
How shall I know, for many there be
That look just the same—just the same, to me.
So how shall I know?

Will you not listen then, while I speak,
For Jesus will come to those who seek,
Not that I know Christ, as I should,
Nor can show you Him at all, if I would,
But through me He may point you to the Way,
For it may be me He will use today;
If He come through me, I will not know.
If through praise or reproof, then lovingly so,
For 'tis only through Love, Christ comes to men,
And only through Love—they look back again,
With eyes that can see and ears that can hear
And see and know that the Christ is near.
Oh, listen, dear Friend, if you'd see His face
The Christ is here and in every place;
He lives in you and even in me.
But He only comes forth, when we love, you see,
Both ourselves and others—for all are—He,
Don't you see—don't you see?
'Tis "He" we should love in that which is "I",
Then all things for self, just for self, we'll deny,
And all things to others for which they have need,
As to Christ, we will lovingly give our first heed.

"But how do I know what God wants me to do?"
You ask again and quite rightly so;
Oh, first be sure that your heart is sincere
For the secret is great and the price is dear—
For, following Christ demands that you give,
Not half, but all, if in Him you will live.
First be sure that you want to know Him,
Truly to see, though your eyes be now dim.
Truly to know what He wants you to do—
What He wants you to speak or where to go.
In this at least be well assured,
For it is only thus, you will find the Lord.
God never forces His children to come,
He makes only conditions whereby Life is won!
Oh, make up your mind you want to find Him,
Then you'll win—you will win!

Now begin at the bottom, right at the start,
Just as you do in any art.
The ladder is strong that you must climb
For faith forms the beams of the upward line.
And holds the cross-beams which in space
Would be nothing to us without her embrace;
But within her hold they are steps to tread,
Upward the Way, the Saviour led.
The cross-beams are rounds of daily tasks,
But when bound by faith they wear different masks.
Within the first is the step of prayer.
Which can change all outward look of care
Here we will pause awhile and rest,
For this of all tasks is the one most blessed.
Oh, let us learn to pray aright,
For through prayer, most of all, comes inward light.
Indeed all we do must through prayer be made strong,
For this is the way God helps us along.

Oh, let us now pray as Christ taught us to pray,
Not seeking for self, but Gods Kingdom each day;
For this is the secret, there's nothing beside,
In this truth alone, all good doth abide.
But here upon Faith you must grasp with firm hold,
And climb—and be bold—Oh, be bold!
It's not easy to pray that God's Kingdom shall come,
That His will for you and in all, be done,
Remember, through all, God careth for thee.
As rain and the sunshine are one in God's plan,
So sorrow and joy are alike good for man.
'Tis we who are thinking of self we would please,
But remember, all good comes not through self-ease;
All good comes at last to those who persist,
Oh, read of this truth in Gods Word, if ye wist.
Tis we who are selfish and see not the Way,
We ourselves blind and like sheep go astray.

But now come back to the work of prayer,
And you will find God waiting there;
vHe is waiting to show you what to do,
Oh, praise Him, bless Him and thank Him, too:
Then stop and listen a thought has come
Of a task unfinished, which should be done.
A word of praise which might well be said
To lighten some sorrow you gave instead.
Ah! do you know tis His voice you hear—
Are not those loving accents clear?
And as you arise and go do His will
A peace will invade you, a new joy, thrill:
And you will know through each daily round—
The Way through which the Christ is found—
You will know—You will know.

* * *

The Glory of the Unfathomable.

We need to be on our guard against the oft-repeated plea—which is made with a good deal of winsomeness and sincerity—that our holy religion needs to be simplified and brought within the reach of "the man in the street." The Gospel itself, of course, is essentially lucid and simple. It is a message to wayfaring men: it announces something which is within their competence and understanding, and within their power to appropriate. This does not mean, however, that it will be possible for them, in this finite existence, to understand all the deep, underlying truths of the Gospel, even though they may wait with patience for the fulfillment of the promise that what they know not now they shall know hereafter. It is, indeed, a good thing, from time to time, to realize that there are some facts in our holy religion which we can receive, but cannot fathom. Lord Balfour once said that if we could understand everything about God, God would at once cease to exist. We cannot compress the infinite ocean of the Godhead into a sentence, or even into a creed, however long and elaborate. One of the joys of eternity is that we shall continue to explore the glorious Person of Christ, and continue to know more deeply the nature and the meaning of His work for sinful men.

As an illustration of the unfathomable, we may take a statement which fell from our Saviour's lips: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28). Four thoughts are suggested by His words, and each thought is like some abysmal depth. We can look down a little way: we can see something of the mystery, but we cannot fathom the deeps.

The first depth we cannot fathom is our Lord's statement: "I came forth from the father." It is a little strange that while so many thousands of sermons have been published in Christian periodicals and in book form, so few sermons have been preached upon the words we have quoted. Not only so, but few of us can remember ever hearing a sermon preached about Christ's eternal pre-existence. This is not to suggest that the omission is equivalent to a denial, but it does seem to indicate that other phases of our Lord's life make a greater appeal to the popular mind. We have all listened to many sermons about the Man of Nazareth, and, of course, a great many about the Man of Sorrows, who was crucified at Calvary. Our Lord has been set forth as Teacher, and Leader, and Saviour; but very few preachers devote any time in the pulpit to a consideration of the place and position occupied by our Lord Jesus Christ before His advent to our world.

In support of this, we may think of the many Lives of Christ that have been written. The Nineteenth Century witnessed a remarkable revival of interest in the life of Christ, and nearly all the notable biographies of Jesus were published during that century. We have only to mention the names of Renan, Strauss, Edersheim, Farrar, Hanna, and many others. Of recent times we have had helpful volumes along the same line from David Smith, R. J. Campbell, Giovanni Papini and Bruce Barton. Great as is our debt to all these various authors for the way in which they have set forth the earthly life of Jesus, there is, for the most part, one signifi-

cant omission: their stories do not begin early enough: they do not go back far enough. They begin with the Nativity of Jesus: they do not begin with His eternal pre-existence.

For some students it seems hard to believe that their Saviour, the meek and lowly Man of Nazareth, was from all eternity alongside the bosom of the Father. It seems difficult to believe that Christ has always been the timeless, limitless Son of God. Even the ordinary historic tenses do not apply to Him, for on one occasion He made a statement which, on the lips of another, would have been bad grammar or worse sense: "Before Abraham was, I am." The only way in which we can describe the Lord Jesus with theological exactitude is to speak of Him as He "which was, and is, and is to come." He is the eternal I am. He always has been. He is from all eternity. All that He did and all that He became during the days of His flesh must be viewed in the light of that eternal preexistence. While He is the Lamb slain, He is the Lamb slain from the foundations of the world. He is from everlasting to everlasting: He is from the vanishing-point to the vanishing-point. When He came to our earth, He came from the Father

This is a depth of truth into which we can see a little way, but it is a depth we cannot fathom. It will, however, do one practical thing for us: it will make Unitarianism for ever impossible. Of no other man can we say that he was from all eternity. We cannot speak in the same way of the eternal pre-existence of Confucius or Socrates. We know that Jesus is more than a man because His origin was so different from the origin of man. His biography must begin where no other biography can begin: it must begin before He was born of a woman, and born under the law. Once we grasp the profound truth of the eternal pre-existence of Christ, we shall be quite sound on the deity of our Lord.

Here is a second truth we cannot fathom: "And am come into the world." That phrase clearly indicates His Incarnation and His human birth. It speaks to us of a specific kind of entrance into this world of sin and woe. It tells us that God became manifest in the flesh. It reminds us that, at a specific moment of time, God sent forth His Son born of a woman.

This is brought out with great clearness in the Greek of St. John's Gospel, where we read that "in the beginning He was." And there we have the thought of continuous existence. But in the fulness of time He came to be. And there we have the thought of His Incarnation. We shall never be able fully to fathom this profound mystery. He who was from all eternity, became Man for us men and for our salvation. He became the God-Man, and in His sacred Person eternity and time were wedded: Divinity and Humanity kissed each other. It was the supreme miracle of history: it had never happened before: it will never happen again. He who was with the Father from all eternity: He who was co-equal with God: He who was the Second Person in the Blessed Trinity—came into the world, and because He came, the world has been different ever since.

It is certain that nothing would more quickly give us a right view of the world, and of the right relationships that men should have with each other, than a new understanding of the Incarnation. Such a wonderful emergence in the realm of time must involve results which have not yet been realized. This, however, is an aspect of Christian truth with which we are increasingly familiar in these days. Even those who do not accept the orthodox position of the Christian faith, are persuaded that in the Incarnation of our Lord Jesus Christ we have a clue to the solution of world problems which, if accepted and used, would lead us onward to peace and brotherhood.

—Record (English).

(To be concluded.)

* * *

BE LISTENING.

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all:
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening.

Then whatsoe'er the call may be,
To service small or great,
To cross the seas and speak God's love,
To smile, to rule a state—
When God shall come and say to you,
"Here is the thing that you must do,"
Be listening.

—Author Unknown.

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FOR THE CHILDREN

For the Southern Churchman.

FOR US.

Martha Young.

What I want is a human Christ,
To know just how I feel;
What I want is All-Powerful God,
To whom my whole must kneel.

What I have: Truly Man—True God,
Who taught Our Father's Way.
What I have: God Omnipotent—
Let me yield wholly to His sway.

* * *

Gopal Finds the Thieves.

(Founded on fact.)

Gopal Singh looked up from his games on the river bank and saw that the sun had set. The twinkling lights of the ferryboats were dancing up and down on the waters. He waved good-bye to his companions, wriggled his toes in the shallow water to clean off some of the mud, and ran off toward the town.

Supper would be over by now, and he had really meant to be on time, for it didn't help his family to believe in the "Jesus doctrine" if he kept on being late for the evening meal. His mother had warned him only that evening and said that he must stop going to the mission Sunday school, if he were not back early.

As Gopal ran along it seemed as if he and the night were having a race together. There had been a faint, pink glow in the west when he stopped his game, but now tiny oil lamps were flickering in the bazaar streets. As he ran he happened to cut his toe against a sharp stone. In a dark archway hidden from all passers-by he looked at his foot, and then he heard voices as two men walked past, so near that Gopal heard his father's name mentioned.

"Yes, I know the money is there in the house. Did not I see Matthma Ram at the goldsmith's shop changing all his family jewels into money?"

Then the men turned a corner and Gopal heard no more. Still wondering what it meant, he reached his own courtyard to find the door shut. He thumped hard on the outside panels, for he could hear his mother scouring the brass supper trays ,and his sister Loti in the kitchen. After a time the door was opened and his mother looked very vexed at her small, mud-stained son.

"Go wash," she said sternly, "the supper is all eaten and cleared away." Gopal hurried over to where a big pot of water stood at one side of the house, and when he was clean he called out in Indian fashion, "Bring food!" His eldest sister brought him some chapati (flour and water pancakes) and a heaped dish of rice.

"It is a pity you are so often late," said Loti; then she whispered, "Great news, Brother, our father starts off on a long journey to Madras tomorrow. I head him tell our mother he is going to buy a shop there, and if all goes well we shall soon leave this poor little mud-walled place for a fine stone house in the city."

"Oh! Loti, when shall we go there? Won't it take a lot of rupees for us to travel all that way?"

"Yes," said his sister, "almost as many rupees as there are rice grains in your bowl. But our father can get nothing to do here, and some relative in Madras told him of this good bargain, so he must go quickly to secure it." Then, with a swift glance around, she whispered, "When our father locked the inner room door this morning I peeped through the little hole in the wall, and I saw him scoop up the mud floor and take out the treasure box that guards our jewels. He put them all into a leather bag and went out. Oh, dear, what will happen when I become a bride—not a gold anklet, not even a nose-ring? No one will want a beggar-girl like me," and Loti sighed.

"Don't worry, Loti, by the time your wedding day arrives our father will have made piles of rupees in Madras." Just then their mother called, "Time to sleep!" and soon the house was still for every one was tired out after a hot, sultry day.

Gopal slept in a little room with Loti which was near the courtyard door and opened on to the street. As a rule nothing ever awakened him till their mother loudly announced the coming of the day and flung cold water on his face. Tonight, however, Gopal fell asleep only to wake and find the moonlight streaming through the small square hol which served as a window. Through it he could see the courtyard and everything as plainly as if it were daylight. He lay half awake, half dreaming of the wonderful new life in the city to which they might all be going so soon. Then in a flash he found himself wide awake listening, for he heard a strange scraping, cutting noise not far from the window. Getting up from his charpoy ("string bed") without disturbing his sister he crept over to the window. Then came the sound of soft whispers, "Who sleeps there? Look quick, and see!" He flattened himself low against the wall as a head filled the window space. Happily Loti was snoring loudly. Then the man vanished, and Gopal shivered with fear.

He knew the voice belonged to one of the men he had seen in the dark archway, and now they had come to steal his father's money. They were dacoits (armed robbers), and would possibly kill or wound him if he gave the alarm. Now they had begun to cut through the wall into his father's room. Gopal opened the door softly and peered out, his heart beating wildly. "O Jesus, give me strength-of-heart," he prayed. "My father says Christians are weak-of-spirit. Help me to show him you can make me brave."

There was no time to lose, for the dacoits were already entering the room. Across the courtyard were rooms occupied by some relatives, but, how could Gopal get over without being seen, as one thief was standing by his father's window? Waiting till the man turned slightly, Gopal dashed over, flinging himself against the opposite door as he called out, "Dacoits! Dacoits!" A big lame crow, a family pet, in a tree above added to his frantic cries. Oh! would they never open the door? thought Gopal as he saw the thieves tumbling out and making toward him. Just as they reached him, the house door was swung open and his uncle and cousins came rushing out. The dacoits just managed to get away, without stealing anything.

"Truly, my son, you have saved your father tonight. The money means almost our last hope, for had it been stolen I could never have got enough together to buy the shop in Madras. You showed a brave spirit, and I am proud of my son," said his father, and Gopal looked very happy.

"I, too, rejoice, my father, but it was God who helped me to throw off my fears, for my heart trembled like a leaf."

"Yet thou didst not obey them, my son; truly, the 'Jesus religion' must be better than I thought, if it can make even a small, weak boy act like a lion. I shall read your book on my long journey which, but for you, my son, I should not have been able to take."

Gopal joyfully lent his New Testament, and while he prayed at home his father carefully read it on his way. Soon after Gopal's father was baptized and became a faithful Christian.

—A. O. Stott, in S. S. Times.

* * *

School Troubles.

Only a week of school has gone—and it seems like a year!" sighed David.

"Don't talk that way yet," said Jonathan—"cheer up, and get ready for the ten months ahead!"

Now David and Jonathan—as you might guess by their names—were the best friends in the world. Jonathan's real name was John, of course; but his uncle had named him Jonathan when he was five years old, because he and David were always together; and Jonathan he had been in the village ever since.

"No wonder you like school," Jonathan," said David—"you're smart. But I'm dumb, I never can learn anything—Teacher said so."

Jonathan looked up quickly. "When did she say that?" he asked.

"W-well," said David, his face turning red as Jonathan's honest blue eyes looked straight at him, "sh-she didn't exactly say that. She said she was afraid if I didn't change my ways, I—I'd never make much of a man."

"What's that got to do with being smart or dumb?" said Jonathan, looking at him keenly. "I'm afraid I know what Teacher meant, David."

"I got to go," said David quickly, with a frightened look, grabbing for his cap. "Got to go to the store for Mother before supper."

"Poor old Dave," said Jonathan, looking after him. "It isn't like him to fall into such tricks as that. Wonder if I can help him to get over it."

The next night David had the same story to tell about school, and the next, and the next. But he told his mother—he didn't dare to tell Jonathan.

"Wonder what's the matter with David," said little Joyce Farley to Jonathan one day at recess. "He's got such a sneaky look. Even when he gets his problems right, and Teacher gives him 100, he looks so funny."

"Sh-h," said Jonathan, looking round. "I'm worried about David, Joyce, but I'm waiting for my chance."

That afternoon Teacher wrote in beautiful letters on the blackboard, "An honest man's the noblest work of God." She told the children to write it in their copy-books, over and over again—to fill a whole page with it. She had never asked them to do anything like that before, and the children thought it very queer.

Jonathan happened to glance over at David, and his face was as red as a peony. Just then Teacher strolled by, and bent over David's desk to whisper, "Are you sick, David?" He murmured, "No'm," without looking up, and scribbled on.

When school was out, David rushed home without even looking at Jonathan. Now, Jonathan was a little hurt; for he and David had gone home from school together every day since they were five years old. But he was a manly lad, and only said to himself, "David's in trouble—wish I could help him."

David and Jonathan had a private

mailbox in the hedge, and that evening Jonathan slipped in a letter. On the envelope was scrawled in big boyish letters, Master David Hall. This is what the letter said:

Dear David:

I feel sorry for you, old pal, because you're in trouble. Don't hide it, Dave, but out with it—that's the best way, my mother told me so. Be a man—tell it out—and Teacher and the rest of us will trust you as much as ever.

Yours ever,
Jonathan.

David ran sobbing to his room, and his mother found him there late that evening. He looked at her piteously, and handed her Jonathan's letter. They had a long talk then, and David told her just what his trouble was—every bit of it.

The next morning at school, just after the chapter and prayer, David walked up to Teacher's desk. He was trembling, but his shoulders were squared back like a man's.

"Teacher," said David in a clear voice, "I have been copying my answers from Joyce—every single day—and—I'll—never—do—it—again." He spoke very fast, and big tears rolled down his face.

Teacher looked kindly into his eyes, and putting her hand on his head said gently, "That's my brave man, David—I asked God to help you to do it. We will gladly forgive him—will we not, boys and girls?"

"Yes, yes!" cried the children whose tender little hearts were touched. Jonathan threw up his eraser and caught it and shouted, "Hurrah!" (And Teacher forgave him.) And big Jack, in the back seat, said in his deep voice, "An honest man's the noblest work of God!"

—Burning Bush.

* * *

A Queer Barber Shop.

James and Ross were waiting their turn in the barber shop. They were watching the barber use the electric clippers.

"Keen way to trim hair," remarked James.

"I'd say," agreed Ross, "but you should see the barber shop at Uncle Frank's. I'm going to help him next week after school closes."

"You!" laughed James. "Hey, fellows," he called to the boys in the barber chairs, "hear that? Ross says he's going to turn barber down on the farm next week."

"Lucky fellow," mumbled George.

Ross chuckled. "Bet you I have more fun than you do! I say, James, ask your mother to let you go with me."

All the week James teased Ross about the barber shop on the farm, but Ross only laughed, and said, "Better come along. More fun than staying in town."

James didn't think so, but he was so curious that the day after school closed found him on the way with Ross.

"Here we are," said Ross, as the car turned into a drive shaded with old elms. "Welcome to the barber shop!"

"And welcome to strawberry shortcake," added Uncle Frank.

All during dinner James wondered what the men meant as they talked of sheep dips and rounding up the flocks in the north and west fields; but he would not ask one question.

After all the shortcake had disappeared, the boys followed them out to the long shearing sheds. Along one side were many clippers attached to tiny electric motors. The men were bringing in the sheep, one to each man.

James began to chuckle. "Now I know what you meant by a barber shop on the farm, you old rascal."

"What's that?" asked Uncle Frank.

"Why, sir," answered James, "Ross has been telling me all the week he was going to work in a barber shop on the farm. I couldn't think what he meant."

Uncle Frank laughed. "I promised Ross last year he might help with the shearing this summer. He did well rounding up sheep last year. Here you are, Ross," he added, as he walked over to the end of the row of men and sheep. "Let's see what you can do."

Ross grasped the clippers, while Uncle Frank held the sheep. The wool came off in sheets and fell to the floor as Ross guided the buzzing clippers over the body of the sheep.

"Not so bad for the first one," said his uncle. Ross, however, was not satisfied, for it had taken him twice as long as it did the men to clip the wool.

"Here's your next one. You can do it alone, I think," and Uncle Frank walked down the long row, inspecting the wool as it was piled deeper and still deeper on the other side of the shed.

The afternoon went by quickly. James and Ross were glad when suppertime came.

"Do you suppose your uncle will let me help?" asked James, as he tumbled into bed that first night.

"I think so," sleepily replied Ross.

It seemed only a short time till they heard someone calling. "Hey, you fellows! Roll out! I need you to help round up sheep this morning. James can ride Gray."

A little later, with breakfast over, the boys mounted the ponies and rode off to the north field.

"Whew!" exclaimed James, "riding isn't so easy as I thought."

"Oh, you'll soon learn," returned Ross. Lots of fun, you know."

The boys topped the rising ground where the north field began. "I say, Ross," exclaimed James, "how many sheep does your uncle own?"

"Oh, around a thousand, I think. Now we must help the men over here." They soon were very busy cutting out part of the flock. At last, with the help of the big collie, the sheep were going down the long lane to the shearing sheds. The boys followed close after.

"Good work, boys," said Uncle Frank. "This afternoon, Ross, you show James around, and then tomorrow I shall need your help again."

"Let's watch the sorters," suggested Ross. "Uncle sorts his wool into three piles. One is the wool from the old sheep, another that of the yearlings, and this is from the lambs. The fleeces are fine this year, I heard the men say."

"What kind of sheep are these?" asked James.

"Merinos. Their wool is shorter and brings a better price than that from some other kinds of sheep. Short wool makes better cloth, too, than long wool."

The boys watched the men baling the wool to ship to the mills. Bale after bale was piled onto the big trucks, ready for the trip to the depot.

"Uncle sends his wool to mills in Connecticut. He will have a lot to send this year."

"Wasn't it in a Connecitcut mill that George Washington ordered the goods for the suit he wore when he made his first speech in Congress?" asked James. "Hello!" he exclaimed, before Ross could answer. "What's going on here? What are they doing with that water?"

"Where? Oh, those are the sheep troughs where the sheep are dipped to free them from insects and diseases. The men drive the sheep into the trough at this end. Tomorrow you and I are to keep the sheep walking through the trough into this big yard, where they dry off. They put poison in the water, you know, so we have to keep the sheep moving."

The boys stood watching the men as Uncle Frank came along. "Ross, you take Red's place while he helps load the trucks. Then you boys may go to the depot with me."

The big trucks went rumbling to town. "Well," asked Uncle Frank, as they rode along, "how do you like it on a sheep farm, James?"

James grinned. "Just fine, sir. I'd like to stay longer."

"We will drive around and you can ask your mother."

It did not take long to get his mother's consent, and all summer James worked with Ross and the men. He learned to ride, and he could sort wool so well that the old sorter remarked, "You'll do, for a young un," which was high praise for James from him.

Not only did he learn how sheep raising was carried on on this big farm, but he learned that thousands and thousands of acres in Argentina, Mexico, Australia and South Africa are devoted to sheep raising. He learned that more wool clothing is worn in this country than any other, and that millions of pounds of wool are imported every year.

He found out also that in some countries sheep are kept for their milk, from which cheese is made, and that in New Zealand sheep are raised largely for mutton.

"Well, James," said Uncle Frank, "do you want to spend another summer on the farm?"

"I surely do. I've learned more than I did last year in school, and had heaps of fun besides."

"Be sure you come back in time for the first shortcake next summer," said Aunt Grace, as the car took the boys back to their homes and school.—

—Youth's World.

* * *

For the Southern Churchman.

I MUST BE RETURNING.

Florence Van Fleet Lyman.

A day dull at its dawning
Made me feel wistful too
Till I beheld up in the sky
The sun a-shining through.

The rays so brightly radiant
Lit with glory below,
This earth that I live on
And its sheltering I know.

And the song birds hymned praises
And breath of all the flowers
The wind carried as incense
To sweeten the hours.

Being grateful, I bethought me
That from my heart and soul
I must be returning
Thanks for the day and its gold.

* * *

During a recent examination at a public school one of the questions set was the following:

"If King Alfred were alive today, what would be his views on (a) Conscription, (b) Universal Suffrage, (c) the Press, (d) Polo?"

A boy with a very logical and practical turn of mind wrote:

"If King Alfred were alive today, he would be too old to take any interest in any of these things." —Ex.

* * *

YOUNG.

I am a sister for him and he is my brother—
But he is too little for us to talk to each other—
Each morning I show him my doll and my book,
And each morning he is too little to look.

—Selected.

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

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CHURCH INTELLIGENCE.

(Continued from page 17.)

reports of the numbers of confirmations and the number of baptisms, etc.

Bishop Maxon presented his plans for the Convocation and for the diocese as a whole. He laid emphasis upon the opportunities which lie before the Church in this area of great development, and suggested to Convocation the possibility of establishing missions and schools.

Thomas R. Thrasher.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Hospital Trustees and Members Elected.

Members of Bishop Clarkson Memorial Hospital Association elected thirty new members of the Association recently. These are outstanding professional and business people from every part of the state. They in turn elect the Hospital Trustees of whom the Bishop of the diocese is always the chairman. The resignation of Mrs. Jessie Lamb MacDonald, who has been superintendent since 1929, was announced, and the appointment of Miss Mildred Constantine of Cambridge, Mass., as her successor. Mrs. MacDonald is retiring and will live in London, Ontario, her former home. A dinner was given at the Paxton Hotel to these two ladies last Saturday by the Trustees and Medical Staff of the Hospital. It was announced that during Mrs. MacDonald's period of service the Endowment and Building Funds have been materially increased and the Nurses' Training School brought to a very high state of efficiency. Clarkson Hospital, Omaha, has been approved by the American College of Surgeons, at a recent Hospital Standardization Conference in San Francisco.

* * *

Church Schools of the diocese are sending Christmas gifts this year to Crow Creek Mission, Fort Thompson, South Dakota, and to The Seaman's Institute in Houston, Texas.

Eleven schools in the diocese so far have sent in a Birthday Thank Offering of $31.09.

An Indian woman at Winnebago brought with her to a service she attended recently, an embroidered chalice veil and offered it for use in the Mission.

Wm. J. H. Petter.

Personal Notes

Change of Address.

The address of the Rt. Rev. John McKim, D. D., will be Lunalilo Street, Honolulu, Hawaii, after November 15, 1935.

Captain Sydney K. Evans Will Join the Staff of the Cathedral of St. John the Divine.

The Rt. Rev. William T. Manning, D. D., Bishop of the Diocese of New York, has adnnounced the appointment of Captain Sydney K. Evans (Ch. C., U. S. N., Retired), to the Staff of the Cathedral of St. John the Divine, New York City.

Chaplain Evans retired from active duty on October 1, shortly after completing his sixth year in the Bureau of Navigation as Head of the Chaplains' Division, his previous post being the Naval Academy, of which he was Chaplain more than twelve years.

When appointed in the Navy by President Theodore Roosevelt in 1907, on the recommendations of the Bishops of New York, Washington and Central Pennsylvania, he was an assistant at the Church of the Heavenly Rest, New York City, and retained his membership in the Diocese of New York during his entire Naval career. He will take up his duties at the Cathedral about December 1.

Government Appointment.

The Ven. Henry Jouette Geiger, Archdeacon of the Convocation of East Tennessee, has recently been appointed as Chaplain to the Veteran's Hospital, Johnson City, Tennessee. His chaplaincy allows him time to continue his services to some of the places which he has served in the past.

Becomes Honorary Canon.

The Rev. Stuart F. Gast, rector of St. Paul's, Bloomsburg, Penn., has been appointed an Honorary Canon of St. Stephen's Cathedral, Harrisbug, Penn., to fill the vacancy caused by Canon Hiram R. Bennett becoming Dean of St. John's Cathedral, Wilmington, Del.

Accepts Post as Chaplain of St. Mary's School.

The Rev. Henry Fletcher Kloman has accepted the chaplaincy of St. Mary's School, Raleigh, N. C., for the remainder of the school year.

The new chaplain will begin his duties November 10.

Mr. Kloman, veteran of the Church, succeeds the Rev. Joseph F. Fletcher, young minister who resigned last spring.

The new chaplain's last charge was in Cumberland, Md. Since he graduated from the Virginia Theological Seminary he has held charges in Baltimore and other Maryland cities, in Virginia, in Maine and in North Dakota, where he was dean of the Fargo Cathedral from 1916 to 1932. During the World War he served overseas as chaplain for the American Red Cross and now holds the rank of major and chaplain in the Officers Reserve.

Calls Accepted.

The Rev. Ernest E. Piper, assistant at St. Bartholomew's Church, New York City, has accepted a call of the vestry of Christ Church, Williamsport, Pa., to become rector. He expects to take charge the first Sunday in Advent.

The Rev. E. Victor Kennan, for the past five years rector of Grace Church, Freeport, Illinois, has accepted a call to St. Paul's Church, Des Moines, Iowa. Mr. Kennan will take up his duties at St. Paul's on December 9. At the Des Moines Parish, Mr. Kennan will succeed the Rev. Harry S. Longley, Jr.

The Rev. George Wilson, formerly of the Diocese of Chicago, has been called as rector of St. Paul's Church, Fairfield, Conn. He has been serving in Texas.



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Does Every Churchman Know This?

THE asking Program and Budget of the General Church for 1936 was set by the General Convention at $2,700,000. To restore the work of the General Church to the level of this figure will require an income from pledges of $1,967,474. The balance will be provided by an income from the United Thank Offering, trust funds and miscellaneous sources.

The sum of the Objectives which the dioceses have adopted for this year's Canvass, in lieu of Quotas mathematically calculated, is $1,429,201.

. . .

This means that the people of the Church are being asked by the dioceses for the support of the General Church Program of 1936 $538,273 less than the amount needed to restore the work to the $2,700,000 level.

. . .

What is perhaps more important is that the dioceses are asking less than the amount needed to hold the General Church Program where it was pledged by the General Convention.

. . .

The amount needed from pledges to keep the present Emergency Schedule in effect in 1936 is $1,580,589. The sum of the Objectives reported by the dioceses to the National Council is $151,288 short of this figure.

. . .

The Church should realize, therefore, at this date, before the beginning of the Canvass, that even though the diocesan Objectives are attained in full and subsequently paid 100%, the National Council, meeting on February 11, 1936, will lack approximately $150,000 of the amount needed to balance the Emergency Schedule.

. . .

Will the dioceses secure for General Missions an amount which is $150,000 greater than the sum of the Objectives which they have accepted?

. . .

If not, will our Church consent to a further cut of its General Work of $150,000 below the Emergency Schedule; a schedule that is $1,381,918 below the actual expenditures of 1931?

. . .

The Every Member Canvass is a Church-wide referendum. It will settle the question of the Budget for 1936 long before the National Council meets next February. There are three choices:

1. The Program and Budget of Restoration—Figures set by the General Convention, $2,700,000. The sum of the Objectives is $583,273 less than the amount needed.

2. The Stand-Still Program and Budget—An Emergency Schedule set by General Convention at $2,313,115. The sum of the Objectives is $151,288 less than the amount needed.

3. The Program and Budget of Disaster—Failure by the Church in this Canvass to provide the funds needed to maintain work at the figure of the Emergency Schedule. General Convention ordered "that the National Council shall under no circumstances incur debt to meet the shortage, but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety."

An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the stand-still basis it occupies at present.

. . .

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THOUGHTS for the THOUGHTFUL

This is a Christian duty—that we rejoice. Joy is "the flag hoisted to signify that Christ is believed and loved indeed.

Bishop Chase once urged his clergy to be "pastoral students and student pastors."

The first evidence of the grace of God in a person's life is a longing for the salvation of others.

I do not know any way in the world to live above doubt except to live a high spiritual life. The clouds shadow the low lands. —Dr. J. B. Gambrell.

"Only in prayer and consecration can we be made efficient in life and effective in witness."

—The Sound of Trumpets.

I resolved that I would permit no man to narrow and degrade my soul by making me hate him.

—Booker T. Washington.

"It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

—Emerson.

To know we must be. To know music one has to be musical. To know art one must be artistic. To know Christ one must be Christlike, share His life, and to so share Him means eternal life in the life that now is.

—H. H. Rountree.

If we hesitate to bring politics into our religion, let us strive to bring our religion into politics.

—Robert Taylor.

Give, if thou canst, an alms; if not, afford, instead of that, a sweet, and gentle word. —Herrick.

I kneel to pray,
But know not what to say;
I cannot tell
What may be ill or well:
But as I look
Into Thy face or Book
I see a love
From which I cannot move:
And learn to rest
In this—Thy will is best:
—Mark Guy Pearse.

Not in a dim uncertainty I go;
What place have they for doubt whose past is filled
With witness of the power of God Himself?
Nay, rather, as I tread a path unknown,
I'll rest my soul upon this thing I know,
That God, who filled my past with certain good,
Is with me yet. This is enough for me.
—M. M. Dexter.

I believe that no morality based on secularism can be satisfactory. It is through the divine life in men, the Christ in us, that ethics belong to the eternal or spiritual world and that moral conduct becomes as it were the sacrament, the outward and visible sign of faith, hope, and love directed to a Being who in His nature sits above the conflict of right or wrong. What is relative and subjective in morality is thus anchored to absolute truth and goodness. Christianity is a divine life, not a divine science.

—Dean Inge.

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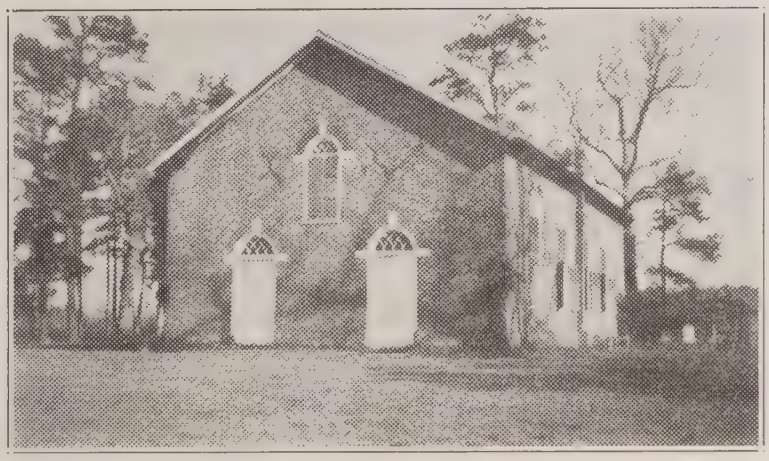
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Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

Vol. 100. RICHMOND, VA., NOVEMBER 16, 1935. No. 46.



HUNGARS CHURCH,

Bridgetown, on the Eastern Shore of Virginia. Bishop Thomson will officiate at the celebration of

OLD HUNGARS DAY,

Sunday afternoon, November 24, 1935.

TWENTY-SECOND SUNDAY AFTER TRINITY.

LETTERS TO THE EDITOR

"News From the Front."

Mr. Editor:

I missed "News From the Front" in the last issue of the Southern Churchman. It is filling a long-felt need, and is especially valuable in Missionary Study Classes.

Miss L. C. Davis.

Leesburg, Va.

No Place for War.

Mr. Editor:

Please accept my personal thanks for your courageous and stimulating editorial, A Real Neutrality. Your statement, War Has no Place in Christianity, admits of no valid argument, and whosoever, by subtle casuistry or otherwise, endeavors to circumvent this burning truth, that "the tenets of the Master and those of Mars are antithetical," most certainly lays himself under the suspicion of being a protagonist of Erastianism, a role essayed by far too many clergy (?) during the Great War.

Be assured that a "saving remnant" joins you in your plea for peace and amity among nations and men, and God grant that professing Christians may speedily discern that legalized wholesale murder (and that for profit!) is incompatible with the Saviour's salient mandate, love one another (St. John 15:12).

With warm regards, and prayers for your continued success, I remain,

Rev. Ira Gharles Swanman.

Glenn Springs, S. C.

Death Preferred.

Mr. Editor:

Mr. Swanman, in your October 19 issue, seems one of those remarkable men that cannot understand how anyone can prefer death to "a number of other things I could name," and asks that I name them. They are many, but I will satisfy his curiosity with a few, and, lest I promise too much I will mention five occasions on which I did prefer death, i. e., risked my life. That it was not taken was not my fault. I offered it.

1. A child was drowning, I went after it.

2. A child was thought to be in a burning building, I investigated.

3. My country was attacked by a foreign country, or men subsidized by them. I enlisted in order to do my bit in stopping the war being waged against us.

4. Believing that the surest way to invite disorder in a city is to abolish the police force, and in a nation, to disarm, I am doing my bit as a member of the Reserve Officers Corps of the Army, thus preferring death to inviting attack on my country.

5. A race riot was threatening, and I pledged myself to go unarmed to try to argue the Negroes into going home, if disorder actually broke out. I am glad I was not called on.

To sum up I preferred death to seeing innocent people die, whom I might save, or to seeing my country continuing to be attacked.

From the past or what has happened, we go to the future and I venture to state that under certain circumstances that have never arisen I believe I would choose death (1) to committing an action that would reflect disgrace on my country or my family, (2) to seeing any member of my family in disgrace, (3) to denying my Lord and Master.

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In my opinion money is only of use when it may be spent and life is the same. Unless a man feels he can spend his life it is of no use to him or to anyone else. And in conclusion I will state that not only do I believe that ninety-nine out of one hundred people would likewise prefer death to these things, but that my questioner would be among the ninety-nine.

Possibly I should state forcibly, to avoid misquotation, that the above does not apply to suicide, which in my opinion is one of the greatest disgraces a man can bring on his family, unless his mind has gone as is usually the case.

Randolph F. Blackford.

"Letters to Laymen."

Mr. Editor:

In a recent edition of your paper I noted an editorial based upon certain remarks of an outstanding Layman. Not having the original statement before me I shall not attempt to answer my brother. I am however taking this opportunity to impress upon Laymen everywhere one fact;—it is not surprising that we are not more faithful and loyal members of His Church; as so few of us realize our duties, responsibilities—as well as our opportunities and privileges. Recently as a result of my earnest appeal the Morehouse Company has republished Bishop Anderson's "Leters to Laymen" in a very handy pamphlet (15 cents each; $1.20 a dozen). I wish that every clergyman would secure a sufficient number of this valuable booklet and present one to at least every member of his Vestry and that individual Laymen could secure a copy for their use. This is not intended as an advertisement of any book or company; but an earnest desire on my part to arouse our Laymen to a deeper appreciation of what the Church stands for. Away with secular—so-called Church Clubs—but more Parish Men's Clubs, whose purpose is the King's business.

Larkin W. Glazebrook, M. D.
Lay Evangelist, National Commission on Evangelism.
Washington, D. C.

Whittier's "Offense" of War.

Mr. Editor:

In the interesting article, "The English Bible in Public Life" (your issue of November 2, and credited to Mr. Philip Whitwell Wilson of the New York Times), mention is made of the poet Whittier as one of those who "flung themselves into the crusade against slavery." This serves to remind us that Whittier, professedly a Quaker and opposed to war, aided in Lincoln's war of invasion and conquest against the Southern States and peoples and against the principle of governmental "Self-Determination," preached by Woodrow Wilson during the World War and by Jefferson in the Declaration of Independence—a war waged to save the sectional and minority party of Lincoln, the whole course of which party had been to flout the solemn warnings of Washington and Jefferson against such "geographical discriminations" (aggressive sectionalism in politics) as fatal to the (Constitutional) Union of States.

During that war Lincoln's much cited but less understood "Proclamation of Emancipation" (which he applied to only some of the Negro slaves) was a war measure: like that of Royal Gov-

(Continued on page 4.)

Southern Churchman

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., NOVEMBER 16, 1935. No. 46.

Tenure of Bishops.

The meeting of the House of Bishops in Houston brings to one's mind the whole polity of our Church in regard to the greatest ecclesiastical office. We have almost as many ideas on the function of bishops as we have people who think about bishops at all.

At this session a large number of bishops resigned. Usually, in our country, bishops have died in office, and we are not accustomed to resignations. We forget that translation and resignations are common in the mother Church of England. There it would seem that many a diocesan prefers to lead the residue of his life in study and many a good book has been produced by a retired scholarly bishop. But many bishops of England are scholars in the first place; schoolmasters having often been appointed "by the Crown," while generally our bishops are men who have been advanced from busy parochial life and have not had a book in mind on retirement.

Some of the theories that have been advanced are interesting. Bishop Johnson, in a recent number of The Witness, points out that a large number of our most successful bishops were elected when young in years. His contention is that the office of a bishop is naturally different from that of rector of a parish, and by selecting young men, the necessary experience is acquired that eventually may lead to greatness. The Living Church has suggested that we have too many bishops. But as Bishop Johnson remarks, it is almost impossible to prevent people from wanting bishops or to prevent clergy from wanting to be bishops. But it might seem that there is something in making them young enough to be able to grow and still be vigorous enough to use their experience after it is acquired.

Another theory advanced has been to limit the tenure of office of the bishop. One well known Bishop has suggested that no man should be actively a diocesan bishop after fifteen or twenty years. He claims that no matter how much of a genius a man may be, after twenty years he is burnt out and devoid of real leadership. He has many statistics to show that certain bishops, wonderful in leadership in younger days, have allowed dioceses to fall to pieces in later years, because their real ideas and leadership had died with added years of responsibility.

Of course, the problem arises, if we are to have a large list of retired bishops, as to how they should be retired. In America it is unusual to see a man in bishop's orders rector of a parish. It is not unusual in England. With us, no matter how much of a misfit a bishop may be, he and the diocese must continue to annoy one another until old age or death solves the problem. We do not allow translation traditionally, and we still have a pioneer Church in many places of our country where translation might prove harmful. So unless we can see that some men, whose usefulness as bishops is outworn, could still be used as parish rectors, we will have no solution to the problem.

Some of our dioceses are impossible of administration by one bishop if we are to continue to demand frequent visitation of the bishop for confirmation. Take a diocese such as Tennessee. It is not very large when the total number of parishes and missions is counted, but the distances are tremendous. It is six hundred miles from the cathedral of the diocese to the northeastern parishes. Frequent visitation can only be accomplished by a tremendous wear and tear on the physical vitality of the bishop. And yet. should the bishop be fairly young, the diocese would not want a coadjutor, and suffragans have not proved successful in the American scheme of things. Virginia is practically an impossible diocese for one man to administer as the people demand he should. Almost three hundred separate places for Episcopal visitation is a task no man would care to face alone, and distances are not easy. Some of our small western dioceses are very large when one man is expected to cover the whole field. So there is the strange situation of good church people refusing to consider too many bishops and yet demanding more than a limited number of bishops can accomplish. The Methodists and Roman Catholics are far more charitable in the demands made upon episcopal visitation.

We know one bishop who says he will never consent to the election of a coadjutor for any bishop who is less than fifty-five years of age. His theory is that a younger man would necessarily be the coadjutor and that his career would be undeveloped. He points out many bishops of the Church who were rectors of real ability but who, through years of being another's assistant, have grown listless and lazy in an office in which they felt doomed to years of following entirely the program that belonged to another man.

Another problem that it is well for church people to consider is the overworking of leadership, particularly when that leadership is displayed in young bishops. We have a case in point at present. The talented and attractive Bishop of Southern Ohio is put on every program we read about. There is no question about either his ability, his strength or his fine leadership. But the Church as a whole is doing its best to make him into an old man burnt out with overwork. Bishop Sherrill of Massachusetts is another example of the

same thing. We might learn that a little conservation of talent would be a beneficial thing to the Church in the long run. Leadership of this type is too rare and needed to waste.

We really have little to offer as a solution to the various problems we have raised. We think we might take bishops a bit more for granted than we do and demand less of them. They are not, usually, our best preachers, so we might let them remain administrators and use priests as special orators and Lenten preachers. Bishops are not so changed by consecration that they cannot go back to parish work when they demonstrate their talents lie in that field. In fact, they are really just good men of whom others demand just a little too much.

* * *

The Near East Foundation.

The Near East Foundation is in the vanguard of American organizations that recognize a changing order in the countries of the East. New racial and national vigor, a post-war reaction, requires an appreciation of rekindled self-respect among people whose development has been retarded through centuries of neglect. In striving to help our neighbors across the sea we can no longer do it in the way of giving alms. The new nationalism which is sweeping the world resents the offense to its dignity and self-respect implied in charity. A program to be effective must be based upon the knowledge of the national temperament, it must utilize native resources, and it must be simple and inexpensive so that it can be kept within the scope of the people of the poor and struggling countries where the service is being rendered. Above all it must promote peace, for only with peace can there be progress.

These are the ideals upon which the work of the Near East Foundation is based.

The work is of especial interest to church people as it is a constructive program maintained in the lands that are the birthplace of the three great religions of modern times, and the hallowed traditions of Christianity are embodied in all of its thirty-odd projects for the betterment of mankind.

It is these Christian principles that are today being demonstrated by this American organization in Bible Lands. Since 1930, when it was organized to succeed the Near East Relief, it has been quietly and unobtrusively working among the thirty-three millions of people in the drab and desolate villages forgotten for centuries while the rest of the world progressed. The Near East Foundation is bringing to them the good tidings of a fuller life by teaching them: To feed themselves from the produce of their own soil; to fight disease with their own resources; to cleanse their villages and their homes, and to raise the status of their women and children. Above all, it is teaching them to develop an interpretation of Christ's teachings that satisfies their intuitions and their yearnings. Essentially it is a program of international neighborliness that promotes peace. Wars grow from restlessness and frustration. Where there is contentment there is no war, and in spite of the rumors of war seething all about them, there is a valiant attempt in the countries of the Near East to maintain amity one with another, and of the vital influences in this situation, is the presence of the Near East Foundation and its workers expressing American friendship in good works.

LETTERS TO THE EDITOR.

(Continued from page 2.)

ernor Dunmore, in Virginia, 1775, and that of Mussolini's General in Ethiopia, 1935: i. e., personal emancipation to help in conquering (enslaving) a whole people.

"Thus, long acclaimed, and loud, was Lincoln: he
Who 'broke the bondman's chain'—to bind the free."

Moreover, Whittier, in his "Barbara Frietchie," celebrating an "incident" which never took place, slandered the earnest Christian, Stonewall Jackson, by ascribing a "flush of shame" to the man whom friend and fair-minded foe alike, praise as the soul of honor. And, by the way, that Bible which is supposed to have inspired such Imperialistic Quakers as Whittier, in no place proclaims such a penalty against slaveholders (such as, for example, Washington, Jefferson, Patrick Henry, Davis, Lee and Jackson), as it does proclaim against those who perpetrate the "offense" of war.

Lloyd T. Everett.

DeLand, Florida.

* * *

Medical Work Among Igorots.

Mr. Editor:

In your issue of October 26, 1935, page 13, there is a news item from our mission at Sagada, Philippine Islands, which states that Dr. Anderson will be the first woman physician ever to work among the Igorots.

Igorot is a general designation of any or all of the wild tribes of the Philippines, on any or all of their 3,000 islands. Physicians have always been scarce out there, and it has been a custom, especially at Sagada, to grab any that came in range and use him as long as they could. One of the best we ever had was a Jew. It is possible that at some time on one or another of the islands, some woman physician may have done some temporary work.

As to the question of "what the natives will make of such a phenomenon", there should be an answer in the Spirit of Missions, about 1914, in its series, "Lives That Have Helped". Under the record of Fr. Staunton, there was an account of a very remarkable clinic at Sagada conducted by Mrs. Staunton. She was not a physician, technically speaking. But she was a very skilled trained nurse, and a very wise healer of the sick. For many years there was no physician at Sagada. But the sick folk showed up every day—from ten to fifty or more. One of the priests of the mission was ostensibly in charge of this clinic, and he and his helpers washed wounds and applied iodine or ointments, or administered quinine or castor oil or cough drops, or boric acid or argyrol for sore eyes. But if the patient had any serious ailment, to Mrs. Staunton he went, post haste. Twenty years and more those natives trusted their lives implicitly to that noble woman. Dr. Anderson will find that ground well prepared.

Robb White, Jr.

Thomasville, Ga.

The Real Nature of the Huguenot Evangelical Society.

Mr. Editor:

I would greatly appreciate your kindness in bringing to the notice of your readers the following regarding the real nature of the Huguenot Society:

This society has been often confused with those of a genealogical character. It is purely missionary in its object, which is to pay as much as possible of the little salary of a pastor of the French Protestant Church working in a large Home Mission field among the poor and uninstructed.

All persons desirous of helping in such work are welcomed as members of the society, not only those who are of Huguenot descent. For about thirty-three years this aid has gone from American to French Protestants, and greatly is it appreciated, both as Christian succour and as international friendliness, but new members are desperately needed now to keep our pastor, Rev. R. Durant, in Paris, from want.

The inspirational meeting of the society takes place in January next.

The annual meeting of the Huguenot Evangelical Society was held October 25 and the following officers elected:

President, Rev. William E. Hill, D. D.; Chairman Executive Committee, Miss Kate Meade; First Vice-Chairman, Mrs. Burnett Lewis; Second Vice-Chairman, Mrs. J. Fenton Taylor; Recording Secretary, Miss Emily Waddill; Corresponding Secretary, Miss Ellen C. Blair; Treasurer, Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Va.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

"A Little One Shall Become a Thousand"

(Is. 60:22).

January 1, 1917, in my diary, I find the words:—"Desire to be 1,000 times more useful than ever before." This is the first hint that I have been able to find of the presence in my mind, of the thousandfold idea, and I must have begun praying about this time, to be made a thousandfold more useful. The shadow of the Great War had made me wonder what could be done to prepare the way for creating a better order of things after the war was over. To pray to be made a thousandfold more useful, seemed to me to be the best way to prepare myself to do my part; to make my contribution, however small, in helping the Church to bring in a New Day. It was my custom, at noon every day, to go up to the Church, close to my home, ring the bell, and pray for missions. I also prayed to be made more useful. It was a solitary prayer service but some were reminded by the sound of the bell, to pray in their own homes. Time passed on, and nothing seemed to happen to show that my prayer for greatly increased usefulness was being answered, though I made two successive ventures, which seemed to provide opportunities for greater things, but they came to nothing.

How the Answer Came.

Then, after nearly two and a half years, something did happen, which at the time, seemed a small incident, but which has had wonderful results. One day in May, 1919, while I was kneeling in the chancel of the Church, I heard the main door open, followed by the pattering of little feet up the aisle. Soon I found my little girl, four and a half years old, kneeling close beside me, and what is more, she had brought her doll, and had made it kneel, too. She had evidently been impressed with the fact that I needed help, and was doing her best to supply the need. Day after day the child came, of her own accord, though the doll soon ceased coming. I taught her to join with me in praying for missions and pronouncing a blessing upon those for whom we had prayed. In writing an article for our paper, describing our work in the mountains of Virginia, I wrote an account of the incident above described, under the heading, "The House of God and the Child." In a very short time I received a letter from a lady, saying that this story ought to go to the ends of the earth, which was prophetic of what soon followed.

How the Story Spread.

That summer I received a letter from the Church Missions House, in New York, asking for some stories about the Mountain Work, as they wished to use them in the Nation-Wide Campaign, which was then being planned. So among others I sent the story of the child and the doll. I heard nothing more, till one day, two or three months later, when I was taking a funeral, an old gentleman said to me:—"I saw about you and your little girl in the Christian Herald." A few days later I came across a copy and found in prominent type the heading:—"'Man and Child pray for the World." Beneath was an account of the incident, with a picture of myself with the child in my lap. This was soon followed by the receipt of a number of letters from different parts of the country, expressing great interest and in some cases asking for our prayers. Then came a request from the Church Missions House, for a picture of the child, which when sent, was reproduced in large numbers and distributed throughout the Church, with the story of the doll.

Other Remarkable Incidents.

There were some other remarkable incidents which happened that same fall, which, with what has been already mentioned, convinced me that God was really answering my prayer to be made a thousandfold more useful. Two of these were (1) the acceptance of a Hymn which I wrote for the Nation-Wide Campaign, as the Campaign Hymn, which was sung at a joint meeting of the House of Bishops and the House of Deputies, at the General Convention in Detroit (1919). (2) My Church at Ivy was the first to go over the top in the Nation-Wide Campaign, in the Diocese of Virginia, and probably in the whole country. It seemed to me that if I could interest others in joining with me in seeking to be made a thousandfold more useful, it might be a great help to the Church in making Christianity a greater power in the world than it had been for a long time. January 1, 1920, I preached in St. Paul's, Ivy, on the text:—"A little one shall become a thousand," and launched the Order of the Thousandfold, three years to a day after the first mention of the Thousandfold idea in my diary. In the nearly sixteen years since the Order was started, it has made wonderful progress.

The Order Made Known to the World.

In November, 1920, there appeared in the Christian Herald, an article on the Order, by Miss Margaret Sangster, on the editorial staff, with a picture of the scene in the Church, with the child and the doll kneeling. Strangely enough the paper was dated November 6, which happened to be the child's sixth birthday. As the Christian Herald goes to almost every country in the world, the Order could not have been given wide publicity. A few months later the same weekly appeared with a colored reproduction of the scene in the Church on the outside cover with the Thousandfold Prayer underneath. During the Bishop's Crusade, the Thousandfold Prayer was distributed throughout the Church, in a Prayer Leaflet, with the suggestion that the prayer should be used in the homes of our people. This year the prayer has been circulated again throughout the Church by the Forward Movement, in the booklets. Follow On, and Forward Day by Day (Trinity Season). It would be impossible to tell the full story of this Movement, with the very many interesting incidents connected with it, as it would take a book to do so. Quite apart form the free publicity given it by the Church and religious papers, an immense amount of personal work has been done by individual members of the Order, whose loyal cooperation is hereby gratefully acknowledged.

This is written on the twenty-first birthday of the little girl, without whose help and inspiration the Or-

(Continued on page 10.)

Our Church in China

By HUNSDON CARY, JR.,

Student, Theological Seminary, Virginia.

MANY YEARS AGO, a famous man stood upon a famous mountain in China, and uttered five words which the Chinese have never forgotten. Confucius it was who stood upon the lofty heights of Tai Shan, one of the five sacred mountains of China and said, "The World is very small."

Having just returned from China, I feel very much the same way—the world is not so big. Geographically, yes. But in heart and mind, China seems very close to me; and it is that nearness and warmth which I feel for China that I want to try to impart—be it only in some small degree. I cannot write with authority about the Chinese, for what I know is small indeed in comparison with the knowledge of those many Christians who have given their lives to help that great and struggling country. My sole aim is to present China as I saw it, and, in particular, to draw from you a more sympathetic understanding of the work of the Christian Church, and especially the Episcopal Church, in her work among the people of that country. It is my firm belief that the fully developed Christian must have a knowledge and sympathetic understanding of the work in our mission fields.

Division of the Mission Work.

Roughly speaking, the mission work of the Christian Church in China is threefold: religious, medical, and educational.

First, let me give you a few personal glimpses of the religious work being done in China today. The Episcopal Church, scattered along a far-flung battle line, is at work in fifteen of the eighteen provinces of China. Under the guidance of American, Anglican, and Chinese, the whole Church—layman, priest, and bishop—is definitely moving ahead.

By no means is the work of the Church fashioned in the same mold in each of the various sections. Hardly any two parishes are alike—each presents special problems—and the method of the minister in one may be futile in another. For example, the work of Mr. Cameron McRae in Shanghai is far different from that of Mr. Edward Dyer, in Wusih. Again, the work of these two is different from that of Mr. Francis Cox, in Soochow.

In Wusih, Mr. Dyer has a fine modern church, and a Chinese minister as his assistant. The rich silk mill owners and coolies who work for them come to this church. But, more than this, the clergy of this church have the responsibility of minsitering to the needs of the rural folk who live within a radius of ten miles of the city. "What a small radius!" you may say. But first, go with me on a trip to one of these out-stations. We are up at six on Sunday morning, out of the house by seven, and we travel by rickshaw to one of the many canals which form a vast network for transportation and irrigation in southern China. Then we go eight miles by canal junk, and by eleven o'clock we arrive at a small village—our mission out-station. Preparations for the service are made and the service itself is held in the one room of an old ancestral hall. The congregation sits on wooden benches—the men on the right and the women on the left of the aisle. We notice a crude altar and even cruder altar rail. A short service and sermon spoken in Chinese, and last—but most thrilling of all—the Communion Service. I attended such a service this summer, and while I could not understand a word of it, it was the richest service, I have ever attended. I felt for the first time, as I knelt beside those humble Chinese farmers, the deep meaning of those words, "If ye have done it unto the least of one of these my brethren, ye have done it unto me." From that time forward I had a deper sympathy for China. They were, in truth, my "brethren."

Or again, go with me to Shanghai and see there the work of one man—Mr. Cameron McRae. During the past few years he has started two Episcopal Churches, led them to a point where they are self-supporting, and placed them under the charge of Chinese ministers. On top of all of this, he is chaplain of St. Luke's Hospital.

Mr. Francis Cox of Soochow has recently been made archdeacon of the work there. These churches are, for the most part, under Chinese ministers, but he supervises them all. This is a good example of the supervision of the native clergy by the foreign missionary.

BEFORE WE PASS on to the next step, let us remember that figures concerning China look discouraging on paper. Today only one-half of one per cent of China is nominally Christian. But also let us remember that it took six years, after the first missionaries went out, before a single conversion was made. We cannot compare their statistics with our own. Furthermore, we must take courage from this fact:—It has been estimated that it takes approximately four hundred years for a church to become self-propagating in any country.

Wherever the minister has made his greatest strides, the doctor has been close beside him. To make Christianity more vital, the missionary has realized that often the body must be clothed before the spirit can be warmed. Missionary hospitals are well established in China, and few cities of any size are at any great distance from the Christian doctor. I can think of no greater piece of missionary work in China today than such medical work as that being done by men like Dr. Claude Lee at St. Andrew's Hospital in Wusih, or Dr. Augustine Tucker at St. Luke's Hospital in Shanghai. These two men represent the best in our medical missions. Dr. Tucker heads a clinical staff of eighteen American and Chinese doctors and a graduate nursing staff of eighteen American and Chinese women. This hospital is probably our biggest hospital in China today, and, as such, it ministers to people of every walk of life. And let us remember that many patients who came to this huge hospital in Shanghai have never heard the name of Jesus Christ. The vast majority are not converted, but here and there someone is touched and converted by the evangelist he hears or the Christian literature he reads.

St. Andrew's Hospital in Wusih provides the only modern medical work in a city of nearly 300,000 people. It was started by Dr. Lee in 1908, and it has since grown from one smal dispensary building to a completely modern institution of 100 beds. Two American graduate nurses are in charge of a nursing school of approximately twenty-five Chinese student nurses and fifteen graduate nurses. The total list of employees numbers almost 100 men and women. To this hospital come men, women, and children of every class—rich factory owners, bankers, rickshaw coolies, beggars, waifs, and farmers. They come not by ambulance or motor car, but by rickshaw and canal boat—some even on foot. And what a varied cross section of life they present! And what a variety of diseases!—Typhoid, malaria, cholera, small-pox, tuberculosis, and

many dread Oriental diseases—not to mention broken limbs, pneumonia, asthma, appendicitis, and many other ailments well known to us at home. To this medical haven they come—some for only a few days, others for weeks and months. Not only are many bodies healed, but some become Christians. At least sixty per cent of the nurses become confirmed into the Episcopal Church before they leave; chapel services are held every morning before ward rounds are made. Truly, the medical missionary is not behind the minister in spreading the Christian message in this world of poverty, disease, ignorance, and superstition.

But we must go on. The work of the school and college has been of paramount importance to China. Today, the greatest university in China is probably St. John's University in Shanghai. It started as a small day school, almost one hundred years ago, and it has grown to include almost every department known to American universities—medicine, liberal arts, engineering, law, etc. But there are many similar universities. Among them are Yenching in Peking, Central China College in Nanking, and the Methodist College in Soochow. Practically every church mission has a day school for boys and girls, and some of these are very large. It is not too much to say that modern education in China today is due almost entirely to the Christian missionary zeal. No one can place too much emphasis on this phase of our mission work. We must take people where we find them and, if they are ignorant and superstitious, as they often are in China, we must first educate them in the bare fundamentals of life before we can hope to make Christian men and women of them. China owes much to her Christian hospital and school. I do not think it is an exaggeration to say that without the school and hospital, the Christian Church could never have made headway in China.

Future Outlook for Missions in China.

To discuss missions as they are today is not enough. In the final analysis, we must look to the future. One question frequently asked is: "What would happen to China's missions if the foreign missionary pulled out?" The vast majority of the people in China will tell you that it would be disastrous—their reasons being that the Chinese clergy are lacking in initiative. They are good men in a self-supporting Church, but when they are put on their own in a pioneering or undeveloped mission, it is revealed that they have not yet learned the technique which would enable them to make the grade. Christianity is undoubtedly making daily inroads in China, but I think it logical to say that, in a country where only one-half of one per cent is nominally Christian, we cannot expect the work to continue long under Chinese leadership alone. China sees this as well as we. Though only a small percentage of her 450,000,000 people are Christians, the Chinese are gradually losing faith in their old religions. Progress is being made and the powers of the Light are moving into areas of darkness. China is nearer unification than ever before. Civil motor roads are being constructed rapidly, distances are being made shorter, and ideas are penetrating into the interior. Moreover, China today is alert to the necessity of Salvation.

The Church, the hospital, and the school have shown, not the power of materialism, but the infinite greatness of the Spirit. Life is quickening in many places, and here and there the towering head of a native genius lifts itself above the masses. Such a one is Dr. Francis Wei, President of Central China College, in Nanking—a man stamped as one of the greatest of intellects in the world today. Men like Dr. Wei, and other lesser lights, are growing more numerous each year. The missionary has blazed the trail, and China, in turn, is being aroused by a handful of her own leaders to seek the Way, the Truth, and the Life. To such men, China's destiny is entrusted—men "whose roots are firmly in the past, but whose rich flowering is in the present." But it is important to remember that these men are only a handful at present. They cannot fight the battle alone. They need our help for many years to come, and, if we fail them now, past efforts will prove but little. The major struggle has not passed—it lies ahead.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." We have put our hands to the plow in China. We cannot look back—a rich harvest awaits the Kingdom if we carry on.

BOOK REVIEWS

SCHOOLHOUSE IN THE FOOTHILLS: By Ella Enslow, in collaboration with Alvin F. Harlow. Published at $2.00 by Simon and Schuster, Inc., 386 Fourth Avenue, New York City.

"No personal narrative published this year has excelled 'Schoolhouse in the Foothills,' for sheer human interest" Reader's Digest for October.

This book gives an account of the experiences of a young teacher who, when asked to do so, willingly took charge of a school in a Mountain Hollow in the Tennessee foothills and made a glorious success out of what had been apparent failure. The story is indeed full of "human interest" as it reveals the terribly neglected condition of the people in the community which she helped to redeem. It also reveals the heroic quality of the young teacher in overcoming difficulties, which, to many, would seem almost insurmountable. She showed herself more than a match for a young bully by the sheer force of her personality in making him submit to a thrashing at her hands, although he was fully grown and perfectly able to have turned the tables on her.

The one-room school was soon outgrown and before long she had two assistant teachers assigned to her with two extra rooms added to the building. The story shows clearly what a great amount of good can be done by one individual inspired by the spirit of service and with the intelligence to use his or her talents in redeeming a neglected community, in the mountains or elsewhere.

One's only regret is that the book ends with the young teacher in a hospital suffering from the strain she had been under for several years in giving herself and all that she had physically and mentally and spiritually, towards redeeming a backward community.

Frederick W. Neve.

* * *

COOPERATION AND THE WORLD MISSION: By John R. Mott. Cloth. Pp. 79. Published by the International Missionary Council, New York City. Price $1.00.

Dr. Mott, Chairman of the International Missionary Council, has written on a timely subject. The concise volume is based on studies of actual cooperations made during his world-wide travels. It reflects views of eminent men of many nations, races and communions. From these sources he points out the reasons for successful cooperations, and why others fail. The author is interested in cooperation among Christians rather than in organic unity of the Churches. He believes that Jesus Christ wills that we work together in carrying out his world mission in the spirit of the prayer that we may be one and that the world may believe. Only through cooperation can such opponents to Christian character as materialism, secularism, evils of the moving pictures, and the unchristian aspects of the present economic situation be combatted. In regard to the planning of the missionary program, he says it is an "idle dream" to assume the "waiting task can be performed with divided ranks". This is a thoughtful and worthwhile book.

S. B. Chilton.

Old Hungars Day

By JOHN CURTIN RUNKLE,

Rector of Hungars Parish, Bridgetown, Virginia.

Hain't you never been down on de East'n Sho',
De lan' whar de tides rise so slow;
Whar de sea and de old Chesapeake almost meet,
And brek into foam at your feet?
You ain't never been dar, you say?
Um-m-m—
Well, I sho' is sorry fer you.
(Wise, Historical Sketch).

SUCH is the love, good and wholesome, of the Eastern Shoreman for this strip of land in the sea on which he lives, the two small counties, Accomac and Northampton, toward the point of the Chesapeake peninsula belonging to the State of Virginia. It is the east shore of the Chesapeake Bay and we are told that the term "Eastern Shore" is frequently found in the records of the Jamestown colony.

In Harper's Magazine of 1879 there appeared an article entitled "The Peninsular Canaan." In it the Eastern Shore was described as a veritable land of Canaan, because of its fertility by land and by sea, its pleasant countryside lying blinking in the sun, with its charming creeks and stately pine trees, quite oblivious to the whirl of modern life about it. It was also described as a land by itself, isolated and difficult of ingress and egress. Today it is still its fertile self; as our little verse so humorously puts it.

"Whar de lan' is so rich and de taters so fat,
Dat it's drippin' with fatness dey's at.
. . . Whar de wild ducks fly low,
Whar de oysters done grow as big as your han'!"

One of its orators speaking of the Eastern Shore said, "It is the index finger on the hand of Virginia, pointing to the sunny South." This is not only a nicely turned figure but a truism indeed. No longer does "de Sho" lie oblivious to the whirl of things about, for many are the travelers from the North who "know what dey's at" who, coming this way are daily cuting miles from their trip South and who are saying of the traffic of the cities from New York down, "I'll skip it," and on to the fine boats across the Chesapeake and so to the Southland. But still there are many things of old which make for the charm and lure of this kindly sea-washed shore.

Far back in the first quarter of the sixteenth century the leading powers of Europe, indulging a proclivity which they evidently still relish, judging from recent adventures in Africa, investigated the shore of the savage land, America, with a view to garnering the spoil. One Verrazano, sent by the king of France for that purpose, after touching the shores of North Carolina, landed on the Eastern Shore of Virginia in 1524. Whether he was unimpressed we cannot say, but he stayed only a few days. Later Captain John Smith, the Englishman, appeared in our picture; he did a better job for his king, for he stayed a while and drove some stakes and His Majesty was the gainer.

The year 1614 marks the first real settlement of the white man on this shore, for in that year on Smith's Island a group settled for the purpose of making salt for the Jamestown Colony. They were maintained, however, by that colony and the settlement was not permanent. One frequently sees in the homes here a picture of the marriage of John Rolfe and Pocahontas and the good folk point out an interested witness, one Thomas Savage. He it is who is said to have been the first permanent settler, having come to America when he was thirteen years old. He was traded to the Indians with whom he became very friendly, and in 1619 was given by them a large tract of land lying between Cherrystone and King's Creeks. Within ten years, settlements on the Shore grew rapidly and Henry A. Wise, in his "Historical Sketch," tells us that "cut off as they were from the mother colony, the Eastern Shore people suffered many inconveniences, because they had no court. Poor people who could ill afford the expense of a trip across the bay had no redress. To offset this a monthly court was established at Accomac in 1632."

THIS, it is hoped, will give some notion of how our story began. At a place called Bridgetown on lovely "Hungars Creek" (the name Hungars is generally thought to have come from England) stands Old Hungars, one of the oldest churches in the Episcopal communion in the United States. There is, however, quite a period of introduction to her story which we must first consider.

When the charter was granted the Virginia Company in 1606, the king instructed his adventurous subjects "that all persons should kindly treat the savage and heathen people in those parts and use all proper means to draw them to the true service and knowledge of God." Give them God, but take their land was the order of the day—a rather interesting contemplation even now. According to Jennings Cropper Wise, in "Eastern Shore of Virginia History," when the first church was built on the Eastern Shore is not known, but it seems certain the Rev. Robert Bolton was assigned to the Shore in 1623. Knowing the religious habits of the first settlers, as a former historiographer of the Diocese of Virginia has said, "They must have had something that passed for a church under the law of the Colonies. Certainly regular services must have been held." Yet we are told that there is no mention of a church in the census of 1620, nor of 1624. In the article on Northampton Churches in "Colonial Churches," the first church is said to have been built "neare the ffishing poynte," probably at the point made by the junction of Cherrystone and King's Creeks.

A fact of more than passing interest in our story is that in Hungars Parish, at the courthouse in Eastville, are kept the oldest continuous records in the United States. From these records within the first few pages is established the fact that the Church was organized on the Eastern Shore, as Frances Lankford Taylor, in her sketch points out, as early as 1631:— "A court held at Accowmacke 7th day of January, 1632, it is ordered by this Court that the new Church Wardens shall have power to distrayne of all such inhabitants that have not yet paid their duties of corn and tobacco unto the minister according to an act dated the 4th. day of September, 1631, and that the said Church Wardens distrayne the said goods and chattels until satisfaction be made according to the terms and intent of the said act."

A second church was built, we are told, near Arlington, known as the Magothy Bay Church, tradition says in 1634. A court order of 1645 required all citizens to carry "arms and fixed ammunition" and as a penalty for failing to do so were required "to clear the paths to the New Church." Quoting from Miss Taylor's sketch, "The adjective 'new' proves nothing, for it may have been a replacement of a temporary structure or a new site. . . . Let it be as it may, Magothy Bay Church played a prominent part in the history of Ye Little Kingdom of Accomack." The will of John Stringer written in 1688 and recorded in 1689 in Northampton Records states "It is my further will and desire

that my executor out of my said estate do pay and deliver a hundred pounds of tobacco (when the new church is built and finished for the lower parish of Northampton County and for and towards ye purchasinge of the Lord's Prayer and Ten Commandments to be set up in the same)" One could hardly doubt that this is in reference to the Magothy Bay Church, for it was known as the "lower church." In 1741, the Hon. John Custis, Esq. gave to the "Lower Church of Hungars Parish" a chalice which is now used in Christ Church, a daughter of Old Hungars, in Eastville.

So runs the tale of the old Magothy Church, the foundations of which may still be seen by those who travel to Arlington. The traveler while there may also see on the tomb of the Hon. John Custis, Esq., just mentioned, whose matrimonial venture seems not to have been the smoothest, the following gentle tribute to his wife, "aged 71 years and yet lived but seven years," which was the space of time he kept a Bachelor's House at Arlington on the Eastern Shore of Virginia. Mrs. Custis is said to have died seven years before her husband. The story goes that he left orders to be buried standing up and that his orders were carried out. It is more than a little interesting to note that the only son of Mr. and Mrs. Custis, Daniel Parke Custis, married Martha Dandridge, who as the widow Custis married George Washington.

SO MUCH for the beginning of the Church on the Eastern Shore and now for the story of Old Hungars Church herself. In that delectable book, "Old Families and Churches of Virginia" by Bishop Meade, we are told that "Northampton was originally called by the old Indian name Achowmake or Accowmake. In the year 1642, the name was changed from Accowmake to Northton or Northampton, the name of a county in England . . . In that same year, 1642, the parish was divided, all below King's Creek to Smith's Island being one parish, afterward called Hungars Parish, and all from King's Creek to Nuswattock Creek being the other and called Nuswattocks or Nassawattocks Church or Parish." We get some picture of the discipline of the church and state in those days from the following from the same book, "In the year 1643 the court inflicted punishment" on a person for an infringement of the law, "ordering that at the next sermon preached at Nassawattocks, he shall stand, during the Lessons, at the church door with a paper on his hat on which shall be written 'Inimicus Libellus' and that he shall ask forgiveness of God. . . ." Also, "In the year 1647, Mr. Palmer being minister at Nassawattocks, the Church Wardens presented two persons to the court which ordered them to stand in the church during the service with white sheets on their shoulders and white wands in their hands." The ones charged with the discipline of the flock in those days evidently believed in the efficacy of enacted parables. Does not all of this point to some building used as a church by 1643 in the Nassawattacks section—the first Hungars Church?

In the article referred to above in "Colonial Churches," we have the following, "In or about the year 1653, Col. Stephen Charlton, a wealthy and very prominent citizen, bequeathed his home-place (situated in Church Neck, at no great distance from Hungars church) to his daughter, . . . for her life, and to her heirs; but if she had no child, then the land was to go to the church wardens, . . . and to the vestry of Hungars Parish for the support of a rector. It was stipulated that the church was to be open for divine service a certain number of times in every year. The daughter married, but had no child; at her death the parish inherited it. It became the home of many successive rectors." Glebe lands reverted to the State of Virginia, but this land having been given by a private individual raised a question. Miss Taylor tells us that the overseers of the poor sold it conditionally and after considerable litigation, much feeling being aroused in the community, somewhere between 1843 and 1850, "the church was dispossessed of the property."

THERE is a record in Northampton of a deed dated December 23, 1684, in which Major William Spencer gave to the Church Wardens of Hungars Parish the land on Hungars Creek, "on which," in the words of the deed, "the frame of a church now stands, with one acre of land surrounding it being part of Smith's Field." The expression, "the frame of a church now stands," might mean the beginnings of a new church building but Jennings C. Wise in his Eastern Shore, Virginia History, says it was "a skeleton of a church and the parish of Nassawattocks was practically defunct; the people of the upper peninsula attending St. George's at Pungoteague . . ."

At a Council held at James City, April 21, 1691, the parishes, Hungars and Nassawattocks, were merged into Hungars Parish on a petition made to the court on the ground that the people were "unable singly or combined to give such support as would secure an able divine and build a good church."

In the courthouse at Eastville, there is an important record for our story, the deed of Thomas Preeson of Northampton County dated May 14, 1752, in which he gave to the then wardens of Hungars Parish "for and in consideration of a pew in the brick church called Hungars Parish . . . marked T. P. 1751 . . . . one acre of land situate, lying and being in the aforesaid county of Northampton whereon Hungars Church now doth stand and adjoining to an acre of land formerly given by William Spencer, late of the said county, deceased, which two acres are bounded Easterly by a line of sycamore trees, sixteen Poles, etc." Although there has been a considerable body of opinion among historians that the present brick church at Hungars was built shortly after the merger of parishes in 1691 (opinion probably based in large measure upon the expression "build a good church" in the above-mentioned petition of that date), yet there has been no record nor evidence found between the court records of 1691 and 1751 to prove this assumption. The chalice which is used today by the communicants of Hungars has upon it this inscription, "The gift of the Hon. John Custis, Esq., of Williamsburgh to the upper Church of Hungars Parish in Northampton County, 1742." The "upper Church" was the Hungars Church. There is kept in the "old Clerk's office" in Eastville an altar cloth upon which is worked in eyelet needlework the date "1749" and written in ink across the top of the embroidered date is "Hungars Church 1749." That a Hungars Church was active during this period cannot well be questioned, but these things do not prove the existence at that time of the present building. That the present brick church, a picture of which is on the cover page, was an actuality in 1751, is established with certainty by the deed of Thomas Preeson. Although interesting suppositions, supported by good arguments, in favor of an earlier date may be adduced, the State of Virginia has accepted this date, 1751, as the time of building. The record establishing it for this sketch was obtained through the courtesy of Mr. Dunton Fatherly of Eastville. Let us remember that this refers to the present building; Hungars Church is much older.

Putting our pieces together now, Old Hungars story begins by 1643. The year 1653 marks the bequest to her of a fine glebe and the record definitely points to her standing on her present ground before 1684 and that she has stood there and as she stands today, with a slight reduction in size, since 1751. It is a venerable story as she has functioned through the years. Long has she lived proclaiming the message of Christ; long may she live to proclaim it.

Of course there are many tales of interest about the

old place, a few of which may just be mentioned in passing; we are told of the ancient and colorful hangings said to have been given by Queen Anne and to have been strikingly beautiful, of a fine organ which was "entirely broken up by ruthless hands, the leaden parts used for sacrilegious purposes," they say by fishermen as sinkers for their nets, of the repair work done about 1850, when the building was reduced about twenty feet in size, of the use of the church by soldiers for a stable, of interesting names connected with its life . . . . but we must go on. The purpose of this article is to recall to the Church one of the points of its beginnings in this country and to tell Old Hungars' friends as well as those who know her not, of the Hungars' Day celebration at this old shrine on Sunday, November 24. On the afternoon of that day Bishop Thomson will officiate and an endeavor will be made to form an association on the Eastern Shore for the preservation of the old churches here and through them to keep before the eyes of the Church at large our continuity with the past. Of course it is hoped that the friends and children of Old Hungars will join us in this service in which we remember her past and plan for her future. The service will begin at 2:30 P. M.

Services are held every Sunday at Hungars. There is a small but devoted group of people who are keeping her doors open and whose unswerving loyalty is worthy indeed of high praise. A class will be presented there for confirmation on November 24; there is life in Hungars and we pray that her light will never fail. Let us, again in the words of our little verse, extend to all our invitation to the coming celebration:

Hain't you never been down on de East'n Sho',
Whar de days go by in a glow?
Whar life is de best and de most like a song,
An' it seem dar's no need to do wrong?
You ain't never been dar, you say?
Den go—
So I won't haf to feel sorry for you.

THE THOUSANDFOLD PAGE.

(Continued from page 5.)

der of the Thousandfold would probably never have come into existence.

And thus the answer came at last,
For usefulness a thousandfold,
And who can tell all that befell
From that one little deed of gold?
But God and His good angels know
How far the blessings still may go.
Frederick W. Neve.

* * *

PIONEERING CHRISTIAN SERVICE IN BIBLE LANDS.

When John sent two disciples to inquire of Jesus, "Art thou he that cometh, or look we for another?" His answer was—

"Go and tell John the things which ye hear and see: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the dead are raised up, and the poor have good tidings preached to them."

Near East Foundation

Is following the principles first demonstrated by Jesus in its work with the neglected rural peoples in Bible Lands.

It is helping them to help themselves to—

Improve their living conditions
Prevent Disease
Increase their earning power
Lift the status of their women
Give opportunity to their children
Live a fuller life.

Special effort is being made at this Thanksgiving time to secure gifts which are greatly needed to carry on this Christian work.

Contributions should be sent to: Cleveland E. Dodge, President, 2 West 46th Street, New York.

TO OUR SUBSCRIBERS « «

We most respectfully urge you to please pay your subscription.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Woman's Auxiliary Executive Board Works for Peace

The Executive Board of the Woman's Auxiliary calls attention to the Peaceways broadcast over the Columbia network Thursday nights at nine-thirty o'clock eastern time.

Publications recommended by the Board in connection with peace education for use in branches or, where possible, in public libraries, include the news bulletins of the National Y. W. C. A. (600 Lexington Avenue, New York), and of the National Council for the Prevention of War (Washington, D. C.), and the Headline Books of the Foreign Policy Association (8 West Fortieth Street, New York).

A leaflet on peace issued by the Board for use in connection with the Quiet Day of Prayer, was sent to every diocese and missionary district which ordered the Quiet Day leaflet.

Newly-elected officers of the Board are:

Chairman—Mrs. Henry Hill Pierce, New York.

Vice-Chairman—Mrs. Julius E. McKinney, Denver, Colorado.

Recording Secretary—Miss Mary L. Pardee, New Haven, Connecticut.

New committee chairmen are: Citizenship, Mrs. Fred W. Thomas, Asheville, North Carolina; Field, Mrs. James R. Cain, Columbia, South Carolina; Finance, Mrs. H. G. Lucas, Brownwood, Texas; Personnel, Mrs. Robert G. Happ, South Bend, Indiana; United Thank Offering, Mrs. Paul H. Barbour, Mission, South Dakota; Program, Mrs. Beverly Ober, Washington, D. C. These officers and chairmen are elected for a term of one year, with the exception of that of the program committee, whose term is for two years.

How the Woman's Auxiliary Began and How it Developed.

An inquiry concerning the present work of the Woman's Auxiliary led to the thought of quoting from an article written for the Church Missionary Calendar by Miss Edna B. Beardsley, Educational Secretary. In it she deals with the growth and development of our missionary work from the first organized effort made by the Church in this country for the support of missions, to the place the organization occupies today as auxiliary to the whole of the Church's mission.

Miss Beardsley says in part:

"At the fourth General Convention in 1792 the struggling young Church appointed a committee to provide support for missionaries to preach the gospel on the frontier. In 1821 the Domestic and Foreign Missionary Society of the Church was founded. Several auxiliary societies were formed at this time. In 1835 General Convention ruled that the Church herself was the missionary society. When the auxiliary societies were disbanded, fifty-seven were found to be composed of women and girls.

The Way It Began.

"In 1871 General Convention created a Woman's Auxiliary to the Board of Missions. Miss Mary A. Emery, later Mrs. Twing, was appointed to 'create a network of local societies, as widespread as the Church itself.' Miss Julia Emery, who followed her sister as Secretary of the Woman's Auxiliary, urged that the Auxiliary think of 'what is best for the work of the whole Church rather than what would most stimulate the interest of the Woman's Auxiliary.'

The Way It Developed.

"In 1916 a Committee on the Organization of the Auxiliary was appointed at the Triennial Meeting. In 1919 this committee presented a resolution to the Triennial Meeting, which suggested that the Woman's Auxiliary become auxiliary to the National Council if such an organization were formed. The Triennial Meeting approved this resolution, and in February, 1920, the newly-formed National Council recognized the Woman's Auxiliary to the National Council in all its Departments."

Aims and Plans.

Miss Beardsley's brief resume of development brings the work to the extended line of action of today. This widened field and ever-widening outlook calls for the best the womanhood of the Church can give. And numbers of consecrated women are giving of their best. There are still many to follow, many for whom there must be found an effective means of reaching and bringing people into actual contact with some phase of the Church's work.

It is of incalculable value that so many and varied fields present opportunities, insuring an appeal from some kind of service to every member. Determining the type of work which will appeal to the individual, whether devotional, educational, social, financial, or whatever it may be, is of no small importance in attempting to enlist her interest.

Experience shows that to stimulate an active interest in a Churchwoman and be able to turn that interest into a program of intelligent service, means not only advancement of the definite work which she undertakes, but means also a blessing to her through her own spiritual culture.

And is this not one part of the work of the Woman's Auxiliary? Is it not an essential condition of success, to translate into accomplishment more of the potential power of the womanhood of the Church?

News Furnishes Helpful Suggestions.

These items are given for their news interest and for the helpful suggestions found in them. Our poor excuses shame us when we read how others overcome difficulties and surmount obstacles.

The Chinese President of the Woman's Guild in the parish at Yen-chow, North China, finds her small baby no inconvenience to her office. She just presides capably over the meetings with her baby in her arms.

From Bontoc, P. I., it is learned that many of the uneducated members of the Woman's Auxiliary have expressed a desire to learn prayers and songs in dialect, so an extra meeting is being held every month with the hope of being able to fill this need.

Nine new prayer groups are reported for the year by the Woman's Auxiliary of the Diocese of New York. It reports also, as steps in strengthening the devotional life, that an increasing number of its parish branches have had regular Corporate Communions, and all districts report additional Quiet Days. Quiet Hours, Retreats, and Hours of Intercession.

Among recent offerings received by the National Council treasurer are about $70.00 for the United Thank Offering from the Woman's Auxiliary of St. Paul's Church, Rome, Italy.

NEWS FROM THE FRONT

Rev. G. W. Gasque

REV. DR. AND MRS. ALEXANDER ZABRISKIE VISIT SOUTHERN BRAZIL BY PLANE.

Porto Alegre, Brazil.—Dr. and Mrs. Zabriskie coming to South America down the west coast, crossing the Andes by airplane and reaching Livramento by train from Montevideo, visited as many of the churches of this missionary district as their time permitted. They were met at Buenos Aires by the Rev. Martin S. Firth and at Livramento by the Rev. George U. Krischke. The Rev. Mr. Krischke accompanied them as interpreter through Livramento, Bage, Sao Gabriel and Santa Maria to Porto Alegre.

In Porto Alegre they were guests of Mr. and Mrs. David Driver, visited all the churches, either on Sundays or week-days, were tendered a reception given by the three parishes at Trinity Parish House and another by the Boy Scouts of the Southern Cross School. In all churches visited, Dr. Zabriskie delivered an inspiring message, such as our Brazilian congregations would have wished to receive from a visitor from the Mother Church. He also spoke to the clergy of Porto Alegre and the neighboring parishes and to the boys of the Southern Cross School.

They visited Pelotas, going by airplane and returning by steamer. Here they were able to see St. Margaret's School, the grounds and buildings of our future orphanage, the diocesan printing offices and the Church of the Redeemer.

Met by Bishop Thomas.

Dr. and Mrs. Zabriskie flew from Porto Alegre to Santos, where they were met by Bishop Thomas, who conducted them from August 2-15 on a visit to various points of interest, such as the famous snake farm at Butantan, the State Orchid Farm, orange and coffee plantation and many mission stations among both Brazilian and Japanese.

They spent a week at Rio de Janeiro visiting five of our churches, speaking in all of them. He addresed the Rio clericus, giving a splendid outline of the significance of the Church and the relation that should exist between the Brazilian Church and the rest of the Anglican Communion.

As Dr. and Mrs. Zabriskie left Rio on August 22 they left behind them a splendid impression and one that will last for many years and that will serve to bind the Brazilian Church more closely and intimately with the Virginia Seminary, by whom the Brazil Mission was founded.

Secretary of Education.

The Rev. Joao Baptista Barcellos da Cunha has been appointed by the Bishop as Secretary of Education.

Under the Constitution recently adopted religious instruction can be given in all public schools. The Rev. Mr. da Cunha's work will be the preparation of a complete course of instruction and the appointment of teachers for any school where the number of children desiring religious instruction may justify such appointments. His work is carried on in close association with the State Ministry of Education and Health, and also with the Roman Catholic and Lutheran Churches.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR HAITI.

Almighty God our Heavenly Father, we humbly pray Thee that Thy blessings may rest upon the Bishop of Haiti and upon all our missionaries in his district; that they may be guided by Thy good spirit, that success may attend their labors, and that peace and happiness may be their reward. And grant that we may have a part in their work by sharing with them our interests, our prayers, and our substance; through Jesus Christ our Lord. Amen.

HOME CONDITIONS NOT SO BAD IN ALL SAINTS' PARISH IN THE VIRGIN ISLANDS.

St. Thomas, Virgin Islands.—Family life and home conditions are so bad in many homes around All Saints' Church at St. Thomas in the Virgin Islands that Deacon English and Deaconess Smith have felt compelled to rescue three or four waifs and take them temporarily into their home until better arrangements can be made for them. There is no budget appropriation for this, but special gifts have made the work possible on a small scale and the house provides space as it was formerly a convent when the Sisters of St. Anne were at the mission. The children attend public school if they are old enough, and the public welfare office sometimes contributes to their support. Four children the deaconesses took in last year all improved in condition and were placed in other homes.

Ignorance and poverty, illness and undernourishment, illegitimacy, neglect because of parents' death or disability, these and other causes are responsible for the children's troubles, which as a rule yield to simple treatment and training such as the home provides. The good influence of the home is out of proportion to its size.

One child was in charge of her grandmother who beat her. One was a bright girl of fifteen who had recurring attacks of melancholia; she was the oldest of seven children whom a widowed mother was bringing up on a pension of four dollars a month. The mission secured an increase in the pension. One was a child whose mother had died and whose father had taken in another women with children of her own.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

CHURCH GENERAL HOSPITAL IN CENTRAL CHINA CONDUCTS TRAINING CLASSES.

Wuchang, China.—Training classes for midwives have been carried on for some years past at the Church General Hospital in Wuchang, Central China. This summer a distinguished group of Chinese men and women have formed a board of directors for this midwifery training school. The board's chairman is the wife of the governor of the province. Another member is the wife of the provincial commissioner of education and others are representative people who are seriously interested in the training of qualified midwives to help meet the tremendous educational need in such work.

Pre-Natal Clinic Opened.

A new pre-natal clinic for charity patients only has been opened. The hospital is supposed to have a wing added to house its increasing maternity work. Three-fourths of the money is in hand and only the final $10,000 (Chinese money—now about $4,000 U. S. currency) is lacking.

The Church General Hospital graduated its largest class of nurses this year, sixteen, together with one laboratory technician and three midwifery students who were already graduate nurses.

Hospital Fails to Save Engine.

Dr. Mary L. James writes of the almost continuous nightmare the hospital has had for a year and a half, due to the bad behavior of the engine supposed to generate electricity for the X-ray and other purposes beyond the capacity of the city electric power. The hospital followed all the advice of the local agent, but the engine recently died a complete and violent death and the matter has been referred to the manufacturers in Germany. Dr. James says, "If anyone reading this letter has any influence with the Deutz Diesel Engine Company in Germany, please speak a word for us!"

CHURCH BUILT BY LAYMAN.

Tokyo, Japan.—Another instance is reported of what can be accomplished for the Church when one layman is interested. This time the story comes from a remote village in Japan, where there was no church. A man named Tajima came to live in the little village a few years ago, started a Sunday school in his house for the village children, discovered about twenty Christians in the village, with their help somehow raised $100, was presented with the wood from an old house, secured a grant from the diocese, and put up a little building to be used as a Church center, with an altar in the alcove which is the place of honor in a Japanese house. Regular services are now held and the place is visited when possible by the Japanese priest in charge who lives in Hakodate, eighty miles away.

Only individual communicants in parishes and missions can raise the funds necessary for the General Church in 1936.

The Church as an organzed army of Christian soldiers must not be content to continue the retreat when Christ has commanded that we advance.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Georgia's Plan

The majority of our churches in the Diocese of Georgia are small. Indeed, only seven of them come up to the average for the whole country. Furthermore, except for those in three or four centres of population, they are all in small places. Under these conditions, a Program for Young People that was eminently suited for a diocese, most of whose churches were large and in large places, was found to be unsuited for Georgia.

Thus, the Young People of that diocese decided recently that they would cut the Gordian knot of the difficulty by going to what our National Department of Religious Education calls the "extreme left."

They had found that three things were happening:

1. The Y. P. S. L. in large places was tending to become a Separate Church for the Young People, and to serve as their substitute for the Church.
2. The Y. P. S. L. was not practical in the very small place where there were only a very few young people and they of widely differing ages and differing interests, so that the young people were losing touch with the Church in these places.
3. Thus, a more flexible Program was needed.

So they set to work to draw up a plan that would suit their needs.

The first thing they felt would be necessary was that they should keep the good in the old, and not be too radical. This, they believe they have done by keeping (1) the ideals as of Worship, Study, Fellowship and Service; (2) that the diocesan organization should continue to work through the parish to reach the young people; (3) that only communicants should hold office; (4) by keeping the idea of standards, though this was modified; (5) by keeping the Camp Convention and officers as was the District meeting, though this also was modified. So the best was not lost.

But there were many changes.

The first of these was typical, and fundamental. It dealt with the name which was thrown overboard completely. The Parish was taken as a unit and was subdivided into three divisions: The Children's Division, up to and including eleven years of age, or the sixth grade in school; the Young People's Division, from twelve years of age to twenty-three, inclusive; and the Adult Division, from twenty-four years up.

The idea is that every individual should be reached and made to realize that the Church has a place, a privilege and a duty for him. Thus parishes and missions are classified as of four types: the ordinary or large church, the small church, the smaller church, and the very small church. Thus if there be but two young people, and they of twelve and twenty-three years of age, they can work in this plan as a unit. For it is a Study and Work and Worship Program primarily. The Fellowship Ideal as stated is "to be friendly and courteous at all times, and to share with others the privilege I enjoy."

Each of these classes has a separate program. Thus the Large Church Young People's Division classes the young people according to grades in school in three groups. Grades 7, 8 and 9 are the first. Grades 10, 11 and 12 are the second, and the high school graduates are third. Elective studies in this class are: Bible Class, Church History, Christians in the Community, Acolytes' Class, Scouts, Hymnology, Drama, Prayer Book, Life Problems, Symbolism, Study of the Spirit of Missions and other Church Periodicals and Teacher Training. The idea is that even if there are only a few, that there can be something in the way of voluntary study for which the Church will give recognition.

It might be said that service would be the better way if it came first so as to provoke study rather than first study and then service. But the approach may be made from either angle. But if study is taken first, it should give rise to interests and activities. But whichever is taken up first, the other is very apt to wish an outlet in the other. So the following activities are suggested. Any service suggested, T. B. Units, service as acolytes, altar society, social activities, choir, pageants, membership and visiting committees, mission offerings other than money, story telling, and service as substitute Sunday-school teacher, and visiting jails as a group. Special diocesan activities are advance work of $1,800. They wish to build a boys' hut at Camp Reese at St. Simon's Island, the diocesan conference centre.

The Small Church class also has three groups. But these are according to age: 12-15 is the first; 15-18 is the second, and 19-23 is the third. Subjects for study in this rotate as prescribed by the rector. There are to be three teachers for this class, selected from the older group. The groups may meet where and when convenient; activities like the studies, should rotate as prescriber by the rector.

The third class, that of the Smaller Church, has two groups.

The fourth class, that of the Very Small Church, has but one group. Older memers furnish leadership, and the Diocesan Department of Religious Education assisting wtih units of study. Activities change as often as necessary. Units of work-study-interest may continue for two weeks, three weeks or months, as long as the interest lasts. By Activity we mean: spiritual, mental, physical (service) and social—the whole person being engaged.

Then, of course, there is the question of finance. In this matter, a finance committee consisting of the diocesan treasurer, the diocesan president and one counselor, prepare a budget each year, to which each parochial league is given a chance to contribute. This is quite a change from the old assessment idea, and it will be most interesting to see how it will work out. The budget for this year, it may be mentioned in passing, is $100. Contributions should be sent in April and in December.

There is also the item of reports. This probably kept a number of parishes from having representatives when they had to be handed in each month. So, in the new set up they are given in at the annual convention.

The diocese is divided into four districts, each of which has a diocesan vice-president at its head and meets twice a year.

It will be noted that, in the description given above, no mention has yet been made of the Ideal of Worship. Here is where there has been a danger in the past. For, very often, young people have considered that the meeting of their League has taken the place of the church service, so that they have become weaned away from it. So the Ideal of Worship is stated as "to attend regularly the services of the church and to be faithful in my daily private devotions." This is placed first among the Ideals and is stated in another place as "Church Attendance and Private Devotions. The young people of the division are expected to worship before the altar each Sunday and on the great feast and fast days of the Church, to be faithful in daily private devotions, and to have grace at meals."

The Ideal of Fellowship is also sometimes misleading. So, it is stated as "a sympathetic association with other young people through worship, service and study."

It has been stated that Georgia's plan has been described by the National Council of Young People's work, as the "extreme left wing of those who have gone adventuring for Christ," and in some ways it does seem to have been trying a number of radical experiments, but it certainly means one thing, and that is that the young people of that diocese are in dead earnest about the Church, and are moving forward. Perhaps the untried country in which they are advancing may bring some defeats along with many victories. But "nothing ventured, nothing gained," applies as well to Young People's Work as to any other. And, though changes may be made at any time in the light of experience, we remember that "the only person who never changes his mind is the person without any mind to change"; and, if, in the adventuring, catastrophes may seem to out-number the accomplishments, that

"Victor from vanquished issues at the last,
And overthrower from being overthrown."

The Secretary of the Department of Religious Education will be glad to answer definite questions regarding the work of the young people in this diocese.

CHURCH INTELLIGENCE

MEETING OF THE HOUSE OF BISHOPS: THREE MISSIONARY BISHOPS ELECTED.

Houston, Texas.—Seventy-five Bishops from Home and Foreign fields attended the annual session of the House of Bishops held in Houston, Texas, November 5, 6 and 7, and took action of great significance on a wide range of matters to the Church. First in interest was the election of two foreign and one domestic missionary bishops to fill vacancies in North Tokyo, Liberia, and Idaho, respectively. By the unanimous action of the House, the Rt. Rev. Chas. S. Reifsnider, Suffragan Bishop of North Tokyo, was elected Bishop to succeed Bishop McKim, the patriarch of our Japan Mission, whose resignation, due to age and its infirmities, was accepted by the House. The form of Bishop Reifsnider's election as well as the fact bore tribute to a long and distinguished service, especially in the field of education.

The House on the first ballot elected the Very Rev. Leopold Kroll, Dean of Trinity Cathedral, Port au Prince, Haiti, to be Bishop of Liberia, succeeding the Rt. Rev. Robert E. Campbell, after ten years of service in this exacting field.

Nominations for Liberia included the Rev. Herbert A. Donovan, rector of Truro Parish, Fairfax, Virginia; the Rev. W. Josselyn Reed, rector of St. Paul's Church, Columbia, Pennsylvania, both of whom had served as missionaries in Liberia. Dean Kroll has served both in Honolulu and in Haiti, an experience calculated to prepare him for the tropical Liberian climate.

The Rt. Rev. Frederick Bartlett, Bishop of North Dakota, was translated from that district to Idaho after a prolonged consideration by the House of the general question of the boundaries of dioceses and missionary districts in the far northwest. Present distribution of population and the development of means of transportation suggest that state boundaries or even the boundaries of present dioceses and districts are not well located for purposes of administration. The translation of Bishop Bartlett leaves North Dakota temporarily under the jurisdiction of the Presiding Bishop. The House of Bishops suggesting, however, the wisdom of a future translation of Bishop Remington from Eastern Oregon to North Dakota, and further territorial adjustments with the possibility that the present district of Eastern Oregon be added to the Diocese of Oregon. It was expressly stated in the resolution that any change in the status of Bishop Remington be dependent upon his acceptance of such change. In the meantime the Presiding Bishop and the President of the National Council have been asked by the House to confer with the Diocese of Oregon in the matter of the suggested reunion with Eastern Oregon. One redivision of territory was agreed upon when the House adopted a proposal that the part of the Missionary District of Idaho lying north of the Salmon River be incorporated in the Missionary District of Spokane.

Bishop Bartlett, long an earnest advocate of changes in missionary district boundaries, will continue to serve as Executive Secretary of the Department of Domestic Missions of the National Council while serving Idaho.

Elections by the House concerned missionary jurisdictions only and filled two of the six vacancies caused by resignation. This list, an unusually long one, included the Bishops of Newark, North Tokyo, Kentucky, Liberia, Central New York and the Bishop Coadjutor of New Jersey. Execept in the instance of the Bishop of Liberia, these had been announced well in advance of the meeting. All were referred to the committee on resignations of Bishops, all were unanimously accepted.

Deaths of the Year.

In the midst of a deep hush, the members of the House standing, the Presiding Bishop read the list of the Bishops of the Church who have died since the meeting of General Convention in Atlantic City, and offered appropriate prayers. The list follows:

The Rt. Rev. Manuel Ferrando, D. D., Suffragan Bishop of Porto Rico, Deceased December 12, 1934.

The Rt. Rev. Boyd Vincent, D. D., Sometime Bishop of Southern Ohio, Deceased January 14, 1935.

The Rt. Rev. Ralph E. Urban, S. T. D., Suffragan Bishop of the Diocese of New Jersey, Deceased May 19, 1935.

The Rt. Rev. Samuel Babcock Booth, D. D., D. C. L., Bishop of Vermont, Deceased June 17, 1935.

The Rt. Rev. Walter Taylor Sumner, D. D., Bishop of Oregon, Deceased September 4, 1935.

The Rt. Rev. Edward Fawcett, D. D., Ph. D., Bishop of Quincy, Deceased September 18, 1935.

The Rt. Rev. Thomas F. Gailor, D.. D., Bishop of Tennessee, Deceased October 3, 1935.

Resolutions Adopted Concerning Peace and War.

The House while failing to mention either Italy or Ethiopia, adopted resolutions concerning peace and war as drafted by a Committee of which Bishop Freeman of Washington was Chairman, which vigorously protest against war in general and the present violation in Northern Africa.

Discussion of Missionary Support.

The House gave prolonged consideration to the present crisis in missionary support. The discussion took two directions. The first grew out of the reception of a report concerning the situation in general submitted by a committee of five, including Bishop Ingley, Chairman, and Bishops Davis, Maxon, Mitchell and Larned, which stresses the gravity of the situation, urges determined steps to increase the effectiveness of the current Every Member Canvass, and in lieu of a general Pastoral, secured the adoption of a plan by which each Bishop is immediately to issue to his clergy a Pastoral adapted to the local situation.

The gravity of the situation lies in the fact that the goal of the askings in dioceses and missionary districts for the missionary work of the Church in 1936 is $538,273 less than the amount needed to restore the work to the $2,700,000 level, decreed by the General Convention at Atlantic City. Further gravity enters the situation, because the amount needed from pledges to keep the present Emergency Schedule in effect in 1936 is $1,580,589, while the sum of the Objectives reported by the diocese to the National Council is $151,288 short of this figure. In a sentence, these figures mean failure even to ask for the present stand-still program, while if the actual budget of restoration is to be achieved there must be an increase of eleven per cent in pledges for 1936 above the present distressing level.

The House of Bishops facing the situation in a spirit of optimistic realism and without undue discouragement decided to make the facts known and to call upon their people to share improved financial conditions with the Church.

The second phase of the discussion grew out of a request from the National Council that the House of Bishops give judgment and advice "as to what it deems desirable and necessary in the way of promotion by the Field Department of the National Council." A wide range of debate that included enthusiastic approval of the promotional record as well as criticism resulted in the adoption of the following resolution:

"Resolved: That looking toward such a report, the National Council asks the House of Bishops at its meeting in November to give its judgment and advice as to what it deems desirable and necessary in the way of promotion by the Field Department of the National Council."

Bishop Hobson Unfolds Purposes of the Forward Movement.

The Forward Movement loomed large in the thought of the House of Bishops who heard from Bishop Hobson, Chairman of the Commission, repeated and emphatic declarations that the Movement to produce all of the results which might fairly be expected of it in the light of progress to date, depended absolutely upon the whole-hearted and sustained cooperation of the Bishops as the spiritual leaders of the Church.

Bishop Hobson unfolded the purposes of the Movement in an impressive meditation at the Quiet Hour of the House, which preceded the opening session of Tuesday night. During the sessions of the House further opportunity was given to him to recite the beginning of the work, its progress to date, the literature in use and in preparation and some of the results already manifest.

Committee Assignments.

Permanent Committee assignments announced by the Presiding Bishop were of Bishop Wilson of Eau Claire to the Committee on Constitution and Canons in succession to the late Bishop Gailor, and Bishop Budlong of Connecticut to the Committee on Resignations of Bishops.

Action was taken concerning Missionary Prayer Book and Hymnal Administration of Holy Communion, Licensing of Laymen to administer Chalice and various Messages of Sympathy or Greeting.

Resolution on Centennial of Spirit of Missions.

On motion of Bishop Jenkins of Nevada, the House took cognizance of the Centennial of The Spirit of Missions to be celebrated throughout 1936, the first issue having appeared January, 1835, and adopted the following resolution:

"Resolved: That the House of Bishops congratulate the Church upon the completion by The Spirit of Missions of a century of constructive and fruitful service on behalf of Missionary work and workers both at home and abroad; commends the present high standard of the magazine; and bids its staff Godspeed as it faces a future of continued edifying service."

Texan Efficiency and Hospitality.

Arrangements for the meeting of the House were perfected under the direction of Bishop Quin of Texas and were up to the highest standards of Texas efficiency and hospitality. The opening Quiet Hour was held in Christ Church, the Rev. James Perry DeWolfe, rector, which in another year will observe its centenary, throughout that period a convincing unit of Churchly life in the very heart of Houston. Following the Quiet Hour, a public dinner attended by more than four hundred Churchmen

and Churchwomen presided over by Bishop Quin in greeting to their guests was given in the Rice Hotel. Business sessions were held in the beautiful Parish House of Palmer Memorial Church, fronting Rice Institute on the outer rim of the city, of which the Rev. Peter Gray Sears is rector. Many of the visitors were entertained in homes of Churchmen and every possible want was freely and fully met during the whole period of the gathering. Genuine sinserity entered into the resolutions of appreciation to the Bishop, his committees and all who had had part in entertainment and to the press of the city which gave generous space to accurate and sympathetic report.

Chicago Chosen for Place of Next Meeting.

The House unanimously advised the choice of Chicago for its meeting of October 1936, when it is proposed by the Bishop of Chicago with the assent of the Presiding Bishop to invite the Anglican Episcopate of the Western Hemisphere to Celebrate the Fiftieth Anniversary of the Chicago "Quadrilateral," the basis of the Movement to effect Christian Unity in terms of Faith and Order which program enunciated at Chicago in 1886, was adopted by the Lambeth Conference in 1900 and remains fundamental to the movement. Invitations for the meeting from the Bishops of Indianapolis and Western North Carolina were withdrawn in favor of Chicago in view of the endorsement given the proposed celebration at Chicago by General Convention. The event promises to be among the most notable in the life of the American Church.

* * *

DR. FRANKLIN'S ITINERARY.

Dr. Lewis B. Franklin, Treasurer of the National Council, who arrived in Shanghai, October 22, for work in connection with bank failure involving mission funds, could not arrange his itinerary in advance, but he has now sent word that he expects to arrive in Manila, November 24, in Japan, December 12, and in Honolulu, January 10, returning to New York, January 29.

* * *

TREASURER'S REPORT.
Active Deputies.

"Money is the deputy for self. It accomplishes what we want to do ourselves, and what we are glad to be able to get some one else to do better than we can, for the Kingdom's sake."

Many have read the above within the last few days and will rejoice with us over the Treasurer's report, attached hereto, which reflects the givings of the Church for the support of the Program and which is

Better Than Last Year.

Witness:

1. October Payments.
   1935 . . . . . $86,349.28
   1934 . . . . . 74,432.00

2. Number of Dioceses and Districts in 100 per cent Class.
   1935 31
   1934 23

3. Total Payments Against Amounts Due.
   Per Ct.
   1935 . . . . . 82.6
   1934 . . . . . 80.
   1933 . . . . . 71.

BUT: There remains to be paid before the close of the year $525,392.98

James E. Whitney.
Assistant Treasurer.

KAGAWA'S ABLE CO-WORKER—MRS. KAGAWA.

The visit of Kagawa to the United States lends interest to this note about his wife, written by Loretta Shaw. Miss Shaw is an English woman long resident in Tokyo. She writes an annual summary, always most enlightening, about Japanese affairs and this year devotes most of it to Kagawa. Her article appears in Japan Church Aid, quarterly of the Guild of St. Paul, an English Church society interested in Japan.

"A word must be said about Mrs. Kagawa, who is such an able co-worker with Dr. Kagawa in all his manifold activities. How she ever runs that big establishment is a mystery. Up every morning at five, her busy hands and head work unceasingly till eleven or later at night. She and a young girl prepare three meals a day for twelve people and on Sunday she often has thirty to dinner.

She dresses her three children and sends them off to school with their lunch before eight o'clock, orders all the food from the Cooperatives, attends to all the cleaning and cooking, greets all visitors and brings tea and cakes for them, and helps in any department that is short of workers, and goes to speak in meetings or to help on committees.

At the present moment she has exactly doubled her household by taking in twelve famine children to care for. Her strong, loving Christian influence is felt in every part of the work and to her falls the great task of attending to the many letters which come to Kagawa asking for spiritual help and leading. Hundreds of people have been led into the light and joy of Jesus Christ through her wise and devoted guidance.

"She and her husband are so completely one in their life of prayer and devotion that the same inner light shines out from both their faces and both give out that impression of perfect repose and yet of intense energy and vitality which is the mark of the saints and prophets of every age, in every clime."

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Memorial Window Dedicated at St. Thomas'

A window in the chantry gallery in St. Thomas' Church was dedicated at the eleven o'clock service on All Saints' Day. The window depicts the life and activities of St. Colomba, and is the gift of Mr. and Mrs. Henry Graves, Jr., in memory of their sons, George C. and Henry.

* * *

A memorial service for the late Rev. Robert Norwood, D. D., former rector of St. Bartholomew's Church, was held at St. Mark's in the Bouwerie Sunday afternoon, November 3. The service was compiled from prose and poetry written by Dr. Norwood.

* * *

Swedish Services in Trinity Chapel.

The great Swedish hero and defender of the faith, King Gustavus Adolphus, who died at the battle of Lutzen, November 6, 1632, was commemorated at a Swedish National Festival, held November 6, in Trinity Chapel, Trinity Parish.

This festival marks the opening of the Swedish services at Trinity Chapel, recently transferred from St. Bartholomew's Protestant Episcopal Church.

The following are some of the clergy who participated in the service: Bishop Manning, Dr. Fleming, rector of Trinity Parish; Dr. Sutton, vicar of Trinity Chapel; the Very Rev. J. Gottfrid Hammarskold, D. D., former Dean of the Swedish Convocation and first pastor of the Swedish Episcopal congregation in New York City, now retired; Dr. George P. T. Sargent, rector of St. Bartholomew's Church, New York City; the Rev. Carl J. Ljunggren, pastor of the Church of the Resurrection, Hopewell Junction, New York; the Rev. J. Benjamin Meyers, curate of Trinity Chapel, and the Rev. Eric G. Ericson.

It is estimated that 1,000 Swedes attended the service.

The service was in the Swedish language.

Beginning November 3, services in the Swedish language will be held in Trinity Chapel every Sunday at 8 P. M. and on all the high church festival days. The Swedish congregation will be in the charge of the Rev. Eric G. Ericson.

* * *

Parish Dinner to Follow Sunday Service.

A Sunday Parish Dinner for the congregation of Grace Church, is to be held for the first time on Sunday, November 17, as part of a general program to bring the parishioners together into a closer knit social fellowship.

The Parish Dinner will be held at the famous Hotel Brevoort, scene of many notable banquets and soon to be razed. It will immediately follow the morning service.

A distinguished preacher will occupy the pulpit of Grace Church that morning, and will also speak at the dinner. He is Canon J. S. Bezzant, Chancellor of Liverpool Cathedral, England, who is lecturing this fall at Union Theological Seminary. Canon Bezzant was formerly Fellow, Dean and Chaplain of Exeter College, Oxford University.

Dr. W. Russell Bowie, rector of Grace Church, will preside at the dinner and discuss the plans and activities of the parish for the year.

A Sunday Evening Supper Club which meets every Sunday evening at 6:15, provides a social and spiritual fellowship for the younger married and single people in the parish. The group discuss the problems of modern life and the possibilities for fuller living that Christianity offers.

* * *

Noon Organ Recitals Offered Business People.

A series of Friday noon organ recitals which are planned to offer business people and others a brief period of rest and spiritual peace through music will be given by Ernest Mitchell, organist and choirmaster in Grace Church, starting November 15. The recitals begin at 12:30 and last for a half hour. The public is invited "to come when they can and leave when they must."

The organ at Grace Church is one of the largest and finest in New York.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. G. G. Bennett, D. D., Assistant.

The Presiding Bishop's Itinerary.

The diocese has followed, with interest, the itinerary of its bishop, the Rt. Rev. James DeWolf Perry, D. D., who is on a tour of six weeks for the general Church. He is accompanied by Mrs. Perry. The Rhode Island papers are liberal with their space in reporting his movements. He left this city October 31 for Houston, Texas, to preside over the House of Bishops. With the adjournment of that body on November 7, he went to Galveston, Texas. On Sunday, November 10, he was with Bishop and Mrs. Moore at Dallas, Texas; on Armistice Day, with Bishop Seaman at Amarillo. November 18, he will be with Bishop Howden at Albuquerque; November 18, with Bishop Mitchell at Phoenix, Arizona; November 23-27, with Bishop Sanford at

Fresno and San Francisco; November 28-December 3, he will be in Los Angeles. He will meet the Archbishop of York at Washington Cathedral on December 8. He will attend the National Council in New York December 9-14. On December 15, he will be in Worcester, Mass., to preach at the one hundredth anniversary of All Saints' Church.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Annual Meeting of the Woman's Auxiliary. Impressions and Inspiration Gathered.

Looking back over the several sessions of the forty-fifth annual meeting of the Virginia Branch of the Woman's Auxiliary, which was held in St. James' Church, Richmond, October 29-31, it would seem that those who attended must have carried home a wealth of reports of achievements, many messages of inspiration and more than one very vital challenge. Space permits mention of only a few of these reports, but each one was full of interest along many lines. Mrs. Barton's report of the organization as a whole showed a splendid advance, not only in contributions and increased membership, but in study and worship as well. Though Mrs. Guy's treasurer's report revealed the fact that not all items on the pledge list are "over the top", surely her story of the "figure" of Archdeacon Neve will remind us in future to be "starched" Christians! And who could forget Mrs. Oppenhimer's "voices" which she, like Joan of Arc, heard calling her to battle—though her banner was the C. P. C. and not that of a King of France! Mrs. Woodward told how Shrine Mont is not only growing as a conference centre, but by its beauty of setting and the quiet, happy life on that wooded hillside has been the means of restoring to health of body and mind more than one to whom the stress of present-day life has brought discouragement When Mrs. Hill asked for contributions for the needs of the mountain missionaries, it did not take long for the fund to be over-subscribed as one delegate after another stood up and pledged her branch to $2, $3 or $5 to help provide stoves and other necessities for many of the mission stations. The total offering, which was taken up at the Corporate Communion and the two mass meetings, amounted to $332.29, and more came in afterwards. This sum was divided among a number of needs, including colored work, the much-needed well at the cross-roads and a small amount for work in Mexico.

Mr. Batcheller gave the first message of inspiration in the lesson from Isaiah so beautifully interpreted at the Meditation preceding the Holy Communion. Each one who took part in that great Corporate Communion must have had a deepened sense of reverence, humility and willingness to serve. There was inspiration, too, in Dr. Neve's comparison of the soul and the atom and in Miss Winegar's "pictures" from the Archdeaconry. And lastly, Mrs. Zabriskie brought us from far south of the equator, from the land to which so many Virginians have gone on active service for the Master, the vision of that cross high upon the mountain-top overlooking the harbor of Rio de Janeiro, with its call to us to continue to bring to those peoples the gospel of the LIVING Christ.

On the first night Bishop Creighton drew a wonderful background for the Church's work in Latin America; he told stirring stories of service and sacrifice in Mexico and through it all was the challenge to greater missionary endeavor, not in any one field at home or abroad, but as a part of our very lives themselves. Completing the picture of these days was the challenge made by Dr. Powell when he spoke on the Forward Movement the second night. Nothing could have been more fitting than his reminder that achievements bring with them, not the right to retire in ease, but rather greater responsibilities and more achievements to be won. In conclusion, he told the story of Samuel and how he received the Lord's call, not in a flurry of excitement springing into action hurriedly, but first "he lay until morning", thinking the thing through and then went out and performed the simple, routine task, "he opened the doors of the house of the Lord".

After a meeting so filled with information and inspiration, surely the coming year should be crowned with greater achievements than ever for the Woman's Auxiliary of the Diocese of Virginia.

* * *

Announce Dates of Semi-Annual Meetings.

The Laymen's Association of the Rappahannock Valley Convocation has announced that the five groups in the Association will hold their semi-annual meetings in Fredericksburg, November 15; Warsaw, November 18; Christchurch, November 20; Kilmarnock, November 21; Old Church, November 22.

Bishop Goodwin is to be the principal speaker at each meeting and will talk on the work of the Church. A layman from each church represented is also to be given a chance to make a five-minute talk. Mr. Richard Baylor, of Iraville, is Chairman of the Association.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Armistice Day Observed in All the Churches.

As a consequence of Bishop Taitt's call, all Episcopal churches throughout the diocese were open all day Monday, November 11, for prayers and intercessions. Under the leadership of the Pennsylvania Branch of the Woman's Auxiliary thousands of women in the more than two hundred congregations visited their respective churches during the day to engage in prayer for the establishment of peace and the end of war.

Under the direction of the Bishop arrangements were also made for a special public Armistice Day service to be held in the Church of the Holy Trinity, beginning at 10 A. M., and at which the Hon. Roland S. Morris, former United States Ambassador to Japan, delivered a special Armistice Day address. This service began with a celebration of the Holy Communion, at which the Bishop was the celebrant. During the remainder of the day the Rev. Mr. Weir and other clergy of Holy Trinity conducted intercessions at half-hour intervals.

Bishop Taitt, in his call for the observance of Armistice Day, said:

"In view of the present horrible menace of war, and in conjunction with the call of the Presiding Bishop to the whole Church, I hereby bid you to a special devout observance of Armistice Day. Let us unitedly 'lift up our hearts' to Almighty God that hostilities may be averted, that aggression be overcome, that all nations may seek peace."

In connection with the arrangements for all women of the Episcopal Church to join with other women throughout the world in prayer in their respective churches, Mrs. Ruth M. Morris, Devotional Chairman of the Pennsylvania Woman's Auxiliary ,in a statement issued to women refers to the world-wide joy which marked Armistice Day, 1918, when the carnage and bloodshed of the World War came to an end. Continuing, Mrs. Morris said:

"And now, today, as another November 11 approaches, black clouds of war are looming. Let us, the women of the Church, band together to a woman on this Armistice Day, and lift our hearts for Peace and understanding among men and women. For there is Power in Prayer. It is to be a great wave of Intercession for Peace; dedication of ourselves to the cause of establishing standards of Honor and Righteousness in all public affairs. God waits for His children truly to seek that peace which is the fruit of Righteousness. Do we not believe that He can use and bless our prayers towards the accomplishment of His great Purpose of Peace on Earth?"

S. H. Warnock.

NORTH CAROLINA.

Rt. Rev. Edwin A. Penick, D. D., Bishop.

Church of Good Shepherd, Raleigh. To Broadcast Services.

From Sunday, December 1, 1935, to Sunday, February 23, 1936, a period of thirteen Sundays, the church services of the Church of the Good Shepherd, Raleigh, N. C., the Rev. James McDowell Dick, rector, will be broadcast between the hours of 11 A. M. and 12:15 P. M. over Station WPTF:, 680Kc., 5,000 watts, which will enable any shut-in to have the full church service during these thirteen Sundays.

During that period it is planned to have Bishop Penick and some other bishops, as guest preachers.

ARKANSAS

Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. Edward T. Demby,. D. D., Suffragan.

Diocesan Service Great Success.

The Diocesan Service held in Trinity Cathedral, Little Rock, on the night of October 30, was a great event in the development of the diocese. The service was in the nature of a Diocesan Rally as a part of the Forward Movement. The Diocesan Chairman of the Forward Movement is Dean John Williamson. The Bishop and Executive Council approved the plan for this event.

The Service was devout and beautiful. The splendid Cathedral Choir led the processional, followed by the clergy and the Bishops. Bishop Demby and the colored priests were in attendance and much appreciation of their presence was expressed. Doctor Karl Block of St. Louis, was the preacher for the Service. He gave an outline of the beginning of the Forward Movement, some of its main features, emphasizing the fact that it is not a financial campaign but a real effort to restore the devotional life of the Church, to call the children of the Household of Faith to a life of Discipleship motivated by deep personal love for our Blessed Lord and His Church. He went into some of the implications and results of this life of Discipleship. His earnestness, simplicity of devotion, interesting presentation, and inspired thoughts made a deep impression. There was a large congregation, made up of delegates from all the parishes and some of the missions.

Provision was made in the service for short addresses to be made by three of the diocesan clergy: the Rev. Bradner J. Moore, Chairman of a special committee appointed by the Bishop and Executive Council to aid parishes and missions in financial and other matters; the Rev. William T. Holt, missioner; the

Rev. C. D. Lathrop, Chairman of the Field Department. These speakers very briefly presented the efforts that are being made to work out a complete program for the rehabilitation of the diocese. Bishop Saphore presided in the Service and directed the presentations of the seakers.

* * *

Church Property to be Remodeled.

Extensive plans are being made to remodel the church and rectory of St. Mary in ElDorado. Since the Rev. Bradner J. Moore became rector in 1933 steady progress has been made in restoring the parish. A large number of communicants have been added and the finances have steadily improved. Mr. Moore is showing what good business management can do in the establishment of a parish.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

A Great Week at St. Peter's, Roanoke.

From Monday, November 4 to Friday, inclusive, the Rev. Richard R. Beasley of Emmanuel Church, Bristol, held a most interesting and helpful series of mission services at St. Peter's Church, Roanoke, where the Rev. Marshall N. Bacot is rector. His subject in the evenings were: Symbolism and Its Meaning, The History of the Church, Prayer, Worship and the Holy Communion, and The Contribution of the Church to the People of Today.

Each morning in the home of one of the parishioners, Mr. Beasley conducted a Quiet Hour, with meditations on the Beatitudes. Tuesday afternoon he addressed the Woman's Auxiliary and on Wednesday he spoke at a supper for the men of the congregation. After the supper there was formed a Men's Club of St. Peter's Church, with Mr. Lester Thurman as President; Mr. R. H. Eubank, Jr., Vice-President, and Mr. J. E. Roberts, Secretary and Treasurer.

SOUTH FLORIDA.

Rt. Rev. John Durham Wing, D. D., Bishop

Church Property Not Seriously Damaged.

Church property in Miami escaped serious damage in the sudden storm of November 4, which destroyed much other property, especially along the water front.

The Rev. G. Irving Hiller, rector of Trinity Church, reported that his parish had no special damage. St. Agnes' Church, our largest colored congregation, had some damage to the roof and the windows, with similar damage each to the rectory, parish house and the social hall, but apparently not of large amount for any one of the four buildings. The Rev. J. E. Culmer is priest in charge of St. Agnes' Church, and has done a remarkable work in the upbuilding of this congregation.

Christ Church, Coconut Grove, another colored congregation adjoining Miami, also had damage to roof and windows of the church, parish house and school buildings.

* * *

Bishop Wing's Tenth Anniversary Celebrated.

Celebrating the tenth anniversary of Bishop Wing's consecration, clergy and laity of South Florida gathered in Orlando on October 30, this observance arranged for the date of Bishop Wing's arrival in this diocese instead of on the date of his consecration, St. Michael and All Angels' Day, 1925. Preceding this event, a clergy conference was held on October 29 by Bishop McDowell, whose helpful leadership dealt especially with the Church's Program and the preparation for the Every Member Canvass.

Nearly all clergy of the diocese attended this conference and remained as guests of the Cathedral Parish for the anniversary observance of the following day. On October 30, the Holy Communion was celebrated at 7:30, and a choral celebration followed at eleven o'clock, with Bishop Wing as celebrant. The clergy attended in vestments for this service and for the festival evensong at 8 P. M., when Bishop McDowell preached a forceful sermon on the Forward Movement. A delightful reception at Bishopstead, arranged by the Woman's Auxiliary, gave further opportunity to extend cordial greetings and felicitations to Bishop and Mrs. Wing, who are both greatly beloved.

C. Robinson.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Budget Recommended.

The Executive Council of the diocese met October 30 and recommended a budget for 1936 of the same figure as this year's budget. The Bishop's Pence, inaugurated in October, is participated in by all but three parishes in the diocese, according to the report of the secretary. The first Pence Sunday will be December 8.

Plan to Hold Missions.

Several preaching and teaching missions are already planned for, following upon the recommendation of the autumn clergy conference. Bishop Almon Abbott will conduct an eight-day preaching mission in St. Paul's Church, Newport, beginning November 24. The Rev. W. G. Pendleton will conduct an eight-day teaching mission in his own parish, Trinity Church, Covington, beginning November 10. The date has not been set for the mission to be conducted jointly by the Rev. L. B. Catlin, deacon-in-charge of the Big Sandy district, and the lay reader in charge of the Mission of St. John the Divine, Shelbiana, Mr. Harry Lusk, in that church.

St. Peter's to Celebrate Anniversary.

The sixty-fifth anniversary of the dedication of the present building of St. Peter's Church, Paris, will be celebrated November 18. The anniversary sermon will be preached by Bishop Abbott on Sunday, the seventeenth. A pageant depicting the history of the parish will be presented on the twenty-fourth. St. Peter's celebrated the one hundredth anniversary of its founding in 1933.

One Hundredth Birthday Celebrated.

Charles Rieckel, of Cynthiana, the Church of the Advent's oldest communicant, celebrated his one hundredth birthday October 27. The local Masonic bodies sponsored a public reception for him.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

St. John's Church, Baltimore.

Seventy-five years ago, on All Saints' Day, Bishop Whittingham consecrated the present St. John's Church, Waverly, Baltimore, which took the place of one that had been destroyed by fire.

On the evening of All Saints' Day this year Bishop Helfenstein, assisted by a number of the clergy, and in the presence of a very large congregation, conducted a service of renewal of consecration. Both the senior and junior choirs had charge of the music. After the choirs had entered the church, the Bishop and clergy tarried on the porch and parts of the Consecration Service was read. At an appropriate time the Bishop made the sign of the cross on a large stone touching the door. Immediately a stone mason carved a cross on that spot in commemoration of this seventy-fifth anniversary of the consecration of the church.

The Rev. Noble C. Powell, D. D., rector of Emmanuel Church, read the original sentence of Consecration. The Rev. Arthur B. Kinsolving, D. D., rector of the Mother Church of the city, preached an appropriate and historical sermon, tying up the service with the thoughts of All Saints' Day.

The Rev. William Dallam Morgan, for many years the beloved rector of the church, made an address. The Bishop congratulated the congregation on its record of seventy-five years of activity and urged every one to walk in the footsteps of those who had made St. John's Church what it is today.

The celebration continued on Sunday, November 3. The cornerstone, recently located and appropriately carved, was unveiled in the presence of a large gathering. Following the unveiling of the cornerstone, there was a reception in the Parish House for the entire congregation. Many old members of the church were present. Among the notable guests was Miss Lizette Woodward Reese, who spent her early girlhood in this parish and has immortalized the name of Waverly in her books, "The Victorian Village" and "The York Road".

The choir of thirty years ago sang and the original melodian, which was the first instrument ever played in the present church, was played again by Mr. Clarence Bowerman, once organist and choir director at St. John's.

N. Evelyn Parsons.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

"Flashes in Religious Education."

Miss Elizabeth S. Thomas, Director of Religious Education in the diocese, has been selected as one of the regular contributors to a new publication of the Religious Education Department of the Province of the Mid-West, "Flashes in Religious Education." The Very Rev. Victor Hoag, of Eau Claire, Wisconsin, is Chairman of the Provincial Committee appointed to produce this new publication, which is to be printed according to Church seasons, and used first throughout the Province. The publication is to be printed in "flash card" form, each issue consisting of twenty or more light 3x5 cards exactly like those used in library filing; the idea being to encourage the clergy and leaders in Religious Education to file the cards for future use if the information they contain is not immediately helpful. The cards will contain findings in Religious Education for use in Church School and religious educational training, and will consist of six departments —Church School, Pre-School, Teacher Training, Young People, College Work and Boys' Work.

"Addresses" Deaf Congregation.

The Ven. Leonard P. Hagger, Archdeacon of the diocese, had the novel experience recently of making practically the same address twice in one week, once to a hearing congregation and once to a deaf group. On Wednesday evening, November 13, he spoke to the Men's Club of the Church of the Ascension, Detroit, on "Japan", and on Friday he "addressed" the congregation of Ephphatha Mission, Detroit (St. John's Parish), for the deaf, on the same subject, using an interpreter. The Rev. Horace B. Waters, of Royal Oak, is Missionary to the Deaf in the diocese.

Normal Schools Growing in Popularity.

One of the most interesting features of the Department of Religious Education's fall and winter program in the diocese is the annual Normal Schools

(Continued on page 22.)

FAMILY DEPARTMENT

NOVEMBER.

1. All Saints. (Friday.)
3. Twentieth Sunday after Trinity.
10. Twenty-first Sunday after Trinity.
17. Twenty-second Sunday after Trinity.
24. Sunday next before Advent.
28. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Saturday.)

* * *

COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lord, we beceesh Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name, through Jesus Christ our Lord. Amen.

* * *

For the Southern Churchman.

INNER CHAMBER.

Grace French Smith.

We must confess, our Father, that we
neglect
The inner chamber—forget to close the
door:
And the world drowns out Thy voice and
its effect
Upon our tired hearts while we kneel and
pray.
Oh, speak again, our Father, we implore,
When we kneel but fail to hear what
Thou dost say.
Forgive—and we'll try the harder to
shut the door.

* * *

The Call From Arms.

Our great anniversaries are not meant to be mirrors into which we look and go our way and straightway forget what manner of men we are. A truth to be pondered with great searchings of heart is that Armistice Day came as the climax to Father and Son Week. Only in the measure that Christians search their hearts with the truth that they that take the sword shall perish by the sword, can it become sure that these beautiful boys of ours shall not perish from the earth in needless, futile war.

The anniversary has reminded us that the world has been to school under its harshest and most terrible teacher, almost a finishing school. The world, not just one country or two countries, but the world, has been taught by adequate lessons—whether it has learned the lessons is not so sure, but at least terribly taught, that there is no such thing, and can be no such thing, as a war to end war, if by that is meant a war waged with weapons of destruction. Is there a major nation today that is not weaker and poorer and more miserable since the war and because of the war than it was before the war? History offers no more complete demonstration of any proposition whatsoever than of this fact, which is an eternal truth, that war as a means of determining what is right between nations is needless now, and futile, unbearable in its burdens of taxes on both victors and vanquished, terrible in its toll of human life and treasure, awful in its sorrows, barbaric in its brutalities and legacies of hatred and fear and cherished, brooding revenge.

From time immemorial, men have heard the bugle call, To Arms, and have thrilled to that call, and have responded to it in the spirit of high adventure. It is time that Christians heard the Gospel call, From Arms, and find themselves thrilled to that call, responding to it with the passion of Calvary. The ancient symbol of destructive warfare was the sword. David put up a proffered sword, and without a sword put down a beastly braggart, and thereby put an end to a devastating war. Never mind that there was bloodshed there. David put up his sword. Great David's greater Son said, Put up thy sword, or perish by the sword. The world war, as we have just been reviewing it, has said, Put up thy sword, or perish by the sword. It is but an instrument of self-destruction. It is a telling coincidence that the man whom Jesus told to put up his sword is the very man who sounds the clarion call from arms, symbolized by the sword, to arms of a nobler kind, in the one kind of warfare that can end war. The only weapons that can destroy war are weapons fashioned from the mind of Christ. "Forasmuch then as Christ hath suffered for us in the flesh, ARM yourselves likewise with the same mind."

—G. N. Luccock, in Presbyterian Banner.

* * *

For the Southern Churchman.

EUCHARIST.

Martha Young.

First miracle: Water made wine.
Did even then my Lord divine
That Last Supper, the Holy Grail,
And Crucifixion's every nail?

"Do this for me," His one request.
Dare we reject the Royal behest?
Jesus, make miracle divine!
Enter us with Memorial Wine.

* * *

Will Rogers—"Good Indian."

Will Rogers was my friend. As he was the friend of many, so he was a friend of mine also—

"In simpleness and gentleness and clean mirth."

Our friendship started when he came one morning into my classroom in old Willie Halsell College at Vinita, Indian Territory, where I was acting as President of the College and trying to teach the Cherokee Indian boys who came. His reply to my asking, "What is your name?" was characteristic and prophetic—

"Bill," he said. "Maybe it is William," I said. "Naw," he said, "Jes' Bill." "What is the rest of it, Bill?" "Ain't no rest, Jes' Bill—Bill Rogers frum Claremore."

Many years later when he visited me in Ocala, Florida, we both laughed again about the first meeting, as we had often before. As he told of that first meeting, he looked about the family group and said:

"Teacher, you got you a fine squaw and four papooses. That beats me one. I jes' got three."

Later, when speaking to the Randolph-Macon Woman's College, he saw my oldest daughter down in the audience and said:

"I see the fine daughter of my old teacher, Dr. Dunkle, down there. Gal, I want to see you when I get through spieling here."

This photographic memory for names and faces was one of the traits which so endeared him to multitudes of persons.

He came of good Cherokee Indian stock. His father was a man of great importance in his Nation, and his mother sprang from its ruling clan also. Will was born to be a leader. His people all had been.

A few days before he started to Alaska I had a note from him which said only:

"Me and Wiley is off for Alasky.
I aim to have a hog-killin' time
with that old Boy."

Nothing more. He never said much, I mean never said many words. He always called me, "Deer Teecher," and wrote about once a year, unless we had met. If so, he did not write.

Many people have wondered at his quaint saying: "Well, all I know is what I read in the papers." My wife used to say, "No wonder. He went to school to you." And, maybe that was the explanation.

In the old Missionary Voice of July 1914, Levi Levering, a Sioux Indian, and at that time superintendent of Nuyaka Boarding School at Beggs, Oklahoma, had an article with the caption: "Does It Pay to Christianize the Indian?" How strange a question that seems in the light of Will Rogers, Cherokee Indian, Friend of the World, "Friendly Ambassador from United States" to all Nations, Philosopher, Humorist, world-traveler and world-interpreter, Methodist Christian, the sort of man—whom Kipling describes as: "Gentleman unafraid."

And now he has gone to join that company who, like himself, had "loved and sailed and made our world." And,

"Ee'n as he trod that day to God,
So walked he from his birth—
In honor and gentleness and clean
mirth."

—Rev. W. F. Dunkle, in Richmond Christian Advocate.

* * *

There Are No Alps.

Napoleon's drummer boy, you remember, did not know how to beat a retreat, so he beat a charge "that would wake the dead" and led the dispirited soldiers of the great Corsican to another grand victory—Marengo. All great generals have won by taking the offensive. Now learn a lesson of real fighting from these Roman legionaries.

The scene is a small Roman camp, numbering a scant 4,000 men, perched up among the towering Alps. Brave Galba, one of Caesar's trusted lieutenants, is in charge. One morning he wakes up to find that the treacherous Gauls to the number of 30,000 have seized the surrounding heights. A hurried consultation is held. They decide to fight it out—it is not the custom for the Romans to retreat without a victory. In a few moments the Gauls come tearing down upon them like demons hurling their heavy javelins—30,000 to 4,000—but those Romans have seen fighting before. For six long hours they hold out against fresh forces of the enemy. No chance for even the wounded to withdraw and stanch their wounds. But their ranks thin, their weapons give out. What to do? Then up runs Baculus, a man who when wounded in a previous engagement so that he could not stand, propped himself upon his shield and fought. With him is the brave and sagacious Volsenus. "Let us take the offensive," they cry to Galba.

Imagine it if you can—the hardihood of the thing! Weapons gone; strength gone; hosts of the enemy in front of them and about to overwhelm them, but—take the offensive. And they did it, those intrepid Romans. Withdrawing gradually from the battle line to pick up an extra weapon or two and

to gain a moment's respite for the renewal of the attack, they burst out of every gate of the camp upon a surprised and bewildered foe. And they won!

When St. Paul talks to us about fighting, Christian comrades, remember he is thinking about these Romans. And now is the time for us to take the offensive anew, to press the battle at every gate, to beat the charge—and we shall win! —Selected.

* * *

For the Southern Churchman.

CROSSES.

Grace French Smith.

White crosses—black crosses—
On the hills of France!
Beneath them lies an army of the dead.
Stirred by propaganda men came, men died,
Cannon fodder in France.

White crosses—black crosses—
Let the dead rise from their graves and march,
March past these charred ruins,
These cathedral towers.
Faint signs are near of trench and crumbling arch,
And shell holes now carpeted in green and gold.

Twenty abreast—twenty abreast—
The silent tread of destroyed men!
Eleven days for the British to pass—
Ten days for the French—
Three weeks of Russia's dogged step—
Four weeks for the Central Powers—
America follows,
And men from far corners of the Earth.

Four months I sit upon this tower and watch,
Blinding tears for food and sleep,
Before the procession ends,
This silent tread of destroyed men!

Genius slain—art and statesmanship
Wisdom gone—invention and research;
Love gone and the deep things of God.
For years the world carries in its arms
Maimed bodies and feeble minds.

Tramp, tramp—eternal tramp!
Oh, God—they've crushed our boys in the dust of France.
At the end, out of the mist, comes Christ bearing a cross,
His form is bent and the cross drips blood,
We have crucified the Lord of Love afresh—
The Prince of Peace.

* * *

Circus Food.

Popcorn is the companion of the circus. He likes the blare of trumpets, the dazzle of stage lights, and the big hand from the stands. Also he is a large package at little cost, and he is spiced to the appetite. Truly he suits his environment, for the circus is the popcorn of society.

Too much of our life is of the popcorn variety. Not that we despise this tasty goodie. Perish the thought! But after all one might as well eat the mist or the foam for all the satisfaction it brings. Even the taste is soon forgotten.

Character may become like that, without struggle, decision, and responsibility. Cheap, tawdry, and vulgar human beings degenerate in a society that thinks more of limelight than of sunlight, and this may be the danger in the mass movements of today. There will always be individuals and there will always be groups, but to subject the individual totally to the group is to rob him ultimately of the very qualities that constitute manhood. Social action is no substitute for individual initiative. It may end in popcorn and ginger pop.

Sometimes thought reminds one of popcorn. There is no reasoning to a conclusion, no sincere study of the question at issue and no individual effort to reach the truth. Doctored news, shrieking advertisements, and street corner propagandists are too often the sources of public information. Many minds are just the echo of what they heard around the corner.

The same may be said of influence. Many people pass by without leaving even a footprint on the sands of time. They pass out of the picture as if they had never been there. It may be because they were too shallow in themselves, or that they were sensitive, retiring and fearful, but it should never be so with one who bears the stamp of Jesus Christ upon his life. A Christian is distinctive, and what he does has something eternal in it.

Is it any wonder that the pleasures of the hour are of the popcorn variety? The razzle dazzle makes the mind a merry-go-round, educates the feet instead of the head, and fills the air with the tumult of cheap music into the drunken hours of morning. Even education has been known to play the popcorn vendor, knowing a smattering of everything and nothing about anything. To be serious and profound is accounted a crime in some quarters. On good authority we are told that the average mentality is twelve to fifteen years of age.

Popcorn personality, that is our trouble—a glorious field for political chicanery, quack nostrums, and claptrap of every variety. Even the new vocabulary is gooey with sugared ignorance and sticky with sentimentality. Truth defies the calliope.

Is there "strong meat" for the people of God? Then let us to it with a will. A skeleton soul is the ghost of revolution. —Presbyterian Banner.

* * *

"The Step Before Me."

I was greatly helped when I started out in the ministry by what an old brother told me. He said: 'You are a young man, and I want to tell you something from my experience. All my life in the ministry, now for more than fifty years, I have been able to see but one step at a time. Much of the time, it has seemed to me that I was coming right up against an impassable wall, but when I took the step that was before me, even and clear, I found that it either brought me to where I could turn the corner, or else the wall was removed; and, so for fifty years I have gone on preaching, and have had enough to eat and all the work I could do."

—Rev. J. B. Gambrell, D. D.

* * *

A Young, Blind Preacher.

We spent a Sabbath in Lucerne, but when we went to look for a Presbyterian church we found none. Lucerne is a Catholic city. There is only one native Protestant church in the city and the only English-speaking church is St. Mark's Anglican Church. We attended services there both times on Sunday and found them very helpful. The services are very much like those of the American Episcopal Churches. We were especially interested in the minister. He was a young minister from England, who was preaching at Lucerne during his vacation. We soon discovered that he was totally blind. There was something especially attractive about his personality. He had an unusually sweet voice. His prayers were remarkable. As the afternoon service was to be his last service in Lucerne, he devoted the time usually given to the sermon to giving us the story of his own religious experience, beginning with the accident by which he lost his sight at the age of fifteen and coming up to the present time It was a soul-stirring experience. That young blind preacher of the Church of England is a flaming evangelist in the finest sense of that word. He did us good and we shall always remember him and his services in Lucerne.

—From an article in Christian Observer, by the Rev. Walter L. Lingle, D. D.

* * *

Mountain Dwellers.

Many of the most significant events in history have occurred on mountains. Jesus was a mountain-dweller. He was tempted on a mountain; He began His public ministry on a mountain; on a skull-shaped mountain He paid "life's arrears of pain, darkness and cold"; from the slope of a mountain He ascended in the attitude of blessing. But aside from these facts, Jesus' whole life was one of lofty aims and high purposes. Above the plane of animalism, indeed above the plane of more intellectuality, in the realm of truths which never could have been discovered by investigation of research, in the realm of forces which are not of the earth earthly; in communion with the Eternal, He spent His lonely, lovely years. Above the world of pleasure-seeking and money-getting; above the world of mere passive enjoyment; above the world of fame and social conquest, He lived, serenely and by choice.

—C. C. Albertson, in Christian Faith and Life.

* * *

A Beam From Heaven.

An interesting modern device coming into general use in aviation is what is known as the "radio beam." A recent air traveler tells how the plane in which he was flying from one city to another ran into a dense fog at night. The earth was entirely hidden from sight. "Then down through the fog," says the writer, "guided unerringly by radio's latest miracle, the plane held connection until it landed within fifty feet of the usual spot." The incident contains a rich suggestion for our spiritual life. The love of God is such a guide to the soul. It enables us to find our way through all the fogs of doubt, of misunderstanding, of sin and disappointment, to the peace that passeth all understanding which is the home of the soul. —Christian Observer.

* * *

"Nationalism Must Go."

This was the appeal made to governments at the recent Paris Congress of the International Chamber of Commerce, composed of a thousand business leaders from some thirty-five countries. The president of the Congress, a noted Dutch industrialist, declared that planned economy is short-sighted nationalism, and that the world needs a new approach to the recovery problem, an approach based on the spirit "that the prosperity of one nation depends on the prosperity of others." It is interesting to note that this expert on international commerce says that the United States has led the world in beginning the reduction of its tariff barriers by effecting cuts up to fifty per cent with countries making new commercial treaties. Cooperation between governments, he declared, is the key which will unlock the present jam.

—Nashville Christian Advocate.

* * *

Today the greatest force at work all over the world to offset suspicions, antagonisms and war trends is the force of Christian friendship, represented in backward lands by missionaries living close to the hearts of the peoples in the land of their voluntary adoption.—Russell Henry Stafford.

FOR THE CHILDREN

LOVELY THINGS.

Sometime ago in the "British Weekly," published in London, England, there appeared some lists from children, in answer to a question, 'What are the loveliest things you know, persons not counted?" One girl gave this list:

The scrunch of dry leaves when you walk through them.
The feel of clean cloze (her spelling).
Cool wind on a hot day.
Climbing up hill and looking down.
Hotwater bottle in bed.

And then another girl sent this longer list:

Our dog's eyes.
Street lights on the river.
The smell of rain.
An organ playing.
Red roofs in green trees.
Smoke rising.
Rain on your cheeks.
The smell of new-mown hay.
Red velvet.
The moon in clouds.

A boy sent in this list:

The feel of running water.
Looking into deep, clear water.
The taste of strawberries.
A swallow flying.
Water being cut at the bow of a boat.
A mounted policeman's horse.
An express train rushing.
A builder's crane lifting something heavy.
The feel of a dive in deep, cool water.
A thrush singing.

—Ex.

Note: We would like to hear from some of our young readers of these pags of The Southern Churchman. Won't you send us a list of "the loveliest things you know?" We would like to publish them.

—The Editor.

* * *

A Modern Knight.

There he hung from a limb of the tall elm, a very young robin who had somehow became entangled with a piece of string. Around him fluttered his mother, frantic with fear. And then she swooped to the ground and came back with a juicy worm which she fed to the prisoner, in an effort, presumably, to keep up his bird spirits. From my point of vantage, at the foot of the tree, I could not see whether the little feathered captive was overcome with terror or was bearing up well in his precarious position.

Around me was gathered a regiment of youngsters, armed with brooms and mops; in short, with everything that could be used to dislodge a small bird from an impromptu noose of string. They had secured a stool and took turns mounting it and poking at the robin. I tried my hand with a broom, but was unsuccessful in my attempt.

Unknown to us all, however, aid was approaching in the guise of an oil truck. With a creaking of brakes, it drew up to the curb and its young driver dismounted, a can of oil in each hand.

"What's the matter, kids? Cat up a tree?" Then, looking up, "a robin, eh? And trying to commit suicide. Well, we'll have to fix this."

Setting down his cans, he stepped upon the stool, then hoisted himself to a crotch of the tree. From there he climbed the trunk and crawled out on the limb where the robin still dangled. Reaching down, he untangled the string and placed the trembling bird on the limb. The rescue accomplished, he made his way to the ground.

For a moment he stopped to watch the mother bird caress and comfort her offspring. Then, picking up his cans, he went on his way, whistling a cheery air as he disappeared into a nearby house.—Exchange.

* * *

How the Wright Brothers Learned to Fly.

Two boys were sitting together near a big window watching for their father, who would soon come home. Their names were Wilbur and Orville Wright. When at last Mr. Wright came in sight the boys ran out joyfully to meet him. They noticed that he held one hand behind him.

"What is it?" they cried together. For answer Mr. Wright brought out a queer little object that looked something like a tiny box kite. "Here's a heliocopter," he said.

"Look, I will throw it on the ground," and he tossed it away from him. Wilbur held out his hands to catch the little object, but it did not fall. Instead, it rose up into the air.

The boys had never seen such a thing.

"Daddy," said Orville, "if birds and a heliocopter can fly, why can't we?"

"Because we have no wings," Mr. Wright answered.

"But why don't we make some?" Orville wanted to know.

"Well," said Mr. Wright, "some day when you grow to be a man perhaps you can make some wings big enough to use yourself."

"I will," said Orville.

"I will build a kite big enough to ride on when I am a man," said Wilbur.

This happened way back in 1878. The year 1900 came, and Wilbur and Orville Wright were now young men.

"Well, Wilbur," said Orville one day, "you never made that kite big enough to take a ride on."

"No," answered Wilbur, "and you never made your wings to fly with."

"I still think," Orville said, "that we ought to be able to fly. Just think of those big eagles that fly so easily. Some of them are most as heavy as we are."

"Well, let's watch the birds and see if we can find out how they do it," suggested Wilbur.

To help them carry out their plan the two brothers began to build a "glider". This glider looked something like a very large kite, and it also looked in some ways like the little heliocopter that Mr. Wright had brought home to Wilbur and Orville so many years before.

When the glider was finished they picked it up and started out for the little town of Kitty Hawk by the sea. Around on all sides were great sand dunes and thousands of birds soared in the sky.

The Wright brothers spent long hours lying in the sand watching these birds and they learned that they could fly long distance without flapping their wings. That showed that the birds were floating on air currents just as a swimmer can float in the water. They saw how the birds tipped their wings this way and that in order to balance and steer.

"Now that we have seen how they do it," said Wilbur, "let's try it, too, with our glider."

Out on the dunes they took the glider fastened to the end of a strong rope. They tugged it to the top of Little Hill and balanced it on the edge of the slope. Finally they gave it a gentle push out over the cliff. Down the slope it went—slowly at first, and then more and more quickly, until it was fairly racing. The brothers held their breath. Suddenly a rising air current caught the wings. The glider swept off the slope and flew!

The brothers were very happy about this, but their work was not done yet. They knew now that the glider would fly—but could they ride it? Could they steer it?

Again they brought the glider to the top of Little Hill. This time Wilbur was fastened in and Orville pushed it off just as before. Again it was caught up and again it flew.

"Now," said Wilbur after he had returned to the ground, "we must learn to steer the glider and to balance it so that it will stay in the air a long time." Day after day they practiced until both could steer and balance quite well.

"Now," said Orville, "I think we ought to put a motor in our glider." They began at once to build the motor, and when it was fastened to the glider the engine was started and it rose into the air and carried a passenger.

The Wright brothers' glider became known the world over. Its name was changed to airplane.—Selected.

* * *

A Dog's Politeness.

The dog, a sharp, little terrier, was known by the name of Moosie. The cat's name was Bruce. Moosie was taught by her mistress to sit up and beg. Of course, there was nothing very clever in that; many dogs can do that, But the amusing part was this: Bruce, noticing that Moosie sat up, with the important result that she received food for doing so, also took to sitting up, and each day at table you might have seen the funny spectacle of the dog and cat sitting side by side, begging for contributions! But funnier still was to follow. One day after she had finished her morning meal in her own tin saucer, Moosie, seeing that Bruce had food to dispose of, thought that, by a little politeness, she might induce the cat to share with her. So she walked up close to Bruce and deliberately sat up and begged of her. As you may guess, the cat did not take the slightest notice, but coolly finished her meal. Very likely Moosie, finding that politeness was of no avail, would have tried to help herself, had she not a very lively recollection of the fact that Bruce had sharp claws. After that Moosie was often seen to sit up and beg of Bruce when the latter was having her food.—Scottish American.

* * *

Priscilla's Red-Letter Day.

September 5 in the long, long ago was a red-letter day for blue-eyed, curly-haired Priscilla Crosby, for it was to be her first day in school. How big she felt as she helped mother to get all her belongings ready to take!

"Hurry, Martha and John," she called to her sister and brother as she started down the path to the gate. She was carrying a bright, new tin pail that held her lunch, and, as a special treat, mother had put in a gingerbread man with currant eyes.

Priscilla also had a slate and a primer. She had already learned her A B C's, and she could spell such simple words as "cat" and "pat" and "mat". Her new primer was neatly covered with pink muslin to match her pink bonnet. Her slate and pencil were new, and she was very proud of them. Some children did not have a new book and slate, when they started to school, but had to use those that had belonged to other members of the family; so Priscilla had an extra reason to be happy.

"I'm going to try hard never, never to break my slate or my pencil," Priscilla said to mother, when she kissed

her good-bye. "I'm going to take very good care of them."

When they got near the schoolhouse they saw boys and girls coming from other directions. Priscilla felt timid. Then Prudence Alden whose sister Faith was the teacher, came and put her arm very gently around Priscilla and made her feel better.

When Faith came to the door of the school house and rang the bell which she held in her hand, the children came running and marched inside. Prudence took Priscilla by the hand and led her to her seat in the front row. The little pail and the pink bonnet had been hung in the back room with those belonging to the other children.

Prudence had a new slate, too, but when she looked for her pencil it was gone. There were tears in her eyes. How could she write her lessons without a pencil?

Priscilla looked at her new, long pencil for a minute. Then she broke it and gave Prudence one piece. When they ate their lunch outside beneath a tree, Priscilla was sitting beside Rebecca Smith. Rebecca did not have anything but cornbread for her lunch, so Prsicilla gave her half of the gingerbread man.

"Mother, mother," called Priscilla, as she ran to her after school was out and threw her arms around her neck. "I've got only half a pencil now, because I divided it with Prudence. But half a pencil writes as well as a whole pencil. And I gave Rebecca Smith half of the gingerbread man, because she only had cornbread for her lunch.

"You have learned a good lesson this day at school," mother said, as she kissed Priscilla.

—Inez Wilson, in The Sunbeam.

* * *

A Bit of Bark.

"Why, it is nothing but a bit of bark," Lucy said, disappointed.

"Bark—of a dog?" Bob grinned.

"No, bark of a tree," Lucy returned, holding out a little gray-brown object, nearly four inches long and not half as wide.

"It does look like a bit of bark," Bob said, looking at it carefully, "but I think, if you don't want it I'll just take it home for my wood collection, may I?"

"Of course. I don't want any wood collections. I am collecting cocoons for my moth collection."

"And if this turns out to be a moth?"

"You're welcome to it. I think it is more likely to turn out to be an elm tree sprout."

Bob took the "bit of wood" home carefully. He spent his spare minutes making a cage, with a frame of wood and the sides of screen. He placed the "bit of wood" within it.

That occurred in March. One warm May day, Bob came home from school, seized his hat and started out to find the rest of the boys for a game of ball. He was half way across the street when he heard Lucy shrieking at him from the back porch.

"Come back! Quick!" Lucy squealed. "Hurry and bring the boys with you. Hurry!"

They hurried. Could the house be on fire? Could the cat have caught the parrot? Once on the back porch, Lucy pointed toward the cage.

"Your bit of bark," she whispered.

The cocoon, or bit of bark, was moving. There seemed to be a sort of tiny sound, like a clock ticking, a sound such as a fairy might make, knocking on a fairy door. Soon a queer gray-white object appeared. There was a patch of red, and below it two red-brown eyes. The white was the forehead.

"A moth!" Bob whispered as though he were afraid of awakening it, or causing it to disappear back into the cocoon.

Then two little black fronds, like watch springs, suddenly unwound, and Lucy whispered:

"Antennae!"

Then red-brown feet came waving into the air. They found something solid and began to crawl, and so the moth crept out of the cocoon.

"But there are no wings," Lucy wondered.

There was just a long red body, with circular bands of white around it. Nothing more. It rested. Then from the center of the back the miracle came. Tiny wings devleoped, dropping downward, growing longer. Larger and larger they grew, as the minutes passed, and the watchers stood spellbound. The wings might have been made of a transparent gray velvet, with the faintest markings of red and black. Then slowly, with a fan-like motion, the moth began to lift and to lower the wings, slowly at first and then faster, opening them wide, and then closing them over its back, and as this was repeated many times the wings dried, stiffened, became lighter in color and beautifully marked with red, black, tan, dark blue, gold, brown, rose and lavender.

"A miracle," Bob said almost reverently.

"What is it?" Lucy asked. "What kind of a moth?"

"I wonder if the wings will grow any larger?" Bob watched the moth for a few moments before replying. "I think we have discovered a very unusual moth and one that I have been studying about for a long time. When Lucy showed me the 'bit of bark,' I decided it must be the one I wanted. It has a long name: Cecropea. Pronounced Se-krope-a."

They pronounced it, as they watched the large, lovely creature fan its gorgeous wings. It was by far the largest moth they had ever seen. About six inches from tip to tip of its wings, and at least four and a half inches in length. Its rich reds and browns were a splendid background for the tans, and bright reds and golds and rose colors of the body and wings.

"If I had only known it was a cocoon," Lucy said, "but yet, I am glad you have it, Bob. It is yours and I can look at it as much as I like."

"It is a partnership moth, Lucy. But next year let's see how many 'bits of bark' we can find."

—The Sentinel.

* * *

Legend of Zaccheus.

Krummacher has a pleasant little fable with a suggestion. When Zaccheus was old he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin his day's work. His wife wondered where he went in his walks, but he never spoke to her of the matter. One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself, she watched him to see what he would do. He took a pitcher, and, carrying water, he poured in about the tree's roots, which were getting dry in the sultry climate. He pulled up some weeds here and there. He passed his hand fondly over the old trunk. Then he looked up at the place among the branches where he had sat that day when he first saw Jesus. After this he turned away, and, with a smile of gratitude, went back to his home. His wife afterward referred to the matter, and asked him why he took such care of the old tree. His quiet answer was, "It was the tree which brought me to Him whom my soul loveth."—Immanuel Messenger.

* * *

A SWARM OF BEES.

A swarm of little busy bees
  Are buzzing in your ear;
Just stop, and think, and listen, please,
  And every one you'll hear.

Be regular at Sunday school;
  Be in your class on time;
Behave the very best you know;
  Be sure to bring your dime.

Be thoughtful while your teacher speaks;
  Be cheerful, be content;
Be kind in thought and word and deed;
  In prayer be reverent.

—Baptist Standard.

* * *

Why Roy Would Not Go.

Many books have been written about dogs, and many interesting stories have been told about them. Children like to hear all kinds of stories if they are told in an interesting way, and they seem especially fond of animal stories.

"Tell us a story, Uncle Phil," said Bob and Archie, running to him. "What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left. "Oh, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once when I was a boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river. My mother said yes, so we went, and had a good deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" said Archie. "Just then Roy turned his head and it hit him over the eyes." "Oh, Uncle Phil!" cried Rob. "Yes, it made him stagger. He gave a little cry and lay on the ground. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me down the stream, but no man was near to help me. But as I went down under the deep water, something took hold of me and dragged me toward the shore. And when I was safe on the bank I saw it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob. "No," replied Uncle Phil. "What did you say to him?" asked Archie. I put my arms around the dear fellow's neck and begged him to forgive me." "What did he say?" He said, "Bow, wow, wow!" "Why, who was Roy, anyway?" asked Archie, in great astonishment. "He was my dog?" said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal snce, and I hope I never will be."—Reformed Church Messenger.

* * *

No Redress for Drunken Motorists.

A legal ruling, which has been upheld by the highest court in Canada, is that no redress may be secured from insurance companies by motorists for accidents if it is found that such persons were driving cars while intoxicated. A similar ruling in the United States would do much to reduce the accident insurance rates of motorists who abstain from the use of intoxicating liquor while operating automobiles.—The Christian Sun.

Classified Advertisments and Notices

All notices and advertisements, exceepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special raes to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

Restoration of Chapel at Osaka, Japan.
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Mrs. H. H. Edmunds, Halifax, Va.... 2.00

Dr. Grafton Burke. Alaska.
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August, September and October, 1935.

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The Christmas season is fast approaching, shall we in comfortable homes and in many cases bright children's faces around us, not remember the Leper and his needs? A Hot Dinner is given them, with meat only once, on Christmas Day, then the presents are opened, the sweaters, scarfs, and things sent by kind friends, don't you know that it makes them happy to realize that we care? It takes so little to give them this joyous day!

This litle poem was written by a Japanese when their church was completed:

"Bright lights are beaming in our House of Prayer,
(The little church
Given by friends
From other lands),
And childish faces bend in ecstasy
Above their sleeping dolls with golden hair!"

IMPOSSIBLE TO RECEIVE THEM.—"The other day Nai Dee brought his wife, Nang Kao and his two children to see me. His wife has been a leper for several years and the two children, about four and six years of age, were underfed and emaciated. The father had been unable to make a decent living for some time. His neighbors shunned him, no one would give him work, and finally in desperation he came to the asylum to ask us to care for his family. The children were examined and found to be untainted, but obviously in need of good food and treatment for other conditions. It was impossible for us to receive them. The asylum is now overcrowded and there are no funds to care for newcomers. We are barely able to feed and clothe our present numbers. These two children, living without sufficient food and in close contact with their highly infectious mother, cannot hope long to escape the terrible consequences. Sixty dollars would care for these two boys for one year, restore them to normal health and enable them to have the ordinary benefits enjoyed by other children.—J. Hugh McKean, Chiengmai, Siam."

All contributions gratefully acknowledged.

EVELYN P. MERIWETHER,
President and Treasurer, Richmond Branch, Leper Mission.
Address: 2243 West Grace Street, Richmond, Virginia.

CHURCH INTELLIGENCE.

(Continued from page 17.)

sponsored in various sections of the diocese by the department, the clergy of the regions, and in one case a single parish, with the assistance of the department. In Detroit six weekly sessions are held on Tuesday evenings in St. Paul's Cathedral. This series will close on November 26, and at the present time there are about 275 enrolled. In the Flint region five sessions will be held monthly, rotating among the parishes in that region and closing on February 19. Mr. William Pattinson, of St. Paul's, Flint, is chairman, and to date the enrollment is fifty. The Saginaw-Valley Normal will open on November 25, and will hold five monthly meetings, also rotating in the region. The Rev. Harold McCausland, of Bay City, is chairman. And in St. Paul's Church, Jackson, an annual Seminar is carried out for the parishes of the region by the Rev. Charles L. Ramsay, rector, with an average attendance of eighty. Hundreds of Church people are reached every year through these Normal Schools, and the desire for them and appreciation of them seem to be increasing as time goes on.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Services and Quiet Day of Prayer.

Bishop H. J. Mikell took part in the annual Armistice Day service held at the Pro-Cathedral of St. Philip, Atlanta, Sunday, November 10. The service is sponsored by the Reserve Officers' Association, of which Canon William S. Turner is chaplain.

Throughout the diocese the Quiet Day of Prayer was observed on Monday, November 11, when women gathered for prayer and meditation in all the churches.

The Rev. Louis C. Melcher, rector of St. John's Church, Knoxville, Tenn., will begin a week's series of services on THE FORWARD MOVEMENT at Holy Trinity Church, Decatur, Sunday evening, November 17, as announced by the Rev. Charles Holding, rector.

King's Daughters Meet.

The Local Assembly of the Daughters of the King met at St. James' Church November 12 for a Corporate Communion, at which the Rev. Charles E. Wood was celebrant. A business meeting and luncheon followed. Miss Nana Tucker, President, presided.

College Student Workers Meet.

Dr. Theodore O. Wedel, Secretary for College Work, held conferences in the diocese from November 7-11, meeting with Dr. W. W. Memminger, Atlanta, who works among the students at Georgia Tech; Rev. Charles Holding, Decatur, who contacts the students at Agnes Scott College and Emory University; Rev. David Cady Wright, Jr., and Miss Louise Starr, Episcopal College Student

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Audria Bandy Gray.

EAST CAROLINA.

Rt. Rev. T. C. Darst, D. D,, Bishop.

Resolution of the Standing Committee of the Society for the Propagation of the Gospel.

Gift to the Society from the Church in America: Agreed to record receipt of a Gavel from the Diocese of East Carolina, presented in person by the Bishop of East Carolina and inscribed as follows:

Presented to
The Society for the Propagation of the Gospel by the Roanoke Colony Memorial Association
commemorating
the birth and baptism of Virginia Dare,
First born of English parents in
North America, Fort Raleigh,
Roanoke Island, N. C.
August 18 and 20, 1587

Agreed that the Bishop of East Carolina be thanked for his personal visit, and the kind messages he brought for the Society; and that the very interesting gift of a gavel be accepted with appreciation and gratitude, and be brought into use in the conduct of the Society's business.


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Personal Notes

The Rev. Dr. Arthur H. Judge, rector-emeritus of the Church of St. Matthew and St. Timothy, New York City, is supplying at the Church of the Resurrection, New York City, until a new rector is called to fill the vacancy left by the resignation of the Rev. Edward Russell Bourne.

The Rev. Ernest E. Piper, senior assistant at St. Bartholomew's Church, New York City, has resigned to become rector of Christ Church, Williamsport, Pa. He will assume his new duties on December 1.

Calls Accepted.

The Rev. Bernard McKean Garlick, a member of the staff of Grace and St. Peter's Church, Baltimore, has been called to St. Alban's Church, Centredale, Rhode Island, to take the place made vacant by the resignation of Rev. James M. Duncan, new rector of Church of the Ascension, Auburn, Rhode Island.

Mr. Garlick has accepted and will begin his new duties on December 1. Mr. Garlick was born in Smithport, Pa., December 14, 1908. He was graduated from Hobart College and from the General Theological Seminary in May, 1933. In June of that year he was ordained deacon by Bishop Ward, and raised to the priesthood in January, 1934, by Bishop Helfenstein.

The Rev. William S. Turner, canon of the Pro-Cathedral of St. Philip and rector of the Church of Our Saviour, Atlanta, has accepted a call to become rector of St. Paul's Church, Winston-Salem, North Carolina. The Diocese of Atlanta regrets exceedingly its loss, but is delighted for the canon. He, with his family, will move to Winston-Salem about December 12.

The Rev. Lindsay O. Duvall has accepted the rectorship of St. John's Church, Pittsburgh, and Trinity Church, Sharpsburg, effective October 15.

The Rev. Francis C. Reynolds, of St. Louis, Mo., canonically resident in the Diocese of Springfield, has accepted a call for one year to St. John's Church, Versailles, Ky., effective November 10. The Rev. E. W. Baxter, rector of the Church of the Ascension, Frankfort, has conducted services in the parish since September, 1934.

Ordination.

The Rev. Irwin H. Bauder was advanced to the priesthood on Saturday, October 26, in St. Michael's Church, Waynes Township, Pa., by Bishop Mann. Mr. Bauder served his diaconate in charge of St. Michael's, Wayne Township, and St. Mary's Church, Red Bank, Pa. He was presented by the Rev. W. F. Shero, Ph. D., and the Rev. F. C. P. Hurd The Rev. Louis L. Perkins preached the sermon. St. Michael's Church, Wayne Township, is the largest rural church in the Diocese of Pittsburgh. The church was filled with communicants from all parts of the county and a large number of the clergy from the diocese.

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THOUGHTS for the THOUGHTFUL

"There is no need for sad despair,
When God is shining everywhere."

The liberty of the other man is the front-line trench of our own liberty.
—David R. Williams.

"Prejudice is a recluse, living behind the closed doors of the heart."

In discussing the question of immortality, it must be remembered that God's integrity is at stake, for the belief contrary to immortality is a direct claim that there is no rationality in life.
—Ralph Harlow.

It is magnificent to grow old, if one keeps young.—Dr. H. E. Fosdick.

What does the Church stand for? It stands to offer men Christ; to tell men that way of life is possible by which they become sons of God; that life can be victoriously lived; that Christ offers a reinformed personality, an inward serenity, an infectious gaiety, an outgoing love which would invite the whole world not into a system of belief primarily, but into an experience which spells the mastery of the art of living.

The test as to whether Christianity is operative in industry must surely be the reaction on the lives of those engaged in it. If the final result is the creation of fear, anxiety or uncertainty, whatever the immediate material results may be, the motive power is un-Christian.—Angus Watson.

Protestant religion is evangelical or nothing. It may be liberal or orthodox in its formal definitions, but it has no meaning except as it brings men face to face with God as revealed in Jesus Christ, with all that that momentous confrontation implies for the conscience and the will. There can be no place for preaching, at all events, in a church which does not believe that Christ's religion is indeed a gospel: good news of the nature and the will of God, good news of the way to attain communion with God, and to find liberation from sin and fear.—Ernest H. Jeffs.

Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect ,but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for tomorrow. God, who has led you safely on so far, will lead you on to the end. Be altogether at rest in the loving holy confidence which you ought to have in His heavenly Providence.—St. Francis de Sales.

Those who make Christian truth prevail must believe it; they must be willing to stand for it, paying the price of their fidelity. If the Great Commission is ever fully obeyed in all the earth, there must be a world-wide, powerful, abiding public sentiment created by those worthy to be His disciples.

Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—George Washington.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., NOVEMBER 23, 1935. No. 47.

Thanksgiving Day

Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown
First the blade, and then the ear,
Then the full corn shall appear
Grant, O harvest Lord, that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offences purge away;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final harvest-home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There, forever purified,
In Thy presence to abide
Come, with all Thine angels, come,
Raise the glorious harvest-home.

LETTERS TO THE EDITOR

"Vestries" of Colored Missions.

Mr. Editor:

I note with interest the article, "Vestries" of Colored Missions, by Dr. Bragg, in the November 2, issue. We agree that the use of the term "Vestry" in any Mission Church is inappropriate and not conducive to progress on the part of those who make up these "Vestries".

However, we do not believe that his solution of a problem which is so vital can be favorably indorsed by the more intelligent Laymen of these Colored Missions nor by the well thinking clergy. Competent Negro laymen are available for the work, and we need not encourage the appointment of White laymen on "Local Committees" of these Missions for two reasons:

1. It would be inconsistent with the policies current today in that Negroes are never considered for similar positions in white Missions, and

2. We do not believe the constituency of these churches would be induced to support such action without confusion and dissatisfaction.

The conditions which exist, financial, social and spiritual among the Negro work is due to the dire need of direct personal supervision of the work by Negro clergy. No church responds favorably to one or two services a month, and denied all other contacts and assistance of the priest. One man cannot render true laudable services to the mission, diocese, or general Church if he is called upon to serve more than two. Think of a man serving four and five missions! What can he do? The people are denied the proper training in the doctrine, discipline and worship of the church, and many of them are ignorant of the part they are expected to play in helping the National Council to carry out its program. What the Negro churches need are:

1. Resident clergy, who will give their time to the churches and teach the people what to do and how.

2. They need to be taught the laws, doctrine, discipline and worship of the Church as laid down in the Canons, and Prayer Book.

3. The children and young people need the personal contact and instructions of the clergy, to help them to become better and true Churchmen.

4. The Negro clergy need better salaries to enable them to carry out the work of the Church. They need to be reminded of the importance of living up to their oath of office.

In many instances Negro clergy are forced to resort to secular work to gain support, which should not be. In many places Negro churches are being served by White priests. Since Negro priests are never expected to serve white congregations (which of course would be inconsistent with present-day policies, and they do not have any desire to serve them), we do not feel that the opposite should be permitted.

Finally then, let the bishops appoint six men (Negroes) and the priest in charge as a "Local Committee" in all mission churches. Reduce the present load of rural clergy, permitting them to confine their activities to not more than two missions; see that they are properly supported, and then demand results.

An Interested Churchman.

Lunenburg, Va.

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On the Importance of a Sense of Humor.

Mr. Editor:

The fact has been cited that we never think of humor in spiritual matters because there is an innate feeling that there is something malicious about a sense of humor. Psychologists have a theory that the origin of humor involves the pugnacious impulse, a feeling of being superior to the occasion. But a sense of humor with the proper background of intelligence and culture is far removed from such crude beginnings and becomes a combination of traits and capacities that becomes almost a philosophy of life. The first essential is a large, shrewd yet benignant view of life with the ability to stand aside and contemplate one's self and one's mishaps in the same way we see those of our fellow beings. It exposes stupid narrowness and stimulates wholesome enjoyment of a keen appreciation of the ever-present foibles in human nature. Before considering its spiritual value, humor must be distinguished from sheer frivolity, clownishness and thoughtless ridicule. Even in Holy Scriptures we are told to rejoice and be glad which means that life is not to be taken too seriously after all.

A sense of humor is not an end in itself. It is not a stolid virtue that stands alone, but rather a brightly shining coat of gloom-proof enamel that shows off rugged virtues to advantage. Like a shock-absorbing device, it should not be confused with the wheels or the engine. Trivial in its manifestations, a sense of humor should not be studied too critically because when viewed apart from its special purpose it is like a removed mainspring without apparent usefulness. Between profound theology and the superficial religious experience of the multitude who find the world entirely too much with them, there is indeed a great strain upon the serious observer's sense of religious unity, unless he finds solace in that dictate of a sense of humor whereby too much is not demanded of one's own understanding.

Among the important uses of a sense of humor is its efficient assistance in combatting the danger of self-righteousness and sanctimoniousness that are best discovered when seen from the outside. Faith needs a sense of humor to perfect its work. If the individual takes himself so seriously that the inevitable storms of life become his responsibilities and the imponderable mysteries of life become his problems, there is no room for faith. A sense of humor generates the smile with all its wholesome spiritual attributes of genial, human understanding. It also reacts within the individual in a warm glow of well-being that prepares the way for such spiritual qualities as thankfulness and tolerance. Like the prism, humor breaks the colorless rays of many abstract virtues into rainbow hues of understanding by some helpful analogy expressed in everyday language. It is one thing to be told to be cheerful. It is another thing to think of gloomy, grouchy people as ill-mannered guests in God's world, fretting and pouting like petulant children who have not learned to play. In spiritual matters there are many massive conceptions of abstract virtue that seem cold and cheerless without the ivylike tendrils of humor to relieve the austerity. Again, it is human to err, to be discouraged and elated at the caprice of moods. A sense of humor is like the break in the structure that engineers deliberately include to permit expansion and contraction without damage. We are but the im-

(Continued on page 4.)

Southern Churchman

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 100. RICHMOND, VA., NOVEMBER 23, 1935. No. 47.

Thanksgiving.

The spirit of the American people has too often been manifested badly in the attitude towards Thanksgiving Day. Having been a pioneer people greatly in search of material prosperity, we have thought of Thanksgiving as a time for thoughts of material reward alone. That the result has been just another holiday with the main emphasis on foot-ball is understandable.

With the spirit of our Book of Common Prayer, we have a real lesson to teach the American people, for Thanksgiving is not a day, but a definite part of religious practice, and when we emphasize our correct tradition in this way, we make a real contribution to the country.

A rector in Texas, realized that though his people were in every way dependent upon the cotton crop, they never celebrated a day of Thanksgiving except to go to a football game. Very kindly he offered his church service as one for the whole community. A Baptist preacher was invited and all the ministers who would come, were given a place in the processional. The hour was advanced to nine-thirty to let the congregation have the day for holiday. But it was successful and today that community realizes, as otherwise it never had realized, that people need the religion of Thanksgiving Day more than anything else.

In every life there is the temptation to take blessing for granted and to remember tragedies. Every year during the depression, a good many rectors have been asked by people what there is to give thanks for. Only tragedies and sadness linger in the memory. And yet, we have been most singularly blessed. Most of our tragedies have been because of our own selfishness. Most of our poverty has been because we did not have the brains or the grace to work out a better method of distribution. The Lord has provided, but we have greatly abused His gifts.

So Thanksgiving Day comes home to us as an opportunity to realize our own faults, and at the same time, with a better knowledge of God and His blessings, to work, study and plan for a better civilization here on earth. Above all, it emphasizes the truth that at the end of all worship should always be the note of thanksgiving.

Though our Church is small in numbers, we have a noble heritage to share with our communities. Let us not try to be exclusive with this heritage. Let us have a service we can share with the community in general, and to which we can invite our religious neighbors of other Christian names. Let us use the heritage to teach people the deeper and truer meanings of thanksgiving that go beyond and above cheap material blessings.

Revive the Church Congress.

As we are writing, there is in progress a meeting of a group of men of all different schools of thought to consider ways and means of reviving the old and useful Church Congress. We hope and pray that they may succeed in plans for revival.

In England, it has seemed possible to have a strong Catholic Congress, a well attended Liberal Evangelical group, and several other conferences and yet have a well attended and influential Church Congress. Why our Church Cangress had to come so near failure is a mystery, unless it was the fact that in the enthusiasm for new programs, those who should have taken firse interest in the Church Congress were diverted in interest elsewhere.

We have long stood for the civilized method of discussing our differences rather than fighting about them. In the Church Congress in more than fifty years we gave to the religious world an example of how this could be done. Many Christians of other names than our own attended and marveled that men of such diverse opinions in one Church could meet peaceably and discuss the basic things that caused differences and yet even inspire one another. We well remember one meeting where we had the privilege of being on the program. "The other side" was represented by one of the most advanced Anglo-Catholic bishops in the Church. Every morning we breakfasted together and talked over the papers that we were to read on the last day of the Congress. The newspapers may have made much of our differences, but we enjoyed and really had Christian fellowship.

No matter how stimulating an Anglo-Catholic Congress might be, and regardless of the great good that might be found at a meeting of Liberal Evangelicals, the Church Congress gave an inspiration in a united way of the Spirit of Jesus Christ entering the minds of men and enabling them to learn from one another. That a group is interested in reviving this organization along constructive lines and with a more up-to-

date approach is as good news as we have heard since The Forward Movement came into being.

We need witness to the great genius of our Church which is the ability to be a home for all schools of thought. The Church Congress gave such a witness and it is possible to have again the enthusiastic meetings that attracted the great heroes of our church throughout the last fifty years. It must not be a party organization and if true to its ideal it will not be. But we do need it and its emphasis upon scholarship and culture and understanding. If our Church does not to give such a witness, it may appear to me only as a small bickering sect. With a great Congress we show ourselves true and real Catholics.

LETTERS TO THE EDITOR.

(Continued from page 2.)

perfect mortal instruments of His spirit, and must often lay aside our cap and gown to don a dunce cap in that grim school of fools—experience, whether it be a lesson in worldly or in spiritual wisdom.

Louis Deschamps.

Richmond, Va.

* * *

Used Magazines Needed.

Mr. Editor:

Literature is requested for soldiers in the guardhouse and hospital by Chaplain Knox Bodel, Fort Monroe, Va. At Governor's Island, he was supplied by the local C. P. S., so let us of Virginia do likewise.

"Home" magazines are needed at two new missions. Send to Miss Nelly Walton, Corbin Hollow, Skyland, Va., and Miss Ruby Walton, Bacon Hill School, Nimrod, Va.

Miss Irene Bingaman, R. F. D. 1, Shenandoah, Va., needs a piano.

Senders please report to Mrs. W. T. Oppenhimer, C. P. C. Director 51, 321 West Grace Street, Richmond, Va.

* * *

Who Can Speak?

Mr. Editor:

I am sending you this letter with a good deal of hesitation, but feel it ought to be said, and since no one else has undertaken to say these things, I thought I should do it. I received many letters recently about the letter I wrote to your paper, and all commended it most heartily, one from dear Bishop Gailor, in which he declared that I was exactly right in what I had said. Some clergy in high positions wrote also and said: "I was in a position to say these things, but they were not," all of which I think is not so. If a man like the rector of Trinity Church, New York City, would say these things it would make an earthquake and would do a lot of good. My position, or lack of position, does not carry the weight that, coming from others, it would carry. I have written all the bishops who resign, to congratulate them on their good sense, and told them that I resigned from the Galilee Mission, Philadelphia, sixteen years ago and gave as my reason that I wanted to do it while I had sense enough to. Some bishops wrote to thank me and say they agreed with me. Some were as silent as the people in the cemetery. Selah. I appreciate the privilege of saying these things through your columns.

Acts 1:8; Phil. 4:13.

J. J. D. Hall.

New York City.

* * *

The Calendar.

Mr. Editor:

We were delighted to see your plan for the New Calendar in the Southern Churchman last spring. We hope it awoke sufficient interest to accelerate the work. May we offer some suggestions?

In all these matters the Church has wandered very far from the Bible. The first chapter of Genesis gives us a good "start": "First day, second day, third day" and so on. One body of Christians (the Quakers) use this form today. Who thinks that Sunday, Monday, Tuesday and the other days can be pleasing to the Lord, named, as they are, after false gods. Surely when we consider this we must confess that "to us belongs confusion of face", as says the Prophet Daniel. Is it any better with the months? We are glad to see the New Calendar proposes thirteen months, and is very cleverly arranged in allowing for the extra day of the Leap Year as well as the extra day of the year, but the position of the Sabbath as the first day of the week is as unthinkable as it is in our present calendar, which, while seeming to honor the Day of Resurrection, is in truth an act of disloyalty. "All day long have I stretched forth my hands unto a disobedient and gainsaying people." The command was to work six days and rest the seventh, and how much more reasonable this would be than our present plan of resting on the first day and working six.

Is it not true that "God works in a mysterious way"? Through His manipulation of the sun and moon at the Battle of Beth-Horon (Josh. 10:12 to 14) and the same miracle repeated on the Dial of Ahaz in the reign of Hezekiah (2 Kings 20:8 to 11), making a change of one whole day in the measure of time, the Sabbath was moved one day forward. We, therefore, are keeping the right day, though boldly proclaiming that we are not. Perhaps like the second son in the Parable who said, "I go not", but afterwards repented, we may agree to give the Sabbath its correct place in the Calendar and call it the Seventh Day, the year for making this change to be chosen by the same mathematicians who worked out this delightful solution of the difficulty in the Southern Churchman.

Mrs. Means and Miss Tucker.

Charleston, S. C.

* * *

Educational Program for Miners.

Mr. Editor:

For the past four years field workers of the American Friends Service Committee have been living with the people and their problems in the coal fields of Eastern Ohio, Pennsylvania, Kentucky and West Virginia. They have been moving forward in progressive experiments in rehabilitation—first, emergency child feeding and clothing relief, then trade training, and now adult education and adjustment in human relations. The Federal Council of Churches is giving active cooperation in this program.

One of the most encouraging aspects of the work is the fact that keen, alert young coal miners are constantly being discovered by our Friendly Advisers, who are helping to train them for possible future leadership in their communities.

The sad death of one of these outstanding men, Charles Murray, a young union miner, throws into high relief the significance of his own comments last spring at the closing exercises of the adult education classes begun by our workers and carried on by a representative local committee under the title of "The People's University":

"Many people look upon education as a means of enabling them to get better jobs. As a result of the classes this winter, I have come to realize that education is not simply for the purpose of helping us hold down our jobs, but to draw us out, to help us get more out of life, and to help us make the industry and the community better places in which to work and live."

If industrial relations in the coal industry are to be lifted from the type of feudal relationships which have characterized them during the past two decades, it will be done by the development of a high type of leadership among both operators and miners who are resolved to make mining a better job to work at and mining towns better places in which to live.

Help is urgently needed to make possible the continuance of this educational and leadership program this fall and winter. Contributions may be mailed to Olive Van Horn, Treasurer, Coal Areas Committee, Room 612, 105 East Twenty-second Street, New York.

James Myers,
Industrial Secretary Federal Council of Churches.

New York City.

* * *

St. Barnabas Guild.

Mr. Editor:

St. Barnabas Guild, a strictly interdenominational organization, was founded in the Episcopal Church for nurses. Its purpose is for the furtherance of Christian unity and spiritual growth, and for the uplift of one's fellowman. The name was chosen for a nurses' guild because St. Barnabas was the "Apostle of Love" and one of the sweetest characters in the Bible.

St. Barnabas was a friend to the misunderstood man, St. Paul. They became co-workers and together founded the first Christian Church at Antioch. He was a friend to the man who failed, John Mark, and by his love and friendly spirit he brought John Mark to Christ. He was a friend to the new enterprise of the Church, and with the little band at Antioch set out to spread the gospel of love and service. He was a friend to good causes and to people. The Church feels that every true nurse is an "Apostle of Love", that her mission is one of loving service done in His name, and that by her noble deeds and fine example some souls may be brought to Christ.

St. Barnabas Guild of St. James' Episcopal Church, Richmond, was organized in 1930, and as far as can be ascertained, is the only one in the South. Its members endeavor at all times to reach any nurse in distress and to render any aid possible. Also to contribute to the social and spiritual welfare of the nursing profession. Since the beginning of the organization several individual nurses have been assisted financially who otherwise would have had to appeal to the Nurses' Relief Fund.

Members of the Guild feel that to a nurse, probably more than to any one else, the opportunity is given to be a true St. Barnabas.

Mrs. Frank M. Moltz.

Richmond, Va.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Spiritualizing Civilization

We have tried education, and I suppose never before in human history have such vast sums been spent upon higher education. But the results have not been as favorable as might have been expected, and civilization has never been in greater danger than it is at the present time. It is evident that something else is needed to guide us into a better and happier state of existence. We may take the human body as an illustration. It is, as the Psalmist once said:—"Fearfully and wonderfully made." Its various organs are arranged in such a way that they all work together in perfect harmony if the health and proper working of the whole is to be maintained. But this state of harmony can only exist when life is present throughout. When life ceases, the various organs cease to function and death ensues, which means the disintegration and dissolution of every part.

The Life Principle of Civilization.

It is the same with civilization. The spirit of man is the lifegiving principle which alone can keep it in health and promote its wellbeing by the harmonious working of its various parts. But the spirit of man is unable to perform this task unaided, and God, the Creator, has met this need by associating Himself, through the Holy Spirit, with the spirit of man for his guidance and through the reinforcement of a higher power than his own, to enable him to do that which he could not do by himself. Christianity has civilization in the hollow of its hand, as it were, because Christians have at their disposal all the means needed for the creation of the best and highest type of civilization possible in this present world.

The Need for Wisdom.

Education imparts knowledge, and an ever-increasing supply of it, but it does not necessarily give wisdom, and wisdom is one of the few absolute essentials in the creation of a high degree of civilization. Wisdom has been defined as, "the use of the most important means for the attainment of the best ends." Christianity gives us access to the highest possible kind of wisdom, the Divine Wisdom, and God is willing to impart this wisdom to those who will seek for it:—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." St. James 1:5.

Christ the Wisdom of God.

Christ came as the Divine Teacher to share the wisdom of God with us, and if His teaching had only been more closely adhered to, and His followers had been more faithful to Him, so-called Christian civilization would not have been in the condition existing today. His New Commandment set forth clearly and decisively the Law of Christian Brotherhood, and no more perfect way has ever been discovered of creating a perfect Social Order. "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." St. John 13:34-35. If wisdom is "to use the most important means to the attainment of the best ends," then true wisdom would dictate the course laid down by our Lord Jesus Christ in His New Commandment as the only way out of our present difficulties.

The Spirit of Wisdom.

But the Holy Spirit also came to teach the same truth, for St. Paul tells us that the first and most important fruit of the Spirit is Love, and it is His work within us to impart to us this greatest, this divine gift. For, "the Love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5:5. And it is because the Love of God is thus shed abroad in our hearts by the Holy Spirit, that our own love is kindled, and love to God and love to our fellowmen becomes possible and makes manifest that we are the sons of God.

The Great Stumbling-block.

The great trouble is that we Christians (to say nothing of the world) do not realize that Love is the life principle which alone can bring into harmony all the different types of humanity, just as the life of the body keeps all its various and manifold parts and organs working in unison. War will cease to be in the world when love and brotherhood between men and nations drives it from the earth, as when the light of dawn comes, the darkness of night passes away. But this great moral and spiritual revolution must begin with Christians themselves. It was said in the early days of our era:—"See how these Christians love one another." If that could be said now we should have a real Christian civilization, and the nations "would walk in the Light of the Lord," instead of in the darkness of suspicion and fear and even hatred, which prevails now.

Armor, Human and Divine.

So-called Christian nations are piling up armaments and weapons of destruction of every kind, when they should be putting on the whole armor of God. Until we put love first, as the essence of Christianity, and as the most important thing to be considered, the world will never know the real truth about the Christian religion. And the first and most important step to that end might well be for all Christians, of every race and nation and creed, to unite in a Pact of Christian Brotherhood, based upon our Lord's commandment that we should love one another; so that all men may know that we are His disciples.

Christ gave to His disciples a golden thread as a clue which when followed, would lead to His Kingdom. But we have dropped the thread of gold and are groping in the dark for some other clue which we imagine will do as well. But this is a waste of time and effort, for Love is the golden thread which runs through God's great work of creation, and His greater work of Redemption, and to fulfil the Divine Purpose and bring in the Kingdom of God, we must once more take this same clue and follow its guidance till we have reached the goal.

Then love shall like the sun bless all the earth,
And give to all mankind a second birth,
And yield to life its richest, noblest worth.

Frederick W. Neve.

South Dakota Looks to Her Future

By W. BLAIR ROBERTS,

Bishop of South Dakota.

MUCH HAS been written and told of the Church's great work among the Dakota Indians, commonly known as the Sioux. The story of Bishop's Hare's unique and amazingly effective labors among this people is fairly familiar to our Church people in general. It forms one of the greatest chapters in the annals of our missionary endeavors. It furnishes the outstanding disproof, if one were needed, that the Episcopal Church in this country is not adapted to the needs of a people uncultured in the ways of modern life, and it takes away the alibi of those men, and there are many, who claim that we have no right to impose our particular brand of religion on people who already have a faith of their own, and for that reason they will not give to "Foreign Missions." Amid all the changes that modern life with its ever closer contacts with the White man has brought to these people, the knowledge of Jesus Christ and contact with Him through the means He Himself gave us is the greatest—I almost say the only—blessing of them all. When I first went to South Dakota over twenty-seven years ago, the old Indians used to say to me, "The soldiers stole our lands; the traders brought us fire-water; but white robe—the name they gave our Church clergymen—he brought us Jesus Christ." That tells the story in a nut-shell—Jesus Christ at that time their only blessing and today by far their greatest blessing. In two short generations practically the entire nation has been brought to Jesus Christ. Before Bishop Hare came in 1873, a few had been converted. Occasionally today an old man or woman comes to Holy Baptism. The main task has been accomplished within less than sixty years, the major part of it by this Church. All of which shows what can be done when the Church sets herself steadfastly to a task by giving generously of her prayers, her workers, and her alms. God bless it richly as our Lord promised He would.

A layman asks, "What kind of Christians do they make when you convert them?" My answer is that they make for the most part, at least as good Christians as White men do and often far better. They will travel greater distances and over worse roads to attend services than the great majority of White people are willing to do. They bring their entire family to Church, even their babies, which most White people are not willing, or do not dare, to do. The children might fuss and the babies might cry. They join more heartily in the service, especially in the singing, than most White congregations do. They are never in a hurry to leave Church after the close of a service as most White folks are. They love long services and enjoy long sermons, which most White people do not.

In the matter of giving, they give far more in proportion to their means, than most White people do. For instance, last year when Church people generally were giving less to the Church and calling on our leaders to retrench and cut down, or entirely abandon missionary projects, these people after going through one of the very worst years economically that South Dakota has ever known, increased their annual convocation offerings of the year previous by over thirty-three per cent. Had the entire Church kept pace proportionately with them, not only would not work have been abandoned, but there would have been a substantial advance along the Church's entire line.

THE CHURCH has about 9,000 baptized members among these people, with twenty-five native and seven White ordained clergy, one White deaconess, and two Church Army workers ministering to them. There are also over sixty native catechists and helpers, unordained men acting as lay readers at the different chapels. We have ninety-seven chapels in this great field located on the eight reservations in South Dakota and on the Santee Reservation in Northeastern Nebraska, which has always been attached to South Dakota for ecclesiastical purposes. Only three of these chapels are located on a railroad. A few of the other chapels are located in small inland towns and at government agencies. The rest, and by far the greater number, are situated out in the great open spaces with anywhere from three to one hundred and sixty acres of land connected with them.

This brings me to my object in writing this article, to show the enormous opportunities which lie before the Church if we will but take advantage of them. We are and have long been primarily an urban Church. That is one of our weaknesses, the opportunity lies before us, not in the far distant future, but in the comparatively near future, to develop in South Dakota the greatest rural diocese the American Church has ever known. I have described the present set-up, almost one hundred rural chapels, land, a large and devoted nucleus of Church people, and native missionaries. With this as a basis, consider the changes that are taking place in this Indian country. On a few of the reservations this change has already radically altered the complexion of the population to a large extent. The same thing is inevitable on the other reservations. You cannot keep the White man out of any country. With his coming, inter-marriage is bound to take place. There have been many such marriages out here already. There are bound to be many more in the future. With our large number of Indian Churchmen, hosts of such families should find their religious home in the Church and the Church should work in and through them for a cleaner, more wholesome community and national life.

Among those Whites who do not inter-marry, the Church has an equal opportunity and responsibility. Many of those people are calling to us for help. Not long ago every family within a radius of six miles of one of our Indian chapels petitioned me to send them a White priest to help them train their children in ways of godliness. I had to refuse their plea as I did not have the money with which to send the man. These people asked for life and the Church refused to give it to them.

At one of our chapels last year one-half of an unusually large class confirmed were White people. At another Indian chapel not long ago six White children were among the eight people confirmed. Not one of the Whites of those I have just mentioned had had previous contact with the Church, so far as I could learn. We are already doing on a small scale what is not only possible but inevitable on a large scale, if the Church will only realize her opportunity and responsibility, which are truly God-given, and make a supreme effort.

TO ADD to the picture, we have four educational institutions in the Indian field which are bound to have an effect on this country in the future as they have had in the past. St. Marys School for Indian girls is probably the highest standing school in the Indian country. It is fully accredited by the Department of Education of the State of South Dakota, a very rare distinction. Every member of its faculty is a college or university graduate and holds an academic degree. Our girls here are not only given the

education required by the state, but are trained in home management and home-making in their various phases.

At Hare Industrial School on the Rosebud Reservation where we have a farm of about nine hundred acres, boys are taught vocations. Only two are possible now, farming and stock raising. We once taught them carpentry, but had to give it up, because of the cuts in appropriations. As soon as possible we want to add carpentry and also automobile repairing to their course. The aim of this school is to train boys for a useful life and to give them an occupation by which they may earn a living.

At St. Elizabeth's School and the Crow Creek Dormitory, the children are sent to White day schools nearby, thus making them accustomed to live and work and play with the Whites with whom they are to be associated in the future. Needless to say, the Church's influence and training at these four instituions is very great. From them are coming the leaders of the future, the fathers and mothers of the coming generations. Their importance cannot be over-estimated. In and through them the Church can wield a mighty power for good in the years that are to come as it has in the years that are past.

That in brief is the groundwork for the picture of a greater, more powerful rural Church in the South Dakota of the future as we see it now, a Church whose influence will spread from that state to strengthen and enlarge its work in other dioceses and districts. The vision is possible of realization, but as the spirit of high Christian adventure expressed by sacrificial giving was necessary in the past to prepare the basis for the present picture, so adventure expressed in a like sacrificial giving is necessary to realize the completer picture which we now see by faith. What will you do to help make real this God-given vision?

Life's Supreme Tests

By JAMES E. FREEMAN,

Bishop of Washington.

THERE come times when the ideals and convictions we hold are put to a supreme test. Under normal conditions we pursue our course unperturbed and confident in our security; our beliefs and our religious practices continue without inconvenience to us. When every condition is favorable and we find cooperation and cordial support in what we hold of faith, it is satisfying to enjoy our conceits and to follow our practice unlet and unhindered. It may be safely affirmed that adversity and prosperity test what we hold of religious conviction. The first frequently disillusions, disappoints and hardens us. The second enervates, softens and renders us susceptible to prevailing evil. There are those to whom adversity brings a fresh confidence in what they hold of faith and tends to enrich and strengthen them in the day of trouble. Observation indicates that an excess of prosperity, with its accompanying self-ease and self-gratification, lowers the moral tone and frequently issues in apathy and spiritual blindnesss.

There is an incident in the eleventh Chapter of St. Matthew's Gospel that illustrates what we have in mind. It is written that, "When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" When Jesus came to John for baptism, John declared, concerning Him: "Behold, the Lamb of God which taketh away the sin of the world." When he thus recognized Christ, his life was un-restrained and his ministry unrestricted. He was now in Herod's prison awaiting he knew not what. It was in this hour of his testing that his faith in Christ was for the time shadowed by misgivings. The prison walls had rendered him more introspective and it was in a period of profound depression that he sent a message to Christ, asking: "Art thou he that should come, or do we look for another?"

The forerunner's mental condition is suggestive of an experience that comes now and again to men and women under the stress of trying and exacting circumstances. There are many people in our modern world who, under the test which a changed and changing order imposes, experience misgivings and doubts concerning their religious convictions. The morale of the world has sustained a severe shock and one that has made deep inroads into its traditional faith and practice. It is a new testing time. If any one make his diagnosis of existing conditions by reflecting upon that which has issued from other and severe experiences, he is bound to believe that, once the present shadows are dissipated the world will come to a new day of stronger and finer religious conviction and a more sustained recognition of the teachings of Christ than it has ever known. The answer which Jesus sent to the questioning forerunner is a significant one. In it, He makes no reference to His convictions concerning the divine authority of His ministry. His message is, "Go and show John again those things which you do hear and see," and He bids the messengers to see in those whose lives He had touched, the salutary results of His ministry. He would thus prove His divine authority by creditable witnesses.

The implication of this is, that the proof of the value of Christian faith is disclosed in what it produces in changed lives rather than what it effects in bold affirmations. Harold Begbie's "Twice Born Men," the story of those whose lives had been transformed by the power of Christ is in demonstration of His prevailing and continuing presence in our modern world.

We are talking much today about the "forgotten man." Little is being said about the causes that have produced this phenomenan in our life. The forgotten man is the victim of a system that is inequitable and un-Christian, the direct result of a forgotten God. A forgotten God means the rule of selfishness, loose-living, industrial inequity and other vices that have invaded our individual and corporate life. There is little promise that the forgotten men and women of our day will experience adequate living conditions until the standards of our Christian profession are disclosed in more wholesome ways and practices, beginning with the American home and reaching out to every interest that concerns the more abundant life. Secretary Hull well expresses the need of the present hour when he says: "Present dangers challenge the Church to engage in what should be nothing less than a flaming crusade to improve conditions that have a dangerous aspect."

When we can show the world our faith by our works we shall be on the way to a better world.

* * *

The Aim of the Movement

By A. C. ZABRISKIE,

Associate Member of the Forward Movement Commission.

WHAT does the Forward Movement aim at? What do its leaders hope that members of the Episcopal Church will do as a result of it? The answer to those two questions depends on another. What is the function of the whole Church of Christ, and of any subdivision thereof?

I.

The Church, or any branch of it, exists to do Christ's work. Its raison d'etre is to do a job. It is not meant to be a field in which parsons walk but a force to Christianize the world.

To a good many folk the Church seems to be impotent, a spectator on the side-lines of life, with no bearing on the really important affairs of the world today. Studdert-Kennedy on his way to the front heard a sergeant say, "Wot the 'ell is the Church doin' 'ere?" and not a few business-men and politicians echo the question whenever it approaches their interests. A friend of mine, trying to dissuade me from being ordained, said, "A good dentist has more effect on life today than a parson, and the Rotary Club is a much more influential organization than any church." Why do so many outsiders have ideas like this? Why are so many churches composed nearly wholly of women? Isn't it largely because we men have forgotten that the church exists to do a particular job which bears on every phase of life, the job of remaking individuals and society into accordance with the mind of Christ? And forgetting that, we have allowed it to be often a spectator on the side-lines.

The church exists to be a point of contact between Christ and the World, to be a medium through which His influence can be brought to bear on the world, to give concrete earthly embodiment to His spirit. Just as a bulb reveals the power and warmth of that invisible force electricity, so the Church is meant to reveal the love and power and mind of Christ. This function bears on every phase of life. It involves being a medium through which Christ's influence can be made operative in homes, amusements, business, politics, international affairs, every aspect of human activity. To the extent that the Church is unrelated to the most important things in life of the world today, to that extent it fails to fulfil its function. To the extent that its attention is concentrated on itself and its own concerns instead of on the world it exists to save and to serve, to that extent it is un-Christian. If it is not a redemptive society it is not Christian. The Church exists to do Christ's work.

II.

The Forward Movement was born in the travail of the souls of men who saw how pathetically the Protestant Episcopal Church was doing its task—how it was losing influence over young people, how it was faltering badly in its efforts to take Christianity into areas of life where it was not acknowledged, areas geographical and social, how small a proportion of its membership attended corporate worship or had any part in its work, how much of its activity was trivial and not relevant to Christ's purposes, how frequently it was on the sidelines of life and content to be there. God wrought in these men's souls. He was leading mankind on to a new world, perhaps a new civilization. He had helped men to great discoveries in science, to great inventions; He wanted to help them learn how to use them and how to live together in peace, justice, prosperity. He was striding forward through human history and the great question that agonized those men was—Is the Christian Church, and particularly the Protestant Episcopal branch thereof, going with Him, or will He have to accomplish His purpose through other agents? They aroused the General Conventon to the situation. General Convention decided this Church must respond to God's call of "Forward." It appointed a commission to reinvigorate and rehabilitate the Church. It did not really know what it was doing, for under the terms of the resolution, the Forward Movement Commission was given practically despotic powers to dictate to dioceses and parishes. Many people urged it to use this practically papal authority. But Bishop Hobson and his colleagues knew that would do no permanent good. The only permanently valuable response to God's call "Forward" would be that of people who wanted to follow. The Church must become so loyal in its discipleship that its whole aim would be to learn and to do God's will; and that demanded that the people who make up the Church become disciples of Jesus in a far deeper and more thorough-going way than ever before.

III.

The aim of the Forward Movement, then, is a more loyal, better informed and more effective discipleship.

It aims at evoking a more loyal discipleship. It wants to make all of us face this question—Are you determined to regulate your life by the life and teachings of Jesus, and are you really trying to do that now? Are we? In view of our past record have we any right to be called Christians, disciples of Christ? Do we propose in the future to take His way as our way, His purposes as our purposes? Do we intend to let His goal and His standards control our political activities and business as well as our conduct at home? It wants to make us hear the summons Jesus addressed to Levi. Jesus did not ask Levi simply to reform his private morals and to contribute; He asked him to devote his whole life—time, abilities, energy, money—to Christ's job of revamping individuals and society by bringing them into accord with God's will—which involved revamping his own life first. So Jesus asks us today to devote our whole lives to His enterprise. Perhaps we are to work for that enterprise as newspaper men or politicans or merchants or farmers or garagemen or teachers. We can work for it in almost any occupation provided we use that occupation as a means of forwarding His aim.

If discipleship is to be effectively loyal it must be intelligent. One reason why so many of us can't claim to be following Christ is ignorance. We want to but don't know how. Our hearts are all right, but our heads are all wrong—and a soft head can do as much harm as a hard heart. Compare the thoroughness with which Church people understand what Jesus' objective was and His philosophy of life and how His principles apply to life in 1935 in the United States and what is the correct strategdy today for accomplishing his aims, with the understanding Communists have of the philosophy and aims of Marx and of the correct strategy for Marxists today. Their knowledge of the leader and of the philosophy and aims of their party puts to shame our understanding of Jesus and His society. Part of the blame for this lies with us clergy—we have not taught, our sermons have been exhortations, or have dealt with nearly every subject except that of making plain the mind of Christ. Part of it rests with the laity. They seem to think it made no difference if they knew what Christianity was all about or not; they seemed to expect to understand without working at it. The Forward Movements wants to persuade us to study. It would have us work seriously at the task of discovering more clearly what sort of life Jesus wanted His followers to live, what His

objective, what it means to be a Christian today, what is the task of His Church. It would have us study at the great basic convictions on which our religion is based. It would have us learn, partly by study but chiefly by practice about the technique which experience has shown to be most conducive to the development of Christian character and activity, of which the primary features are meditation and prayer. It would have us get to know about the sort of self-discipline we need and then practice it.

It aims at a more effective discipleship. It wants us not only to be better informed, it aims at our making a more efficient use of our resources. Religion is no excuse for inefficiency. Spirituality has nothing in common with sentimentality. Love is not synonymous with easy-going carelessness. Love means concern for the highest welfare of others. If you truly love some person you want to make your service to that person as useful as possible. Spirituality means a life lived in fellowship with Christ, informed by His spirit. loyal to His purpose; and if one really is loyal to Him one wants to serve His will as efficiently as one possibly can.

Consequently the Forward Movement hopes to see a Church-wide inventory. Beside wanting each individual to ask "Where Am I? What is my knowledge of Christianity? My practice? Do I use the helps available?" etc., it wants to see each parish take stock of itself. Each congregation ought to be asking themselves—What is the job of this group? Are the activities of this group of Christians done properly and are they relevant? One of the chief reasons many young people drop away from their parish is that its activities seem irrelevant to the world's needs and their own; and contrariwise, perhaps the chief reason they have joined up in many lands, including our own, with Communist or Fascist organizations is that the latter seem to be dealing with matters really important for the local community and the world. Every parish ought to scrutinize every item in its program as carefully as business-men scrutinize the departments of their business. It ought to consider the public worship—is it suitable to this group? the preaching—does it inform about Christianity and lead to better Christian practice?—the Vestry—does it know its job and do it properly? the finances—are they properly raised and spent? The Church School—the pastoral work? the choir? the other organizations? And do all these together meet the needs of the members of the parish and the community where the parish is situated? And is fullest use being made of all available man power, either in specific parish organizations, or in other community organizations, working at things the Christian community believes to be right and necessary? The Forward Movement would rejoice to see done everywhere what was done in one large and important parish. The rector formed a committee of fourteen men and women, representative of every group, and asked them to examine everything connected with the parish. They did, beginning with the way the two clergy read service and one warden's efforts to run everything to suit his own taste, not overlooking the would-be lady popes, and the way some organizations' work was hamstrung by un-Christian jealousies and lack of love. Some of the suggestions reported back to the parish meeting were pretty drastic. They were received not as indictments against which people had to defend themselves but as valuable suggestions for making the life and work of that Christian group more Christian in spirit and more usefully arranged. The Forward Movement longs to see dioceses likewise try to examine themselves. In short, the Forward Movement longs for the day when all church groups, from the National Council down to smallest Church school classes, will test their every activity to see if they express the spirit of Christ, if they are relevant to Christ's purpose and the Church's task, to see if they are as efficent as possible.

IV.

What would the leaders of the Forward Movement like to see the members of a parish do? Let me briefly enumerate a few things without taking time to develop them.

Chiefly, and first far above all else, to become better Christians ourselves. Members of any parish can observe more thoroughly the Christian discipline of meditation and prayer and public worship; they can try to meet everybody they meet in the spirit of Jesus; they can read and think and study jointly; they can serve their fellowmen privately, through community agencies, through church organizations; they can use their jobs as a means for helping to make their community and world into the sort of society Jesus envisioned, a society organized on the family pattern and permeated by the family spirit of cooperation, mutual con. sharing.

We can engage in personal evangelism. We can persuade our friends to make acquaintance with Jesus as we see Him in the Gospels, to learn of Him, to follow Him, to associate ourelves with His followers so that His society may become a more effective agent for serving and saving the world. We can help them gain an understanding and appreciation of Jesus Christ, and then to translate that appreciation into loyal discipleship. That is the way Christianity spread at first. It is the way any vital movement increases its influence, through one person's commending it and what it stands for to another person. We don't hesitate to try to convert men to or from the New Deal. Why then are we so diffident about Christianity?

We can try to figure out honestly the implications of Christian principles for society. No one man can do it alone. It must be done. Christ aimed at a society remade, as well as individuals remade, by acknowledging God's sovereignty and giving free play to His influence. There is no such thing as a purely personal gospel. "Love" involves other people; it involves one's attitudes as buyer and seller, as boss and employee, as well as friend and father. The gospels contain lots of ideas utterly opposed to current ways—about loving enemies, doing good to those who hurt you. What do these mean, translated into twentieth century conditions? We all agree, probably, that Christianity and war are irreconcilable and that part of the Church's job is to work to get rid of war. What is the best way for individual Christians, parishes, the whole Church to work at ending war? What does the Golden Rule mean in business? What bearing has Christianity on my vote for or against the New Deal? We can try to figure out the social implications of Christianity, to apply them, to get others to do likewise.

We can make experiments in Christian living. We can form "Christian-Life-Experiment-Groups." To discover precisely what it means to be a Christian today demands more than abstract thought. Conditions are so altered that no one can tell another positively, "This and this only is Christian." It demands testing out our theories in practice. And it demands experiments not only by isolated individuals but by groups. The early church was precisely a "Christian-Life-Experiment-Group." Every parish today ought to be a group making experiments in order to discover the more Christian way. But many of them are too large, and lots of people are not interested. So within a parish there is need for those who are tremendously concerned about Christianity to associate together not only in common thought and worship and service but for joint experiments in Christian living.

We can get candid surveys made in our parishes and help develop a program of maximum usefulness.

We can use our influence to help overcome the inertia, the traditionalism, the ecclesiastical introversion that is such a drag in so many places. A parish concerned wholly with itself is not Christian; it is Christian only in so far as its attention, like its Master's,

is on the world it should redeem. A parish controlled by traditionalism is not Christian: it is Christian in so far as, like its Master, it adapts its procedure to the needs of those it should serve. Many parsons are fighting a lonely fight against inertia, traditionalism, ecclesiastical introversion. The final result depends on the attitude of the laity.

We can serve in our parish in whatever capacity we are most needed—from washing floors to leading boy scout troops, from singing in the choir to being parish treasurer, or church school teachers. If there is no real need for us in a parish organization, we can express the Christian inspiration we derive from worship in some community service. But never forget that service in such specific organizations is less important than expressing our Christian vision in our ordinary business and social activities.

We can try to make our homes more Christian—by teaching the children and seeing they get properly taught in Church school, by bringing worship into the family life through family prayers, by permeating our family with a Christian spirit so that family activities will be controlled by and reveal the spirit of Jesus.

Conclusion.

Dominating the city of Rio de Janeiro is a two thousand foot mountain that rises from the centre, called Corcovado. Atop this mountain is a hundred foot statue of Jesus, visible from all over the city. The first morning we were in Rio there was a low-hanging mist, and as I looked for the figure of Christ I could not see it. Then a voice within said, "Look higher." I looked, and above the mist He appeared. One reason who so many of us have such a dim understanding of Jesus is that He is obscured by the mist of our own preconceptions and prejudices and passions. Look higher—and you will see Him.

One cannot ascend Corcovada, and from the eminence where Christ's statue is one can see the whole city in true perspective—the heights and the swampy place, the beautiful beaches and the slums. So our job is to rise, however arduously, to His height and see our fellow-men from His point of view. Strive by study and prayer and love to look out on the world through His eyes. Then come down from the moment of vision and in the routine tasks of every day live in the light of what you saw.

* * *

THE CRIPPLED MOCKINGBIRD.

By Frances Reubelt.

Look up! Behold that brave and gallant bird!
One tiny foot is gone. He can not hop and spring
Like other songsters, but no piteous thing
Is he. He knows his task is, undeterred,

To fill the air with song. His breast is stirred,
It bursts with rapture and on joyous wing,
Lameness forgot, he can but soar and sing.
He is a poet and he will be heard!

Surrender to the fates that wrought him ill?
Not he! The warm sun rides there in the sky.
The good earth grants her golden bounty still

And all her children's needs can satisfy.
Oh! Southland's gift of gallantry and song,
I love you, for you help me to be strong.

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THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Woman's Auxiliary Executive Board Works for Peace

Among resolutions adopted by the Woman's Auxiliary of the Province of Sewanee at its recent Provincial Meeting in Lexington, Kentucky, are the following:

Whereas, Every effort is to be made to promote the United Thank Offering, be it

Resolved, That the Woman's Auxiliary of the Province of Sewanee in meeting assembled urge the use of the name United Thank Offering rather than the use of the initials "U. T. O." in public speech, writing, and on other occasions.

Whereas, The Woman's Auxiliary is primarily a missionary organization, and

Whereas, Christmas is the most significant feast of the Christian year, be it

Resolved, That each one of us here, as Auxiliary women and as Church women, feel our full responsibility to confine ourselves to the use of Christmas cards which will express some spiritual idea and to influence others wherever and whenever we have the opportunity.

Whereas, The National Executive Board of the Woman's Auxiliary in the face of critical conditions in international relationships have called upon the women of the Church to stand together in united action to work for the prevention of war, therefore be it

Resolved, That we, the women of the Province of Sewanee here assembled, urge diocesan and parish officers to bring this message before the women in their dioceses and parishes and to request them to spend some time each day in home and church in prayer for peace.

Whereas, The greatest mission field of the Church is that of the children of the Church School, therefore be it

Resolved, That the Woman's Auxiliary cooperate in every way possible with the provincial Department of Religious Education and that each member of the Auxiliary do what she can in the Church School in the parish to which she belongs.

Questions Considered at Pennsylvania Conference.

Under the auspices of the Woman's Auxiliary of the Diocese of Pennsylvania, a three-day Diocesan Conference for Women was held with marked success. Special classes for officers and for the different departments of work, was one of the features of the Conference. The work of one of the classes, that on the United Thank Offering, is reproduced here in outline, presenting the questions and problems as given out in advance to be considered at one of the sessions:

1. Have you ever felt totally inadequate for the work of presenting the subject of the United Thank Offering to the women of your parish?

2. Have you ever wondered just how to go about increasing your parish offering?

3. Have you ever felt that it was being left to you as a one-man job to put over in your parish and wondered how to interest other women in helping you with your work?

4. Have you wondered how to interest the women in your parish who: (a) do not attend meetings; (b) seldom come to Church service; (c) have never heard of the United Thank Offering; (d) do not like mite boxes; (e) are not interested in any form of Church work; (f) should be contributors but are not?

5. Have you considered the value of parish presentation services? How best to arrange for them? The cooperation of the rector?

6. Have you considered the use of the Blue Box as against giving once or twice a year by check?

7. What is Pennsylvania's standing in relation to the whole Church, and what goals might our Offering easily attain?

This session, held on October 30, the closing day, brought together treasurers, assistant treasurers, and others "intensely interested or only remotely interested" in the United Thank Offering, and gave helpful suggestions to new treasurers and new ideas to old-time treasurers. The session was planned especially for the discouraged, and the not-particularly-interested, treasurers, and was conducted by the diocesan treasurer.

On the closing afternoon, a discussion class was held on the subject, "American Neutrality in Present International Affairs: Will It Keep Us Out of War? Is Not the Prevention of War of Paramount Importance?" All attending the Conference were invited to attend these discussions, and the hope was expressed that similar groups would be formed in parishes or convocations throughout the diocese.

The Woman's Auxiliary arranged this three-day Conference instead of the former Educational Day, believing this would prove helpful to all parish leaders and workers in the various departments. All Churchwomen were invited to attend. The Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston, one of the leaders in the Forward Movement, delivered the Conference address on the subject, "The Church Going Forward."

Candlelight Service Held On All Saints' Day.

Children of a mission school in northern Rhodesia have an evening candlelight service on All Saints' Day. In the midst of white roses and crimson African lilies and ferns, a tall candle is lighted to represent our Lord who said, "I am the light of the world." Then other candles are lighted for those to whom He first showed the light, including St. Paul who carried it far. Then there are many smaller lights for the great army of saints and martyrs, with tiny ones for child martyrs. Then a candle for each child present, is lighted from the one tall candle.

* * *

PROVINCIAL MEETING TAKES FORWARD-LOOKING ACTION.

They sing, "Who are these like stars appearing" and have prayers of thanksgiving for all the saints, those known by name, and all others, and those still on earth. And last the names are read of those who have gone on during the past year from that school into the land of light. The service closes with singing "The Son of God goes forth to war." Going out after the service, they carry the lighted candles with them to their homes.

—From "God's Candlelights," by Mable Shaw.

Articles and news for this page may be sent to the editor of the page at her home address: 2103 Main Street, Jacksonville, Florida.

NEWS FROM THE FRONT

Rev. G. W. Gasque

CONFERENCE FOR CHURCH WORK OF THE CHINESE CHURCH MARKS ANNIVERSARY.

Kuling, China.—The first Conference for Church Work in the Chung Hua Sheng Kung Hui (Chinese Church) was held recently in Kuling, the famous mountain resort of Central China. This Conference was made possible by a generous gift from America thereby fittingly marking the one hundredth anniversary of the appointment of the first missionary from America to China. Six of the eleven dioceses of the Anglican Communion were represented with a total attendance of seventy-eight men and women, about 90 per cent of whom were Chinese and the remainder foreign missionaries.

Bishop of Honan Presides.

The Rt. Rev. Lindell P. Tsen, recently advanced by vote of the House of Bishops of the Chung Hua Sheng Kung Hui from Assistant Bishop to Diocesan Bishop of Honan, was Conference Chaplain. Bishop Tsen conducted the daily morning hour of meditation and was a source of inspiration to all who heard him.

The courses offered for group study were not only of interest but were directly concerned with the problems confronting Christians of the present time. The discussions which took place showed that the young people of China (many of the delegates were college students and young teachers) are keenly aware of the problems facing China today and are seeking a Christian solution.

Subjects Discussed.

The following courses were offered, all of which were well attended:

Christian Belief—Rt. Rev. A. A. Gilman.

Voluntary Leadership—Rt. Rev. D. T. Huntington.

Missionary Enterprise—Rev. James Tsang, General Secretary of Board of Missions of the Chung Hua Sheng Kung Hui.

Worship—Rev. R. E. Wood.

Methods of Young People's Organizations—Rev Newton Chiang.

Church Schools—

- Problems—Rev. D. P. K. Liu.
- Methods—Miss Etheldreda Fisher.
- Materials—Miss Mabel Nowlin
- Hand Work—Miss Margaret Monteiro.
- Christianizing the Home—Mrs. F. Crawford Brown and Rev. Stephen Tsang.

Christ and Society—Mrs. D. T. Huntington.

Church Music—Miss Venetia Cox.

This gathering of young people interested in Church Work from Central and North China under such able leadership has proved to be a most successful experiment and should do much toward advancing Christianity in China.

After four years and more of reduction and retreat the time for restoration and revival has surely come.

—Dr. Wood.

The National Council has announced that a trust fund has been established by a friend which will provide an income of $2,000 a year.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for Japan.

O God, we pray for all those who do not know Thee and do not honor Thy Name. Bless, we pray Thee, Thy messengers at home and across the sea, who are trying to teach others about Thee. Especially do we pray for the Bishops and all Thy servants in Japan. Grant that by them all Thy loving purposes may be known, and through Thy grace be abundantly fulfilled, even the redemption of all the people which Thou hast promised through Thy Son, Jesus Christ our Lord. Amen.

CHINESE SHOPKEEPER PLEDGES FIVE HUNDRED DOLLARS AS THANK OFFERING.

Wusih, China.—There is in one of our country stations here near Wusih a faithful Christian of ten or twelve years standing. He is a very poor man in this world's goods. He and his wife support themselves by keeping a tiny shop where they sell such things as straw sandals, paper lanterns, coarse soap and such wares to peasants. This shop is so small that there is not room for a third person behind the counter.

Some years ago he apprenticed his children to learn some humble trades and they are now self-supporting. About two months ago he came voluntarily to the clergy here and said that the Lord had greatly blessed him. He could not have meant materially as some do, when they speak in this fashion.

He said that he had talked things over with his wife and they wanted to make a thankoffering and pledged himself then and there to give five hundred dollars to start an endowment fund for the support of the church here.

This of course was amazing to his hearers, because we know him to be the kind of man who means what he says and has never showed the slightest disposition to put himself forward in any way. But on further conversation he declared that he really wanted to do this and expected to be able to keep his pledge. He had already saved one hundred dollars on it and has turned it over to Mr. Yang to put on fixed deposit in a bank until such time as a committee shall be properly set up to manage such a fund.

Shanghai had more confirmations in 1934 than in sixty-one dioceses in the United States.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

WOMEN OF SAN JOAQUIN PROVIDE FURNISHINGS FOR CHURCH IN ONE AFTERNOON.

Fresno, California.—It happened at one of the meetings of the Church Service League in a Mission center in this District recently. The president, Mrs. Fawn, was speaking:

"And now, ladies, having adopted our program of work for the year, there are one or two matters I want to bring to your notice. Our Church is without a flag, and I have been wondering whether we cannot afford to buy one. Personally, I like to see the national emblem in the chancel of the Church."

Mrs. Percey was immediately on her feet. "I have a suitable flag at home that I can spare, and I shall be happy to present it to the Church," she said.

"Then all we shall require will be a stand for it," Mrs. Fawn reminded them. "I have a stand and the Church is welcome to it," volunteered Mrs. Turkins.

"Well, that was easy, thank you," said the genial president, "but that is not all I have in mind. The runner from the rear of the Church to the chancel steps is badly worn. We should have a new one."

"Put me down for five dollars." It was Mrs. Forson's voice. "And you may look to me for another five," were the words that fell from Mrs. Byer's lips.

Yes, indeed, that is the way the women do it.

Diocesan Young People.

The Diocesan Young People's Committee will meet in the Church of the Good Shepherd, Reedley, on Friday and Saturday, November 1 and 2, to make arrangements for a general meeting of young people throughout the Diocese to be held probably November 25-27.

Bishop's Banner Contest.

The contest among the Church schools of the District for the Bishop's Banner will start with the first Sunday in November and close with the last Sunday in April. The rules to be followed are the same as last time, and the award will be made on the basis of regular attendance and number of teacher's meetings held.

For the purpose of the contest all pupils on the roll October 27 are entered, thereafter those absent for three Sundays in any one month are dropped for the succeeding month and new pupils are added the first Sunday of the month following their enrollment.

Plans for 25th Anniversary.

At the request of the Executive Council the Bishop has appointed the following Committee to arrange for the celebration of the twenty-fifth anniversary of the organization of the District and of his consecration as a Bishop of the Church. The Rev. Wm. E. Patrick, chairman; Dean A. W. Farlander, the Rev. Seth C. Hawley, Messrs. C. E. Wakefield, Jr., Chester Cree, S. W. R. Langdon, M. D. Mesdames J. Benson Wrenn, Stephen Ross and Mrs. J. S. Germain.

The Brother of St. Andrew has organized in a single year more than seven hundred groups for the study and discussion of Personal Religion.

YOUNG PEOPLE'S FELLOWSHIP SERVICE LEAGUE

The Reverend Randolph F. Blackford

Life of St. Gregory

I.

In the early days of Christianity it was the custom to remember the date on which great men or women, left this earth in martyrdom or death. As time passed, so many days were thus set apart that there were none left. So when the Reformation came in England most of the saints' days were dropped. If we look in our Prayer Book we will find that the only saints' days we keep are those of New Testament Saints. These are marked on the calendar in red. But in the English Church they commemorate a number of others who are marked in black and are those called "Black Letter Saints." One of these black letter saints' day is March 12. It is dedicated to St. Gregory on whom our program tonight is based.

Gregory was born of a very noble and rich family in Rome. When he came of age he was made Senator and also Praetor, or chief magistrate of the city. Great things were expected of him. But one day he announced that he was giving it all up and becoming a monk. So he sold everything and entered a monastery. He was very popular and soon became the abbot.

At about this time the Tiber overflowed its banks, causing much suffering. Proper precautions not being taken to clean up when the water went down, a pestilence broke out. Gregory now led his monks out to fight the pestilence. They nursed the sick and buried the dead. Naturally this increased the popularity of Gregory so that when the Pope died of the pestilence, he was elected in his place.

Gregory was very modest and did not want to be bishop, so he wrote a letter to the Emperor asking him not to confirm the election. It was the custom at that time that no Bishop could be consecrated without the consent of the Emperor. But the mayor of Rome stopped the letter, and sent people to hunt for Gregory, for Gregory had hidden. They eventually found him in a cave in the country and brought him back and he was consecrated.

II.

But if Gregory did not want to be Pope, his actions, once he was pope, were such that he is classed as one of the greatest men that ever filled that high office.

To begin with, he started out to reform the morals of the clergy, saying that the Church should be pure if it was to preach purity to others. This task done, he began to build up the power of the Roman See. (The territory over which a bishop ruled was called his see.) There were many bishops who had quarreled with his predecessors, and these he made friends with. Then he did his best to bring back the heretics. These were they who did not believe as the Church believed. In this he had fair success.

Though modest personally, he was afraid of no one. On one occasion he had a controversy with the Emperor who had forbidden any soldier to enter the ministry. On another occasion when the Lombards came to attack Rome he led the resistance until it was impossible to do more and then he made peace with the barbarians.

He was at all times anxious to see that things were done in proper order. So when Pope John of Constantinople claimed to be "Universal Bishop," Gregory wrote him a severe letter rebuking him for his presumption. At this time there were five bishops that were called pope by the Church. They were the bishops of Rome, Constantinople, Alexandria, Antioch and Jerusalem. All were of equal authority in the Church. Gregory also wrote to the popes of Alexandria and of Antioch telling them they should give no bishop the title of Universal Bishop, and saying that if anyone took such a title he was the forerunner of Anti-Christ. To the Pope of Alexandria he wrote, "You are my brother in dignity. . . . I never shall glorify myself which shall strike a blow at the grandeur of my brethren."

When we think of Gregory leading armies, rebuking Emperors and calling other popes to task, it seems hard to realize that he was also a great musician, both writing and teaching music. It was a day when they believed in the saying "Spare the rod and spoil the child." In his last years Gregory was sick, so that he could not stand on his feet, but for many years they showed the couch on which he used to lie while teaching his choir boys to sing, and also the whip with which he would chastise them if they struck a false note or did not keep time. His work as a composer was so noteworthy that a whole school of Church music is called after him, the Gregorian Music.

III.

But the most interesting thing about him from our viewpoint is his connection with foreign missions. For on one occasion he was walking through the slave market while still a monk. A group of boys waiting for a purchaser attracted his attention. He asked where they came from and was told they were Angles. "They look like angels," he replied. He then asked if they were Christians. When he heard they were not, he bought them and undertook to train them, so that they might go back as missionaries to their own people in England. For some reason this plan was not a success. Gregory next asked permission of the Bishop to go as a missionary himself. This was granted and he set out. But word got around and a mob formed who made the Bishop send to bring him back.

When Gregory became pope he sent a monk by the name of Augustine to England as a missionary. Forty monks went with Augustine. Though he was a Roman, he was later consecrated bishop by French bishops. He thus carried the French line of bishops to England instead of the Roman line. When he landed in his field of labor, he did good work, but was sorely troubled by a number of things and wrote to ask Gregory about them. These letters are still in existence so that we can know just what were the ideas Gregory had.

Gregory's plan was outlined in a letter as follows: Augustine was to make his headquarters at London. There he was to consecrate twelve assistant bishops. He was also to send a bishop to York. This bishop, as the work grew, was to consecrate twelve other bishops. The plan seems a good one and if it had been followed it would have avoided trouble lated on. But Augustine evidently regarded it simply as a suggestion that he was at liberty to follow or not as he chose. Today such a suggestion from the Pope would be considered an order. But Augustine stayed at Canterbury, sent no bishop to York, nor did he consecrate the twelve bishops as his assistants. Nothing was said about this, so that we see that the terms in which Gregory addressed him showed how he felt towards him: "My most reverend and holy brother and fellow bishop Augustine."

He also asked Gregory what to do about the British bishops who would not accept his authority over them. Gregory replied: "We gave you no authority over the British bishops." Many other things he also wrote from which we may judge that the purpose of Gregory was the Episcopal Church, as it is today in foreign missions. This is that as soon as possible the people in the new country shall have their own self-governing Church, in no way dependent on or governed by the mother church.

So, to sum up, we may say that St. Gregory was an humble, brave, gifted, good and wise bishop in the Church of God.

Savannah, Georgia, District Meeting.

An interparochial meeting of the Young People's Division of the Savannah District was held in St. Paul's Parish House, Savannah, Ga., on Sunday evening, October 13. About 200 were present. Mack Barnes, vice-president of the Savannah District, presided; the minutes of the last meeting were read by Robert Belford, diocesan secretary and West Robinson, diocesan treasurer, made a financial report. June Kaufman, diocesan president, prosented the project for 1936, which is the erection of another hut for boys at Camp Reese. A moving picture taken of the summer activities at Camp Reese was shown and received most enthusiastically. Bishop Reese and Bishop Barnwell were both present and made short talks to the young people. It was announced that the Rev. Dr. Theodore O. Wedel, National Secretary for College Work Among Episcopal Stuudents, will be in Savannah November 19 and 20 to meet the young people of the Church, and that the annual convention of the Young People's Divisions of the Diocese will be held in Douglas, Georgia, the second week in May, 1936.

BOOK REVIEWS

THE BOOK OF LIFE, Edited by Newton Marshall Hall and Francis Wood. Published by The John Rudin Company, 1018-24 South Wabash Avenue, Chicago, Illinois. Price according to the binding. In eight volumes. Local Agent, Rev. B. P. Nuckols, Sandston, Virginia.

This is a unique piece of work and of great value. It stands by itself, according to the reviewer's opinion. It is the Bible, both Old and New Testaments arranged in a most wonderful order for the use of home and school. It is so arranged that it covers all the grades or ages of children and youths. It is much more than a story of the Bible. It is the Bible itself, with all necessary contemporary historical and interpretative material that make the Bible a living, acting book of life; the most complete course of religious education we have seen.

Moreover, this work is more than a source book of Biblical information. It is a complete sacred art gallery. It contains practically all the masterpieces of art in reproduction that make Bible scenes and characters living to the eyes of children with many geographical references of Bible lands and manners. It also contains stories of hymns and religious songs we love. It begins with stories of the life of Jesus Christ not with old Hebrew stories. It is pleasing to notice this turning point in Christian education.

The book must be seen to be appreciated. We recommend this book as the best Christmas gift a parent or relative can give. S.

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EARLY HISTORY OF VIRGINIA AND MARYLAND AND SEVEN CENTURIES OF LINES: By the Rev. Wythe Leigh Kinsolving, M. A., B. D. Published by himself. Pp. 54. Price, $1.

This is the most compact little volume of the origin and ramification of two of the oldest, and most distinguished of Virginia's families. It contains studies in Pre-American and Early American Colonial times and the people who pioneered those early settlements. The author has wrought a fine piece of work in his attempt to trace his genealogy back to something like seven hundred years, a task not easy for anyone, only for a student and analyst of genealogical records.

The author has searched records here and abroad and has put his findings in this book form which is a real contribution to the early history of Virginia and the country at large. A fine little book with fine information. It must be read to be appreciated.

The Cary and the Kinsolving families are here traced to their remote origin by one of their able and learned sons—the author of this book, which the reviewer has had the pleasure of reading. The historical allusions, savored with a fine humor add to the pleasure of reading this book; the material is enough to write a large volume. S.

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THE TRUTH OF CHRISTIANITY: By Lieut.-Col. W. H. Turton. Pp. 525. Published by The Wells Gardner, Darton & Co., Paternoster Building, E.C.4, London, England. Price, $1.

This is a revised twelfth edition of Colonel Turton's fine old book, which was first published in 1895, and has undergone twelve editions, with sixty-five thousand copies. It is an examination of the chief arguments for and against believing the truths and claims of the Christian religion. It is highly argumentative and sound in its conclusions. The well-learned Colonel has the endorsement of all the outstanding religious magazines of all branches of the Church, even from agnostics. He faces all intellectual and moral difficulties bravely and without undue compromise. He reviews all the textual difficulties with a fine scholastic accuracy and sound information. The book is worth reading. It is quite analytical and stimulating.

S.

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SCIENCE AND RELIGION: By N. Bishop Harmon. Pp. 174. Published by The Macmillan Company, New York City. Price, $1.50.

The author of this fine book is a distinguished physician and a fellow of the Royal College of Surgeons of England. His discussions point out clearly the good and evil claims both science and religion have made and are still making. This is done critically and with a pronounced mental honesty on the part of the author. The book reveals a knowledge of the chief minds in both the scientific and religious worlds. He discusses God, Man, the promises of Religion, such as answers to prayer, the miracles, freedom from ills, forgiveness of sins, life after this life, and so on. A good book with stimulating reading for all who seek the truth. The author inclines to give more credit to religious claims than to scientific in fundamental principles.

S.

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THE CROSS OF CHRIST: By James H. Todd. Art Paper. Pp. 128. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, 20c.

The Cross of Christ! How little it means to the average believer. The cost to the Victim; the value to the world; the essential part it plays in the destiny of every human being. Of what consequence? Shall we fall under the spell of a speaker who recently declared, "It matters not to me whether Jesus died in His bed or on the cross?" Shall we accede to the presumed answer to a questionnaire of a certain mission board, that the death of Jesus meant no more to him than the end of a life laid down in the service of others?

Certainly there is need of Mr. Todd's message. They are far afield who deride the faith in the redemptive nature of Calvary's sacrific. Any view we may take of the Bible, God's Word, and position we may hold as to the office of the Lord Jesus for the salvation of mankind, is inextricably united with His death as the Saviour of men.

The author presents us the varied aspects of this atoning work in a readable and convincing way. It should be a text book for young folks, who would give an answer to the "reason of the hope that is in them." The more mature in the knowledge of this mystery will receive heart-warming conviction of the truth.

Well may all Church folks regard with fresh appreciation the memorable words in the Consecration Office of the Holy Communion, "All glory be to Thee, Almighty God, our heavenly Father, for that Thou of Thy tender mercy, didst give Thine only Son, Jesus Christ, to suffer death upon the Cross for our redemption; who made there by His one oblation of Himself, once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

How this glorious truth may become vital in human experience is the author's responsibility to show.

Kenneth Mackenzie.

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THE TRIUMPH OF JOHN AND BETTY STAM: By Mrs. Howard Taylor. Art Paper. Pp. 125. Published by The China Inland Mission, Philadelphia, Pennsylvania. Price, 40 cents; cloth, 75 cents.

When Mark Twain wrote contemptpously of "meddling missionaries" he betrayed lamentable lack of true perspective, as indeed do all superficial observers. In a recent article by a Hindoo, whose concept is an amalgamation of the two religions into a harmonious whole, he too, fails to obtain the real touchstone of Christian missions.

Dedicated missionaries go to the fields beyond because they have a blessing they learn to share with others. And that blessing is the knowledge of the Lord Jesus Christ as the Saviour of the world, through the sacrifice He made on Calvary's cross. No other so-called religion presents this front. We are reminded of Stanley Jones' fine aphorism: "Christ is not a good way, a better way, the best way. He is THE WAY."

That was the conviction of John and Betty Stam. Living by faith on God's care as members of the China Inland Mission, they had but one aim, to show forth the love of God to a lost world and to declare the gift of His Son for its redemption.

Mrs. Taylor, wife of a son of the founder of this mission, the universally known, Hudson Taylor, delineates in fine and sympathetic diction, the life and sacrifice of these two valiant soldiers of the Cross, who fell a prey to the misguided Reds of China. The heroism, the calm, the utter surrender, even to leaving their precious daughter to what mercy she could find, witnessed to the reality of their faith. Happily, Chinese Christians cared for the baby, now in safety and with life before her which will undoubtedly be laid at the feet of the Lord Jesus as a living sacrifice

Life is much; and going on is a joy when the springs are touched with the zest and zeal of a really Christian experience. But to face death as did these cherished children of God, is indeed, as Mrs. Taylor has designated, a triumph.

Kenneth Mackenzie.

FAMILY DEPARTMENT

NOVEMBER.

1. All Saints. (Friday.)

10. Twenty-first Sunday after Trinity.

24. Sunday next before Advent.
28. Thanksgiving Day. (Thursday.)
30. St. Andrew. (Saturday.)

* * *

COLLECT FOR SUNDAY NEXT BEFORE ADVENT.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

* * *

COLLECT FOR THANKSGIVING DAY.

O Most Merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort; through Jesus Christ our Lord.

* * *

For the Southern Churchman.

THANKSGIVING.

Georgie Tillman Snead.

O Light, that shone through darkness dense,
The glory of the Holy One,
To Thee we come, adore Thy Name,
The victory Thou hast won!

We pray that all the world may know
Thy wondrous grace and power,
And look to Thee for needed strength,
In every trying hour.

Thou art the Maker of the worlds
That glitter in yon sky,
Orion bright, and Arcturus,
Whose majesty stands on high.

Thou art the Builder of this frame,
The Architect of heaven.
We thank Thee for these radiant hosts
And all Thy blessings given.

For all the beauty and the grace
We would proclaim Thy love;
And bless Thee for this earthly home,
And for Thy Home above.

* * *

For the Southern Churchman.

The Spirit of Thanksgiving.

W. H. Harrison.

Thanksgiving Day gives to each one of us the opportunity to pause and realize the blessings that we enjoy and which should instill the true spirit of genuine thankfulness in each heart.

In accordance with a long-established and respected custom a day commonly known as "Thanksgiving Day" is set apart on which to give thanks to our Heavenly Father for the manifold blessings which His gracious providence has bestowed upon us as a nation and individuals.

All of us have had our trials and troubles, but we have been brought with safety through another year by His guiding power; quiet and peace reign at home; the average health conditions is good; we have been undisturbed by pestilence or great catastrophies; harvests have in most sections been bountiful. For all these and many other blessings we should be truly thankful.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We, as a Godfearing people, should set ourselves against evil and strive for righteousness in living. We should, from our abundance, help and serve others.

We should have good dinners (provided we can afford them). We should thank God for His bounty and enjoy the feast. But remember, that it should not be a day of feasting alone. We should make it above all what it is meant to be—a day of true, sincere thanksgiving to God and a time of spiritual refreshment.

Then again, we should be thankful for health, strength and vigor, to perform our duties; for the "kindly fruits of the earth," for sunshine and rain; for our failure and mistakes, for they are but signs pointing out ways and paths we should avoid in the future; for tomorrow and its promises: for the will and desire to do, and the courage to dare; for the growing tendency of our people to measure things by the standard of righteousness; for the increasing disposition of our people to think and plan ahead for themselves on all questions.

Let us Thank God more earnestly for them on the coming Thanksgiving Day than ever before. And let us not stop after Thanksgiving Day is past, but learn to continue to thank Him daily as we go about our duties. This will make living far easier and our burden not nearly so heavy to carry. Think on these things!

* * *

Missions a Force for Peace.

Friends of peace are not always aware of the many ways in which the missionary enterprise has already operated to diminish the causes of war. We sometimes forget that the books on such lands as China and Japan most widely read in this country are those issued by the mission study agencies, and that these texts are warmly appreciative of these peoples. In this year of strained relations in the Pacific, it is highly significant that the churches, through the missionary societies, are studying Japan. More than one instance has reported where the attitude of a congregation toward the island empire has been changed from suspicion and hostility to one of understanding and sympathy. It is also significant that the Institute of Pacific Relations, the most influential of the organizations which have set as their primary task the maintenance of peace in the Pacific, was organized by a missionary and is the direct outgrowth of the missionary enterprise. A large proportion of those who today are known as American experts on China and Japan and are interpreting those lands to Americans are either missionaries, or the children of misionaries. Through missionaries, moreover, many in other lands have seen the better side of the United States and have come to feel for it a friendly regard. Such organizations as the International Missionary Council, the World's Student Christian Federation, the World's Committee of the Young Men's Christian Association, and the world organizations of the Sunday schools and of various denominations which owe their wide geographic scope to the missionary enterprise bring peoples of many nations and races together in the common bond of their Christian faith. The contacts between the National Christian Councils of China and Japan during the late Sino-Japanese troubles helped at least a few to bridge the chasms between those two peoples. Missions already have been, then, much more than is usually suspected, an agency making for peace.

—Presbyterian Tribune.

* * *

WE ARE BROTHERS ALL.

The English love their England,
The Frenchman loves his France;
And loyalty around the globe,
Thrills when its flags advance.

We love our native country,
This land where freedom dwells;
But in the breasts of most of us,
High patriotism swells.

Each loves the land that bore him,
If it be large or small;
But none of us should once forget,
That we are brothers all.

One human race—all kindred;
One Father—God above:
One purpose is our program
All wrapped and tied with love.

There is no room for hatred;
No time for war and greed;
No selfish cause sufficient,
To make the nations bleed.

My joy should be your progress:
Your joy should be in mine;
And each for all in practice,
Would work out mighty fine.

—Alex. C. D. Noe, in Raleigh News and Observer.

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Monastery of St. Katherine, Mount Sinai.

The Bishop of Gloucester, chairman of the Church of England Council on Foreign Relations, writes: "A year ago Bishop Gwynne visited the Monastery of St. Katherine, and was hospitably received by the Archbishop of Mount Sinai. As is well known, it was in this monastedy that Tischendorf discovered the famous Codex Sinaiticus, which is now in the British Museum. The monastery still has many priceless documents and ecclesiastical heirlooms which the present generation of monks guard carefully. The Bishop found some of the priests, who are scholars, working with a distinguished expert from Athens, but the library is small and the monastery very poor. At the suggestion of Bishop Gwynn, with the full backing of the Council on Foreign Relations and the approval of the Archbishop of Canterbury, a small committee has been formed to raise a sum of money as a token of respect from Anglicans to the Archbishop of Sinai and his monks, the idea being that this may be used particularly for the improvement of the library accommodation. Many of your readers will no doubt feel sympathy for their fellow Christians in this ancient home of learning and piety and would wish to send them a gift as a gesture of our good will." The members of the committee are: The Bishop in Egypt and the Sudan, Lord Hugh Cecil, Sir Harry Luke, Canon J. A. Douglas, Mr. Athelstan Riley (hon. treasurer) and the Rev. E. M. Bickersteth, commissary to Bishop Gwynne (hon. secretary).

* * *

On Sharing.

If nobody smiled and nobody cheered,
And nobody helped us along,
If each every minute looked after himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me,
And we all stood alone to the battle of life
What a dreary old place this would be.

FOR THE CHILDREN

GIVING THANKS.

For the hay and the corn and wheat that is reaped,
For the labor well done, and the barns that are heaped,
For the sun and the dew and the sweet honeycomb,
For the rose and the song, and the harvest brought home,
Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth in our land,
For the cunning and strength of the workingman's hand,
For the good that our artists and poets have taught,
For the friendship that hope and affection have brought,
Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
For the season of plenty and well deserved rest,
For our country extending from sea unto sea,
The land that is known as the "Land of the Free,"
Thanksgiving! Thanksgiving!

—Anon.

* * *

One Brumley Thanksgiving.

It was the day before Thanksgiving. Of all the boys of Brumley School less than twelve were remaining for the holidays. Dick Hosmer's folks were traveling in the Orient, so his house was closed. Red Rogers and Dean Howell, Hal Kendrick and the other fellows who were staying on lived too far off to reach home in the few days' vacation allowed.

Just as Sam Bumpus was about to take the bus for the station a telegram arrived bearing the news that his family were in quarantine. There was nothing to do now but make the best of it. The other boys followed him to his room and watched him unpack his bag.

"Tough luck, Sam, old scout," sympathized Dick, "when you were all packed and ready to leave, too."

"Who's sick, anyhow?" asked Red. "Why did they have to go and pick Thanksgiving of all times, to be sick?"

"It's my kid sister, Jane. She isn't really very sick. It's scarlet fever, the telegram says. Just sick enough for a quarantine."

"Now, isn't that just like a girl? What could you expect?" questioned Red.

"Oh, well, sisters aren't so bad sometimes. She probably didn't have it for fun. I guess I can stand a vacation at Brumley as well as you fellows can. What's up, anyway?"

"Big game tomorrow," answered Hal. "A lot of good that will be to me when I haven't any ticket. What about today?"

"Wish you'd tell me," said Hal. "If I were at home now I'd be sampling pies and cracking nuts and—"

"Boy, wouldn't some home-cooked food taste good about now," interrupted Dean.

"Two rings! Sounds like the postman," announced Red. The other boys followed close at his heels as he rushed down the stairs for the mail. It proved to be a real holiday mail with something for every one of them. There were letters and cards and packages, too.

"Boy! Look at that box! Who said home-cooked food? Whose friend am I?" exclaimed Dick.

"Whoopee! This belongs to me. Hands off there!" demanded Hal.

"Don't you want a lift? Here, let me help you to carry it upstairs." Together Hal and Dick lugged the big box up the stairs.

Meanwhile Dean had claimed another package, not so big as Hal's, but quite large enough to look interesting.

"Hey, there, Dean, let me help, do!" urged Sam, laughingly. But Dean refused this help.

"Guess I can carry it alone," he said. "Nothing to get excited about. Just a new sweater and stuff my mother said she would send, most likely." And he shut the door of his room after him as he disappeared with his box.

"Sweater, maybe! Say, did you lift that box? 'Perishable', too. If that isn't eats I'll eat my hat!" chuckled Red, as he followed the others down Hal's corridor.

With plenty of cheerful assistance, Hal made short work of opening his box. When wrappings were sufficiently removed there came to view a fruit cake, mince turnovers, doughnuts, candy, nuts, raisins, figs and dates, and a good supply of fine red apples. Hal eyed the contents possessively.

"Have an apple, fellows, and some figs," he invited, but he didn't say anything about helping themselves to the turnovers and doughnuts in spite of plenty of broad hints in that direction. "Wonder why she sent me figs? She knows I'm not keen about 'em," he murmured. "Guess I'll save these until later," he said, as he put the cover back on the box after helping himself to one cooky.

After awhile the boys trooped away, leaving Hal apparently about to write a letter home. Later, however, when Red burst unceremoniously into the room to borrow a magazine he had seen lying on Hal's desk, what should he find but Hal sitting at his desk, to be sure, but not writing a letter home. With the open box by his side and good things spread out all over the desk, he was just putting the last of a turnover into his mouth while in his other hand were several nuts destined to follow the turnover.

"The old glutton!" scolded Red, as later he rehearsed the scene to the others. "Guess he'll save 'em until later, eh? Guess we'll have no indigestion over his treat." To this the others agreed.

"Hope he has indigestion. It would be only decent that he should."

"Sure, serve him right! Hope he does."

"Oh, well, that's his picnic. Ho, Hum! What fun is a vacation at school?"

Just then the door bell echoed through the hall.

"Special for Sam Bumpus," someone called from below.

"Me! Must be a mistake," declared Sam. "Couldn't be for me. I'm supposed to be seventy miles from here now."

It was not a mistake, however. It was another box and, sure enough, it bore the name of Samuel Bumpus.

"That's my sister Sue's writing, the one that's married. Here's a note, too:

> Dear Sam.—So sorry Jane's illness must keep you at school. I would have you here in a minute, you know, if we had not promised to go elsewhere. I am sending a little reminder of home. It should arrive with this note. Hope you will like it.
>
> Lovingly,
>
> Sue.

"Bully for Sue! Come on, fellows, give us a lift."

The box was opened amid loud exclamation of delight.

"Filled cookies! Help yourselves, fellows. What's this?"

"Brownies! Oh, boy! I'm glad I came. Going to save 'em until later, Sam?" laughed Dick.

"Save 'em? Watch me! We'll store 'em away for safekeeping, you bet. Just the time for a party. Somebody get the rest of the crowd. We'll have a spread that is one. Hurry along!"

"What about Hal and Dean?"

"Bring them along. We can't leave any one out."

"Maybe they'll bring their stuff, too," said Red as he started after them. He found a "Busy" sign on Hal's door, but he knocked loudly. "Sam has a box from home. He's thowing a party. Want to come?"

"Sure thing! I'll be right there," answered Hal promptly. "Should I bring my grub along, do you think?"

"Should you? It's your grub. What do you think?" replied.

Hal did bring his grub. He sat close to his own supply, however, when they gathered in Sam's room.

What a spread it was! Sam's sister Sue had done well in the short time she had worked. "Look at the pile of sandwiches, will you? Pitch in, fellows. They'll never be so good again," invited Sam, no one waited for a second invitation.

Dean wrapped a cookie and a brownie in a paper napkin and slipped them in his pocket.

"They'll keep," he thought. "I'd rather have them later. With my supply, if I'm careful, they'll last me a long while." Red saw and nudged Dick.

"Watch Hal," whispered Dick. "Bet he swallows 'em whole. He's doing his part by Sam's Chocolate cake, too."

There was plenty for everyone. "A feast fit for a king," Sam wrote his sister later.

When the boys started for the big game the next day, Hal was sick. "I can't imagine what upset me," he complained. Somehow, Dean was not invited to go along with the others. But from somewhere they managed to find an extra ticket for Sam.

—Youth's World.

* * *

The Surprise Cellar.

"I never heard of a party in a cellar," said nine-year-old Vera Drake.

"Mother says it is the only place in the house where we can have ten boys and girls all at once," said her older sister Margaret, with a big sigh. "Let's ask Grandpa Ware what he thinks about it."

"Hum! Hum! Certainly. Of course," said Grandpa Ware as he looked around the sunny cellar.

"We have a cellar clean and neat
We want a party gay and sweet;
With two bright girls and grandpa, too,
You'd be surprised what we can do!"

"What shall we do?" asked Vera quickly.

"We can make a couple of tables and use boxes for seats," said grandpa. 'How about newspapers and paper bags for decorations?"

"Big paper bags decorated with pictures and colored with crayons would make funny hats for everybody," said Margaret.

"I can make a square newspaper doily for each plate at the table," said Vera eagerly. "If I use the joke pages, each doily can be read aloud to make more fun at the party."

"I will find different colored wrapping paper for the napkins," planned

Margaret. "They can be cut about ten inches square and folded into triangles. Each napkin might have a verse written on it. Dear me, I shall have to make up ten verses! How would this one do for a start:

"We wish you all a jolly time
And hope you'll come again
You're welcome to our cellar
In sunshine or in rain."

"That's good," said Vera admiringly. "Perhaps I can think of a verse too." After a moment she said:

"A party in the cellar
Is nice and new you see,
And at this cellar party
We hope you'll happy be."

"Fine!" said Grandpa Ware, who had been feeling of the smooth cement walls of the cellar. "Here is another verse:

"Surprises are the spice of life
And here is one today,
This cellar is a magic place
Where you may come and play."

"This is going to be fun!" cried Vera. "Which would you rather have," suddenly asked her grandfather, "an apple orchard, an ocean full of sailboas, a big snowy mountain or an enchanted castle?"

"Where? How? What do you mean?" asked Vera.

"Oh, he is only teasing us," said Margaret, laughing. "Yes, thank you, grandpa, we will have them all."

"This is a surprise cellar and you are going to be surprised," said Grandpa Ware, his eyes twinkling. "Now run along, and get your party things done, but if either of you show even the tip of your nose in this cellar until I say so, you might get a surprise spanking!" He tried to look very stern, but the girls only laughed.

It was three whole days before Grandpa Ware would let anyone see what he was doing in the cellar. Then one afternoon he came marching into the kitchen and said to Vera and Margaret, "It is about time you girls were getting the cellar ready for your party."

"Hurrah! At last!" cried Vera, and both girls started on a run for the cellar.

"Why Grandpa Ware!" gasped Margaret, who got there first, "I never imagined anything like this!"

"Oh, what a surprise! It's wonderful," exclaimed Vera.

The girls ran from side to side of the cellar, trying to decide which wall they liked best. All around the cellar were beautiful pictures painted on the cement walls. On one wall were big white sailboats floating on blue waters. Another wall showed red apples hanging from the branches of green trees near a white cottage surrounded with yellow flowers. In a third scene children on sleds were sliding down the snowy sides of a mountain that rose to meet a deep blue sky. The fourth wall of the cellar showed a great brown castle standing near a river, with sheep grazing in wide meadows.

"The cellar has turned into fairyland," said Vera. "You have often painted small pictures for us, grandpa, but I didn't know you could paint big ones like this."

"I didn't know it myself until I started in," chuckled grandpa. "Now you girls clear up the rest of the cellar, and perhaps you can paint the boxes for seats while I make the tables. If we all work hard I think we can make the surprise cellar a real playroom for any time and always."

It took almost the rest of two weeks to get the cellar ready for the party and the party ready for the cellar but at last it was done.

When the children arrived, Margaret and Vera led them out to the yard and around to the cellar door. As they swung it open they sang:

"Come in and see the surprises
The cellar has today,
We hope you'll like our playroom
And often come to play."

Such a chorus of "Oh's" and "Ahs's" and laughs and shouts and exclamations went up when the children trooped into the cellar, that no one could tell what anyone was saying, but no one cared because everyone was smiling and happy.

The sunlight lay across the yellow table and touched the green box seats, the waves on the wall seemed to dance, the castle looked as if it were full of delightful secrets, the red apples shone and glistened on the bright trees and the children on the sleds smiled like the real children.

The two tables were gay with fancy napkins, and colored baggy hats at each place. Plump round paper bags, painted in all the colors of the rainbows and bulging with sandwiches and cookies, were lined up in a row down the center of the tables. A big bag filled and brimming over with apples, oranges and bananas stood at each end of the four corners.

The afternoon was not half long enough to hold all the fun. There were games and a peanut hunt, and a jolly time reading the verses and jokes at the tables. Before the party was over, Grandpa Ware was brought in and crowned King of the Surprise Cellar.

"I never thought much of cellars before this," said one of the girls, "but I want to come here again."

"I liked this party because everything about it has been so different," said one of the boys.

And after the children had gone, Vera turned to her sister with a laugh and said, "Remember how we fussed when mother said we had to use the cellar?"

"And now everyone on the streets is going to have a good time in it," said Margaret happily.

—Lydia Lyon Roberts, in Zion's Herald.

* * *

A Thanksgiving Present.

"Oh, what a fine red wagon you have!" said little Joe White, peeking through the alley fence.

"Yes," replied Howard, "and when I get my pet goat here harnessed up, two or three of us can have a lovely ride."

"Wish I were lucky like you children, with your goat and fine wagon and all," said Joe, as he moved away from the fence and walked down the alley to his own little tumble-down house.

"Kind of too bad about Joe White," remarked Howard that night after mother had finished the bedtime story. "He hasn't got anything to play with —no wagon, no goat, or anything; and I don't suppose he'll have any Thanksgiving dinner." Thelma said, "Yes, and we have pumpkin pie, and candies, and nuts, and all sorts of good things."

"I wish Joe could have as good a dinner," answered Howard. "When I don't like anything at the table and feel like fussing about it, I always think how glad Joe would be to have it. He looks like he felt hungry all the time. I wish we could give him something on Thanksgiving Day to make him happy."

"I'll help you fix up a little Thanksgiving present for Joe and his mother." said Howard's mother, "but you must think out what you want to do. I think you'll enjoy your own dinner better if you know you are sharing it with somebody else who really needs it."

"I've got an idea already!" exclaimed Howard suddenly. "Joe wants a red wagon just dreadfully. He's always talking about mine. I have a box out in the barn and some wheels. I believe I can make him one. Wendell, of course, will want to help, and Thelma can paint it red with some of pa's paint he had for the fireplace. She's the artist of the family."

"I'll do it all nice," agreed Thelma. "Then we can harness goatie up and take the wagon to Joe Thanksgiving Day."

"But we'll want to put something in the wagon," suggested mother. "What shall it be, something for Thanksgiving dinner?"

"I'll give 'em one of my bunnies," said little Wendell.

"I'll give them one of the pumpkins I raised," said Howard. "Yes, and some potatoes, squashes and onions out of my garden."

"And I'll give them my share of candy, nuts and fruits," added Thelma.

"That will be fine," said mother. "I'll add a mince pie, a new loaf of bread and some other things. I'm sure we'll enjoy our own good dinner better for sharing it with our needy neighbors."

Early Thanksgiving morning the children loaded the new wagon with good things, then harnessed the goat to it and made their way to Joe's house.

"Whew!" cried Joe, as the children came up the walk. "What a lovely new wagon! You're lucky boy, Howard."

"We made it for you," said Thelma. "Yes, and we've brought you a Thanksgiving present. We've had the greatest fun getting it ready for you and your mother."

"The wagon and all that's inside is yours," said Howard smiling.

"Whew! It's a Thanksgiving Day present, is it?" asked Joe, surprised. "Oh, you're so kind." Then he called excitedly, "Mother, come and see the lovely present, and its all for us!"

—Exchange.

* * *

GLAD THANKSGIVING DAY.

The goldenrod candles are all burned out
By the zigzag fence of gray;
The asters have turned to withered seeds
That the wind will flutter away;
But here's a cheer for the waning year,
And the glad Thanksgiving day!

The thrushes have flown from the tree-tops high,
And the buebirds could not stay;
And lone and hushed are the empty nests;
But the children smile as they say,
"When frost is chill on the misty hill
Comes the glad Thanksgiving day."

They know that the harvest is garnered in
With its ripe and golden store,
And patient and still the brown earth waits,
For the time of its toil is o'er;
It waits the snow that shall fold it low,
Till it wakes from sleep once more.

The daisies will whiten the fields again
And the robins build, next May;
So gratefully sing, little children, sing,
Till the air with mirth is gay.
A song for the cheer of the happy year
And the glad Thanksgiving day!

—Angelina W. Wray, in Our Dumb Animals.

* * *

The universe is God's. Its movement is for righteousness . . . To sow kindness and chastity and truth is the only assurance of a harvest at which we shall not be ashamed."

—Coston J. Harrell.

CHURCH INTELLIGENCE

THE ARCHBISHOP OF YORK'S ITINERARY WHILE IN AMERICA.

The crowded itinerary of the Archbishop of York for his five-weeks' visit to the United States runs as follows, according to present arrangements.

Leaving Southampton on November 30 by the Bremen, the Archbishop and Mrs. Temple arrive in New York and go directly to Washington, D. C., where they are the guests of Bishop Freeman. The Archbishop, introduced by the Presiding Bishop, will broadcast an address at ten o'clock Sunday morning, December 8, in the "Church of Air" series, and will preach at the eleven o'clock service in the Washington Cathedral.

Sunday night will be spent with relations of Mrs. Temple's at Martinsville, Va., the Archbishop returning on Monday to the College of Preachers in Washington. Here he conducts a clergy conference December 9-13.

On December 13 he goes to Trenton, N. J., and is the guest of Bishop Matthews at Princeton, where he attends a conference with representatives of ecumenical movements, a convocation of Princeton University, and a dinner in his honor. The morning of December 14 is scheduled for "rest" and in the afternoon the Archbishop drives to New York City, where he will be Bishop Manning's guest.

On Sunday, December 15, he preaches at the Cathedral in the morning, at Trinity Church in the afternoon, and at night again in the Cathedral for a special service under the auspices of five international agencies for promoting Christian reunion, namely, World Conference on Faith and Order, Universal Christian Council for Life and Work, International Missionary Council, World Alliance for International Friendship Through the Churches, and the World Student Christian Federation.

Visits to Union and General Theological Seminaries with luncheon at the latter, a Convocation of Columbia University, and a dinner given by the Church Club of New York will amply fill December 16.

During the following day the Archbishop will spend four hours at Yale, arriving in Boston in the evening, where he will be the guest of Dean Sperry of Harvard and of Bishop Sherrill November 21 and 22. He lectures twice at Harvard, visits the Harvard Divinity and the Episcopal Theological Schools, attends a luncheon given by President Conant of Harvard, a dinner of the English-speaking Union, and a Ford Hall Forum. On Sunday, the twenty-second, he preaches in the morning at Trinity Church, Boston, and in the evening at the Cathedral.

On the twenty-third the Archbishop goes to Providence as the guest of Bishop Perry. He will be the celebrant at an early service for the clergy of the diocese on Tuesday, December 24.

Directly after Christmas Day the Archbishop leaves for Indianapolis, where a National Conference of Theological Students on December 27 precedes the Quadrennial Convention of the Student Volunteer Movement, December 28-January 1.

A visit to Cincinnati is to follow here if possible before the Archbishop goes to Chicago as the guest of Bishop Stewart. Details of the Chicago visit are not yet complete, but they include the Moody Lectures at the University of Chicago on January 7, 8 and 9, and other appointments made through Bishop Stewart.

The Archbishop returns on January 10 to New York, where, after a dinner with the Pilgrims, he sails on the Europa at midnight for England.

The Archbishop's title is the Most Reverend and Right Honorable William Temple, D. Litt., D. D., Archbishop of York and Primate of England. Formerly Bishop of Manchester, he became Archbishop of York in 1929, succeeding Archbishop Lang, who became Archbishop of Canterbury. His rare personal qualities and extraordinary abilities have resulted in a brilliant career. He was born October 15, 1881. Rugby and Balliol College, Oxford, preceded his ordination in 1909. He was president of the Workers Educational Association from 1908-1924; a Fellow of Queen's College, Oxford, 1904-10; Headmaster of Repton School, 1010-14; Rector of St. James' Church, Picciadilly, 1914-18; Canon of Westminster, 1919-21; Bishop of Manchester, 1921-29. His offices, however, do not reflect his varied activities, whether as diocesan administrator, member of numerous boards and committees, correspondent, leader of Quiet Days at the Ember seasons, speaker, counselor and author. In the United States he is best known by his books, especially "Christ the Truth," published in 1924, and "Nature, Man and God" in 1934. Who's Who states that his favorite recreation is "walking."

Mrs. Temple accompanies her husband on his visit to the United States. Those who know her speak of her as "a singularly charming and gracious lady."

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"CHURCH OF THE AIR" SERIES: ARCHBISHOP OF YORK NEXT SPEAKER.

The Archbishop of York is the next speaker to broadcast in the Episcopal "Church of the Air" series, speaking from the Bethlehem Chapel of the Cathedral in Washington at ten o'clock eastern time Sunday morning, December 8, over WJSW on a nation-wide network of the Columbia system. His subject will be the present industrial situation. This will be the Archbishop's first official engagement as he arrives from England only the day before. He will be the guest of Bishop Freeman in Washington. At the broadcast he will be presented by the Presiding Bishop. The Cathedral choir will assist at the service. Mr. Robert G. Barrow is organist and choirmaster.

Directly after the broadcast, the Archbishop will preach at the eleven o'clock service in the Cathedral. This will be broadcast locally. For the nation-wide radio address, previous commitments made it necessary to keep the earlier ten o'clock sequence.

Next in the Church of the Air series will be the Presiding Bishop's message for the New Year on Sunday, December 29, speaking from Providence, Rhode Island.

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PROVINCE OF THE SOUTHWEST.

The Synod of the Province of the Southwest will be held at Grace and Holy Trinity Church, Kansas City, Mo., on May 6 and 7, 1936. It is purposed to have two evening meetings and one full day. The Presiding Bishop will preach the Synod sermon on Wednesday night. There will be a celebration of the Holy Communion Thursday morning at 7:30. The Synod will be called to order at 9:30 A. M. for business. Through the day the Forward Movement of the Church will be the main topic. Papers, addresses and conferences will mark the activity of the day. There will be a dinner Thursday night and this will close the Synod.

Wm. Theodotus Capers,
President of the Province of the Southwest.

* * *

GENERAL THEOLOGICAL SEMINARY NOTES.

A new member of the teaching staff this year is Miss Mary S. Brisley, who has been for some years the executive secretary of the National Church Mission of Help. She has been appointed lecturer in Pastoral Theology to succeed Leonard W. Mayo, of the Children's Village and the School for Social Work, who has withdrawn because of the pressure of duty in connection with the National Relief Administration. Miss Brisley is giving the required senior course in Social Work, especially as related to pastoral care.

The Rev. Charles R. Feilding, Robert N. Rodenmayer and Jonathan G. Sherman have resigned as fellows and tutors, in order to take up parochial work. There have been no new fellows appointed. Mr. Norman Pittenger of the senior class is acting as tutor for Juniors.

The annual banquet of the Missionary Society, when the new students are welcomed into membership in the organization, was held in the Refectory on Tuesday evening, October 15. The speakers were the Dean of the Seminary, Benjamin Minifie, president of the society, and the Rt. Rev. W. Blair Roberts, D. D., Missionary Bishop of South Dakota.

Student registration this year is divided as follows:

Fellows	3
Graduate Students	17
Seniors	28
Middlers	24
Juniors	26
Special Students	8
Guest Students	4
Total	110

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G. T. S. ALUMNI ELECT TO BOARD OF TRUSTEES.

The alumni of the General Theological Seminary have elected as their representatives on the Board of Trustees of the Seminary the Rt. Rev. Paul Matthems, D. D., Bishop of New Jersey; the Rev. Wallace J. Gardner, D. D., Vicar of the Chapel of the Intercession, New York City, and Dr. Ralph Adams Cram, of Sudbury, Mass., to serve until January 1, 1939. Bishop Matthews and Dr. Cram succeed themselves.

WESTERN NEBRASKA.

Rt. Rev. George A. Beecher, D. D., Bishop.

Annual Meeting of the Hastings Deanery.

The Hastings Deanery, which comprises all the parishes and missions in Western Nebraska south of the Platte River, held its annual meeting in St. Paul's Church, Arapahoe, on Thursday, November 14.

The morning session opened with a celebration of the Holy Communion at 8 A. M., the celebrant being the Very Rev. Francis R. Lee, Dean of St. Mark's Pro-Cathedral, Hastings. The Epistle was read by the Rev. J. C. Ferrier, and the Gospeler was the Rev. R. A. Johnson, Rural Dean of the Hastings Deanery and rector of St. Paul's Church.

In his address, Bishop Beecher discussed at some length the spiritual implications of the Forward Movement. "It is a continuous program which aims to create a new vigor in the life of the Church," said the Bishop.

Woman's Work in the Parish, and

Man's Place in the Church, were topics presented, respectively, by Mrs. A. J. Ford, Educational Secretary, and the Rev. J. C. Ferrier of Holdrege.

In the afternoon there was a joint session of the clergy, the laity and the Woman's Auxiliary. The Rev. H. B. Vinnedge, Ph. D., rector of St. Alban's Church, McCook, and Dean Lee of the Pro-Cathedral, were the speakers. They both stressed the Program of the Church.

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Bishop Beecher's Twenty-fifth Anniversary to Be Celebrated.

The diocese is now preparing to celebrate in an appropriate way, the twenty-fifth anniversary of the consecration of the Rt. Rev. George Allen Beecher, D. D. These anniversary services will be held in St. Mark's Pro-Cathedral, Hastings, Nebraska, on St. Andrew' Day, November 30, and will continue through Sunday, December 1.

The Rt. Rev. Stephen E. Keeler, D. D., Bishop of Minnesota, and President of the Province of the Northwest, will be present as the official representative and spokesman for the Province. The Governor of Nebraska, the Hon. Roy C. Cochran, the former Attorney General of Nebraska, the Hon. Paul Good, Wm. C. Ramsey, Grand Master of the Masonic Fraternity of the State, and other distinguished citizens, will be among the speakers at the banquet which will be held at the Clarke Hotel on Sunday, December 1, at 1:30 P. M.

WASHINGTON.

Rt. Rev. James E. Freeman D. D Bishop

Bishop Freeman Speaks at the Tomb of President Wilson on Armistice Day.

"There is little evidence that America has experienced a moral or spiritual reformation," declared Bishop James E. Freeman, in his Armistice Day address. "We are unresponsive to the solemn admonition of the dying War President when he said: 'Our civilization cannot survive materially, unless it be redeemed spirituality.' He was speaking at the tomb of the late President Wilson in the presence of Mrs. Wilson, Mrs. Roosevelt and a distinguished gathering.

"In the days of the mighty struggle, when nation was locked with nation in mortal combat, a great English writer declared: 'Our sons have shown us God.' In that hour of supreme suffering and awful waste of precious lives, we were sobered and made reflective. Then we reckoned with values that were real and not artificial. We thought of the strength of men and of nations in terms of what they were, rather than of what they possessed. We were solemnly resolved that we would exterminate forever the causes that had produced a universal disaster. We made pacts and agreements, we sought to recement ties that had been shattered, we undertook to rebuild on firmer footings a civilization that boasted of its Christian origin. . . ."

"Quickly we forgot the lessons of the war, even while we reared costly memorials to our honored dead. Those ten years glorified us materially while they depleted us morally and spiritually. Our quest for gain, our enervating indulgences, our passion for change and variety, our prodigal extravagances, conspired to make us weak and unready to meet the trials that came upon us in the fateful October of 1929. In an incredibly short space of time our weaknesses were exposed, our follies laid bare, our heritage laid waste and our clever devices made of none effect. Who will venture to recount or attempt to appraise the sufferings and the ills of these more recent years? By no known system of measurements may we compute our losses.

"It is at such a stage in our development we find ourselves on this latest Armistice Day. While we ponder our own estate, new war clouds once again obscure the sun an threaten further the world's peace. To cry peace, peace, when there is no peace, is to deceive ourselves. Surely now, if ever, we of America are called to address ourselves to those things that constitute our strength and our security. . . .

"Washington admonished the nation that morality and religion were the sure props to sustain a people. Neglected or unrecognized, atrophy and decay inevitably ensue. The disclosure of these post-war years indicate that we of America have sacrificed ideals to material advantage, that we have builded our modern house upon insecure foundations. All our planning, all our legislation, indeed all the work has paid scant heed to those elemental things that concern character. Youth and age alike have grown unresponsive to those high claims having to do with our ideals as a people. It would seem that policies must supercede principles, party prestige and advantage be more controlling than the old concepts of patriotism, and the Constitution be made to adjust itself to new and strange doctrines.

"This Armistice Day is a day of solemn and sacred memories. The lessons it seeks to enforce may not be forgotten or lightly set aside. If economic advantage is our quest; if restored confidence is to be had at the cost of sacrificial principles and ideals; if prosperity is to be secured at any price, then armaments and armies are our only security and we are headed for days of continuing strife and bloodshed. It is an uninviting prospect for the oncoming generations and a tragic outlook for the world in general. Shall we not believe that the reflections of this hour will sober the minds of our people; that out of all the conceits and passions of men there shall come a fresh resolve to return to those sure and tested ways that alone lead to enduring happiness, prosperity and peace?"

T. F. O.

LOUISIANA

Rt. Rev. James Craik Morris, D. D., Bishop

Visit of Bishop Hobson to the Diocese.

The Rt. Rev. Henry Wise Hobson, D. D., Bishop of Southern Ohio, has been visiting the principal parishes in this diocese, having delivered addresses at Shreveport and Baton Rouge, in the interest of the "Forward Movement." On November 13, he was in New Orleans and in the morning met with a number of the clergymen, in the afternoon spoke to the Woman's Auxiliary, and at night preached at Christ Church Cathedral. The service was conducted by Bishop Morris and the Very Rev. Wm. H. Nes, Dean of the Cathedral and eight of the local clergy were in the chancel. Bishop Hobson made a stirring appeal, stating that a resolution was adopted at the last General Convention, creating a Joint Commission on the "Forward Movement," of which he was appointed the Chairman, to present the objects and the plans of the movement to members of the church. He said it was not a new program, but one which has been in progress since Christ first instructed His disciples to follow His leadership in founding and perpetuating God's Kingdom on earth. Bishop Hobson said the Commission has sought to point the way to discipleship and the steps he said are some which Christ demanded of His first disciples and are summed up in the words "Turn, follow, learn, pray, serve, worship, share." Bishop Hobson's commanding appearance, deep sincerity and strong appeal seemed to have made a most favorable impression upon the congregation.

F. H. G. Fry.

TEXAS

Rt. Rev. C. S. Quin, D. D., Bishop.

House of Bishops Stresses Missionary Note.

A stirring emphasis upon the importance of the Missionary work of the Church marked the three-day meeting of the House of Bishops in Houston, Texas, on November 5-7.

In a resolution adopted by the House, the Committee on the Promotional Responsibility of the Bishops (consisting of Bishops Fred Ingley, Cameron Davis, James M. Maxon, Walter Mitchell and J. I. B. Larned), it was stated: "We are mindful of the fact that parishes, dioceses and districts must have a care to strengthen themselves as well as strengthen the General work. We believe, however, that this purpose can best be served by the realization of our oneness, and by leading our people to face all three objectives together. Parochialism and diocesanism can never eventuate in spiritual and financial strength, and if we seek to put our parishes, dioceses, or districts, upon a firm basis before we put the General Work upon a sound basis, we shall not succeed in either purpose. They must be done together." The complete report of the Committee of Five was voted sent to the entire list of clergy throughout the Church.

L. T. DeForest.

PENNSYLVANIA

Rt Rev. Francis M. Taitt, S. T. D., Bishop

Evangelical Education Society Gives Dinner: Canon Bezzant Guest of Honor.

The Rev. James S. Bezzant, Canon Residentiary and Chancellor of the Liverpool Cathedral and recognized as one of the foremost scholars of the Church of England, was the guest of honor and principal speaker at a dinner given November 22, by the Evangelical Education Society, a national organization of the Protestant Episcopal Church with its headquarters in Philadelphia.

Other speakers included the Rt. Rev. William L. Gravatt, Bishop of West Virginia, Honorary President of the Society, and the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania. The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church and Active President of the Evangelical Education Society, presided.

Canon Bezzant, who is the author of the article in the Encyclopedia Britannica on The History of the Church of England in the Nineteenth Century, spoke on "Present Trends in the Church of England." The dinner was given in the Community House of St. Stephen's Church. The Evangelical Education Society, which includes in its membership many Bishops and other clergy and laity of the Episcopal Church throughout the United States, furnishes aid to students who are preparing for the ministry and also prepares and distributes Evangelical literature. The society's records show that it has helped upwards of 1,200 men to complete their theological education. Since its incorporation sixty-six years ago it has maintained its headquarters in Philadelphia. In addition to the Rev. Dr. Grammer, other Philadelphia clergymen who are officers include the Rev. Dr. James O. McIlhenny, rector of the Church of the Resurrection, Active Vice-President; and the

Rev. Charles H. Long, rector of Zion Episcopal Church, General Secretary.

S. H. Warnock.

* * *

The Rev. Mr. Gibson Observes Sixth Anniversary.

The Rev. Arthur F. Gibson, rector of Christ Church, Eddington, observed his sixth anniversary as rector of that parish November 9.

The rector is most active in affairs of the parish and organizations in the county. He is home service chairman of the American Red Cross, Bensalem Township Branch; member of the advisory committee, Bristol office of the Emergency Relief Board; member of the Emergency Child Health Committee of Bucks County; a trustee of Cornwells Fire Company, No. 1; and chaplain of the Bucks County Firemen's Association.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

A Living Memorial to a "Little Helper."

An impressive service was held in St. James' Sunday school, Richmond, on November 3, at 10 A. M., when Dr. Churchill J. Gibson, rector, consecrated to the memory of Richard Cannon Eley, Jr., aged seven years, of Boston, Mass., a miniature altar. This altar is to be not only a living memorial to "The Little Helper," who fell asleep in Jesus October 7, 1935, in Boston, the result of an automobile accident, but, it is hoped, by the donor, it will be a source of comfort to all bereaved parents within our parish.

The "Little Helpers" of St. James' of which Mrs. J. W. S. Gilchrist is President, is a missionary society for infants, and this little boy had been enrolled at St. James' Church since birth, Trinity Church, Boston, not having a "Little Helpers" branch. The children's hymns were sung by the junior department.

Richard-Cannon Eley, Jr., was the son of Dr. Richard Canon Eley of The Harvard Staff and Caroline Flynn Eley, and "beloved" grandson of Mr. and Mrs. Henry S. Eley of Suffolk, Va. Mrs. Henry S. Eley is the beloved President of the Virginia Branch of the King's Daughters.

Mrs. Frank Moltz.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

St. Paul's Memorial Church Celebrates Sixtieth Anniversary: Mr. and Mrs. Henry Ford's Families Attended the Parish.

The sixtieth anniversary of St. Paul's Memorial Church, Detroit, was celebrated appropriately during the week of November 17. The anniversary service, with sermon by the Rt. Rev. Herman Page, D. D., was held on Sunday morning, November 17. On Wednesday evening a Parish Dinner was held, with the rector, the Rev. James G. Widdifield, as Toastmaster, and the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, as speaker. Following the dinner, an Old Time Dance was held, at which, through the graciousness of Mr. and Mrs. Henry Ford, one-time members of the Parish, the Ford Orchestra played, and Prof. Benjamin Lovett acted as Dancing Master. The week of festivity closed with a Children's Festival in the Parish House.

One of the oldest Parishes in the Metropolitan Detroit area, St. Paul's history goes back to the time when Grand River Avenue, upon which it is located, was a plank road, with two toll gates between it and the center of the city. The neighborhood, eight miles from the City Hall, was entirely undeveloped, and the small original church was built in what was actually the corner of a farm. The Parish was not called a "Memorial" Parish, until 1921, when the small original building was remodeled and the present foundation laid under it. The word signifies the gratitude of the congregation to those who laid the foundations, and the loving memory in which they are held.

The father and the grandfather of Mrs. Henry Ford were actively interested in the building of St. Paul's Church, "Greenfield," as the neighborhood was then called, her grandfather having for many years brought wood for the stove in his buggy. The late Rev. S. W. Frisbie, once in charge of the Parish, married Mr. and Mrs. Ford, baptized their son, and buried Mrs. Ford's father and mother. Mr. Ford's family also attended the parish, and the names of both families are closely associated with the history and records of St. Paul's for many years.

The Rev. James G. Widdifield, present rector, is celebrating, concurrently with the sixtieth anniversary of St. Paul's Memorial Church, his tenth anniversary as rector of the parish, and his twenty-fifth anniversary in the ministry.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Bishop H. J. Mikell preached at the Martha Berry School for Mountain Children in Rome, Georgia, Sunday, November 17.

* * *

Diocese Will Be Represented at Fourth Province Conference in New Orleans.

The Diocese of Atlanta will be represented at the Woman's Auxiliary Conference of the Fourth Province, which will be held in New Orleans, La., November 20-22, by Mrs. Marshall J. Ellis, Macon, president; Mrs. R. P. Shappard, Griffin, United Thank Offering Secretary; Mrs. Fred Barkalow, Marietta, Box Chairman; Mary Edwards King, Atlanta, Religious Educational Secretary; Mrs. J. F. Heard, Atlanta; Mrs. Banks Yonge, Columbus, and Mrs. Norman Nickerson, Athens.

This conference will be addressed by Miss Grace Lindley, Miss Beardsley and other national executives.

* * *

Dr. Sherman and Mr. Tasman Will Spend Week in Diocese.

Dr. Arthur Sherman and Mr. Eric Tasman will be in the diocese the first week in December. Sunday, December 1, Dr. Sherman will preach at St. Luke's at eleven o'clock. At 5:30 o'clock there will be a tea for all the young people in Atlanta, following which St. Luke's Drama Guild will present "Tardy April," after which Dr. Sherman will speak to the Service Leagues.

Monday Dr. Sherman and Mr. Tasman will meet with the Clericus, in the afternoon they will meet with the women of the city, and Monday evening there will be a dinner for the men.

On Tuesday, Dr. Sherman will hold an institute for the leaders of the study classes on Latin America to be conducted next spring. All leaders have purchased their books, "That Other America," by John Mackay, and Dr. Sherman's guide to the book, and have studied them preparatory to this Institute.

Athens, Macon and Rome will also be visited by Dr. Sherman and Mr. Tasman.

* * *

The Rev. Louis C. Mercher of St. John's Church, Knoxville, Tenn., brought the message of The Forward Movement to the diocese, beginning his services at Holy Trinity Church, Decatur, on Sunday, November 17. The services were well attended and helpful.

Audria Bandy Gray.

TENNESSEE.

Rt. Rev. J. M. Maxon, D. D., Bishop.

Promote Mercer P. Logan Memorial Fund.

At the annual meeting of the DuBose Alumni Association held at DuBose Training School, Monteagle, Tenn., Rev. Peter M. Dennis, rector of St. John's, Decatur, Ala., presiding, the following officers were elected for three-year period, Rev. Oliver Cox, president; Rev. Gerald Catlin, vice-president, and Rev. Richard Patton, secretary-treasurer.

The Rev. A. G. Richards, D. D., dean of DuBose, opened the meeting with prayer, and the president, Rev. Peter M. Dennis, gave the annual address. The promotion of the Mercer P. Logan's Memorial Fund was discussed and plans made to bring this fund to the attention of the former students of the school. It was reported that DuBose had one hundred and fifteen men in Holy Orders in sixty dioceses, missionary districts and foreign countries.

Peter M. Dennis,
Past-President DuBose Alumni Association.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Clergy and Laymen Back Bishop Manning in Missionary Goal.

On Thursday, November 14, three hundred and fifty clergy and vestrymen of parishes from all over the diocese met in the Synod Hall, at the call of Bishop Manning, and pledged their utmost efforts towards reaching the Dicosean Goal of $400,000 for the Missionary Work of the General Church and of the Diocese before December 31. The meeting was marked by great enthusiasm and represented all parts of the diocese, many of the clergy and laymen coming long distances to be present and remaining afterwards for supper in the Undercroft of the Synod Hall. The facts of the situation and the meaning of the Missionary Obligation were presented in stirring and forcible addresses by the Bishop and the two Suffragan Bishops and by the Rev. Dr. Fleming of Trinity Parish; Mr. Stephen Baker, Warden of St. James' Parish; Judge Edward R. Finch, Warden of St. Bartholomew's Parish, and others. At the close of the discussion the following resolution pledging all present to support of the Missionary Goal was presented by the Rev. Dr. Darlington, of the Church of the Heavenly Rest. The resolution was adopted unanimously and by a rising vote:

"Resolved: That we who are gathered here at this meeting of the clergy and laymen of the diocese called by the Bishop at the Synod House on Thursday, November 14, 1935, undertake to do all that is in our power to achieve the goal which we have accepted of $200,000 for the Missionary Work of the General Church and an equal amount for the support of our Diocesan Missionary agencies.

"We recognize that if this goal is to be attained all our parishes must do their utmost, and many of our parishes must give considerably more than the naturally conservative amounts which they have pledged as their "expectations.' These pledged 'expectations' represent the minimum and they are not sufficient to meet our diocesan obligation. We are confident that these 'expectations' will be exceeded by many of our parishes and we pledge ourselves to use our earnest efforts to bring this sacred obligation home to our several congregations and to arouse our people to a great united effort to reach our goal, and more if possible, between this present date and December 31."

St. Thomas' Commemorates Work of Bishop Stires.

The Bishop Stires Window, which was given by the parishioners of St. Thomas' Church, was dedicated Sunday, November 17, at the four o'clock service to mark the tenth anniversary of the Rt. Rev. Ernest Milmore Stires' consecration as Bishop of Long Island and to commemorate his work as rector of St. Thomas'. The central figure in the window is that of King Solomon. Other figures are Emperor Justinian, builder of Saint Sophia in Istanbul; Bishop Lanfranc, builder of Canterbury Cathedral; Bishop William Wykeham, builder of Winchester Cathedral, and Saint Louis, builder of Notre Dame in Paris. Bishop Stires was rector of St. Thomas' from 1901 to 1925.

E. F. K.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Sir Norman Angell Speaks on Armistice Sunday at Peace Celebration.

"Emotionalism in world peace movements is not enough; nations and individuals must use their ability of intellect in passing upon international disputes," declared Sir Norman Angell, British economist and Nobel peace prize winner, speaking Armistice Sunday at St. James' Church, Chicago, where a peace celebration of international character occurred.

"War could never continue," said Sir Norman, "if men were not fundamentally noble. War is not made by wholly evil men. It is made by good men on both sides of the conflict, resulting from wrong attitudes, which are held to be right. Our task is to find out why men mistake wrong for right and to seek to avoid a similar attitude in the present world situation."

Sir Norman called upon nations and individuals not only to "have faith and believe, but act upon that faith rather than sit still and do nothing."

American and Canadian service groups; representatives of the United States Army and Navy, consuls of several countries were present at the service, arranged by Dr. Duncan H. Browne, rector of St. James'.

* * *

Pan-American Conference.

A Pan-American Conference of Anglican Bishops to be held in Chicago, probably in October, 1936, is assured with the acceptance by the House of Bishops, in session recently, of Bishop Stewart's invitation to come to the city for its fall meeting next year.

Bishop Stewart stated on his return from Houston that the invitation to the Bishops of the Church in Canada, and the Anglican Province of the West Indies, will be extended by the Presiding Bishop.

The conference will mark the semicentennial of the Chicago-Lambeth Quadrilateral and as such is expected to be history-making.

* * *

Students Discuss Current Problems.

Church students at Northwestern University, organized under the name of the Craig Club, are engaged in discussions on latest political and international problems. Marcia S. Luther, student secretary for the Church at Northwestern, has just made public the list of topics chosen by the students for consideration at forum meetings held at Seabury-Western Seminary each Sunday night.

Here are some of them: The Ethiopian situation; Economic aspects of international relations; The position of the Roman Church in relation to war; The Church's attitude toward social questions; The political set-up in the United States today; The opportunity of a Christian in a changing world.

* * *

Institute Church-Newspaper Lectures.

The relationship of the church to the newspaper will be the subject of a series of addresses to students of Seabury-Western Theological Seminary and Garrett Biblical Institute, it is announced. The first took place November 19, when Ernest W. Peterson, for twenty years religious editor of the Oregon Journal, Portland, Oregon, spoke. The series was inspired by Dr. William B. Norton, former religious editor of The Chicago Tribune.

* * *

Bishop Page Lectures.

"Reality in Worship" was the subject of a series of lectures given at Seabury-Western Theological Seminary by the Rt. Rev. Herman Page, D. D., Bishop of Michigan and formerly of Chicago. Bishop Page delivered six lectures on November 20, 21 and 22.

WESTERN NORTH CAROLINA.

Rt. Rev. Robert Emmet Gribben, Bishop.

Woman's Auxiliary Holds Annual Meeting.

The thirteenth annual meeting of the Woman's Auxiliary to the National Council in the diocese was held at Kanuga Lake, N. C., September 5 and 6, with twenty-eight Branches represented, sixty delegates, seven guests of honor, Bishop Gribbin, nine clergymen, seventeen diocesan officers and forty-two visitors present. Dr. D. A. MacGregor, Executive Secretary, Department of Religious Education of the National Council, New York City, was the principal speaker.

The following diocesan officers were elected: President, Mrs. Thomas J. Wooldridge, Asheville; Vice-President, First District, Mrs. H. E. Etheridge, Asheville, N. C.; Vice-President, Second District, Miss R. E. Blair, Saluda; Secretary, Mrs. Edwin L. Ray, Asheville, N. C.; United Thank Offering Treasurer, Mrs. S. E. Elmore, Rutherfordton; Chairman of Missions, Mrs. J. W. Canty Johnson, Franklin, N. C.; Supply Work Secretary, Mrs. W. H. Wagner, Valle Crucis.

The following delegates and visitors attended the Provincial Meeting in Lexington, Ky., October 15-17: Mrs. Robert E. Gribbin, Asheville; Mrs. F. W. Eubank, Hendersonville; Mrs. Sheldon Leavitt, Asheville; Mrs. S. E. Elmore, Ruthetfordton; Mrs. Thomas J. Wooldridge, Asheville; Mrs. C. F. Kirkpatrick, Waynesville.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.

Rt. Rev. G. G. Bennett, D. D., Assistant.

Clergy Become Students Under Canon Bell.

Under the leadership of Canon B. I. Bell, one of the most brilliant preachers in the Episcopal Church, a group of younger clergy from various parts of the diocese meet once a month to improve their sermon technique. At first the students numbered four, but when the news of what was going on spread, the class increased until there are now twelve in it.

It is a rather ruthless clinic the Canon carries on. The meetings are always held on a Monday morning and they last two hours. Two men preach the sermons they presented to their own congregations the day before and their brethren criticize the delivery, the subject matter, and everything that seems to them capable of improvement.

Here are the questions that Canon Bell has set down for the critics to ask:

I. Of the Preacher—

Could you hear him? Did he speak as one under a spiritual compulsion? Was he dignified, and yet without pomposity? Did he exhibit distracting mannerisms that drew undue attention to himself? Did he have a necessary "sense of the theatre"? Did he seem to like us all?

II. Of the Sermon—

Did it exhibit a supreme concern for God? Had it a note of dignified and sure authority? Did it teach the mind of the Church, or merely the peculiar tenets of the preacher? Did it show a true concern for people? Did it fill any real need of the actual congregation? Had it unity of thought and mood? Was the outline perfectly clear and coherent? Was there too much material or too little? Did it follow sound pedagogy, moving from contact to instruction to results? Did it end incisively? Was it a bore?

The class has been at it two years now, and the results, according to the teacher and to reports from congregations, have been notably fine.

The members are: Canon Anthony R. Parshley, rector of St. Michael's Church, Bristol; Rev. Roger Alling, rector of the Church of the Good Shepherd, Pawtucket; Rev. James M. Duncan, rector of St. Albans' Church, Centredale; Rev. Richard Mortimer-Maddox, rector of St. John's Church, Barrington; Rev. Duncan Fraser, rector of St. Columba's Church, Middletown; Rev. Sydney R. Peters, rector of St. John's Church, Ashton; Rev. Edwin W. Grilley, rector of St. Mary's Church, Warwick Neck; Rev. Robert O. Meader, rector of St. Andrew's Church; Rev. Harold C. Whitmarsh, curate of St. Paul's Church, Pawtucket; Rev. Nelson W. Bryant, rector of St. George's Church, Newport; Rev. Russel S. Hubbard, rector of St. Martin's Church; Rev. Harold L. Sweet, curate of Church of the Redeemer, Pawtucket.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

All Saints' Day Festival Service.

Sunday evening, November 3, in Trinity Cathedral, an All Saints' festival service was held. The sermon was preached by the Rev. Thomas H. Carson, rector of St. Stephen's Church, McKeesport, Pa. The choir of Trinity Cathedral, under the direction of Alfred Hamer, was augmented by numerous choirs from the parishes and missions of the diocese. Selections from Brahm's Requiem, Bach and Russian Requiems were sung. It was the first All Saints' festival service held in the Cathedral.

St. Paul's Church, Kittanning.

St. Paul's Church, Kittanning, through a special campaign during the past four months, has raised $6,500 to pay off an indebtedness of long standing in the parish. In addition to this effort, the parish has increased the salary of the rector and made numerous improvements in the parish.

Bayle.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Phoenix Cathedral Youth Join in Forward Movement.

The Forward Movement of the Church was presented as a challenge to over a hundred young people of Trinity Cathedral, Phoenix, on Sunday evening, November 3. Gathered for supper under the auspices of the two Young People's Fellowships of the parish the message was first presented by Mrs. E. L. Downing, sponsor of the Junior Fellow-

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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ship. The theme was carried on by Dean Edwin S. Lane, who spoke on "The Challenge of Christ to the Youth of Today." He was followed by Mr. William S. Carson, Director for Young People's Work, at the Cathedral, who pointed out specific ways that the young people could help in the Church and the community.

The young people themselves were then heard from ably represented by Mr. Wiltz Bethancourt, Mr. Lynn Wolfe and Miss Roberta Daggs and Miss Barbara Wakefield, all of High School age. The meeting was closed by Archdeacon Jenkins, who has been actively promoting the Forward Movement in the district.

Another large gathering of youth is planned for the near future.

NEWARK.

Rt. Rev. W. R. Stearly, D. D., Bishop.
Rt. Rev. B. M. Washburn, D. D., Bishop.

Solemn High Mass of Thanksgiving Celebrated.

A large congregation of admirers and friends of the greatly beloved Henry B. Bryan, priest, assisted in the offering of the Holy Sacrifice as an act of thanksgiving for over fifty years in Holy Orders, on Tuesday, October 1, when in the Church of the Holy Cross, Jersey City, Canon Bryan celebrated a Solemn High Mass of Thanksgiving, in the presence of the Bishop of Pennsylvania, who as a classmate and friend of boyhood days was the special preacher, and the Rt. Rev. Benjamin M. Washburn, D. D., Bishop of the Diocese.

The Rev. L. C. Rich, rector of Corpus Christi Church, New York City, was the deacon of the mass, and the Rev. Father Lang, curate of St. Peter's Church, Westchester, New York City, was the sub-deacon, acting for the rector of the parish, the Rev. Howard I. Johnson, who was prevented from taking active part by ill health. Bishop Taitt was attended by the Rev. G. Sherman Richards, D. D., of Atlantic City, and the Rev. John Quincy Martin, rector of the Church of St. John-in-the-Wilderness, Gibbsboro, New Jersey, as deacons of honor. Bishop Washburn, who pontificated, and gave a special blessing to Father Bryan after the solemn procession, was attended by the Ven. W. O. Leslie, Archdeacon of Orange, and the Rev. William Mitcham, of All Saints' Church, Orange, N. J.

The ceremonial of the mass was very efficiently and beautifully rendered under the direction of the Rev. R. P. Black, of New York City, who acted as ceremonarius, and to whom much credit is due. Sixty clergy in surplice and biretta sang Merbeck's Mass and took part in the solemn procession, which formed after the mass and was led by a trumpheter.

In the evening a public reception was tendered to Canon Bryan under the auspices of an interdenominational committee appointed by his friends and former parishioners. This was held in the Polish Community Center Hall in the neighborhood of his old parish. A very delightful program of music and addresses carrying testimonials from prominent civic leaders, followed by dancing, marked the evening.

It is greatly to be regretted that the diocesan authorities who now direct Grace Church refused to give their approval to the holding of the service in Grace Church, where Father Bryan is entitled to offer the Holy Sacrifice and where his old parishioners would have more conveniently have honored him, but the courtesy and kindness of Fr. Johnson and his parishioners enabled this great witness to his esteem to wipe away this disappointment.

NORTH TEXAS.

Rt. Rev. E. C. Seaman, D. D.,
Missionary Bishop.

Bishop Lectures to Baptist Bible Class.

Bishop Seaman conducted a Michaelmas Service and lectured on Angels and Others Messengers for the Mary E. Hudspeth Young Women's Bible Class of the Baptist Church in Canyon, seat of a Texas State Teachers' College. The service and address were in All Saints' Chapel, by request of the class, and were followed by a business and social meeting in our Little House of Fellowship, Student Center over which Mrs. Elizabeth Fry Page presides as hostess and Student Counselor. Twenty-five women were in attendance.

* * *

Mrs. John (Mary Gloster Anderson) Trent, 94, died recently and was buried by the Rev. Willis P. Gerhart in Baird, near which town is a monument erected recently on the site of Captain and Mrs. Trent's log house in which in 1878 Bishop Garrett conducted the first Episcopal services in what is now the Missionary District of North Texas.

* * *

The Rev. and Mrs. Warwick Aiken of St. Mark's Mission, Plainview, had a minimum of 41 and a maximum of 59 in attendance upon the Young People's Meetings on the Sundays in September, and an average of 42 at the Woman's Bible Classes. On January 1, 1935, there were 48 communicants in the Mission.

SOUTH CAROLINA.

Historical Service.

An historical service commemorating the 150th anniversary of the founding of the Diocese of South Carolina was held in St. Phillip's Church, Charleston, the mother parish of the Diocese, on Sunday evening, October 27, the preacher being the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, a native of this state and for a number of years rector of the Church of the Holy Communion, Charleston, and the Porter Military Academy.

The procession was headed by a large choir drawn from the parishes of the city, followed by lay members of the Standing Committee, Trustees of the Diocese, and the Executive Council; next came the clergy of the diocese, and last the Bishop of Atlanta and the Bishop of South Carolina, the Rt. Rev. A. S. Thomas, D. D. The beautiful church was filled with a large congregation, and the whole service was uplifting and inspiring.

The service was conducted by the rector, the Rev. Merritt F. Williams, the Psalm was read by the Rev. William Way, D. D., the lessons by the Rev. H. D. Bull and the Rev. Sumner Guerry, and the Creed and Prayers by the Rev. H. W. Starr, D. D. Bishop Thomas made a short introductory address and read the Bidding Prayer. The sermon by Bishop Mikell was a finely proportioned and interesting survey of the long history of the Church in South Carolina, from the founding of the colony to the present time: he dwelt upon the fact that we are the heirs of a long and splendid tradition, with more than a thousand years of the life of our mother Church of England lying back of the history of the Church in this state.

* * *

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Bishop Cook, President of the National Council Celebrates Fifteenth Anniversary.

The Cathedral Church of St. John, Wilmington, was crowded on Monday, October 14, to celebrate with the Rt. Rev. Philip Cook, D. D., Bishop of Welaware, and President of the National Council, the fifteenth anniversary of his consecration to the episcopate. The day began with a celebration of the Holy Communion in the lady chapel of the cathedral. Many hundreds of the Bishop's friends in the State of Delaware greeted him and Mrs. Cook at a reception in the chapter house. They included the Governor of Delaware, the Hon. C. Douglas Buck, with members of his

staff, Bishops Francis Francis M. Taitt, Robert C. Jett, George W. Davenport, Frank W. Sterrett, practically all of the clergy of the diocese, with most of the lay officials.

Tea was served in the parish house, where the Dean of the Cathedral, the Very Rev. Hiram R. Bennett, read letters of congratulation from the President of the United States, the Archbishop of Canterbury, the Archbishop of York, Bishop Perry, the Mayor of Wilmington, and many other bishops who were not able to attend the reception. The women of the parishes of Wilmington were the hostesses.

Evensong was sung in the cathedral, under the direction of Paul H. Terry. The Rt. Rev. Charles Fiske, Bishop of Central New York, was the preacher of the occasion. The sermon was on leadership and its need today, with special reference to Bishop Cook a sthe ideal type of leader.

Personal Notes

Calls Accepted.

The Rev. Ernest E. Piper, M. A., assistant minister at St. Bartholomew's Church since April 1, 1933, has accepted a call to the rectorship of Christ Church, Williamsport, Penn., in the Diocese of Harrisburg, as of December 1. After graduating from college, Mr. Piper specialized in educational administration, receiving his Master's Degree at Chicago University and continuing graduate study from time to time there and at Boston and Columbia Universities. Mr. Piper was baptized and presented for confirmation by the Rev. Dr. G. Paull T. Sargent, present rector of St. Bartholomew's, who was at that time rector of Grace Church, Grand Rapids, Michigan. Through Dr. Sargent, Mr. Piper met Dr. William C. Sturgis, then Educational Secretary for the Department of Missions. Stirred by Dr. Sturgis' presentation of the call of the Church in the Nationwide Campaign, Mr. Piper gave up a promising career in secular education to enter the service of the Church as a layman, and came to the National Council as assistant to Dr. Sturgis, carrying on the latter's work while he was away for a year studying the Church's work in the mission field. At the end of the year Mr. Piper was called to the Diocese of Michigan, under the late Bishop Charles David Williams, to organize and develop the work of religious education in that diocese. After thirteen years of service as a layman, he took Holy Orders, being ordained to the diaconate by the Rt. Rev. Herman Page, Bishop of Michigan, February 21, 1933.

On April 1, 1933, Dr. Sargent asked Mr. Piper to come to New York to build up the educational program at St. Bartholomew's Church, and the following September 17, he was ordained to the priesthood there by Bishop Page. In the past two and one-half years the program for children and youth at St. Bartholomew's has been reorganized as a Junior Congregation, the enrollment has been doubled, and an excellent staff of leaders has been assembled. Mr. Piper also assisted in the re-organization of the unique Community House Club, numbering over eight hundred business and professional young people, and served as its pastor and spiritual adviser. Mr. Piper was making a real and warm place for himself in Metropolitan New York and in the Diocese of New York. He was president of the Board of Religious Education of the diocese and chaplain of the Diocesan Young People's Fellowship. He leaves his associations there with regret, but is looking forward with enthusiasm to the challenge of his new work.

The Rev. Carl E. Range, curate at St. Mark's Church, Evanston, Illinois, has been called to be rector of Christ Church, Ottowa, Illinois, it is announced by the vestry. Fr. Range has accepted the call, effective December 1. He is a graduate of Nashotah House and has been at St. Mark's for more than three years. At Christ Church he succeeds the Rev. Hugh M. MacWhorter, now priest-in-charge of Annunciation Church, Chicago. Christ Church, Ottawa, is one of the oldest parishes in the Diocese of Chicago.

The Rev. James Harry Price was instituted eleventh rector of the Church of St. James the Less in Scarsdale, N. Y., by the Rt. Rev. William T. Manning, D. D., on Sunday, November 7, at eleven o'clock. Mr. Price has for a number of years been an assistant at St. James the Less.

The Rev. Henry Felix Kloman, formerly rector of Emmanuel Church, Cumberland, Maryland, entered on his official duties at St. Mary's School and Junior College, Raleigh, N. C., on November 10. His new address is the above.

The Rev. Walter E. Bentley, Worldwide Missioner of New Dorp, S. I., New York City, is holding Missions, during November, in St. John's Church, Cuyahoga Falls, the Rev. F. McIlwain, rector; St. Peter's Church, Akron, the Rev. F. Eastman, rector, and Christ Church, Barberton, the Rev. R. Yocum, rector, all in the Diocese of Ohio, to be followed in Advent by a Mission at Christ Church, East Haven, Conn. The Rev. Alfred Clark, rector. Mr. Beentley is the rector emeritus of St. Stephen's Church, Port Washington, L. I.

The Rev. William P. C. Loane, D. D., one of the younger clergy of the Diocese of Pennsylvania, has accepted a call to the rectorship of the Church of the Incarnation, Drexel Hill, and will take charge December 8. Mr. Loane succeeds to the vacancy caused by the death last July of the Rev. Edward C. Knight under whom the Incarnation had its beginning as a Mission in 1918, and who became its rector upon its admisison as a parish in 1926.

Mr. Loane, born in 1902, is a native of Philadelphia. He is graduate of Hobart College, Geneva, N. Y., and of Berkeley Divinity School, New Haven, Conn., and immediately following his ordination to the diaconate in June, 1930, was chosen by the Rev. Dr. E. M. Jefferys, to serve on the clergy staff of historic St. Peter's Church, Philadelphia. Mr. Loane during his service at St. Peter's has made several trips to Europe and has also travelled extensively in this country.

Mr. Constant Southworth, seminarian and layreader, has been appointed to take charge of Grace Church, New Lenox, Illinois, according to announcement by the Ven. W. H. Ziegler, archdeacon.

Deaths.

Rev. Thomas Duck.

The Diocese of Atlanta has been saddened by the death of the Rev. Thomas Duck, retired missionary, who was living in Decatur. He was the oldest clergyman in point of service in the diocese, having served at sometime during his long ministry in all the mission stations of northern Georgia. Prior to coming to Georgia, he served as a missionary in Colorado. He is survived by his wife and two daughters.

Mrs. W. Stuart Symington, Jr.

The death of Mrs. W. Stuart Symington, Jr., on October 12, is not only a deep loss to the Diocese of Maryland but to the entire Church, as she was so active both in and out of her own diocese. Mrs. Symington died in the Johns Hopkins Hospital, Baltimore, after an illness of several weeks and the funeral services were conducted in Mt. Calvary Church, Baltimore, by the Rev. William A. McClenthen, D. D., and the Rev. S. Tagart Steele, Jr., D. D. Burial was in St. Thomas' Churchyard, Garrison Forest, Md.

Mrs. Symington conducted many classes on Altar Guild work at Shrinemont, Adelynrood and throughout the Diocese of Maryland. At the last two General Conventions—Denver and Atlantic City, she conducted courses on the Altar Guild work.

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But there was nothing outside that could take away the joy inside.
—The first convert at Nala, Africa, on his return from a hard tour.

"His death affected the world as if a member of each family had passed away," said of Will Rogers.

My life, my love I give to Thee,
Thou Lamb of God who died for me;
O, may I ever faithful be,
My Saviour, and my God.
—R. E. Hunson.

The Christian religion is not the religion of Jesus Christ, although it includes that. It is Jesus Christ. There we stand. There is where St. Paul stood: "To me to live is Christ." "I live, yet not I; but Christ liveth in me." "When Christ Who is my life shall appear, then shall I also appear with Him in glory."
—Robert E. Speer.

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—Martin Luther.

God has made us with two eyes, both intended to be used so as to see one object. Binocular vision is the perfection of sight. There is a corresponding truth in the spiritual sphere. We have two faculties for the apprehension of spiritual truth—reason and faith; the former intellectual, the latter largely intuitive, emotional. Reason asks: How? wherefore? Faith accepts testimony, and rests upon the person who bears witness.
—Dr. A. T. Pierson.

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—Exchange.

The timid hand stretched forth to aid
A brother in his need;
The kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy gently breathed,
When justice threatens high,
The sorrows of a contrite heart—
These things shall never die.
—Southern Progress.

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—Dr. Albert E. Ribourg.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 100. RICHMOND, VA., NOVEMBER 30, 1935. No. 48.

What Is Christianity?

"In the home it is kindness.

In business it is honesty.

In society it is helpfulness.

In work it is fairness.

Toward the unfortunate it is the helping hand.

Toward the weak it is burden-bearing.

Toward the wicked it is evangelism.

Toward the strong it is trust.

Toward the penitent it is forgiveness.

Toward ourselves it is self-control.

Toward God it is reverence, worship and Love.

And the foundation stone, the undergirding motive of all the motives, is the Spirit of Christ."

LETTERS TO THE EDITOR

The Washington Prayer.

Mr. Editor:

Since the Freethinkers have appealed their case, and renewed the attack on the Washington Prayer, concentrating their fire on Old St. Paul's of Trinity Parish, and giving wide publicity to their views, it may be opportune to set forth the facts about the prayer. Washington's Prayer was included in a Prayer Book for Soldiers and Sailors, printed by the Bishop White Prayer Book Society of Philadelphia in 1917 (on page 104). It was widely used during the World War in both branches of the Service. Its inclusion in this book was influenced by the Rev. Dr. Washburn, at that time rector of Christ Church, Philadelphia, and an outstanding authority on everything pertaining to Washington. Mr. Clay, a resident of Georgia, and of New York, member of the Georgia Society of the Cincinnati, and a ranking Mason, had the Prayer engrossed on a large card, framed, and presented to St. Paul's. It was accepted and hung in the Washington Pew, with a religious service attended by Masons and others. The Prayer was used by the Sulgrave Society, which had the care of the ancestral Washington home, Sulgrave Manor. This society presented St. Paul's with several hundred small cards containing the Prayer, which were freely given to those who valued them. The Woman's Committee of the Sulgrave Institute presented a brass tablet with the prayer engraved upon it, which was affixed to the north wall of St. Paul's, over the Washington Pew.

Later a card was printed with a portrait of Washington in his pew at St. Paul's, from a dry-point etching by Joseph Wright after his drawing made in 1790, while Washington was attending service. (Courtesy of the New York Public Library.) Also on this card was a brief guide to the edifice and the church-yard, and the Washington Prayer for Our Country was included. The reference to the source was given to make all clear: from "Circular Letter addressed to the Governors of all the States on Disbanding the Army," dated 'Headquarters Newburgh 8 June, 1783." See "Writings of George Washington," collected by W. C. Ford, Vol. 10, p. 265. This letter is found in all comprehensive collections of the writings of Washington. Anyone who takes the trouble to look up the passage may see it has been put into direct address, and the invocation and ascription added, to cast it into prayer-form. That is, where Washington wrote, "We make our earnest prayer that God will keep the United States in His holy protection," etc., this indirect address has been made direct, "We make our earnest prayer that Thou wilt keep the United States . . .", etc. Otherwise there is no change whatever in word or sense, and by Washington's own word it is a prayer. The giving of the original source shows there was no possible intention to deceive or misrepresent. It is not necessary to descend to fraud and deceit in order to establish the well-known Christian belief and practice, and loyalty to the Church, of our First President. He worshipped at St. Paul's, not only immediately following his Inauguration, but Sunday after Sunday, as his diaries attest, so long as New York remained the Capitol. The churches of Philadelphia and Virginia knew his later and enduring loyalty.

As to the charge that "even if it were Washington's prayer, it would show him to be merely a Deist and not a Christian," we may point out this portion: "To demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion," an unmistakable reference to our Divine Lord.

These small cards, "with malice toward none," containing guide, portrait, and prayer, were sold at ten cents to cover cost of printing. It was hoped after that was defrayed, the proceeds might be designated for some proper purpose, which object was not reached. When the controversy and legal action arose, the cards were withdrawn from sale, since the indirect attack on the Christian belief of President Washington was, to put it mildly, extremely distressing. Anyone may see the cards at St. Paul's, but for fear of misrepresentation, they are not sold or given away, but there is no mystery about them and nothing to conceal.

M. E. H.

New York.

Do Worse Evils Justify War?

Mr. Editor:

In the October 5 issue of the Southern Churchman there appeared an article, Pacifism and Self-Defense, in which the author averred that (quoting substantially), "War, like Death, is preferable to a number of other things." The undersigned had the temerity to ask (Southern Church, October 19, 1935, p. 2) for a specific mention of a few of the aforesaid "number of other things," and finding them set forth on page two of the current (November 16) number of your excellent magazine, we wish now to express our thanks for their insertion.

The enumerated "other things" are, of course, of minor interest, the big question being this: Can a Christian, clergyman or layman, justify one evil by comparing it with another evil, or group of evils, which he considers worse? to which query all right-thinking people are bound to answer, Most emphatically, No!

"The Greeks had a name for it," and inasmuch as it was not only outmoded but actually ridiculed as long ago as the pre-Christian period in which Aristophanes lived, it is indeed strange to behold this type of "argument" making a bid for the "sweet odour of sanctity" in this present year of grace, its cause being pleaded by an unsuspecting shepherd who is undobutedly acting in all sincerity.

Bad never became Good by comparing it with Worse (actual or alleged), and War, the main theme of all this discussion, being admittedly bad, should receive condemnation rather than approval from Christians generally, but especially from the clergy.

Ira Charles Swanman.

Glen Springs, S. C.

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EDITORIALS

Vol. 100. RICHMOND, VA., NOVEMBER 30, 1935. No. 48.

What About The Jew?

Ludwig Lewisohn has edited a remarkable book (Rebirth, published by Harpers). It is a plea for Jews to think out their problem as a race and a religion. It is thought provoking for all.

To those of us who call ourselves Christians, the book, as indeed all books dealing with the problem of the Jew, is puzzling. We Anglo-Saxons are members of a mixed race. Compared to the Jew we are not an old race at all. It is hard for us to understand why the Jew wants to keep up a struggle for his ancient culture and racial characteristics. There is no nationalism for him to maintain, and to many of us it seems almost as improbable for the many races of Palestine to allow him the rule of his ancient land, as it would be for us in America to withdraw and give the land back to the native Indian. In both cases a priority can be claimed, and it is only too true that just as we took our country by intrigue and downright trickery from the natives, so Palestine was taken from the Jew, but it's "all so long ago."

Another problem that presents itself to the Christian is the Jew's devout attitude towards Christianity. The devout Christian generally feels that the best thing he can give to anyone is his religion. We love to have the Negro say that even before we gave him freedom, we gave him something better—the Christian religion. Yet the Jew resents—often indignantly—the Christian who would convert him. To the Christian this is hard to understand. Did we not get our religion from the Jew, either directly or indirectly? Are we not, in conversion, just trying to give him that which is his own?

And then is the Jew a nation or a religion? If he is a nation, his nationality is dependent upon an idealistic dream of a new Zion, which we practical Anglo-Saxons smilingly endorse in sentimental mood, but cannot understand. If the Jew is a religion, the majority of the race are indifferent, and the progressive branch of his church seems to be little more than an ethical culture society.

It is hard for us to figure these things out, and yet they must be faced. We have at the present time sympathy for him. In Germany he is under persecution and while he is used to that in history, we are ashamed that a so-called Christian nation is doing the persecuting. It serves to remind him constantly of that which we would have him forget, that he is a separate race and faith and not really wanted in any land and that the Christ which Christians hold out to him has little or no hold upon our Christian consciousness. It simply unites him at the international wailing wall into a race still more self-conscious of its difficulties and its problems. That he will be eliminated by Germany or any other nation through persecution is ridiculous.

And yet we cannot understand his attitude. A friend of ours had a son who wished to marry a beautiful young Jewess. The Anglo-Saxon father had hoped for some other daughter-in-law, but he did not raise objection to the choice of the son. Rather, it was the Jewish father that objected. The old struggle of keeping the race pure and non-contaminated with the Gentiles continues. To us it seemed that we could ask, "Is it all worth while?"

We have in America two definitely racial groups conscious of themselves and worried about their future. One is the Negro and the other is the Jew. The Negro is new to culture, radically different in racial background. His solution is one that will continue to puzzle the world for years to come. At present we pray and hope for justice and understanding in dealing with him and hope that a just Father in Heaven will lead us towards a solution.

But the Jew is of a race that has thousands of years of culture. His skin is the same color as the dominant people in the world. His contribution is tremendous. In music, poetry, science—almost everything, He gave us the background of our religion. To the Christian he gave us the only nation that the Son of God could have been born in. And yet he remains apart and we wonder why.

To read a book such as Lewisohn's adds to our puzzle. Call us narrow, narrow we will remain. For we cannot forget that all of America is a conglomeration of nations and peoples, and why should the Jew remain apart from the rest of us? Call us bigoted, and yet we cannot believe that a separate culture, a "spiritual Zionism," is any solution to the problem of the Jew—or of ours for that matter.

Our only hope would be for Christians to take Christ seriously and practice true brotherhood. Maybe, eventually, the real Christianity of understanding and beauty will appeal to the people who gave birth to that very religion. Christianity needs the Jew, and are we narrow when we say the Jew needs Christianity?

In the meantime Jews are de-Judaizing themselves. They are not attending the synagogues. At best the majority are only conscious that they are of a race apart from the rest of men. They are not developing their culture, nor are they developing their faith. Of course we cannot expect them to be assimilated in "two generations," but already we have in our own Church

(Continued on page 8.)

Church and World Problems as Others See Them

Open-Air Witness: What Should Be the Church's Attitude?

By Prebendary Wilson Carlile, D. D., Founder and Hon. Chief of the Church Army, in The Church of England Newspaper.

What should be the Church's attitude towards evangelistic work in the open-air? What benefits are likely to accrue to individuals at present outside the Church's influence? Is it possible to reach such individuals? How can it be done? What type of meeting is likely to be most effective in producing results? What is likely to be the effect of such work, if it is successful, on the life of a parish and on the life of the Church as a whole? These are all pertinent questions which should be faced by those who are eager for the Church to get into action.

Making all allowances for modern conditions, our variable climate and other difficulties, it does seem rather surprising in view of the part which our Lord Himself took in preaching in the open-air that more has not been done by His Church in the open. In view of the fact that our Lord did so much in the open-air, is it not startling that open-air evangelism is viewed with a feeling amounting almost to suspicion in some quarters? Has there been any time in the history of the Church when the possibilities of testimony in the open-air to the saving Power of Jesus Christ has, to any appreciable extent, been placed in the forefront of the work of the Church for the evangelization of the country? In our own day we have the work of the Church Army, not only in the parishes but on evangelistic route marches and in the seaside missions which are subsequently held; and there are other societies doing a certain amount of work in the open-air, on their own special lines. But what of the Church as a whole?

Some congregations do maintain open-air meetings perhaps one night a week throughout a limited number of summer months; but it would probably be quite within the facts to suggest that only one Church in twenty within the Anglican community goes into the open-air to preach the Gospel.

During the Evangelical revival of the eighteenth century, open-air work came to the fore. But it is interesting to look a little at the experience of Whitefield and Wesley. It is true that real religion was at a very low ebb; but Whitefield was a man with the Living Gospel message and, as always, people went to hear him gladly. Such were the crowds which gathered to listen that the churches were not big enough and he started his field preaching. For the most part the Church, frowning on such "enthusiasms" forbade him the pulpit inside; and even Wesley himself, according to some historians, was not at all enthusiastic about this "departure" of Whitehead. It is true that Wesley adopted the method himself a little later on—won by the results of such work. The success of the Wesley revival came largely from its open-air work, the converts being built up by the "class-meetings" and subsequently set to work to win others. Is it too much to expect similar results today?

Surely not! Indeed, if we had faith enough, we ought to believe that results might easily be better. Religion may, in some circles, be considered to be at a low ebb again. But is it? There is less formality in Church attendance than ever before and there is little chance of any preacher finding his church unable to accommodate his congregation. But the popular Press gives abundant evidence that there is, at any rate, some very considerable interest in matters religious. Religion, as distinct from theology, is no longer taboo as a matter of polite conversation; the trend of modern education has brought within the reach of all classes the fact that the discoveries of scientists and their general attitude is complementary to religion whereas forty or fifty years ago the attitude was argumentative and antagonistic. Moreover, it is an age which lives in and likes the open-air, hiking and biking and motoring to an extent unexampled hitherto.

Is the Church to wait for the people to come and listen? Surely it can and should go to the people outside. How can this be done?

One often sees fifty or one hundred people inside a church with two and sometimes three clergymen to conduct the service and preach. Why shouldn't one clergyman be detached from such a "duty" and detailed to hold a meeting simultaneously at the nearest and most convenient corner or park?

But open-air work should primarily be a matter for the laity. Wesley found so many opportunities in the open-air that it became a physical impossibility for him, human giant of physical strength that he was, to do all the work himself. The laity did the work for him. My own experience with open-air meetings in Kensington in 1880 was exactly the same. It became the work for the Church rank and file. Today we are fortunate in having a laity better fitted to do work such as this. It would help the Church to move as a whole if it could bring the laity out to bear its witness; profit would come to individuals, inside and outside the Church, and to the community as well.

It is universally admitted that the electoral strength of the Socialist Party has come from the way in which it has used its rank and file. Such parties realize that elections are not won by a few leaders talking to the "converted" week by week inside the doors of a club. They know that elections, if they are to be won, will be won at the street corners and by door to door visitation. None of the political parties has the advantage of thousands and thousands of preaching stations like the Church has. "Preaching stations" is an incomplete phrase; for the Church has the priceless advantage of being the chosen instrument for our Lord's work; the Sacraments are celebrated and the Word preached to build up and strengthen a Faith which cannot fail. Why then should not the Churches be regarded as "barracks" where Soldiers of the Cross are trained and strengthened, not only for the fight which they must endure as individuals, but for the great missionary work to those outside. "Go ye into all the world." We can't all go to India or China or Africa; but we can go to the street corner and bear our testimony. Church-people properly regard overseas missionary work as the demonstration of a Living Church; people outside the Church do not so regard overseas missionary work and the general tendency is to be a little suspicious of it. But a demonstration at the street corner would show the "outsider" that the Church has got something worth working for and worth talking about.

What should be the type of outside work most likely to produce results bringing conversion to men and women, and men and women back to the Church? Undoubtedly personal witness to the saving Power of our Lord in daily life. The appeal must be from the heart to the heart. Argument can safely be left to the expert; but for the rank and file, personal testimony to personal experience is best. For experience cannot be denied.

More can be done; more should be done; more must be done in the open-air!

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

"The More Abundant Life"

We have been hearing a good deal of late about "The More Abundant Life," but how to reach it, or rather enter into it, is not so clear. It is true that the scientists are giving us promises of a number of wonderful things in the future, such as the conquest of disease and the chemical production of food and many other necessaries of life through juggling with the elements, but these hopeful anticipations are not yet within sight and may not be brought to pass in our own generation.

Christ's Idea of the Abundant Life.

It is significant that the modern slogan:—"The more Abundant Life," is taken from the Gospel of St. John, where our Lord is quoted as saying:—"I am come that they might have life and that they might have it more abundantly." It is also significant that "The Abundant Life" spoken of by our Lord, is by no means the equivalent of "The Abundant Life" of which we hear so much today, for Christ, in another passage says:—"Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Nor did He, Himself, in His own life, use His Almighty Power to provide Himself with even life's bare necessities. He was dependent upon the charity of others and He said of Himself, on one occasion, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." In fact, we may say that He showed a complete disregard of what is meant by "The More Abundant Life," promised to us today.

A Different Estimate of Values.

It is therefore quite evident that the life which He came to give to man was of an entirely different kind and one which would prove so satisfying as to render mere earthly possessions hardly worth considering in comparison. We find this clearly exemplified in the life of St. Francis of Assisi, who embraced poverty as being his ideal state of life, because he thought it would bring him into closer relationship with Christ than any other. While we cannot accept this ideal as a practical one for human society, the life of St. Francis did have a wonderful influence throughout Europe in restoring to the world the truth that the higher values of human life must be found, not in material comforts and satisfactions, but in the development of the spiritual side of man's nature, and of its relationship to God. This reminds us of the words of St. Paul when he wrote:—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." We have the material goods of life put entirely on one side and sacrificed in order that the higher life of the spirit might be set forward.

An All-Important Question.

What then is "The More Abundant Life," which Christ said that He had come into the world to give to men, and which St. Paul and St. Francis estimated as of such inestimable value? In the first place it meant the opening up of new and vaster possibilities with regard to the higher life of man through the redemption of the soul and its being brought into filial relations with God. That this involved a mighty change in the relationship between man and God may be seen from what our Lord said with reference to St. John the Baptist and the contrast between the spiritual status of man under the Old Dispensation as compared with that of the New. Our Lord's words were:—"Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he." These words seem strange and hard to understand, but this is so because we fail to realize the exalted position to which we have been admitted as members of Christ's Body, and therefore as joint heirs with Him of all the blessings of the Kingdom of God. When we do realize this, we shall understand more fully the vast possibilities which lie open to us as the sons of God and heirs of eternal life.

A Very Important Distinction.

It is necessary to make this absolutely clear, because there is danger lest our minds should come to identify "The Abundant Life" with the material blessings which, however desirable, have no power to give us complete satisfaction as may be proved from the fact that in a single year over fifty millionaires took their own lives, and this happened a few years before the depression. In the second place, "The more Abundant Life," which Christ brought to the world, implies the opportunity which He has given to us all of associating ourselves with Him in the carrying out of His work in the world, that we may become instruments in His hands for bringing untold blessings to mankind.

The Blessing of Service.

The greatest blessing of which human nature is capable is to serve as His chosen vessels through whom His love and power may reach and bless and enrich the lives of multitudes, when we ourselves may only be partially conscious of what we are actually doing. At the present time the world seems to be far more concerned about economics, that is to say the material things of life, than those things which Christ came to give us. But this is a complete reversal of the Divine Order of things, as revealed to us by our Lord Jesus Christ, in unfolding to His Disciples and the multitude the principles of His Kingdom. For we find Him making this clear statement as to the relative values of the spiritual and material things of life:—"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Just before saying these words, He reminded them that God has made provision for the birds of the air, and added:—"Are ye not much better than they?" A good master sees to it that his servants are properly provided for, but we stand in a closer relationship to God than that for we are His children. Only the other night on the radio, "Religion in the News" gave us this message, that Babson, the well-known expert on matters of business, had recently said, that what the country needed most of all to bring it out of its difficulties was a revival of Religion.

The Kingdom of God and the Second Coming of Christ

By CHARLES W. LOWRY, JR.,

Associate Professor of Systematic Divinity, Virginia Theological Seminary.

With this issue the Reverend Charles W. Lowry, Jr., Ph. D., Associate Professor in the Department of Theology of the Virginia Theological Seminary, begins a series of articles which will run through the season of Advent. Dr. Lowry holds degrees from Washington and Lee, Harvard, Cambridge Theological Seminary and Oxford. After one year in parish work in California he came to his present position. He is widely regarded as one of the leading young clergymen of the Church. The Southern Churchman feels very fortunate in being able to announce this series of articles.

I. THE BACKGROUND.

WE HEAR continuously in church circles and from the pulpit of the Kingdom of God. This has been the case now for several decades. The reason, of course, is that towards the end oof the last century, as the result of the application of the historical method to Christian origins and to the New Testament, the Synoptic Gospels as such were discovered and it was felt that we could and ought to return to the historical Jesus portrayed in them. This Jesus, it was seen, had more to say about the Kingdom of God than almost any other single subject. He came preaching the Kingdom. "Repent ye, for the Kingdom of heaven is at hand" (Matt. 4:17. Cf. Matt. 3:2, 10:7; Mark 1:15; Luke 4:43).

The centrality of the Kingdom, in the teaching of Jesus, together with an unconscious but definite dogma of inevitable progress, based on the theory of evolution and the rise of a new social consciousness, account for the preoccupation of modern Christianity with the concept of the Kingdom of God. But this preoccupation and the concept generally entertained have been more regulated by the dogma of progress and social idealism than by the full teaching of the Synoptic Gospels. This teaching contains a large element that scholars describe as eschatological: that is, referring to last things or the end of the world. It seems to be related to a particular type of eschatology known as apocalyptic, of which the Apocalypse or Revelation of St. John the Divine is an instructive though a later example. The essence of apcoalyptic is that the end of the age is near and that God will speedily intervene in history, bringing to an end the existing order of things and setting up a new order in which He shall reign, His will be done. Modern teaching in sharp contrast to this has been this-worldly and evolutionary. The Kingdom of God is to be the term of the normal world-order, the climax in society of that progressive development beginning with the advent of life in unicellular form and resulting, after countless millenniums, in modern civilization.

The Church, as the collects, epistles, and gospels of the Advent season will soon remind us once more, took up a standpoint in between apocalyptic and evolution. It accepted the full teaching of the New Testament on the Kingdom of God with one slight but far-reaching qualification. Where the general position of the New Testament is, as Prof. F. C. Burkitt has said, that described in Luke 19:19: "They thought that the Kingdom of God should immediately appear," the Church postponed indefinitely the final judgment and the complete reign of God. But it did expect both and never rejected the eschatologoy of the New Testament. And the idea that made possible this solution, that was sufficiently elastic to bridge over the indefinite prolongation of the interval between the original proclamation of the Kingdom and its eventful fulfilment, was the second coming of Christ. The Apostles Creed here as on so many points records with the utmost succinctness the thought of the Church:

> "And in Jesus Christ His only Son our Lord: who was conceived . . . born . . . sitteth on the right hand of God . . . from thence he shall come to judge the quick and the dead."

IN THE ADVENT SEASON the Church through the Prayer Book directs our thought to repentance, the Kingdom of God, judgment, and the coming again of Jesus Christ. The faithful Churchman will hear again at this time what the New Testament says on these themes. And as pointed out at the beginning of the present article, the Kingdom of God is a phrase that is constantly on the lips or ringing in the ears of most of us during much of the year. But though we continue to talk as people did twenty to thirty years ago, the world around belies our speech. The signs of the coming of the Kingdom on the earth—here and now—are far from encouraging. It will be some time before we recapture the mood of phrases like, "The Evangelization of the world in this generation," "Make the world safe for democracy," "A war to end war," and (is it not true?—the exhortation of Christian Everyman), "Let us bring in the Kingdom of God". All this makes clear thinking on the whole subject desirable and indeed imperative, and constitutes the justification of the writer, as greatly daring and by request of one of the editors of the Southern Churchman, he attempts in overbrief compass to treat of these high and difficult themes.

In concluding this first article, which has as its aim indicating both the present and the original background, let us look again and more carefully at the antecedents and setting of the conceptions of the Kingdom and the return of Christ in the New Testament.

The phrase "the Kingdom of God" is in itself a simple one. It means the reign of God or the sphere of the Divine Sovereignty. Moffatt translates it "the realm of God" (or Heaven: which is a circumlocution for the Divine Name used especially by St. Matthew, who here, as in other respects, displays a particularly Jewish point of view). Behind the phrase and the idea which it denotes is the great Biblical conception of a theocracy. This is the thought of a rule of God, first within the limits of the Jewish people and state, then of the whole earth, through God's chosen people, Israel. The idea should be narrowly nationalistic or nobly universalistic; and in the Old Testament we find both tendencies given expression. It was the latter, however, which gripped the great prophets, and we find them translating their ideals, which are grounded in a vision of transcendent moral reality, into poetry that takes the form of a picture of a perfect social order. Wars will cease; universal peace will be the order of the world. Prosperity will abound. Even nature will be transformed: the lion and the lamb will lie down together. The knowledge of the glory of God will cover the earth as the waters cover the sea.

The dream did not materialize. History was rough on the Jewish people. Much of our Old Testament is the record of the tragic but often profoundly moving and intensely and deeply religious effect of adversity and suffering upon the souls of this people from the sack of Jerusalem and the great captivity (586 B. C.), to the invasion of Jerusalem and profanation of the Temple by Antiochus Epiphanes (169 B. C.). Then came the period of the Maccabees, with their heroic but eventually futile efforts to revive the independence and power of the Jewish kingdom. Finally in 63 B. C., with

Pompey's successful siege of Jerusalem, Jewry came under the Roman yoke.

OUT OF THIS historical tragedy—and the intellectual questionings and reasonings to which it gave rise—was born the apocalyptic conception of the Kingdom of God. The heart of the concept was that history would draw to a sudden and dramatic climax, which would be the prelude to a new order of things: the Kingdom of God. The present evil order was doomed: nothing could save it. But the pessimism seemingly inherent in such a conclusion was made the basis of a profound optimism. For since God was, one could be sure that evil and iniquity represented but a passing phase. One could be certain there was a good time coming. But the implication was clear that only God could and would usher in such a time. The Kingdom would be the result of a Divine intervention. Thus the nerve of apocalyptic was the faith that God had not abdicated His power and that He was the ultimate determiner of history. It was the faith that

> "Though the cause of evil prosper,
> Yet, behind the dim unknown,
> Standeth God within the shadow
> Keeping watch above his own."

But the form—the temporal and schematic mould common to varying apocalypses or prophetic word-pictures of final things—arose from the belief that the times were growing late and that therefore the Kingdom of God was at hand.

A word, finally, on Apocalypses and the relation of the Messiah to the Kingdom. The first and most influential of the Jewish Apocalypses is the canonical Book of Daniel (written probably not long after 168 B. C.) In one of the visions of Daniel described in this book there is a verse of crucial importance:

> "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man" (7:13).

The same figures reappears in a work in part based on Daniel and written around 100 B. C.—the "Similitudes of Enoch" (Book of Enoch, 37-71). The "one like a son of man" has in Enoch become "the Son of Man," a pre-existent heavenly being who "sits on the throne of His glory" and is to judge even the potentates and kings of the earth. But this Son of Man has no earthly career; his appearance and work as Judge and King follow the end of the old order and the bringing in by God of the new age. In this respect the Enochic concept of the Messiah is typical. The same point holds for the Davidic Messiah or human son of David's line who was to be placed again on the throne of Israel—the other main line of Messianic expectation. But the Son of David idea, while not without influence on the Evangelical narratives, is not important from the standpoint of Jesus' thinking (see Mark 12:35-37; Matt. 22:41-46; Luke 20:41-44), or from that of the Church's expectation of the return of Him who is Lord and Christ. From both angles it is the concept of the Son of Man that was determinative.

(Next week—II. The Situation in the New Testament.)

Home---Its Perils and Safeguards

By ARTHUR B. KINSOLVING,

Rector of St. Paul's Church, Baltimore, Maryland.

> "For this cause I bow my knees unto the Father, from Whom every family in heaven and earth is named."—Ephesians 3:14, 15.

A FEW DAYS AGO at the dedication of Stratford Hall as a national shrine I listened to a very thoughtful address by a man who has lately achieved great distinction as the author of one of our finest American biographies, Dr. Douglas S. Freeman, as he traced the remarkable history of the family whose home was at Stratford for more than two centuries, and pointed out the virtues which explained their almost unrivalled intellectual and spiritual influence through the years.

The house at Stratford is built in the form of an H. It has eight cornerstones instead of four. The speaker took the H to stand for Home. This was the home of a great family for five or six generations. He recalled that the rise and decline of American families has been epitomized in the phrase, "Three generations from shirtsleeves to shirtsleeves." The continuity of families like the Adamses of New England the Lees of Virginia presents a striking contrast. For over two centuries, from President Thomas Lee, secretary of state for the colony of Virginia in 1649, the Stratford family produced a remarkable succession of men of outstanding ability, integrity and a high sense of public duty. The speaker went on to point out that the stability of the nation rests upon the maintenance of the family, which is today threatened in various and subtle ways.

Among the cornerstones of family life he mentioned these traits as having been illustrated by the people of whom he was speaking:

First, Wise marriages. From this circumstance there resulted a remarkable tradition of physical stamina, intellectual vigor, and moral character. In six generations there was but one scandal and one divorce. What a lesson in a country and an age when so many marriages are made from impulse, with no sober-looking to the future, no thoughtful and reverent questioning as to intellectual and spiritual affinity. How cheap and vulgar are the types of marriages flaunted before the public in this country today!

Then he spoke of the way that good management, good husbandry, was another marked trait. It was not enough to have good blood, there must be thrift and industry; not enough to enter into an inheritance, that inheritance must be lived up to, improved and handed on. He noted next the strong decision of character which marked these men. And then the speaker laid stress on the fine readiness of the men with such a background to give themselves to public duty and high professional service.

PERHAPS the greatest of all the changes affecting modern life is the change in our homes. Only in a small minority of American homes are the great and sounder traditions still carried on. Life does not center in homes as in former years. We rendezvous at home to sleep and at meal-times. Our life does not twine itself about a home as it once did. In some cases the change in inescapable. A lot of people must live in the homes of others. But we are under no necessity of losing so largely the cultus of home in the way that we have done, and the subject is worth considering from the angle of our Lord's example.

Christ Jesus was a member of a race in which the family had for generations been regarded as a great and sacred institution. He came from heights beyond our earthly vision, yet He came into a home. During

the Nazareth years He knew both the comfort and the security of a home. Its influence fell with full intensity upon the soul of Jesus. His entire theology was a sort of transfiguration of a true and reverent family life. Before Him God had been conceived of mainly as a Creator and a Judge. The richest and deepest name Jesus had for God was "Father". "When ye pray, Our Father which art in heaven." He ever spoke of God in a filial way, teaching men that God's feelings toward His earthly children are the feelings of the noblest and divinest Father, that He loves, seeks, forgives and redeems. The first miracle that He wrought was at a marriage in a home. Again, when He met a funeral bier and learned that He who lay thereon was "the only son of his mother, and she a widow," He at once invoked His divine power and raised him to life again. He repeated the same miracle at the grave of Lazarus. He watched the little children dancing in the market-place with sympathy and interest. The greatest short story ever uttered was His parable of the boy who left a good home for the far country, became disillusioned and turned home again. He repeatedly gave His disciples glimpses of the intimate and unique bond subsisting between His Father and Himself, declaring that the "Father loveth the Son, and showeth Him all things that He Himself doeth." And yet at other times He expressed a beautiful, filial dependence upon the Father's will, and a readiness to wait patiently until that will might be fully revealed. "Father, let this cup pass away from Me, nevertheless not My will, but Thine be done." During the last week of His life He found sweet refuge in the home at Bethany with three friends, Mary, Martha and Lazarus, whose loyalty symbolizes the immortality of love, and on the cross He recognized the deepest claims of home ties when He committed His mother in her agony of sorrow to the care of the beloved disciple.

IN ALL the history of time none has ever hallowed home-relations like Jesus Christ. All through His life you feel the power and influence of that Nazareth home. In later life, when His great public mission had begun, He had to leave that home and become a wanderer. He said, you remember, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay His head." But none-theless His language was always eloquent of home. God was ever His Father, and men were God's children, needing forgiveness and strength, needing light and hope and joy. And St. Paul, himself a home-exile for the Gospel's sake, caught up the great home words and said: "For this cause I bow my knees unto the Father, from Whom every family in heaven and earth is named."

It is rather unfortunate that the homes of which we hear most today are quarrelsome homes, noisy homes, broken homes. "The most beautiful homes in the world are for the most part silent homes." They give forth no loud sounds. It is the tragic homes of which we hear. These are played up luridly in our day to tease the jaded faculties of men. The deformities, the miscarriages, the criminal and disgraceful aspects of modern homes are becoming more familiar to the rising generation than the loyalty and serenity of the thousands of homes in which the spirit of Christ abides. One fears at times that this constant presentation of scandals, quarrels, divorces, and all sorts of impulsive disloyalties, may lead the young to believe that this is the to-be-expected thing in family life. There is so much of it, and it is served up in such infinite variety, that the natural inference might easily be that it is idle to expect to have life on a higher level.

I THINK there was never a time when there was need for more definite character-building work at home than now. A few days ago I was with a group of clergymen who were talking over some of their parish problems, when one of them spoke with deep feeling of the loss in recent years of what is known as the family pew, that is, the pew that used to be filled with all members of the family. Quite often now heads of families will explain the absence of the young people on the ground that they were out late on Saturday evening, so they had not disturbed them. The biggest parties are now given on the eve of the Lord's Day, and when they keep young people out until the small hours of Sunday morning, the whole influence of God's Day is neutralized. It is the fashion now for people to wait until late in the evening of Saturday before they start to parties, and only a few have the conscience to leave at an hour which will safeguard the integrity of the Lord's Day.

It is easy to see that this turning Sunday into a day in which people sleep off in the early hours the weariness of Saturday night is robbing the day of its message and its power. The witness for the sanctity of the home found in the parish church, with its font, reminding us of baptismal vows, its sanctuary of prayers, its altar, that forever tells us of the cost of our redemption, is a divine and uplifting influence in our lives. People may pass it by and neglect it, but in crises they are again reminded of it. You know home is still home even when children have strayed far away. Jesus was never ashamed of Nazareth. We read that in the midst of His great mission "He came to Nazareth where He was brought up." What memories must have flowed in upon His mind and soul! There was a simplicity in that carpenter's home, where He had succeeded Joseph the breadwinner after his death. There was a deep religious reality there, an atmosphere which He loved. Joseph seems to have been a very noble father-type. And the Blessed Mary elicited always the filial tenderness and thought of her divine Son. All was not perfect in that home. There were brethren in the home who "did not believe on Him," who probably said, "Behold this dreamer cometh," as the brethren of Joseph had said of old time. Doubtless there was a sting of pain in this mistrust and unbelief. It reminds us that injury does not always come from people outside, that a "man's foes may be," at times, "those of his own household"; that the finest, most godlike characters sometimes both in homes and in the Church of God are not fully appreciated for what they are. Then the horizon of the home ought not always to bound our vision. Our Lord said that for His kingdom sake a man must sometimes "leave father and mother and sisters and brethren." He Himself had done this. And yet it was true that the language of His theology was the language of home, and it is forever true that the Christian home is the institution which has felt His deepest influence, and that our religion must begin there.

My friends, if the habit of prayer in your home has been discontinued, reestablish it for your own and your children's sake. If your children have dropped out of the family pew, on whatsoever pretext, try to bring them back. It may be that seeing your faith, your staunch, unyielding belief in the reality and preciousness of divine worship and God's altar, they may come back and bow the knee at your side. Pray about it, think about it, adhere to those standards you have inherited. Do not imagine that any other kind of success can ever rank with this. Look onward to the day when you can stand before your God and say, "Here, Lord, am I and the children Thou hast given me."

* * *

EDITORIALS.

(Continued from page 3.)

bishops who have the grace and culture that comes from Jewish ancestry, and scholars of our Church tell us that to really find the best of Christianity we must have the Jewish tradition. May the self-consciousness of the races eventually disappear.

Tuberculosis-A Challenges to Youth

By LOUISE STRACHAN,

Director, Child Health Education, National Tuberculosis Association.

"HE WHO HAS health has hope, and he who has hope has everything," runs an old Arabian proverb.

Hope is characteristic of youth, and health has long been regarded as one of youth's prerogatives. Yet, for countless ages tuberculosis has been reaping a rich harvest in the field of youth. That it existed in the days of Egypt's greatness is proved by the evidence found in recently unearthed mummies. Tuthankhamen, whose tomb in the Valley of the Kings was excavated in 1922, and whose age at death was not more than eighteen, appears to have died of tuberculosis. The disease has never been a respecter of persons: prince and pauper, poet and peasant, one and all have suffered its ravages.

Tuberculosis seemed an invincible foe, and indeed it was until the genius of Koch discovered the cause of the disease—a tiny rod shaped germ known as the tubercle bacillus. This happened but half a century ago, in 1882, and since that time, when a real offensive was launched against this ancient enemy of mankind, the number of lives lost because of tuberculosis has steadily decreased. The tubercle bacillus is on the run! We know more about him today than has ever been known before in the history of the world. We know enough to abolish the disease and the question is not "Can we?" but "Will we?"



MEDICAL IMMORTALS

Successful progress in the fight against tuberculosis is made possible chiefly by the discoveries of these three men. Robert Koch (left) noted German research worker, discovered the tubercle bacillus and proved it was the cause of tuberculosis in 1882. Rene Theophile Hyacinthe Laennec (center) young French medical genius, invented the stethoscope in 1815. When only 45 he became a victim of the disease he did so much to help conquer. Wilhelm Konrad Roentgen (right) noted German physicist, discovered in 1885 what is probably the most important diagnostic aid in modern medicine—the X-ray.

Here lies the challenge to youth. The fight cannot be won without the wholehearted interest and support of high-school and college students, for in their group, between ages 15 and 24, tuberculosis still triumphs in its old role of "Captain of the men of Death." Most young people possess courage—it is twin to hope—and will face facts. The cold, hard fact of the matter is that tuberculosis causes more deaths among young people, between 15 and 24 than any other disease. What are they going to do about it? If they do nothing, how can the fight be won?

WHAT can they do about it? First, learn the facts: Tuberculosis is preventable. It is curable. It is not herditary. It is a communicable disease spread only by close contact with a person whose sputum is filled with tubercle bacilli. Second, know the weapons with which the disease is being fought: the tuberculin test, a harmless skin test which reveals the presence of infection; the X-ray, which shows the degree of infection and disease; the sanatorium, and the surgical methods of treatment. Also learn the importance of the practice of good daily health habits, which help prevent the disease from developing. There's a reason for adequate rest, well-balanced meals, fresh air, and exercise!

How can this be done? The National Tuberculosis Association and its affiliated associations are hard at work on this problem of youth. The tuberculin testing of high-school and college students is spreading rapidly in all sections of the country and the interest and support of high-school and college officials in this work is indicative of their recognition of its importance. The first national conference on college hygiene, held at Syracuse University in 1931, laid down specific recommendations for the inauguration and conduct of an adequate tuberculosis program among college students, which includes not only tuberculin testing and X-raying, but also routine instruction in the personal and community aspects of the disease. This conference, sponsored by the American Student Health Association and the National Health Council, initiated by the National Tuberculosis Association, and its Proceedings were published by the same organization. Now plans are under way for another conference to be held in 1936 to review the recommendations of the Syracuse meeting and strengthen and improve them in the light of five years' experience. The National Tuberculosis Association is closely associated with this undertaking also.

IN the high-school field much headway is being made. Field trips to local clinics and sanatoria arranged by tuberculosis associations for high-school students are being successfully carried on with the wholehearted support of school authorities. The lively interest shown by the students and the batteries of questions that have been turned upon the leaders of the expeditions prove once again that "youth will face facts" and is eager to know the whys and the wherefores of things. Viewing the tubercle bacillus under a microscope is a thrilling experience and the student who has done so is likely to become a missionary in

the cause of spreading the facts about tuberculosis. A friendly talk with the superintendent of the local sanatorium and a visit with him to the X-ray room will familiarize the young adolescent with the weapons used in the fight against this preventable disease and dispel any lurking fears he may be harboring. It is indeed curious how many otherwise intelligent adults still possess an unreasoning fear of tuberculosis. It is, of



course, a "hangover" from the old days when a diagnosis of tuberculosis meant tragedy.

Will you accept this challenge? Will high-school and college students lend a hand to speed the fight, win the victory and place tuberculosis in the limbo of ancient and forgotten diseases that have plagued humanity? The campaign is financed by the annual sale of tuberculosis Christmas Seals, a penny each, so everyone may have a share. Buy and use these Christmas Seals. They are messengers of health and hope and happiness; they tell of the courage and faith which has insured the success of the fight thus far. But besides sharing in the purchase of these little stickers, learn the facts about tuberculosis and help your local, state and national tuberculosis associations in their efforts to spread the truth about this preventable, curable, communicable disease.

* * *

EXCUSED FROM GIVING TO MISSIONS.

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

—Horace Bushnell.

* * *

VALUES.

Stephen F. Reade.

The race is not always to the swift, nor is achievement always to the brilliant. Determination is generally a controlling factor in the final results.

So in character, it is not necessarily the genius for courtesy, nor the one who, under the inspiration of a crisis, acts the part of a hero, who reaches the heights.

But, the peak is reserved for that one, who so esteems his values, that he lays hold of them with a grip of steel even though that grip bind him to a cross.

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SOUTHERN CHURCHMAN COMPANY

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Conditions Call for Study and Contemplation

Reporting to the Woman's Auxiliary executive board at its recent meeting, Miss Grace Lindley, executive secretary, said in part:

"As I see it, two imperatives press us. The first is to think through present conditions to possible action on the problems of peace and war and on the problems of present-day missions. . . . .

"Among the questions which must be considered in a new thinking into the mission of the Church are those of unity, of cooperation, of the personnel needed, of methods for awakening the interest of the Church in her mission, and of finding funds for her work.

"If we are to contribute to the solution of such questions, we should be reading and thinking carefully and deeply . . . . And while we need material on which to base the thinking, we need most of all quiet in which to do it.

"So I am brought to the second imperative. We must seek deeper knowledge of God. If we believe, as I suppose we do, that God is in history, there can be little more important than finding out what He wants done now. And if we believe that He uses His creatures in the working out of His will, there can be nothing more important for us than to let Him make us fit for His use. And how can we know Him except by contemplation and adoration?"

From the Archbishop of York's new book, "Nature, Man, and God," Miss Lindley quoted: "Life can not be fully integrated about the self as center; it can only be fully integrated when it becomes God-centered. For God is the real center of the real world; His purpose is its controlling principle; only in Him therefore can all creatures find a center which brings them all to harmony with one another and with themselves . . . ."

School Built by United Thank Offering Receives Gift.

Members who are somewhat familiar with the disposition made of the United Thank Offering received at the Triennial Meetings, will recall that at one time $10,000 was sent to Japan for building a school. By turning to the Woman's Auxiliary leaflet, "A Record and a Hope" (W. A. 106) it will be seen it was in 1907, at the Triennial Meeting held in Richmond, Virginia, that this amount was reserved for the building of a training school for Bible women in Sendai, Japan.

One of the many interesting features of our missionary work is trying to trace its growth and expansion, in size, number, and influence, as the years pass.

This week there has come, through the Washington Diocese, news which must be of interest to every woman who contributes to the United Thank Offering and particularly to those who had a part in the offering of 1907.

It is an acknowledgment of a gift of the Woman's Auxiliary of St. Alban's, Washington, D. C., to Aoba Jo Gakuin, Sendai, Japan, and excerpts from this letter written by Helen Boyle, principal, are given here:

"Several days ago I received from Bishop Binsted a draft in Yen to the amount of the $500 which was given by the Woman's Auxiliary of St. Alban's Church in memory of Mrs. Weeks. The money has been deposited in accordance with the wish of the donors and the Bishop has given me permission to use the interest for Aoba Jo Gakuin.

"Aoba Jo Gakuin is our only mission school in Tohoku. We think it is very important. It was founded as a Training School for Evangelistic Workers, usually called 'Bible women' in English. It was given $10,000 from the United Thank Offering, with which to build new buildings.

"About ten years ago a department for the training of Kindergarten teachers was added. Last year we reorganized and closed the Bible department and today the school is entirely a training school for Kindergarten teachers. It is the only Christian Kindergarten Training School in Tohoku and for that reason serves not only our own Church, but others as well.

"We take girls who are high school graduates and Christians, or have an understanding of what Christianity is. Our aim is to train these girls to be faithful teachers. Our course of study includes the regular curriculum of a Kindergarten Training School, and Bible, Church History, Personal Religion, and Christian Ethics as well.

"This gift from the women of St. Alban's Church will make possible a tuition scholarship. It has been my wish for some time to have a scholarship which might be given at the end of the first year to the student who had best shown scholarship ability, an understanding of the ideals of the school, and a spirit of cooperation and real effort in her work. I feel that a scholarship of that kind will help to keep the girls up to the standard we want them to attain, but which is high for Japanese girls. This gift will make such a scholarship possible."

Surely the growth and far-reaching influence of this United Thank Offering gift to Sendai, give cause for rejoicing. We can but think of how widespread and unending is the influence of the many Bible women trained there throughout these years and of the possibilities of the large work now being carried on as outlined in the foregoing message. How it stirs the imagination! How could one even estimate the doors of opportunity which this one gift has opened for the upbuilding of Christ's Kingdom in the world?

Principles of Giving Are Listed.

From James Thayer Addison's "Our Expanding Church," the following principles are given as those set forth at the Jerusalem Conference, a meeting which brought together the leaders at home and abroad of all the Protestant and Anglican Churches:

1. Giving should always be an act of worship.
2. We should avoid allowing any plan for raising money to become mechanical and impersonal.
3. The presentation of missionary needs should as far as possible include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest, and concern of the individual supporter may be increased.
4. To aid those who administer missionary work, giving must be regular and loyally sustained.
5. More givers are more important than more money, and in the long run will mean more money.
6. Any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of the giving.

O THOU who are the light of the minds that know Thee, the life of the souls that love Thee, and the strength of the hearts that serve Thee; help us so to know Thee that we may truly love Thee; so to love Thee that we may fully serve Thee, whom to serve is perfect freedom; through Jesus Christ our Lord. Amen.

NEWS FROM THE FRONT

Rev. G. W. Gasque

BISHOP GRAVES SEES DISASTER AHEAD FOR CHINESE CHURCH—SHANGHAI AN EXAMPLE.

Shanghai, China.—The Rt. Rev. Frederick R. Graves, D. D., Bishop of Shanghai since 1893, issues the following statement concerning the work in his District:

"As a result of the action in reducing appropriations in the Missionary District of Shanghai by a cut of $10,000 (U. S. currency) on the reduced budget of 1934, a difficult situation arose which had to be carefully considered by the Bishop and Council of Advice. We had to decide whether to close abruptly existing work and dismiss workers, or to devise some plan for carrying on.

"It was evident that stations once closed would probably never be reopened. Furthermore, the large amount of the cut could not be covered in this way, because the evangelistic work is carried on with virtually no margin and very small appropriations to each station. To close down evangelistic work meant irreparable damage and the dismissal of faithful Chinese workers.

Schools and Hospitals Suffer.

"It was therefore decided to lay the burden upon the educational and medical work for the reason that the institutions concerned had, in every case, an income outside the appropriation from home. It was a stern necessity and the result was that all hospitals, St. John's University, and St. Mary's Hall were cut—in some cases one hundred per cent.

"However, the most serious difficulty from which we are suffering is that we get no re-enforcements from home. When you consider that the Rev. Hollis Smith is the latest arrival of the clergy and that he came to China in 1922, the difficulty of the situation is apparent. I have again and again reported this state of things to the National Council but no help has come. The seriousness of the situation can hardly be exaggerated.

Missionaries Gravely Affected.

"The missionaries affected by the grave reductions of appropriations have met the situation in the very best spirit. It is impossible to deny, however bravely facts are faced, that there is a feeling among us that the Church is not back of us as it used to be.

"We have no complaint to make, but we would ask that full consideration should be given to the fact that, although we have been able up to the present to hold our line the process cannot be repeated much longer. If we have to face similar conditions in 1936 I see nothing for it but to dismiss our workers and close stations. Once that is done the Church will have lost the confidence of the Chinese Christians and irreparable harm will result."

There are fifteen and one-half million rural white people in America who are not members of any religious body. These constitute one of the most pressing missionary problems of today. The Church must become more rural-minded.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR IDAHO.

O Lord, our Heavenly Father, we pray Thee to guard and to guide the Bishop and his staff of the missionary district of Idaho, and draw us into closer fellowship with them. Dispose the hearts of all Thy children everywhere to give gladly as Thou hast given to us, that Thy Kingdom may be hastened, and that Thy will may be done on earth as it is done in Heaven. Grant that in the spirit of humility, and that in the full purpose of a good intention, we may serve Thee more earnestly in the time to come; through Jesus Christ our Lord. Amen.

NEVADA MAKES DEFINITE PLANS FOR AN EFFECTIVE FORWARD MOVEMENT PROGRAM.

Reno, Nevada.—Recommending an "All Nevada Mission," a Committee on the Forward Movement has brought in a report at its recent meeting, with suggestions as to how the program should be carried out in the District, as follows:

1. That the Church is in the world but not necessarily of it, and that the Church through its leaders and then through the people must stand out for Christ above Caesar.

2. Regular corporate communions of parochial groups, with both corporate and individual preparation for the same.

3. To develop a spirit of fellowship on a large scale, parochial and interparochial, of men, women, and young people.

4. To give a fresh consideration of the value of information and publicity. Use the local papers, bulletin boards, and such other methods as may seem practical and dignified, and to set apart a definite period of not less than two weeks to make a systematic canvass for subscriptions to the Church weeklies.

5. To conduct a preaching mission in every parish during Advent.

6. Make wide use of the Forward Movement literature, using it in preaching and teaching and to encourage others to read and use it, but do not give it away; create a desire for it by selling it. Aim high, and never give up.

This program may be made effective by enlisting the cooperation as far as possible of every individual and organization in the District.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

BISHOP HULSE REVIEWS CUBAN WORK AND CITES DANGERS MET BY MISSIONARIES.

Havana, Cuba.—Against a background of continual unrest and hardship among the Cuban people, a background that has varied all the way from dull despair at lack of food and prevalence of disease to the sharp terrorism of bloodshed and bombing, Bishop Hulse reviews the Church's Work in Cuba.

"These are the conditions," he writes, "under which the work of the Church has been carried on. It has made the work of the missionaries difficult. Travel is uncomfortable and dangerous, and most of our missionaries are in charge of several places so that they have to travel from one place to another. I was held up at the point of the bayonet by soldiers twice one night going from Cespedes to Camaguey.

Missionaries Carry On.

"In the face of these difficulties the missionaries have carried on bravely and diligently. They have traveled on foot and on horseback, by automobiles and busses, and to some extent have used the railroad. The Archdeacon of Camaguey (the Ven. J. H. Townsend) has to visit twelve places in the course of each month. One of our missionaries goes to five places each week. . . . The work in Guantanamo suffered greatly during the year due to the absence of a resident minister. I sent the Rev. Romualdo Gonzalez there in November and since then the congregations have filled the church at both the Spanish and English services.

Rural Work Grows.

"The town of Moron is desperately poor, but the Church's work is growing there. The mission has a school building and a rectory, but the church which was also included in the original plan is now greatly needed. The missionary, the Rev. Ramon C. Moreno, has done a notable work establishing mission stations in the country around. He had 576 baptisms during the year, nearly all in rural places which he has to visit on horseback.

"Rural work is important in the province of Matanzas also, centering at Bolondron under the charge of the Rev. Vicente A. Tuzzio. He presented 150 candidates for confirmation, and in the circuit centering at Cardenas, the Rev. Jorge H. Piloto presented 61.

Exodus of Americans.

"In Havana the exodus of English and Americans continues. Dean Blankingship had to remove the names of 97 families from his Cathedral list during the year, a net loss of over 60. Tourists who used to flock to the church in good years no longer come to Havana. They contributed generously to our communion alms, and now that the demands for charity are increased, the offerings have diminished."

From Copenhagen the chaplain of St. Alban's English Church reports that the American Minister to Denmark, Mrs. Ruth Bryan-Owen, is a generous supporter of St. Alban's and officiates as a Church warden. (Denmark, in 1924, was the first country to have a woman member of the Cabinet.)

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Christmas Program

Leader: Our program this evening consists of a Christmas carol, a paper on "THE CHRISTMAS SPIRIT", and a game of questions and answers on Christmas. We will choose sides and I will appoint captains. Then I will ask the questions. Each question will be asked until someone answers it. If no one can answer it, I will read the answer and come back to it later. Each question answered counts for the side that answers it. I will keep track of the questions answered with a pencil. Those taking part are:

..... to read the carol Hymn No. 551.
..... to read the paper.
..... captains to choose sides.
.....
.....

The Christmas Spirit.

Christmas Day is, of course, the birthday of Jesus, and has been kept always as a feast of joy and happiness. Practically every Christmas story we read tells of how people who, at the beginning of the story, are sad and selfish, at the end catch the spirit of Christmas and give presents to other people, especially the poor, and so are made happy themselves.

One of the best of these is Dickens' Christmas Carol. In it, old Scrooge, who is a very mean and selfish old man, has three spirits come to see him. One is the Ghost of Christmas Past, one of Christmas Present and one of Christmas yet to come. Christmas Past shows him how happy he was as a boy when he kept Christmas by making other people happy. Christmas Present shows how happy today when they are friendly to everyone; and Christmas yet to come shows how Scrooge may be completely forgotten because hs is so selfish that no one can care for him. In the end of the story, Scrooge determines he is going to try to make everyone happy on Christmas, and so he immediately sends a big turkey to his poor clerk, Bob Cratchet, and looks up his nephew, who had asked him to come to Christmas dinner. So the Spirit of Christmas may be said to be to try to make other people as happy as we can.

Questions.

1. Why do we give Christmas presents?

Ans.: Because of the first Christmas present to the world, the Infant Jesus.

2. Why do people think of Santa Claus on Christmas?

Ans.: Because Santa Claus is the German name for St. Nicholas, a Greek saint who taught people about Christ and how to keep Christmas.

3. Why do we have Christmas trees?

Ans.: It was an old German custom to hang presents on the oak in honor of Tjor, their heathen god, and missionaries pointed out that oaks die in winter, but the fir or cedar or pine are green, so we hang decorations on it in honor of our God, who keeps all things alive.

4. Why do we sing carols on Christmas?

Ans.: Because people always wrote and sang songs on feast days, and Christmas is a great feast day.

5. What does the word "Noel" we sing in Christmas hymns mean?

Ans.: It is the French word for Christmas.

6. Do all countries tell of Santa Claus?

A. No; the French call him Father Christmas.

7. Why does Santa dress in red?

Ans.: Because St. Nicholas lived in the North, and people liked bright colors there as a contrast to the snow.

8. Why does Santa drive reindeer?

Ans.: Because in Russia the reindeer and not the horse was the beast of burden.

9. What is the significance of the burning fire on Christmas cards?

Ans.: In the middle ages the nobles sent the men out to get the Yule log. As long as this was unburned the servants had holiday.

10. What does Yule mean?

Ans.: It is the Scandinavian word for Christmas.

11. How long does the Church keep the Christmas season?

Ans.: Until the feast of the Epiphany.

12. When is the feast of the Epiphany?

Ans.: January 6.

13. What does Epiphany commemorate?

Ans.: The coming of the Wise Men to see Jesus.

14. Did not the Wise Men come on the first Christmas?

Ans.: No, the Bible says, Herod inquired when the Star appeared, and later killed all children two years old and under. So Jesus was about two years old when the Wise Men came.

15. Why do we have snow scenes on Christmas cards?

Ans.: Because Europeans are accustomed to think of snow at Christmas time.

16. Did the heathen have any feast at Christmas time?

Ans. Yes, it came close to the shortest day of the year, December 22.

17. Why did the heathen keep this as a feast?

Ans.: Because they considered it the proof that when days got longer, summer was on its way.

18. How did the heathen keep Christmas Day?

Ans.: By eating and drinking, liquor.

19. How should Christians observe the day?

Ans.: The word Christ-mas shows, mass being the old world for church-going, and Holy Communion.

20. Why do we have a midnight service on Christmas Eve?

Ans.: Because of the tradition that Jesus was born at midnight.

21. Why do we sometimes have a boar's head on Christmas cards?

Ans.: Because on Christmas Day people liked to eat the wild boar.

22. Give another reason for a boar's head on Christmas cards?

Ans.: Because eating the boar, or wild pig, showed they were Christians, not Jews.

23. Why do we have holly on Christmas cards?

Ans.: Because holly does not drop its leaves, and so is an emblem of eternal life.

24. Why is the poinsetta called the Christmas flower?

Ans.: Because it blooms at Christmas, when people in the North like to give it in pots as presents.

25. Do French children hang up stockings?

Ans.: No.

26. What do French children do instead of hanging up stockings?

Ans.: They put shoes outside the door for Father Christmas to put a coin in.

27. Why do we have candles in windows on Christmas?

Ans.: Another German custom, to show we want to welcome the Holy Family and not be like Bethlehem and send them to a stable.

* * *

Youth and Good Will.

There's a faint, faint glow in the distance,
Though the sky hangs dark with night.
There's a bright, bright flare through the sullen glare,
And a strangely streaming light.

There's a dim, dim sound growing stronger,
As of feet pressing toward the goal;
We can feel the throb of their march toward God;
For 'tis Youth, who has seen life whole.

O arise in might, Youth, and robe thee
With the mantle of peace, all white;
And then, girded with love, by thy fellowship prove
That thy vision is truth and right.

So march on in the flush of thy courage,
And let those who are strong take thy stride,
Till the youth of all lands shall warmly clasp hands;
Then Peace and Good Will may abide.

—N. L., in St. Andrew's Cross.

* * *

The Really Poor Man.

A man is poor:
If he is without friends.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he is selfish, uncharitable or cruel.
If his mind and soul have been neglected.
If he has traded away his character for money.
If making money has crowded out the cultivation of his spiritual life.
If all his investments and possessions are laid upon earth and he has no treasures in heaven.

BOOK REVIEWS

HOPELESS—YET THERE IS HOPE: By Dr. Arno C. Gaebelein. Cloth. Pp. 193. Published by Our Hope, 456 Fourth Avenue, New York City. Price, $1.

In this volume, Dr. Gaebelein has reached the pinnacle of his scholarly and monumental studies of conditions in our agitated age. With keenness of vision, analytical acumen, convincing testimony buttressed by voluminous facts, figures and references from widely differing sources, he has swept the horizon, discerned the threatening menace to our civilization and found a place and mission for the inigmatical Jew. He convinces us in clear, balanced synthesis that the solution of our present unrest lies in the application of the predictions of the Word of God to the confessedly entangling problems of our distraught humanity.

H. L. Mencken, who cannot be said to have any partial leanings towards the Christian Faith, declared somewhile ago, "If the ministers will read their New Testaments, they will see that the Founder of Christianity outlined the very days in which we live." He referred to the predictions of St. Luke, Chapter 21, in which we find "wars and rumors of wars," "men's hearts failing them for fear and for looking after those things which are coming on the earth."

Are we not seeing that the well-intentioned League of Nations is facing an issue which proves its incapacity to prevent war? Can we bring about peace? Certainly we cannot, so long as an unregenerated race with a lust for war, strains at the leash for another bloody holocaust. We recite our belief that "He shall come to judge the quick and the dead." Do we really think so? Is not the anguished world crying out for the "Prince of Peace"? Do we dare to array ourselves with that numerous company which spiritualizes or allegorizes the plain statements of the prophecies and complacently utters the consolation, "all's well"?

Let us be honest with ourselves and get into line with Dr. Gaebelein, beholding with his perspective, partaking of his sympathies, reaching out unto his grasp of potentialities, yet to be expressed, and which the statesmen of the day are fruitlessly seeking to evoke by the humanely, but impotent efforts of treaties, leagues, courts and councils.

To miss this book is to court negligible lack of information, inspiration and an intelligent comprehension of world perplexities and possibilities. Do get it.

K. M.

* * *

HOME-SPUN: By Olive Pangburn Katz. Art Paper. Pp. 62. Published by The Wm. B. Eerdsmans Publishing Company, Grand Rapids, Michigan. Price, 40c.

BEAUTY FOR ASHES: By W. G. Polack. Art Paper. Pp. 56. Same publisher and price.

Home-Spun, a collection of verses and poems, original, offers a thoughtful interpretation of things usually taken for granted. Who has been moved to ask Little Boy Blue how he came to be asleep? or Why Jack Spratt and his wife did not divide the lean and the fat? Mrs. Katz takes just such trifling things to which we have all been accustomed without analysis, and puts upon them a truly philosophical and entrancing revelation of life and its problems. Possibly no one has ever considered the task which she has so genuinely and humanly worked out.

The introduction by our esteemed friend, Dr. Robert G. Lee, in which he affirms his conviction that Mrs. Katz has given us a classic, lends weight to this contribution to a field of intelligent research, novel and attractive. A very good book for a Christmas gift.

Beauty for Ashes is a book of poems dealing with life and its varied experiences. These poems are not commonplace and crude. They present thinking and aspiration. Covering the usual themes of our daily calling and their interpretations, they add as well the Nativity, Gethsemane, Calvary, and Easter incidents in our Lord's life.

Another fine book for Christmas giving. It will lift many above the prose and petty things and carry us to the more lofty ideals of our earthly career. We may praise the author for discovering and delineating in poetical phrase the sublime thought that our God, not only saves us from our sins, but by His alchemical power transmutes our losses into gains, our sin and shame into glory.

K. M.

* * *

DIANA: By Mrs. Montayne Perry. Cloth. Pp. 196. Published by The Abingdon Press, New York City. Price, $1.50.

A readable and constructive novel, having as the jacket of the book states, "the background of glamorous Hollywood; modern, rushing Chicago and ancient, colorful Mexico. Primarily concerned with high adventure and romance, the story yet carries the conviction that life's fullest adventures and keenest joys come to those who face its situations with sincerity and accept them with courage and faith."

A suggestive gift for Christmas.

K. M.

* * *

GLAD DAYS IN GALILEE: A Story of the Boyhood of Jesus: By Marian Keith. Cloth. Pp. 141. Published by The Abingdon Press, New York City, N. Y. Price, $1.00.

To young minds the imagination is free to picture all sorts of lovely things about Him who "was made Man." "Being made in the likeness of men," His early days may be framed in settings consistent with a devout spirit. St. Luke alone draws aside the curtain of His boyhood spirit. Far from the absurdities of the Apocraphal Gospels this book carries a vivid and rational atmosphere.

In order that she might add colorful touches to her narrative, the author visited the Galilean hills and the haunts of Nazareth. Another fine book for Christmas giving.

K. M.

* * *

THE DIAMOND JUBILEE SOUVENIR OF THE KESWICK CONVENTION: Autograph Testimonies. Art Paper. Pp. 68. Published by Marshall, Morgan and Scott, Paternoster Buildings, London, England. Price, 40c.

Many Americans recall with joy the visits to this country of such men as Dr. F. B. Meyer, Prebendary Webb-Peploe, Dr. Charles Inwood, Dr. Stuart Holden and others, who have graced the Northfield Conferences and given to American Christianity rich concepts of our spiritual privileges and powers. This book will revive the memory of such men and their messages.

K. M.

* * *

GOD'S PICKED YOUNG MEN: By Henry K. Pasma. Art Paper. Pp. 96. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, 20c.

An attractively presented biography of such Bible characters as Abel, Jacob, Moses, Gideon, Samuel, David, Daniel, Paul, Stephen, and our Lord Himself.

We are aware that to the average mind the juices of interest and instruction were long ago extracted from these outstanding personalities. But here is a presentation fresh and winsome. The only fault we can find is that it gives too much for such a price. For every chapter is a sermon in embryo.

The distinguishing characteristics may be noted as fine diction, clear perception, analytical acumen and a living throb of human interest. The author makes these young men live again in our midst. They are twentieth century men and belong to our times. We greet them, not through the musty past, but the vibrant present.

Every pastor would do well to order a quantity for circulation among his young people; or at least one chapter might be read at the convenings for instruction, inspiration and service.

We cannot too highly commend this effort of a dedicated teacher and sympathetic leader.

K. M.

* * *

SONGS OF SAINTS AND SINNERS: By Alfred G. Rolfe, A. M., Litt. D. Published by Christopher Publishing House, Boston, Mass. Price, $1.50.

This book is written in the language used by the young people of today. The purpose of the book is to make the old Bible stories so attractive that those reading them will want to read the same thing in their Bibles and always remember them.

Some may feel that some of the rhymes are "flippant", but the author's reply is that "in the thoughts of the present generation these characters wear no halo."

L. L. C.

* * *

CUBBY RETURNS: By Frances Joyce Farnsworth. Published by The Abingdon Press, 150 Fifth Avenue, New York City. Price, $1.

This is a fine little volume of bear stories for children, written by one who had the pleasure of visiting the famous Yellowstone National Wonderland, where she took pictures and observed the habits of young bears. It is really thrilling to read these stories to boys and girls, for the authoress pictorially makes the cubs act like children.

S.

FAMILY DEPARTMENT

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day (Wednesday).
20. Ember Day (Friday).
21. St. Thomas (Ember Day), Saturday.
22. Fourth Sunday in Advent.
25. Christmas Day (Wednesday).
26. St. Stephen (Thursday).
27. St. John Evangelist (Friday).
28. Holy Innocents (Saturday).
29. First Sunday after Christmas.

* * *

COLLECT FOR THE FIRST SUNDAY IN ADVENT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

* * *

HONOR.

I would not teach that boy of mine:
That only victory is fine,
Nor preach material success
To him as glorious unless
He gains it with his head erect,
His honor and his self-respect.

I first would have him learn that he
Of self must always victor be,
That failure's not a thing to fear,
If he retains a conscience clear;
That there's more joy in grim defeat,
Than victory that marks a cheat.

I want to teach my boy to choose
The path of honor though he lose;
I'd rather he'd come home at night
And say to me: "I lost the fight,
But I stood up and let it go
And never struck one unfair blow."

—Detroit Free Press.

* * *

The Glory of the Unfathomable.

Part II.

There is yet another depth we cannot fathom suggested by the words of our Saviour: "Again, I leave the world." That, indeed, is a great mystery. He came forth from God. He came into the world. But, after thirty-three years year—eighteen of which were spent in the obscurity of Nazareth—He left the world. And there we are introduced to the thought of His shameful death, His triumphant Resurrection, and His glorious Ascension unto the glory of God.

If we were to ponder these words leisurely, we should come to the conclusion that there must have been some great purpose why He left the world. Why did He not stay longer? He left the world, according to human measurements, when He was quite a young man. Why did He leave it so soon? There can only be one answer: it was because His work was finished: "I have completed the work Thou gavest Me to do."

The very fact that He left the world should be to us a source of profound comfort, for it suggests the completeness of His redeeming mission. There was nothing left undone. He anticipated and perfected everything. We may rest now upon the finished work of Christ. The very fact that He left the world is the guarantee that there is nothing left for us to do except to trust in His redeeming blood.

"No work is left undone,
Of all the Father willed:
His toil, His sorrows, one by one
The Scriptures have fulfilled."

This, in some ways, is the deepest depth of all—that, in that short lifetime, He should have completely adjusted matters between heaven and earth, so that henceforth sinful men, through Him, might be just with God. We are to rejoice upon every remembrance of the finished work of Christ. We can never talk about it too much: we can never be too thankful for it. Although the early disciples must have felt themselves bereft and desolate when He went away, yet the fact that He did go away is clear proof that His work is completed.

So we come to the final depth of the text: "And go to the Father." There we have the suggestion of His exaltation at the Father's right hand. And we are to remember that the Man of Love, the Crucified, is now the glorified Lord in heaven. He is there as our Representative. He took to heaven a glorified body, and all the trumpets sounded for Him on the other side."

In this respect we need to be very careful in our use of religious symbols. Without desiring for one moment to hurt the feelings of those from whom we differ, it must be pointed out that it is profoundly misleading to think of Jesus today in terms of a Crucifix. There is something painful in the sight of a wayside shrine where the Lord Jesus is depicted as a lacerated, broken Man of Sorrows. That is only half the truth. He is gone to the Father. He is exalted at the right hand of the Majesty on high. We do not yet see all things under His feet, but we see Him crowned with glory and honour. Our very worship every Lord's Day is in the name and in the presence of a Risen and Ascended Saviour, and our very desire to be obedient to His claim is the outcome of that great truth.

Here, then, are four profound facts which He Himself set forth. They represent the glory of the unfathomable. But, even though we cannot reach their deepest depths, we can think of them and rejoice in them, for they will give us true views of the Lord Jesus Christ, and they will help us to render Him that kind of service and allegiance of which He is so supremely worthy.

—Record (English).

* * *

The Poetry of Jesus.

Prof. Moulton, author of "The Modern Readers' Bible," says that Matthew 7:24-27 is the greatest of all short poems. That is praise, indeed, when we consider Tennyson's "Ulysses," Keats' "Ode to a Nightingale," and Shelley's "Ode to a Skylark." But when we read carefully the poetry of Jesus, we find such amazing simplicity and perfection of language and rich and sensuous imagery, such crystalline, clear thought and perfect artistic form, such intensity and moral grandeur, that lovers of supremely great poetry must concur with the estimate of Moulton. "Consider the lilies, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." All the elements of a superb short poem are gathered together in that exquisite little gem. Consider the vine and the branches in John 15, the Sower and the Mustard Seed, in Matthew 13, the Sheep and the Goats in Matthew 26, the Good Samaritan in Luke 10, and the Prodigal Son in Luke 15. Jesus was the greatest poet of all times.

—Southern Christian Advocate.

* * *

The Worst Sin.

Jesus gave no special list of sins. The worst sin, according to Him, was the sin of an unloving heart. Those He condemned most were the people who pretended to be what they were not, the slackers who looked back, and those who made a little child, or anyone weaker than themselves, to stumble. He made personal friendship with many outcasts. In His great story of the sheep and goats the two classes may have had the same doctrines, but nothing was said of that. They were both unaware of having done or failed to do anything special. The one were so selfish that they never noticed that they had been so, and the others so unselfish that it never occurred to them they had done anything of a special character in helping others. But Jesus divided them not according to anything else, but what they had done or failed to do to others.

—From Christ and Conduct.
by E. S. Waterhouse.

* * *

God's Presence.

If God's people had eyes to discern that inheritance which is their surest possession, they would know that always when life's crises are most acute, when life's experiences are darkest, the luminous presence of the Invisible One shines most brightly and clearly. When light falls upon the path and the goings of life's journeys are all present, He may withdraw Himself into the shadows. It is comforting to know that He manifests Himself according to our need. His arm is ready for us to lean upon in the hard places. When our souls are being tried with the dangers of the untried way, he is within calling distance. This assurance is voiced on every page of the living Word. "As I have been with my servants of old, so will I be with thee."—J. C. Massee, D. D.

The Great Giver.

It is a great day in the Christian's life when he learns that God always gives more than we can ask or think. He may not give the exact thing for which we ask. Often He does not. But He never gives us less, but always more, than we seek. Karl Barth, the great Swiss theologian, in a stirring passage in one of his books, stresses this thought by the use of an illustration. Our Lord, he says, does not come into whatever darkness that may have laid hold upon our soul in order that He may light a candle to push back the blackness a little. He comes rather to turn the night into day; to make life all bright and glorious. It is so in our prayer life. We may not pray well. But when we pray the best we can, God always goes beyond our prayers. He is the Great Giver.

* * *

I saw the mountains stand
Silent, wonderful and grand,
Looking across the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling,
"Come up higher, come up higher,"
From the lowlands and the mire,
From the mists of earth's desire,
From the vain pursuit of pelf,
From the attitude of self:
"Come up higher."

—Dr. Hight C. Moore.

Bishop Colmore says that the Church dispensaries, undermanned and poorly equipped, are the sole agency for relief of suffering mankind in the crowded country sections of his Diocese.

FOR THE CHILDREN

For the Southern Churchman.

ALONG THE PAGE OF YEARS.

Hilda Butler Farr.

Life is a book we all may read
Irrespective of creed or clan,
The pages are written from day to day
With the words of man.

Stories are told with a magic pen
That is dipped in memory's ink,
And every chapter contains a dream
As a lovely link.

Life is a book we all may read
From beginning until the end,
And between the lines are grief and pain
And a smile to blend.

God is the author who closes the book
When the story of life is done,
The climax arrives and gently fades
With the falling sun.

* * *

Lovely Things.

Some time ago in the "British Weekly," published in London, England, there appeared some lists from children, in answer to a question, "What are the loveliest things you know, persons not counted?"

The Southern Churchman, in a late issue, asked its young readers to send us their lists of "loveliest things." The following was sent in by our young friends, Jacqueline and Jeanne Clarke, aged six and eight years, of Pocomoke City, Maryland:

Loveliest Things.

Our church at Easter.
Vespers (a poem by A. G. Milne).
A canoe gliding on the water.
Pink satin ballet slippers.
The feel of silk pajamas.
Moonlight night and stars.
Empire State building.
Violets and hyacinths.
The window over our altar when the sun shines through it (Jesus in the Garden).
The palace of dolls (in a large department store at Christmas).
Sunset on the water.
Grandmother's hair.
Christmas tree ornaments.

By Jacqueline and Jeanne Clarke.

* * *

SOME BRAIN TEASERS.

Try This One.

1. Take six matches or toothpicks and make four triangles out of them by placing them together.

Place six pennies in two straight lines so that there are four in each line.

Some Untangling.

These are things we have on Fourth of July: glsfa; inseo; eskmo; rfeicekrcsra; hsmetac.

Riddles.

1. What is it that lives in a little white house, that is very smooth on the outside, has no windows, and when the . . . comes, the house cracks all to pieces?

2. What has arms, legs, no head, can not run and play, but you can sit in its lap?

3. What is it that needs a pen every day, but can not write?

4. What is it that has a bark, but can not make a single sound, always stays by the house, but leaves in the spring?

5. What kind of a bag is it that men have lots of, little boys and girls have some, but a baby hasn't any?

6. What is it that has a round head that you can beat on?

7. What is it that has a long, red jacket, a stringy tail and blows his jacket to pieces on a certain day in the month of July?

ANSWERS TO PUZZLES.

Try This One.

1. Place three of them so they form a triangle. Now place the other three matches at each corner, and stand these up so they come together at the top. You now have one flat triangle and three made by the matches standing up.

2. Place three pennies in a row, then one on either side of the middle one. The sixth penny is placed on the top of the middle penny.

Some Untangling.

Flags, noise, firecrackers, matches.

Riddles.

1. Chicken. 2. Chair. 3. Pig. 4 Tree. 5. Pocket. 6. Drum. 7. Firecracker.

—Modern Woodman.

* * *

A Dash for Life.

It is 8 A. M. in the Union Station in Chicago; suburban trains are belching forth commuters who rush for their offices. In the midst of the hub-bub and noise there slips into the sheds one of the crack passenger trains from Seattle. From this train there is borne a stretcher on which rests a child, Margaret, two and a half years old.

Margaret, accompanied by her mother and father, is making a desperate dash for life. Exactly two weeks previous to her arrival in the Union Station in Chicago, she and her parents left Tokyo, Japan, on twenty-four hours notice.

The child had been ill for several weeks. The best physicians in Japan had examined her. The father is on the staff of St. Paul's University, Tokyo, and has access to the best medical facilities of the Nippon. At last the difficulty was diagnosed as an obstruction at the base of the brain. No physician in Japan would undertake the delicate operation. And so, with but a fifty-fifty chance that the long trip half way round the world would save the life of the infant, the infant, the mother and father set forth; caught a fast boat from Yokohoma the following day, and started their long trip across the Pacific and then across the United States. Their destination was Boston where at the Children's Hospital one of the greatest brain surgeons in the world was commissioned to undertake the operation.

Fortunately the passage across the Pacific was calm. The child was encased in a frame to prevent undue disturbance of the spine. Seattle was reached; then the crack train was boarded for Chicago; over the mountains the altitude affected the baby and for three nights it was doubtful if she could continue the trip. Train officials were at the command of the desperate mother and father in order to make the trip as easy as possible.

At last, Chicago. Here a little party of friends, also advised by cable, was on hand. The child was carried carefully to the station emergency hospital; she was bright and smiling oblivious to her critical condition. Although her parents are Americans, the baby speaks only Japanese; she chattered with her mother in her babyish way.

Three hours rest in Chicago. Every precaution was taken to avoid excitement; newspapermen and photographers were not permitted to enter the hospital room. By telephone, the brain specialist in Boston was informed of the child's condition at the moment; everything would be in readiness for the delicate operation the following day when the party arrived in Boston.

Then the last leg of the dash started. And the following morning an ambulance was on hand at the Boston station to rush the party to the hospital. . . . the little group of Chicagoans who were privileged to witness this drama of life waited tensely and impatiently . . . one day; two days; three days . . . still no word of the outcome of the operation. At last came the message that the child had come through; the pluck of a mother and father and the skill of a great physician apparently had won. At this writing, the baby is improving.

—The Diocese of Chicago.

* * *

A Pioneer's Thanksgiving.

When Thanksgiving comes round, the Lowden family always come together in the old homestead, where Grandfather and Grandmother Lowden still live. It is a large family, with many sons and daughters and grandsons and grandfathers, too; and it is widely scattered. Some of the members live in the cities; some in the country; but wherever they are when the great day comes, they go back to the old farm. And when they have eaten the big dinner, all except the nuts and raisins, some one of the children is sure to say, "Now, grandfather, the story!" And grandfather laughs and says, "Pooh! You have all heard that story till you know it by heart." But they protest. They have forgotten just how it happened, or they do not remember what it was the Indian did; and so at last grandfather says, "Well, if you must have it, here it is," and then he tells us this story:

"I was a boy then, twelve years old, and my sister Ellen was only fourteen. Father had come into the wilderness and started to clear this farm when I was three years old. He had built a log house and a log stable, and had cleared enough land to raise good crops of wheat, corn, potatoes and other vegetables. Neighbors had taken up land below us, and there was one family above, but the nearest house was a mile away. The log cabin that we lived in stood right where this house stands. Father put it here because of the fine spring of water.

"We had a good summmer that year, and the little hole under the house that we called a cellar was full of vegetables, and the stable packed with grain. From the beams of the kitchen hung hams and bacon from our own hogs. and strings of apples were drying. By Thanksgiving time everything was ready for the winter, even the great banking of dry leaves around the house to keep it warm.

"The day before Thanksgiving mother had been making soap in the great iron kettle hung over a fire outdoors. In the middle of the night we were all awakened by the barking of old Ben, our dog, and when I sat up in bed, I saw that the room was as light as day. For a moment I couldn't tell what the matter was, but it didn't take long to see that the house was on fire. One end was already burning fiercely, and the blaze was leaping higher every minute. It had started outside. Probably the embers of the soap-making fire had come to life in the night wind, and blown into the banking of leaves.

"Father had just time to snatch blankets from the bed and wrap them round my mother and my sister and me, and hurry us out into the cold night. It was useless to try to save the house. The only water was that in the spring, and there were only two or three pails to carry it in. We did what we could,

but the fire soon drove us back, and in a little while the house was only a pile of glowing coals.

"We had been so busy watching and fighting the fire that we had given no thought to the stable which was behind us; but by and by I heard a crackling, and looked, and saw the roof all ablaze. Father and I got out the two horses and the cow, but the building we could not save. And so, on Thanksgiving morning, we stood, wrapped in blankets, with neither a roof over our heads nor any food. My mother and my sister were crying, but my father spoke only once, and said, 'The Lord will provide.'

"It was just getting light enough in the morning to see, when out of the woods behind the spot where the house had stood a figure came. I could not see what it was, except that it was a man, and that he had something on his back. He walked straight up to where we stood, and threw down in front of us the load he was carrying.

"Then I saw that it was old Sebattus, an Indian whom father found lying with a broken leg beside the trail a year or two before. He had brought him home and set the leg, and kept him till he was able to travel again. The load that he had thrown down was a hind quarter of venison and six partridges, and about a peck of parched corn in a little sack. While we all stared at him, the old man straightened up, and said, 'How! Sabbatus see fire and know, so he come. By and by come again.' Then he went back into the woods.

"That was the finest Thanksgiving that I ever remember, and the best dinner. We cut slices from the venison and broiled them over a fire built against the big rock out here in the yard. The partridges father rolled in soft clay, till the clay covered them all over, and then baked them in the ashes. When he raked them out and cracked open the balls of clay, each one contained a bird that was cooked as tender and juicy as any that your grandmother can cook in the oven of the range. The parched corn we ate for dessert.

"All those things I remember, but best of all I remember what father said when we sat down to eat. He told us what the day meant, and how thankful we ought to be. And then he made a prayer of thanksgiving that was the most beautiful that I ever heard.

"The Lord did provide, as father said He would. Neighbors came from far and near—some of them fifteen miles—and before the snow flew they had helped us put up another log cabin, and had filled it with provisions; and the next year father built this house."
—E. W. Frentz, in Youth's Companion.

* * *

A Good Reason.

Many years ago a man rode into a little village in England. He stopped at a blacksmith shop, and inquired, "Why can't a man get a drink of liquor in this town?" The blacksmith, without even looking up from his work, replied, "The reason is this: More than a hundred years ago a man named John Wesley preached in this town." What a tribute this blacksmith's reply paid to the powerful preaching and the righteous living of John Wesley. Wesley, perhaps, never dreamed that a century after his day men would be attributing the temperance strength of that community to the fact that he had preached there. Many a minister of the Gospel today may live powerfully a century or a millennium hence if the present race should endure so long. We cannot always tell how much good we are accomplishing. Our business is to live righteously and to work hard for Jesus Christ. He will take care of the results, and there will be communities to arise years in the future and call us blessed.
—Alabama Christian Advocate.

* * *

For the Southern Churchman.

THANKSGIVING DAY.

Maude Forrest Mumma.

For Harvest so faithful,
For fruits of the tree;
For hearts that are grateful,
For visions of Thee.

For fruits of the garden,
For grains of the field;
For all of the blessings,
Thy storehouses yield.

For loving and giving,
For rest by the way;
For health and for living,
We thank Thee today!

* * *

The Missionary Engineer.

I rode into a Southern city on the fastest train on the Southern Railway, and went forward on the platform, when I had alighted, to take the grimy hand of the engineer who drove that locomotive. I looked into the manly face of a godly man who was driving that locomotive for the evangelization of the world just as really as any missionary abroad is working for that object. He was himself supporting a missionary in China, and following the course of that missionary's work with the keenest interest and with earnest prayer. As his wages increased, he was not adding to his expenditures for comforts and luxuries and selfish pleasures, but rejoicing in his privilege of investing even more largely in missionary effort. He was thus turning his money into souls saved for eternity. And the joy and satisfaction that were his in so doing deeply impressed me.—From "The King's Business".

* * *

Think.

Some of the greatest thinking has been done by those who cared little for riches—Pasteur, Edison, Jane Addams—and who shall say that theirs was not the richer life? Today the world knows the poetry of Shakespeare, the music of Wagner, the art of Rembrandt; but who knows even the names of the money barons of their day—or cares to know? If you want your name to live after you, you'll not give all your thought to money. But whether you want to make money, or write a book, or run a street car—or do anything else successfully—you'll do well to remember that in all the world there is no word more important than—"Think."—Edwin Baird.

* * *

Enthusiasm.

That is what Paul pleaded for in his letter to the Galatian Christians when he wrote them, "It is good to be zealously affected in a good thing."

Nearly everybody is zealous, or as we say, crazy about something. Enthusiasm is a peculiar human gift. You never met an enthusiastic monkey. You never in your life saw an enthusiastic cow. Enthusiasm is a hallmark of humanity.

You can go farther and say there is something divine in enthusiasm. I love to think of God as enthusiastic. The Old Testament speaks again and again of "the zeal of the Lord of hosts." And a New Testament writer says, "Our God is a consuming fire"—all ablaze with enthusiasm. Jesus pictures God as a father eagerly running across the fields of his estate to welcome back his wandering son, careless of his dignity in his enthusiastic joy over the boy's return.

There is something divine in enthusiasm for it was one of the characteristics of Christ. "I must work the works of Him that sent me while it is day," He cried, "for the night cometh when no man can work." His intensity so impressed His dicples that it reminded them of the Psalmist's saying, "The zeal of thine house hath eaten me up." And on one occasion he seemed so afire with zeal that the members of his own household said, "He is beside himself." It made no difference whether he was speaking to an audience of one or preaching from a boat to a multitude that covered the seashore—always His spirit flamed with enthusiasm.
—Dr. Henry A. Porter.

* * *

AT CANDLETIME.

I thank Thee, Lord, at candletime
For happy hours of play;
I thank Thee for my pleasant home
Where I may spend each day.

I thank Thee for my garden, Lord,
For trees that I may climb;
I thank Thee for the cosy bed
That's mind at candletime.
—From Story-Time.

* * *

Even Our Saviour Learned.

What was Christ doing in the carpenter's shop. Practicing! Though perfect we read that He learned obedience and grew in wisdom and in favor with God. Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken around you more and more, and ceases neither for effort, nor for agony, nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish and kind, courteous. Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection.
—Henry Drummond.

* * *

A Dirge or a Song.

It is impossible for us to evade honorably some of the heavy burdens and disagreeable duties that life brings. There are also sorrows and disasters which it is quite impossible to evade, either honorably or otherwise. But we can always decide for ourselves what attitude we will take in meeting them. There are two possible courses. We can look upon ourselves as victims, allowing our hardships or our obligations to make us unhappy, and morose and bitter. To all such life loses it joy and zest, and even the blessings that are ours fail to awaken in us any spirit of happiness or gratitude. The other possible course is to determine that we shall be victors, meeting our responsibilities and bearing our burdens cheerfully and without complaint, and looking upon them as lessons which a loving God is teaching us. Which of these two courses we pursue will determine whether life shall be for us a dirge or a song. —Exchange.

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A ministry without heroism would be no ministry at all. It is heightened heroism or defeat. It is quickened conviction or disaster. It is costly conquest or chaos. —Ex.

CHURCH INTELLIGENCE

BERKELEY DIVINITY SCHOOL TO REMAIN IN NEW HAVEN.

That Berkeley Divinity School has definitely determined to remain in New Haven and contribute to the life of this community and of the Episcopal Church at large was indicated today by an announcement that the Board of Trustees at their annual meeting had elected to membership five new members. Among them were his Excellency, Wilbur L. Cross, governor of Connecticut; Dr. Charles E. Winslow, Professor of Public Health, Yale University and chairman of the Community Chest, and the Rev. Arthur F. McKenny, rector of St. Paul's Episcopal Church and president of the New Haven Federation of Churches. He was also elected secretary of the Board. It is understood that these three new members, all of whom are residents of New Haven, are in favor of keeping the school here.

Last spring considerable discussion centered about the possibility of moving the school at Cambridge, Mass., and such a move was authorized by act of the Connecticut legislature, but not without considerable opposition. Some members felt that it was unfortunate that an institution of higher learning, having something like $750,000 in assets, should be obliged to move to a neighboring State. Numerous protests arose from local organizations and from various denominational quarters. The Catholic Transcript of Hartford said that "outside of the Catholic Church, Berkley Divinity School has done more to spread and maintain the religion of Christ, as He founded it, than any other college or university in this Commonwealth", and looked upon its departure as having "the flavor of catastrophe". The alumni of the school voiced a vigorous protest, and many archdeaconries within the Diocese of Connecticut registered their desire that the school remain. The New Haven Federation of Church appealed to the Board of Trustees to find a way of keeping the school here by solving its financial problems.

Other trustees elected today were the Rev. Horac W. B. Donegan, rector of St. James' Church, New York City, and Mr. Frank Gulden, member of the Diocesan Council in the Diocese of Long Island, a delegate to the General Convention, trustee of the New York Boys' Club, and president of the Citizens' Savings Bank of New York City. The Rev. Theodore H. Evans, rector-elect of Trinity Episcopal Church, and Professor William Urban, of the department of Philosophy, Yale University, were elected overseers. The election of the new trustees and overseers make it certain that the school will remain permanently in New Haven, and continue its service both to this community and to the Episcopal Church.

The trustees estimate the needs of the school at $15,000 a year for the next three years. It is hoped that this amount will be forthcoming, and that before the end of three years the Middletown property formerly occupied by the school can be developed or sold so that a considerable income will be received from that quarter.

Dean Ladd, in his annual report, said that, contrary to his expectations, the discussion of the removal of the school had resulted in making it better known and in bringing it new friends. He had received many letters from Bishops and other churchmen throughout the country expressing their high estimate of the school and the desire that it should continue its work in Connecticut. The Dean said that there was a larger entering class than for many years, and more students from outside Connecticut in school than at any previous time in its history. The present students come from all the New England States except Vermont, and from New Jersey,, New York, Pennsylvania, North Carolina, West Virginia, Illinois, Colorado, Washington and California, and represent eighteen different educational institutions. He felt that there was every prospect that the school would from now on proceed "from strength to strength".

Among the trustees who assembled today were: Rt. Rev. Frederick G. Budlong, D. D., Bishop of Connecticut; the Rt. Rev. Chauncey Bunce Brewster, D. D., former Connecticut Diocesan; the Rev. John H. Fitzgerald, D. D., of the Diocese of Long Island, secretary to the House of Bishops; Dr. G. P. T. Sargent, rector of St. Bartholomew's Church, New York City; Messrs. Franklin E. Parker, Jr., and Charles C. Burlingham, New York attorneys, the latter one-time president of the New York Bar Association and president of the Harvard Alumni Association; Mr. Charles T. Loram, chairman of the Board of Overseers, of the Department of Education, Yale University.

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DR. REINHEIMER ELECTED BISHOP-COADJUTOR OF THE DIOCESE OF ROCHESTER.

The Rev. Bartel H. Reinheimer, D. D., executive secretary of the National Council's Field Department, was elected Bishop-Coadjutor of Rochester on November 19. His decision is not yet announced.

Born in Sandusky, Ohio, in 1889, Dr. Reinheimer is a graduate of Kenyon College and Bexley Hall. His training for his contribution to the work of the Church was also supplemented by summer courses at Ohio State University prior to his ordination to the priesthood in 1915. oFr three years he served as assistant and curate in various Ohio parishes. From 1918 to 1921 he was rector of Christ Church, Dayton, Ohio.

In 1919 Dr. Reinheimer was made executive of his Diocesan Committee and two years later, with the organization of the Bishop and Council of the Diocese of Southern Ohio, he was made its executive secretary. Under his direction the diocese, through the succeeding years of his administration, became one of the foremost organizations of the Church. He combined with his executive office the editorship of "The Church Messenger" of Southern Ohio, and organized the Young People's Society of Ohio. The Gambier Conference for Church Workers was organized and directed by him for three years.

In March, 1931, Dr. Reinheimer, who had never seen service in the Church officially outside of the state of Ohio, was elected to his present position in the National Council of the Church.

Since 1931 Dr. Reinheimer has had under his direction the development and prosecution of the field work in promotion of the Church's program, a nation-wide task which involves the direction of a staff of field secretaries operating at strategic points through the country, the supervision of a Speakers' Bureau, which sends into the field annually large numbers of speakers to spread information regarding the missionary program of the Church, the preparation of books, pamphlets, leaflets, etc., for further informing the Church membership, all of his efforts having a direct bearing upon the voluntary contributions through which the world work of the Church is carried on.

Dr. Reinheimer, in addition to his executive work has found time in the past few years to preach and deliver addresses in various parts of the country and to conduct courses at summer schools. He has written and published in connection with his work many books, pamphlets, etc., the more notable among them being "Rediscovery", "The Promise of Power", "Horizons" and "The Master Churchman".

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MANY NEW BISHOPS IN THE ANGLICAN COMMUNION WITHIN THE YEAR.

Among the most recent are three missionary Bishops elected by the House of Bishops at Houston in November:

Dean Kroll, of Haiti, Bishop-elect of Liberia.

Bishop Reifsnider, Suffragan of North Tokyo, to succeed Bishop McKim as Bishop of that district.

Bishop Bartlett, of North Dakota, to become Bishop of Idaho. A successor will not be elected for North Dakota until next year. The narrow northern portion of Idaho has been added to the district of Spokane.

The Rev. Vedder Van Dyck, of Burlington, is Bishop-elect of Vermont.

Dean Dagwell, of Colorado, Bishop-elect of Oregon.

The Rev. Dr. Theodore R. Ludlow, of South Orange, N. J., Suffragan Bishop-elect of Newark.

Elsewhere among recent Anglican Bishops are a Chinese, an Indian, a Japanese.

The Right Rev. Shau-tsang Mok, assistant Bishop of Hongkong, completing his first year in January, 1936.

The Right Rev. Sisir Kumar Tarafdar, assistant Bishop of Calcutta, third Indian Bishop.

The Right Rev. Paul Shinji Sasaki, Bishop of Mid-Japan. When announcement of his election was made to the General Synod, "such a storm of applause burst forth as perhaps has never been known in the Japanese Church".

Another Chinese, the Right Rev. Lindel Tsen, formerly assistant in Honan, has become Bishop of that diocese.

Among new English missionary Bishops nine are taking up their difficult work in fields that by their mere mention indicate the worldwide sweep of the Anglican Communion: Lee, of Zuzuland; Mann, of South Japan; Howe-Browne, Bloemfontein, South Africa; Thompson, Iran (Persia); Elliott in Dornakal, South India, and West in Rangoon; Daly, Gambia and the Rio Pongas, a new West African diocese about four doors north of Liberia; Bullen, assistant for Egypt and Sudan, to work chiefly in the country of the Upper Nile, territory that borders on Ethiopia. Two among the new Bishops whose fields are less missionary in character are Mackenzi, of Brechin, in the Episcopal Church of Scotland, and Carrington, of Quebec, at whose consecration Bishop McElwain assisted.

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HONORS CONFERRED ON DR. GAVIN.

The Rev. Dr. Frank S. B. Gavin, professor of Ecclesiastical History at the General Theological Seminary, has been awarded two honors by Rumanian authorities as the result of the visit to that country last summer as a member of the Archbishop of Canterbury's Commission to discuss the validity of Anglican orders with a commission of the Rumanian hierarchy.

The decorations which Dr. Gavin has received recently are the rank of Commander of the Order of the Star of Rumania, granted by King Carol; and the Patriarchal Cross, highest award of the Rumanian Orthodox Church,

granted by His Beatitude **Miron Cristea**, patriarch of Rumania.

C. D. Kean.

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FROM BISHOP PERRY'S ARMISTICE DAY ADDRESS AT AMARILLO, TEXAS.

The Government and the Church have two distinct positions to take under the menace of war, and two distinct contributions to make to the cause of peace. These two cannot be wholly separated. Christian men in places of government have in their power to bear witness to the Gospel of Peace on earth. No less the conduct of affairs within the Church may manifest that spirit which animates true Christian statesmanship. A right understanding between these two groups will prevent hasty judgment on the one hand and needless strife on the other.

The Church in its corporate capacity has definite duties in the promotion of good will among men. In maintaining the principles of righteousness and justice the cause of peace is served. Peace is not the ultimate ideal to which the Christian bends his efforts; rather is it the condition which results from obedience to God's law.

When, then, as on Armistice Day, the Christian world is found on its knees in prayer, let it seek the rule of righteousness and truth. To men of that kind, to men of good will, the blessing of peace is given.

SPRINGFIELD.

Rt. Rev. John C. White, D. D. Bishop.

Acolyte Guilds Meet.

On All Saints' Day, the semi-annual meeting of Acolytes, was held in St. John's Church, Decatur, with an attendance of eighty boys and young men. A business meeting was held at 5 P. M., a dinner at 6 and solemn Evensong at 7:30. The rector, the Rev. W. W. Daup, was the officiant, and the Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, Indiana, was the guest speaker.

St. John's Church Reviews Eighty Years' History—Candles Light Old Cross.

Eighty candles lighted the old Cross of St. John's Church, which was the first Cross on a public building in Decatur, in the eightieth anniversary celebration of the church, Friday night, November 15. Eight tableaux, depicting the eighty years of history of the church, were witnessed by a crowd which filled the parish house. The Cross scene was given between two of the tableaux. The mayor of Decatur, Harry E. Barber, and his friend, Freeman Wilmeth, sang, "In the Cross of Christ I Glory", which was followed by a splendid address by the mayor.

The series of tableaux began with the reproduction of the first Episcopal service held in Decatur, which was in the old Masonic Hall in 1855. One of the particularly interesting scenes shown was the first children's public Christmas Tree in Decatur, which was in 1858 in St. John's Church. Another interesting scene was the burning of the mortgage on the present new building in 1912.

Costumes were of unusual interest and beauty, being typical of the time represented. The Christmas Tree of 1858 was hung with pop-corn strings, cranberries and cookies, and the children who gathered around it wore pantalettes and poke bonnets.

The walls of the parish house were lined with old-fashioned quilt and a Colonial Tea was served. A junior group of young people, under the direction of Mrs. W. W. Daup, wife of the rector, sponsored the program. This lively group of young folks have set out to equip the rector's office with mimeograph, addressograph, typewriter, etc. Thus far a new mimeograph has been purchased. These same young folks publish a weekly paper known as "The Episcopanion" (a real new word from Episcopal and companionship) for the Church School.

Diocesan Auxiliary President Honored by Tea in St. John's Rectory.

Mrs. W. W. Daup, assisted by St. John's Guild Auxiliary, gave a tea at the rectory, November 20, to honor Mrs. James Weart and Sister Raphaelle, of Springfield. Mrs. Weart is diocesan Auxiliary president, and Sister Raphaelle has charge of the Orphanage of the Holy Child. Fifty-two guests were present, and all enjoyed the inspirational talk by Mrs. Weart.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Grace Church, Pomeroy.

The sixtieth anniversary of the organization of the women of the parish to work for domestic and foreign missionaries will be celebrated next February.

The Women's Auxiliary was originally organized on February 4, 1876, under the name of the Woman's Missionary Association.

The church in Pomeroy was organized March 21, 1842, by ten men, all of whom had come with their families from Vermont and Massachusetts. The settlement was named after one of these men.

Valentin B. Horton was elected senior warden, James Crary was junior warden, and E. Tracy Howe was secretary. The vestrymen were C. R. Pomeroy, John Martin, Edward Saul, Martin Heckard, Sani Bartlett, John Behan and John Brown.

A frame church was built on a lot donated by Mr. Horton on Naylors Avenue, now known as Spring Avenue. Rev. Goodwin was the first rector. Services were held in the frame building, which is still standing, for a number of years. Rev. Clotworthy succeeded Rev. Goodwin, and the third rector was Rev. Thomas Dooley.

Plan New Church.

At a vestry meeting in May, 1865, it was decided to build a new church, to be named the Grace Church, which was also the name of the first church. The C. R. Pomeroy family gave a lot on East Main Street for the building, and Mr. Tinsley, an Englishman, came from Cincinnati to draw the plans.

Mr. V. B. Horton was the largest contributor of money, material and labor. Mr. S. W. Pomeroy had the spire built as a memorial to his son, Henry. Miss Caroline Pomeroy, sister of Mrs. V. B. Horton, donated the bell. She was an invalid, and it is recorded that she was taken in her wheel chair to hear the bell rung the first time. Later, the pipe organ was given by Mrs. G. W. Plantz, and the present rectory was built by Judge P. B. Stanbery in memory of his daughter, Cecelia.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop

The Bishop Attended the President's Thanksgiving Dinner.

Bishop H. J. Mikell was invited to give the prayer of thanks at the presidential dinner given Thanksgiving Day at Georgia Hall, Warm Springs, Ga., for the "polio" patients, as they call themselves, and was the guest of President and Mrs. Franklin D. Roosevelt at the "Little White House".

The president was in the congregation on Sunday evening, November 24, when the Bishop preached at Warm Springs. Bishop Mikell, accompanied by the Rev. J. D. C. Wilson, annually visits the Church of Mt. Zion in Talbotton, every November, and then holds a service at Warm Springs for the patients living there.

Historic Old St. Philip's, Atlanta, Turned Over to Diocese.

Bishop H. J. Mikell read the deconsecration service on October 31 at historic Old St. Philip's, corner of Hunter and Washington Streets, and the building was turned over to the wreckers. All the memorials have been removed to the new Pro-Cathedral, corner of Andrews Drive and Peachtree Road.

The cornerstone was opened by the Bishop in the presence of a large gathering on November 15. Sealed in the box were papers dated 1872, a fortune in confederate money and other items of historic interest to a city just recovering from the dark days of the War Between the States.

The congregation, organized in 1846 when Atlanta was known as Marthsville, is the oldest in Atlanta. The first building was completed in 1847, and served until 1881, when the red brick Gothic Church was completed. This was abandoned in 1933, when the parish moved from the downtown district to the residential section on the north side.

Audria Bandy Gray.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Bishop Stires Celebrated Tenth Anniversary.

A special service in commemoration of the tenth anniversary of the Rt. Rev. Ernest M. Stires as Bishop of Long Island was held in the Cathedral of the Incarnation, Garden City, L. I., Sunday, November 24, at 11:00 o'clock. Bishop Stires was rector of St. Thomas Church in New York City nearly a quarter of a century before becoming Bishop of Long Island.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan.

Joint Thanksgiving Service.

The annual joint Thanksgiving service of all the patriotic societies of New York was held in the Cathedral of St. John the Divine Sunday, November 24, at 4:0 P. M. The guest preacher at the service was the Rev. Edgar F. Romig, D. D., minister of the West End Collegiate Church. Thirty societies participated in the service.

Memorial Chapel Dedicated.

The memorial chapel at St. Paul's Church, Washington Avenue and St. Paul's Place, Bronx, was dedicated Sunday evening, November 24, by the Rt. Rev. Arthur Selden Lloyd, D. D., Suffragan Bishop of N. Y., in honor of the Rev. Homer Francis Taylor and his wife, Lillian Newcomb Taylor. Dr. Taylor was the former rector of the parish.

Bishop Rowe's Fortieth Anniversary to Be Celebrated at St. George's.

Bishop Rowe of Alaska was consecrated in St. George's Church on November 30, 1895. On Saturday, November 30, 1935, Bishop Rowe will return to St. George's Church to commemorate the fortieth anniversary of his consecration. Bishop Rowe will celebratet he Holy Communion at 9:00 A. M. His friends are being invited to be present for that service.

On Sunday morning, November 24, the Rev. W. Russell Bowie, D. D., rector of Grace Church, began a series of sermons commemorating the four hun-

dredth anniversary of the printing of the first translation of the Bible in the English tongue. Dr. Bowie's sermon on Sunday was "The Bible as the Book of Life". On the four succeeding Sundays his sermons will deal with Great Souls of the Bible.

E. F. K.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Bishop Goodwin Recovering.

Bishop F. D. Goodwin, D. D., returned from the meeting of the House of Bishops in Texas, ill with an infection. For several days his condition was serious, but he has happily recovered and hopes to be out by the end of this week. His appointments for the present have been cancelled.

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Mission at Old Church.

The Rev. Henry E. Batcheller, one of the missioners recommended by the National Commission on Evangelism, held a mission in Immanuel Church, Old Church, Virginia, November 10-15. His sermons and answers to questions drew large congregations in spite of somewhat disagreeable weather. Each day there was a meditation (except the last day when there was a celebration of the Holy Communion), and an evening service. The young people were particularly interested in the services. The whole community was deeply impressed by his messages and the devotional services.

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Annual Diocesan Sunday School Institute.

Over five hundred people crowded into the parish hall of the Church of the Epiphany, Washington, recently for the annual Sunday School Institute, held under the direction of the Department of Religious Education, the Rev. William Moody chairman. Dr. Arthur M. Sherman was the principal speaker. The general theme was the Forward Movement. It was decided to use the term Church School Institute instead of Sunday School Institute hereafter.

Shriners Make Pilgrimage to Cathedral.

On Sunday, November 10, a delegation of possibly four hundred Shriners made a pilgrimage to the Washington Cathedral on Mount St. Alban, coming from Philadelphia. They were inspired by the majesty of the great religious shrine in the nation's capital. This is just one of hundreds of such pilgrimages conducted during the year, when tens of thousands of people from many parts of the world visit the Cathedral.

Services Held at Tomb of President Wilson.

On the afternoon of Armistice Day brief but impressive memorial services were held at the tomb of Woodrow Wilson in the Cathedral, under auspices of several veterans' organizations. Several addresses were made, appropriate to the occasion.

Pacifists Launch Campaign for $1,000,000.

A Pacifists' campaign to raise $1,000,000 has been launched, with headquarters in Washington, for the purpose of promoting pacifism, in the light of extraordinary efforts for defense and the great expenditure of public funds for army and navy. One objective, it is understood, is to outlaw the ROTC, and another the slashing of the $500,000,000 Congressional fund for increase of the U. S. Navy.

The thirty-third anniversary of the Rev. C. Ernest Smith, D. D., as rector of St. Thomas Church, Washington, the church of President Roosevelt and his family, was celebrated with fitting ceremonies recently, and Dr. Smith was highly praised for the work done during his pastorate. T. F. O.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. G. G. Bennett, D. D., Assistant.

Convocation Deeply Moved by Story of Work Among the Criminal and Insane.

Rev. N. G. Vivian, chaplain of the State institutions and rector of St. David's, Meshanticut, aroused the Providence Convocation, held recently at All Saints' Church, Providence, so effectively that the latest statement sent out from Diocesan headquarters for the promotion of the Every Member Canvass includes a promise of funds for work among these institutions, providing the diocese raises the twelve per cent increase sought by the Council. Father Vivian, who has tried to do the work of a staff of clergymen for half a dozen institutions at Howard, and shepherd his own little flock, has shamed his hearers, who were deeply moved by his story of what has been accomplished among the criminal and insane under his care.

The ministrations of the Church have been so effective that the State has, at Howard, turned over all chaplain's pastoral work, except that assumed by the Roman Catholics and the Baptists, to the Episcopal Church. At the Wallum Lake Sanatorium for the Tubercular, it has assigned to our chaplain, the Rev. Herbert J. Dowling, rector of Calvary Church, Pascoag, all pastoral work among the non-Romans.

Another objective of the Every Member Canvass is the reduction of mortgages on property of diocesan missions. There are several heavy liens on buildings of this class. If they can be removed, it is the purpose of the diocese to apply the funds saved to missionary work at home.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

The Consecration of St. Paul's Chapel.

On the evening of November 3 the Bishop of Maryland consecrated St. Paul's Chapel on Washington Boulevard, Baltimore, the Rev. Frank Hay Staples, vicar in charge. There was a large congregation, which included six members of the vestry of St. Paul's Parish and eighteen men of the council of the chapel. The Rev. Dr. Arthur B. Kinsolving, rector of the parish, preached the consecration sermon, tracing the development of the work from small beginnings in 1891 in a different section of the city. In July, 1907, the Henshaw Memorial Church was merged with St. Paul's Guild House, the vestry of St. Paul's purchased a lot adjacent, and built a guild house and residence for the vicar in charge at a cost of $70,000. Here, under the leadership of Mr. Staples and his devoted flock, the work grew apace. In November, 1932, the chapel and organ were destroyed by fire, and the adjacent Guild House injured. Out of the insurance held by the vestry of St. Paul's all damage was repaired, and a large debt paid off. The consecration of this beautiful chapel is a rich reward for the fostering care given through the years by the mother parish, and fitly crowns the labors of Mr. Staples, who has served as priest in charge for thirty three years. The chapel has now nearly 700 communicants, a Church School of 600, a Men's Club of 250, and more than thirty organizations meet in the Guild House.

Peaceful Settlement in Grace and St. Peter's Church, Baltimore.

Owing to the continued disagreement between the vestry and a large number of the members of Grace and St. Peter's Church, which was causing open scandal and was disrupting the congregation, the vestry, for the sake of peace and harmony, most graciously authorized the Bishop to call a meeting of the congregation, over which he was to preside, and at which it was to be decided whether they represented the congregation or not in their administration.

The Bishop clearly stated in his address that this meeting was not held according to provisions of the Canons or of the Vestry Act, but was simply the last resort to stop the chism and bring back peace and harmony.

The vote was simply to express the approval of the administration or voice a desire for a change. The vote was adverse to the vestry and according to the agreement, the Bishop is to nominate new members of the vestry, two by two, to take the place of the retiring members. These men are to be chosen from the entire congregation without regard to factional divisions, with a single purpose to provide a vestry which will carry on the work until the annual Easter election. A definite promise was given by all concerned that such a vestry will be loyally supported by the congregation.

N. B. No such words as "ejectment" or "dismissal" were used.

N. Evelyn Parsons.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop

Repairs Completed on the Cathedral.

The cross over the middle doorway of Christ Church Cathedral, Louisville, fell one night during August and investigation disclosed the need for repairs on the spire and tower. These repairs have just been completed. The women of the Cathedral have remodeled the kitchen of the Cathedral House and have purchased additional kitchen and dining room equipment.

Christ Church, Bowling Green, Active in Student Work.

The vestry of Christ Church, Bowling Green, has been very active. It has assisted the church in its work among the students of the Western Teachers' College and the Business University by subsidizing the suppers of the Young People's Service League so that each member has to pay only ten cents for his Sunday night supper. The Young People's Service League at Christ Church is made up largely of students of the two colleges. It has also given money for an entirely new set of cassocks for the choir.

Large Confirmation Class Presented.

Grace Church, Paducah, presented a fine class of twenty-five to the Bishop for confirmation when he visited it on October 20. Many offerings were added to the endowment fund of the parish on the Sunday after All Saints' Day.

Second Confirmation at St. Thomas', Louisville.

Confirmation will be held for the second time this year at St. Thomas' Church, Louisville, on Advent Sunday. On Friday, November 22, from 10 A. M. to 3 P. M. St. Thomas' remained open for prayer and meditation as preparation for the Advent season.

A Spirit of Unity.

When the Bishop visited Trinity Mission at Russellville on Sunday night, October 13, all the other churches in town cosed their doors and went to hear him. There was such a crowd that chairs were borrowed from the Presbyterian Church across the street.

The Diocese's Goal Another Church Nearer.

When the new building of St. Thomas' Mission, Lyndon, was consecrated by the Bishop on Sunday, November 3, there was such a crowd that people stood at the windows and in the doorway. This is the second of the diocese's goal of "a hundred new churches in the next hundred years".

Date of Annual Convention.

The one hundred and eighth annual convention of the Diocese of Kentucky will be held beginning January 23 at Christ Church Cathedral, Louisville, at which time the election of the Bishop for the diocese is to be held.

K. W. L.

HARRISBURG.

Rt. Rev. Wyatt Brown, D. D., Bishop.

Armistice Service at National Shrine.

The Rev. Don Frank Fenn, D. D., rector of St. Michael and All Angels Church, Baltimore, preached to a large congregation in the National Shrine of the Prince of Peace, Gettysburg, at a special Armistice Day Service, November 10. The service was attended by the Albert J. Lentz Post of the American Legion, and its Woman's Auxiliary. Choral Evensong was sung by the Ven. A. A. Hughes, vicar, assisted by the Rev. T. W. Null, G. N. Waters and A. L. Atkinson.

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Miss Ward Set Apart as Deaconess.

Miss Mary Frances Ward, parish secretary and social worker for several years at Christ Church, Williamsport, Pa., was set apart as a Deaconess by the Rt. Rev. Wyatt Brown, D. D., Bishop of Harrisburg, in the Chapel of the Church Training and Deaconess House, Philadelphia, on All Saints' Day. The deaconess was presented by the Very Rev. Hiram R. Bennett, Dean of St. John's Cathedral, Wilmington, Delaware, who also preached the sermon. Bishop Brown was assisted by Bishop Taitt, the Rev. E. M. Jefferys, D. D., former chaplain of the deaconess school, and the Rev. B. Janney Rudderow, present chaplain. Deaconess Ward will continue on the staff of Christ Church, Williamsport.

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Canon Paul S. Atkins, rector of St. John's Church, York, offered the prayer and, as President of the School Board, made the address at the dedication of the new Martin Memorial Library on November 2.

C. W. French.

Personal Notes

The Rev. John Gass, D. D., for ten years rector of St. John's Church, Charleston, West Virginia, was instituted by Bishop Manning, Sunday morning, November 10, as rector of the Church of the Incarnation, New York City. Dr. Gass succeeds the late Rev. H. Percy Silver, D. D. The new rector is forty-five years of age and was a deputy from the Diocese of West Virginia to the General Convention in 1925, 1928 and 1931. He was a member of the West Virginia Unemployment Relief Administration in 1932 and 1933, and is a director of the Family Welfare Association of America. He is a Trustee of the University of the South.

The Rev. Francis Hopkinson Craighill, Jr., rector of Grace Church, Camden, S. C., has accepted a call from St. Bartholomew's Church, New York City, to become senior curate. Mr. Craighill will succeed Mr. Piper, who is leaving to become rector of Christ Church, Williamsport, Pa.

Canon W. S. Turner, rector of Our Saviour, Atlanta, will attend the College of Preachers in Washington at the National Cathedral, December 9-13, for a series of conferences to be led by the Most Rev. and Rt. Hon. William Temple, D. D., Archbishop of York, and Primate of England. Following this, Canon Turner will assume his new duties as rector of St. Paul's Church, Winston-Salem, N. C.

Clerical Changes.

The Rev. William H. Jepson, rector of St. Luke's Church, Bridgeport, Conn., was unanimously chosen Archdeacon of Fairfield, Conn.

The Rev. Albert L. Whittaker, D. D., formerly of St. Mary's and St. Jude's Church, Northeast Harbor, Maine, has become rector of St. Paul's Church, Southampton, Conn.

The Rev. Theodore H. Evans, rector of Christ Church, Tuscaloosa, Ala., has been called to Trinity Church, New Haven, Conn., to succeed the Rev. Charles O. Scoville, D. D.

The Rev. J. T. Knight, formerly of the Associated Missions, York, Nebraska, has been appointed locum tenens of St. Paul's, Omaha.

Ordination.

The Rev. Charles Liles was ordered deacon at St. Mary's Church, Bolton, Miss., recently. The Rev. Mr. Liles was a member of St. Luke's Church, Brandon, which is part of the Bolton Field. The rector of the field made the ordination a field affair. Bolton is in the centre of the field, so the service was held there. Over 300 attended the service. Every place in the field had a delegation. The Rev. Val. H. Sessions, D. D., preached the sermon and presented the candidate; the Rt. Rev. Wm. Mercer Green, D. D., ordained the candidate, and said the Litany.

Deaths.

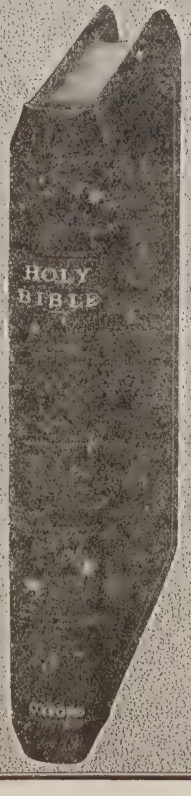
MRS. J. H. W. BLAKE.

Mary Giddings Blake died at her home in Washington on November 17, in her ninetieth year. She was the widow of the Rev. James H. W. Blake. Her husband had been rector of Trinity Church, Tiffin, Ohio; St. John's Church, La Fayette, Ind.; St. Paul's Church, Akron, Ohio; Christ Church, Georgetown, D. C., and rector emeritus of Christ Church from 1926 until his death in 1928.

Mrs. Blake was a native of Frederick County, Maryland.

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DEATHS

IN MEMORIAM.

EMILY SWEPSON WINGFIELD RIDDICK, June the ninth, passed into the life eternal, prepared for those who love Him.

During her life in Suffolk she was a faithful and interested member of the Randolph Society of St. Paul's Church.

Possessing a distinct personality, with a charm all her own, she brought to the meetings a ready wit and a vivacity which made many a meeting bright with fun and laughter.

One of her chief pleasures was dispensing hospitality. She was never happier than when surrounded, in her own home, by her friends, especially the young people.

Full of sentiment for the things of the heart and spirit gave her always a love of life, and a keen zest for living. She never grew old, as we count the years of our earthly sojourn.

Her generous disposition and sympathy for those in sickness and sorrow carried her far beyond the limits of her home, and she will be remembered with affection throughout the county as well as in Suffolk.

We sorrow with her loved ones, and express to them sincerest sympathy in this hour of loneliness: but we are ever mindful that she has been called to the higher life of greater opportunties in service for the Master, and can rejoice with them for her.

"The strife is o'er the battle done,
The victory of life is won,
The song of triumph has begun. Alleluia."

KATHERINE B. H. PRETLOW,
JANET A. DARDEN,
ELISE U. HOLLADAY,
Committee of the Randolph Society.

HARVEY JOHN FRENCH.

Mr. Harvey John French, 73, for more than six decades a church singer, died of a heart ailment, in his home in Albany, N. Y., November 4. At the age of ten, Mr. French was boy soprano soloist at All Saints' Pro-Cathedral, Albany. Later, he was bass soloist at Trinity Church in the same city. For a number of years, he sang in the choir of Christ Church, Poughkeepsie, N. Y. He was bass soloist at St. Andrew's Memorial Church, Yonkers, N. Y., and later, for fifteen years sang in the Chapel of the Intercession, Trinity Parish, New York City. For several years past, he had been singing in Albany churches. Surviving Mr. French are his widow, Mrs. Mary W. Nichols French; two sons, Canon Clifford W. French of Harrisburg, Pa., and Harvey J. French, Jr.

MRS. WILLIAM PRESSEY.

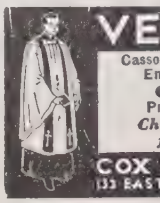
The Diocese of Rhode Island has been saddened by the death of Katherine Benfield Pressey, wife of the Rev. William Pressey, secretary of the diocese, and rector emeritus of St. John's Chapel, Ashton, R. I. Mrs. Pressey was born in London, England, sixty-nine years ago. As a child of six she came with her parents to Cleveland, Ohio, and there in 1893 she married Mr. Pressey, a young priest who in September of that year established her in the rectory of St. John's Chapel, Ashton, where she remained during his long and notable rectorship of forty-one years. Nine months ago she and her husband had moved to Providence, but she never quite adjusted herself to the strange life away from a rambling rectory, playing hostess to a wide variety of groups, organizations and individuals.

Mrs. Pressey organized the first chapter of The King's Daughters in Ashton. She started the first Girls' Friendly Society. She established the Altar Guild. All three are still active. She was also a member of the Pawtucket Woman's Club, as well as the Clerica.

The funeral was held in the Church of the Epiphany, Providence, on Tuesday, November 19, attended by many of the clergy. The Rt. Rev. G. G. Bennett, D. D., auxiliary bishop of Rhode Island, officiated.

CASH PAID for old envelopes used between 1845 and 1865. Many worth hundreds of dollars each. Look in that old trunk in attic or barn and send them for inspection and offer. You are not obliged to sell unless my offer is satisfactory. Keep inside letters if desired. Don't write dates on envelopes. I am thoroughly acquainted with all early U. S. and Confederate issues. Pack in box or between cardboards to prevent wrinkling in mails. Reference—publisher of Southern Churchman. Act now and get your money before Christmas.

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THE HOUSTON MESSAGE OF THE HOUSE OF BISHOPS ON THE EVERY MEMBER CANVASS

Recently the Field Department presented a statement through advertisements in the Church weeklies which may be summarized as follows:

The sum of the Objectives which the dioceses have assumed for the support of the 1936 General Church Budget is less than the amount needed.

If these Objectives are reached in the Canvass and subsequently paid in full, the National Council, meeting on February 11th next will lack approximately $150,000 of the amount needed to maintain the general work of the Church at the figure of the Emergency Schedule.

If this situation remains unchanged at the time of the Council meeting it will be necessary, because of the orders of General Convention, to make a further cut in the Church's general work.

Facing this situation, the House of Bishops, meeting at Houston, adopted a statement which concluded as follows:

"Brethren, this will be nothing short of a debacle, and that in the face of improvement in the financial condition of our people generally. The effect will be demoralizing to our people and disastrous to the work. Therefore, be it

> RESOLVED: That it is the sense of this House that every Bishop be requested to send to each of his clergy a Pastoral letter, to be read to his congregations, setting forth these facts and calling upon them, with all the emphasis possible, to increase their pledges before January 1st in order that at least the Emergency Schedule may be maintained and the influence of the Church preserved in this present civilization."

An increase of 11 per cent in the pledges for 1936 will raise the Budget and work of the general Church above the stand-still basis it occupies at present.

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In times of sorrow or of waiting, it is well to put our hands to some active work.

The Church has no other purpose in existence, no other end to serve save the great end of giving the Gospel to the world.—Selected.

Our prayers should be that we may increasingly think His thoughts, share His purposes and know His control.

Love, Brotherhood, Sacrifice—these are the elements which must show the way to a solution of the national and international problems of the present.

—Bishop Rogers.

As a man, let all fear and trembling be yours. As a child of God, let all confidence and trust be yours. Turn both your confidence and your fears into prayer.

—Alex McLaren.

I have a feeling that God will regard more leniently my sins of commission than He will those of omission. In the case of the former I can at least plead some sudden, unexpected and overwhelming temptation. But when He says: "Inasmuch as ye did it not" how can I excuse my cold-blooded refusal to see another's woe.

—Dr. E. C. McCants.

The churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

We may search long to find where God is, but we shall find Him in those who keep the words of Christ. For the Lord Christ saith, "If any man love me, he will keep my words; and we will make our abode with him."

—Martin Luther.

He understands, I know—outside His love,
Though all unworthy, still I cannot move.
I know He understands—just now, as then—
I know—for once He walked on earth with men.

—A. C. Cattall.

"One word from Thee, my Lord, one smile, one look,
And I could face the cold, rough world again;
And with that treasure in my heart could brook
The wrath of devils and the scorn of men."

God may put His faithful ones upon a long and painful apprenticeship, during which they learn much and receive little—food only, and "that in a measure"—often the bread and water of affliction. Yet at the last he pays; pays them into their hearts, pays them into their hands also.

—Dora Greenwell.

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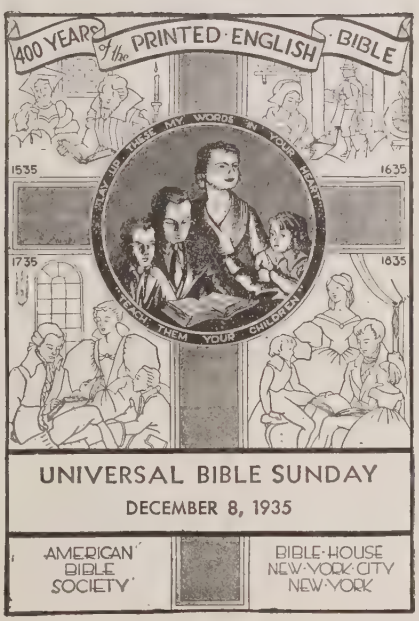
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Southern Churchman

Vol. 100. RICHMOND, VA., DECEMBER 7, 1935. No. 49.



SECOND SUNDAY IN ADVENT.

LETTERS TO THE EDITOR

News From the Front.

Mr. Editor:

For years I have been a constant follower of your magazine and have always found it a source of inspiration as well as a means of personal contact with our Church on all fronts.

I have been particularly interested in your page, "News From the Front," which, I believe, is edited now by a minister of my own city. I am frank in saying that I never before hesitated at that page until it was taken over by the Rev. Mr. Gasque and was put by him into an interesting, readable form.

Please pass on to him my compliments, and, meanwhile, I shall look him up here and do the same.

E. M. Beavers.

Atlanta, Ga.

* * *

Other St. Barnabas' Guilds in the South Heard From.

Mr. Editor:

Referring to the letter which appeared on page four of the November 23 issue of the Southern Churchman, under the caption, "St Barnabas Guild", we note that your correspondent says that "as far as can be ascertained" the Branch of the Guild of St. Barnabas organized at St. James' Church, Richmond, "is the only one in the South". We have heard that some Virginians think of West Virginia as "the West", and it may be that your correspondent would consider Tennessee as "the Far West"; but we are writing to say that "Memphis on the Mississippi", or "Memphis Down in Dixie", as one of our radio announcers speaks of us, rejoices in a Branch of the Guild of St. Barnabas, and the Living Church Annual (1935, Pp. 123 ff.) lists Branches in a half dozen cities, usually thought of as in the South—including Birmingham, Dallas, Ashland, Ky., Lexington, Ky., and New Orleans. Our Branch in Memphis is composed principally of Student Nurses and is sponsored by Doctor's wives. At our Annual Florence Nightingale Memorial Service in May this year, a service sponsored by the Guild, about 500 Student Nurses were present in uniform, representing the five Schools of Nursing in the city. It may be of interest to know that our Branch if affiliated with the other Episcopal Student Groups of the city and twice each year there are occasions which bring the various Student Groups together. We trust that your Correspondent will understand that we have called attention to these other Branches of the Guild of St. Barnabas more particularly for the honor of the Guild, and especially the honor of the Guild in the South. If her otherwise splendid letter describing the purpose of the Guild of St. Barnabas might be widely read, and we trust that was, her letter should go far toward arousing a much wider interest in the Guild not only in the South but in the nation at large.

Wm. D. Bratton,
Chaplain, Memphis Branch,
Guild of St. Barnabas.

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EDITORIALS

Vol. 100. RICHMOND, VA., DECEMBER 7, 1935. No. 49.

The Church and Loyalty.

Dr. Ralph Sockman, a prominent Protestant minister of New York, said some rather wise things in a recent sermon. He is concerned with the lack of loyalty which church people in New York exhibit. To him the underlying cause is found in the attitude that the Church as a whole has attempted to imitate the commercial interests and simply aims to please.

We are rather inclined to agree with Dr. Sockman. Loyalty to a parish church is a thin thing with most people—even those who consider themselves good churchmen. Taught that the whole world is an amusing place and that the chief end of man is to amuse himself, it is only natural that the attitude towards the Church should be the same. When amusement ceases, either quit the Church altogether, or go down the street to another place, where perhaps some better crooner of comforting or amusing phrases holds forth.

The sad part is that the Church actually has the most challenging message of any agency working with human beings. The black shirts of Italy could not ask for greater sacrifice than the religion of Jesus Christ. And yet men think of such historic episodes as the great adventures, and the Church as something that must entertain.

In the entertainment field we are indeed awkward. Any second-class manager of a moving picture house knows more about entertainment than the most popular minister. Words must be cleverly chosen, if they are to constantly entertain. And in the restlessness of American life today, with the temptation to constantly be on the move to some other place, the Church which presents no real challenge finds its members floating from one pulpit to another until many of the members become lost in obscurity and finally appear on the parish register as "removed and unknown".

Perhaps the fault lies in our sense of worship. We think of worship as something that must be done for us. We pay a minister to worship and arrange services of worship. We forget that real worship is that which we must do ourselves. We have long had ugly churches—particularly we, who pride ourselves in the Protestant tradition. There is a change for the better, but much of the change is concerned only with adding ritual thoughtlessly and without knowing much about its real meaning—just another method of entertainment, or "pleasing the public".

The Forward Movement is aimed at just such attitudes. A deeper discipleship is needed to make men have a deeper loyalty. Sermons must be concerned with people and people's sins if they are to stir the religious depths of mankind. The easy method of compromise that has been too evident in the easy admittance to membership in our churches must be replaced by the challenge that one must live up to the words of Our Saviour to really be His follower.

Of course, there is the opposite extreme. Men have tried to damn all humanity in religion. But we wonder if that is any worse than the motto in the Church of "The Public be Pleased".

* * *

A Great Anniversary.

This week, December thirteenth, we should be celebrating the hundredth anniversary of the birth of Phillips Brooks. Possibly because of the elaborate plans which have been carried out in remembrance of the hundredth anniversary of Mark Twain, we have neglected this great man, who in his way was as great as the author of "Huckleberry Finn".

To the older members of the Church who remember the great ministry of Brooks, the fact that he would be one hundred years old comes as something of a shock. It seems only yesterday that his great voice was uttering words of prophecy from the pulpit of Trinity Church, Boston. It is a tribute to his memory that men in our Church still speak of a brilliant preacher as a "second Phillip Brooks". So far his real successor has not been discovered.

Brooks had rivals in his day. He had enemies who were wont to say that he was unorthodox. To younger men this is laughable as it is to anyone who has read his sermons. They display a great evangelical fervor that he undoubtedly received from his early rector and bishop and which was augmented by the training of the Seminary in Virginia. Of course, again to younger men, much that we read in his sermons is familiar, but we forget that it was inspirational and unusual in his own day. The only reason it is familiar today is because it was so penetrating that preachers ever since have been using his thoughts.

The late biographer, Gamaliel Bradford, could not find Brooks a congenial subject for a book. He was at a loss to understand him and confessed that his letters and sermons left him uninspired. He wondered if something was the matter with himself, for Brooks had thrilled not only Boston and Massachusetts, but the whole of America. Possibly Bradford, the pessimistic genius that he was, lived his greatest life after Phillips Brooks had paved the way for that which was common in later years. And then Brooks belonged to his time and his time was one when pious phraseology in letters and even sermons was the style. The won-

(Continued on page 7.)

Church and World Problems as Others See Them

Taking Life for Crime.

Richmond Times-Dispatch.

The impression prevails widely that fear of the death penalty is a great deterrent to criminals, and that if that fear were removed, serious crimes would increase rapidly. But the homicide figures in States which do not have capital punishment are much better, on the whole, than in those which do have capital punishment.

Eight of the forty-eight States have laws which fix life imprisonment as the maximum penalty for any crime, however heinous. These are Kansas, Maine, Michigan, Minnesota, North Dakota, Rhode Island, South Dakota and Wisconsin. The highest homicide rate in any of them for the year 1933, the latest for which complete figures are available, is the rate in Kansas, which is 8.0, while the others range between Wisconsin's 1.1 and Michigan's 3.3 per 100,000.

The lowest murder rate in any Southern State for the same year was that for South Carolina, 8.0, which is precisely the highest rate among the eight States which do not have capital punishment. The other Southern States all have much higher rates than South Carolina, ranging upward to Alabama's 34.5. Virginia's 1933 rate was 16.3.

It will doubtless be argued that the large Negro population is chiefly responsible for the high incidence of murder in Dixie. That is certainly an important factor in the situation, but on the other hand, the white homicide rate in the South is considerably higher than it is in the rest of the country.

Even if we leave the South entirely out of account, it becomes apparent that the eight States without capital punishment (none of which is in the South), have much lower murder rates than the other non-Southern States. The average for the eight States without capital punishment is 2.7 per 100,000, while that for the twenty-eight with capital punishment is 5.9.

It cannot be argued that the States without capital punishment are largely rural, for Rhode Island, the most thickly populated State in America, is on the list, and its murder rate is 1.7. And even if all eight were rural, that would not necessarily mean anything, since Nevada has a rate of 19.9 and Arizona has one of 19.8.

The inescapable conclusion, then, is that capital punishment is not a deterrent to crime. Equally inescapable, we think, is the conclusion that capital punishment ought therefore to be abolished. The only excuse for it in the first place was that it was presumed to reduce the number of homicides. Since it clearly does not reduce them, Virginia should follow the example of more enlightened Commonwealths and provide that life imprisonment shall be the maximum penalty imposed in any of her courts. In most cases those who go to the electric chair in Virginia are guilty, but in rare cases the lives of innocent men are taken.

Let's abolish this ancient barbarity, the putting to death of human beings for crime, and confine our worst criminals for the duration of their lives. Then if after-discovered evidence demonstrates the innocence of any of them, he can be set free, and the State will not have on its head the blood of an innocent man.

Parochial Finance.

Church of England Newspaper, November 15, 1935.

Gift Days Instead of Bazaars.

We always welcome reports from parishes to the effect that sound principles of church finance are so far permeating the community that bazaars and sales of work have been abandoned for a gift day or other schemes of direct giving. We know all that can be said for bazaars from the social point of view, but we have long contended that the principle is wrong so far as the Church is concerned.

We, therefore, congratulate the Vicar of West Ham and his people upon their decision this year to have a gift day instead of the customary sale. The Vicar, the Rev. Arthur Wallace, asked for £300, as last year the bazaar produced £334 less £21 expenses. The gift day which has just been observed produced £365 less £5 expenses, and the hard work, heart-burnings and competition have been avoided.

It is noteworthy that the Vicar and members of the staff are associated with the Oxford Group, and during the past twelve months the spiritual temperature of the parish has been steadily rising.

In a Colliery Parish.

The rector of a colliery parish also informs us that for the second year in succession the usual sale of work was abandoned for a Gift Day. Over £100 has been freely given by 300 individuals, although the parish is poor.

Euthanasia.

The Guardian, November 1, 1935.

The question whether it is right to put human beings who are suffering hopeless and irremediable pain out of their misery has suddenly achieved fresh prominence through a recent trial. The judge summed up against the prisoner, because the law must be upheld; he indicated that if an appeal for mercy was to be made it must be made in another quarter than the law court. In spite of this lead the jury returned a verdict of not guilty. Subsequent discussion has encouraged those who feel strongly that there are instances when euthanasia is a moral duty to agitate for a change in the law. It cannot be denied that sometimes charity both to the sufferer and to all who love him or her would seem to demand a merciful release. But the problem is terribly complicated, and it is always dangerous to allow sentiment to weigh too heavily in the framing of the law. The proposals put forward are based on the supposition that the consent of the patient must always be obtained, if life is to be deliberately ended by human action. The question instantly arises: How often will it be possible, when there is incapacitating suffering, to be sure that this consent has been fully and freely obtained? A fearful temptation may be presented to frail human nature. Anything that would lessen the belief in the sacredness of the life that God has given—already somewhat weakened—must be looked at critically

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Spiritual Significance of Remembrance Day.

Church of England Newspaper, November 12, 1935.

There are those who have advocated the desirability of ceasing to observe Armistice Day on the ground that a generation has grown up to whom that day has little or no meaning.

We cannot imagine how anyone can be so void of imagination or insight as not to realize that today the anniversary has a firmer hold on the hearts of our people than ever before. The deeper spiritual significance of the ceremonies at the Cenotaph, Westminster Abbey, St. Paul's and the Royal Exchange, as well as in all parts of the country, cannot be mistaken. Reports from towns and villages agree that the silence this year was more impressive than ever before. This may have been partly due to the international tension. One fact, however, is certain, a growing multitude of people are thinking of and praying positively and constructively for peace.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Freedom of the Spirit

It is wonderful to realize how free we are to exercise our spiritual powers and faculties; how complete and far-reaching is the liberty with which Christ has made us free. To begin with, through Him we "have access by one Spirit unto the Father." There is no such thing as freedom of access to those of high position in the world, the President of the United States for instance, but we are at liberty whenever we will, to enter into the Presence of God. In fact, this freedom of access is as easy and natural as coming into our own earthly homes. We can come in and out whenever we will and as often as we wish. When we feel oppressed with the limitations which beset us on every side in the things of this world, it is well to remind ourselves of the freedom of the spirit and its power to transcend the circumstances which seem so hard to deal with and overcome.

"Ask and Ye Shall Receive."

For freedom of access to the heavenly places means also the freedom to ask whatsoever we will from Him who has vastly more power to help us than anyone else. Our Lord laid great emphasis upon this entire freedom to ask whatsoever we will. For instance, there is His well-known saying:—"Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." St. Matt. 7:7. Then there is that other saying of His:—"Verily, verily, I say unto you whatsoever ye shall ask the Father in my name He will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive that your joy may be full." St. John 16:23-24. These passages are clear enough and there are others which might be added, but those given are sufficient to prove that Christ came to give us complete spiritual freedom in making our wants and desires known unto God. It may be said that there are certain limitations with regard to a fulfilment of our desires for material blessings, inasmuch as only God knows what is best for us in matters of this kind. . But these limitations do not apply to spiritual blessings, especially those which have to do with a fuller and more perfect equipment for service to God and man. We know that God has created us for such service and it is impossible to say what heights the soul may attain to, even in this present life, when it is willing to meet all that God requires of it to fulfill His purpose.

"The Soul Has Eagles' Wings."

This is an age of aviation when in a very few years, by faith and a daring spirit of adventure, man has become master of the air as he previously became master of the sea, though in a vastly less space of time. What only half a century ago, was deemed by most of us to be impossible, has now been actually accomplished, and as this is being written, we are awaiting tidings of the China Clipper's safe arrival in the Orient, after traveling the width of the Pacific Ocean. We are told that we are only at the beginning of a vast extension of this novel means of transportation. Passenger traffic around the world may soon become as commonplace as crossing the Atlantic in one of our big steamships is now.

Spiritual Aviation.

But what about spiritual aviation? Man's soul is even better adapted to exercise freedom of movement in the spiritual world than his body is adapted to find its way through the air, for his body is dependent upon a machine to support him and to carry him to wherever he wishes to go, whereas the soul is entirely independent of any such artificial aid to accomplish its purpose. The heavenly places are within its reach in a moment of time. In fact time and space disappear altogether where the soul's activities are concerned. We do not know how great we are till we come to measure our possibilities in terms of our spiritual nature. We have become so immersed in material things, in our relationship to them, that we are like a caged eagle, unconscious of the power of flight which it possesses.

A World Transformed.

How completely the conditions of the world would be changed if we would only use the freedom wherewith Christ has made us free. This freedom implies that man is capable of making himself as much at home in the spiritual world as in this. Learning to fly is not the final step in his progress towards mastering his environment. He has not yet learned to realize all the resources which lie at his disposal through the wider exercise of his spiritual gifts and faculties. The human mind has been regarded as the means by which man attains to his highest achievements, but he has yet to find that the soul has greater means at its command for raising him to the highest level attainable in this present life.

The Soul's Contribution to Human Progress.

For since the soul has free access to the spiritual world and to the Presence of God, and has also the free right to ask for those higher blessings which God alone can give, and which He has promised to give, the future enrichment of human life and its steady advance towards perfection, depend upon the soul's contribution towards human progress. Christians, therefore, have the power at this critical period and turning point in human history, to bring to bear a decisive influence upon human affairs. For they are in close touch and contact with those spiritual forces which, when brought into play, will necessarily exercise a transforming influence upon world conditions.

The Service of Perfect Freedom.

Thou art the King, there is none else but Thee;
Thou art the King, and Thou hast set me free
With a complete and perfect liberty.

What can I do to show my love to Thee?
What can I do to set my brethren free,
That they may share Thine own sweet liberty?

My body shall be Thine to use each day;
My body shall be Thine, its lips to pray,
Its feet to follow in Thy narrow way.

Its hands shall be Thine own stretched out to bless;
Its hands shall be Thine own in tenderness
To heal the wounds of many in distress.

So can I show my love to Thee, O Lord,
So hands and feet and lips with one accord,
In serving Thee, shall find their great reward.

Frederick W. Neve.

The Kingdom of God and the Second Coming of Christ

II. The Situation In The New Testament

By CHARLES W. LOWRY, JR.,

Associate Professor of Systematic Divinity, Virginia Theological Seminary.

Last week in treating of the background of the conception of the Kingdom of God and the Second Coming of Christ, we noted and attempted to get some idea of apocalyptic. Such a first step is absolutely requisite to any real understanding of the New Testament. This is not to say that such preparation guarantees accurate knowledge or that nothing else is needed. But it is quite certain that any understanding the person not thus prepared has, will be misunderstanding. He will be like an heresiarch of the second century, Marcion, who undertook in his interpretation of Christianity to plant himself squarely upon the writings of St. Paul. The result has been exhaustively summarized by von Harnack in a celebrated epigram: "Only Marcion understood Paul, and his misunderstood him."

The essential idea of apocalyptic was the imminence of God's manifestation of Himself in power, overthrowing this evil order and ushering in a new world in which His will would be done. Thus it stimulated, as it had arisen out of, expectation. Due to the destruction of Jerusalem by the Roman armies in 70 A. D., our sources for Judaism at the beginning of this era are scanty and we cannot be sure in any detail as to the extent of the hold apocalyptic expectation had over the contemporaries and countrymen of Jesus Christ. But there is good reason to think expectancy of "things to come on the earth" was very much in the air and that this is the background of the successful preaching of John the Baptist. His Gospel was one of repentance, but repentance alone has never been a message that has attracted multitudes of men. "Repent ye: the Kingdom of God is at hand," is another matter.

Certain it is that it was the Gospel of the Kingdom which Jesus preached in the early part of His ministry and that He regarded its proclamation as His first task. "Now after that John was delivered up," says St. Mark, "Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (1:14, 15). When, on the morning after the first great day of healing, Simon and others came to the Lord praying in a solitary place, and said, "All are seeking thee," He replied, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth" (Mark 1:36-38; Cf. Luke 4:42, 43). One of the aims behind the calling and training of the twelve was the extension of this preaching ministry. "These twelve Jesus sent forth, and commanded them . . . As ye go, preach, saying, The Kingdom of heaven is at hand" (Matt. 10:5-7). And according to St. Matthew, further, Jesus said to the twelve: "Ye shall not have gone over the cities of Israel, till the Son of man be come" (10:23).

If this verse be accounted authentic, it would seem that Jesus did not, up to the time of its utterance, think of Himself as the Son of man in a Messianic sense. The center of his thought was still preaching the Kingdom. On the other hand, evidence like that of the expanded temptation narratives of St. Matthew and St. Luke supports the more familiar view that Jesus' Messianic consciousness dates from His baptism. Whatever the case with regard to His early thinking about Himself (and it cannot be said that there is any consensus of scholarly opinion here), it is clear that before Peter's confession (Mark 8:27ff; Matt. 16:13ff; Luke 9:18ff). Jesus, who at His baptism had heard God's voice declare, Thou art my Son, had reached the conviction that He was the Messiah: and this involved, as the whole sequel shows, the identification of Himself in some sense with the Figure spoken of in Daniel and Enoch.

But there is one completely new thing. It scandalized the disciples then; it has been a stumbling-block to many ever since. But it lies close to the heart of Christianity. Jesus accepted Peter's declaration; asserted according to St. Matthew that it represented a revelation to him from God Himself; commanded His disciples to maintain silence regarding this great Fact; then quietly went on: "The Son of man must suffer many things, and be rejected . . . and be killed." And when Peter still flushed with pleasure at the Master's praise, undertakes boldly to correct such an unthinkable doctrine, the Lord is sternness itself "Get thee behind me, Satan."

This conclusion of the episode brings out the clarity and depth of Christ's final conviction. Before its implications He never retreats or falters. Thenceforward His goal is Jerusalem and the condemnation and execution which He knows await Him there. "He stedfastly set His face to go to Jerusalem" (Luke 9:51). "Howbeit I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:33). Thus Jesus' full thought of Himself is compounded out of three concepts: Son of God, Son of man (the Christ, the Messiah), and the Suffering Servant (Isaiah 42; 49; 53). All figure prominently in the scene and confession that constitute the climax of the trial and that seal the fate of Jesus. "Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. . . . And they all condemned him to be worthy of death" (Mark 14:61, 62, 64).

This leads us to consider the preaching and doctrine of the Apostles and the Epistles of St. Paul. So far we have been addressing ourselves to the situation in the Synoptic or first three Gospels. And the interesting and arresting thing is that the early chapters of the Acts and St. Paul's views, as they disclose themselves progressively in his own writings, tie on directly to the account of Jesus we have given, albeit over-briefly and sketchily. Any contrary interpretation of Jesus which also takes seriously New Testament history as a whole is forced to posit a breach of continuity between Christ's teaching and Apostolic preachment. It can resist only with the greatest difficulty, if at all, the dilemmas posed by the older more extreme (and logical) Liberalism: Jesus versus Paul (or more scientifically: Jesus versus the Apostles, including Paul who did indeed inaugurate new developments of far-reaching importance); the religion of Jesus versus the religion about Jesus.

An analysis of the first eight chapters of the Acts and of St. Paul's letters will, I believe, support these assertions. The central theme of the first apostolic preaching is Jesus as the Christ or Messiah. "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36; Cf. 5:42). Him God raised from the dead, "whereof we are witnesses" (2:32; 3:15), and has exalted to His own right hand (2:33), where He must remain "until the times of restoration of all things, whereof God spake by the mouth of His holy prophects" (3:21). Meantime men are exhorted to repent, to believe on Christ, in whose name there

is remission of sins, and to wait for the day of the Lord when Jesus Christ shall be manifest as Judge and God's perfect reign or Kingdom shall begin (2:20, 21, 34, 35, 38; 3:19, 20, 21; 5:31; 8:12; and especially 17:30, 31).

The last of the above references introduces St. Paul. And when we turn to his letters, we find a situation similar to that of the Acts, though one of the things he does is progressively to amplify the primitive apostolic Christology and this has the effect of rendering relatively less prominent the eschatological element in his teachings. At least this is true of the later epistles. 1 Thessalonians (written A. D. 51 or 52) is highly apocalyptic. "We that are alive . . . shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air" (4:15-17). Galatians (date uncertain: possibly 49; possibly 55-56), is almost entirely lacking in references to the second coming. But 1 Corinthians (written in 55 or 56) shows that St. Paul's views remain substantially unaltered. "Wherefore judge nothing before the time, until the Lord come" (4:5). "But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming" (15:23; see verse 24ff; Cf. 16:22; maranatha"—Our Lord cometh. Also 1:7, 8; 11:26). Romans (written in 57) is to be compared with Galatians, but the Epistle for the First Sunday in Advent is taken from it and 2:5, 16 should be noted. When finally we turn to Philippians and Colossians (written from prison c. 62), it is true that the emphasis is not on the return of Christ. Yet St. Paul says definitely, "The Lord is at hand" (Phi. 4:5; Cf. 1:6, 10; 2:16; 3:20, 21), and "When Christ, who is our life, appears, then shall ye also appear with him in Glory" (Col. 3:4).

This brings out St. Paul's general position with regard to eschatology. We see the essential relation of his conceptions to the earliest Christian thinking on the subject and the continuity of both with the thought of Jesus. In the words of Prof. Nairne, "Thus we see how naturally Paul's creed, which is the infant church's creed, springs out of the Galilean Gospel, just as the Galilean Gospel had sprung naturally out of Judaism."

But it would be a mistake to conclude that there has been no development. There has and it has hinged on an important shift of cardinal emphasis: from the Kingdom of God to the person and work of Christ. It is Christ who is central in St. Paul's epistles. It is He who is to come again and who is to reign. The idea of the Kingdom remains but it is rather in the background than in the foreground of the picture. Moreover, where at first the Kingdom is definitely earthly with regard to its location, in line with Jewish thought, St. Paul seems to view it as more heavenly than earthly. At any rate, as bodies that now are of the earth earthy are to be changed into spiritual bodies ("flesh and blood cannot inherit the Kingdom of God", 1 Cor. 15:50), so the earth is to be transformed. The coming order will be radically new: it will be as it were the full actualization of a status and relation that are already heavenly ("Our citizenship is in heaven", Phi. 3:20; note also verse 21). This new status and potentiality of nature are grounded on the work of Christ, who is thus by the one Spirit active and a reality here and now. In these and other ways St. Paul represents a notable stage of development in primitive Christian thought and looks toward the conceptions of a profound and fearless thinker who around A. D. 100-110 wrote what we know as the Gospel according to St. John. It is with a notice of this work that the third article will begin.

(Next week: The Kingdom of God Today.)

* * *

EDITORIALS.

(Continued from page 3.)

der is that we do not find empty piety in Phillips Brooks.

But Phillips Brooks saved the older school of evangelicals. He filled empty phrases with new meanings. He attracted young men to the ministry that had heard no challenge from others. His ministry to a whole community was the inspiration that has made the Episcopal Church one with greater influence than her numerical membership justifies. In a day when a narrow ecclesiasticism was growing in popularity, he proclaimed a Gospel that measured up to the greatness of the Love found in Our Lord Jesus Christ. No narrow theories of churchmanship or orders was possible to the follower of Phillips Brooks, and he has had a succession of men who at least caught his spirit even if they could not always have his genius.

America and Christianity owe much to the ministry of Phillips Brooks. At Christmas time when we sing his great Christmas hymn, we might thank God that we have had the benefit of his life in our midst.

* * *

O Little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

* * *

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

—Phillips Brooks, 1880.

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SOUTHERN CHURCHMAN COMPANY

Church Parties and the Challenge of Our Day

By WILLIAM S. LEA,

Assistant, St. Paul's Church, Chattanooga, Tennessee.

ONE OF THE MOST significant developments during these last few months is the increasing tendency of our Church parties to unite and cooperate in movements which transcend their differences. Whether this is the beginning of a new age in the Church, in which these party quarrels of the past will be eliminated, we cannot say, but certainly there is a challenge now for each one of us to examine his own attitude in the matter. Isn't it time, after all, that we begin to see the inefficiency brought about by the waste of enery which results when we fight each other instead of the forces which oppose the Church of Christ as a whole? One of the first principles of military strategy, and one with which the devil seems well acquainted, is the division of the enemy army, so that the parts become isolated and detached from each other, in which case it is possible to meet and overcome the parts one at a time, whereas it might be impossible to defeat the army if united. Perhaps we are beginning to discover the need for a united front today, because we are beginning to see our problems as common problems. Catholics and Protestants, Liberals and Fundamentalists, all face the spread of materialistic philosophy. We face together the demands of a Totalitarian state in Germany, in Russia, and in Italy. In other words, this modern world is not a time for quibbling about terminology and about trivialities—it is not a time for division, but for unity.

During this last week I have been reading four important religious journals, and in each of them I discovered an article with direct bearing upon the subject in question. The Dean of St. Paul's Cathedral in London, the Very Rev. W. H. Matthews, in his opening address as President of the Modern Churchmen's Union, had these words to say:

> "I can see no reason why we should not in the future include a large number of Liberal Catholics." . . . Modernists should above all men be jealous for the comprehensiveness of the Church." . . . "There is a great need for the thinking out of a Modernist conception of the Catholic Church." . . . "We who believe in the necessity of the Church should pray that its members may be given a sense of proportion." (And we might add, a sense of humour also.)
>
> —(The Modern Churchman, October, 1935.)

The Very Rev. S. C. Carpenter, the Dean of Exeter, and editor of "Theology", has an answer to this address by the Dean of St. Paul's in the current edition of "Theology". Says he:

> "Some claims we must make, and face the charges of smugness and complacency which will certainly be launched. We must believe ourselves more right than others; else there would be no defense for standing where we do. But if ever the claim is made to possess the whole truth, to be so verily 'the people', as Job wittily expressed it, that wisdom is like to die with us, then follows, swift and inevitable, the verdict that 'whatever else is true, that certainly is false'. That claim must always be repudiated, and when there are signs that Liberals are becoming really liberal, then more than ever Catholics must be really catholic."
>
> —(Theology, October, 1935).

When the last issue of the "Living Church" came, I was delighted to find that the leading editorial dealt with the subject of my paper. The title of the editorial is "Humor in the Ministry", and in it there is told the story of a trip which the late Fr. Huntington made to Kentucky. He was to hold a week's mission in a parish church. The rector met him at the train with these words:

> "The whole parish is eagerly awaiting you. I know that you will do a great work for their souls. But there is one thing I am afraid of: my people are not accustomed to calling the clergy 'Father'. They regard it as Roman Catholic. Is there something else we might call you that they are used to, and could not possibly think Roman?" Fr. Huntington's eyes twinkled, so the story goes, and he answered thus: "Tell them to call me 'Colonel'." Then he added serious: "What they call me, my dear brother, is not of prime importance."

In a somewhat different mood, I was reading the last issue of the "Expository Times" of Edinburgh, and in an article by the Rev. Professor J. M. Shaw, called "The Problem of the Cross", I ran across these words:

> "Our faith does not rest upon a theory but upon a fact.
>
> "Not indeed that we can rest in the fact simply, without some theory or interpretation of the fact. As rational beings, called to serve God with our minds as well as with our hearts and lives, we inevitably seek to set our Christian experience and religious evaluation of the fact of Christ's death in intelligible relations with the rest of our knowledge of God and man. But the fact of first essentiality and importance is our experience of and conviction as to the religious significance of the fact. Just as in the matter of the sun's relationship to the earth, the important thing is the sun's life and heat which blessed men before there were any theories about or explanation of the sun's action."
>
> —(The Expository Times, October, 1935.)

Now I do not make these quotations at random, nor without purpose, for it seems to me that each of them expresses something about the author which is significant. The point is that I can well imagine their sitting together and discussing their religion as gentlemen, working together, and, indeed, discovering that the things which they hold in common are of much more importance than their differences. I believe that these four selections from four different, and differing, religious journals show us something about the spirit of our times.

OUR DENOMINATIONAL differences are strange mysteries to heathen peoples, but our divisions within the Anglican Communion are no less mysterious to other Christian people. Some of us younger members of the clergy are rather impatient with this business of Church parites. Some of us are too naive in the faith to see why ever we shall have to "join" any of them—or is it really because we are naive? We should like to be Catholics, and we should like

to be Liberals, and we should like to be Evangelicals all at once. Each of these seem to us to have an emphasis which we need. We feel the need of the Catholic emphasis in our religion, the principle of historic continuity, of the corporate nature of the Church, the value of the sacraments, the idea of ordered development of Christian doctrine and the wisdom of valuing the accumulated experience of Christians, and the dignity and beauty of worship. But we should like to think of the Keys of Saint Peter as being more to open than to close, and catholicity more of comprehensiveness than of exclusivness. We are convinced, at the same time, that we must be liberal, as we understand liberality to be one of the attributes of true gentlemen. In this connection, we do not speak of the older sort of liberalism which couldn't make up its mind about anything, and which thinking men have had to reject because of its thinness. Liberalism is, to us, an attitude which we all need, an attitude of mental growth, of alertness to the advances in human thought, of open-mindedness, and of fairness to other opinions than our own. Above all else, we should like to be really Evangelical. We feel the need of an Evangelical faith, and one which burns with a real passion for the Cause of Christ in our world, and is not afraid to proclaim the Gospel to the wide earth. We should like to be liberal Catholics, and liberal Evangelicals, but above all else, we want to be adventurous Christians.

The trouble with these Church parties is that none of them live up even to their names. A true Catholic would be, as Dean Carpenter said, truly catholic, as a true Liberal would be really liberal. A real Evangelical would be really evangelical in his devotion to the Christ which is above "evangelicalism". If we examine the spirit of these parties at all honestly, we shall see that their ideals are really comprehensive of each other, and should be complementary. One aspect of magnanimity, or "large-souledness", is the ability to see other people's points of view, not as cold and objective phenomena, but as living impulses from living souls, like one's own. We must learn to see through other people's eyes, and learn by listening to their hearts that back of their movements and "parties" are longings, and dreams, and hopes, and loyalties, not at all unlike those which spring from our own hearts. With these thoughts in mind, some of us desire not to be "Low" Churchmen, nor "High" Churchmen, but as Temple Gairdener of Cairo put it, we want to be "Deep" Churchmen.

WE MUST be realistic enough to realize that it isn't at all likely, nor even desirable, that we shall agree in every point concerning anything so great as the Gospel of our Blessed Lord. Perhaps we would have to revolt against the monotony of it if immediately we all began to think alike. But some of our differences are too stupid, and trivial to be tolerated. They remind me of a story which Father Gillie tells of a heresy in Asia. He says that he found almost a religious war over the question of the direction in which prayer wheels should be turned. The heretical Bonpas insisted in turning their wheels from West to East, whereas from time immemorial the orthodox have turned their wheels from East to West. The whole argument centered about the heretcs' insistance upon turning their wheels the heretical way, by which action it was thought they were unwinding the prayers of all the people through the centuries. When we view our differences realistically we shall see that they aren't very different from this. Then perhaps at last we shall find that we need most of all is a sense of humour.

The Forward Movement of the Church has called us forward together, and already we are seeing a type of cooperation which has been unknown in the past. Do we begin to see the dangers of a house divided against itself? The Episcopal Church stands against secetarian bitterness, or else it dwindles into a most insignificant sectarianism itself. It is our spirit of comprehensiveness which makes us large. We must see ourselves as individuals but members of a Movement which is greater than our individual selves. We need this sense of proportion which comes when we see ourselves as parts in a Movement which transcends our private opinions, our little schemes, our petty prejudices, and the parties which grow out of all these. And when we take ourselves too seriously as regards the "trimmings", or the "lack of trimmings", we need to laugh. The things of Christ are more important.

We stand in the midst of men today—with a principle of historic unity and of liberal advance into the future—we reach both ways, and our roots are deep. We must reach out in all directions, we must be comprehensive, or else we merely get in the way of other people who take the Gospel more seriously.

Building the Church School Program

By A GROUP OF DIRECTORS OF RELIGIOUS EDUCATION OF THE PROVINCE OF WASHINGTON.

By group participation, group thinking and group leadership the Church Schools of the Province can release much undeveloped power for Christian growth.

The Forward Movement expresses the need "to reinvigorate the life of the Church and to rehabilitate its general, diocesan and parochial work." Is one cause of our weakness that too often plans are dictated by the few? And in our haste, do we think of programs to be "put over" rather than of people to be developed through participation?

Growth in Christian life and character will come as each person is helped to find his part in the fellowship of the Church and to fulfill his responsibility for the good of the whole. It is vital, but not easy, to fit each one to a place in the life of the parish.

Individual contributions naturally vary according to age and ability. The encouraging feature in group work is that the total result is more than all the individual contributions added together. New relationships, the interplay of minds and the influence of personalities working together create new values. The corporate spirit which emerges often has great import.

The leader must recognize his function if he is to be effective in group work. He is not a dictator standing above the group, but a member within and behind the group. He seeks a part for everyone, fosters ideas, relates the interests of the members and helps the group to cultivate higher desires and ideals.

In the Church we have many groups—families, Church school classes, teachers, parents, young people, vestries, parish organizations and others. Can we do more to develop the power which we know lies in them?

Dictated by the Few.

Just one week before Christmas the Sunday School Superintendent of St. ———'s Parish suddenly became aware of the fact that Christmas was right around the corner! Muttering to himself, "I have to do everything in this Sunday School," he hurried to a book store during his lunch hour, hastily bought a Christmas pageant, called Miss Blank that evening and informed her that she would be in charge of putting it on.

On Sunday morning Miss Blank, leaving her class

to the tender mercies of a startled member of the Bible class, obtained the pageant from the Superintendent, hurriedly listed the names of the Sunday-school children who usually acted in all the plays and pageants, and interrupted a dozen classes in a frantic effort to assemble the cast. She assigned the parts and called a rehearsal that afternoon, only to discover that, owing to previous engagements, only about half of the cast could attend.

After spending anxious days trying to assemble costumes, Miss Blank, arriving weary and worn for the final rehearsal in the Church, at last got the pageant under way. Just at the close of the rehearsal the rector happened in, and Miss Blank was told that the pageant was not suitable for the Church and must be presented in the Parish House. The now tired and confused children were herded over to the Parish House, only to discover that a Boy Scout supper was in the process of preparation and all space was in use. As nothing else could be done, Miss Blank implored the children to come as early as possible the following afternoon to rehearse before the actual time for the presentation of the pageant.

Somehow Miss Blank got them into their costumes, and with makeshift scenery hastily prepared by the janitor, and with much coaching, the cast stumbled through their parts. Few people were present. Even the rector had another engagement.

When Bobby Smith came home after the pageant was all over, his father, looking up inquiringly from his paper, asked, "Where've you been, son, you look tired?"

"You'd be tired, too," said Bobby, "if you'd been through what I have!"

It was reported the next day that Miss Blank was in bed ill with grippe!

Developed Through Participation.

It was early November, and at a meeting of the Church School teachers and officers of St. ———'s Parish plans for the Advent and Christmas season were being discussed. Miss Jones, the adviser of the Student Council (composed of one representative from each class in the Church school from the fifth grade up), reported that this group suggested that the Christmas Festival this year take the form of a pageant. One teacher suggested that two parents, Mrs. Brown and Mrs. Smith, could give excellent assistance in making the costumes. Another teacher reported that a boy had said his brother would be home from college for the holidays and was a wizard at lighting effects. Mrs. Blank, a member of the congregation, and also the high school dramatic teacher, was suggested as a possible director. Miss Jones, having been appointed chairman of the committee, composed of the Rector, Superintendent, a Church School parent and two members of the Student Council and a representative of the Y. P. F., started gaily on her way armed with the suggestions of the group.

Two weeks later, the pageant having been selected by the committee, the student representatives outlined the Christmas plans to the Church School on Sunday morning and asked that all those interested in taking part in the pageant meet at the Parish House the following afternoon.

A group of boys and girls, exceeding the number necessary for the cast, arrived the next afternoon. The rector, in a short talk, helped the children to realize their responsibility in bringing the meaning of Christmas home to all who would see the pageant, and so enlisted their cooperation that they took real interest in helping Miss Jones and the Dramatic Director select from the group present those best fitted for their respective parts. A schedule of rehearsals was then drawn up and later posted on the bulletin board in the Parish House.

The Parish was soon buzzing with interest over the Christmas Pageant. The Junior Choir practiced carols to be sung, the Church School pupils were busy discovering the stories back of the Christmas hymns, studying about Christmas customs in other lands, finding out about shepherd life in Eastern lands, and making programs to be given out at the door on the day of the pageant. Mothers were busy assembling costumes and the young people's group was making plans for decorating the Church.

When the day finally arrived a large congregation of parents, friends and Church School boys and girls truly worshipped while the beauty of the simple and reverent pageant brought home again the real meaning of the first Christmas Day. As the Smith family walked home together at the close of the pageant, ten year old Billy exclaimed, "Gee! I wish everybody in the world could know about Christmas!"

Opportunities.

In Church School work opportunities for group participation abound at all seasons.

Sometimes a whole school can work together on a project, and even invite some organization to have a share in it. Sometimes the primary, or another department, will put all its classes to work on a joint enterprise. Occasionally the parents or the vestry can be pressed into service. A good class always offers plenty of opportunity for full participation to each of its members.

In one parish the whole school worked together on a Day of Prayer in this way.

Before Lent a committee of teachers and parents discussed how to make Lent mean more to the boys and girls. They decided to propose to the Student Council a day of prayer on the last Saturday in Lent. The Student Council liked the idea and wanted it to be A Day of Prayer for the Peace of the World.

The Student Council asked all the classes to discuss this and to contribute prayers for peace. The material was sorted and put in shape by the Rector and some teachers and Council members. It was then mimeographed in a folder by several young people.

On Palm Sunday a member of the Student Council explained the purpose of the Day of Prayer to the whole school, and told how the boys and girls could sign up for fifteen minute periods in the church.

The Day arrived and boys and girls, teachers and parents came and went all day. The Council members were in evidence and took the responsibility for the necessary details.

Results: Deeper conception of prayer. Experience of going into church alone for prayer. More active interest in peace. Realization of the value of corporate effort.

In another parish eighth grade pupils participated in entertaining a visitor in this way:—

The girls, studying about the parish, were making a list of the parish organizations. The suggestion was made, either by a pupil or the teacher, that a member of the Woman's Auxiliary be asked to come to the class to tell about the Auxiliary, as it was the largest organization in the parish.

The class decided on a date and two girls wrote the letter of invitation. A committee of two agreed to call for the visitor. The whole class planned questions to ask, such as, What is the Woman's Auxiliary? What does it do?

When the vistor came and told that the Auxiliary was studying about Japan, the girls offered to collect pictures of Japan and to make a map for the Auxiliary. This was done and one girl brought a lovely kimono her aunt had sent her from Japan. Several representatives of the class took these articles to the next Auxiliary meeting.

Results: The girls gained a new interest in missionary work and a realization that their Lenten Offering and the Auxiliary's work for Japan were all parts of the same great missionary work of the Church.

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Programs Are Woven Into Branch Activities

Branches working without a program for the year are exceptions to the rule since the value of having a year's program has been demonstrated. A program is an expression of desire and aim, and should in no way hamper initiative.

That service in different localities should vary according to needs, is unquestioned; but some branches which follow a suggestive diocesan program of service, claim an advantage over branches which do not, that advantage arising, in great degree, though the spirit of oneness that comes with corporate effort and through the feeling that results may be greater. Members generally know of this feeling through experience in participating in the general work of the Woman's Auxiliary.

That a program may be sufficiently elastic to admit of variations, is shown by these news items from dioceses, curtailed in number by space limitations:

Alabama:

Diocesan programs have been sent to each branch in sufficient number for study. These programs give suggestions for study, work, and gifts, arranged for each month. That for the present month is given:

December.

Missions: Missionary from Alabama to Japan, the Rev. Kenneth Morris, Kyoto, Japan.

Religious Education: The Church and Family Relations.

Christian Social Service: How Shall a Christian Family Celebrate Christmas?

Work: Social Service in the Community.

Gifts: (Quota for the Rev. Kenneth Morris comes in February); Christmas Cards to Prayer Partners.

Contributions to the House of Happiness continue. The mission there is steadily growing. A class of sixteen was confirmed at the Bishop's recent visit.

Connecticut.

The department of religious education of the Woman's Auxiliary in Connecticut has isued a Calendar of 1935-1936 in the form of a useful, attractive folder. Its purpose and use were explained at the fall meetings of the archdeaconries, where the plans for the season's program and work were discussed by diocesan and archdeaconry officers.

Milwaukee.

Churchwomen of the Diocese of Milwaukee participated in a diocesan Service of Presentation at All Saints' Cathedral, November 20, when the Thank Offering treasurer of each parish, or some one delegated by her, presented the offering already collected by her branch. Aside from stated parish representatives, a number of others came for their part in this sacrificial service.

Delegates to the provincial synod held at Rock Island reported at the diocesan meeting following the Presentation Service. At the neighborhood meeting held recently at St. Luke's, Bay View, Miss Elsie Sharp. a returned missionary from Baguio, Philippine Islands, addressed the meeting.

Louisiana.

The three divisions of the Woman's Auxiliary of Trinity Parish, New Orleans, are marked by enthusiastic, well-attended meetings. Section "A" had thirty-two members present, with all officers present and reporting. Plans were made for the Christmas box which goes to Grace House on the Mountain, St. Paul, Virginia, and for remembering the prayer-partners with gifts at Christmas. One feature of these meetings is a "current topics" talk given at each meeting.

Section "B" heard the chairmen and various committees announced by its president and plans announced for the year. Arrangements were made for meeting pledges. The social service committee reported having made nineteen wrappers and rolled 1,080 bandages, this being two months' work.

Section "C" held its meeting in the evening with fifteen members present. Work reported included the distribution of seventy-five books during the summer, a visit to Bethany Home, donations made for delegates and for reducing the deficit in this year's pledges. Plans for the Christmas box were discussed.

North Texas.

At St. Mark's, Plainview, the president of the branch presented the subject of Baptism as set forth in Bible, Prayer Book, and Church history. This branch is following a regular program of worship, study, and service for 1935-1936.

The Woman's Auxiliary of St. Andrew's, Amarillo, felt their first Corporate Communion of the season meant much to them. Following that service, a book, "The Younger Churchmen Look at the Church", was reviewed, making a strong impression on the whole gathering.

The branch at All Saints, Colorado, reports cheerful acceptance of its box quota, and its subject for study as being "Evangelism in the Church." A review of "Outfitting for Spiritual Marriage" (Floyd Van Keuren; Morehouse) is to be given by the rector at an early date.

At San Angelo it is planned to devote one meeting a month to the study of the Church's Mission. The responsibility of preparing these programs devolves upon their educational secretary, and all feel a profitable year is opening.

The branch at Trinity Mission, Quannah, has been reorganized. A series of mid-week services were started by the rector with the purpose of studying and discussing the Church, its history and practices. Each alternate week there is an open discussion on some topic suggested by the talk of the preceding week.

At the Church of the Heavenly Rest, Abilene, the Woman's Auxiliary heard at its recent gathering a missionary speaker, Mrs. Robert T. Bridges, who told of her experiences as a missionary in the Bahama Islands. At the preceding meeting of the group, the life of Kagawa was reviewed.

Latitude, Five Degrees South.

On furlough at home in a northern city at Christmas time, Miss Lucy Willoughby, an English missionary from Papua, under the equator, writes:

"I am thoroughly enjoying the lovely Christmassy feeling that is everywhere. How lovely the city looks with its gay shops and decorated streets! But still,—there is a land called Papua where the sun is always hot, and where white ants eat our houses, and small brown ants eat our clothes and food, and where mosquitoes are always merry and bright, and where the people are brown in color, and have a different speech and outlook on life. And some are Christians and some are not. This is the land and these are the people who are calling me back. And in the early new year I hope to go."

NEWS FROM THE FRONT

Rev. G. W. Gasque

CHINESE GIRLS SEND EMBROIDERY TO HAWAII AS MEMORIAL. TO SUN YAT SEN.

Honolulu, Hawaii.—On a recent Sunday there was a special ceremony in the temporary chapel and assembly hall of Iolani in connection with the presentation to Iolani by a government school at Kashing, China, of a piece of embroidery of special significance. It is the will of Sun Yat Sen, embroidered in white on a purple gackground, made by girl-students in China, and presented in recognition of the years when China's great modern hero was a student at Iolani. It is especially pleasant and appropriate that Sun Yat Sen's daughter, Miss Sally Y. Sun, was present, as was also Consul-General Mui. Miss Sun arrived recently in Honolulu to study at the University of Hawaii, after having been graduated from the True Light School at Canton.

Pictures From Colonel Iaukea.

The new dormitory, named in honor of the school's oldest living graduate, who has taken such a conspicuous and dramatic part in the life of Hawaii, has received two valued gifts from Colonel Iaukea. One is a picture of himself, and the other his personal copy of the great Jubilee Service in Westminster Abbey in 1887, when he was present along with the Queen of Hawaii, Kapiolani, and the Princess Liliuokalani. These gifts add colorful interest to the life of the school, which has been steadily building up its store of historical traditions for the past seventy-five years.

Much-Needed Assistance.

The Rev. Thurston R. Hinckley, probation officer on Kauai, has accepted the invitation of the Vicar and Vestry of All Saints' Church, Kapaa, to become an honorary assistant to Archdeacon Willey. Mr. Hinckley's work as probation officer has become highly effective, and he is able in addition to give real help in the Church work at Kapaa and Eleele.

Robert Kondo, local young man of leadership and ability, became a full time assistant to Mr. Willey last month. We are glad that men have been found to share with the Archdeacon the responsibilities of his widespread work.

St. Alban's Chapel at Iolani.

Plans for the Chapel to be erected in memory of Bishop La Mothe are nearly completed. It is expected that the work on the building will be started soon. The sum of $24,000, given by the Church Schools of the country in their last Birthday Thank Offering, will cover the main cost of the Building. Articles of furniture and of decoration however will be needed, especially for the sanctuary. There is opportunity for many memorial gifts, such as the altar, the altar brasses, the font, and almost all the necesasry parts of the furnishings of the building.

The Day School.

After the summer holidays, St. Elizabeth's opened for her usual activities. The day school, which is one of the leading features of the Mission, opened with an enrollment of 128 all in attendance. This is larger than last year, which closed with 112 pupils. The Church Sunday School started its sessions in September, with an attendance of seventy and an enrollment of over one hundred.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

PRAYER FOR HONOLULU.

Almighty God, Lord of the Harvest of Souls, we pray Thee to guide and bless the Bishop and other workers of the Philippine Islands. Pour out Thy Spirit upon them, to strengthen them in their weakness, to comfort them in their trials, to direct them in all their endeavors. Open the hearts of the people to receive their message. And help us in our daily lives, and prayers, and giving, to share with them their problems and successes; through Jesus Christ our Lord. Amen.

FIREPLACE IN NEVADA MISSION CONTAINS STONE FROM ST. ALBAN'S CATHEDRAL.

Reno, Nevada.—Worked into the fireplace stone in the new St. Alban's Mission, Yerington, is a piece of twelfth century stone, from St. Alban's Cathedral, England, given to the Bishop of Nevada, when he visited the Cathedral while in England for the recent Lambeth Conference.

The fireplace is made of stones and rock gathered from all over Nevada by the Bishop on his travels, being bright colored rock, some containing copper and other minerals which give them bright colors. A brass-plate is being prepared for the fireplace mantel to indicate the source of the stone from St. Alban's, England.

The altar linens are also gifts from England, and the altar is the work of the Rev. F. D. Graves, of the University Chapel, being simply but beautifully carved, and illuminated to give color and life to the chancel.

Deaconess Lillian Todd, who has been on a year's leave of absence to take further study in nursing, has returned to Nevada. During the month of October she was substitute nurse at St. Mary's Indian Mission, during the absence of Miss Katherine Ledgard, who was called East by illness, but the return early in November of Miss Ledgard enabled Deaconess Todd to return to her work on the Indian Reservation at Moapa.

Irene Westerlund, fifteen-year-old sister to Dinah and also a pupil at St. Mark's, Nenana, Alaska, designed and made a dress that won her honoroble mention in a large field of entries at Sears, Roebuck and Company's dress-making contest.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

NEWS PARAGRAPHS OF INTEREST FROM VARIOUS MISSIONS OF THE PHILIPPINE ISLANDS.

Election Day in Baguio.

We have often deplored the changes that are affecting the tranquil lives of these gentle Igorot people. The hand of "civilization" — so-called — has reached even to remote villages, and today, Election Day, truckload after truckload of excited, yelling voters is making its way to the polls. The streets of Baguio are being treated to a boisterous hilarity, that would have seemed impossible a few years ago. The old people are of course now, as always, conservative. Just at present an Ilocano woman is alarming them with the prediction that there will be total darkness for two months after the inauguration of the commonwealth. Each family, she says, must provide itself with two pails of water!

A Funeral in Besao.

A woman had been drowned crossing a stream and her body recovered the next day. After perhaps ten hours of debate our new lay worker, Robert Pekas, was able to notify the priest that the funeral would be held at St. Anne's Church at three o'clock. But the priest, when he got to the church, found nobody.

Some showers, prelude of the next typhoon, had begun and the bereaved family had been persuaded by their wrinkled counsellors that it was unlucky to bury a drowned person in the rain. Water had been her undoing so apparently she deserved at least a dry burial. First, Mr. Pekas brought this message; next, a delegation accompanied him to stress the awful consequences of such an act. In this colloquy Mr. Pekas rather rashly avowed his willingness to accept the consequences.

Finally, the priest in cassock and black stole went down to the hut where the body lay in putrescent state. Here he found a group of old men, all drunk and prepared to talk endlessly and without the slightest relevance to the issue in hand. Among the mourners were numerous Christians, many of the semi- and demi-semi- type. In the end a mass appeal to their consciences—more accurately, to the superstitious side of their consciences—caused the funeral to be held, and perhaps the uncomfortable threat of having the priest with them all night.

One envies earlier missionaries their sincere use of hell-fire in dealing with primitive people; it is a handicap to try instilling the incentive of love in minds responsive only to fear. It tempts one to use short-cuts; but short-cuts, no matter how immediately effective they may seem, replace backward savages with bribed or intimidated Christians —and the last state is worse than the first.

Changes in Bontoc.

The mission field is truly a place of comings and goings, of greetings and farewells. On the same day, we said good-bye to Mrs. Brady, who has given three years of faithful service to the Mission, and welcomed Miss Fredin, returning from furlough.

A Church of England missionary, totally blind, carries on the evangelistic work of the Church among a large group of fishermen at Boshu, east of Tokyo, Japan.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Young People's Fellowship---Mexico

With the new highway being opened up to Mexico City as announced in the daily press and in the movies, we will doubtless have a great number of our people taking a trip by car through our nearest neighbor to the South.

Thus the following program on our Church's work in that country comes in most appropriately at this time. If a more extended study is desired, we would refer the Leaguers to files of the Spirit of Missions and also to an excellent little pamphlet published by the National Council that may be obtained free of charge. Its title is "Mexico Today." It may be gotten by writing the Missions House, 281 Fourth Avenue, New York City.

Program on Mexico.

(Prepared by Miss Grace Fausett, Grace Church, Ocala, Florida.)

Characters: Leaguer and Missionary.

Leaguer: You have just returned from Mexico. Will you tell us about our Church work in that country?

Missionary: The Episcopal Church is firmly established there. We have two schools; there are several churches. There has been a law passed that religion may not be taught in any school in the country, but our missionaries have not been asked to leave the country.

Leaguer: How can the missionaries carry on the work, if they cannot teach the children about Jesus in School?

Missionary: The missionaries teach the children about health, cleanliness, sanitation, loyalty and high ideals. None of these things can be considered contrary to the law. The children can learn about Jesus when they go to church and Sunday school, and see how to live by the way the teachers act towards them.

Leaguer: Do the children and people go to church and Sunday school often enough to learn very much about our Master?

Missionary: Yes, the people are eager to attend the services. They think nothing of walking from five to eight miles to church; and many ride long distances on horseback. Even people who do not belong to our church ask our missionaries for advice and help.

Leaguer: Are all the clergymen and teachers people who have gone from our country to Mexico?

Missionary: No, there are twenty Episcopal clergymen in Mexico. Fifteen of them are Mexicans. There are thirty-seven teachers in our schools and thirty-one of them are Mexican men or women.

Leaguer: We sent our Sunday-school birthday offering to the Hooker School in Mexico. Will you tell us something about it?

Missionary: The Hooker School was founded fifty years ago by Mrs. Josephine Hooker, the widow of a Philadelphia clergyman. Over three hundred girls attend this school.

Leaguer: Christmas will soon be here. Will you not tell us how it is usually celebrated in Mexico?

Missionary: The children in Mexico do not receive gifts on Christmas Eve as you do. They have a pageant which they play. In this two children represent inn-keepers, and two others represent Mary and Joseph. Mary carries a large doll to represent the Child Jesus. For eight nights Mary and Joseph ask to be taken into the Inn; but each night the inn-keepers refuse to admit them. On the ninth night, which is Christmas Eve, the Inn-keepers open the doors of the inn and welcome Mary and Joseph. On Epiphany night, before the children go to bed, they put their shoes outside on the porch. During the night the three Wise Men ride through the town on white horses. The next morning, each child finds in his shoe a bag of candy and a toy.

Leaguer: Do all the Mexican children celebrate Christmas the same way?

Missionary: No, there are many children in Mexico who live far away from the schools and do not know how to read or write. They have never heard about our Lord and the many wonderful things that He has done. That is why we should put as many dimes and nickels in our mite-boxes during Lent, and in the red side of our envelopes at other times, so that more teachers may go to Mexico to teach all the little children.

News From the Field.

The Y. P. S. L. of the Diocese of Louisiana has just published Vol. 1, Number 1, of The Canon in November. It is a most creditable and readable paper and their official publication. It is a mimeographed four-page sheet with space given to Provincial as well as Diocesan News.

The Kentucky Y. P. S. L. has just had its diocesan convention in October and seem to have had a wonderful time of it. In order to get news items in these columns they have to be in the hands of the Editor before the first of the preceding month. We are sorry that this seems a little stale.

South Florida had her convention on the Friday and Saturday after Thanksgiving Day. It was held at Fort Pierce and they had a good bunch from all over the diocese. We are soon to have an account of the way they do things there. At the Synod of the Province of Sewanee their President, Gordon Tucker, gave a stirring address about what is going on in their section.

We have been a little slow in getting our news in from the field, but hope that from now on we may have a great deal of it.

One of the biggest problems for the Young People has always been that of Programs. It is this need that this page has tried to meet. So that we are delighted to be able to add the following announcement from the Y. P. S. L. of the Province of Sewanee:

"An outstanding aid in the program building for young people's organizations has just been published by the Young People's Service League of the Province of Sewanee. The book published primarily for the parochial leagues in the Province of Sewanee, contains a vast amount of program material and program outlines adaptable to all organizations of young people within our Church.

"It contains programs and program material on such topics as: The Forward Movement, The Four Ideals, Worship, Service, Study, Fellowship, Thank Offering, The Sewanee Movement, War and Peace, Personal Evangelism, and various topics on the Bible, the customs of the Church, Church organization, and many others.

"An eighty-page printed book, attractively bound; it is indeed a very decided step forward in fulfilling the need for better programs. One copy of the book is being sent gratis to each parochial league in the province. Additional copies are available from: Marshall Seifert, 112 Houston Street, Mobile, Alabama. The price is 35 cents postpaid."

* * *

Youth.

Youth is not a time of life. It is a state of mind. It is not a matter of ripe cheeks, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of emotion. It is a freshness of the deep springs of life. Youth means temperamental predominance of courage over timidity, the appetite of adventure over the life of ease. This often exists in one of fifty, rather than one of twenty.

Worry, doubt, self-distrust, fear and despair—in these are the long, long years that bow the heart and turn the cringing spirit back to dust.

You are as young as your faith, as old as your doubt—as young as your self-confidence, as old as your despair.

In the mental plane of your heart is an evergreen tree: its name is Love. As long as it flourishes you are young; when it dies you are old. In the central place of your heart is a wireless station: as long as it receives messages of beauty, hope, cheer, grandeur, courage and power, from the earth, from men and from the Infinite, so long are you young. When the wires are down and all the central places of your heart are covered with the snows of cynicism and the ices of pessimism, then are you grown old—even at twenty—and may God help your soul!

BOOK REVIEWS

PLANNING THE GOOD LIFE: By Henry H. Sweets. Art Paper. Pp. 273. Published by The Presbyterian Committee of Publication, Richmond, Va. Price, 50 cents.

All good things must be planned. The life of the Christian, pre-eminently. We fail in our spiritual culture in the lack of a systematic purpose, linked to a definite schedule.

The author takes a world view and leaving the telescope of long distances, takes his microscope for the inspection of the inner things of our being. While he disclaims any intention to indite a theological compendium, a careful reading of his book satisfies that he has given us the strong meat of the truth.

One thing warms our hearts. We in this column are constantly claiming that social regeneration, so widely trumpeted in the past, is now being questioned. Our author stands back of us when he quotes James Truslow Adams: "If there is to be a regeneration of the national character, it can come about only by the regeneration of each of us as individuals." So our author himself: "The new social order is to be made up of individuals whose hearts God has touched." Certainly, this is the old and tried method of our fathers, and to them was found good. It will be so with us when we have gotten over our novelty of hoping to convert men in blocks. That never has been done and never will be done.

Generous quotations, numerous Scriptural references, fine and suggestive illustrations enrich this most commendable contribution to the problem of our perplexing life. It will make God real and vital to us. K. M.

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THE ONE AND THE MANY, A Brief Calvinistic Contribution on the American Social Problems. By R. J. Banhof. Art Paper. Pp. 31. Published by The Wm. B. Eerdmans Company, Grand Rapids, Michigan. Price, 25 cents.

As may be inferred by the title, the author is discussing our past individualism, which enabled one per cent of the population to win for itself the bulk of the wealth of the nation. We all know, to be sure, that the day for such a situation is forever past. In the solution of our economic problem, somehow a more equitable distribution of our resources must be reached. Just how is the question the author attempts to set before us.

Few of our readers are aware that John Calvin was more than a reformer in religion. He was a statesman, probing deeply into things of the life that now is. And the author has ably presented John Calvin's ideal. He concludes this thought-provoking address, given before a Federation, with the admission that the solution lies somewhere in the future, but that until the principles of Calvin are admitted there can be none. He declares that the Townsend Plan and Huey Long's "Share the Wealth" program are not attainable in the present status; and his figures are convicting.

When he insists, "Your way as Calvinists points to Christ and to God. It is He who shall finally establish a Calvinistic Kingdom of God, where the individual shall have perfect liberty, and where the fulness of social life with others will be based entirely upon the fraternal principles of Christ Jesus, King of Kings," he does not provide that there shall reside on the part of humanity the disposition to accede to this purpose. "We will not have this man to reign over us" is as proudly acclaimed today as when our Lord first pronounced the sentence. Society must be regenerated. This is what Edward Bellamy discovered with a heart-ache. The rapacity of human nature will not come to terms with fine ideals. It is in for all it can get, regardless of the other fellow.

The book is well worthwhile; and should be read.

K. M.

* * *

I AM A CHRISTIAN: By Jesse R. Wilson, Secretary of the Student Volunteer Movement. Art Paper: Pp. 64. Published by The Student Volunteer Movement, 254 Fourth Avenue, New York City. Price, 25 cents.

A thoughtful analysis of the witness of the believer to the faith of the Christian religion. This is a corrective of the common attitude which ignores the doctrinal and exalts the ethical in the Christian confession. Truly, there can be no Christian conduct which is not founded upon Christian assurance. A good life, patterned upon the recorded life of our Lord; high ideals stimulated by His exalted teachings, are excellent in their way, but they do not meet the demand of the Word of God. Faith comes first, and preeminently faith in a Person which grows into the like passion of the Apostle, who could soulfully declare, "For me to live is Christ."

In confirmation of this postulate, the author quotes Dr. William Douglas Mackenzie, in his recent volume, "The Christ of the Christian Faith": "It required the Cross and the Resurrection and Pentecost to confirm and illumine their (the apostles) faith in Him." And we may add a bit of exegesis by our Lord Himself: "Ye call me Master and Lord; and ye say well. If I then, your Lord and Master, have washed, etc." Mark, He reverses their mental concept. He cannot be Master, Teacher, Guide, until He shall become their sovereign Lord. And that exalted relation to them is by the way of the Cross.

A well worthwhile book. K. M.

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STONEWALL JACKSON'S FLANK MOVEMENT AND GUINEY'S STATION: By Virginia Carmichael. Price, 25 cents. Pp. 9. For Sale by Charles Carmichael, Fredericksburg, Va.

It is a wonderful thing when we have the closing scene of a great and good man's life brought before us in such simple truth, that it may indeed be a "Vade mecum" on life's highway. This, we have in this small booklet. The author's familiarity with the battle area around and about Fredericksburg makes those personages and battles in the great drama of life and death enacted on those fields so many years ago seem only yesterday.

The little booklet is most timely, as it may be a Christmas remembrance, not an ordinary card, something we like to keep and read again. L. H. S.

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BIBLE STORIES FOR CHILDREN: By Muriel Chalmers and Mary Entwistle. Published by Thomas Nelson & Sons, 381 Fourth Avenue, New York, N. Y. Price, 25 cents each.

This delightful series of Bible stories is developed in England, after the Peter Rabbit style of book. They are attractively illustrated, and are suitable for gifts, for home use, for the Church-school Kindergarten and for the Children's Browsing Table. The titles in the series are:

Stories of the Childhood of Jesus
1. The Song the Shepherds Heard.
2. The Star of the King
3. When Jesus Was a Boy

Stories Jesus Told
4. The Shepherd and His Sheep
5. The Lost Coin
6. The Farmer and His Field

Old Testament Stories
7. Samuel, The Temple Boy
8. Baby Moses
9. Isaac of the Tents

Stories About Jesus.
10. The Nobleman's Son
11. Jesus, Friend of Little Children
12. Hosanna to the King.

A. E.

* * *

THE MAN WHO SAID HE WOULD: By William Edward Biederwolf, D. D. Cloth. Pp. 163. Published by William B. Eerdmans, Publishing Company, Grand Rapids, Michigan. Price, $1.

Here is another book by an author quite well known to the readers of the Southern Churchman. And its very titles are intriguing. The first of this collection of thought-provoking and inspiring sermons, gives the volume its significance.

The man who said he would, but wouldn't. Who can guess his name? The man who said he would but couldn't. The man who said he would and didn't. The man who said he would and did. These are all Scriptural characters.

The book is pungent with apt illustrations and pointed suggestions. It will make a fine Christmas gift for some liberal layman to give his pastor. A good, wholesome dollar's worth of sermon stuff. And a fine body of readable and profitable matter for us all. Get it. It will be a lasting friend.

K. M.

FAMILY DEPARTMENT

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day (Wednesday).
20. Ember Day (Friday).
21. St. Thomas (Ember Day), Saturday.
22. Fourth Sunday in Advent.
25. Christmas Day (Wednesday).
26. St. Stephen (Thursday).
27. St. John Evangelist (Friday).
28. Holy Innocents (Saturday).
29. First Sunday after Christmas.

* * *

For the Southern Churchman.

GRANDMOTHER.

F. E. Mason.

he child who never knew
The grandmother kind and true
Has missed a boon in life
That softens many a strife.

Let's see her as she sat
With her knitting in her lap,
While many a baby sock
Was added to her stock.

With sweetest smile and eyes so bright,
She greeted all with pure delight,
As at her side they told each woe,
And comfort got before theyd go.

Her blessings on each little head
When it was time to go to bed,
Oh! who has not such memory dear
Has missed through life a God-sent cheer.

* * *

Mass Education in China.

China is a huge aggregation of people, just now badly disorganized, plagued with famines, floods, war lords, ignorance, poverty and disease, not to mention Japan's aggressive policy of denomination. But a group of Chinese educators, under the leadership of Dr. James Yen, are experimenting on a program of mass education and a study of rural life, in the hope of evolving a technique which will apply to the whole of China. Youth between the ages of fourteen and twenty-five are the ones selected by Dr. Yen; they are the "strategic section of the Chinese population," he says. China has some 70,000,000 of these who have never had an opportunity for any schooling; hence the mass education movement, which began in the Hopei province and is now spreading to other districts. Ting Hsien's 200 people's school have graduated around 25,000 young men and women who, in turn, either continue their studies or unite for community service. Dr. Yen has worked out a system of writing, known as the "Thousand Character Syster", which is taught to all groups, regardless of the dialect they use. Started in 1922, the mass education movement by 1929 is said to have taught a total of 5,000,000 students ranging from ten years to sixty. Dr. Yen, educated in America and led into this work by his experience with the coolies during the World War, said: "We have always talked in China about our huge population. But what are the facts? Most of these people are blind, deaf and dumb. They are blind because they cannot read, deaf because unawakened intellectually, dumb because inarticulate. In this day and generation people of that kind cannot survive and will not be permitted to survive unless something is done to raise the general standard of living. It is not the lack of intelligence, but the mental ignorance of the masses, that we have to try to overcome." China's educational status does not differ in kind from that of other countries—only in the enormous number of illiterates. With all peoples the race seems to be between literacy and world chaos.—Christian Advocate.

* * *

Peace an International Venture.

War is a failure, not a triumph, of government. It is a waste of national wealth; so far from securing peace, it defeats every influence that makes for the world settlement and world agreement. The Western Hemisphere may imagine that it can keep out of a European war, but when the war is over, with all its destruction of life and civilization, then there will be smokeless factories in the Western Hemisphere; there will be grain rotting in its fields, because the people who were to command labor and use the labor of America will be lying rotting corpses under the ruins of the destroyed buildings of the cities of the East. War benefits nobody, therefore the British Government and every enlightened government in the world have declared that they will do their best to make war unthinkable and an impossibility. But I must say this by way of warning—no one country can secure peace. Peace is an international venture. Great Britain cannot disarm whilst other countries are arming. Great Britain cannot trust to security of peace and cooperation and good will whilst other countries are pursuing an opposite policy in an opposite spirit. Therefore the question of Geneva is this, Do we trust each other enough? Are we going to pursue our problems in the spirit of good will and with the determination to cooperate in order to secure peace rather than to arm against each other?—Ramsay Macdonald, Former British Prime Minister.

* * *

The Bible in England.

Years ago I saw a copy of a painting entitled, "The Secret of England's Greatness". I do not recall the name of the artist. Perhaps it was Barker. I do not suppose that it was a great painting from an artistic point of view, but it contained a great spiritual ideal. The painting represented an old African chief coming all the way from Africa to ask Queen Victoria the secret of England's greatness. In the painting the old chief is standing in the presence of the queen asking the question, and the queen is replying by placing a copy of the Bible in his hands. The Bible was the secret of England's greatness.

I was reminded of that picture very frequently this summer as we traveled through England. On every hand one sees reminders of what the Bible has meant to England in the past. I recall some of these. Let us begin a thousand years ago. We saw a number of monuments and memorials to King Alfred the Great who reigned more than a thousand years ago. These memorials reminded us of the fact that good King Alfred had the Ten Commandments, the Lord's Prayer and some of the Psalms translated into the language of the people. They also reminded us of his purpose to lay the great teachings of the Holy Scriptures at the very foundation of his kingdom.

We pass over several centuries. John Wycliffe, who died a hundred years before Martin Luther was born, was called "the Morning Star of the Reformation". In his day the services of the church were in Latin and the Latin translation of the Bible, known as the Vulgate, with the authorized Bible of the Roman Catholic Church which in Wycliffe's day dominated England. John Wycliffe resolved in his heart that the people of England should have the Bible in their own language, and proceeded to make a translation of it from the Latin into the English of his day. He came near paying for it with his life, but a friend at the royal court helped to give him protection. However, years after he died his bones were digged up by the authorities and burned and the ashes thrown into the River Avon, which ran near his home. A quaint old writer made this prophecy:

The Avon to the Severn runs,
The Severn to the sea;
And Wycliffe's dust shall spread abroad,
Wide as the waters be.

In numbers of places we saw memorials to Wycliffe. Perhaps the most striking one was a large mural painting in the corridor of the House of Parliament representing mothers reading Wycliffe's Bible to their children, although they did it at the peril of their lives. Thus England honors Wycliffe for the great work he did in helping to put the Bible into the language of the people.

More than a century after Wycliffe died William Tyndale was raised up of the Lord to do more than any other man ever did to put the Bible into the language of the English people. When he announced his purpose to translate the Bible he was warned that he would thereby displease the Pope of Rome and the other authorities. He replied: "I defy the Pope of Rome. If God spares my life I will make it so that the boy who drives the plow in England will know more of the Bible than the Pope of Rome." With this immortal reply he proceeded with his work, but he soon found it necessary to flee for his life and take up his residence in what is now known as Belgium. By this time the printing press had been invented by Gutenburg of Mainz. So Tyndale toiled away at his translation in Belgium, published the New Testament in English and sent it back to England. As fast as the copies arrived they were gathered up by the authorities and burned in front of St. Paul's Cathedral in London. Spies were put on Tyndale's trail. At length, he was arrested and burned at the stake.

One afternoon, as I was walking through a beautiful garden along the banks of the Thames in London, I unexpectedly came across a striking monument to Tyndale with a life-size statue of him on top of it. On the monument was this inscription: "William Tyndale, First Translator of the New Testament into English from the Greek. Died a martyr at Vilvorde in Belgium, A. D. 1536. The last words of William Tyndale were: 'Lord, open the king of England's eyes.' Within a year afterwards a Bible was placed in every parish church by the king's command." The king was the notorious Henry VIII, who helped to hound Tyndale to death for translating the Bible into English, and then a year later ordered a copy of the Bible, which was a slight revision of Tyndale's Bible, put into every church in England. Tyndale's dying prayer was answered more speedily than he could have even hoped for.

By this beautiful monument, and many other memorials, England has honored the name of Tyndale, who is the father of our English Bible. We speak of our version which is most in use as King James' Version of the Bible. It is a revision of Tyndale's translation. At least 80 per cent of Tyndale's words and phrases were retained by King James' translators.—Dr. Walter L. Lingle in Christian Observer.

FOR THE CHILDREN

For the Southern Churchman.

THE GOOD SAMARITAN.

Monica Williams.

And who is this man, half dead on the road,
Stripped of his raiment, wounded of thieves;
A Priest and a Levite have chanced this way,
But lo, he is not known of these.

Nay, they have not known he who hath lain
On the Jericho Road, all bleeding and torn;
For on the far side, they did'st walk in disdain,
Leaving this traveler, unhelped and forlorn.

But a certain Samaritan cometh this way,
Oh wait! with compassion he draweth near,
He hath bound up his wounds, with wine and oil poured,
And him to the tavern, his own beast will bear.

Is he a friend, who hath known his ill,
And hath sought for this traveler to help in his need,
Oh no, just a stranger who too hath passed by,
But God in His love hath such mercies decreed.

Yet, all strangers are friends, if God is within,
For loving, God speaks from the heart to each one,
And bids us turn back from the door of dispair,
And do unto others as to us we'd have done.

And if always we follow this way of God's love,
And lovingly leave all care at His feet,
From out of the darkness, the sorrow, the gloom,
"A neighbor"—through God, will our every need meet.

* * *

The Birds' Symphony Orchestra.

To the birds—master music-makers of Nature—the man-made orchestra is indebted; for on visiting woodland haunts the music lovers hears, not a series of aimless trills and twitterings, as some folk classify bird-song, but a symphonic program sounding forth the tonal qualities of the strings, woodwinds, brasses and the percussion instruments so well known in orchestral circles.

Beginning with the string division of a Bird Symphony, it will be discovered that many members belong to this group; among the most important are the silver-toned wood-thrush, and the higher-pitched Baltimore oriole—these two birds, with their expressive notes, belong in the first violin section. The mezzo parts of the second violins are supplied by the call of the quail, and the rippling tremolo of the house wren.

The soft, sweet scorings of the bluebird and the tranquil tones of the hermit thrush, first cousin to the wood, well demonstrate the voices of the viola and the 'cello. This "hermit" member of the string-group sings a many-syllabled song, which is yodel-like in structure: "uoli-a-e-o-li--lo-lee-lee!"

In the wind instrument section, the scintillating music of the nightingale possesses such flute-like qualities as to be called the flautist of the wood-winds. Being a bird universally loved by musicians, his elaborate trillings have been given place in many music scores of the masters; and from the day of the French composer, Francois Couperin (1668-1733), who featured the bird in one of his "Suites", and who wrote in the score margin, "This nightingale cannot succeed better than on the flute", down to the present time, musical successors have profited by Couperin's suggestion, with the result that flutes and nightingales have become musically inseparable.

Continuing the list of wood-winds, the vivacious-voiced song-sparrow, the highest-pitched singer of Nature, supplies the modulations of the piccolo, in turn the shrillest-toned instrument of the true orchestra. Then, the redbird's "chee-o, chee-o, chee-o" is a brilliant imitation of the likewise high-pitched life.

In pleasing contrast is the pensive note of the peewee. Long-drawn-out as it is, the tone possesses oboe-like qualities, the burden of the melody being the paraphrased version of the dusky-coated performer's own name: "pee-a-wee, pee-apeer!"

The English horn has its liquid-like tones sounded in the lyric cooings of the dove; while the clarinet, with its varying register, is well represented by the "kong-quer-ree" of the red-winged blackbird. According to Emerson, "The blackbirds make the maples ring, with social cheer and jubilee".

The scorings of the brasses are suggested by the tuba-toned gutteral hootings of the "who's who" bird, as some one has humorously called the owl; and the weird voice of the raven brings out still more somber qualities of the instrument in question. The mellow notes of the French-horns are sounded by the clear-toned purple martin. The plaintive parts being supplied by the whip-poorwill.

From the barnyard comes the trombone player, the same being none other than the humble hen; and her prosaic cackle, on ascending scale—"co-co-co-co-day-ee"—rings out with all the sliding intonations of the trombone. The more strident-voiced trumpet-calls are sounded by the saucy bluejay, who though not counted a very popular orchestral member, is, nevertheless, an insistent performer! Closely associated with the trumpet is the cornet, and here the robin's penetrating crescendo takes the lead of the instrument as named. This same robin redbreast has been called the "bird of the morning", and his dominating song carries with it the freshness of dawn.

The last section of the orchestra—the percussion group—is not crowded with performers, yet there are some outstanding "battery" members worthy of honorable mention. On first hearing the noisy "ker-ruck, ker-r-ruch" of the red-crested woodpecker reminds one of the click of castinets, but professionally speaking the "pecker" is a drummer, and on a resounding tree trunk he taps his rhythmic tattoo.

The diatonic cuckoo, whose tones are subject to major and minor changes without notice, may be called the xylophonist of the symphony. Of all the feathered musicians, the notes of this bird have seemingly been the most frequently imitated by composers. An examination of musical literature from the time of the famous old English folk-song, "Sumer is icumen in, lhoud sing cuccu", dating from about 1250 down through the centuries, the cuckoo's call has been given most ingenious featuring by Bach, Beethoven, Mahler and countless other composers of musical consequence.

No orchestral personnel is complete without the conductor, a leader acquainted with the entire instrumentation of his orchestra, and in Birdlands' Symphonic Organization the versatile mocking-bird serves in this important capacity. All the notes of the forest-symphony are his to utter; and if one member of the Bird Orchestra falls out of line in musical phrasing, trust the "mocker" to correct the scoring with a faultlessly sung measure of melody!—Alethea Bonner in Our Dumb Animals.

* * *

What Could It Be?

"Mamma," said Billy, "what do you want for Christmas?"

"Dear me," said Billy's mamma, "I don't know of a single thing I want."

"But you must want things," said Billy. "You must. It's a sort of game. It doesn't matter whether you really want the things or not."

"Oh, I didn't understand," said mamma, entering into the game. "Well, then, let me see. I should like a diamond pin."

"And what else?" said Billy. "You must want more."

"I want a long sealskin coat."

"Say something else—say lots of things."

"I want a new motor, and a lace collar, and some curtains for baby's room."

"Mamma," said Billy, coming to her side and speaking earnestly, 'don't you want a card like that one I painted this morning?"

"Oh, dear, yes," said mamma, quickly. "I should love to have a beautiful card like those you paint."

Billy went to the window and looked out at the snow and the sparrows, hopping on the walk which ran down to the street.

After a minute or two he came to mamma's side again. "Mamma," he said, very solemnly, "I won't say which, 'cause I don't want to spoil your surprise, but one of those things you told me you want you're surely going to get for Christmas."

Mamma leaned over and kissed the bright little face, and said softly: "I do wonder which it will be."—Exchange.

* * *

Polly's Christmas Present.

It was the close of the autumn term and Miss Rollens, the teacher of Grade Seven, was leaving and would not be back after the Christmas holidays.

"If only I could give her a real present," sighed Polly Moll for the twentieth time. "She's the very nicest teacher we've ever had, and I did so want to give her a specially nice gift. All the others are going to, mother. Evelyn Avers has bought the prettiest ivory toilet set, and Thelma is going to get her an old lace collar, and Billy's mother said he could give her a six-volume set of books, and I," she ended a trifle bitterly. "I'm going to give her a twenty-five-cent handkerchief! Oh, mother, sometimes I just hate being poor."

There was a suspicion of tears in Polly's eyes, in spite of the fact that she was eleven years old and in the seventh grade at school. She hastily brushed them away, then continued, "Mother, wouldn't you hate to give an old white handkerchief if it were you"?

Mrs. Moll carefully put down the sewing on which she had been working.

"I dare say I would, at your age, Polly dear," she replied. "Especially if I loved my teacher as much as you love Miss Rollens. Are you sure you can't give her anything else? How much money have you?"

"Thirty cents"—the words came out almost spitefully—"and I've saved and saved—ever since we heard she wasn't coming back. But that's every bit I could collect."

"What would you like to give her, child?"

"Oh"—Polly's eyes grew large—"if I had the money, there's the loveliest snapshot album down at Carter's—two and a half. But"— and the light faded

—"there's no use, mumsey, I can't do it."

"No," her mother acquiesced soberly. "No, we can't, Polly. I often wish I could give you more spending money, dear, but sewing doesn't pay very well, and I thank God every night that He gives us enough for comforts and necessities. I am sorry that you can't always do as the other girls do, and it makes me feel badly to deprive you of any little pleasure."

Polly was all contrition immediately. "Oh, you dear, dear mumsey! What do I care if I can't give as much as the others, when you have to work so hard for the money?" and Polly swept down on the figure in the rocker with an impetuous bear hug. "I'm just a naughty, ungrateful girl to be complaining. And Miss Rollens is so sweet, I know she'll be just as nice as can be about the handkerchief." Despite her efforts, there was a break in the voice. "After all, a handkerchief is a nice, useful present—and—and—"

Mrs. Moll smiled in spite of herself. "Perhaps we can think of something else you can get," she suggested.

"I don't believe so—for thirty cents," said Polly, but she looked up hopefully as her mother settled back in the rocker, a pre-occupied expression in her eyes.

"You said you would like to give her a snapshot album" she asked.

Polly nodded.

"Well, of course, we can't afford the nice, large one; but I wonder. Why couldn't you buy one of those pretty little fifteen-cent albums they have at the five-and-ten-cent store?"

Polly's face was a protest.

"Oh, mother, she'd know I'd only paid—"

"But we wouldn't give it to her empty," Mrs. Moll hastened to say. "Do you still have all those snapshots that were taken on your school hikes.

"Yes," Polly answered wonderingly.

"Well, fifteen cents for the book, ten cents for some paste, and five cents for one of those white lead pencils," her mother went on calculatingly. "Just thirty cents. How about that, Polly?"

"Why—why, I don't understand."

Mrs. Moll laughed.

"Just this—get all your pictures together, sort them chronologically, and paste them in the album. Under each make a notation—the date, some little remark. Perhaps you can remember something funny that happened. Didn't you say you have a picture of Thelma when she fell on the ice, and said: 'Where are my feet?' Put that down. Then, where Billy tied his trained goat to the wheelbarrow and took that Christmas box to school. How about 'A Modern Santa Claus'?"

A light was beginning to shine in Polly's eyes.

"Oh, and that picture of me taken at camp when our class was up there last summer. I was hanging to the tree by one hand, and Grace's little dog was underneath, and it looked just as if he had chased me up there. I could call that 'Treed', couldn't I? And that picture of Miss Rollens and Grace, when their sled turned over! And Evelyn as a goblin at our Hallowe'en party. You know Mr. Avers took several flashlight pictures that evening, and I've got two of each. And there's one of Miss Rollens and all our class."

"Which might be fine for the first page," suggested Mrs. Moll.

"Yes," Polly nodded, "and for the very, very last page, I'm going to put one of me."

"And you might write, 'To my beloved teacher, from', substituting the picture for your name."

"The very thing!" Polly laughed. "Now I must run and get the pictures.

"Just see, mumsey"—a few minutes later—"aren't there a lot?"

"About enough to fill one of those little albums, I should judge. Now, if you like, you may look them over, and put them in the proper order for pasting."

Presently Polly laughed.

"Look at this funny one, mamma, where we're dressed as little Dutch girls in that play, 'The Holland Lass'. I'd almost forgotten all about it. And here's the picture Grace took of us on Remembrance Day. I can call that 'All of us—the seventh-grade class'."

Polly worked industriously, and soon the snapshots lay in a neat little pile, and that afternoon, after she had returned from town, she pasted them in a pretty little brown album.

The last day of school dawned bright and sunny, as December days have a habit of doing, and the teacher's desk in Room 7 was piled high with tissue-wrapped parcels. There was an air of excitement evident among the pupils as Miss Rollens called the class to order, distributed the report cards, collected text-books and set the room in order generally. Then she turned smilingly toward her desk, and the class broke into spontaneous applause.

One by one the teacher opened the packages, and every one exclaimed over their contents. Polly watched with dancing eyes. There was the exquisite ivory toilet set which Evelyn had brought; Billy's beautifully bound volumes also; a silk umbrella—ever so many other lovely presents. Finally came Polly's gift.

"Why—why—" Miss Rollens glanced at it a moment. "Come here, everybody. Let's look at this together," she said, and the class circled around her desk as she slowly turned the leaves. There were exclamations and remarks.

"Oh, isn't that the cleverest thing? Look at this picture of Grace. Oh, Miss Rollens, do you remember the time we went on that sleigh-ride? Wasn't it fun? Don't you wish we could go again? Polly, whatever made you think of this? Why, it's the very best of all!"

And when Miss Rollens had turned the last page, she put an arm around Polly.

"It's just the sweetest present, Polly dear," she said, and there was such a soft light in her eyes. "I'll always, always keep it, and whenever I look at this little book, it will bring back this happy year, and all the good times that we've had together." Then she said something which Polly never forgot. "Always remember, class, it isn't the cost of a present that counts; it's the love that stands behind it."—Adapted from Junior Life.

* * *

One Tick at a Time.

The grandfather's clock had been faithfully telling time for many, many years. Suddenly one day it stopped. There was an investigation of the works and the trouble was located in the second hand.

"Well, it's this way," replied the second hand. "Too much is expected of me. Just think how much ticking I have to do! Every minute I must tick sixty times, and I've been doing this for at least thirty years. If you don't believe that I have ticked millions of times, count it up yourself. I am supposed to go on ticking millions of more ticks. I tell you it's too much. I'm not equal to it. I quit!"

The rest of the works in the old clock were at a loss to know what to do. If the second hand refused to do his bit the whole works were held up. At last the wise old hour hand said to the second hand: "Do you feel able to tick just once?"

"Oh, yes, I can easily do that," answered the second hand.

"Well, just tick once, then again, and again. That is all there is to it. You never need to tick more than once at a time." And by the time the hour hand had finished the second hand was ticking cheerfully again, a tick at a time, and the old clock was running along as usual.

Sometimes we behave like that foolish little second hand. We stop and pity ourselves about our tasks instead of going right on doing them, bit by bit, and when we do this we sometimes hold up the whole works, which certainly is not fair. The things required of us may look big, but we shall never be obliged to do all of them at once. All we ever need to do is one bit at a time and we can cheerfully agree to do that.—Christian Science Monitor.

* * *

WONDERLAND.

I used to think my A B C
About as stupid as could be.
And standing by itself alone
It isn't much, I can but own.
But let me tell you this: I think
When alphabets are mixed with ink
And letters plain are mixed up so
They tell a story, then you know
The alphabet is truly grand—
A very splendid wonderland.
And Father says, no story yet
Was writ without the alphabet.
And more than that, none can e'er be
That is not in our A B C:
And all it needs, he says, to make
A story fine, that's sure to take,
Is one who's keen enough to see
How to arrange our A B C,
So that they'll follow in a way
To make the story plain as day.

—Anonymous.

* * *

THE BOOK OF BOOKS.

Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way
But better had they ne'er been born
That read to doubt or read to scorn.

—Sir Walter Scott.

* * *

For the Southern Churchman.

THE ARTIST.

Mary S. Brooke.

There is an artist, humble, praised by none,
Who creates beauty with such wondrous skill
That those beholding it with rapture thrill.
Fairer than pictured face or carven stone,
Not with the sculptor's chisel is it done,
Nor painter's brush, or poet's magic quill.
Nay, none of these such dream can e'er fulfill.
Devoid of tools he labors, and alone.

This artist toils in a darkened room;
He may not see the wonder he has wrought;
'Tis piteous that he will never guess
The miracle he works within the gloom,
This softened radiance out of darkness brought,
This pearl—a symbol of all loveliness.

* * *

A Pilgrimage.

"If it is true that conduct shapes our faith, it is also true that faith shapes our conduct. If all our hopes and heroisms are but fireflies dancing a tragic moment over a dark uncomprehending marsh, if our love amid the forces of the universe is like a child caught in a stampede of wild horses, we shall find our life shaped and mocked by that creed. But if the core of reality is like Christ and Calvary, our life of tears and tenderness might well become a pilgrimage toward Home."—Dr. George A. Buttrick.

CHURCH INTELLIGENCE

NATIONAL COUNCIL MEETING DECEMBER 10, 11, 12, ASKS PRAYERS OF THE CHURCH.

Again the Church is asked to offer intercessions for the guidance of its National Council, meeting on December 10, 11 and 12, at Church Missions House in New York.

As determined at the last meeting, two major subjects for discussion will be, first, the relation of the Church's young people to the Council, especially in regard to the Church's mission, and second, some plans and suggestions for promoting the Church's work, which the Council asked the Rev. Dr. Reinheimer, executive secretary of the Council's Field Department, to present. As previously announced, the following special committee has been studying the matter of the young people's relationship to the Council: Bishop Juhan, Miss Eva D. Corey, the Rev. Ernest E. Piper, the Rev. W. Brooke Stabler and Mr. Charles Wood.

ALMIGHTY GOD, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name.

ALMIGHTY FATHER, who dost order all things in heaven and earth, grant to us the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage it may go forward in service. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord.

* * *

DR. FRANKLIN'S SCHEDULE IN THE ORIENT.

Dr. Lewis B. Franklin, National Council Treasurer now in the Orient on business connected with financial difficulties affecting the China mission, writing from Shanghai October 28, reported a good trip so far. He had a day in Tokyo and found that St. Luke's Hospital even surpassed his expectations. From Shanghai he was able to visit Zangzok, Wusih and Soochow, places that interested him immensely as centers of real Chinese life, less affected by foreign influence than the port cities. Leaving Shanghai, he was going on to Peiping, Hankow, Kuling, Anking, Wuhu, and Nanking. Everyone has been extremely cordial and his chief difficulty is to find enough sleep.

By his present schedule, he left China for Manila November 19, leaves Manila December 4, returning to Japan; arrives in Kobe December 12, leaves Yokohama January 3, arrives in Honolulu the tenth, leaves the twentieth and arrives in New York January 29, in time to prepare his official report on the financial problems for the National Council's meeting in February.

* * *

"VOCATION," THEME OF RETREAT AT GENERAL THEOLOGICAL SEMINARY.

The Rev. Charles Lewis Gomph, S. T. D., rector of Grace Church, Newark, conducted the annual Day of Devotion for the students of the General Theological Seminary Tuesday, December 3. The retreat began Monday evening, included a series of meditation addresses by Dr. Gomph on Tuesday, and closed with the celebration of the Holy Communion Wednesday morning. All classes at the Seminary were suspended.

Preparations for the Day of Devotion began two weeks ago with the division of the entire student body into eight groups, each led by a professor, each of which met twice to discuss the theme of the retreat, "Vocation".

* * *

ANGLICAN SOCIETY HOLDS SERVICE, FOLLOWED BY MEETING.

The Anglican Society held a special service of the Holy Communion in the Chapel of St. Ambrose in the Cathedral of St. John the Divine, New York City, on Thursday, November 21. The rite and ceremonial used were those of the Anglican Use in strict accordance with the Book of Common Prayer. The celebrant was the Rev. Professor Henry R. Gummey, Jr., D. D., of the Philadelphia Divinity School. The purpose of the service was to demonstrate the ceremonial accompaniments of a simple celebration of the Holy Communion loyal to the Prayer Book and traditions of the Anglican Communion.

After the service a joint meeting of the Executive Committee and the Committee on Extension was held in the Dean's office in the Old Synod House, presided over by the Rt. Rev. G. Ashton Oldham, D. D., Bishop of Albany. Plans for the publication of a booklet of "Notes on a Simple Celebration of the Holy Communion" were discussed, together with a later booklet of "Directions for the Celebration of the Holy Communion by the three Sacred Ministers." As comparatively few of our parishes have a sufficiently large clerical staff to conduct the latter kind of service, it was felt that the former booklet would meet a greater need and should be issued first. Plans were also made for the Society's annual meeting to be held in New York in January.

E. R. Welles,
St. Mark's School.
Southborough, Mass.

* * *

BISHOP ROWE'S FORTIETH ANNIVERSARY CELEBRATED AT SAME ALTAR OF HIS CONSECRATION.

Coincidence of time and place enabled the Rt. Rev. Peter Trimble Rowe, missionary bishop of Alaska, to celebrate the fortieth anniversary of his consecration at the same altar before which that event took place. On St. Andrew's Day, 1895, a Saturday, he was consecrated in St. George's Church, New York City. He was the celebrant at a service there on St. Andrew's Day, 1935. Ten days earlier, on November 20, he had his seventy-ninth birthday. Among many friends attending the anniversary service at St. George's were Bishop Jenkins of Nevada, who for eight years was one of Bishop Rowe's missionaries in Alaska; the Rev. Dr. John W. Chapman, who preceded Bishop Rowe in Alaska by nearly ten years and served there until 1930; Dr. John W. Wood, who, as national secretary for missions, has known Bishop Rowe for more than thirty years; Carl J. Fleischman, business manager in the National Council's Publicity Department, who was confirmed by Bishop Rowe in Fairbanks, Alaska; and many other friends of long standing.

On the following Sunday afternoon, December 1, the Bishop of New York held a service at the Cathedral of St. John in recognition of Bishop Rowe. Two gifts were presented which had been kept from Bishop Rowe's previous knowledge; one was a book of remembrance containing the signatures of the missionaries in Alaska, and the other was a pectoral cross on a chain made of nuggets of Alaska gold. Bishop Manning made the presentation on behalf of Bishop Bentley and the Alaska staff.

The Bishop's Career Full of Romance and Peril.

Bishop Rowe's career embraces all the romance and peril of the Arctic Country during the past generation. In the forty years of his Episcopate he has traveled almost constantly over the 600,000 miles embraced in his territorial jurisdiction. In winter he has "mushed" on snowshoes behind dog teams, and has covered in this fashion approximately one hundred thousand miles, sleeping in native villages and often out in the open, buried for warmth beneath snow heaps. In summer weather he has covered many more thousands of miles along the territorial rivers in his famous launch, the "Pelican".

Progress has always been the watchword of the Bishop. Six years ago he said farewell to such old-fashioned gadgets as snowshoes, sledges and launches, and took to the air. He was one of the first missionaries in Alaska to make use of the airplane, which is snow, winter and summer, his favorite vehicle of travel over the territory. He is also a radio fan, and will tell enthusiastically how he sits in the Far North, amidst a waste of snow and ice, and alternately on the same night tunes in for concerts on Broadway, New York, doings of various sorts in Japan and Australia.

A pioneer in air travel, Bishop Rowe has likewise been in the advance guard in all the Alaskan movements of the past thirty-five years, which have made history. He took part in the first gold rush into the Klondike country and has participated in all the other famous "yellow panics" in the Territory. But while his mushing mates were digging gold, Bishop Rowe built churches, schools, hospitals. He never carried an ounce of gold out of all the fields in which he prospected.

There is no more familiar or beloved figure in all Alaska, and probably no living man is more familiar with its terrain and history. Stefansson and other Arctic explorers have known him, loved him and written about him. Rowe and Jack London mushed many a weary mile together through the wilds behind huskies, while the famous author was gathering material for his short stories and novels. The late Tex Rickard was a devoted admirer of Bishop Rowe, who on many occasions preached in Rickard's gambling place at Nome; and on such occasions Tex stopped all games while the service was being conducted. Rex Beach made Bishop Rowe one of the lovable characters in a novel based on his experience with the missionary in the Far North. Rover men, prospectors, trappers, storekeepers, lumberjacks, whalers, natives are all sworn friends of the Bishop who, gentle, soft-spoken, devout, has gone sturdily on his way through forty years, preaching the Gospel with earnestness and fervor, but always with human, practical sympathy for his fellows in whatever conditions he encountered them.

NORTH TEXAS.

Rt. Rev. E. C. Seaman, D. D., Missionary Bishop.

Former Rectors Visit St. Mark's, San Antonio.

On Sunday, November 3, two of the former rectors of St. Mark's Church, San Antonio, visited the parish. The Rt. Rev. S. Arthur Huston, D. D., Bishop of Olympia, rector of St. Mark's, 1920-

1925, preached to a congregation which taxed the capacity of the church at 11 o'clock, and in the evening the Rt. Rev. Philip Cook, D. D., Bishop of Delaware and President of the National Council, rector of St. Mark's, 1911-1916, preached to a throng of parishioners and devoted friends of the city.

On Friday, November 8, the Rt. Rev. W. Bertrand Stevens, D. D., Bishop of Los Angeles, rector of St. Mark's, 1917-1920, officiated at the service of Holy Communion and addressed a large congregation. The Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida, former choir boy and Church School student of St. Mark's, also visited the parish and officiated at a service of baptism.

Bishop Oldham Speaks on Peace in San Antonio Parish.

On Sunday, November 10, the Rt. Rev. C. Ashton Oldham, D. D., Bishop of Albany, preached a sermon on international peace to a large congregation in San Antonio. In the congregation were many army officers and representatives of civic organizations. Bishop Oldham, in his sermon, painted a black picture for the world if the United States did not uphold the League of Nations in its sanctions against warring nations. He said that all nations, through self interest as well as duty, should lend their moral support to the league against what the Bishop termed as "the madman, Mussolini". He further stated that the United States could not make laws to destroy war, nor could it hope to continue in isolation, but by cooperation with other nations economically and morally, peace could be maintained. Quoting from a sentence in a declarations of the Lambeth Conference, he said, "War is incompatible with the teachings and examples of Christ."

News from the Diocese.

The Rt. Rev. Walter Mitchell, D. D., Bishop of Arizona, was a special speaker at the Regional Conference conducted by the Field Department of the diocese at Alice, on November 10, 11. Congregations participating in this Conference were Corpus Christi, Kingsville, Alice. This was the eighth of a series of conferences held throughout the Diocese of West Texas under the direction of the Rev. Arthur R. McKinstry, chairman of the Field Department.

Bishop Mitchell spoke on the missionary work of the Church and the personal responsibility of the Christian to meet the opportunities for extending Christ's Kingdom today. The Rev. William C. Munds, rector of the Church of the Good Shepherd, Corpus Christi, chairman of the Department of Religious Education, conducted a round table discussion on the subject of Church Schools. Mrs. R. E. Megee, Mrs. J. H. Moore, Mrs. George Judson, Mrs. Walter Godart conducted a Conference on Women's Work in the Church.

MISSISSIPPI.

Rt. Rev. Theodore DuBose Bratton, D. D., Bishop.

St. Andrew's Church Filled to Hear Bishop Hobson.

A large and enthusiastic crowd filled St. Andrew's, Jackson, November 14, to hear Bishop Hobson. He spoke for almost two hours without weariness to himself or to the people present. Several laymen and clergy spoke also.

Meetings of Northern and Southern Convocation.

The Northern Convocation held its best meeting in years at Indianola October 24, 25. A sermon on "Preaching and the Forward Movement", by Rev. R. E. MacBlaine, of Clarksdale, and the closing sermon, by Rev. W. L. Botkin, of Greenwood, were the outstanding featurers. Reports on the Forward Movement were made by the clergy and delegates. The Rev. D. M. Gray was dean, the Rev. W. S. Cain host.

The Southern Convocation at Bolton and the Coast one at Pass Christian also reported stress on the Forward Movement.

Rev. R. E. MacBlain, of Clarksdale; Rev. W. L. Botkin, of Greenwood, and Rev. C. G Hamilton, of Aberdeen, have had much of the Forward reading published and commented on in their local paper. The Rev. Holly Wells, of Laurel, inspired an editorial on the subject in the local daily.

Rev. Mr. Walters has moved into the new rectory at Tupelo, built by the local people with the generous assistance of the Diocese of San Joaquin.

An interesting article by Rev. A. T. Mollegan, of this diocese, and who has contributed to the Southern Churchman, appeared in the new magazine, "Radical Religion".

St. Paul's, Corinth, has more than doubled its membership through the coming of several Virginia families of churchmen to Pickwick Dam.

The choir of the Okolona Industrial School made a trip to Meridian, Jackson, Laurel, Indianola and other churches. They were well received.

The Church of St. James the Less, Scarsdale, N. Y., recently presented the Okolona Industrial School with a cross and eucharistic candlesticks made by the mission at Dante, Va.

C. H.

MISSOURI

Rt. Rev. William Scarlett, D. D., Bishop.

Trinity Church, St. Louis, Moves.

Trinity Church, formerly on Washington Avenue, above Grand, has moved and is now worshipping in the property of the Church of the Redeemer. The Rev. Stephen F. Bayne, Jr., is the rector. After the resignation of the Rev. Sumner Walters, to accept a call to Alameda, California, the congregation of the Church of the Redeemer voted to disband and give the property to the diocese. The diocese in turn made possible the use of the building by Trinity Church.

Bishop Sturtevant of Fond du Lac was the preacher at a service of dedication for Trinity Church, now at Euclid and Washington, the evening of November 10.

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Girls' Friendly Society.

The Girls' Friendly Society, of which Mrs. Hugh H. C. Weed and Mrs. Arthur Doig are Diocesan President and Secretary, respectively, is the only organization catering exclusively to girls in the Episcopal Church.

In this diocese there are twenty-five groups, meeting in fifteen different parishes. The total membership is 468, including candidates for the society. Each branch elects its own officers, and is a self-governing club. There are one or more older women who assist in planning the activities and act as leaders in each group. These are called active associates. The meetings of the organization include worship, craft work, social service, recreation and fellowship.

One of the recent activities of the Society was a "Round the World Trip," the object of which was to raise money for the G. F. S. mission—paying the salary of a social service worker in China. Twelve branches participated. Starting off at St. Peter's, the party took a steamer leaving New York, the trip touching England at Trinity Church, France at the Church of the Holy Apostles, China at St. Michael's and St. George's, returning to America by way of Hollywood at St. Augustine's.

Each summer about one hundred girls attend a G. F. S. Camp. Last July this was held very successfully at Camp Huldina.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan.
Rt. Rev. F. W. Creighton, S. T. D., Suffragan.

Bishop Stires' Tenth Anniversary.

Churchmen in Long Island, and Churchmen in St. Thomas' Parish in Manhattan, have vied with others in paying a tribute of affection and esteem to the Rt. Rev. Ernest Milmore Stires, D. D., Bishop of Long Island since November 24, 1925. The two programs make up a notable list of commemorations of his tenth anniversary in the episcopate.

On Sunday, November 24, the exact date of the anniversary, Bishop Stires celebrated Holy Communion at seven-thirty in the Cathedral of the Incarnation, at Garden City, and at eleven o'clock preached there to a large congregation. In the evening of the same day, a special service was held at the Church of the Messiah and Incarnation, Brooklyn, of which the Rev. Frederick M. Adams is rector. Several hundred people were present, including about forty of the clergy of the diocese. The service was read by the Rev. J. Clarence Jones, D. D., senior presbyter of this diocese, and the lesson by the Rev. Wallace J. Gardner, vicar of the Chapel of the Intercession, Manhattan, who, as a member of the Convention of Long Island in May, 1925, offered the name of Dr. Stires in nomination for the coadjutor bishopric of Long Island. The preacher was the Rt. Rev. Charles K. Gilbert, D. D., Suffragan Bishop of New York, who paid tribute to Bishop Stires from the point of view of those who had been associated with him during his twenty-five years in that diocese, and who lost him ten years ago to Long Island.

A dinner was given at the Garden City Hotel, under the auspices of the Church Club of the Diocese, at which Bishop and Mrs. Stires were guests of honor. About three hundred and fifty attended. The Bishop and Mrs. Stires received the guests before the dinner, and acknowledged the congratulations and thanksgivings of their many friends. At the dinner Frank Gulden, President of the Church Club, was toastmaster. Federal Judge Mortimer W. Byers, warden of the Church of the Messiah and Incarnation, made an address on behalf of the laity; and the Rev. Frederick L. Barry, rector of St. Gabriel's Church, Hollis, first priest ordained by Bishop Stires, spoke on behalf of the clergy, and presented a check for two thousand dollars for the Bishop's discretionary fund, the gift of many friends. Mr. Gulden presented a bouquet of roses to Mrs. Stires. Bishop Stires' reply was quite characteristic. Modestly disclaiming any large share of credit for the accomplishments of the past decade, he expressed his satisfaction and gratitude for the cordial and unanimous support that had been given him in the diocese. Seeing more to be accomplished than had yet been done, he was greatly encouraged by the expressions that had come to him from every quarter, and hoped that in years to come God's blessing would be felt as in the past.

Bishop Stires' former parishioners,

the congregation of St. Thomas' Church, Manhattan, on Sunday, November 17, dedicated a new window in their beautiful church in commemoration of the Bishop's tenth anniversary, and on November 16, the Bishop and Mrs. Stires were the guests at a dinner party at the Hotel Plaza, New York City.

C. H. Webb.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Action Against Washington Prayer Dismissed.

The Appellate Division on November 22, dismissed the suit brought by the Freethinkers of America against Trinity Church, New York City, for damages, as the ground that the card issued by St. Paul's Chapel, which includes Washington's Prayer is not genuine. They also demanded the removal of a brass tablet containing the prayer from the wall above the Washington Pew in St. Paul's. They asked $5,000 punitive damages. This is the second time the suit has been dismissed by the courts. Counsel for the church asked to have the case thrown out on the ground that the source of the prayer, Washington's Letter to the Governors, was given, hence there was no attempt to deceive, and also that the Freethinkers have no rights in the case.

NEWARK.

Rt. Rev. B. M. Washburn, D. D., Bishop.
Rt. Rev. T. R. Ludlow, D. D., Suffragan.

Recent Mission Makes Definite Spiritual Impress.

As part of The Forward Movement, St. Paul's Church, Englewood, the Rev. James A. Mitchell, rector, held an eight-day preaching and teaching Mission in mid-November. The Missioner was the Very Rev. John M. McGann, D. D., Honorary Dean of Christ Church Cathedral, Springfield, Mass. One unique feature of the Mission was a series of open discussions for groups of varying character in the parish and community. One evening, for example, was devoted to: "Christianity and Social Work," all the social workers, doctors, nurses and Junior League volunteers in the community receiving special invitations. On another evening the topic was: "Christianity and Married Life" and the meeting was preceded by supper parties throughout the parish to which the young married people were invited. Despite inclement weather and many conflicting meetings in the busy suburban city, it was felt that the Mission made a definite spiritual impress upon the parish, linking it with The Forward Movement throughout the Church.

SPRINGFIELD.

Rt. Rev. John C. White, D. D. Bishop.

St. Paul's Church, Alton, Celebrates Centennial.

St. Paul's Church, Alton, celebrated its one hundredth anniversary by an octave of spiritual and social activities, beginning Sunday, November 17, and closing Sunday, November 24.

Owing to illness the Rt. Rev. John Chanler White, D. D., Bishop of Springfield, was unable to be present on November 17, so the sermon was preached by the rector, the Rev. Robert Hall Atchison, D. D., who was also the celebrant at the Service of the Holy Communion.

The church bells of the various churches in the city were rung in honor of the occasion, St. Paul's being the oldest religious body in the city, the building, where the congregation still worships, having been erected in 1833. Among the distinguished members of the church a hundred years ago was Mr. Owen Lovejoy, Lay Reader, and Elijah P. Lovejoy, the martyr to free speech and free press.

On Monday night, November 18, a banquet was served and a very entertaining program prepared. The chief guest speaker was the Rt. Rev. Robert Nelson Spencer, D. D., Bishop of West Missouri, who gave a most inspiring address on "One Hundred Years of Service."

Daily Eucharists were held in the church and the Octave of Celebration was closed with a largely attended service on Sunday, November 24, at which the sermon was preached by the Rev. Frederick D. Butler, D. D., former rector of the parish, for whom a reception was tendered by the rector of the parish the evening before.

This historical church has now entered another hundred years of service. Two years ago more than $30,000 was raised with which to make repairs and replacements to the interior of the church. It is now one of the most attractive as well as one of the most historical places in the nation.

TEXAS

Rt. Rev. C. S. Quin, D. D., Bishop.

Houston Minister Retires.

The Rev. Thomas Jefferson Windham, rector-emeritus of the Church of the Good Shepherd (Clemens Memorial), Houston, Texas, retired from his active ministry on Tuesday, November 26, his sixty-eighth birthday, after a rich and fruitful ministry of thirty-three years, all of which was spent in the Diocese of Texas.

Mr. Windham is well known to all of the people in Houston, having for years borne the title of Houston's "Marrying and Burying Parson". He is known and loved by thousands both in and out of the Episcopal Church; Protestant, Roman Catholic, and Episcopalians alike seeking his counsel, advice, and spiritual ministrations in joy and in sorrow.

He began his ministry in Austin, where he was Chaplain to the late Bishop Kinsolving. In 1904 he became rector of Trinity Church, Houston, where he served until 1909. He then became assistant rector at Christ Church, Houston, under the Rev. Peter Grey Sears, being placed in charge of St. John's Mission, Eastwood, Houston, and Clemens Memorial Chapel of the Good Shepherd. When the former mission became part of Eastwood's Church of the Redeemer, Mr. Windham confined his activities to Clemens Memorial, remaining as assistant at Christ Church, of which Clemens Memorial remained a mission until 1929. Mr. Windham then became the first rector of the Church of the Good Shepherd, the official name under which the new parish was received into the diocese. Because of a serious illness in the spring of 1933, he had to resign his rectorship there. Upon recovering sufficiently to do active work again, Mr. Windham became associate minister at Trintiy Church, Houston, serving only occasionally. In September of this present year his old parish, the Church of the Good Shepherd, honored him in electing him rector-emeritus, which office he now holds

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

First Diocesan Conference Held in Williamson.

Seven Layman's Leagues of the Diocese sent sixty representatives to the first Diocesan Conference in Williamson, W. Va., November 2 and 3. Speakers to the two-day meeting were the Rt. Rev. R. E. L. Strider; R. P. Holland, Logan; Thomas Foulk, Wheeling; W. G. Peterkin, Parkersburg. A number of Men's Clubs in the diocese are to be organized into Leagues before the next conference to be held at Jackson's Mills, W. Va., June, 1936, at which time a Diocesan Branch of the League will be organized.

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Educational Programs for the Advent Season.

The Board of Religious Education, the Rev. J. H. A. Bomberger, Wheeling, chairman, has recently published sketches of the Church's work in four diocesan missionary centers to be used as educational programs for the Advent Offering. These sketches will be included in a later publication which will give a survey of the entire missionary work of the diocese.

The present sketches include accounts of the work at St. Andrew's Mission, Jefferson County; "The Pines" at Berkeley Springs; Oak Hill Mission Field, Fayette, Wyoming, and Raleigh Counties; Associated Missions, including Hopemont Sanatorium, Grafton, and Elkins.

R. H. Gamble.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Loyalty Day Held at Christ Church, Roanoke.

Another one of those pre-eminently shining days that illumine ever and anon the pages of our Church histories, was the portion of Christ Church, Roanoke, Sunday, November 17.

The occasion was the celebration of Loyalty Sunday, plans for which had been formulated by the enthusiastic and tireless rector, the Rev. J. F. Wren Feild.

Entering into the spirit of the day, communicants thronged each service that was held, indicating not only their allegiance to their Church, but their willingness to aid the rector in expanding the ministry of the Christ.

The crowning service of the day was that of confirmation, which took place at 8 P. M., when a class of twenty-nine was presented and received the profoundly spiritual and graciously human charge delivered by Bishop Jett. This was the second class confirmed since the spring and made a total of fifty-three.

Following the confirmation service, there was held a Friendship or Reunion hour, in the Parish House, where the large congregation mingled and helped receive all those who have become communicants of Christ Church during the Rev. Mr. Feild's rectorate of two and a half years. They numbered 121. This affair was sponsored by the Woman's Service League, and its President, Miss Blanch Deal, aided the rector and Mrs. Feild, Bishop and Mrs. Jett, in receiving the guests. Light refreshments were served and final reports of the annual Every Member Canvass were made by the chairman of the Layman's League. It was a day long to be remembered.

WASHINGTON.

Rt. Rev. James E. Freeman D. D Bishop.

Archbishop Temple's Broadcast December 8.

Much interest centers in the coming visit of Archbishop William Temple, D. D., Primate of England, who will preach on December 8 in Washington Cathedral at 10 A. M. His sermon will be broadcast throughout the nation. He will also conduct a conference for a

group of clergy at the College of Preachers December 9-14. Bishop Temple is one of England's foremost scholars and is also noted for his activities in the interest of social and economic improvement in England.

At the recent conference of selected leaders on the literature of the Forward Movement, held at the College of Preachers, three sub-committees were appointed to provide literature in 1936. They were: Committee on Material for Booklets, Gilbert Symonds, chairman; On Tracts, Father Wm. Hoffman, S. S. J. E., chairman; On Cooperating With the Clergy, Malcolm S. Taylor, chairman.

* * *

Rector of St. Thomas' Thirty-three Years.

The thirty-third anniversary of the rectorship of the Rev. C. Ernest Smith, D. D., was recently celebrated at St. Thomas' Church. When Dr. Smith went to St. Thomas, there was a debt of $72,000. Today there is an endowment of $130,000 and no debt. A rectory and parish house and other improvements have been added under Dr. Smith, who became rector in 1902.

* * *

Bishop Freeman's Visitations in Southern Maryland.

A total of 121 confirmations were recorded during Bishop Freeman's eight-day visit to Southern Maryland, which is incoroprated in the Diocese of Washington. The Bishop's visit did much to cement the diocese and to arouse a new diocesan zeal in the more isolated portions of the diocese. He had five appointments a day during the period of his visitations.

Thos. F. Opie.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop

Bishop Hobson Will Attend Clergy and Layman Conference.

In connection with the Forward Movement, which reports a re-awakening of the spiritual life of its more than 1,360,000 communicant members of the Church, Bishop Taitt has called an All-Day Conference of the more than 300 clergy to meet in Philadelphia on Wednesday, December 11.

In addition to the clergy of the diocese, invitations have been extended by Bishop Taitt to the Rt. Rev. Philip Cook, Bishop of Delaware, and the clergy of the Delaware diocese to take part in the Clergy Conference.

Following the All-Day Conference, on that same night, a dinner and Conference for Laymen will be given in the ball room of the Penn Athletic Club, under the auspices of the Church Club, an organization of prominent laymen, with the Bishop and the Diocesan Commission on the Forward Movement cooperating.

The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, and Chairman of the General Convention Forward Movement Commission, is coming to Philadelphia to conduct the Clergy Conference and will also be the principal speaker at the Dinner and Conference for Laymen.

In his official Call for the Clergy Conference issued to all the clergy, Bishop Taitt says in part:

"Bishop Hobson is giving us this day out of his very busy life so that he might set before us this great project and to tell us what is also being done in various other Dioceses and in individual Parishes. It is asked that every clergyman in the Diocese give his entire day to this Conference so that he may get a clearer understanding of the Forward Movement. Opportunity will be given for questions and discussions."

Bishop Hobson is the youngest Bishop of the Episcopal Church in the United States. The General Convention Forward Movement Commission, which he heads, is not only carrying on its work in this country, but is extending it to Hawaii, the Philippines, Puerto Rico, Cuba, and the Canal Zone, and its influence is reaching into Canada. It is a Movement that is concerned entirely with a re-awakening and a re-vitalizing of the spiritual life of the whole Church and is in no way related to money or finances.

Bishop Hobson was born in Denver, Colorado, May 10, 1891. He is a graduate of Yale in the Class of 1914, and was manager of the Yale crew. While a student at the Episcopal Theological Seminary in 1916 and following the declaration of war by the United States, he enlisted in the R. O. T. C., at Fort Riley, Kansas, where he was commissioned Captain and assigned as Regimental Adjutant in the 356th Infantry. Later he was promoted to Major and was in command of the Third Battalion when his regiment was sent overseas. He was twice wounded at St. Mihiel and at Thiaucourt was gassed. He returned to duty in time to take part in the latter part of the Meuse-Argonne engagement. He was awarded the Distinguished Service Cross for bravery at St. Mihiel. On his return to America he resumed his theological studies at Cambridge.

Following his ordination and after a brief service as assistant at St. John's, Waterbury, Conn., he became rector of All Saints' Church, Worcester, Mass. During his rectorship the Sunday school developed from 100 to 700 members. There was an increase of 50 per cent in membership of the church, a debt the parish had been carrying for 50 years was paid, and the parish which had been paying less than its quota for missionary work responded with overpayment for seven years in succession. In 1930, while rector of this parish he was called to be Bishop Coadjutor of

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DEATHS

SUTER: Died, at his home in New Castle, New Hampshire, November 24, 1935, WILLIAM NORWOOD SUTER, M. D., son of the late Reverend Henderson Suter of Alexandria, Va., aged 74 years.
Burial at Portsmouth, New Hampshire.

MEMORIAL
TO MRS. THOMAS McCORMICK.

The members of the Woman's Auxiliary of Grace Church Berryville would pay this loving tribute to the memory of MRS. NANNIE F. McCORMICK, who entered into Life Eternal on Friday, October 18, 1935:

For many years she was a faithful, devoted and valued member of the Auxiliary, interested in all departments of its work. The missionaries, especially those in the mountains, were encouraged and materially aided by her interest, gifts and prayers. Her devotion to her church and services of Divine worship, her unwavering faith in God, "that He doeth all things well"; her courage under difficulties; her ready help in time of need and sympathy with those in sorrow; and her calm, quiet strength are an inspiration and an example to us, "who are still in our pilgrimage".

"May she go from strength to strength in that Life of perfect service, and may Light Perpetual shine upon her."

MARY P. T. SMITH,
ANNA K. CUMMINS.

Clerical Changes in Diocese of Chicago.

Two clerical changes of consequence were announced this week in Chicago. The Rev. Donald W. Crawford, priest-in-charge of St. Paul's Church, Kenwood, since the death in January of Dr. George H. Thomas, was elected rector of Trinity Church, Detroit; and the Rev. Carl E. Range, assistant at St. Mark's Church, Evanston, for the past four years, was elected rector of Christ Church, Otttawa, Ill.

Mr. Crawford takes up his new duties December 15. Trinity Church, Detroit, is one of the unique churches of that city. It was built by the late James E. Scripps and is termed an "architectural mosaic" in that it embodies what was considered the best in various architectural periods. Mr. Crawford was assistant to the late Dr. Thomas for three years. He came to Chicago from Canada where he was born and educated.

Fr. Range took up his work at Ottawa on December 1. Christ Church is one of the greybeards of the Diocese of Chicago, nearing its one hundredth anniversary. It was one of the early outposts of the Church in Illinois. Fr. Range succeeds the Rev. Hugh M. McWhorter, now pastor of Annunciation Church, Chicago.

Four New Men in Diocese of Missouri.

Four new clergymen have recently entered the Diocese of Missouri. They are: The Rev. Charles C. Wilson who comes from Garce Church, New York City, to be rector of the Church of the Holy Innocents and in charge of Mt. Calvary Church, and of our new development in St. Louis. The Rev. Kenneth E. Heim, who has been Canon of the Cathedral in Bethlehem, Pennsylvania, is now rector of St. Stephen's Church, Ferguson. The Rev. Wilbur Ruggles, who has been associated with Dr. Lewis at St. John's Church, Waterbury, Connecticut, is now rector of the church in Jefferson City, which is a most strategic center. And the Rev. William Kirk, who graduated this June

Southern Ohio, and on the death of Bishop Reese in October, 1931, Bishop Hobson succeeded him as Diocesan.

* * *

Missionaries, the Bishop and Department of Missions Meet Together.

Bishop Taitt and the Department of Missions in the diocese have inaugurated a new practice in connection with the meetings of this important department of the Executive Council, whereby missionaries in charge of fields of work in the six convocation districts of the diocese will meet with the Bishop and the Department and personally tell of the work in their respective fields.

This new departure had its inception December 2 in the Church House, beginning at 5 P. M. and continuing in the evening with an intermission for supper, when missionaries of the Convocation of Chester met with the Bishop, the Very Rev. Charles W. Shreiner, Dean of the Convocation, and the Missions' Department members, and together went over the entire question of missionary service in that convocation. Meetings for other convocations will be held at intervals at later selected dates.

S. H. Warnock.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Bishop Rowe to Be in Richmond.

The Rt. Rev. Peter Trimble Rowe, D. D., Missionary Bishop of Alaska, will be in Richmond the week of December 8, and will hold services Sunday morning at Emmanuel Church at 11 A. M., and Sunday evening he will be heard at St. Paul's Church at 8 P. M. The following Sunday, December 15, he will visit Bruton Parish, Williamsburg. Bishop Rowe will stay at Brook Hill during his visit here.

SOUTHERN VIRGINIA.

Rt. Rev. A. C. Thomson, D. D., Bishop.

Services and Missions.

The choir of Christ and St. Luke's Church, Norfolk, drove forty miles to Franklin, Va., for a choral Evensong Service, Sunday, November 7. Bishop Thomson preached and confirmed candidates, presented by the Diocesan Missioner, and by the Rev. Taylor Willis, rector of Christ and St. Luke's.

* * *

Trinity Church, Portsmouth, the Rev. Charles H. Holmead, rector, is conducting a preaching Mission with the Rev. McVeigh Harrison, O. H. C., as Missioner.

Personal Notes

The Rev. Charles Schilling, rector of the Church of the Ascension, Cartersville, Georgia, since his graduation from the University of the South, Sewanee, in 1934, has accepted the call to become rector of the Church of Our Saviour, Atlanta. He will assume his new duties January 1.

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from the Episcopal Theological Seminary at Cambridge, Mass., has recently come to the diocese to assist the Rev. H. A. Woolfall at St. Peter's, St. Louis. These are four exceptionally fine men added to an already strong group of clergy.

New Assistants at St. Mark's, San Antonio.

The Rev. William H. Marmion, formerly rector of St. James' Church, Taylor, Teaxs, and Grace Church, Georgetown, Texas, assumed his new duties as assistant minister at St. Mark's Church, San Antonio, on November 1. Mr. Marmion, a native Texan, is a graduate of Rice Institute and of the Virginia Theological Seminary. He served three years in the parishes of Taylor and Georgetown, in the Diocese of Texas, before coming to St. Mark's. Mr. Marmion is known for his interest in young people's work. At St. Mark's he will have supervision of young people's organizations. He will conduct the children's service each Sunday morning and will share with the rector, the Rev. Arthur R. McKinstrey, in all phases of parish work.

The Rev. L. B. Richards, of San Antonio, has also been added to the staff of St. Mark's as honorary assistant. Mr. Richards will assist the rector in the conduct of week-day services.

* * *

Marriage of a Clergyman.

The Rt. Rev. Wyatt Brown, D. D., Bishop of Harrisburg, solemnized the marriage of the Rev. Kline d'Aurandt Engle and Miss Caroline Kirkham Dayton in the Chapel of the Holy Spirit, Bishopscourt, Harrisburg, Pa., October 26. The Bishop was assisted by Canon Paul S. Atkins, rector of St. John's, York, Pa., and the Very Rev. Hiram R. Bennett, Dean of St. John's Cathedral, Wilmington, Del. A nuptial eucharist followed the marriage. The Rev. Mr. Engle is curate at St. John's, York. The bride has been assistant librarian at Hobart College.



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Fairer Jesus, Lord,
Than all the sons of men,
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Thou wilt not fail Thine own,
Firm seated on Thy Throne.
—E. T. Thompson.

Henry Drummond used to say: "Ten minutes spent in His presence every morning, aye two, if it be eye to eye and face to face, will make the whole life different."

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—Selected.

The will of God is always working in the creative development of an honest, friendly, powerful world, a world civilization, all of whose laws, customs and institutions shall be in accord with these fundamental qualities of life.
—Dr. E. I. Bosworth.

Bishop Matsui, of Tokyo, when asked what had led him from his Buddhist upbringing to Christianity, said, it was chiefly two things: the longing in his heart and soul for a life beyond; and the personality of our Lord.

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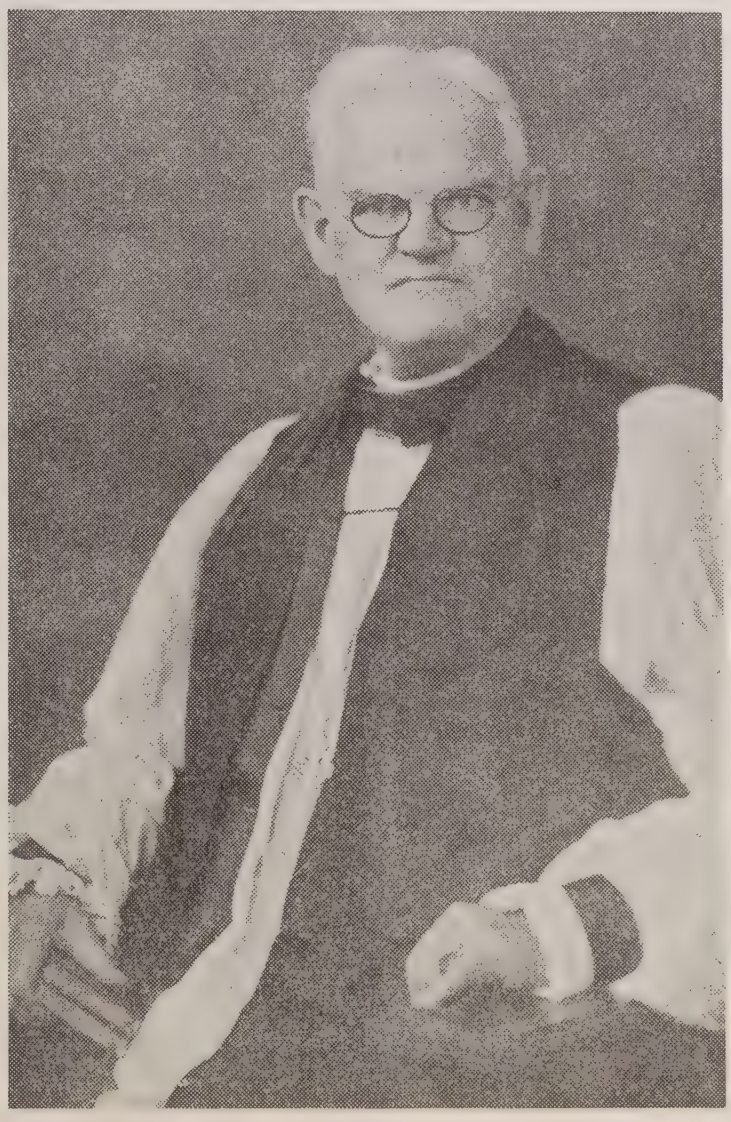
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Southern Churchman

Vol. 100. RICHMOND, VA., DECEMBER 14, 1935. No. 50.



THE RIGHT REVEREND GEORGE ALLEN BEECHER, D. D.,
Bishop of Western Nebraska.

The Twenty-fifth Anniversary of the Consecration of Bishop Beecher was celebrated in St. Mark's Pro-Cathedral in Hastings, December 1, 1935. "He has seen the West grow. He has played his part in that growth."

LETTERS TO THE EDITOR

Diocese of New York
Synod House

December 5, ,1935.

Mr. Editor:

In the name of Bishop Mann, Bishop Ward and myself I am asking you and the other Church papers to publish the enclosed letter which we have sent to the Presiding Bishop.

As this matter is of concern to the whole Church we ask you kindly to publish this letter at once.

Sincerely yours,
William T. Manning.

Diocese of Pittsburgh
Trinity House
325 Oliver Ave., Pittsburgh, Pa.

November 27, 1935.

The Rt. Rev. James DeWolf Perry, D. D.,
281 Fourth Avenue,
New York, N. Y.

Dear Bishop Perry:

We, the undersigned Bishops of the Church, desire to present to you our respectful protest concerning the Service which was held in the Cathedral Church of the Diocese of Eau Claire on Sunday, November 17th.

At that Service, according to the Editorial in the "Living Church", issue of November 23rd, the Rt. Rev. Dr. John Torok was formally received as "a Bishop in the American Episcopal Church."

In a news article of the same issue we are informed that "by this ceremony Bishop Torok gained regular status as a Bishop in this church in good standing, but without seat or vote in the House of Bishops. He has been appointed Assistant to the Bishop of Eau Claire."

This to us is an amazing statement. You will, of course, recall that the Report of the Special Committee, which was appointed by you to investigate the matter of Dr. Torok's Consecration, and which reported at the meeting of the House of Bishops in Houston that in their judgment the Consecration was valid, though irregular, was not even received by the House. In other words, the House took no action whatever regarding the validity of the Consecration. The Bishop of Eau Claire was present and is cognizant of all this.

Furthermore, the Bishops present at Houston are aware that other serious matters concerning Dr. Torok were laid before the House, matters which apparently have been quite ignored by the Bishop of Eau Claire in the Service in his Cathedral in which he received Dr. Torok as a Bishop of the Episcopal Church "in good standing" and proceeded to appoint him as his Assistant in the Diocese of Eau Claire.

It appears to us that this procedure on the part of the Bishop of Eau Claire is in clear defiance of the action of the House of Bishops at Houston and is calculated to bring discredit upon the whole Church.

For this reason we feel bound to lay before you our respectful protest.

Faithfully yours,
(Signed) Alexander Mann,
Bishop of Pittsburgh.
(Signed) John C. Ward,
Bishop of Erie.
(Signed) William T. Manning,
Bishop of New York.

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EDITORIALS

Vol. 100. RICHMOND, VA., DECEMBER 14, 1935. No. 50.

The Church and Symbolism.

There is a real demand from many of our Church people for information about the symbolism used in our churches. Perhaps here the Forward Movement could be of help by having some sort of conference where men of different schools of thought might gather to make some effort to explain to people what the various symbols they use from week to week stand for. It would have to be a comprehensive work if it were to be accepted by the Church as a whole.

Many of our Church people, in the newer parts of the country particularly, have come to us from some different background than the old Episcopalian background. They are interested in this subject and the wild stretches of imagination that certain of our clergy use to illustrate individualistic ideas of symbolism are almost laughable. The result is that a good many people are puzzled.

And then much of the explanation is not only individualistic, it is also of a type that cannot be said to represent the Church as a whole. Appeal is made always to that which existed in some Latin country. Have we worked out no symbolism of our own? Hasn't England symbolically written much in the Church that will be of interest to English speaking people? Have we nothing to contribute to symbolism from America?

St. Thomas' Church, New York, that beautiful modern thirteenth century style, demonstrated symbolically what a modern "old" church should be. Its symbolism is the symbolism of the men and women who built it. Tourists have laughed at the dollar signs said to be imbedded in the carving, and it has proved a source of interest to those who visited, to see automobiles placed on miserere seats. But it is symbolism that is understood by modern people in modern times, and as such, is worth while, for its lessons are vivid and real.

There is a symbolism in the marriage service. Young people love to have the service explained to them, and today, when the Church asks the clergy to "instruct" those who are to be married, it would be a fine thing if the rector had some good symbolism that would show those, being married, that religiously, they are entering a real blessed state approved by God.

In the meantime we have to depend upon a few well intentioned men who for the most part have little authority for what they say. There are only a few rare chapters in a few books on the whole subject, and yet, it is through the eye as well as through the ear that education can come.

We suggest the formation of a study group to take up the whole subject. Let the group be comprehensive, however!

A Suggestion for Christmas.

Why not send a religious paper to your friend for a Christmas present? It has all the appeal of a secular magazine in the fact that once a week for the whole year your gift presents itself and it adds to the thought of the Christmas greetings that it is a yearly blessing that you wish to send.

We are so self-conscious about our religion. At times we explain by a general trite saying that we Anglo-Saxons like to keep such things to ourselves. But why, in the effort to take some of the commercialism out of the Christmas season can we not show that there is no Christmas aside from the religious idea, and why (we ask this question often), do not our Episcopalians support their church press?

Quite possibly we all have some friends who never suspect that our friendship could be enriched by anything except that which we daily say and do in ordinary ways. Such friendships might be strengthened, if friends realized that we had a religion we would like to share.

Of course that nephew and god-son or god-daughter will smile when, away at college, they receive a copy of The Southern Churchman. They will even joke about the pious uncle, aunt or friend who sends it to them and make some bright saying to their friends. But that is just to cover up the Anglo-Saxon embarrassment, and in their hearts they will feel glad that you think enough of them to want them to be interested in eternal things.

That Word Forward.

Let us be careful how we use the word "Forward" in our various church activities. While we do think that a part of anything forward should be the teaching of real stewardship to those who do not know the use of money, it would be a sad mistake to mix the Forward Movement up with a financial campaign.

We recently heard of one church which had a "Forward Campaign." As a matter of fact it was what professional money raisers call a "dead horse campaign" for it was to pay off an old indebtedness and there was little forward looking on the part of anybody. In that parish The Forward Movement will never mean anything except the paying off of an inflated old debt.

Cynics are already saying, "Well we have seen these things come and go and this is just another way to raise the budget." So we must be prepared to make the Forward Movement what it is supposed to be—a spiritual adventure.

Church and World Problems as Others See Them

"Father, Forgive Them!"

The Churchman, December 1, 1935.

Why should the fact that an Episcopal clergyman takes seriously Jesus' teaching on forgiveness make first page news in the twentieth century daily press? It's an interesting subject for speculation. Is it because forgiveness, though it has been talked about for the past two thousand years, has so rarely been practiced in such harassing situations? The pulpit is often admonished, "Practice what you preach." That is what the Rev. Dr. Benjamin F. Root of St. Simon's Church, Chicago, was doing, when he pleaded that the girl who killed his son might be forgiven. Astonished at the nation-wide expression of bewilderment, he said to his questioners, "How can a Christian do otherwise? It is as natural as the sunrise or the smile of a little child." Yes; as natural to any real Christian. But how many are there who fall into that category? "I have been asked by messages and telegrams from one end of the country to the other," he said, "to state the why and wherefore of my 'forgiveness'. It is just this: We say in the Apostles' Creed that we believe in the 'forgiveness of sins,' and so do I—because I hope that I have the Lord Jesus in my heart. He said: 'Father, forgive them, for they know not what they do'." Unaccountable as it may seem, Dr. Root has given the nation one of the most startling demonstrations of faith in practice that it has witnessed.

Why Not a Parliamentary Christian Group?

The Church of England Newspaper, November 22, 1935.

As usual a large number of the new M. P.'s are ardent Churchmen. I am sorry that it is impossible in the space to mention them all. I hope the day is not far distant when there will be in the House of Commons an active Christian group representing all denominations and parties who will resolutely and openly be prepared to speak and vote on Christian lines.

During recent years **Sir Samuel Hoare,** the Foreign Secretary, has not been actively engaged in Church affairs. He was a member of the old House of Laymen before the days of the Church Assembly, and is a devout Churchman.

Sir John Haslam, who was re-elected for his native town of Bolton, is a stalwart Lancashire Churchman and he is a member of the Church Assembly, though he does not often speak.

It is difficult to estimate what the Church Assembly owes to **Sir John Birchall,** who has represented Leeds since 1918. He has been a member of the Assembly since its foundation and he was one of the pioneers who laboured to secure the Enabling Act.

Mr. George Lansbury, who was re-elected for Poplar, has during recent months been in the public eye owing to his speeches on Peace and his appeal to the Church to take steps to prevent the war between Italy and Abyssinia. For many years he has been an earnest Churchman, full of fire and zeal and is affectionately known as "Uncle George".

As I anticipated, **Viscount Wolmer** had no difficulty in defeating his Labour opponent who appeared at the eleventh hour. He is on various Church Assembly Committees and he is especially interested in the relations of the Church and State.

The Attorney-General, **Sir Thomas Inskip,** is one of the best known evangelical Churchmen. He always strikes a high note at the Assembly.

Sir Francis Fremantle is not only Member for St. Albans; he is also one of the St. Albans Diocesan representatives in the House of Laity. He is a son of the late Dean of Ripon and occasionally preaches at services for medical men.

Rye has been faithful to **Sir George Courthope.** He is a member of the Church Assembly and is an Ecclesiastical Commissioner (unpaid).

Some people were afraid that **Lord Hugh Cecil** might be defeated at Oxford University, but his hold on the electorate is far too firm for that. I need not say anything about his ecclesiastical activities, which are many sided. The Standing Orders of the Church Assembly are largely his creation and he is frequently called upon to decide points of order.

Inexplicable Russia.

Church of England Newspaper, November 22, 1935.

In the current issue of The Friend of Missions, the Rev. F. J. Miles continues the account of his experiences in Russia, where he has toured extensively on behalf of the Russian Missionary Society. We give brief extracts.

"Who shall generalize on the conditions in this vast territory?" says Mr. Miles. White Russians, Little Russians, Georgians, Tartars, Caucasians, Don Cossacks, Mongolians, etc.; Muslems and Christians; Greek Orthodox, Roman Catholics, Old Believers, Molokans, Baptists, Evangelical Believers, Seventh Day Adventists, Pentecostalists, Jews, etc.; all with their differing characteristics. Russia opening her Eastern windows to pagan and heathen influence (with millions of women wearing the veil of Islam) and in return sending out her influence over her Eastern borders till approximately one hundred million Chinese are Communistic and under Soviet government. Russia with her Western doors admitting the civilization of Christendom. Russia—the most backward of all so-called Christian nations—yet borrowing all that is best from other lands, copying and producing within her own borders the patented products of the world's most brilliant brains. Russia—with the most ignortant and backward peasantry in the world and the largest farms on the earth's surface, with the latest and greatest mechanized methods applied to agriculture.

New Year's Eve at St. Paul's.

Church of England Newspaper, November 22, 1935.

The Dean and Chapter of St. Paul's are making arrangements to observe New Year's Eve in a way calculated to win the approval of multitudes of people.

Community singing will be conducted from the steps of the Western entrance until 11:45 P. M., and will conclude with "Abide with me."

"At that time," writes the Dean, "the service in the Cathedral will begin, and will be amplified to the assembly outside and broadcast throughout the country. It will be necessary, in order to avoid the danger of crushing, to confine entrance to the Cathedral to ticket holders, who will enter by the north and south doors only. The tickets will be given to any applicant. I am sure that those who have been accustomed to 'see the New Year in' outside St. Paul's will welcome our attempt to strike a new note."

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

The Spiritual Basis of Christian Unity

Christian Unity is essential to the safety of civilization, and its long continued delay has created a perilous situation. This delay is due to the mistake of supposing that it can be brought about merely by a process of intellectual agreement. Whereas the real bedrock foundation of Christian Unity is a spiritual rather than an intellectual one. Christ Himself made this clear, when, on the night before His Death, He gave to His disciples His New Commandment:—"A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

The Church the Family of God.

Christ came to this earth to create a Christian family with God as our Father and ourselves as His children. The Fatherhood of God and the Brotherhood of man are necessarily implied in the revelation which Christ gave to the world. The acceptance of Christian Brotherhood is an essential preliminary to organic Unity. If so-called Christian bodies and nations are not willing to accept Christ's New Commandment as the essential basis of their relationship one to another, any intellectual agreement that they may in time assent to, can have no permanent value, because, as St. Paul said, though we may understand all mysteries and all knowledge, yet without love it counts for nothing.

The Acid Test of 1 Cor., Chapter 13.

It is perfectly evident from the Thirteenth Chapter of the First Epistle to the Corinthians, that Love must come first as the absolutely essential element of the Christian life, whether in the individual or in the Church as a whole. Love alone can heal the deeper wounds of the Body of Christ, and while the process of intellectual agreement, which is being so earnestly sought for at the present time, may be considerably delayed, there is no reason why all Christian bodies should not join together in a Pact of Christian Brotherhood, and thus bear witness to the world that they are all followers of the Lord Jesus Christ, and are willing to work together in a united fellowship of Christian service for the good of the world. To refuse to take part in such a Brotherhood would seem to indicate an unwillingness to accept Christ's New Commandment as the crucial test of the reality of our discipleship. For as Christ Himself says:—"So shall all men know that ye are my disciples, if ye have love one to another."

A Hindrance to Christianity.

One of the greatest hindrances to the spread of Christianity in the Twentieth Century, is the fact that so many professed followers of Christ entirely misrepresent Him to the world, especially in the matter of Christian Brotherhood, and therefore, instead of being attracted to Him, it is, if not actually repelled, at any rate rendered indifferent and unbelieving. It was said in the early days of the Church:—"See how these Christians love one another." And it was doubtless this witness of their obedience to Christ's command that they should love one another, which, more than anything else, won a heathen world to Christ. That ancient testimony to the most striking characteristic of the religion of Jesus Christ, could not truthfully be put forward at the present day, but if Christianity is to regain its ancient power to draw men to Him, it can only be by the clear manifestation of that first and foremost fruit of the Spirit, Love.

No Christian Unity Possible Without Love As Its Most Essential Factor.

With all due respect and admiration for the Commission on Faith and Order and the valuable work it has carried forward, it seems strange that the most essential element of Christian Unity should have been left in the background, especially when we remember St. Paul's words with regard to the sovereignty of Love among the greatest Christian virtues. Can Christian unity be achieved without it? This is a question which the Church may well ponder in these perilous times. And can Christianity without that "most excellent gift of charity," shining out as its most godlike and heavenly virtue, save civilization? Love holds its supreme place because it is Divine. God is Love. It is the essence of the Divine Unity.

The Love of God the Motive of Human Redemption.

The great work of human redemption is based upon the love of God for man, and Christ came from heaven to reveal to us that God is Love. The greatest gift which He came to impart to mankind is the privilege of sharing in that Love, and of being inspired by it, to make love the supreme motive of our lives in our relations with Him and with our fellowmen. It is the fulfilment of the Law of Love, that we become like God, and reveal to the world that we are made in His image. Love makes heaven what it is, and the life and service of the angels is the purest and most perfect embodiment of the Divine Love in creation.

Heaven on Earth.

It is evident from our Lord's Prayer, bidding us to pray:—"Thy Kingdom come. Thy Will be done on earth as it is in heaven," that heaven is the model for His Kingdom here on earth. That being so, it is clear that since Love makes heaven what it is, Love must be the ruling principle here on earth too. We must therefore give Love the foremost place in making Christianity known to men, and it cannot possibly hold this supreme place unless they see in it a Brotherhood of Christian men, bound together by the closest ties of friendly cooperation in seeking to follow Christ and to bring in His Kingdom. Organic Unity will follow in due time, but the spiritual foundation of Christian Love and Brotherhood must come first. A picture puzzle may be put together so that it may seem to be a unity in appearance, but there is no real union, for its several parts are soon separated. There must be the attraction of cohesion to make separate parts grow together, and Love alone can heal differences of thought and opinion and serve as the attraction to make men one in Christ.

Gracious Spirit, Holy Ghost,
Taught by Thee we covet most,
Of Thy gifts at Pentecost,
Holy, heavenly love.

Faith will vanish into sight;
Hope be emptied in delight;
Love in heaven will shine more bright;
Therefore give us love.

Hymn 76.

International Bonds of Good Will

By **WILLIAM TEMPLE,**

Archbishop of York and Primate of England.

IT IS A WONDERFUL PRIVILEGE that I should be allowed at the very outset of my visit to speak in this way to multitudes of the citizens of the United States, and I must preface what I say by an expression of gratitude for this opportunity.

I am happy to number among my personal friends many Americans, and I have paid one very short previous visit to the States. In this way I have been led to a conviction which I desire to express at the outset. For I began by making the mistake frequent among my fellow-countrymen of supposing that American and British folk are really parts of one nation who happen to have become politically separated. Those who from either side of the Atlantic start with that assumption are bound to be disappointed as the differences disclose themselves—differences of sentiment, of policy and of aspiration. Each is looking for what he does not find. For, of course, the plain fact is that history has led to the development of widely divergent types on the two sides of the Atlantic; and the way of wisdom is to assume not identity but difference. Then, if we meet each other as heirs of different and indeed divergent traditions, we shall be surprised and delighted at the perpetually fresh discovery of common elements in our tradition received from the past, and common hopes in our outlook as we prepare for the future.

The fact that we can understand each other without having recourse to any foreign language, gives us an opportunity for mutual appreciation greater than any other two nations possess. And therein at once lies part of the special service which we are called upon to render to mankind. For the way of welfare and peace is the way of mutual appreciation. Peace and good-will can never come merely through those things wherein men are all alike: These are in any case the source of agreement; and good-will that rests on these alone will not survive the irritation due to variety and difference. If peace and good-will are to be secure, it must be because the differences between us have themselves become the bonds that hold us together.

It is worthwhile to consider what are the forces that specially bring men into contact with one another across all national boundaries, and how far these are a source of friction or of harmony. The chief is commerce; and this works both ways. Commerce is one of those activities of mankind that has about it a sort of natural paradox. Its method is one that tends to obscure its true nature, for its true nature is mutual benefit. The exchange of goods should be to the benefit of both parties. In its simplest form it is, on each side of the exchange, a disposal of unwanted surplus in return for something needed; and however complicated its organization becomes, that remains its essential principle. Moreover, as far as commerce is healthy, it is beneficial to all concerned in it. But in the process of exchange each party is likely to be thinking more of his own needs than of the other's. Consequently there arises some rivalry between them: each is trying to buy cheap and to sell dear. And when the commercial system is highly complicated, and there is little personal intercourse between those who direct the two sides of an exchange—or rather, the variety of interests concerned in the exchange—all sense of partnership in a process of mutual benefit is likely to disappear, and a sense of unrelieved rivalry to take its place. The method of commerce has then obscured its true nature: men have become so absorbed in the way in which they conduct it, that they forget what it really is.

THE ANSWER to the question whether commerce promotes rivalry or good-will is the same as the answer to the question whether men are thinking most about its method or most about its nature; for its method is likely to be a source of friction, while its nature is a source of good-will.

We sometimes hear reformers say that business ought to be not competition for private profit, but cooperation for public service. That is not the wisest way of putting the matter; and Christians, more than other people, will be anxious to avoid it. For Christians will remember that the reality of anything whatever must be what that thing is in the mind of Christ. It must be as He conceived it, because He is the agent of Creation. No Christian who pauses to reflect can ever regard our Lord as one who points to visionary ideals. His is the mind which perfectly and truly apprehends Reality. That is why He can say that to follow His teaching is to build upon a rock. So it is here. Modern business often looks like a huge system—or chaos—of competition for private profit; but it never really is that; it always is cooperation for public service. It is for public service, because if no one wants the product there will be no purchasers, no purchase price, no wages and no profits. Except in so far as it serves the public, business cannot go on at all.

Similarly, business is conducted by the cooperation of multitudes of people: some supplying labour of various types, some managerial skill, some capital; and if any one of these is withdrawn, the process stops. Except so far as it is cooperative business cannot go on at all. But it could go on without any profit. It is already, always, and inevitably cooperation for public service, and it is not in its own nature competition for private profit. It always is the thing that reformers sometimes say they want it to become. It is not its own nature that is wrong, but the way we treat it. We have become so obsessed with its method as to forget its real nature.

And, of course, if you treat as competition for private profit what really is cooperation for public service, something is likely to go wrong with it. We have here an illustration of a universal principle. God is the source of all good things, economic goods as much as any others; and He means us to enjoy them to the utmost. The commerce which enables men to enjoy them more fully, is in accordance with His will; and if we treat it as what it is, a great system of cooperation for the general benefit, it will generate good will. But if we are self-centered—which is the essence of all sin—and attend chiefly to our own share or interest in it, converting it into competition for private profit, it is bound to go wrong in its own working and to promote rivalries and enmities. But this comes, not from the nature of commerce, but from our sinful way of conducting it.

It is perhaps worth while, for avoidance of misunderstanding, to point out that cooperation does not in practice exclude competition altogether; and in urging that industry and commerce should be conducted in a cooperative spirit, I am not demanding the elimination of competition. Consider any team-game. The players join in the game for the pleasure which all share; the aim is cooperative. The way in which they promote that cooperative aim is for one team to compete against the other. If the two principles can be inter-twined like that in a mere game, it is not to be supposed that a combination of them is impossible in real life. But it makes all the difference which of the two is uppermost and which, in the last resort, checks and controls the other. If the cooperative spirit is in

control, you have good sportsmen who would rather be beaten in a good game than win in a walk-over; if the competitive spirit is uppermost, you have players who play to win and who will do any dirty trick that the referee will permit. It is quite easy to apply this parable to the affairs of life.

Commerce then is one of the factors that brings nations together. Whether in doing so it promotes good will or ill will depends on whether we conduct it rightly or sinfully. In fact, of course, our conduct of this, as of all other human affairs, is a mixture of rightness and sin. But there is no doubt where lies the way of remedy or salvation.

ANOTHER great international activity is Science. Here, national characteristics count for least. The progress of Science is a vast cooperative enterprise resting on those qualities of the human mind which vary least as between the different nations and races. An experiment accurately carried out and observed in a laboratory of Moscow or Berlin is valid for Paris, London or New York, unless variety of climatic conditions affect it. So far as it goes, Science generates fellowship. But it is not very potent in this, because it does not draw upon, and therefore does not harmonize, those differences of sentiment and outlook which lead to strife.

Art in its various branches is a greater power than Science. For Art does spring from nationally characteristic attitudes of mind, and is able so to present these as to illustrate their value. Shakespeare and Browning could only have appeared in England, Goethe only in Germany, Dostoievsky only in Russia; and all of us are the richer for their works. As we read these, we see each country in its characteristic excellence. We learn from the writers of other nations what we could never have learned from those of our own; all are the better for this rich variety, and we rejoice that other nations are so different from ourselves. In that mutual appreciation, the foundations of real goodwill may be laid, because the differences that tend to set us at variance are become the bond of our fellowship.

Yet even this does not touch the heart of the matter. For at bottom our differences arise from that sin or self-centredness which is characteristic of all men from birth, complicated by divergence in our standard of admiration and of judgment. There is no hope of solving many of the most difficult of our problems until at least we all agree to submit to one standard of judgment. We may fail to conform our lives to the standard which we accept. But that is a small matter and the conflicts arising from such a failure are, in principle at least, capable of adjustment. But if one admires conduct which another censures, no adjustment is possible. The world's most urgent need, now that it is welded by the scientific conquest of distance into a single community, is a single and universally accepted standard of moral judgment, by which all nations agree that their actions shall be approved or condemned.

But what possibility is there that out of the welter of diverse traditions and cultures, which men have made for themselves, any such agreement can be built up? There is no hope whatever that this chief need of our world can be met unless there is indeed a Father of all mankind, whose will includes the welfare of all His children, and who has made His character known to men—unless, in short, there is a Divine Revelation. The Gospel of Jesus Christ is offered as precisely that Revelation; and those who have made sincere trial of it have found that it vindicates its claim.

Here is the source of hope for the world in our generation as in every generation that has gone before us. It is true concerning this world, as concerning the next, that there is none other Name under heaven wherein we must be saved, but that of Jesus Christ, in whom is seen the very Nature of God, and His will for man.

I AM GLAD, therefore, that at this anxious time I am come here, not chiefly as a representative of England, not of the English branch of the Catholic Church, but as a minister of the universal Gospel and of the Catholic Church itself. We have our national characteristics; and if only we have good-will we can rejoice in all of them. But that good-will itself will not be established so securely as to survive the frictions and tensions of modern life, unless we are united in a common submission to one throne of Judgment, and seek to guide our lives by reference to that one and only purpose which embraces the welfare of all—the purpose of the love of God.

And this we cannot do for ourselves. Nothing is so surprising as man's pathetic belief that he can, by the action of his own will, determine the direction of his own life. History and experience are one long refutation of that belief; yet men obstinately cling to it. They will not admit the fact which the Christian Church calls Original Sin, or allow for its consequences. Yet the fact remains. We are born self-centred, and we cannot lift ourselves off that centre of self and reorganize our nature on some other plan. We can indeed widen the circle of which each is centre. I can escape from narrow concern for myself to concern for my family, or my nation, or even my race; but it will still be "my" something. And that is sin—the very essence of sin. For the true centre of the world is God. Unless we can really learn not only to think but to feel that we are, as it were, planets revolving about Him, we cannot exercise a right judgment. That is something we cannot attain by ourselves; all we can do is to submit ourselves to the forces which can bring about a change in us.

In other words, the supply of our most vital want is to be found through faith and worship:—faith, not as a torpid acquiescence in some theological proposition, but as practical trust in the active power and wisdom and love of a God who is ready to guide us if we seek His Spirit; and worship, not as the perfunctory repetition of some familiar words, but as the opening of heart, the submission of conscience, the surrender of will, to the holiness and love of God disclosed in Jesus Christ. As we learn in this sense to trust and to worship Him, seeking in that faith and worship the guidance of our lives, we shall both be drawn together in a fellowship of the Spirit which embraces all who trust and worship, and shall learn what is God's will for ourselves, our share in the all-embracing purpose of His love.

GOD IS VERY PATIENT. We must not expect the solution of our problems in any brief period of time; nor will it come as a whole, in a single flash; but through the slow progress of advances made step by step. In that advance, one step of great importance is to establish and maintain a mutual understanding and good-will between the great families of English-speaking nations. Our common speech will help us; our tradition, so far as it is common to us both, will help us too. But these are no more than aids. The real bond of unity, between us and between all men, is our common faith in Jesus Christ as Saviour, Lord and God, our common allegiance to Him as King.

That faith and allegiance will bring the fuller inspiration and support for our tasks on earth, exactly because they are independent of the chances and changes of mortal life. The consummation for which we hope is not the discovery of an earthly paradise by methods of sociological experiment; it is rather the eternal Kingdom of God wherein all history may find its fulfilment. Here is the permanent paradox of religion. We may be used to save the world only so far as our first thoughts are not of the world at all, but of God and His glory. We shall be the better citizens of our earthly states and of the commonwealth of nations, because our first citizenship is in Heaven. For the

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The Kingdom of God and the Second Coming of Christ

III. The Kingdom of God Today

By CHARLES W. LOWRY, JR.,

Associate Professor of Systematic Divinity, Virginia Theological Seminary.

"MY KINGDOM is not of this world," says the Christ of St. John when Pilate asks him, "Art thou the King of the Jews"? (John 18:33, 36). In this assertion we have a summary of the general position of the Fourth Evangelist with regard to the Kingdom and of the transformation of primitive Christian expectation and doctrine which his Gospel represents. Always in the thought of this writer Christianity (that is, Christ and the society of His disciples or the Church) stands in opposition to the world. "I pray not for the world, but for those whom thou hast given me. . . . They are not of the world, even as I am not of the world." (John 17:9, 16.) The idea of a Kingdom on earth has been abandoned and with it apparently the thought of the imminent return of Christ. There are a few indications of the persistence of the older eschatology in a refined form, but apocalyptic imagery has all but disappeared and at the center of St. John's thought stand the conceptions of the abiding presence of Christ and eternal life, which is a present possession as well as a future state. "Abide in me, and I in you" (15:4). "This is life eternal that they should know thee the only true God and Jesus Christ whom thou didst send" (17:3). "In my Father's house are many mansions . . . I go to prepare a place for you. And . . . I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way" (14:2-4).

In the light of such sayings the import of the declaration, "My Kingdom is not of this world," is clear. St. John means that Christ's Kingdom is an heavenly Kingdom, for which this life may be the preparation and this world the gateway. This is the meaning also of the Book of Common Prayer in phrases like "thy heavenly Kingdom" (Prayer for the whole estate of Christ's Church) and "thy everlasting Kingdom" (Thanksgiving after the Communion).

Now I believe that in our thought of the Kingdom of God today we must begin with St. John. The ultimate Kingdom is not of this world. It is transcendent, heavenly. It is an eternal order: the everlasting realm or sphere "beyond our bourne of time and space" which is the abode of God and "the inheritance of the saints in light." The Christians is, in the first instance, one who looks beyond the things that are seen, which are temporal, to the things which are unseen and eternal (2 Cor. 4:18). He desires a better country, that is, an heavenly: and he looks for the city which has the foundations, whose architect and maker is God (Hebrews 11:10, 16). He is in a sense a pilgrim, for it is plain that even at the best the spirit of a man has here no abiding place. Earthly life is, and must be, full of conflict, of difficulty, of suffering. It is a struggle, physical and moral. What is the end and point of it all?

Such a question presses. With it is linked the simple, plain fact that a man's time on the earth is very limited. A few brief years and his life is as a tale that is told. There may be those that remember the story for a time; and in a few cases it will be long and often retold. But the fact of death remains: a universal, elemental thing as real and as basic as birth. To see and face this is surely truth and wisdom not morbidity. Is it Plato who has somewhere written that philosophy is a meditation on death?

NOW ALL THIS has the most direct bearing on our subject. The Kingdom of God on earth as a goal for which we ought to strive and to bend every effort may or may not be important. My point is that it cannot be a substitute for an eternal Kingdom into which a person after the experience of this life may, if it please God, enter, to receive the appropriate consummation of his being and career here amid the things of time and sense. Modern Christianity has tended and is still tending, especially in the United States, to make such a substitution. Such a step is fatal. Christianity cannot, I believe, be static. It must change; it must keep in a living relation to its environment in every age. But if it abandons the Kingdom as heavenly, if it cuts the bonds that bind it to the eternal, it becomes another religion. Its continuity with Saints, Reformers, Fathers, Apostles, and Christ Himself is severed.

Nor does the peril of the tendency in question consist simply in the threat to the concept of personal immortality. There is also a general metaphysical aspect to the case. Let us suppose, for the sake of argument, that we give up belief in the life to come and the positing of a transcendent, eternal order. Let us assume an entire concentration on the Kingdom here, the perfect humanity on earth, the men and women that are to be. Let us assume, further, that there is a real possibility of the fulfilment of such an ideal—as the nineteenth century and many in our own day fondly thought. Let us say, somewhat more cautiously, that the Kingdom will be brought in by the year 20,000.

What then? Is the law of mortality rescinded? Is humanity everlasting? Will the earth endure forever? There is little ground for thinking so. It is science which tells us that in all probability life on this planet is transitory. It is science which describes a frightful apocalypse at the end—and apocalypse of ice and cold and frozen immobility. "We of these later days," writes Sir James Jeans,

> "living in the narrow temperate zones surrounding our sun and peering into the far future, see an ice-age of a different kind threatening us. Just as Tantalus, standing in a lake so deep that he only just escaped drowning, was yet destined to die of thirst, so it is the tragedy of our race that it is probably destined to die of cold, while the greater part of the substance of the universe remains too hot for life to obtain a footing . . . To remain a possible abode of life, our earth would need to move in ever nearer and nearer to the dying sun. Yet, science tells us that, so far from its moving inwards, inexorable dynamical laws are even now driving it ever farther away from the sun into the outer cold and darkness. And, so far as we can see, they must continue to do so until life is frozen off the earth, unless indeed some celestial collision or cataclysm intervenes to destroy life even earlier by a more speedy death . . . . Physics tells the same story as astronomy."

If scientists like Jeans are right—and the general fact or probability, not descriptive details is the important point—then "humanity is as mortal as any son of Adam. Be it a hell or a Paradise the world shall pass away, like a dream, or a cloud, or the track of a ship in the waters." Nothing will remain to show for the aeons of travail and suffering, the centuries of human

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Parson, Know Your Newspaper Editor!

By FREDERICK WARD KATES,

Former Newspaper Reporter, and Now Theological Student.

A PLEA for closer cooperation between clergymen and "the Fourth Estate that I represent" was recently made by one of the nation's leading publishers in a speech before the Laymen's Association of the New York Conference of the Methodist Episcopal Church in Newburgh, New York.

This is news. Not parsons pleading with editors for more space for church news, but one of the foremost figures in the American press asking members of a statewide conference of laymen and clergymen to work more closely with the newspaper publishers!

Yet again it isn't news at all, but simply an appeal that calls vividly to our attention the fact that all too few parsons are aware of the staunch friends, supporters and allies they have in the publishers and editors of most American newspapers today.

The man who made the statement we refer to is Frank E. Gannett, a director of The Associated Press, probably the world's greatest news-gathering agency, and active head of nineteen daily newspapers and one magazine.

Mr. Gannett recently made news by announcing what shall happen after his death to the newspaper group he has formed. The Frank E. Gannett Newspaper Foundation, Incorporated, has been set up, of which eleven men, chiefly major Gannett executives, are directors. Profits of the Gannett newspapers will be used primarily to keep his properties alive and prosperous, on the theory that no press can be free which is not financially independent. What profits are not needed to bolster business will be devoted exclusively to philanthropic and charity work in the cities where the papers are published. In other words, a newspaper group conducted not solely for profit for its owners, but to render service in the cities the newspapers serve.

A curious thing about the Gannett papers (mostly in New York State) is that they follow no set mold, have no common editorial or typographical formula, and each is allowed to continue virtually without interference as an individual newspaper reflecting local conditions and sentiment. The only common denominator of every Gannett paper is that each aims to be clean, honest and wholesome, "a family newspaper."

WE cite all this to indicate that no belief is more erroneous than one found too commonly among the clergy that all newspaper editors and publishers are the arch-enemies of every good and fine effort toward moral improvement, increasing of religion, and supporting those values and things which every loyal, Christian American citizen enthusiastically endorses.

No Gannett newspaper, for example, accepts any liquor advertising, though such advertising is a source of ready cash income for any publisher. Mr. Gannett realizes the power of advertising which in his recent Newburgh address he described as "one of the most powerful forces in the world today." He said it can "sell ideas as well as goods and services. The liquor problem could have been solved in a decade if a tenth part of the money that has been spent to take care of the tragic, final products of the liquor traffic, both illicit and legalized, had been spent in a great nation-wide advertising campaign, making use of all the potent mediums and appeals the science and art of advertising have developed. The same is true of world peace. Indeed, a great campaign has been drafted in the interest of peace and how I regret that the millions needed to make it fully effective are not available."

There are many editors and publishers like the one we cite in this article, men willing and eager to work with the clergy in promoting the same ends the Church is bending its efforts towards.

"Let the editor have your views, register your approval or disapproval of his work," continued Mr. Gannett. "Show him how you think he can do better for his paper and for the community. Write the editor frequently."

And speaking as a former reporter on the staff of and as a correspondent for a Gannett newspaper, the writer may add that clergymen should more genuinely appreciate the frankly amazing amount of space given them and their activities by most newspapers. Instead of easily finding fault with newspapers for printing some things they must publish, if they are to be accurate and complete recorders of the day's news, clergymen would be wiser in being grateful for what the papers do for them and by showing a better disposition along the lines of furnishing news and even recommending to their congregations newspapers that are clean and wholesome.

MANY men in Orders in our Church today have served on editorial staffs and, I feel confident, will endorse the above statement, and also the fact that in the editors of most newspapers the Church has a more valuable and a truer friend than but a handful of parsons realize.

A newspaper's power for good, or for evil, is wellnigh unlimited. It is a great moral and educational force. And, believe it or not, it is almost the sole reading-matter of the majority of people in this country. No other agency reaches so many millions of people every day. What they know or think is determined for the masses by what they read in the paper that daily comes into their home. It becomes quite literally a guiding star.

Clergymen would do well, we feel most sincerely, to awaken to a keen realization of the startlingly potential power of newspapers for good, or for evil; of the fact that there are many publishers and countless editors publishing papers, great and small throughout the breadth of this country, who are eminently valuable and loyal friends of the Church; and of the fact that through the newspapers of this land the Church and the clergy have a tremendously influential and powerful ally.

Parson, know your newspaper, know your friend, its editor and its publisher. Work with your newspaper and you will find it is working with you and for you, and that it will be a great help to you.

INTERNATIONAL BONDS OF GOOD WILL.

(Continued from page 7.)

world's chief need is not for progress, but for redemption; and its loftiest hope is not for a perfect administration of secular affairs, but for a fellowship of mankind that springs from communion with God. We shall find peace and good-will on earth only when we have learned to join in giving glory to God in the highest.

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*An address in the Episcopal "Church of the Air" series, Sunday, December 8, 1935.

THE KINGDOM OF GOD AND THE SECOND COMING OF CHRIST.

(Continued from page 8.)

striving and quest of the good. Such a finale represents the very acme of pessimism and is so irrational as to put a greater strain on the imagination than religious faith.

WHAT IS THE ALTERNATIVE? It is belief in in God as transcendent and the naturally related concept of His eternal or heavenly Kingdom. For what happens to our sun and planet will eventually happen to all solar systems.[1] Only if God be the creator of this world and if it lie in His power and purpose to conserve all that is good as it emerges in the temporal order, is it possible to resist the conclusion that the end of all things is a pitiless and universal doom.

But what then of the idea of the Kingdom of God on earth? Is it to be abandoned? Are we to say frankly that the concern of Christianity is not with this world at all? The answer is, No. That is to fall back into an ancient error just as we are escaping a modern fallacy. If in this article I am giving most of my space to the exposure of the latter, it is because I believe that the gravest peril of the present time is spiritual near-sightedness, not because I would revive an overweening otherworldliness.

The Kingdom is also of this world, for God is Creator and would reign here. The prayer, "Thy Kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10), is an integral part of the Christian religion. The Christian is under an unconditional obligation so to live, so to conduct himself in all relations, that God's glory is promoted and His reign in human affairs is extended. In other words, we are to apply so far as we can, and to advocate the application of, Christ's spiritual and ethical principles to the whole of life. In such application and advocacy it is not a case of "he who runs may read" and it is well to recognize this. It is desirable to emphasize that in the endeavor after the Kingdom here intelligence is as requisite as good will, but not more so. It is necessary also to remember St. Paul's warning that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6). But the point stands that a Christian aim is to set forward the rule of God here and that the potential scope of this Kingdom is as wide as life. The economic order, education, politics or government, race relations, relations between men and women, international affairs—all are included and nothing human is excluded.

But is it not a little mad to talk of the Kingdom in connection with earth at the present time? It would be surely for the person whose only hope is in man and in the forces of this world. It is different with the Christian. His hope is in God. His faith is essentially one with that of the ancient apocalyptist: God, he believes, still lives; He is in the shadow keeping watch; He will manifest Himself in due time. And the Kingdom which the Lord has commanded us to labor for here, exists there. In the light of it we can go forward, undeterred by reverses and difficulties at home, undismayed by the gathering gloom abroad. We can take the next step and put hand to the nearest task, for we fight in the name of Christ and because of the love of God, not out of the human and rational confidence that we can build a perfect order here. So we may "live more nearly as we pray" and we may pray now and at all times, "Thy Kingdom come. Thy will be done, as in heaven, so on earth."

(Next week concluding article, "Last Things.")

[1]The theoretical foundation of this prophecy is the physical doctrine of entropy or the second law of thermo-dynamics, according to which the heat or usable energy of the universe is running down. So Jeans and Eddington. Bishops Barnes in his Gifford Lectures, **Scientific Theory and Religion**, says that all the experimental evidence points this way. The chief opponent of the theory is the American physicist Millikan.

BOOK REVIEWS

GUIDING INDIVIDUAL GROWTH: By Roy A. Burkhart. Cloth. Pp. 205. Published by The Abingdon Press, New York City. Price, $1.25.

With all the plans devised for the so-called "regeneration of society," we are yet confronted with the age-long method of getting society through the individual. Many are beginning to see this and admit its efficiency. Men may be enthused in blocks, mob-psychology may move a mass of humanity to action, base or worthy. But downright culture deals with the individual.

Our author tends to the psychological method of understanding and dealing with the young; and confessedly this new science does much towards solving problems once so difficult to pierce. The method in this book is admirable. The spirit of the author is commendable. The striking illustrations accurately fit the instances cited. Every mystery of the course of development seems to be brought intelligently before the student of this increasingly difficult question of personal advance into realms of culture. In brief, the question of how to deal with the man who is in unrest, as well as the young life in process of growth is herein made simple and illuminating. Pastors, Sunday-school teachers and parents will find it most suggestive. To all the fine material here given, we would add that the sincerely-sought leading of the Holy Spirit might be suggested. Many a teacher, parent, pastor or helper of the young has been able to meet these conditions, without the analytical processes herein discovered and discussed, utterly ignorant of the psychological intricacies unfolded. This is not to discredit the author; but to supplement his praiseworthy endeavor. K. M.

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THE GROWTH AND STRUCTURE OF THE GOSPELS: By B. K. Rattey, S. Th., With Foreword by the Bishop of Bradford. Cloth. Pp. 112. Oxford University Press, New York, N. Y. Price, 85c.

Every rector or instructor in Biblical studies should possess this succinct treatise. It needs little more than the endorsement of the Bishop of Bradford to insure its worth.

The author departs from the usual pathway, by listing the Gospels in order: Mark; Luke; Matthew; John. The introductory chapters on The Preparation for the Gospels and The Forerunners of the Gospels; and the final chapter on The Canon of the New Testament are of distinct value apart from the body of the work.

We expect and obtain fresh perspectives in this well-wrought contribution to the ever old and yet challengingly fresh study of how the Gospels came to be and what we are to think of them in their separate and united mission. Acute criticism is not possible in this brief review. But while we may admit the author's adoption of Canon Streeter's concept of the Fourth Gospel, there is room for difference in the opinion as to the date. When we read Dr. Bacon (Yale University) in his "Jesus the Son of God," and find that this astute scholar places the writing of this Gospel within ten years of the issuance of the others, the old notion of its being produced at the end of the first century receives a mild shock. Some of us incline to Dr. Bacon's position.

However, the value of this scholarly (and from the pen of a woman) contribution is not impaired by any chronological difference of opinin. As a textbook for divinity students, a manual for the settled pastor and a volume of intriguing worth to the interested layman, it cannot be too highly praised. K. M.

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CHRISTMAS. An American Annual of Christian Literature and Art. 5th Volume, 1935. 68 pages. Published by the Augsburg Publishing House, Minneapolis. Gift edition, paper cover boxed, $1.00. Library edition, cloth, $2.00.

This volume contains prose and poetry selections which will delight every member of the family. The illustrations are reproductions of well-known works of art; original photographs of winter scenes, woodcuts and pictures of the Holy Land. It is enriched by the well-chosen poems from the works of such writers as Father Tabb, Phillips Brooks, Studdert-Kennedy and others; many carols, some with their music from the northern countries of Europe and England are included. The Christmas Story as told in the Gospels of St. Matthew and St. Luke, together with meditations on the Holy Season, combine to make this volume one which will be an ornament to any Christian Home. We would recommend it particularly for Shut-ins.

M. G.

THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

Emphasizing the Devotional Side of Auxiliary Work

Challenging faithfulness and claiming that there is devotional value in all the work, Helen F. Smith, Chairman of the Devotional Committee of the Honolulu Branch of the Woman's Auxiliary, furnishes this stirring message on:

The Devotional Side of the Woman's Auxiliary.

"Where two or three are gathered together in My Name, there am I in the midst of them." These are the words in St. Matthew 18:20, the living words of the living Christ.

Are there any women in our parishes who say: "Oh, dear! I have an Auxiliary meeting this morning," or, "I should really go to the Guild meeting this afternoon, but I will play bridge instead," or, "Dear me, I'd love to go with you, but I suppose I must go to that Church meeting. However, I'll read my report as soon as possible and try to get away early," or "These meetings seem to get us nowhere, they are dry as dust, and I have very little in common with the women who go!" I hope no woman in this district feels that way; but do we feel that we are going into the actual presence of Jesus Christ? What if we always said in our hearts: "Tomorrow is the Auxiliary (or Guild or Altar) meeting where the Master, the living Master, will be present. It will prepare for it. I will listen to any call that comes to me for service. He has said that He is the Vine and I am a branch. I will be a thoroughly alive branch and try to realize that His life flows through my life, for the accomplishment of His purposes. I will say in my heart, 'Here am I Lord, loving Thee, longing to do Thy Will, listening to Thy Voice, in order to advance in every way Thy Kingdom upon earth'."

What power would we feeble women of Hawaii have if we held steadfast to that ideal! Jesus once chose fishermen to be His companions, to spread His Kingdom. Today He chooses you and me, common, ordinary women, with no outstanding attributes or attainments, and He makes us a part of His Auxiliary. He Himself gives each one a share, some share, if it is only to be present at the meetings, and He comes to each meeting, as He promised to do, to be "in the midst" when we gather, if only two or three, in His Name.

Numbers do not count; the place does not count; whether the tea is good or bad, does not count; whether we are naturally interesting to each other or not, does not count. What counts is that Jesus Christ is there at the meeting, that we go into His presence to ask His Will, to ask what He would have us do to forward His Kingdom! What power is there!

Our work is not limited except by ourselves. We should touch every human being with whom we come in contact, with love and tenderness and kindness, after we have been in His Presence at an Auxiliary meeting. It should be contagious, this love and power which He radiates.

Don't rush the opening and closing collects. "We Episcopalians are so reserved," we say. Well, why are we? It is nothing to be proud of. Realize His presence. "Ask and ye shall receive," He says. Bring all the Auxiliary problems to Him, they are His problems, His work which we are not able to work out by ourselves.

And let us not willingly miss meetings. We may not be here to go to meetings next year. He looks to find us in our places. Now is our chance to serve Him in some way, no matter how simple or how difficult.

And finally, let us not be over-interested in the result of our efforts. He will carry on His work long after we have gone to Him. Our part is consecration to the share which He in His love gives us. One part is no more valuable than another; a report written, a rummage sale carried through, a call made, studies arranged for, correspondence done, each duty bears the stamp of His approval, His monogram, we might say. Let each bit of work be done at His bidding, done in His name.

And so really there is no devotional side; rather, it is all devotional; a circle of devotion with Jesus Christ at the center: that is the Woman's Auxiliary.

New Missionary Education Service is Available.

Providing various lectures on missionary themes and having slides made enabling the listener to visualize people, scenes, and incidents of the lecture, is a new service now being perfected by the Department of Publicity of the National Council.

The first lecture has been prepared on the subject of Latin America, to supplement the adult study course for this year. It is now ready for delivery, since the date set for being ready was published last month as being December 15.

The nominal rental cost and the complete notes for the lecture should make it possible and desirable for many to avail themselves of this modern method of missionary education. If, as we believe, the matter of giving or sharing is retarded by lack of knowledge of conditions and needs, then this plan, developed according to the method of visual education, should furnish a solution to some pressing problems.

Visualized education can give to the Church help as great as it is giving in up-to-date educational systems. To see as well as hear the missionary work of the Church would revive or create, as they need might be, zeal for Missions.

The Department states: "We do not intend to compete with the commercial firms which produce and distribute Bible pictures, Holy Land pictures, and all the various religious subjects. We consider that visualization is particularly adaptable to education in missions, and expect to stick to that subject."

The lecture is prepared in loose leaf form with notes indicating where the slides are to be shown. It is said that if the demand warrants it, further modern methods of visual education in the missionary work of the Church will be created.

The cost is stated as being one dollar rental for each showing, plus transportation each way. Further information may be obtained from the Department at the Church Missions House.

Many People Long To Go To the Holy Land.

They would stay at the Inn in Bethlehem; they would pray in the Garden of Gethsemane; they would worship in the Tomb where the Body of Christ lay. They would be where Jesus has been. But why cross oceans to be where Jesus has been when we can be where Jesus now is? If we really believe in Christ as the Son of God, if we are really desirous of being in the presence of Jesus, then every place may become a holy place, and Jesus can and will be with us there.

—Parish Bulletin, Yonkers, N. Y.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

The Religion of Japan

If a person makes a plain statement such as that the earth is perfectly round it is very easy to understand. The only trouble with it is, that it is not correct. So if one were to simply state that all Japanese are Buddhists it would be easy to understand but incorrect. The truth is always so difficult to grasp that it cannot be explained in a few words.

The Japanese have many different religions. Some of these are very old and others are very new. Thus it has recently been stated that several have sprung up within the past year. One such bears the name, "The Way of Man," and is said to be made up of many ideas drawn from others. It is brand new.

Among such a multitude of them, we wonder how one can try to speak at all of the Religion of Japan. But it so happens that a few years ago the Mikado, or Emperor, proclaimed that Japan had four state religions. These were: Buddhism, Confucianism, Shinto and Christianity. Of course, in this he simply passed over the smaller ones. So we shall do the same. On Confucianism we will have a program in the near future. On Buddhism we had a program in a recent number of the Southern Churchman, and Shinto is the subject of our program this evening.

It has been said that religiously, Japan can best be understood if we divide it into the Christian and the non-Christian groups. The Christians are few in number, but that group controls its members well. It has also produced a number of very fine Christian characters that will compare well with any that any nation has produced. Such is Kagawa, who is probably the most prominent Christian outside of Europe and America today.

The other religions are grouped together because that is the way people think of them. Also the average Japanese has a religion made up of all of them. Thus he gets his main idol, Buddha, and his ideas of the future life from Buddhism. When he wants to worship he goes there to their temple. His Bible he gets from Confucianism, which gives him the classics of China and the moral teachings of that great sage. But his ordinary actions, such as his doctrines, his ceremonies, etc., he gets from Shinto, and his highest aspirations are ruled by Bushido, which has been called the "Code of the Samurai." The Samurai, we remember, were the nobility of old Japan. But before we go into Bushido, it will be interesting to see what Shinto teaches of the way the world was made.

The Teachings of Shinto.

Shinto teaches that in the beginning, after heaven and earth had been separated, that there were two gods who stood on the bridge of heaven and thrust a spear into the liquid mass beneath. When they drew it out, the falling drops became an island to which they descended. It was the first of the islands of Japan. They made other islands and also raised quite a family. These became the gods of Japan. One of them was the Fire God who killed his mother. His father descended to the underworld to attempt to bring her back to the land of the living. He was unsuccessful in this, so on his return he made a great number of other gods from his articles of clothing and from the parts of his body until there were eight hundred myriad of them. We remember that a myriad is ten thousand, so that with eight million gods, they were well supplied.

One of the eight million was the Sun Goddess. She quarreled with her brothers and sisters and in a peeve went into a cave. This left the world in darkness, so they decided to try to get her to come out, and with this idea put on a big "song and dance" show for her benefit. She could not resist the music and came out. In order to keep her, they presented her with a mirror which she thought was another goddess as beautiful as she was. So she stayed. But in a few hours she became peeved again, and again retired to her cave. So they had to put on a dance for her every night in order to have another day provided.

Of course, the Sun Goddess had to marry. One of her descendants was Jimmu Tenno, who was the first Emperor, or Mikado, of Japan. Owing to the prominent use made of the mirror it became the symbol of Shinto just as the Cross is of Christianity.

The History of Shinto.

Shinto seems originally to have been pure Animism, or nature worship combined with veneration of the Emperor. To it are still attached a great many animistic practices like beating a drum to drive out the devils that cause sickness, so that it has been said to be a combination of the superstitions of Old Japan. If we feel inclined to ridicule the up-to-date Japanese on this score, let us remember that some people in backwoods places in America still believe in witchcraft, as was shown by the witchcraft murder in Pennsylvania a few years ago.

About fourteen hundred years ago Buddhism came to Japan and taught so much about the future life that Shinto dropped out of the life of most of the Japanese. But about three hundred years ago there was a revival of it. This took the form of a study of the old beliefs. It caused a big revolution that did away with the power of the Shoguns. These were the big nobles of the land. This meant that the country came very quickly out of feudalism. For this Revolution was only completed at about the time of our own War Between the States. But instead of making the country a republic as did most of the revolutions with which we are familiar, it placed the Mikado on the throne in reality, for before that time he had been only a figurehead.

At the end of the last century the officials of what we may call the Shinto Church, requested the Mikado that Shinto be no longer considered a religion, but merely as a society for the purpose of fostering patriotism and of holding patriotic ceremonies. Thus the government claims that it is entitled to the support of all loyal subjects, and is thus one of the four religions of the country.

Bushido, or The Code of the Samurai.

Bushido is sometimes likened to the Chivalry of the West, as it grew up in the age of Feudalism and in many ways tempered its harshnesses. It is also called by the Japanese themselves, "The Soul of Japan." It is thus closely associated with its history and, though influenced to a certain extent by Buddhism and Confucianism, has earned the right to be called the highest and most beautiful flower of Shinto.

Patriotism and Loyalty are its cardinal virtues. From the time a child can speak he is taught to cry "Banzai Nippon," Hurrah for Japan. He is also armed with tiny swords and taught how to use them and that the highest glory that can come to any man is to die for the Mikado. One cannot help but contrast this to the wave of Pacifism that is sweeping this country to the tune of "I Did Not Raise My Boy to Be a Soldier." Its practical effect is seen in the story of the group of young aviators who are pledged in time of war to be dropped with bombs so that they may direct them where they will do the greatest damage to the enemy. The fact that the Nipponese patriots will be blown into a thousand bits is merely an incident in their dying for the Mikado.

Comparison With Christianity.

The Religion of Japan has probably earned the tribute of raising its people higher than any other non-Christian religion. But it has certain places where Christianity is greatly needed to fill in its gaps.

Thus among them, love of Country and honor are only mildly tempered by politeness and compassion, so that at times, the most intense cruelty seems to us to be unrebuked by their religion. So Christianity brings what we may call the trinity of Love to them. Love of our fellowmen is most important for them as for us. Then the Love of God for us, as taught by the Holy Scriptures that should make us willing to do all things for Him, is needed in Japan, as well as in America. But most of all, they, as we, need the Love of Christ, which was shown when He walked among us, healing the sick and cheering the despondent.

But before we leave the subject of the Religion of Japan, we should tell the story of how about fifty years ago the Mikado sent messengers to the Western world to report what among them should be copied in his country. In course of time, they returned and reported: "The medicine of the West is superior to ours, adopt it; their factories are superior to ours, adopt them; their science is better, adopt it; their religion claims wonderful things, but the people neither believe it nor practice it. Leave it alone. Ours is superior. At least we believe ours."

So we, who are Christians, should remember that not only do we compare Shinto with Christianity, but the Japanese compare Christianity with Shinto. We should severely test ourselves to see whether their charge is true.

"The Gospel to which men will listen is the Gospel according to you."

FAMILY DEPARTMENT

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day (Wednesday).
20. Ember Day (Friday).
21. St. Thomas (Ember Day), Saturday.
22. Fourth Sunday in Advent.
25. Christmas Day (Wednesday).
26. St. Stephen (Thursday).
27. St. John Evangelist (Friday).
28. Holy Innocents (Saturday).
29. First Sunday after Christmas.

* * *

COLLECT FOR THIRD SUNDAY IN ADVENT.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reigneth with the Father and the Holy Spirit ever, one God, world without end. Amen.

* * *

STRENGTH WILL COME TO YOU.

Brownleigh Freude Dennis.

What brings peace to the troubled soul
And gives us strength to smile?
I have looked for the answer everywhere
O'er many a weary mile.

O Father, I am so tired—
Just give me space to rest.
Let me feel the shadow of Thy wing
And lean upon Thy breast.

What brings peace to the troubled soul?
The answer——so simple, so true——
Just keep an uplifted heart
And strength cill come to you.

* * *

Preparation for Christ.

The preparation for Christ's first coming was a long process, extending at least from the time of Abraham to that of John the Baptist, who received the final commission to make ready for the Lord a people prepared for Him and to herald His immediate appearance.

On the surface the response to this preparation was very meagre; only a few were ready to accept and acknowledge Jesus as the Christ; yet we are told that He came in "the fulness of the time," that is, when the time was ripe, at the right time, when the world was ready for the purpose for which He came. The previous preparation had not been all lost; the world was not ready to receive the first seeds of His kingdom. And so, when He first came, He sowed the seed; He instilled the first little leaven of His own spirit which should eventually sweeten the whole world; He laid the foundation of His kingdom. And he established a society, a Church, to carry on His work; to make ready for the Lord a people prepared for Him against His coming again; to build up and extend His kingdom till all the kingdoms of the world should become the kingdoms of our Lord and of His Christ, and He should be able to take the power and reign.

Now, what is Christ going to do when He comes again? We are perhaps apt rather to over-concentrate on His coming to judge the living and the dead; on the destruction of the wicked; and the end of the world. His coming will certainly be with judgment; every coming of Christ must be; and that naturally inspires us with fear and dread. But whatever may be the nature and form of that judgment, whatever may be involved in it, and whatever its consequences may be for individuals or nations, we must never forget that it will be in the hands of a holy and most merciful Saviour, a most worthy Judge eternal; and that, like Abraham of old, we may rely upon the conviction, "Shall not the Judge of all the earth do right?"

But principally He is coming to reign on the earth; the judgment will be a passing episode, His reign will be permanent. His advent is not going to mean the end of the earth, only the end of an age, the end of one age and the beginning of a new age; He is going to reign on a new earth, an earth that has been renewed, made fresh and wholesome, an earth in which will dwell righteousness. And it is the mission of the Church to renew the earth against that day: to make ready for the Lord a people prepared for Him; to create such a strong desire for universal righteousness that when the Divine Dictator comes and lays down His laws and says, "This must stop," "This must be," the world will be ready, willingly and gladly, to accept His will, and will cry out, "This is what we have been longing for; this is the condition we have been feebly striving after; this is the Leader we have been waiting for; we are ready for His lead"; it will not be so perfect that it could do without Him, but it will be ready for Him to take control.

It is now nearly two thousand years since the Church received her commission to make ready for the Lord a people prepared for Him. Are we ready yet? If He were to come today would His rule be accepted now any more than it was before? I think not. Many of His ideals, as ideals, would meet with much sympathy; great numbers would feel that there was something in themselves which would go out to and respond to those ideals; but that he would be placed on a throne and allowed to put those ideals into practice is more than doubtful; we are not yet a people prepared for a rule of universal righteousness.

I believe that the crisis through which the world is now passing is going to issue in our taking one great step nearer to the mind of Christ; it is going to bring home to us the vital necessity for goodwill, to teach us, as nothing before has taught us, that "if one member suffer, all the members suffer with it." The world is struggling just now in the birth throes of that conception; it is just beginning to realize that it is not by weakening and injuring one another by war, diplomacy, or commerce, but only by mutual help that the world can live at all; it has been a long time learning it, but it is getting a perception of it at last, and if it comes to the birth, as I believe it will, and the ideal develops into practice, it will be a great advance towards making ready for the Lord a people prepared for Him.

But we must remember that it is not only over the present area of Christendom that Christ is coming to reign, but over all the earth. In western land the spirit of Christ, though not always recognized as such, has caught hold, and is slowly working God's purpose out; but there are great tracts and masses into which that spirit has not yet found an entrance, though almost everywhere it is knocking at the door; and it is the mission of the Christian Church to spread the spirit of Christ in those dark regions; it has done it before, and it must do it again. We must take a wider view of Christian missions than merely the conversion of individual heathen, though that is no small or unimportant part of their work. The ultimate object is to instil the spirit of Christ into a nation or a country. It will be a long process, as it always has been. We ourselves are hardly yet a Christian nation; it is that sorrowful fact which tempts Mr. Gandhi and others like him to say that they can admire Christ but they cannot admire Christians. But the progress and success are not to be measured by the conversion of so many Hindus, Brahmins, and Kaffirs to the Christian faith; these might almost be called for the time being the by-products of missionary work; we cannot estimate the value of Christion missions by being told how many Japanese have publicly embraced the Christian religion in twelve months or ten years; the real test is how far the Christian spirit is slowly saturating into the minds of the Japanese, or any other, nation. Are they gradually being prepared to receive Christ? Captious critics have amused themselves by calculating how many hundreds or thousands of pounds it costs to convert one Hindu; but they take no account of how many thousands or millions of Hindus are being made to think, and to think with increasing sympathy, and are examining now for themselves the spirit of Christ.

I am one of those who are ready to believe that the open acceptance of Christ by these great nations may come some day with startling suddenness, and be a more rapid development than any that has been in the past. Hitherto, nations, including ourselves, have been slowly moving, by way of experiment, towards the adoption of a system that has been long taught but never tried, and even now is being accepted only nervously and piecemeal; but if we are bold in our advances and true to our position these other peoples will have before them, not an experiment, but an experience of what the spirit of Christ has done for the foremost nations of the world; and they will be the more quickly ready to adopt it for themselves.

—Canon Walter Jenks. in Scottish Guardian.

* * *

For the Southern Churchman.

A PRAYER.

Putnam Kyle.

I come to Thee in prayer
That Thou grant peace to one
Who has his cross to bear.

Lord, may he know that Thou
Art at his side; that he,
In confidence, may bow

His tired head and feel
That Thy eternal Love
Will shelter him and heal

Each wound. Make strong again
The heart that loves Thee well,
O Lord, I pray. Amen.

* * *

For the Southern Churchman.

TRUST.

Grace French Smith.

Matchless rose with perfume breath,
Too lovely to dream of death,
You bare your heart of gold on my knee,
Trusting your life to me.

Precious child, your life is heir
To beauty beyond compare,
You bring a heart of faith to my knee,
Trusting your life to me.

Loving God, make me a child,
With quiet faith—when reviled
To drop with prayer upon the knee,
Trusting my life to Thee.

FOR THE CHILDREN

THE BETTER WAY.

It is better to lose with a conscience clean
  Than win with a trick unfair;
It is better to fail and to know you've
    been,
  Whatever the prize was, square
Than to claim the joy of a far-off goal
  And the cheers of the standers-by
Than to know down deep in your inmost
    soul
  A cheat you must live and die.

Who wins by tricks may take the prize,
  And at first he may think it sweet,
But many a day in the future lies
  When he'll wish he had met defeat.
For the man who lost shall be glad at
    heart
  And walk with his head up high
While his conqueror knows he must play
    the part
  Of a cheat and a living lie.

The prize seems fair when the fight is on,
  But save it is truly won
You will hate the thing when the crowds
    are gone,
  For it stands for a false deed done,
And it's better you never should reach
    your goal
  Than ever success to buy
At the price of knowing deep down in your
    soul
  That your glory is all a lie.

—Selected.

* * *

In Oscar Blain's Boots.

Sammy Johnson had just been going to school in the fifth grade a few days, when his teacher sent home a sealed note to his mother. Sammy was very curious to know what it was all about, but he knew better than to open it. He presented it to his mother, loitered a few moments in hope she would open it, but when she didn't he reluctantly went out to play.

That evening after supper Sammy went out to play with the neighborhood gang. They were in the midst of an exciting game when mother came to the door and called to him: "Sammy, I want you to come in now."

"Aw shucks, mom! It isn't bedtime yet, and it's just now my turn to hide. I've a grand place to hide and—"

"Never mind about that. No, it isn't bedtime yet, but I want you to study your time-tables, son. Miss Brown has asked me to help you learn them."

"Learn! Learn! Learn! That's all I'll hear from now on. I wish there wasn't such a thing as learning!"

Mother placed Sammy's arithmetic book open before him, and smiling down at him she said, "Oh, Sammy, don't say that. What if you couldn't learn? There will be things to learn all the rest of your life, so you may just as well enjoy it."

Sammy sat pouting and staring at his book, his eyes moving as if he were reading his times-tables. But he wasn't seeing figures, he was seeing big, stalwart boys searching here and there, up and down dark alleys, in and out among big signboards. He might just as well have spent the evening out with the boys for all he accomplished leaning over his book. Bedtime came at last and Sammy really welcomed it for the first time in his life.

He had snuggled under the covers for what seemed only a few minutes when he heard a strange voice. Turning around, he saw a little old man with a long white beard.

"Hello, my boy. Did you say that you wished there wasn't such a thing as learning? Well, you surely shouldn't have to if you feel that way about it."

Sammy replied. "Oh, boy! That sounds great. But tell me, what can I do about it?"

"Just do as I say."

"O. K. I'm ready to jump."

The little old man laughed a funny chuckling laugh and said, "Jump is right. I was just going to tell you that you must jump three times, just as high off the ground as ever you can."

Sammy thought that sounded rather silly. He couldn't see what jumping had to do with escaping learning. But he finally decided that he would try it, since it couldn't possibly do any harm. Sammy jumped high into the air, but he came down Sammy Johnson just like he went up. He jumped a second time into the air with no more result than the first time. But the third time he gave a tremendous jump, and when he came down he landed right in a pair of big, high boots. He was so surprised that he couldn't say anything for a few minutes. When he turned to ask the little old man the meaning of it, the little old man was gone.

"Whose boots are these?" said Sammy as he stood gazing at the unknown objects of curiosity. "I know! They are Oscar Blain's. He's that big boy in the first grade who started four years ago and when I did and he's still there. Can't even write his name yet, and can't read a word. But what am I doing in his boots?"

Sammy made several desperate attempts to step out of the high boots, but each vain attempt was rewarded with an awkward loss of balance which nearly ended in a spill.

Across the street, he noticed a group of boys going somewhere. "Hey, fellers!" yelled Sammy. "Stop and play a while!"

The boys, who seemed to be having a good time laughing and talking, paid no attention to the invitation, but hurried on. Other groups of children passed by going in the same direction. Sammy wondered where they were all going. He decided to follow them and find out. When Sammy reached the schoolgrounds he went over to where the big boys were playing baseball, and he asked if he might play. The boys were kind to him at first, but after explaining the rules of the game over and over without any effect, they finally lost patience and the referee shouted to him, "Get out of our game!" Sammy felt like crying, but he blinked back the tears and went over to a group of smaller boys who were playing marbles. He just couldn't remember when it was his time to shoot, so the other boys just let his turn go by. He found himself standing looking on instead of playing with them.

The school bell rang and Sammy was glad, for he had been bored just watching the others play. When they were inside the teacher read a long story to them. It seemed so "all mixed up" to Sammy. He couldn't keep the characters straight. Then the teacher asked them to write what they liked about the story. Sammy couldn't remember how to make the letters, so he made funny little marks on his paper and kept his hand over them for fear some child would see his attempts and laugh at him. When the teacher called on him to read the simplest sentence in the lesson, his eyes filled with tears so that he couldn't have seen the words had he been able to read them.

On his way home to dinner Sammy was so miserable that he cried out, "Oh, I wish I could learn like other children."

The little old man suddenly appeared before him, and with a twinkle in his eye said, "You really want to learn, do you?"

"I'd be the happiest boy ever," sobbed Sammy, "if I could just learn."

Placing his hand on Sammy's shoulder, the little old man said to him, "Yes, my lad, you'll find that the more you learn the happier and richer your life becomes. Now just do as I say. Jump three times just as high as ever you can."

Sammy gave one, two, three jumps, and thump—Sammy woke up and found himself sprawled on the floor near his bed. Mother came rushing up-stairs to see what all the noise was about.

Sammy said, "Oh, I just got up early to study my times-tables. I'm going to surprise Miss Brown and know every one of them perfectly today."

Mother listened intently as Sammy told his queer dream. He finished by saying thoughtfully, "And, mother, I think I can be more kind to poor Oscar Blain after being in his boots for awhile."—Junior World.

* * *

The Sweet Peas.

Mary's bright eyes saw mother as she opened a small package that father had brought home the night before.

"What's that, mother?"

"Peas," said mother.

"Peas?" asked Mary. "Are they good to eat?"

"No," said mother, "these are not the kind of peas we eat. These are the kind that make pretty flowers. Don't you remember the flowers we had last year out by the garden fence? How would you like to have some flowers this year your very own?"

"Oh, goody; goody! Some flowers all my very own!"

"Then get on your cap and coat, and we will go out and put the seeds to bed, in old Mother Earth, for they will have to sleep a long time."

When Mary and her mother went into the garden, they found that father had already made a little narrow bed all along the garden fence, and mother showed Mary how to put the little seeds into the bed and to cover them with the dirt covers.

Some of the little seeds said, "Umph, we're not sleepy," and they gave a great big roll and rolled right out of the covers.

Then they said, "My, it's much nicer out here with Jolly Round Sun shining down than it would be shut up in that bed in old Mother Earth."

But, after a time, old Jolly Round Sun, himself, went to bed, and it began to get cold and colder and colder, and these little seeds began to get hard and harder and harder, until they got so very hard they could never make any pretty flowers at all.

Some of the little seeds had rolled so far that they rolled under some leaves, and they said, "Now, old Jolly Round Sun has gone to bed, so we will sleep here, and, in the morning, when old Jolly Sun gets up, we can have a much nicer time than if we were shut up in that bed in old Mother Earth."

But, in the morning, old Jolly Round Sun did not get up, and the cold North Wind began to blow, and the cold Rain came pitter-patter down, and it rolled these little seeds out from under the leaves, and rolled them along, and rolled them along; and they began to get soft, and softer, until, at last, they fell all to pieces, and they never could make any pretty flowers at all.

But the little seeds that had stayed in the bed of old Mother Earth were just as warm and comfy as they could be. One of them said, "It's dark, and I'm scared."

But another little seed said, "Oh,

we're all right. I'm sleepy. Let's go to sleep."

So they shut their eyes and went to sleep, and they slept so long that, when they woke up, they stretched so hard they split their little jackets right up the back, and out of each little seed came a little white stem.

These little white stems pushed up, and pushed up, until one day they pushed right out of the covers, and looked straight up into Mary's bright blue eyes; for she had been watching and watching, and asking her mother "When will my little seeds begin to grow?"

Now, old Jolly Round Sun was shining all warm and bright; the cold North Wind had gone away, and the warm South Wind was blowing; and every few days the soft Warm Rain pattered down and gave the little stems all the water they wanted to drink; and they grew and grew, and, after a while, some little leaves came all over them. Soon they began to reach out little fingers to find something to hold to, to help them climb, and Mary's mother said, "We must tie some strings to the fence for them to hold to."

So Mary and mother tied strings to sticks stuck into the ground all along behind the row of little vines. Then they tied the other ends of the strings to the top of the fence, and the little fingers twisted around and around them, and the stems grew up so high that they were as tall as Mary herself.

One day Mary came running to mother, and said, "Mother, come quick! See the little green things all over my sweetpea vines."

"Why," said mother, "those are the little cases that hold the flowers, the buds. See, here is a little flower right now trying to get out."

Sure enough, before that very night, there was a little pink flower sitting up on the stem and nodding right at Mary. In a few days there were more flowers than Mary could hold in her two hands.

As Mary looked at them, she said, "Mother, whatever did make these pretty flowers grow out of those ugly little seeds we put to sleep in Old Mother Earth so long ago?"

And mother said, "Right in the heart of each of those little seeds God had put what we call 'life', and that is what made them grow."

—From "Stories Old and Stories New," by Bertha Tralle.

* * *

Polly's Tangles.

"I wish my hair wasn't curly," complained Polly.

Mother made no answer but went on brushing Polly's locks.

"I wish there wasn't such a lot of it," fretted Polly. "I'd like to have it all cut off. It's a terrible bother!"

Still mother said nothing. She was trying very hard to straighten out a tangle without hurting her cross little girl.

"And I do wish it wasn't red!" snapped Polly. "I hate red hair!"

"So do I," exclaimed Brother Jimmy "If your hair wasn't red, maybe you wouldn't have such a terrible temper." And Jimmy hurried from the room before mother could reprove him for teasing Polly.

"O mother," cried Polly, with a sudden jerk, "that hurts! I wish you'd stop pulling so!"

Mother laid down the comb and brush. Polly had fretted and cried all through the brushing and curling. It was not the tangles that hurt her, for mother was very careful, but the foolish fear of being hurt. Polly made a great deal of trouble in this way every morning. This morning she had been unusually trying.

"Very well, Polly," answered mother. "I won't bother you any more. We'll leave your hair just as it is." Then she left the room.

Polly went to the mirror. She saw there a little girl with one side of her hair in smooth, shining curls and the other side a bright, tangled mass. How queer and one-sided she looked!

Then Jimmy came into the room. "Hello!" he cried. "What's the matter? You make me think of 'Diddle, dumpling, my son John'."

Polly's lip began to quiver. There were worse things, it seemed, than having your hair brushed and curled. Polly never could take teasing good-naturedly.

It was very trying to appear before people with her hair only half curled. And, oh, how ashamed she was when a neighbor came in! She went to her room and tried to curl her own hair, but her little fingers were so short and her hair so long that she failed entirely.

Pretty soon auntie drove up and called her to come out for a ride. Then Polly's head went down on the window sill and she began to sob.

Mother came into the room. "Is my little girl ready to stand still and have her hair curled?" she asked.

Polly jumped up and ran eagerly to her. She kept very quiet while mother gently brushed and curled the neglected hair.

"Why, there wasn't a single tangle!" she cried when mother had finished.

"Of course not," answered mother. "It isn't the tangles in the hair that hurt you, Polly. It is the tangles in a little temper. They are the serious matter. The tangles in the hair come out very easily. I'll attend to them and see that they do not hurt you. Do you think you can straighten out the tangles in the temper?"

Polly felt very much ashamed and told her mother that she certainly meant to try.

* * *

The Visiting Shoes.

"Tom," in a long drawn tone of admiration, "you certainly shined 'em."

"Think so myself." Tom leaned out on the rock to see the reflection of his shoes in the mountain pool. A look at that shining image thrilled him even more than one at the shoes themselves. He humped himself ready for a jump back to the shale bank where Joe stood. But the rock was slippery. Tom wavered. Joe, barefoot, plunged into the stream, steadied him and in a second both boys were sitting hunched up on the shale. "Saved me." Tom grinned

"Maybe. Don't believe anything could ruin shoes good as those. I asked and asked for a pair, but those were the only small ones that came out in that box from Philadelphia."

"And they just fitted me."

"Bet you they'd fit me, too. Tom, could you, would you—"

"Let you put them on?" Tom was slipping the shoes from his feet. "Sure, go ahead. They fit you for a fact."

"And don't hurt that place on my foot at all. Hadn't been laid up with that cut," he twisted his foot to show the scar, "I might have gotten them, instead of you," he teased.

"Might," Tom's mind flickered back to the picture of the schoolhouse, to that day; the box, dresses, hats, shoes! He had waited breathless. Shoes big, shoes bigger, the very last pair fitted him. He had tied the laces together swung the shoes about his neck and strutted off home. "Tough you were laid up with that cut," he stated, "does it still hurt?"

"If it's rocky. I'm going over to see Bill tomorrow," he added.

"Round road." Tom whistled through his teeth. Suddenly he leaned over and thrust the shoes back into Joe's hand. "You wear' em," he said.

"Tom! You don't mean it, you can't."

"But I do. So long. Off at daybreak? won't see you then. Me? I'm lazy." Tom was lazy next morning, the sun was shining down the hollow and striking back from the gurgling stream when Tom opened his door. He almost stepped into a sort of rough basket woven of green leaves. Through the leaves shone rosy plums. "Joe left 'em here, only plums around back of his house.—Say, they were great," he hailed Joe the minute he saw him coming up the path. "Where're the shoes?" he asked abruptly. Joe stood barefoot.

"I—I—Bill has 'em," Joe stammered. "I got a lift back to the foot of the hollow. Bill wanted to get to the picnic, Tom; I knew you would lend 'em if you'd been there. He—he sent you a basket of raspberries, I left them at home, come on get 'em."

"Raspberries," Tom hefted the basket, "let's leave some at Gramma Rowe's."

"And you gave most of the plums to Aunt Lou, I heard about it. Well, Bill said he'd have the shoes back by Saturday." But Saturday night, Bill's uncle handed Tom a knobby bag. Apples. "Asa wanted to go to church, he begged Bill—" Tom grunted as he sat the bag of apples on his floor. " 'Nough to make a pie, make Ma Sayles one, too—hm!" He felt in his blouse pocket for the stub of a pencil. He had a newspaper picture tacked on the walls and on the margin he wrote: Tuesday and Wednesday, Joe, Red Plums. Thursday and Friday, Bill, Raspberries. Sunday Asa—"and if he sends me anything I'll throw it at him."

"Slow, go slow," Joe stepped in the doorway. "Don't you like plums and things?"

"Of course, but I don't want to be paid every time I—You see some other fellow sent them to me, or I wouldn't have had them at all."

"But you had 'em and you lent 'em and we had—well plums and things, it sort of went all around."

"I see. Hold on, we all had good times and good things, sharing. Great That's the way of it, helping along, sharing, and everybody is happier and better off, don't you forget that. I won't, either."

—A. F. S. C., in Methodist Protestant Recorder.

* * *

ROBIN AND THE CHICK.

A plump little robin flew down from a tree
To pick up a worm he happened to see.
A frisky young chicken came scampering by,
And gazed at the robin with wondering eye.
Said the chick: "What a queer-looking chicken is that!
Its wings are so long and its body so fat!"
While the robin remarked loud enough to be heard:
"Dear me! An exceedingly strange-looking bird!"
"Can you sing?" robin asked, and the chicken said, "No"—
But asked in turn if the robin could crow.
So the bird sought a tree, and the chicken a wall,
And each thought the other knew nothing at all.

——Selected.

CHURCH INTELLIGENCE

FAREWELL FUNCTIONS HONOR BISHOP McKIM.

Church, University, America-Japan Society Join in Paying Tribute to His Work.

His Retirement Marks Close of 56 Years of Leadership and High Accomplishment.

The Japan Advertiser, Tokyo, Japan, of October 31 and November 6, gives prominent space and beautiful eulogies to Bishop McKim, on the occasion of his retirement and his departure, which took place on November 7. The House of Bishops accepted his resignation at the recent meeting in Houston.

We quote the following from *The Advertiser*:

Next Monday afternoon the venerable Right Rev. John McKim, D. D., LL. D., Bishop of North Tokyo and Chancellor and founder of the present St. Paul's University and its related institutions, will be accorded a great farewell before his retirement from active service. Participating in the ceremonies will be the university advisers, the university trustees, the faculties of the university, Junior College and the Middle School and the student bodies of all three divisions of Rikkyo Gakuin.

In addition, Prince Iyesato Tokugawa, as president of the America-Japan Society, as well as an Adviser of the University, with a committee of the society, will attend.

The all-Rikkyo farewell will be preceded by a luncheon in Bishop McKim's honor at the residence of Bishop and Mrs. Charles S. Reifsnider, which will be attended by all advisers, trustees, the president and deans. Following the luncheon the Bishop will be escorted through the campus grounds among pathways lined with students, where the farewell ceremony will take place. Dr. Shigeharu Kimura, director of the university, will preside. One middle school student and one university student will speak brief farewell messages on behalf of the student bodies, after which the Rev. Dr. Shigeo Kojima, representing the middle school faculty, and Dr. Kimura, representing the Junior College and University faculties will offer farewells on behalf of the teachers.

Two Farewell Tokens.

Bishop Reifsnider will speak on behalf of Rikkyo Gakuin Corporation and present a purse of gold, the farewell gift of the students and teachers, to Bishop McKim. Prince Iyesato Tokugawa will then speak in the dual capacity as an Adviser of the university and president of the America-Japan Society, after which he will present Bishop McKim with the testimonial Japanese scroll which has been signed by more than 250 prominent Japanese and foreign leaders of Japan as an appreciation of the Bishop's long life of work in the development of the spiritual, educational, medical and social welfare of the Japanese people. Bishop McKim will give his farewell message to the assembly, after which the Rikkyo anthem will be sung. Bishop McKim will then give his blessing to the assembly after which Dr. Kimura will lead in three banzai for him.

New Home in Honolulu.

Bishop McKim will sail on Thursday, November 7, on the Asama Maru to make his home in Honolulu.

With the retirement of Bishop McKim there comes to a close a page of history in the spiritual, educational, medical and social welfare development of the nation that has never been equalled in the period since Japan opened its doors eighty years ago to foreign intercourse. For fifty-six years Bishop McKim has been one of the foremost of leaders among the host of foreign missionaries who have come to Japan during this period. Few missionary leaders have ever come to these shores and lived so long among the people here as has Bishop McKim. Although his career is ended forever, there will be written in the annals of modern Japan's history the contributions made to the people of Japan by this teacher, administrator, priest and bishop.

In each of these capacities, throughout his long career, Bishop McKim has always been intimately connected with St. Paul's University. On the campus of Rikkyo Gakuin, where he began his career on March 1, 1880, when his predecessor, the late Bishop Channing Moore Williams, asked him to teach in the original St. Paul's School which had been opened only six years before in 1874, he will say next Monday his final farewell to the large modern Christian university organization he himself founded and brought to full university status in 1922. Drawn up in the largest assembly ever to be held on the campus next Monday afternoon, more than 2,000 young men of the present student body, the inheritors of the tradition he has built up through a long and vital period of Japanese life will bid him Godspeed and good-bye.

Helped Develop Church.

Bishop McKim ever held high his mission board's "belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and bodies the salvation of the whole man and not part of him," and in this belief he has waged an unceasing battle for the spiritual and moral welfare of the Japanese people. During his long life and work among the people of Japan he has brought about the development of an autonomous national Church, the Nippon Seikokwai, with an educated priesthood of its own with three of its dioceses already turned over to Japanese Bishops. This accomplishment alone has won the praise and admiration of more than 50,000,000 members of the Anglican communion in England, in Canada and in the United States.

During his more than half a century of work here he has planned and led the advance which has brought into being some of the greatest Christian educational and medical institutions in the nation, whose fame has long since spread far beyond the confines of the Empire. These have been mighty friendship links that bind the peoples of Japan with millions of thoughtful Christian men and women throughout the world. Probably no foreign resident leaves behind him a greater number of friends in every part of the nation than does Bishop McKim. Few leaders have ever played so great a part in the welfare of the people. Literally tens of thousands of Japanese have been educated in the institutions he has organized and an equal number have been in some way treated in the two great medical plants, St. Luke's International Medical Center and St. Barnabas' Hospital in Osaka, which he organized and brought to their present greatness. Yet through his long career of building the frame-work of his Church and institutions and in building the leadership necessary to operate them successfully, few leaders have been faced with so much natural destruction of his works as has Bishop McKim. Several fires and earthquakes during his fifty-six years of service have wiped out his schools, hospitals and churches, yet each time the Bishop found courage to rebuild and carry on.

The greatest crisis came when the Bishop was already past his seventy-first birthday. On September 1, he was again faced with a mighty destruction of all material things he had spent forty-five years in building. It was then he cabled to his New York headquarters the famous message, "All Gone But Faith in God," which was relayed throughout the length and breadth of the United States to his more than 2,000,000 supporters. With a vigor which might well be the envy of men less than half his age, the Bishop set about to rebuild his work, and during the past twelve years and through a period of world-wide depression and a great slackening in missionary giving, few leaders can point to more far-reaching accomplishments than Bishop McKim, now a veteran of more than eighty-three years. For his accomplishments for the welfare of the Japanese people the Emperor conferred upon the Bishop the fourth Order of the Sacred Treasure in 1924.

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FORWARD MOVEMENT NEWS.

Cincinnati.—Youth and education is the theme of Forward Movement literature for Epiphany-Pre-Lent. The general subject of the Forward Movement manual of Bible readings and meditations, "Forward—day by day," is Growth and Training in Home and Church. The manual sells at the rate of fifty copies for $1.00.

Two special booklets prepared by the Department of Religious Education, National Council, for use during this season are being published by the Forward Movement Commission.

"Youth and Education," a booklet giving a parish program and for the use of leaders, teachers, parent-teacher groups, is being supplied at ten cents a copy.

"Your Parish and Its Young People," a smaller booklet dealing with youth activities, is published at five cents a copy.

The Commission is urging the clergy and other leaders to place their orders immediately for this literature in order to avoid possible delay caused by the rush of the Christmas holidays.

Remittances with orders will simplify the work of the Commission and also bring a saving of funds.

Orders for thousands of copies of the manual already have been received at the Commission's offices, 223 West Seventh Street, Cincinnati.

Chicago.—The Forward Movement program in St. Barnabas' Church here includes daily intercessions at the chapel altar, house-to-house calls in search for the unchurched, and "alphabetical nights" for lapsed communicants.

Where there are third and fourth floor apartment buildings, the Forward Movement provides something of the joy of "mountain climbing in the Alps," said the Rev. W. S. Pond, rector, in commenting on the house-to-house calls.

The rector, in his "alphabetical nights" plan, invites all parishioners, whose names begin with a particular letter, to the church for a brief service, hymns, a conference on what Christ expects of His disciples, and what might be expected from parishioners who have, or do not have, income, leisure, and other opportunities for service.

Norwalk, Conn.—The Forward Movement literature cannot be beaten "for sermon material to awaken the people to a more fervent zeal and a fuller realization of the needs of the Church,"

according to the Rev. N. R. Pearson of Grace Church, Norwalk. He has been using the literature in his parish and pulpit ever since the first booklet was issued.

Philadelphia.—Bishop Taitt has appointed the following clergymen members of the Forward Movement Commission in the Diocese of Pennsylvania, the Rev. Messrs. Wallace E. Conkling, James M. Niblo, Granville Taylor, Howard Wier and Stanley V. Wilcox, chairman.

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THE REV. ALMON R. PEPPER BECOMES EXECUTIVE SECRETARY, CHURCH MISSION OF HELP.

The Rev. Almon R. Pepper has accepted the office of executive secretary of the National Council, Church Mission of Help and begins his new work January 1. Mr. Pepper graduated from Kenyon College in 1921 and from Nashotah House in 1924. Following his ordination to the priesthood in the latter year he became chaplain on the staff of the New York Protestant Episcopal City Mission Society and while serving as such completed the course of study at the New York School of Social Work, graduating in 1929.

In 1930 Mr. Pepper was appointed executive secretary of the Ohio diocesan social service department and did a notable piece of work in that capacity. In 1932 he was appointed Canon of Trinity Cathedral, Cleveland, and for the last two years has also served as rector of Grace Church, South Cleveland.

Mr. Pepper is a member of the American Association of Social Workers and has served on the board of directors of several social agencies in Cleveland. He has frequently been a speaker at the Episcopal Social Work Conference.

The election of Mr. Pepper to his new position brings to the national office of the Church Mission of Help the experience of one who is both a priest of the Church and a professionally trained social worker. Mr. Pepper is thirty-five years of age.

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REGIONAL CONFERENCE, SOCIAL SERVICE DEPARTMENT.

The National Council's Social Service Department held another regional conference on industrial and social problems in Boston, December 9, with the following program:

10:00 A. M.—Diocesan House, Subject: The Problem of Social Security; Speaker, Dr. Sumner H. Slichter, Harvard School of Business Administration. Discussion.

Afternoon—Subject: The Church's Part in Social Security; Speaker, Spencer Miller, Jr. Discussion.

Evening—Dinner of the Episcopalian Club at Hotel Vendome. Addresses: The Church and Social Security; Speakers: Dean Wallace Donham, Harvard School of Business Administration and Mr. Spencer Miller, Jr.

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PHILLIPS BROOKS' CENTENNIAL TO BE OBSERVED IN HALL OF FAME, NEW YORK UNIVERSITY.

The one hundredth anniversary of the birth of Phillips Brooks, Protestant Episcopal Bishop of Massachusetts and author of the Christmas hymn, "O Little Town of Bethlehem," were observed Friday, December 13, at 3:00 P. M., with ceremonies before his bust in the Hall of Fame on the campus of New York University.

Bishop William T. Manning and Chancellor Harry Woodburn Chase of New York University made addresses at the ceremonies. A wreath was laid on the bust of Bishop Brooks by choir boys from the Cathedral of St. John the Divine, and the choir sang the famous theologian's hymn.

The ceremonies was open to the public.

Phillips Brooks was born in Boston on December 13, 1835, and died there, January 23, 1893. He was graduated at Harvard and at the Virginia Theological Seminary at Alexandria, Virginia. He was rector of two churches in Philadelphia before becoming rector of Trinity Church in Boston in 1869, which church he served until he became Bishop of Massachusetts on April 30, 1891.

As a pulpit orator, Brooks was almost unrivaled. When kindled by his subject it seemed to take possession of him and pour itself out with overwhelming speed of utterance. In his early manhood he was an ardent Abolitionist, and in later life he was the author of several religious works.

WASHINGTON.

Rt. Rev. James E. Freeman D. D Bishop

THE ARCHBISHOP OF YORK IS HEARD OVER RADIO.

"The Preacher's Theme Today" Subject of Conference at College of Preachers.

The Most Rev. William Temple, D. D., primate of England, Archbishop of York, in America for a five weeks' visit, was heard over the radio last Sunday in a sermon delivered at Washington Cathedral and again at a service in Bethlehem Chapel. He was introduced by the Bishop of Washington. Archbishop Temple urged a closer relationship between English-speaking peoples and advocated cooperation in industry. He deplored the tendency to make self and selfish interests the centre of one's life and thought, and declared that "only God is the true and abiding centre".

After the service the distinguished prelate and his wife left for Martinsville, Va., where Mrs. Temple will visit relatives while the Archbishop conducts a conference at the College of Preachers. They will go from here to New York the end of the week.

On Tuesday Bishop Temple spoke to a large gathering at the Willard Hotel under auspices of the English-Speaking Union. Later on he will also speak in Chicago before the Union. He received a warm welcome in Washington and many distinguished men and women assembled for the Union dinner.

"The Preacher's Theme Today" was the general subject of Dr. Temple's series of formal talks at the College of Preachers. The lectures were heard in Bethlehem Chapel in order to accommodate a larger number of the clergy who wished to hear the distinguished visitor. On Tuesday morning the subject was "What Is Revelation", on which the Bishop had some illuminating things to say. Other subjects were "The Centrality and Finality of Christ", "Sin and Atonement" and "Christianity in Politics and Ethics". A select group of the younger clergy, in attendance upon the College of Preachers, heard another series of lectures in the library of the college.

Archbishop Temple, now fifty-four years of age and youthful in appearance, made a highly favorable impression on all who met and all who heard him. His reputation as an advocate of social and economic reform had preceded him, as had also his reputation as a scholar and authority in the realm of theology and ethics. Sometimes referred to as a "Liberal Catholic", the Primate of England, is recognized as a man of broad sympathies and of profound judgment, large in mind and spirit as he is in physical proportions.

He holds that Europe is due another war at an early date "unless authority is established". He stands out for the League of Nations as an "international policing body"—and openly condemned the League for its rather reserved policy regarding Japanese aggression in China.

T. F. O.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

A Service of Remembrance for the Late Father Huntington.

A service of remembrance for the life and service of the late Father James Otis Sargent Huntington, O. H. C., presided over by Bishop Manning, attracted to the Cathedral of St. John the Divine, New York, Sunday afternoon, December 8, a host of representatives of the social work organizations of New York and vicinity. Father Huntington during a long and distinguished ministry was deeply engaged in many forms of social betterment, and among other organizations was a founder of the Church Mission of Help, a national organization dealing primarily with wayward girls and the unmarried mother. The New York diocesan branch of this organization, of which Bishop Manning and the late Jacob Riis were also founders, was sponsor for the memorial service. A tribute to Father Huntington by Bishop Manning preceded the sermon delivered by the Rev. Shirley C. Hughson, successor to Father Huntington as Superior of the Order of the Holy Cross of West Park, New York.

Members of parish branches of the Church Mission of Help in the Diocese of New York joined clergy and choir in the procession which opened the Sunday service.

Father Huntington was born at Roxbury, Massachusetts, July 23, 1854, the son of the Rev. Dr. Frederick Dan Huntington, who later became Bishop of Central New York. At Harvard he and a friend inaugurated the well-known paper, "The Crimson." In 1880 in company with the Rev. Robert S. Dodd, D. D., he began living by a religious rule under the direction of the Rev. George Houghton, rector of the Church of the Transfiguration, New York. The little community began its active work at Holy Cross Mission on the lower East Side, and presently Father Huntington took life vows as the first member of the Order of the Holy Cross, which has continued an ever expanding life since that time. He died June 29, last.

TEXAS

Rt. Rev. C. S. Quin, D. D., Bishop.

Young People's Executive Board Looks Ahead!

The Young People's Executive Board of the Diocese held its meeting at Christ Church Parish House, November 29-December 1, with 100 per cent attendance of young people and advisors. Thomas W. Little, president of the Waco League and Diocesan Y. P. S. L. President, presided over the sessions. Definite plans were made for the advancement of important phases of work among the young people, that is, to encourage each young people's group to have a library, to promote the Young People's Thank Offering, to strengthen the Bishop's Branch of the Y. P. S. L., to stimulate interest in The Snap (Young People's Diocesan Paper), to help develop the Negro young people's work, and to use every possible means to cooperate with the National Commission in the Youth Forward Together Movement of the Episcopal Church. Special emphasis was placed on the Forward Movement and youth's share in it. The out-

standing contribution of the week-end meeting to the life and work of the Church among its young people is the move that was made toward the coordination of all young people's groups in the diocese; a small committee composed of representatives from every young people's organization (ages 14 to approximately 18), such as, Junior Daughters of the King, St. Vincent's Guild, Girls' Friendly Society, Order of Sir Galahad, the Y. P. S. L. and others will meet early next spring to share experiences, to decide upon a common objective and to work towards a coordinated Young People's program—a great adventure for Christ in a comparatively new field!

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. G. G. Bennett, D. D., Assistant.

Bishops and Clergy From Many Sections Will Take Part in the Diocesan-Wide Mission.

The diocese is making careful preparations for the Diocesan-Wide Mission, now receiving national notice, which is to be held February 2-16, in every parish and mission of the Episcopal Church in Rhode Island. Here is a list of those missioners from outside the diocese who have accepted an invitation to take part:

Rt. Rev. John T. Dallas, D. D., Bishop of New Hampshire, Emmanuel Church, Newport, February 22-26.

Rt. Rev. Arthur S. Huston, D. D., Bishop of Olympia Cathedral of St. John, Providence, February 9-16.

Rt. Rev. Benj. F. P. Ivins, D. D., Bishop of Milwaukee, St. Stephen's Church, Providence, February 9-16.

Rt. Rev. Clinton S. Quin, D. D., Bishop of Texas, Grace Church, Providence, February 9-16.

Rt. Rev. Robert E. Strider, D. D., Bishop Coadjutor of West Virginia, Church of Redeemer, Providence, February 9-14.

Rt. Rev. Frank E. Wilson, D. D., Bishop of Eau Claire, Wisconsin, Church of Epiphany, Providence, February 9-16.

Rev. Eric M. Tasman, Executive Secretary Field Department, National Council; Rev. Benj. I. Harrison, Boston, Mass.; Father Shirley Hughson, West Park, N. Y.; Rev. Don Frank Fenn, D. D., Baltimore, Md.; Rev. Wm. Smith, Worcester, Mass.; Capt. Christopher Atkinson of the Church Army; Rev. David R. Bailey, Fall River, Mass.; Rev. Vincent Bennett, Milton, Mass.; Capt. C. L. Condor of the Church Army; Rev. Frank DeV Dean, Wilson, N. C.; Rev. Robert H. Dunn, Sanbornville, N. H.; Rev. K. R. Forbes, Stamford, Conn.; Rev. John Groton, New Bedford, Mass.; Capt. L. Hall of the Church Army; Rev. Edgar Jones, Ph. D., Plymouth, Mass.; Rev. Austin Pardue, Minneapolis, Minn.

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Bishop Perry has called the attention of his clergy to the exhibition Brown University has prepared illustrating the history of the English Bible, which will be shown in the Harris Room of the John Hay Library from December 12 to 19, in connection with the four hundredth anniversary of the English Bible.

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Bishop Bennett Speaks to Jewish Youth.

The Rt. Rev. Granville Gaylord Bennett, D. D., auxiliary Bishop of Rhode Island, who is sought as a speaker by numerous bodies, religious, industrial and patriotic, said this week to Jewish youth gathered at their tenth annual conference at Temple Emanu-El: "If you lose touch with the traditions that gave you birth, you lose your birthright. I beseech you in the name of our common God to solve your problems through religion. Seek ye truth and the belief in God."

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

Dr. Butterworth of London Addresses Annual Convention of Board of Berkeley Divinity School.

"Spartan simplicity in the life of theological students has sound educational value in a day when the church demands men," declared Dr. George W. Butterworth of London, England, in his address at the annual convention of the Board of Overseers of the Berkeley Divinity School yesterday. The Rev. Henry E. Kelley of Litchfield acted as chairman, and Prof. Wilbur Urban of Yale University spoke on the weakness of the Church in its failure to support theological education.

"The church needs men of intellectual ability, personality and the power of leadership, if modern youth is to be won for a progressive Christianity," continued Dr. Butterworth. "Berkeley Divinity School is ideally equipped to meet the call of the Church for a disciplined clergy, capable of thinking for themselves." He urged the overseers never to have inferiority feelings about the size of the institution they represented or its financial problems. The spartan life of Berkeley is producing men for the sacred ministry within the State of Connecticut and for the nation. He remarked, that upon his arrival he was astonished at the complete freedom and exchange of opinion on the campus and the healthy and intimate intellectual relationship existing between the faculty and students. Evidences of a developing leadership impressed him greatly. All of this is the genius of a small school, and a guarantee of its possible contribution to a solution of the present problems within the Church. He remarked that he would carry back to England the knowledge that Berkeley Divinity School has made a new doctrine in its method of theological education.

The Board of Overseers discussed the need for raising money and planned a series of meetings during the winter months for the clergy and laity of the State.

SOUTH FLORIDA.

Rt. Rev. John Durham Wing, D. D., Bishop

Keen Interest Shown in Consecration of St. Luke and St. Peter, in St. Cloud.

The consecration of the Church of St. Luke and St. Peter on November 21 in St. Cloud, marked a notable achievement by this small congregation and their devoted priest, the Rev. Eldred C. Simkins. The keen interest felt therein was shown by the large attendance both of local residents and clergy and friends who came from distant points to rejoice in this event.

The Rev. George G. Shilling, of Avon Park, served as the Bishop's chaplain. Other clergy taking part besides Bishop Wing and the Vicar were: the Very Rev. M. E. Johnson, of Orlando; the Rev. Messrs. Edgar L. Pennington, of Ocala; Martin J. Bram, of Sanford; F. W. B. Dorset, of Melbourne; G. W. R. Cadman, of Lake Wales, and John H. Edwards, D. D., of Daytona Beach and Chicago.

A parish dinner, largely attended, was held that evening, with helpful addresses by the Bishop, by the Rev. G. W. R. Cadman, the Rev. John H. Edwards, D. D., and the Vicar. Bishop Wing was the celebrant for the Special Thanksgiving Holy Communion on the following morning.

This church was erected through union of two early missions, St. Luke's in St. Cloud and St. Peter's in Narcoossee, English settlers in Narcoossee erected there a beautiful Gothic church in 1892, this accomplished chiefly through the work and influence of Colonel and Mrs. W. E. Cadman, who maintained the services for many years, until nearly all the congregation had moved away. In 1930, the Rev. Clayton M. Legge, in charge of the mission at St. Cloud, where they had only a parish house, suggested that the Narcoossee Church, then idle for some years, be taken apart, moved to St. Cloud and rebuilt in its original design except to be enlarged, and that the names of the two missions be combined. This plan was approved and the cornerstone of the reconstructed edifice was laid on November 21, 1930. A debt of $2,800 was necessary in this work and the small group who formed the Woman's Auxiliary in St. Cloud, bravely assumed responsibility for the payment of this debt within ten years. Last Easter Day, in less than five years, the final payment was given and plans were then made to have the consecration on the fifth anniversary of the cornerstone service.

C. Robinson.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Board of Christian Social Service Meets Considers Social Legislation Which Will be Presented Before Next General Assembly.

An important all-day session on Social Service was called by Bishop Tucker at the Mayo Memorial Church House on December 11.

The Bishop asked the Rev. R. B. Nelson of Winchester to preside, and the opinions of professional workers were heard on various subjects.

After luncheon the Board of Christian Social Service of the diocese was convened by the chairman, the Rev. George P. Mayo, D. D., of Bris, Va., and a findings committee was appointed, headed by the Rev. C. Rankin Barnes, Executive Secretary for Social Service of the National Council of the Protestant Episcopal Church. Upon its report the following resolutions were adopted:

That the Board of Social Service of the Diocese of Virginia promote a conference with similar boards of the Dioceses of Southern Virginia and Southwestern Virginia on matter of social legislation, which are to be presented to the coming session of the General Assembly, and that such a conference should consider specifically the following: Probation and parole, old age pensions, mothers' aid, public provision for dependent and neglected children away from their own homes, legislation fixing paternity of children born out of wedlock, provision for opportunities for recreation and informal education in connection with the public school system, and the care of feeble-minded children, especially the colored children for whom no provision is now being made.

That the Board meet monthly, except during the summer months, and that some of these meetings be held in various sections of the diocese, possibly at the welfare organizations of the diocese, in order that the members of the Board may come to know better the needs and programs of these institutions.

That the Board register its opinion that progress toward better motion pictures can be secured only if two lines of action are followed together; namely, federal legislation prohibiting compul-

sory block-booking and blind selling, and a continuous educational emphasis on increasing standards of appreciation and valuation of pictures.

That the Board petition the Board of Trustees of the Seminary in Virginia to make provision in the department of Pastoral Care for courses in Social Case Work, Family Welfare Work, Child Welfare Work and Mental Hygiene.

That the Board arrange for presentation at the meetings of the five convocations of the diocese the social needs of the areas included within each convocation.

It is recommended that a special committee be appointed to consider ways and means of bringing the students, especially those of the Episcopal Church, in the William and Mary School of Social Work into touch with the church, that they may both be helped personally to make themselves Christian social workers and also may learn how the church may help them in their professional career.

That the Chairman, in consultation with the Bishop, appoint a committee to make a survey in the way of an inventory and evaluation of the activities in or related to the field of social work, now being carried on by the Diocese of Virginia; and that this committee may seek the services and advice of especially qualified individuals who are not members of the Board of Social Service.

That the Board create a standing committee on parochial social service which shall take steps to create a specific agency in each parish of the diose for the promotion of social service therein, and that the Board adopt a slogan, "A Parish Social Service Committee or its equivalent in every parish."

That the Chairman, in consultation with the Bishop, be asked to appoint special committee of three to investigate the desirability and possibility of setting up a Church Mission of Help Society for the Diocese of Virginia.

That the Board arrange immediately for an intensive diocesan-wide observance of Social Service Sunday on January 26, through such methods as celebrations of the Holy Communion for social workers, with breakfast following, and special sermons on "The Church and Social Service."

Among the professional social workers present who took part in the discussions were Mr. F. D. Preston, Executive Secretary of the Children' Home Society; Miss Louise F. Price, Assistant Commissioner of Public Welfare; Mrs. Marion Tingling Frost, Case Director of the Family Service Society; Dr. Mary Baughman, Chairman of Institutions of the Virginia Federation of Women's Clubs; Mrs. Tufts, of Washington, D. C., a member of the Committee on Churches and Moving Pictures; and Mr. Guy Irving Burch, Executive Secretary of the National Committee on Federal Legislation for Birth Control.

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Thanksgiving Service.

The Rev. D. C. Loving, with the assistance of the Rev. S. Y. Craig of the Jerusalem Baptist Church, held a union service Thanksgiving night at North Farnham Colonial Church. The church was lighted with candles and looked very attractive.

The offertory, "Praises to Thee, O God", was sung by Mrs. E. R. Lyell. The offering was given to the needy.

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Auxiliaries Meet.

A meeting of the Woman's Auxiliary was recently held at St. John's Episcopal Church, Warsaw, the Rev. E. C. Buxton, rector.

Mrs. Robert Barton, Mrs. Henery Batcheller and Miss Charlotte Picot with Mrs. Blake Newton were the most interesting speakers. A similar meeting was held the previous day at Fleeton, the Rev. D. C. Loving, rector. The auxiliaries are very much helped by these visitors and talks and felt especially honored in having our president, Mrs. Barton with us. A. V. Payne.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

All Saints Parish Makes Improvements In Church and Guild Hall.

During the past four months the one hundred and fifteen year old parish of All Saints, Portsmouth, has done considerable work upon its eight-four year old church edifice and its one hundred and two year old guild hall. Replacements of wood-work in the arches of nave and aisles and complete redecoration of the interior have taken place in the church. A new furnace has been installed. The guild hall has been enlarged by the addition of a wing giving provision for two large new rest-rooms with complete equipment of plumbing and fixtures. All the work has been paid for upon completion. This parish is without debt. Henry N. Hyde, Rector.

TENNESSEE.

Rt. Rev. J. M. Maxon, D. D., Bishop.

Courses in the Fundamentals Offered in School of Religion.

St. Paul's Church, Chattanooga, recently, had a School of Religion, offering courses in the fundamentals of the Christian Faith along with practical aid for teachers in the Church School. The faculty was composed of: The Very Rev. Israel Noe of St. Mary's Cathedral, Memphis, who taught a course on the Bible; the Rev. Hiram K. Douglas, Canon of St. Mary's Cathedral, Memphis, who taught a course on Church Symbolism and the Church Year; the Rev. R. A. Kirchoffer of Christ Church, Mobile, Alabama, a course on The Prayer Book; Mrs. Shubael T. Beasley of Memphis, a course on Senior Department Methods; Mrs. W. W. Brooks of Chattanooga, on Junior and Junior High Methods and Materials; Miss Betty Blocker of Chattanooga, on Kindergarten and Primary Methods and Materials. The courses on the whole were well received and were attended by representatives of each Episcopal Church in the city.

T. R. Thrasher.

WESTERN NEBRASKA.

Rt. Rev. George A. Beecher, D. D., Bishop.

Bishop Beecher's Twenty-fifth Anniversary Celebrated by His Diocese and All Nebraska.

Distinguished citizens, hundreds of churchmen and high officials in the State, in the Masonic Fraternity and the Union Pacific System, from all sections of Nebraska, assembled recently in St. Mark's Pro-Cathedral, Hastings, and participated enthusiastically in the celebration of the Twenty-fifth Anniversary of the consecration of the Right Rev. George A. Beecher, D. D., Bishop of Western Nebraska.

The observance of this event began on St. Andrew's Day, November 30, with a Holy Communion at 10 A. M. The Bishop was the celebrant, assisted by the Very Rev. Francis R. Lee, Dean of the Pro-Cathedral, and the Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota and President of the Province of the Northwest. In the afternoon at four o'clock a reception was tendered the Bishop and Mrs. Beecher in the Clarke Hotel.

On December 1, the First Sunday in Advent, there was a celebration of the Holy Communion at 8 A. M., a Children's Eucharist at 9:30 A. M., and a Choral Eucharist at 11 A. M. The Rt. Rev. Stephen E. Keeler, D. D., representing the Province, was the preacher.

A banquet given in honor of Bishop and Mrs. Beecher, was held in the Clarke Hotel on Sunday, December 1, at one o'clock. The Governor of the State, Hon. Roy E. Cochran; the former Attorney General of the State, Hon. Paul E. Good, Bishop Keeler; the Rt. Rev. Ernest V. Shayler, D. D., Bishop of Nebraska; the Very Rev. Francis R. Lee, and William C. Ramsey, Grand Master of the Masonic Fraternity of the State, were among the speakers. Bishop Beecher was the recipient of a large purse containing money. The gift was made possible by his many friends, and was a visible evidence of the esteem in which he is held. Expressions of congratulation came from all over the country.

Throughout Nebraska, Bishop Beecher is known as the "Big Bishop." He is tall, athletic, well-porportioned, striking in appearance, with hair that has grown white in the service of his Master. During this quarter of a century he has labored unremittingly and unwearingly for the upbuilding of the Church. He presides over a missionary district which contains 55,000 square miles. Up and down these rivers and valleys in Western Nebraska, over the crests of the sandhills, from end to end of the diocese, from center to circumference, back and forth, no man knows how many weary miles he has traveled on his divine commission.

Bishop Beecher is one of Nebraska's foremost citizens. For the past twenty years he has been Grand Chaplain of the Masonic Lodge of the State. For ten years he served as Chaplain of the Second Regiment Nebraska National Guards, and was on the Mexican Border during the activities of 1916. He is active in the Nebraska Humane Society, Vice-President of the Bishop Clarkson Memorial Hospital, Omaha, and member of the Board of Trustees of Brownell Hall, the Diocesan School for Girls, in Omaha.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

Bible Translation in Pageant.

Over a hundred people took part in a descriptive pageant of Bible translation at Joslyn Memorial, Omaha, on Sunday, December 1. Six scenes representing "The Council of Carthage," "St. Jerome at His Translation," "The Trial of Wycliffe," "Miles Coverdale," "The Authorized Version" and "The Bible in all Languages" were presented by various groups of young people and church school members. The final scene included the reading of St. John 3:16 in Greek, Latin, French, Spanish, Eskimo, Cree and English by various clergy.

The production was under the direction of Miss Eleanor Sprague.

* * *

The Rev. E. J. Secker, rector of St. Mark's, Florence, was given a pleasant surprise party by the Young People of his parish recently on the occasion of the twentieth anniversary of his ordination.

The Rt. Rev. E. V. Shayler, Bishop of the diocese, was a recent speaker at a gathering of Scottish Rite Masons at their Cathedral in Omaha. His subject was "Seeing Under the Surface of World Conditions." Wm. J. H. Petter.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

Wytheville Has Church School Mission.

Under the leadership of the Rev. Dr. Devall L. Gwathmey, rector, a novel but most helpful mission, especially in the interest of the Church School, was held at St. John's Church, Wytheville, from November 11-15. The particular

purpose of the mission was to reach the parents and sponsors of the young people of the parish and deepen their sense of responsibility and discipleship.

The subjects and speakers on the successive days were: "Friendship," by the rector; "The Christian Home," by the Rev. Cahrles W. Sydnor of Pulaski; "Holy Baptism," by the Rev. Conrad H. Goodwin, temporarily residing at Wytheville; "Wider Contacts," by the rector; "A Message to Youth," by the Rev. J. F. W. Feild of Christ Church, Roanoke.

On Thursday, preceding the service, there was a Christmas Box program and a dedication of Church School teachers. The members of young people's societies of all denominations in the town were invited to hear the address of the Rev. Mr. Feild on Friday.

The attendance at the services was excellent, a heavy rain on Tuesday failed to dampen the enthusiasm of the preacher or the people, and the mission as a whole was considered a distinct success.

T. A. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop
Rt. Rev. M. S. Barnwell, D D., Coadjutor.

Armistice Day Services.

A quiet day of prayer was observed by the Woman's Auxiliary on Armistice Day in all the local parishes.

An impressive Armistice Day service was held at St. John's Church, Savannah, on the Sunday before Armistice Day. A special program of music appropriate to the day was sung by the boys' and men's choirs under the direction of William Brooke Reeve, organist and choirmaster. The Rev. C. C. J. Carpenter is rector of St. John's Church.

* * *

Bishop Barnwell Visitor to Savannah.

Bishop Barnwell, who spent last week in Savannah, was kept busy attending receptions and making addresses to the congregations of the local parishes.

On November 12, he gave a missionary talk to the Men's Club of St. John's Church.

Wednesday evening the Bishop and Mrs. Barnwell were guests at the annual parish dinner of St. Paul's Church. Likewise on Friday evening at St. Michael and All Angels' Church. On both occasions the Bishop made inspiring talks on the Every Member Canvass.

A reception was tendered Bishop and Mrs. Barnwell by the four congregations of the city on Thursday evening, in the Gold Room of the DeSoto Hotel. Several hundred attended. In the receiving line were Bishop Reese and his daughter, Mrs. E. B. Freyer, and the rectors of the parishes and their wives.

* * *

Negro Delegation Seeks Advice on Italio-Ethiopian Issues.

The Savannah Evening Press contains the following in its issue of November 4:

"Last evening a delegation of Negro citizens visited St. Augustine's Episcopal Church and requested that Archdeacon J. Henry Brown, vicar, set them straight on the Italo-Ethiopian conflict and its relation to the American Negro.

Among other things, the Archdeacon said, "There is no relation between the American Negro and the Ethiopian, although the sentiment of racial sympathy is generally evident. For reasons, that the American Negro does not root biologically in Ethiopian soil, he is devoid of 'the fatherland' emotions so evident in other racial strains making up the population of this country. Coming as his ancestors did from the West Coast of Africa, a separating distance of probably 3,000 miles, it is doubtful if even a very small fractional part of the Negro population ever gave any thought to Ethiopia until the coronation of Emperor Haile Selassie, and no remote idea of racial identification was faintly registered until the present misunderstanding between the two countries."

Again he called attention to the fact that "Ehiopians as such, have held themselves aloof and apart from African natives, and aside from the question of color, there are not uniting bonds sufficiently attractive to move a substantial number to volunteers for service, even though there were no national barriers preventing such a project."

He advised his hearers "to keep cool, and remember as citizens of the United States they were duty bound to observe strictly the neutrality proclamation of the President and not permit a few radicals and self-seekers to unduly excite actions which may later cause bitter reaction."

Julia St. Clair Moore.

* * *

Bishop and Mrs. Barnwell were recently tendered a reception by the congregation of the Church of the Good Shepherd, Augusta. On Sunday the Bishop confirmed a class presented by the rector, the Rev. H. Hobart Barber, and celebrated the Holy Communion.

* * *

Annual Banquet.

The Rev. Geoffrey Horsfield, rector of St. Paul's Church, Savannah, responded to the toast, "The Pious and Immortal Memory of St. Andrew" at the one hundred and eighty-fifth annual banquet of St. Andrew's Society, on St. Andrew's Day. The Rev. S. B. McGlohon, former rector of St. Paul's Church, is chaplain of the Society.

Julia St. Clair Moore.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

Pre-Advent Retreat Led by Bishop Johnson of Colorado.

On Wednesday and Thursday, November 13 and 14, Bishop Johnson led the pre-Advent retreat at St. Martin's Retreat House, Bernardsville. His subject was "The Ministry", considered in

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It is a real treat to attend such a retreat. The experience and understanding of such a man as Bishop Johnson cannot help but bring a new vision of the office and work of the ministers of Christ. There was an attendance of about fifteen, coming from Brooklyn, Newark, and the Diocese of New Jersey.

* * *

At the November meeting of the Norfolk Clericus, the guest speaker was the Rev. Richard H. Baker, Jr., diocesan chairman of the Forward Movement Committee in the Diocese of Maryland. Mr. Baker described the work of the Forward Movement in Maryland.

* * *

The Tidewater Vestrymen's Association held a dinner on November 21, at St. Peter's Church, Norfolk. The Rev. Beverley D. Tucker, D. D., of St. Paul's, Richmond, spoke on the "Larger Loyalties of Vestrymen."

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

The Sewanee Bishops and Regents met in Atlanta on Wednesday, December 4. The entire Province was represented.

A new lighted cross has been placed upon the ridgepole of the Church of the Ascension, Cartersville. This is a thank offering given by Mrs. Madison Bell. The church is on the main highway between Atlanta and Chattanooga and the lighted cross acts as a beacon, not only to Cartersville, but to many a traveler as well.

The Ladies' Guild presented the Church of the Ascension with a pair of five branch candlelabra in memory of Mrs. Lillian Bradley. The Bishop consecrated these on a recent visit to Cartersville.

Audria Bandy Gray.

PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

Dioceses of Delaware and Pennsylvania Combine for Conference.

Clergy of the Diocese of Delaware united with the clergy in this diocese in the All-Day Clergy Conference called by Bishop Taitt, and the Diocesan Commission on the Forward Movement held in Philadelphia December 11, and which was conducted by the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, who is also Chairman of the General Convention Commission on the Forward Movement.

The Clergy Conference, which was held in the Church of the Holy Trinity, followed a Celebration of the Holy Communion and was succeeded at night by the Dinner and Conference for Laymen in the ball room of the Penn Athletic Club. Many of the visiting clergy from Delaware remained to attend the Laymen's meeting, which was under the auspices of the Church Club, an organization of prominent laymen of the diocese. Bishop Hobson, Bishop Taitt and Rev. Wallace E. Conkling, rector of St. Luke's, Germantown, were the principal speakers.

Large Centrally Located Residence Gift W. C. M.H.

Announcement was made yesterday that the Church Mission of Help, an organization of the Church in this diocese, and which for more than twenty years has directed its efforts to the problems of unadjusted girls in the community, including the problems of unmarried mothers, has been the recipient of the gift of a large centrally located residence to be its headquarters and to provide it with the opportunity of expanding its service to the community.

The property, 2139 Locust Street, Philadelphia, a large four-story house a few doors east of Twenty-second Street, it was said, was the gift of a member of the Board of Managers of The Church Mission of Help, and in addition the gift also included the nucleus of an Endowment Fund. The donor, who preferred to remain anonymous, was represented in the transfer of the property by the William I. Mirkil Co. The house which is one of the most attractive in the Rittenhouse Square section of the city, has a frontage of twenty-two feet.

Immediate steps, it was said, will be taken to prepare for occupancy of the house by The Church Mission of Help and its furnishing to meet the requirements of the work which the organization is doing. Arrangements are being made for its dedication by Bishop Taitt the latter part of the month. In addition to providing needed larger quarters for its expanding work, the house will include a chapel, which will be the heart of the house, and also accommodations for girls, the latter for temporary shelter when needed of for further study.

The Church Mission of Help, which is one of the member agencies of the Community Fund of Philadelphia and Vicinity, successor to the Welfare Federation, was started shortly after the outbreak of the World War in 1914 by Episcopalians who felt the Church had a definite and needed service it could give, in giving protection to young womanhood. During its history it has

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Personal Notes

Clerical Changes.

The Rev. A. R. Eldon Garrett, since 1929 Missionary-in-Charge of St. Hilda's Mission, River Rouge, Michigan, with oversight of St. Michael's Mission, Lincoln Park, became rector of Christ Church, Flint, Michigan, on December 10. Mr. Garrett came to Michigan from the Diocese of Huron, Canada, to take up work in St. Hilda's. Christ Church, Flint, has been without a resident clergyman for the past six months.

The Rev. Clifton Macon, D. D., has become locum tenens at St. John's Church, Charleston, Kanawha County, West Virginia, until the vestry has selected the next rector. Dr. Macon began his duties on the First Sunday in Advent.

The Rev. Keith Chidester, of St. John's, Michigan, has accepted a call to All Saints' Parish, Winter Park, Florida, and will take charge of his new field early in December. His wife is a daughter of the Rev. Carroll L. Bates, retired, who now lives in Winter Park.

Ordinations.

The Rev. William Butler Sperry, a native of Florida, Vicar of Grace Chapel, in the Parish of Grace Church, New York, was ordained to the priesthood by the Rt. Rev. Arthur Selden Lloyd, D. D., Senior Suffragan Bishop of the Diocese, at a service in the Chapel on Saturday morning, December 7. This was the first service of ordination ever held in the Chapel, which provides a neighborhood center and house of worship for the community.

Dr. W. Russell Bowie, rector of Grace Church, preached the sermon, and the Rev. E. Felix Kloman, assistant, presented the candidate for ordination.

The Rev. Mr. Sperry has been Vicar of Grace Chapel since May, when he succeeded the Rev. Francis A. Sanborn. He is a graduate of General Theological Seminary, and before making a decision to enter the ministry, was engaged in business. He received a personal citation from General Pershing for his distinguished war service, and following the Armistice was Manager of the Casualty Office at General Headquarters in France. He was formerly Secretary of the Chamber of Commerce at Delray, Florida, and during that time was a Vestryman and Secretary-Treasurer of St. Paul's Mission.

The Rev. Andrew McCoy Van Dyke was advanced to the priesthood by the Rt. Rev. John C. Ward, D. D., Bishop of the Diocese of Erie, on St. Andrew's Day, November 30, in St. Laurence Church, Osceola Mills, Pa. Mr. Van Dyke was presented by his father, the Very Rev. W. E. Van Dyke. The sermon was preached by the Bishop. Mr. Van Dyke is now priest in charge of the Clearfield County Missions, with residence at Osceola Mills.

Deaths.

Deaconess Beeson.

Deaconess Fannie Beeson, a worker in St. Andrew's Mission, Addystown, Ohio, the past thirty-five years, died November 15, in her seventy-eighth year.

The funeral service was conducted November 18, in St. Andrew's, by Bishop Hobson of Southern Ohio, assisted by the Rev. Stephen H. Alling.

Deaconess Beeson was a native of Ironton, Ohio. Her early years were spent in Cincinnati and Washington, C. H., Ohio. She was set apart as deaconess by the late Bishop Vincent.

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¶Collections to December 1st this year are $106,950.36 greater than during the same period last year; however, they are only 68% of the amount pledged for the whole year.

SPECIAL NOTE

¶Several dioceses have found that the amount reported last January as their "Expectation" did not represent their ability and willingness to share the missionary task of the Church and have already overpaid the expected amount. It is hoped that many other dioceses will make the same discovery and do more than they expected.

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It is not the strength of our faith, but the strength of Christ that saves.
—Selected.

A missionary urge is an inevitable expression of living Christianity.

The Bible has been the Magna Charta of the poor and oppressed.
—Thomas Huxley.

"The charities that soothe and heal and bless
Are scattered at the feet of man like flowers."

The wireless message would not reach so far in the darkness if it did not go up to Heaven first.
—Hugh Redwood.

We never follow Christ to defeat, but to victory; never to smaller things, but to larger; never to a lower plane of character, but to a higher.

All the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;
He turns the arrows, which else might harm,
And out of the storm He brings a calm.
—Selected.

It is little matter at what hour of the day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life, the more of Heaven;
The shorter time, the longer immortality.

It would be well for us if we could imitate that beautiful man of God, Bishop Whipple, who said, "For the last forty years I have been trying to see the features of Jesus Christ in every man that differs from me."
—Rev. Hubert Brooke.

"I have not lost a minute in worrying over the alleged conflict between the Church and science. There is no conflict," he asserted, "for truth will prevail, and truth will not damage the Church, but rather it will broaden one's conception of God's grace and power over the universe."

The Lord's Supper is not only a memorial before men, but a memorial before the angels, and before God Himself. Each time we come to the Lord's table should mark a new beginning of richer fellowship with Christ, of deeper spiritual life, of more abounding love for our fellow Christians. We feed by faith; as the bread and the fruit of the vine become part of our physical bodies, so do we really partake of Christ spiritually.—R. C. McQuilkin.

Of all the figures and metaphors employed in the Bible to describe what it does for the soul of man, I think this of the lantern and the light is the best. We do not carry lanterns by daylight. The Bible is not the sunlight; but it is what the Psalmist called it, "a lamp unto our feet and a light unto our path" amid the shadows of this world.
—Dr. C. E. MacCartney.

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Southern Churchman

Vol. 100. RICHMOND, VA., DECEMBER 21, 1935. No. 51.



"Behold, I bring you good tidings of great joy!"

FOURTH SUNDAY IN ADVENT.

LETTERS TO THE EDITOR

God Saves Everybody.

Mr. Editor:

One wonders why God is so often called upon to save the Church. It must be because of the value of the Church to the world. Recently there has appeared an article in one of the current magazines by a rector of an Episcopal Church. He is of the opinion that God alone can save the Church Almost everyone would agree that God alone can save the church. Upon reflection, I think it can be asserted that only God can save everything else and everybody. It seems strang in these days when all are crying for a "way out" the Christian Church should be singled out by a priest as the one thing in the world in need of salvation. Any one who knows history, knows the Church is some better than the time in which she lives. In every endeavor of life today men are "groping" for a better way to "carry on." The Church may be, in fact always has been, in need of salvation, so is everybody in every walk of life. Wherever men are, there is present the need of salvation. Suppose one turned the searchlight on the personalities of the leaders in the thousand and one endeavors of men today. The same weaknesses are evident that make even ministers of the gospel, fall short of what they might or ought to be What class of men today, has as a whole "lived up" to a profession of righteousness more truly that men in the ministry of the Christian Church? Most failures (so-called) in the ministry, have come about because of a lack of "fair dealing" in matters of relationship between servant and those served. To complain about a system does not involve the kind of men, who have become victims of a wrong procedure in Church government. There are many good men in the "banking" system today. Good men are found in "systems" of business and they can but carry on or starve. Concentration of power in the hands of the few is coming to be felt by many to be a wrong system, in so far as economic salvation is concerned. Destruction of what is—is no remedy for existing evils. The price Russia has paid is too high even to get rid of a corrupt government and Church as well. It is not just, that thousands should die because a few have abused privileges wrongly secured. Although great utilities in America have been exploited by corrupt individuals, the fact remains, public utilities, carried on for the good of the many, are of use and should not be destroyed. In the whole economic structure of society, to right wrongs, God is needed. The Church suffers from the weakness of men. There are "rotters" in the ministry as everywhere else. It is however "a mean bird that befouls his own nest." For 50 years the writer has lived in Church circles. met hundreds of clergymen, had dinned into his ears, the hardness of life in the ministry; never has he been able to discern in men of any other walk of life, higher values ordinarily attained. We must try, it is true, as Dean Bell of Providence would have us, to be men of one hundred per cent in the ministry, whether commissioned in the Episcopal, Roman Catholic or any other Church. In the last analysis it depends upon a man's relationship to God. Let us all pray to God not only to save the Church, but to save men in every walk of life.

Francis H. Richey.

Maplewood, N. J.

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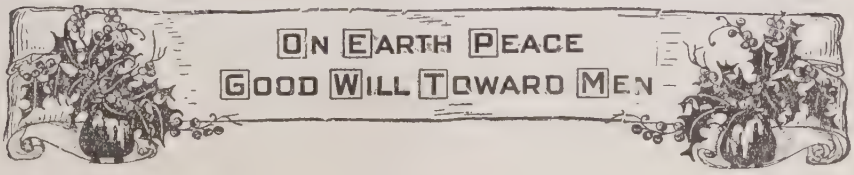
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EDITORIALS

Vol. 100. RICHMOND, VA., DECEMBER 21, 1935. No. 51.



And a Merry Christmas to All.

We have so much at Christmas time that tradition is hard to observe. Long ago in America we gave up efforts to have the yule log, but we have acquired many of the traditions of old England and in recent years, possibly because we have received many immigrants, other European customs have been called to our attention.

It has been said that Charles Dickens' "Christmas Carol" brought back to the mid-Victorians the lost art of what Christmas really could be. Certainly in America we can claim that Washington Irving, even earlier, called Americans back to a real sense of how beautiful Christmas customs are. Pioneers faced with hardships in working out the problems of settling in new and dangerous territory, could not very readily have the beauties of a beautiful season, and then there was a certain distrust in some religious quarters of a feast day that could easily assume pagan characteristics if not watched carefully. But we learn that Santa Claus, the more modern version of St. Nicholas, whose real day was December 6, was probably added by the early Dutch settlers in New York.

The Christmas tree, from our Druid ancestors via Germany, has also claimed a place of permanency. We have some devout readers of The Southern Churchman, who righteously are praying for the preservation of trees, and beg us to help discourage so much cutting in the name of Christmas. Perhaps with all of our modern science, we can make a synthetic tree that will give a perfect feeling of a tree and yet not destroy the works of God. But to us, Christmas without the tree is just an impossibility!

Fortunately there is a return to good taste in carols. Carols, originally were accompanied by a dance, or probably, more correctly, the dance was accompanied by carols. The Forward Movement has encouraged the increased use of a creche, and even gives us simple directions in the manufacture of one at home and with paste-board. Perhaps there will be families who will gather round the manger with its little figure of the Holy Family and sing carols. Many a beautiful lullaby has first been sung in families where the creche was centred and where there was a real babe to lull to sleep. But the tinkly tunes about Santa Claus are dying out in favor of the folk song carol, and it is all for the best.

We have, perhaps, a prejudice against the midnight service. Of course the time historically is a good one, but Christmas is a family day and good families where the children are little will be busy filling stockings and tired after the job is done. We are almost sorry that this service in many places has taken the place of the good old Morning Prayer when the whole family came and filled the family pew. And by the way, does anybody have Morning Prayer on Christmas any more? There was a time when it was thought religiously a much more suitable service for Christmas than Holy Communion—at least at the main service in the morning.

We wonder what will be the type of music sung most often this Christmas? Once there was a tendency to think that anything over-elaborate was appropriate. Simple tunes to simple hymns and cradle songs about the Child Who made all children beautiful, are much more festal. The Russians have some very exquisite Christmas hymns, and contrary to popular opinion, they are easy to sing.

But Christmas is a feast that never can lose its real meaning. The commercial interests may seem to gain control, and the football games may even hold sway, but always in our minds we know that it is the day in which God exhalted man to relationship with Him. Its story, ever simple but ever real, is the story of a babe, and the innocence and beauty of that story can never die. May we wish that real and true joy to all of our readers!

* * *

A Christmas Truce.

We remember a few years ago the Bishop of New York suggested in the midst of theological debate that a truce be called until after Christmas. May we humbly suggest that the matter of Bishop Torok be delayed until after the New Year begins?

Church and World Problems as Others See Them

Christmas the Miracle.

By Charles Henry Brent.

The following Christmas message was written by the late Right Rev. Charles Henry Brent, Bishop of the Episcopal Diocese of Western New York, for publication in the Buffalo Courier-Express on December 25, 1926. It is reprinted here by permission of that newspaper.

The fertilizing river, Christmas, the greatest miracle in a world of miracles, flows carolling through the vineyards of the human race with strong, unhurrying tide. In itself it is so simple, the anniversary of a Baby's birth. Its influence is so amazing, the conversion of a selfish world to unselfishness. It glides with magic power. With its benediction it caresses the banks of time. Cities of Joy are enriched at its touch as it goes singing on its way; barren wastes are fructified; hardened hearts are softened. So full of loving motive is it that it would fain convert the toiling valleys of men into the smiling uplands of the Kingdom of God.

The first characteristic of Christmas is its winsome beauty. Its introduction to earth was with a mother's lullaby, an angelic chorus with pastoral homage and kindly gifts. As it began, so it continued its course—in royal beauty.

It awoke the hand of art so that the galleries of the world have as their choicest treasure, Madonna and Child. It charmed to life the poet's gift of song. Milton's Ode to the Nativity stands as the chief jewel in a corona of simple carols, and noble Christmas verse of and to Jesus Christ. His divine majesty does not obscure His human dearness and nearness.

"Sleep, little Baby, I love Thee
Sleep, little King, I am bending above Thee.
How should I know what to sing
Here in my arms as I swing Thee to sleep?
Hushaby low,
Rockaby so,
Kings may have wonderful jewels to bring,
Mother has only a kiss for her King!
Why should my singing so make me to weep?
Only I know that I love Thee, I love Thee,
Love Thee, my Little One, sleep."

—Alfred Noyes.

Around the manger-bed the theologies, the philosophies, the ethical speculations of the ages linger and circle, and out of the mystic Thing, which is God's Son, they weave their fabrics of thought. Faith, hope and love hover over the Babe. In Him they find drink to quench their thirst for God, vision to satisfy their yearning for the best, the heart's desire that catches us away from self, up into the glad heights of service to Him.

This is the creative wealth with which the Christmas river runs as it goes lilting through the ages, in full tide, offering of its riches to all who will to receive. How fitting that the joy-spot of the year should be a little Child! What other religion of the world has dared to make the birth of a Babe a chief festival in its calendar? Only an immortal Babe could create an immortal anniversary. Though He grew to taste the joys and sorrows of manhood, He is today still the Babe, for into and through His maturity He ever preserved, unsoiled and unspoiled, the beauty and power of His infancy and childhood. He came, bearing in Himself God's best, God's very best, God's self, God's very self. For why? That by His self-gift He might demonstrate the love which, because of our limitations of intellect, we cannot understand.

So Christmas is gift-day. Was there ever such an orgy of giving as now marks the perennially recurring feast! We shall not belittle the spirit of giving even if it is not all perfect. It is impossible to kill Christmas. Its Author was killed that Christmas might live. For one day in the year at any rate we cannot but think of others and show our thought by action. Christmas compels us. We cannot escape the fertilizing power of the insistent Christmas river. It performs the miracle annually on a self-seeking world and for the moment man lies on a high plane of unselfishness.

One laments for the little children who know no Christmas. The sob comes to my throat as I think of a single "empty stocking." It is the Child who set the Christmas river flowing, so that Christmas can be only for children in fact or children in heart and mind. One laments for those who have never learned to give from the compulsion of love or who give only to those who have. We pray the God of Christmas to awaken them.

A wee girl had a sick brother—sick unto death. The word went forth that "only a miracle could save him." Little sister pondered over the saying. Her duty became clear. Gathering together her precious pennies she laid them on the counter of a nearby store and said she wished to buy a miracle. "A what, my child?" said the clerk. "A miracle. I must have a miracle. I have a sick brother and they say only a miracle can save him." A big man standing by said to her: "Little one, I am a miracle. Take me to your brother." Hand in hand they went to the sick bed. The big man was a wise and skilled physician who became the miracle that saved her brother's life.

For us, if we only knew it, Christmas is the great World Miracle that can alone save our lives from ourselves, nationally not less than individually. It gives us the Christ. It weans us from selfish calculations, politically, industrially and personally. It emancipates us from fear. When every day is Christmas Day, so far as mutuality of giving goes, the world will not be far from the Kingdom of God.

Light in Darkness.

By Gardiner L. Tucker.

In darkness shone the Light that was the Life,
But darkness spurned the Light to comprehend,
And hated it, lest greed and lust and strife
Be bared by Light, if Light should darkness rend.

The world was made by Him, but when He came
Into the world, its Maker it denied;
Unto His own came He, with Mater's name,
And that they were His own, His own belied.

The power that they might sons of God become
He gave who did receive Him, who were not
Born of the flesh or blood of man, or from
Man's will, but whom the will of God begot.

Word became flesh, and here among us dwelled,
And we His glory, grace and truth beheld.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

Why Christ Came Into the World

Christ came into the world, as at this time, not only to make God known to man, but to make man known to himself, that is, his real status in the sight of God when the great work of Redemption had been carried out. Sin had so marred and disfigured human nature that it needed God Himself in the Person of His Son, to reveal the possibilities of a perfect manhood. It is true that God had made man in His own image, that is, with a nature capable of being united to His own, and thus revealing, as it were in miniature, the divine character. But sin had obscured the divine image in man, save that at various times, and in certain outstanding personalities, those greater qualities which were inherent in human nature, shone out and blessed the world.

Christ Set Men Free to Aspire to Higher Things.

Christ came to set men free from sin and thus bring clearly to view the possibilities which man's nature was capable of attaining. For instance, the human mind was set free and enabled to attain to a fuller knowledge of God than had ever been possible before. In Christ, God was manifest in the flesh. This manifestation made it possible for men to know God as He really is, and what is more, to share in the knowledge of the divine purpose. This exaltation of the human mind is thus described by our Lord Himself, in His Great Intercessory Prayer, as follows:—"And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

The Higher Road to Human Progress.

Here we have clearly set forth the higher road to human progress. It must be self-evident that no matter how great the advance made by the human mind in its mastery over nature, its greatest achievements must necessarily come from our increased knowledge of God and of His plan and purpose with regard to mankind. We must surely realize by this time that the mind of man has strayed far from the divine purpose in its inventions of poison gases and other methods created to destroy our fellow human beings, thus defeating and frustrating the ideal of human brotherhood given to us by Christ Himself. St. Paul, referring to himself and to his fellow Christians, wrote:—"But we have the mind of Christ." This can hardly be said now, even with regard to Christian people, since the first Christmas Message of Peace on Earth seems far from being realized after nearly two thousands years of waiting for its fulfilment.

The Way of Holiness.

But Christ not only came to set the mind of man free to rise on the wings of faith to the higher life of sharing in the knowledge of God and the divine purpose; He also came to reveal to us the sublime truth that being set free from sin we can share in the Holiness of God. And He Himself set us an example of how this can be done. In the Sermon on the Mount, He sets this wonderful ideal before us:—"Be ye therefore perfect even as your Father which is in heaven is perfect." This does not mean that perfection is attainable in this present life, but it does mean that we must aim at the perfect life, as revealed to us in Christ Himself, though we must feel as St. Paul did when he said:—"Not as though I had already attained, either were already perfect."

The Work of the Spirit of Holiness.

We must not forget that this work of sanctification, that is, sharing in the Holiness of God, can only be attained through the work of the Holy Spirit within us, Who comes into our life for that very purpose. This is wonderfully and beautifully set forth by St. Paul, in writing to the Corinthians:—"But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Christians were called to be saints, at the beginning and if a large majority of them later had only obeyed the call and had become true followers of the Lord Jesus Christ, Christendom would not be in the condition it is in today. And if Christians of our generation would only obey the call, and aim at the perfect life, the world would soon be transformed and the heathen nations would see in it something to be desired rather than something to be distrusted, at any rate as it is represented to them by those who while bearing the Name of Christ, show no likeness to Him. Christ came into this world to show us a way of life which alone would make earth more like heaven and the Kingdom of God a reality.

The Supreme Motive.

There is one other reason why Christ came into the world on the first Christmas Day; it was to bring a new vital force to regenerate the life of mankind, and to bring men together in the bond of a fraternal relationship, which will eventually make them all one. This vital force is love, the most powerful, the noblest and purest of all the motives which govern mankind. In his vision of the New Jerusalem, which St. John saw on the Isle of Patmos, we are told:—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. Near the end of this same chapter, we read:—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here it would seem that we have represented to us the giving of the Life of God to be shared by man as a free gift. But the Life of God is Love, for God is Love. Here then we find God willing to give to the world that which will cleanse and purify human life and serve as the sovereign motive which will bring men's minds and hearts and lives into harmony with the Will of God. This was what Christ came into this world to bring about.

Christmas.

Lord, Thou didst come unto a world undone,
Born as a little child in Bethlehem;
And men knew not what Thou hadst done for them,
That night when Heaven and Bethlehem were one.

And still Thou comest unto us undone,
And with Thy Presence drivest out our fear,
And Thy pure Light proclaims that Thou art here,
That Heaven and earth within our hearts are one.

Lord, give Thyself through us to souls undone,
That we may bear Thy love and tenderness;
Thy many wandering ones to heal and bless,
That they may know that Heaven and earth are one.

Frederick W. Neve.

Christ is Born

By CAMPBELL GRAY,

Bishop of Northern Indiana and President of the Synod of the Province of the Mid-West.

> And she brought forth her firstborn son, and wrapped him in swadding clothes, and laid him in a manger; because there was no room for them in the inn.—St. Luke 2:7.

THE WORLD WAS BUSY, travelling hither and yon, excited to a fever heat, nervous and restless, but it was not because the Lord of Glory, the Saviour of mankind, was about to be born. The world was busy with its own affairs. Everybody was to be taxed and must go to their own home town to register. Therefore the highways were crowded and the inns or hotels were filled.

Silently and unobserved Almighty God entered into the world and became incarnate in our human nature. Two humble and lowly saints and the dumb animals alone were present. The place was not a royal palace. His bed was not a jewelled cradle. The faithful, yet simple shepherds on the hillside were the first to whom the glad tidings were proclaimed and next to them were the scholar kings of the east whose recollected contemplation had schooled them to be of as humble a mind as the shepherds of Judea.

Whether it be the aged Simeon, watching unto prayer for the coming of the Lord's Christ or the saintly Hannah, constantly ministering in the temple; whether it be the unlearned fishermen of Galilee or the sons of Zebedee, kinsmen of the High Priest; whether it be Pharisee, learned Doctor of the Law, member of the Sanhedrin, Publican or sinner, none could receive Him except they became as little children.

It is the same today. We are much concerned with taxes. It is a matter that touches the necessities of life as well as our pleasures and amusements. It is the strongest factor in politics at home and commerce, and the possible revenue therefrom, enters largely into our international relationships abroad with the countries of the world, and causes wars and rumors of wars. We crowd out the Christ when our minds and hearts are filled with the affairs of the world. As Christmas comes around from year to year, the town and the city begin at the outset of Advent to take on a festive array, not because the Christ Child is coming but to attract the trade of the season—Advent, the time of penitence and prayer to prepare our hearts for the Christmas Feast. And Christmas Day arrives, turned rather into a holiday than a Holy Day. Instead of the festivities of the home centring around the worship of the Church, too often the reverse is true and if the worship of the Church is to find any place in the day it must be arranged conveniently so as not to interfere with the festivities of the home. Not only are our hearts too often filled with the business and the pleasures of the world, but also there are fears and nervous anxieties, when self is enthroned and there is no room for God in our hearts.

Constantly is the loving Christ seeking to be born in an humble heart. He enters, of course, into the life of the little child in His covenanted way in Holy Baptism, but that is but the beginning, the germ of life if we may so speak. As we grow in age we must grow in grace. As the Presiding Bishop says in The Revealing Christ: "The purpose of God to reveal Himself precedes every attempt to seek Him." We are too apt to forget the first part of the Angels' hymn, "Glory to God in the Highest." He came to reveal God to man and to bring to man salvation and eternal life. He came two thousands years ago with this two-fold purpose, which is of course one purpose and He has accomplished it for us once for all. What He has done for us must be brought about in us by the mighty working of His Holy Spirit. There was the first Advent. There is to be the last Advent. And there is the ever present coming into our hearts and lives. He calls us to turn to Him and prepare a place within for His abode.

> The dearest idol I have known,
> Whate'er that idol be,
> Help me to tear it from Thy throne,
> And worship only Thee.

As we follow in His footsteps, we learn of Him, for He is meek and lowly of heart and we shall find rest for our souls.

AND SO OUR LIFE of prayer and devotion and service should find its highest ecstatic expression on Christmas Day, when we come into His Holy Temple to obey His dying command and offer to the Father our sacrifice of praise and thanksgiving. He is there, outside of us, revealing, calling and we see Him face to face as we rightfully sing in another one of our hymns. We receive Him in our Christmas Communion. But it is necessary that we should respond to that grace thus bestowed. Nor is it sufficient for us merely to prepare a place for Him by our penitence, by having our hearts empty of the idols that would usurp His place. There must be an active nurturing of the life that He bestows. Not only is this true of our Christmas Communion but of all our sacramental and devotional life, of our daily prayers and our reading of His Holy Scriptures and our meditations thereon.

Our Lord said that He came that we might have life and that we might have it more abundantly. It is His gift that He bestows upon us, but we must nurture it and develop it. It is characteristic of life that it must either grow or decay. He gave His life and continues to give it. If we wish to keep it, we, too, will have to give it away. The only meaning of giving gifts at Christmas is that we have the greatest of all gifts entrusted into our hands to impart by Him Who is the Giver of all things.

Our authorized version of the Scriptures, in translating St. Luke's Gospel from the available Greek manuscripts, renders the latter part of the Angels' hymn as "on earth peace, good will to men." The Revised Version follows the Vulgate and gives us "on earth peace to men of good will." Bishop Gore says in his Commentary that this does not represent its real meaning. He says that it means "men in whom God is well pleased."

God is well pleased with a contrite heart. The Christian religion is the religion of peace and joy. But spiritual joy is quite different from what the world calls happiness. Real and lasting joy can come only out of the right kind of sorrow. There is a sorrow that leads to remorse and despair, like that of Judas and there is a sorrow that leads to penitence and hope, like St. Peter and brings joy and peace.

THE LOVING LORD JESUS came into a world of fears. In most of the accounts of the appearances of Angels to men, they come with the greeting, "Fear not," or "Be not afraid." To Zacharias, to Blessed Mary, to St. Joseph, to the Shepherds at Christmas and Easter at the tomb was this salutation given. Also is this true of Our Lord on the deep, in the boat and at Eastertide. The Christian religion is not fear but courageous and triumphant love. He never promised external peace, but, in the midst of troublous waves and turmoil without, ours is the peace of God that passeth understanding if we will but lay hold upon it

(Continued on page 8.)

The Kingdom of God and the Second Coming of Christ

IV. Last Things

By CHARLES W. LOWRY, JR.,

Associate Professor of Systematic Divinity, Virginia Theological Seminary.

IN THREE PREVIOUS ARTICLES we have discussed the antecedents and background of the ideas of the Kingdom of God and the Second Coming of Christ, the situation with reference to these concepts in the New Testament, and the approach to the Kingdom of God today. In conclusion, we must consider specifically and from our present standpoint in time and knowledge the question of eschatology, or reasoned teaching about last things.

The judicious Hooker, the father of Anglican Divinity, in speaking of our thought about God, warns of the danger there is in the feeble brain of man wading far into the doings of the Most High. "He is above," says Hooker, "and we upon earth; therefore it behoveth our words to be wary and few." This is in general excellent counsel for the theologian; with regard to eschatology, it is particularly pertinent. Moreover we have, on the side of wariness and modesty in thinking on this theme, the example of the Son of God Himself. Christ as man shared the dominating expectancy of His time and His people; as God's Son and Messiah He was sure, as we are, that His role in final things would be a prominent one. Yet He is explicit in saying: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13:32). Still it is important for us to think clearly and to say such things as we can in the light of Scripture, natural or scientific knowledge, and general probability.

The subject plan of eschatology really falls into two parts: the future of this planet including humanity and the question of personal survival or eternal life. In Greek thought the two things were separate. The Greek expected the eventual dissolution of the temporal world, to be followed however by another creative cycle, and so on to infinity. But his real interest from the religious standpoint was in the eternal or spiritual order which was outside time. The soul he felt was destined to return to the eternal homeland, whence it had its origin, leaving corrupt flesh and the transitory earth behind. From the Platonic philosophy, traditional Christian theology took over the concept of the natural immortality of the soul at the same time that it rejected the corresponding notion of the soul's pre-existence. Hebraic thought, on the other hand, tended closely to unite immortality and the future of the earth and of mankind. This grew out of the conception of resurrection, which in turn was a product of the Hebraic world-view. This view was never philosophical and never dualistic. Man was thought of as created and as rooted in the natural order, though he had qualities that marked him out as distinctive and the crown of creation:—one made in the image of God. But this did not carry with it the idea of immortality. We know now that it is only very late, and after the development of a concept of resurrection, that the Jew came to possess a full-bodied belief in personal survival of death. In our Lord's time the conservative, traditional party, the Sadducees, did not believe in the resurrection or in the life to come. Resurrection for the Jew meant very naturally bodily and fleshly revival; for I repeat the Jew never had a dual soul-body concept like the Greek. (He is here very modern: Cf. our common idea of a unitary psycho-physical organism.)

CHRISTIANITY INHERITED this idea of resurrection; and the fact that it furnished the intellectual frame or thought-form with which to express or convey the persistence of the living personality of Christ made it the more prominent in Christian thought from the beginning. It was linked with the return of the already risen Christ, as judge on the last or resurrection day, and with final things, namely, eternal reward for the righteous or saved and eternal punishment for the wicked or unsaved. This broadly was the eschatology adapted from Judaism and apocalyptically influenced primitive Christianity and taken over into traditional Christian theology. With it was merged the concept of the native immortality of the soul and a larger allowance for an intermediate state of all departed spirits or souls, eventually elaborated into the threefold medieval scheme of Hell, Purgatory, and Paradise.

With regard to the notion of a millennium or reign of the Christ for one thousand years, the idea appears in Jewish apocalyptic literature but is unimportant in the New Testament. The only passage setting it forth is Revelation 20:1-10. In the early Church not unnaturally there was considerable interest in this specific prophecy. A chronology was worked out according to which creation covered six periods of a thousand years each, corresponding to the six days of the creation narrative in Genesis. The Christ had come in the last of these and at the end of the total period (of 6,000 years) would come again to inaugurate a seventh mellennium or "Sabbath rest" for the people of God, including the righteous dead who would be raised. Calculations as to the probable year of such consummation were not unknown. But from an early time there was opposition to this literalism and unprofitable speculation. It culminated in St. Augustine, who put an end to millenarianism for centuries by teaching that the prophecy of Revelation referred to the present reign of Christ through His Church. Since A. D. 1000 and more especially since the Reformation, various "millennial" doctrines have broken out in sectarian Christianity where often uninstructed people have tried to base themselves completely upon the letter of Scripture. In America, perhaps particularly, such views have tended and still tend to flourish.

SO MUCH for the history and background. We must go on to face frankly the question of what we are to believe and to expect today. Are we to believe that souls or personalities wait in a disembodied state for thousands of years, to be reunited finally with the billions of bodies long ago reduced to the elements from whence they came and, with those who are still among the living, to appear as at a vast assize to somewhere in the air before Christ's judgment-seat? Are we to suppose that then, according to the division of the judgment, they depart into a spatial heaven and hell? For space is certainly implied in the literal resurrection of the body (or flesh). To ask such questions is to answer them, in all probability. Though we are much less dogmatic and more conscious of our ultimate ignorance than people were a generation or two ago, a very solid body of scientific evidence remains. And we cannot return, if we would, to a six thousand year order of time and a compact three-story universe. We have no choice but to enlarge our ideas and to accept for what it is, the pictorial and figurative element in Biblical and traditional eschatology, which it in turn inherits from Jewish apocalyptic.

Does this destroy or at least throw doubt upon the truth of the Christian revelation, which is given primarily in Holy Scripture, though it is necessary always to remember that, according to that book, faith is the gift of God and no one can really call Jesus Lord save by the Holy Spirit? I do not see how. The Christian view of immortality, at least as tested by the New Testament, is not basically a doctrine of man but of God. To live eternally is not a property which pertains naturally to man. It is the gift of God pertaining to those who love Him and are called according to His promise. The primary grounds of the immortal hope are faith in God and the resurrection of Christ. The case for faith in God remains very much where it was. It is not intellectually overwhelming; if it were, faith as a moral act would be overthrown. But it is a strong case. The evidence for the resurrection of Christ has not diminished at all. Basically it is the entire phenomenon of the Christ Church, and this becomes more impressive with every passing decade and century.

AND I LOOK for the Resurrection of the dead." This clause from the Nicene Creed sums up the view of immortality as involving a creative or recreative act of God and as the gift of God. This is the first article of essential Christian eschatology. The second is the doctrine implicit in the correlative phrase of the Apostles' Creed so-called: "The Resurrection of the body." We owe this translation of resurrectionem carnis to the Fathers of the English Book of Common Prayer. They evidently had something of the same difficulty we have with the concept of a literal flesh-resurrection. This probably is the explanation also of the more vague phrase of our Nicene Creed so-called, which is first found in a creed quoted by Epiphanius, Bishop of Salamis, in a work written about A. D. 374. And we know that St. Paul asserts it to be impossible that flesh and blood should inherit the Kingdom of God, in connection with the elaboration of his immensely suggestive and fruitful notion of a spiritual body (1 Cor. 15:35ff; Cf. Mark 12:23-25). Along this line we may and ought to interpret the phrase: resurrection of the body. So qualified, it denotes an essential idea. For the Christian view of eternal life is social. It envisages a "communion of saints," a perfected fellowship of the Holy Ghost. This would seem to require an organ of communication—of expression and reception—a body as well as spirit. This second central affirmation of Christian eschatology is conserved and fruitfully expressed in the words: "The Resurrection of the body."

"And the Life of the world to come." So the Nicene Creed ends. Here are two points: life and the world to come. The Apostles' Creed defines the life as everlasting. This adjective conveys something needful, and I have no desire to have it changed. Our minds are time-bound. We can make some progress in thinking time away, but I think only some. In the end we come back to time's essential reality for us. Everlasting is a time adjective. But we ought to bear in mind that there is another aspect to the case. This aspect is conveyed by the adjective eternal, which brings out (a) the note of quality or value and (b) the thought of "abidingness" or that which is beyond time and change, at least as we know these ministers of mortality. And eternal is the more accurate translation both of aeternus and of aionios.

THEN THERE IS "the world to come." This is the eternal or heavenly kingdom of which we spoke last week. It seems best, attending both to the sense of the New Testament as a whole and to scientific and general probabilities, to regard this as a realm beyond our spatio-temporal order which is even now a reality, rather than as a future consummation of the order we know.

The end of the world doubtless will come in time. All things will pass away as the sun grows cold and the good planet Earth becomes uninhabitable. Or the end may come more suddenly and more soon in some ecelestial traffic accident. But the Kingdom of heaven does not wait on the coming of such a cosmic event. It is even now at hand. And its present, overshadowing reality remains the ground of the Christian Gospel or Good News, as it continues to be the motive of the first words of that Evangel: "Repent ye." We are commanded to repent—which means to turn from evil, to learn to do well, to be renewed by the Holy Spirit, to live in all relations as Christ's followers, to love and fear God—not simply because this is a good thing. It is, but Christianity is much more than a system of self-evident ethical values. It is a message from God, the most high Ruler of this universe. And we are commanded to repent, because the Kingdom of heaven is at hand, because God is, and is holy and righteous as well as loving, and because He has appointed One who will judge both the living and the dead.

Thus Christianity not only has an eschatology, it is at its centre profoundly eschatological. It is a religion that speaks even now of last things. It is a doctrine of eternity and time, a message affirming their vital interrelation. It is this which constitutes the crisis of the individual soul here and now before God, and it is this which gives us hope of the redemption of history as well as faith that the highest things we know will not perish but will be preserved in an eternal order of value.

(The end.)

* * *

CHRIST IS BORN.

(Continued from page 6.)

and possess it. But this peace is not an inactive thing. It is the harmony of perfect activity and life hid with Christ in God, hid as the coming of His life into the world was hidden, but with the power for the transforming of ourselves and for the transfiguration of the world.

On this Feast of the Nativity, may the Christ find in each of us an humble heart made ready and yearning, a fit place for Him to dwell and to reign and from which He may ever continue to reveal and to impart His great gift of the life and the love of God.

* * *

THERE WAS NO ROOM FOR THEM IN THE INN.

By Willoughby Reade.

Had he but known, the keeper of that inn
At Bethlehem, nineteen hundred years ago,
That toward his hostel came the mother blessed
Above all women, with the holy babe
Then waiting to be born—incarnate God;
He would have said to the sojourners there:
"Make way; give place to Joseph and the maid,
In our best chamber shall the child be born."

Had they but known, those people at the inn,
That ere the dawn should break in Syrian sky
The "Peace on earth, good will to men" would fall
From hosts of angels to the listening earth;
They would have bowed them at the Virgin's feet,
Crying: "Come in; our best for thee and Him;
No manger shall thy baby's cradle be."

Could we but know, we people at the inn
We call the world, where, with cold, selfish hearts
We crowd for place, and turn into the stall
Earth's weaker ones; where, with our purblind eyes
We see no good in lowly things—could we but know
The mysteries which God brings day by day
To birth; we, too, should cry: "Come in, come in,
And rule our lives, O Light, O Love, which lies
Unknown to us as yet, within the Father's heart."

Christmas Customs, Old and New

By FRANCES REUBELT,
Tulsa, Oklahoma.

"Heap on the logs, the winds blow chill,
But let them whistle as they will,
We'll keep our Christmas merry still."

So sang Sir Walter Scott, who loved all things that are good and true, and here follow a few other verses on Christmas cheer, translated from the beggar poet, Villon, who lived many centuries ago.

"Noel, Noel! the year is old,
When wild wolves live on wind and cold,
When folk hug close to blazing logs
That chase out frosts and mists and fogs."

THE OLD, pious story remains, persists in the hearts of men of all nations and languages and climes. Toward this picture rise all prayers, our most sacred and hallowed customs, the hopes and fears of all the years, those lovely traditions that time has gathered around it like the perfume of incense.

It is a blessed thing to know, to realize that these Christian customs, these old and sacred traditions, the heritage of the race, that have been handed down from age to age, have remained to us, in spite of materialism and irreverence, and that they have persisted and are still alive even in our troublous times.

When I speak of customs and traditions, I might add legends. And this I say advisedly. For connected with the Bible story have grown up with it or evolved therefrom or have been added to it many customs that are not Christian at all.

We know that in the lands of eternal snow the Eskimos at the time of the winter solstice have their great feasts, one whole village entertaining another. The ancient Romans had their Saturnalia at this season, when the slaves were free for a few days, when every one feasted and drank and made merry.

We Americans are evolving more and more a very beautiful, a very rich and wonderful Christmas-tide. Being descendants of the different countries of Europe, we have adopted customs from them all. We have Santa Claus, a derivation from St. Nicholas, from the Pennsylvania Dutch or from the old Holland Dutch or from the English. For, I believe, nearly all the countries of Europe acknowledge this old saint as the friend of little children and the bringer of gifts. Our Christmas tree is German and the custom of hanging up the stockings came over from old England.

Who does not feel younger, more reverent, more innocent, when evoking the names sacred to Christmas! Father Noel or Little Noel brings the gifts to the little French and Belgian child. In Germany, where Christmas has gathered about it the loveliest of customs and celebrations, it is Father Christmas or the Christ Child that brings the presents. Here we have made an awful corruption of that most sacred, most holy name. The Germans say "das Christkindlein", which means the "Christchild." And "Christkindlein" has become in the United States "Kriskringle," and I have even heard "old Kris."

BUT LET'S BE YOUNG AGAIN, very young and take a flying carpet journey to some foreign lands where the Christmas is different from ours in many ways. Where I have not been an eye witness, I shall be brief. Let's take down our Washington Irving and our Dickens for a full and lively description of the English Christmas, whence came our plum pudding and the roast pig with an apple in its mouth and those other gastronomic triumphs that Dickens especially describes with such unction. And not here as elsewhere that these good English squires and their families all went to church on Christmas morning and the carols had rung all over England the night before.

On our flying carpet we shall see Spain celebrating the great festival out of doors, filling the streets of village and town with the gayest of colors, as old and young join in the merry fandangos. There are spectacular religious processions, too, from church to church and from shrine to shrine. Or so the Spaniards celebrated, before the country had surrendered to the Socialists and Communists. In Italy there are marvelous processions and masses in the hundreds of churches with the best of music, and Italy also has sumptuous feasts. Especially is this true of Naples where a monstrous feast leads more than one Neapolitan to the land of dreams. The poor of Naples hoard for months for this Christmas feast and for the Easter feast. These two occasions make up for a whole year of frugal living. The archeologists and historian tell us that this is a very old custom, going back, indeed, to ancient Roman times, and invented by a philanthropy of sound psychology, but in which the Church must confess that the Christian faith and the Bible story have lost much of their purity.

In Sweden and Norway, Christmas is splendidly kept. Who would not like to take part in the church services and see the merrymaking in the Land of the Midnight Sun? Not so very long ago, less than a century, Christmas was preceded by a judiciary truce, and for a week or two before Christmas day, no sentences were pronounced, no executions took place. Today it is said the peasants crowd the churches. An old belief, a superstition many would name it, says that the first one back home from church will have the finest harvest. Every one tries to be first out of church and first on the road. The farmer lads play all kinds of tricks on one another. Horses are unhitched, axles unscrewed, other tricks are resorted to. So when the service is ended, no peasant dares enter his old carriage and drive off without first seeing that everything is all right with horses and vehicle. After due precautions there is a grand rush to get the lead in the race back to the farms. And because every one must be good and kind on Christmas day, they give their horses double rations and leave food for the birds.

In Serbia on Christmas Eve, the entire family that is firm and fit goes into the woods and there the male members of the clan help cut down a large log which the father blesses while singing a hymn. At dawn straw is spread in the house. The mother goes through every room, imitating the clucking of a hen and scattering grain. She thus by some folk lore formula gives a benediction, a blessing to hearth and home and farm. The log is by this time burning in the principal room, generally a combination of kitchen and dining-room. The father now cuts the Christmas cake of which a part is set aside for the poor. In the cake is always a coin and happy is the one who finds this, for it means the finder will be lucky all the year to come.

I HAVE RECENTLY spent two Christmases in Europe, one in France and the other in Germany.

In 1930, it was my good fortune to go to Jena, which is next door to Weimar, famous for its opera and theatre and much more so as the home of Goethe and Schiller for many years, and where these two poets are now at rest in the same coffin in the royal crypt of the Saxe-Weimar princes. This part of Germany is as Protestant as Grenoble is Roman Catholic. Jena is also one of Germany's greatest university cities, famous for its philosophers and scientists and theologians.

Here in Jena, in the center of one square, is a great bronze statue of Martin Luther standing with the open Bible in his hand. On another square, is a statue of Frederic the Mild, the friend of Luther, who, as the Elector of Saxony, took him prisoner to protect him from the Emperor, Charles V. Bordering this square is the Barenhof, Jena's principal hotel, and over the front is a tablet stating that on such and such a date Martin Luther was a guest there. Not far from Jena is Eisenach, where Luther lived and sang as a school boy in the Christmas carols on the street, just as the boys still do all over Germany. And on a mountain near Eienach is the Wartburg, that famous old castle which Wagner has made familiar to us in the opera Tannhauser, and where Luther was kept in friendly imprisonment and where the threw his inkstand at the devil, and translated the Bible into German. So many souvenir hunters have snipped bits of plaster from the wall stained by the ink, that the space is now roped off. So, you see, if I had tried, I could not have chosen a place more in contrast to Grenoble.

In Germany one begins to feel the Christmas spirit with the coming of Advent early in December or the last of November. The open markets have the evergreens for home and church and already in the florist's windows are great pots of poinsettias which the Germans call the "Weihnachtsstern," the "Christmas star." On the market place and in the shops are displayed those German toys made by the children of village and farm; stars, animals of all kinds, and especially those fat little Christmas angels, each with its musical instrument in its hands. These are used to decorate the Christmas trees and you can buy a whole orchestra of them. And early in December begin the Christmas carols and the Christmas band concerts on the streets. The little children, especially from the poorer families, dress up in funny clothes, come to your house and ask to sing and recite Advent poems. Then in your turn you are expected to give them food and clothing, fruits, candies, whatever you will. The Christmas in Jena that year of 1930 was said to be unusually gay. In all the confectioners' shops were to be seen those gingerbread houses with icing for roofs and with Hansel and Gretel and the wicked old witch. A custom I had not met with when I was in Germany before was in fashion this time. When the schools closed for the Christmas holidays every child received a cornucopia of cakes and candies and this cornucopia was often as tall as the child. These were presented at the schools but were paid for by the parents. The shops were everywhere full of gay Christmas things. When I asked why such display when I knew Germany was so poor, I received such answers. That Germany was on the brink of another revolution, of ruin. That the children might never see another Christmas, and such would be the case, if the Communists should come into power. So the parents everywhere were trying to give their children one beautiful Christmas that they might cherish in memory, should the revolution overturn the Christian government. And in the churches, Lutheran and Evangelical, which are almost the same, I heard the preachers say Sunday after Sunday: "This morning as you walked to church, you were probably insulted, even spat upon. This you may expect. You may even be called upon to die for your faith."

THE GERMANS have always had manger plays in their churches at Christmas time. These little plays are called "Krippenspiele." In Jena the Red Cross gave such a play in St. Michael's Church for the benefit of the poor. You paid according to your own wishes, but you had to pay something. The actors in the dress of their parts marched from the rear of this large church to the altar space or rather to the chancel, before which stood an enormous Christmas tree brilliantly lighted. The actors were arranged in this order: first the Archangel Gabriel, a young woman, wearing a long, flowing robe of white and with long white wings. She carried a staff with a gold star at the top. Behind her was another young girl representing the Virgin Mary in a red gown and covered from head to foot with a blue mantle or veil. Behind her walked Joseph, represented as an old man in brown peasant garb. Then came four shepherds in sheepskin coats and with cloth turbans on their heads. Next were three fat men, the innkeepers of Bethlehem. These wore big aprons to indicate their trade. And last of all was the star bearer. The whole company sang an old German Christmas carol as they marched to the raised platform and took their places. This play is very old, written in Middle High German, before Luther's day. It had been done into modern German in order to be understood. During the Middle Ages the Biblical plays were played all over Germany, as we know, and in fact all over Europe. The Reformation stopped them, all but the Passion Play in Oberammergau. Now they are coming into use again everywhere, I am glad to say.

In this play first the Archangel Gabriel sings the Annunciation Song, to which Mary replies. Then the Starbearer sings with Gabriel the song of the angels, "Peace on earth, good will to men." Mary and Joseph meanwhile have approached each of the innkeepers in turn and have been refused very rudely as the innkeepers say, "We have no room for poor folk." But one of them soon repents, the first one, who comes back, and offers them his stable, and thither they go to be welcomed first by the humble beasts of burden, man's constant friends, the ox and the ass. This we learn from the carols now sung.

The next scene is that of the shepherds. You must imagine them on the mountain side, guarding their sheep. There are no changes of scenery. In the old medieval drama much was left to the imagination as Shakespeare does. The shepherds tramp around, blowing on their fingers as if to keep warm. Finally they lie down and go to sleep and while asleep the angels voices are heard singing Gloria in excelsis. The shepherds wake up, call to one another, think they have dreamed. They discuss among themselves the heavenly vision and decide to go to Bethlehem.

Then comes the scene in the stable. The shepherds present their gifts and here the actors group themselves in a tableau that reminds one of some old Bible picture of the scene. The shepherds now join in a hymn of joy during which the procession forms again and the company retires to the rear of the church, singing as they go.

AT THE EUCKEN HOUSE I saw another such play given by young men and girls of the university. The Euckenhaus is a private residence where live Frau Eucken and her daughter. Dr. Eucken was a celebrated professor and writer of books on philosophy. A university fund enables Frau Eucken to keep open house for the foreign students. On Sunday and Wednesday night of each week they keep open house. Here one meets students from many lands, Chinese, Japanese, Siamese, Norwegians, Swedes, Danes, Swiss. Americans, North and South.

A short lecture is given on some topic of general interest. Then follows general conversation during which refreshments are served. Frau Eucken had this Christmas celebration for us foreigners on Christmas Eve. There was a great Christmas tree that reached the twenty-foot ceiling and decorated as only the Germans know how to decorate a Christmas tree. Each one of us received a very nice gift and presented with appropriate words. At the close of the evening every body gathered about the Christmas tree and sang, "O Tannenbaum," "Stille Nacht," and other Christmas hymns dear to the German heart.

Let me now pass on to you a message that Frau Eucken gave to me for all Americans. She said she wished she had the opportunity to lecture in the United States and tell the Americans of their duty to them-

selves and to all the rest of the world. She said America must be brought to feel and understand her obligations to herself and to all mankind. The war has left Germany crushed and now her culture is at a standstill, the country being conquered and overwhelmed with debt and poverty. Then she said England and France were also in a bad way, as we all know. But the neighbors of France were uneasy, especially Italy and Spain, on account of France's belligerent and aggressive attitude. Germany, of course, harassed by debt and unarmed and stricken, was worried but powerless. Then she told me: "America is rich, a young and virile young people, in a new land. It is the duty of all Americans to appreciate their obligations to their Creator and to their fellowmen. Americans should be the standard-bearers of civilization, of culture and of the Christian religion. The Americans are the hope of the world. They must not, they dare not disregard or shirk their responsibilities."

My Christmas was continued in Leipsic and Dresden where I saw those wonderful fairy plays and operas which are known only in Germany and are given primarily for the children and where the whole company at the close of the performance gather around a blazing Christmas tree and sing Christmas hymns. But I have no time to enlarge upon these. If you remember anything of my paper, I hope it will be the words of Frau Eucken, those solemn words of the widow of one of the greatest philosophers of modern times, in her message to one and all of us here in the United States.

* * *

LEISURE.

By Grace Noll Crowell.

I shall attend to my little errands of love
Early, this year,
So that the brief days before Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past,
Shall not possess me. I shall be calm in my soul
And ready at last
For Christmas: "The Mass of the Christ." I shall kneel
And call out His name,
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps—If I stand there very still,
And very long—
I shall hear what the clamor of living has kept from me—
The angels' song!

BOOK REVIEWS

THE DESK CALENDAR, with Lectionary for 1936. Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 25 cents.

This is a fine arrangement of combining the Church calendar and the table of lessons for the coming year. Also the calendar for 1937 on the last page. The most convenient calendar we have ever seen. It can be carried in the pocket, if desired. S. S. Spathey.

* * *

HOLY FLAME: By Georgia Harkness. Bruce Humphries, Boston, Publishers. 1935. Price, $1.25.

A volume of poetry by a professor of philosophy who is also the author of "Conflicts in Religious Thought" and "John Calvin" is certainly deserving of attention. Miss Harkness, who is Professor of Philosophy at Elmira College, has given to us in this book of religious verse, which is more than pleasing, rhyme and pious sentiment. Out of a profound theological and philosophical knowledge, Miss Harkness has put into her poetry a religious depth and insight not always found in most so-called religious verse. Some of the poems deal with Old Testament themes and are full of prophetic insight and vigor. In these verses we find ourselves in the presence of the Creator God who labors in the making of nature and man, and the Redemptive God in travail with the dark sins of the social struggle and the weaknesses and sins in the recesses of the human heart. There are also cheerful songs about all things bright and beautiful; they sing the praises of the Lord in nature, in the glory of the commonplace, and in the unheralded lives of individuals. The volume takes its name from a sonnet about the ever-stirring vision of Isaiah.

C. L. Stanley.

* * *

THE HOLY CROSS: By Karl Tiedeman, O. H. C. Cloth. Pp. 100. Published by The Morehouse Publishing Company, New York City. Price, $1.

A book of devotion, well calculated to inspire a sense of the presence and activity of God in the daily life. This is the great need of the day. In a world seething with the ferment of a changing order, economically, socially and religiously, the distrust of any power interested in the affairs of a sick humanity is prone and at times audacious.

We heard the same cry during the great war, "Where is God?" "Why does not He do something to stop this carnage?" But God was in His heaven, "keeping watch upon His own."

This suggestive volume, presenting "Some Ideals of the Spiritual Life" is born of a heart that knows God and would have others obtain its own perspective and uplift. Rightly, it insists upon the Cross and its correlated sequences. Solely upon the sacrificial death, the victorious resurrection and the glorified life of the God-Man, is approach to the Father ordained. We have need of this emphasis. Too many are seeking the inner light and life by "some other way."

Of the chapters, we may note especially: "The Plan of God"; "The Realization of the Vision"; "The Way of the Cross"; "The Power of the Resurrection"; "The Work of the Holy Spirit" and the "Worship of God."

We would advise our readers to get the book for its inspirational and devotional value.

Kenneth Mackenzie.

* * *

AN OUTLINE OF THE NEW TESTAMENT: By the Rt. Rev. Frank E. Wilson, D. D., S. T. D. Art paper. Pp. 101. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 25 cents.

This succinct treatise, envisioning the entire New Testament history, is commendable for use of busy folks who have to get things in tabloid form. The active man while aboard a train, the homekeeper, with but a few moments for reading at a time, all of us in our precious spare periods may find this contribution to the comprehension of the New Testament a stimulant to a fuller pursuit of this most important theme. Bishop Wilson puts us on the right track. He sees and apprehends the lack in our American life of the knowledge of the Word of God; and he hereby lays a stepping-stone to a richer acquisition of Scriptural culture.

Kenneth Mackenzie.

* * *

THE HYMNAL FOR BOYS AND GIRLS: Published by D. Appleton-Century Company, Incorporated, New York. No price given.

This Hymnal contains the music and words of all the hymns loved and sung by children. It would be most valuable in primary or junior departments. The hymns have been selected and arranged so that they fill the needs of the child of today and the music is within the range of their voices. Some of the Church hymns have been included so that the children might become acquainted with them. L. L. C.

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Any book reviewed in these columns may be ordered through the Book Department, Diocesan Offices, 110 West Franklin Street, Richmond, Virginia.

Mary F. Goodwin, Manager.

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Mrs. W. Shelley Humphreys

Provincial Program on Seven Steps of the Disciples' Way

Mrs. Henry J. MacMillan, President of the Woman's Auxiliary to the National Council in the Province of Sewanee, has written for this page an abbreviated report of a program presented at the Provincial Meeting. There is much suggestive material in Mrs. MacMillan's second and third paragraphs, and the Findings given are valuable as guides to meditation and action. Her account follows.

The program for the Provincial Meeting, Province of Sewanee, was based on the three year program, "Close to Christ and Forward With Him." The Auxiliary in this Province is definitely in line with the Forward Movement and all of the material the Commission has gotten out is being used. "The Seven Steps of the Disciples' Way" was used in the Provincial Meeting in order to show how it can be brought home to the individual and the organization. The Forward Movement has brought them forcibly in various ways to the minds of the members of the Church.

The series of talks published in "The Living Church" last summer on these objectives were splendid and deserve much more than a casual reading. As I went over them I wondered if we need to do more than take these meditations and study them, and I decided we do. We need not only to have different types of people make their own meditations on these objectives, but we need also to have demonstrated before our eyes practical examples of the way in which these objectives were claiming many of Christ's Disciples. We worked it out and it made an inspiring program. We used the Litany of the Disciples' Way and, of course, many of the prayers. Personally, I would like to feel that the Litany is being used wherever a group of the Auxiliary is meeting.

The method of conducting a school of prayer was given, and remarkable examples of the service women are rendering in our own province were reviewed. I hope through it all was felt the spirit of the United Thank Offering.

The Committee on Findings brought in a brief synopsis of each meditation and also one on the way of following as members of the Woman's Auxiliary. These follow:

"A Disciple Turns," by the Rt. Rev. H. P. Almon Abbott, D. D.

To be a disciple one must have already turned. If he is to be a permanent disciple, he must turn from the world and be crucified with Jesus Christ. There are three aspects of a crucified life:

1. A surrendered life—when the will of Christ has become our will.
2. A life of prayer—true prayer enters the life of reality and sees God as He is and ourselves as we really are.
3. A life of joy—the Cross becomes the joy of life, the crown of love, the root of all happiness.

"A Disciple Follows," by Mrs. William Langley, representative of The Girl's Friendly Society.

If in our imagination, we will follow Christ through one of His Galilean days, we as disciples will come to realize that to take the Master's way means to follow Him all the way in all things and at all times, daily to make this the supreme purpose of our lives. Then we can go hand in hand with Him to overcome the world.

"A Disciple Learns," by Mrs. Beverly Sloan.

If we are to follow Christ, we as disciples, must learn to know Christ; to know Him not only as Master but as Teacher and Leader. We must seek silence every day, preferably in the early morning, before the rush and bustle of every day life, if we would absorb His spirit and allow Him to mould our lives.

"A Disciple Prays," by Miss Emma J. Hall, representative of the Daughters of the King.

Prayer is communion with God, by which we enter into partnership with Him. The Cross is the first requisite, it is the central phenomenon of religion, the mind and spirit to Calvary. How do we pray? In silence. When do we pray? Have a special time set apart each day. Prayer is not only for ourselves but for all the great company who call themselves Christians.

"A Disciple Serves," by Miss Elizabeth Matthews.

We should probably do less but improve the quality of our service. Three points should be stressed:

1. It must be a disciplined service.
2. It must be a united service. Some form of co-operation must be learned by the Church if it is to solve the problems in this generation. It must begin in the family and parish if it is to succeed between classes and races.
3. It must be an adventurous service. We must loose our life to keep it, and dare to do.

It can all be summed up in the third chapter of Colossians.

"A Disciple Worships," by Mr. Gordon Tucker, representative, Young People's Service League.

Worship should mean an act of devotion alone or in groups. Two tests of worship are: Prayer, meditation. Four steps in worship are:

1. Realization of God's Presence.
2. Setting up God's standards as our own.
3. Comparison with that ideal.
4. Determination to do His will.

"A Disciple Shares," by the Rt. Rev. Theodore Bratton, D. D.

"Holy offerings rich and rare," means not only the offerings of material gifts, but other holy offerings. Money is the sacrament of ourselves, and can be used in exchange for our life. Life is the eternal gift of the God who made us to know Him, to love Him, and to be like Him. Man was made to make himself, but this is impossible without God. Our striving is always to seek perfection in Him when we wake in the other world. All effort in life may be summed up in this: "That we may so completely know Him, that we may completely offer ourselves in Him, our souls and bodies." We can make not only the gift of life, but we can more and more share all our blessings with others as children of God and members of Christ.

By using our little Blue Boxes, by doing Christian social service work, supply work, Church Periodical Club work, and all other objectives of the Woman's Auxiliary, we are sharing with others and trying to be disciples of Jesus Christ.

NEWS FROM THE FRONT

Rev. G. W. Gasque

MISSION KINDERGARTENS PROVE THEIR VALUE IN LEADING CHILDREN TO CHRIST.

Nara, Japan.—

Taro-chan is a little boy who has been coming to the Nara Kindergarten, which is under the supervision of Miss Margaret Hester. Some time ago Miss Hester told the following story of Taro-chan:

Taro-chan's father had died, but before he died he left strict injunction with his wife that Taro-chan should go to the Christian Kindergarten. Why this was is not known, as the father was not a Christian. In time Taro-chan's mother married again, but the family still lived with her mother. When the time came for little Taro-chan to go to kindergarten, his mother remembered his father's wishes, and sent him to our kindergarten there at Nara.

A Sick Child Learns to Pray.

Taro-chan's health had not been of the best, and he had been subject to many spells of illness, even more than the usual things that come to children. On the whole, he is a good little boy, but when sick had always been very irritable and fretful, and rather difficult to manage.

At kindergarten, Taro-chan was very happy, and often spoke at home of the many fascinating things he was learning day by day. Among these were Prayer and Christian Love. Then Taro-chan fell ill again, and his mother and grandmother was sorely grieved, for no matter what they did, he seemed no better. Especially did the grandmother grieve over the little boy until he, himself, was touched with pity for her. One day he said to her: "Grandmother, I wish you would pray for me to get well. I think if you would pray, maybe I would get better. I pray myself, but I can't do it all alone."

Grandmother Becomes a Seeker.

In telling this to Miss Hester, the grandmother said: "I do not know how to pray as he wanted me to, but I did want to try." The grandmother also told of how much less irritable Taro-chan was during this illness, that he seemed a different child since he had been attending kindergarten.

Because it all meant so much to Taro-chan, this faith in God and prayer of which he had learned in kindergarten, Taro-chan's grandmother has come asking to be told about Christianity.

Prayers of Thanksgiving.

Although Taro-chan and others like him in the kindergarten are very young children, they are not too young to learn and understand something of God's mercy and love for His children. One day the Japanese Kindergartner was talking with the children about thanking God for the blessings they had received. They promptly fell on their knees. Some were mentioning the small things that bring joy to childish hearts everywhere, but several seemed to think of more important things, and Taro-chan was one of these, for the kindergartner heard him thanking God for making him well, to which he added a prayer that one of his little kindergarten companions, ill at the time, might be made well.



THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for Liberia.

O God, Who hast made of one blood all men for to dwell upon the face of the whole earth, we humbly beseech Thee graciously to behold and bless all our missionaries, far and wide, but more especially do we now pray for the Bishop elect of Liberia and all the workers in that difficult land. Defend them from all dangers of soul and body, and grant that both they and we, drawing nearer to Thee, may be bound together in Thy love, in the communion of Thy Holy Spirit, and in the fellowship of Thy saints; through Jesus Christ our Lord. Amen.

CHURCH ARMY OBSERVES EIGHTH ANNIVERSARY DECEMBER 8. NEW RECRUITS NEEDED.

Church Army observed its eighth anniversary on December 8 with a special service held at 11 A. M. at the Church of the Incarnation, with the rector, Rev. John Gass, as preacher.

During the past year, Church Army's most outstanding work has been in the South, in Alabama.

Captain C. L. Conder has been appointed director of the work centering in the House of Happiness near Scottsboro, Alabama. Between June and October this missionary presented twenty-five for baptism and twenty-one for confirmation. He conducted three preaching missions in Jackson and Marshall counties, held Bible schools at two points, had bi-weekly preaching at two stations, made 1,154 visits, held 141 indoor and twenty-two outdoor and forty children's services. In an entirely rural area, the total attendance was 9,535, or an average of forty-seven at 203 services.

A steady program of visiting, cottage meetings and brush arbor preaching missions is being planned.

A preaching tent ($500) is needed.

Church Army expects to send five more workers into the Tennessee Valley. This organization continues to call for recruits. Information from the Candiates Secretary, 414 East Fourteenth Street, New York, N. Y.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

CENTENNIAL OF CHINA MISSION COMMEMORATED IN SHANGHAI WITH SPECIAL SERVICES.

Shanghai China.—

The China Mission is celebrating its centennial this year. Sunday, October 6, the day set for the special commemoration, was marked by appropriate services in all the churches. The diocesan celebration was held in the Church of Our Saviour, Shanghai, and, thanks to the new bus lines, many of the up-country clergy were able to attend after services in their own stations. The English Bishop of Chekiang was present with one of his presbyters, and there were also clergy from our other two American dioceses, while the sermon was preached by the Rt. Rev. Dr. Lindel Tsen, Bishop of Honan, formerly a presbyter in our Diocese of Hankow. The congregation of more than a thousand persons not only filled the church, but overflowed into the church yard. The singing was led by the joint choirs of all the Shanghai churches

Founder of the Church.

One hundred years is, after all, not a long time in the life of a Church. We are still very near the beginnings of Church life in China. There is now living in Shanghai at least one Chinese member of the Church who remembers Bishop Boone, the founder of the Church in China. The missionary life of our present Diocesan, Bishop Graves, covers more than half the century and his episcopate, forty-two of the one hundred years. It is not yet ninety years since the first Chinese member of our Church was baptized.

Oiling the Hinges.

The story is told of Bishop Boone that when he was a student at the Virginia Seminary, looking forward to going to China, his room-mate said to him: "But you can't go. China isn't open. It isn't possible." An edict had recently been issued making death the penalty for a Chinese who should venture to become a Christian. "Pinckney," he replied, "if by going to China and staying there the whole term of my natural life I could but oil the hinges of the door so that the next man who comes would be able to go in, I would be glad to go." He went out in 1837 to join the Rev. Henry Lockwood and the Rev. Francis R. Hanson, who, two years before, had begun work among the Chinese in Batavia on the Island of Java. Within two years both of his associates had been compelled by ill-health to retire from the work and he carried on alone till, in 1845, he returned from his first furlough as Bishop, bringing with him six fellow-workers.

Faith Justified.

One can but marvel at the patience of those first missionaries and the greatness of their faith. More than a decade before one Chinese accepted the message they brought! We who have followed them have entered into their labors and have seen their faith abundantly justified by the thousands of Chinese since those days of waiting who have heard the call, many of them now gone to their rest, but 10,000 living in this diocese alone; and by the fine body of Chinese clergy, including two bishops, whom the mission has raised up for the Church in China.

Cameron F. MacRae.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

A Christmas Fantasy of the Hymnal

Characters: Ruth Churchman, Mrs. Churchman.

Pictures in costume: Aurelius Prudentius (a monk, costume, a cassock and a hood), Bishop St. Germanus (purple cassock and mitre), Charles Wesley (black coat and stock), Bishop Brooks (dark coat, dark tie), John Henry Hopkins (modern clerical).

Scene: Living room of Churchman house. Table with two chairs in foreground. A large portrait hangs on wall so arranged that picture can be taken out and replaced by living person showing shoulders, head and hat. Ruth and her mother are discovered seated. Both are reading.

Ruth (stops reading and looks at picture): I wish to goodness I could read something that had a story to it, instead of all this poetry we have to read for English. I hate poetry.

Mrs. Churchman: That is a strange remark for any one that likes music as much as you do. Don't you realize that music sprang from poetry. People told stories in a beautiful way with rhythm and rhyme. Then they set it to music.

Ruth: I suppose that is true. But it is so hard to see the music in connection with a lot of poetry, especially religious poetry, like Milton's "Paradise Lost", that I am reading now.

Mrs. Churchman: Yes, "Paradise Lost" is hard to read, but there is a lot of religious poetry that is much easier than that, and much that you will really like. But I must go to bed, it is getting late. (She goes out.)

Ruth: I sure am sleepy. I guess I will doze a minute. (She puts her head on her arms on table. Lights go out. Picture is removed from frame and Aurelius Prudentius takes place of picture in frame. He hangs on the frame a placard: "Aurelius Prudentius of Spain, 348 A. D." Music of Hymn 74 is played through once. Lights go on. Ruth raises head.)

Ruth: I thought I heard music. It was Hymn No. 74 (she finds it in hymn book): "Of the Father's love begotten, Ere the worlds began to be." I wonder who wrote that.

Prudentius (holds hymnal in his hand and speaks from the picture): I am the author of that hymn, Ruth. I lived in far distant Spain in the early days of Christianity. For a time I wished to be a student and to go into politics, and was fairly successful. But after a while I decided that I was wasting my time, and went into the ministry, where I found the truest happiness, and so I wrote the hymn of which you have just heard the music. It tells of the glory of God's love for us, as shown in the Christmas story.

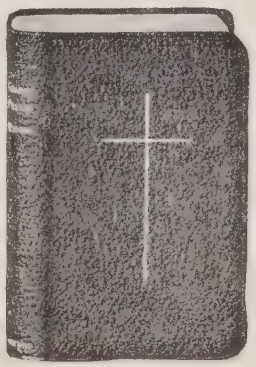
(He reads from hymn book.)

That was fifteen hundred years ago. But the Christmas story is ever new and ever glorious. So today you sing my hymn.

(Lights go out. Prudentius steps down and Germanus takes place. Under his picture is a placard: "Saint and Bishop Germanus of France, 450 A. D." Music of Hymn No. 82 is played. The lights go on.)

Ruth: Strange what dreams we have, but I thought that an old monk named Prudentius came and told me his story. But I must sleep. I thought I heard the music of Hymn No. 82, "A Great and Mighty Wonder". I wonder what story is behind that

Germanus: I wrote that hymn, Ruth. It was in the days when France was being overrun with barbarians, and not only so, for Christian Britain was being invaded by the heathen Anglo-Saxons, and by even more terrible heretics. So they invited Bishop Lupus and me to come over and preach against the heretics. We went. The heretics decided to drive us from the country by force of arms, but the Church party rallied, though we were few. I told them not to fear, but to charge, crying "Alleluiah! Praise to God", as their battle cry. They did this and the heretics fled.



It was a great and mighty wonder. But the great and mighty wonder of the hymn I wrote was the most wonderful event in the history of the world, when God took human form on that first Christmas Day. (He reads from the hymn book which he holds in his hand Hymn 82.)

(Lights go out. Germanus steps down and Charles Wesley takes place. Under his picture is a placard: "Charles Wesley, of England, 1739-99." Hymn No. 73 is played through. Ruth raises head.) (Lights go on.)

Ruth: Oh, that is one of my favorite hymns: "Hark! the Herald Angels Sing." I love it. By whom and when was that written?

Wesley: That was one of my many hymns, Ruth. You remember me, I am sure, for I was the brother of John Wesley, and we two were the founders of the Methodist Movement, though we were both so sorry it ever went out of Mother Church. I was born about 200 years ago, and the movement we started was one of the greatest spiritual movements England or the world ever saw. Our whole lives were given to proclaiming the Christmas message of the love of God in Christ. (He reads from hymnal which he holds in his hand Hymn 73.)

(Lights go out. Wesley steps down and Brooks takes place. Under him is placard: "Bishop Phillips Brooks, of Western Massachusetts, 1835-93." Music of Hymn No. 78 is played through. Lights go on.)

Ruth: Now we are coming to my real favorite, "Oh, Little Town of Bethlehem". Mother was telling me she once heard the author of that hymn preach. It was a Bishop. Oh! what was his name?

Brooks: Phillips Brooks is the name you wanted. For I am the author of that hymn. I was from Boston, and first decided to be a teacher. At that time I had not even been baptized. But when I failed at teaching a friend suggested to me that I go to the Virginia Seminary and see how I would like the ministry. There I truly accepted Christ as my Saviour and was trained for the ministry. After a number of happy years as a priest I was elected Bishop of Western Massachusetts. There I labored for only two years before I died.

Ruth: Oh yes, I know you now, for your picture is in my history as one of America's greatest preachers.

Brooks: That is very kind of you to remember that, I am sure. But, to return to the hymn. I hope you like it. I wrote it for young people, and I used to rather like it myself. (He reads from the hymnal the first verse of Hymn 78.)

(Lights go out. Brooks steps down and Hopkins takes his place. Under him is placard: "Rev. John Henry Hopkins, of Chicago, Vermont and South Florida, 1867—Present Day." Hymn No. 554 is played through. Lights go on.)

Ruth: "We Three Kings of the Orient Are." I remember that last year I took the part of Melchior in our pageant. That, too, is one of my favorites. Who can have been the author of that?

Hopkins: You ought to know, for if I am not greatly mistaken I had the pleasure of meeting you a few years ago in your home parish. Indeed, I am sure I know your rector, and your Bishop is a warm friend of mine. You see, I really belong to three dioceses. I am canonically resident in Chicago. But since I retired I live in the summer in Vermont, and come to South Florida as a rule in the winter. I usually help there a bit in Winter Park. In my travels about I have met most of the Bishops and many of the clergy.

I have lived a long life and it has been a happy one, and I like to think that I may have made others happy by preaching and by my writings. I am so glad you like my hymn. (He reads from hymnal the first verse of the Hymn 554.)

(Lights go out. Hopkins steps down and original picture goes into place. Lights go on again and Ruth is seen apparently asleep, head on arms.)

Mrs. Churchman (comes on stage and shakes Ruth by shoulder): Wake up, Ruth. It is awfully late. You must come to bed.

Ruth (rubbing her eyes): Yes, Mother, I am coming. Oh, Mother, I had the most wonderful dream. I dreamed that that picture there was of first one and then another of the authors of the Christmas hymns, and that they told me about the hymns they had written and about their lives. I will surely never again say that I do not like religious poetry.

(Curtain.)

FAMILY DEPARTMENT

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day (Wednesday).
20. Ember Day (Friday).
21. St. Thomas (Ember Day), Saturday.
22. Fourth Sunday in Advent.
25. Christmas Day (Wednesday).
26. St. Stephen (Thursday).
27. St. John Evangelist (Friday).
28. Holy Innocents (Saturday).
29. First Sunday after Christmas.

* * *

COLLECT FOR THE FOURTH SUNDAY IN ADVENT.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

* * *

COLLECT FOR CHRISTMAS DAY.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

* * *

"Let us now go even unto Bethlehem, and see this thing which has come to pass." (Luke 2:15.)

Arthur E. Smyth.

(1)

Mortals one and all arise,
Gaze ye up on yonder skies.
Lo! Behold the moving star
That the Magi saw afar.

(2)

In Bethlehem's lowly khan,
See the gift God gave to man!
So the midnight welkins rang,
As the herald angels sang.

(3)

Watchful shepherds in their plight
On Judea's tranquil night,
As the seraph did appear
With his host. He calmed their fear.

(4)

And when he their fears allayed,
To the fold their journey made.
They returned with joy to tell
Of the Child. Emanuel.

(5)

Unto us a Child is born,
On this happy Christmas morn.
On your bended knees behold
What the prophets had foretold!

(6)

Spread "good will" to men of peace.
Sing ye mortals, never cease.
We with angels too will sing
Sweet Hosannas, Christ is King.

(7)

From the manger to the cross
Was a vict'ry, not a loss.
"It is finished!" Thus He gave
All He had for man to save.

(8)

Glory to the Father be!
Glory blessed Trinity!
Let "Amen" be the refrain
'Til He comes to earth again.

* * *

Christmas Hope.

At all times Christmas makes a happy interruption into the strains of normal life. For a short period every one resolves to put his troubles on one side; every one tries to see what can be done for somebody else. The resultant happiness might well suggest that ordinary existence would be the richer if this practice became habitual. Somehow, it does not, and that perhaps is because even at Christmas-time many are content to accept it as a season of goodwill and kindly temper without coming into vital contact with the ultimate causes that have made Christmas to be. Good fellowship that springs from convention must fail to penetrate beneath the surface.

Christmas is a permanent source of rejuvenation because it rests upon a fact of substance, upon an event that subsequent reflection recognized as a new beginning of profound and unique significance. Jesus Christ being what He was, and the effect that He had never failed to produce and still produces upon the most diverse races and types of culture being what it is, the moment when this influence entered the world cannot fail to stir the imagination, and all the more so because the manner of that entry is a challenge to all preconceived notions concerning the origins of greatness. One does not look for kings to be born in stables. The contrast between the result and the beginning is in itself a stimulus to hope. There is no example in human history that more abundantly justifies the profound dictum of Aristotle: "The nature of man is not what he is born as, but what he is born for."

To outward seeming Jesus was born as the child of a mother of despised race, and even among that race one so unimportant that she was relegated to a dark and dismal outhouse. The more that men reflect on what He was born for, the more must it seem that what He was born as stands out in such startling contrast with the external circumstances of His birth, that it demands an interpretation of His origin utterly transcending not only those external circumstances, but also His human ancestry. Adequately to express the significance of that event compels recourse to paradox. The true joy of Christmas, the spirit of giving that endows the season with so lovely a quality, is inextricably bound up with the belief that it was the Maker of the earth and sky that took human sorrows and sins upon Himself when Jesus was born. While that conviction flourishes the grace of Christmas will flourish. If it were to fade, we should be left with a mere Santa Claus that yearly grew more futile.

Thus to get down to bedrock is now more necessary than ever it was, because the unfailing vitality of the Christmas message has a special contribution to make to the needs of the time. There are many circumstances today that induce gloom and a tendency to despair. In the material order the passing of a supplementary estimate to provide for the unemployed is a reminder that no real diminution has been possible in the unhappy army of the workless, and also that the provision of what is needed to save them from starvation can only be provided at great risk to the finances of the nation. It is now widely recognized that unemployment everywhere is just the outward sign of a world that lacks confidence to trade, a world of starvation in the midst of plenty, a world in which nations increasingly shut themselves within high national barriers and demand from one another impossible payment, and refuse to abandon the armaments that are one of the principal causes of fear and mistrust that hag-ride the world. But the very recognition of these things is a ground of hope. If a broad view be taken there are signs that grim necessity is proving once again the great educator. There have been vast changes of thought in the past year. A new readiness to abandon prejudices and face facts is appearing. One of the most welcome of the changes is the great turn-over that has taken place in regard to disarmament as a guarantee of peace. The English people are solidly for it; in France opinion is at least changing; in Germany the militarists have tried to seize power and have failed; the smaller nations are for it to a man; Russia shows by her correct relation to the Sino-Japanese conflict that she has no intention of stirring up a war. The crisis in the debts question is wholly to the good, and the next six months must see a great change in American opinion. Everywhere national problems are seen as world problems.

There is thus a new opportunity of proclaiming the Christmas Gospel. In the darkness a light is shining. Christ came to teach the unity of mankind, and to give the power to bring it about. His spirit has to wrestle with the selfishness and blindness of men, but He never ceases His work. It is that spirit that chiefly informs the growing desire to promote the well-being of our neighbors. The message of Christmas gives solidarity to this desire because it proclaims the good news that God cared enough to come down utterly to men's needs and sorrows. It provides a key to the travail of the mind by showing what that surrender has accomplished. It satisfies the need for communion with the Most High by opening a way for every soul to the source of strength. It is the pledge that all who share in the great undertaking that began at Bethlehem can press it forward to its certain and transcendent end.—Guardian.

* * *

For the Southern Churchman.

"DE NATIVATATE DOMINI."

Translated from the Latin.
Leavitt C. Sherburne.

"Puer natus in Bethlehem
Unde gaudet Jerusalem."

A Child is born in Bethlehem—
Glad tidings for Jerusadem!

His cradle must a manger be,
Who reign our King eternally.

Both ox and ass, with one accord,
Behold in Him their common Lord.

From Sheba royal Magi bring
Their costly presents for the King.

Thy cross the Holy threshold o'er,
That each His Sovereign may adore.

Though from the Serpent's wounding free,
Still of our race and blood is He.

Our fleshly nature born to share,
Yet stainless He,—beyond compare.

And thus the Saviour comes, that we
Might like Him and His Father be.

This day, let us glad voices raise,
Bless our Dear Lord, and sing His praise.

Praise to the Holy Blessed Three,
And thanks to God the Father be.

FOR THE CHILDREN

THE CHRISTMAS TREE.

I know you're in the house;
I know you are in there;
I feel the green and breathing
All around the air.
I know you're safe and warm;
I know you're very near.
Oh, darling Tree,
Do you hear?

I promised not to look
(The way I did before),
But I can hear you purring—
Purring, thorugh the door:
A green, soft, purring;
Just as if you knew:
Everybody here
Loves you.

Don't feel lonely,
Now you are in-doors,—
Wait for the shining things
Tomorrow,—all yours!
—Josephine Preston Peabody.

* * *

Christmas Secrets.

Everybody said it was such a pity that Rosemary's father and mother should have to go away just at Christmas time and leave her to spend her Christmas with Cousin Emily.

Rosemary's parents had a lovely home with all sorts of beautiful things in it, and every Christmas she had a wonderful Christmas tree all to herself with just everything interesting and pretty on it that any child could think up if she tried a whole week. You see, her parents were rich and lived in a big house, while her Cousin Emily was just a plain little brown-haired school teacher, who lived in a small brown house not far from the big brick schoolhouse. With her lived her white-haired mother, a little Mexican maid who helped with the work, one little gray kitten, and one big brown-and-white collie dog.

The little white-haired mother didn't walk about very much, but had to sit most of the time in a chair by the window. If there should be snow on the ground she would always feed the birds outside her window and then watch them there, and always she would smile and wave at the school children going by to school or maybe coming home from school.

She seemed very happy, and Rosemary soon learned to love her; so, of course, she planned some sort of Christmas present for her. She thought something she could make would be nice; so she made a dainty knitting bag out of some scraps that Cousin Emily found for her. For Cousin Emily she made a pretty handkerchief, and for the little Mexican maid she bought a nice pair of stockings. Her packages made lovely Christmas secrets, and she often went to the drawer and took them out to look at them and think how pleasant it was going to be to give them on Christmas morning.

Cousin Emily had said that of course Rosemary's parents would send money for her to spend for Christmas, and of course they would send packages for her; but no money came and no packages came. Her father's brother, to whose home they had gone, was very sick, and maybe they did not have a chance to send things.

Rosemary thought she would be terribly lonely and disappointed, but she was not very much. She had her "give-away" packages to think about. She even made a little gray blanket for the gray kitty and planned to fix Shep, the collie, a nice Christmas dinner.

Then the very first thing Christmas morning she brought out her Christmas secrets and gave them away, and everybody was so pleased and happy that she herself almost danced for joy. Then Cousin Emily gave her a nice new book to read, Cousin Emily's mother gave her a dainty little apron that she could wear when she helped to set the table, and the little Mexican maid gave her a pretty piece of stamped linen that she could work with her own fingers.

She liked every one of her gifts, but before she had time to think about them very much Cousin Emily began sending her places. First, she sent her to the McGuires with a plate of animal cookies. The little gray McGuire house was simply running over with children, and when Rosemary knocked at their door they almost tumbled over each other, all trying to get to the door at once.

"We fought it wath Thanta Clauth," lisped the least McGuire.

"And so it is," laughed Mrs. McGuire, "for will you be looking at the plate of cookies she brought?"

Then Mrs. McGuire said they would play a game with the cookies; so every one stood around with closed eyes and listened while Mrs. McGuire described the animals the cookies represented, and every time she described one, all had a chance to guess what it was. She said so many funny things and they all laughed so much Rosemary could hardly talk for laughing. But still she guessed so many of them that Mrs. McGuire told her she had better quit a while and give the others a chance. She stayed at the McGuires long enough to have a wonderful time, and when she got back Cousin Emily was ready with more packages for her to take.

There was a warm shawl for the little old lady who lived across the street, a book for the crippled man who lived two doors away, and a carving set for Jimmy Allen, who had been sick and could not yet go out to play. There was something for just every sick or crippled or lonely person on that street, and Rosemary's eyes were shining like stars by the time she came home from her errands.

By that time dinner was ready, and then after dinner Cousin Emily told her to come and see the Christmas tree. They went to the window, where the white-haired mother always sat, and just outside her window was a little evergreen tree growing in the ground, but all dressed up as a Christmas tree for the birds. It had seed and suet and crackers and cranberries and other things birds like all fixed so the birds could find them. There were red birds and yellow birds and gray and brown birds all hopping about, chirping cheerfully and helping themselves to their Christmas treat. Rosemary could hardly tear herself away from that window all the afternoon, she enjoyed the bird company so much.

That night her Cousin Emily said she was sure that the packages for Rosemary would come the next day, but Rosemary laughed and said it didn't matter at all. "I have found out some Christmas secrets, Cousin Emily," she said happily, "and that is that your 'give-away' things make you just as happy as the things you get given to you. I have had the nicest kind of a Christmas, and I thank you all."

It was a nice Christmas secret for Rosemary to find ont, and when her packages came the next day she was very careful to share her presents with others.—Francis M. Morton, in The Christian Advocate.

* * *

For the Southern Churchman.

Why Dorothy Waited.

Part I.

Eleanor Hammersmith.

Grampa Louie, also known as Grampa Fixit, was in his workshop, and his workshop was really the kitchen, bright and sunny, with flowered curtains and a canary near one window singing as though his heart would burst. A huge, old-fashioned wood stove took up one entire wall; there was a teakettle of water simmering loudly at the back, and the canary seemed to be trying to sing in tune.

Grampa Louie stood beside the long wooden table which had been scrubbed so much that it was fairly white. He was working on the badly dented arms and legs of a tin soldier when suddenly the outer door opened, and he heard flying feet on the porch. Meta, his wife, known as "Gramma Meta" to all the children of the neighborhood, went to the door, and there stood a little girl holding a large, blanket-wrapped bundle.

"Please, Grampa, my baby's had a bad fall," the child explained, trying to keep a quiver out of her voice.

"But, Louie, bring her in—she shouldn't stand so—in the door. Come in, child, come in." The white-haired little lady put her arm around the girl and drew her in. "Grampa Fixit'll be looking after the baby right away, eh, Louie?"

"Sure enough, and show her Patsy, Meta; her head was broken just like this one, right across the top."

"Come here, little one." Gramma led her into a sitting room brightened by a huge stove, its red glow casting ruddy shadows on the carpet around it. In a rocking chair by the window sat a big doll dressed in a warm white sweater and cap. "This is Patsy. What is your name, child?"

"Marie. Can I hold Patsy? My baby's name is Dorothy. Oh, whose are these?" She ran across the room and stood in front of a row of four more dolls sitting together on the sofa, each one leaning against a large embroidered cushion. The first one was wearing a little rose-colored suit trimmed with





glass buttons and dainty white lace, with a broad brimmed hat to match; the middle two were dressed in snow suits and looked ready for a skiing or skating party, and they must have been rather warm so near the fire. The one on the right-hand end was dressed like a little princess in blue silk and silver lace; even her tiny slippers were silver, and she wore a blue band on her lovely black curls, but her dress was wrinkled a bit, and she looked as though she had possibly been there for a long time.

Above the four dolls, as though with amused dignity or half severity, a pair of old-fashioned portraits looked down, the woman's lovely, serious face lightened by an almost hidden smile in her eyes which seemed to say that she, too, had loved dolls many years ago and had passed this love on to the old man of the work shop, who, with his wife, loved the dolls of many children.

"You see, they're comfy here on the cushions. These two have been here a long time—the little girls can't pay Grampa yet. He can't always work for nothing, either."

Marie picked up each one of the dolls for a minute. "But the little girls will come some time, won't they? They must be terribly lonesome," she said as she put the last one back lovingly. "I couldn't wait for Dorothy so long. I need her every day, but I can pay—if it isn't too much."

"Come in here; I show you some new hats we just got in from Germany." Gramma Meta led the way into a little back room, but just then a loud knock came at the front door, and as she turned back and opened it a tall, beautifully dressed lady stepped in.

"Pardon me, have you seen a little—why, yes, there you are, Marie. They told me you'd come here. What on earth! Have you completely forgotten that we're taking the four o'clock train? Come, right away."

"But, Auntie, Grampa Louie's fixing Dorothy. I can't go without her. Wait."

"We can't wait a second longer. It's nonsense to have that old doll fixed. You can get a new one in Chicago."

"But I want her."

"Now, Marie, don't be so babyish; it's only that old doll you've had for ages. Come, dear, don't cry about it. I said I'll get you a lovely new one, and maybe we can even come back here later on."

"But, Auntie, it's Dorothy."

They had gotten as far as the door. "Don't cry so, Marie." Her aunt took her hand and stopped to turn back for just a second as they went out. "Don't bother with that old doll," she said. "Either give or throw it away. I'll buy her ten more."

When the door had closed the little old lady picked up Patsy from the rocker and sat there, holding her in her lap, looking at her round smiling face. "How can she take the little girl away, Patsy? And Dorothy will be lonely for her too; you'll have to keep her company," she said to the four dolls in a row.

"I'll just be fixing the curls a bit while the head is—why, Meta, what's the matter? What's become of the little girl?" Grampa Louie stopped short in the doorway as he saw the tears in Gramma's eyes; he had on his spectacles and his pipe in his mouth and a tiny curling iron in one hand.

"Ah, Louie, and she took the little girl away, and she was crying her heart out. The doll—to give it away or sell it, she said."

"'Pshaw, she'll be back. We'll get the doll fixed up; come help me with the curling."

By afternoon Dorothy was ready, her broken head so marvelously repaired that scarcely a flaw could be detected, and the beautiful curls around her smiling face gave her an entirely new loveliness. She was seated on the sofa beside the other dolls, and all night and all the next day the old-fashioned portraits in the heavy gilt frames looked down at her, and she stared straight ahead at the round table with its fringed cover, the dish of pink and white peppermints, and beyond, at the little stand with its bowl of gold fish and four rows of photographs.

In the evening Gramma introduced her to all the photographs. "This is Lydia; she's in Iowa teaching school. And this is Charles—he looks a lot like his Uncle Louie. And Mary, she's the girl who always has a smile. And Billy—but you get tired, dearie. I just want to amuse you."

By the end of that week the other dolls had been called for and taken home, but Dorothy continued to sit on the sofa, staring straight ahead with her round blue eyes, uncomplaining and patient.

(To be concluded.)

* * *

For the Southern Churchman.

CHRISTMAS LOVE.

Kathleen Hay.

Christmas through the world to-day,
Shining everywhere!
Love and joy and peace—good-will,
Broadcast far and near.

Round and round and round the world,
May the message spread,
Till each one, each boy and girl
To the manger led,—

Feel the touch of His great love,
Find the Gift divine,
Kneel in praise and rapture there,
At the Gift sublime!

Christmas through the world to-day,
Shining everywhere,—
"Hark, the Herald angels sing . . ."
Once again we hear!

* * *

When Was Jesus Born?

When was Jesus born? Tradition answers, December 25, 1 A. D. Scholarship says, we do not know. It does not seem to be possible to date with definiteness the birth of Jesus, but scholars are pretty well agreed within limits.

The birth of Jesus was the pivotal event in the world's history. It is fitting that we should date all events from his birth. In the middle of the sixth century of our era a Roman abbot, Dionysius Exiguus, originated our calendar. He fixed upon the year of Rome, 754, as the year in which Jesus was born. He called that 1 A. D. In this he undoubtedly was mistaken.

Jesus was born shortly before the death of Herod (Matt. 2:19). Herod died just before the passover on April 12, 750 (Josephus) or 4 B. C. The events of the nativity occur before that date and require at least several months. Thus Jesus was born toward the end of 5 B. C. or at the beginning of 4 B. C.

We know that Jesus was born during the census of Quirinius (Luke 2:2). This is of little value, for the decree went forth in 8 B. C., but was not carried out in Judaea at once. Herod had troubles that gave him no leisure until 5 B. C. The census was probably not begun in Judaea until about that time.

Jesus begins His public ministry when He is thirty years old (Luke 3:23). Shortly thereafter we have the statement by the Jews that the temple was "forty and six years in building" (John 2:20). The rebuilding of the temple was begun in 20 B. C. If forty-six years have passed we are brought to 26 A. D. Further, John the Baptist begins his ministry in "the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1). Tiberius was associated with Augustus in the empire in 11 A. D.; this coincides with 26 A. D. If in this year Jesus was just thirty years old, He was born perhaps toward the end of 5 B. C.—Ex.



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For the Southern Churchman.

CHRISTMAS.

Annette Cornell.

A still, blue night
And a star—
Three who journeyed far.

A cold, white night
And today—
Faith to point the way.

* * *

"Praying Always."

As one reads the New Testament he is impressed by the frequency with which the writers break forth into prayers of praise. Often they seem scarcely aware that their language has passed into prayer. Nor does the reader until he pauses to meditate upon what he has read. Is not this what the apostle means by his term, "praying always"? To be always in that attitude that leads one inadvertently into praise and thanksgiving? Through such a spirit the humblest tasks of life are ennobled and life itself is filled with that radiant peace which ever accompanies the consciousness of His presence.

* * *

For the Southern Churchman.

STAR OF BETHLEHEM.

Katherine W. Cook.

Radiant Star of Bethlehem,
Thy glorious, shining light
Sheds silent benediction
Over all the world tonight.

In the chancel of the heavens
Angel choirs sing
Glad and joyous anthems
To the New Born King.

Beauteous Star of Bethlehem,
In wondrous mystic beaming,
Thou sheddest messages of love
While the world lies dreaming.

O, most Holy Star of Bethlehem,
Bright watchman of the night,
Shed peace on earth, good will towards men,
By thy blessed light.

O, glorious Star of Bethlehem,
Triumphant skies adorning,
Shine over all the world tonight,
And bless the Christmas Morning.

CHURCH INTELLIGENCE



PRESIDENT OF NATIONAL COUNCIL MAKES REPORT ON CONCLUSION OF FIRST YEAR OF OFFICE

With this session of the National Council, Bishop Cook concluded the first year of his service as President of the National Council, an office to which he was unanimously elected by General Convention at Atlantic City, in his absence, and despite a formal declaration to the Presiding Bishop in advance of that gathering, that he could not consider re-election as Vice-President, which office he had held since December, 1933, in succession to the late Bishop Burleson.

Reminded of the anniversary, Bishop Cook reiterated his opinion that the present form of organization is not a wise one and that he hopes General Convention at Cincinnati will think the problem through again and make other adjustment.

"Meantime," he said, "I have found very great pleasure indeed in my association with the staff at Church Missions House and my contact with the world work of the Church. I have been convinced anew of the genuine interest in the cause of missions among us and of the prompt and generous response that has been made when particular necessities have been presented to our people. We have passed through, indeed are passing through grave times. We hope that with improving economic conditions there will be prompt improvement in our missionary activities in parish, diocese, and throughout what we call, for lack of a better name, the General Church. While we wait this better day I am deeply impressed with the loyal readiness of our workers at home and abroad to accept reduced and often completely inadequate remuneration for their work. My fellow workers and I at Church Missions House are not wrapped up solely in our own problems but we enter with whole-hearted interest and sympathy into similar problems confronting every Bishop indeed all of our clergy and other workers. A pleasant feature of my work has been to make this clear.

"The session of National Council just closed has been a fruitful one. While a vast volume of technical business has been transacted we have continued a policy by which major issues have been freely discussed. We have a new conception of the promotional problem and greater knowledge of the responsibility of the Church to youth and of the attitude of youth toward the Church. I believe that in the future, profit will accrue from this approach, even though no final legislation in either field has been possible.

"We certainly have profited by the new system through which every item of business to be presented to the National Council has first had not only consideration by the interested Department but a hearing before the whole group of our Executive Officers. The result has been much clearer presentation, much keener appreciation of problems involved, and in the long run far wiser legislation. The range of work covered is literally too enormous to be covered in the utmost detail by everybody, but this progressive study and consideration certainly makes all of us more generally acquainted with all of the work and more fully prepared correctly to informed and wisely to guide the Council.

"We earnestly look forward to support in the tremendous task of closing the present distressing gap between the total of our Emergency Budget and the sums which now seem to be in sight for 1936. I shall join Bishop Perry in an earnest effort to secure such further giving as shall prevent what might seem a year of disaster.

"A fine spirit of courage marked every moment of the sessions of the National Council which have just brought our first year of the new triennium to a close. We shall hope that this spirit shall spread throughout the Church."

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BISHOP PERRY'S REPLY TO LETTER FROM BISHOPS MANNING, MANN AND WARD.

The Rt. Rev. James DeWolf Perry, D. D., Presiding Bishop, in a brief letter to the Rt. Rev. William T. Manning, D. D., Bishop of New York; the Rt. Rev. Alexander Mann, D. D., Bishop of Pittsburgh; and the Rt. Rev. John C. Ward, D. D., Bishop of Erie, mailed to the Bishops and made public to the press recently, acknowledged receipt of a communication signed by the Bishops of New York, Pittsburgh, and Erie, and referred to the relations now existing between the Rt. Rev. Dr. John Torok and the Diocese of Eau Claire, Wisconsin.

Bishop Perry expresses appreciation of the concern manifested by the Bishops and informs them that he has communicated the letter of protest to the Rt. Rev. Frank E. Wilson, D. D., Bishop of Eau Claire, "with whom," says the Presiding Bishop, "there was left the question of his (Torok) status." Bishop Perry's letter follows:

My dear Bishop Manning:

On my return yesterday from the Pacific Coast to Washington and New York, I received the letter signed by you and the Bishops of Pittsburgh and of Erie presenting a protest concerning the action of the Bishop of Eau Claire in receiving Dr. John Torok as a "Bishop in the American Episcopal Church, at a service in the Cathedral Church of the Diocese of Eau Claire on Sunday, November 17."

I can appreciate the concern which you and others have felt regarding a matter which has caused so much perplexity and difficulty during the past two years. All who are engaged in the consideration of it unquestionably desire to reach a conclusion conducive to the well-being of the Church and in conformity with its policy and legislation.

I have communicated your letter of protest to the Bishop of Eau Claire with whom as Bishop of the Diocese in which Dr. Torok is canonically resident there was left the question of his status when the Bishops, meeting in Houston, had heard the report of the Special Committee on the subject and had refrained from making official record of it or taking action thereon.

Faithfully yours,
Presiding Bishop.

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DATES SET FOR CONSECRATION OF BISHOPS OF NEWARK AND OREGON.

The Presiding Bishop, the Rt. Rev. James DeWolf Perry, D. D., has taken order for the ordination and Consecration of the Rev. Theodore Russell Ludlow, D. D., to be Suffragan Bishop of the Diocese of Newark, and of the Very Rev. Benjamin Dunlap Dagwell, D. D., to be Bishop of the Diocese of Oregon, the former to take place on St. Paul's Day, January 25 next, at St. Paul's Church, Paterson, New Jersey; and the latter on Wednesday, February 12 next, at Portland, Oregon.

The Presiding Bishop will be Consecrator for Dr. Ludlow and to fulfill the same office for Dean Dagwell has named the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey.

At the request of the Bishops-Elect the Presiding Bishop has invited others to have part in these services as follows:

For Dr. Ludlow, the co-consecrators, the Rt. Rev. Philip Cook, D. D., Bishop of Delaware; the Rt. Rev. Wilson Rieff Stearly, D. D., sometime Bishop of Newark.

The presenters: The Rt. Rev. Benjamin M. Washburn, D. D., Bishop of Newark; the Rt. Rev. Philip M. Rhinelander, D. D., sometime Bishop of Pennsylvania.

The preacher: The Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio.

For Dean Dagwell the co-consecrators: The Rt. Rev. Louis Childs Sanford, D. D., Bishop of San Joaquin, the Rt. Rev. Fred Ingley, D. D., Bishop Coadjutor of Colorado.

The presenters: The Rt. Rev. Stephen E. Keeler, D. D., Bishop Coadjutor of Minnesota; the Rt. Rev. William P. Remington, D. D., Bishop of Eastern Oregon.

The preacher: The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado.

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FORWARD MOVEMENT NEWS.

Cambridge, Mass.—A Forward Movement program for the next three years has been adopted by Christ Church here.

The plan is divided into the seven steps of Discipleship: turn, follow, learn, pray, serve, worship, and share. Under each step is set down the distinct things which it is hoped the parish can accomplish within three years.

Aims are given as to the drawing of people to Christ, confirmations, attendance at Sunday school and special courses, at the Service of Meditation, Grace before meals, work among the students, increased attendance at service, an increase in giving, and an improvement in the church property.

The plan is one that well might be followed by other parishes, and on a larger scale by dioceses. Bishop Hobson, chairman of the Forward Movement Commission, praised the program.

Copies of the program, attractively printed in booklet form under the title "A Fascinating Religious Project," may be secured from the Rev. C. Leslie Glenn, rector.

Charlotte, N. C.—The Forward Movement was presented in the Diocese of North Carolina under the auspices of the Diocesan Field Department by the Rev. A. M. Sherman in an extensive tour in November covering many of the

parishes and Missions in the western part of the Diocese.

Daily meetings were held in a central parish and other parishes and missions in the neighborhood were invited to attend. The usual program was a luncheon meeting at noon in one place and a supper or church gathering in another place in the evening. A mass meeting in the Carolina Theatre, Charlotte, concluded the presentation. It was estimated that a total of 3,800 people was reached during the series. Much interest has been quickened as a result of these meetings.

Grand Rapids, Mich.—A parish mission on the Forward Movement in Grace Church, Grand Rapids, Michigan, was conducted by the Rev. A. M. Sherman for five days early in November. A parish institute with three classes—on the Bible, Church History, and Missions (Latin America) was held in the afternoon. Popular preaching services, with Discipleship as the theme, were held in the evening.

As a result 198 persons signed a pledge card on which was printed a rule of life embodying worship, giving, praying and serving. These cards were given in at a corporate communion following the mission. At a parish supper held the following week the parish as a whole adopted two great objectives as necessary to its life—the steady and corporate worship of God and the enlistment of others as disciples. To make this more definite, a confirmation class of 100 is sought and every guild and every individual is urged to do their part in bringing others to church membership.

Mobile, Ala.—Four programs on the Forward Movement are included in the booklet, "Young People's Programs," published by the Young People's Service League of the Province of Sewanee. Copies may be obtained (35 cents each) from Marshall Seifert, 112 Houston Street, Mobile.

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TO THE BISHOPS, DIOCESAN EXECUTIVE SECRETARIES AND DIOCESAN TREASURERS:

Our cash account for 1935 will be closed with the close of business January 20, 1936.

All receipts from Dioceses, Parishes, or Individuals (except those marked specifically for 1936) will up to January 13 be included in our 1935 cash accounts. After January 13 the only remittances included in 1935 accounts will be those received from the Diocesan offices.

Credit memoranda will be sent daily during December and up to January 20. Thus in the final payments the Diocese will be able to establish the correct division of funds for the year 1935.

Supplementary remittances on account of 1935 will be received at any subsequent time and credited by memoranda to the 1935 account, but such remittances must be included in our 1936 cash account.

The National Council,
Lewis B. Franklin, Treas.

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ARCHBISHOP OF YORK GUEST AT LUNCHEON AT GENERAL THEOLOGICAL SEMINARY.

Archbishop Temple of York was the speaker December 16 at the General Theological Seminary at a luncheon in his honor given by five ecumenical organizations. The cooperating groups were the International Missionary Council, the Universal Christian Council for Life and Work, the World Alliance for International Friendship Through the Churches, the World Conference on Faith and Order, and the World Student Christian Federation.

The Rev. Dr. Eugene C. Carder, associate pastor of the Riverside Church, was toastmaster. The Rev. Dr. William P. Merrill, pastor of the Brick Presbyterian Church, offered the invocation. The Rev. Dr. William Adams Brown, of the Union Theological Seminary, made the official response to Archbishop Temple, while the benediction was given by Archbishop Athenagoras of the Greek Orthodox Church.

More than 100 leading clergymen of several denominations attended the luncheon which was arranged by Dr. Henry Smith Leiper, executive secretary of the Universal Christian Council, and Rear Admiral Reginald R. Gelknap, U. S. N. (retired).

Before the luncheon the Archbishop addressed the seminary students at a service in the Chapel of the Good Shepherd.

Charles D. Kean.

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VIRGINIA SEMINARY NEWS.

Bishop Rowe of Alaska addressed a large audience at the Seminary December 6. He was brought to the Hill as guest of the Missionary Society of which Ernest A. DeBordenave is president.

His account of his heroic exploits in spreading the Christian message in "Uncle Sam's Attic", as a contemporary writer has described Alaska, kindled considerable interest in the Church's mission there.

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Prof. and Mrs. A. C. Zabriskie, who spent last summer visiting the missionary work of our Church in South America, especially in Brazil, and who have seen more of our activity there than any other white persons except Bishop Thomas himself, have been busy all autumn in filling speaking engagements about their trip.

James K. Friedrich, a senior in the seminary, has prepared a moving-picture film using pictures they took, with the results, the lectures on the Church's missionary work which have been given in churches from Richmond to New York City have proved a great success and a genuine stimulus to missionary interest. The proceeds of these lectures are being contributed to the seminary missionary fund.

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THE "MESHA" STONE.

The "Mesha" or Moabite stone, discovered at Dhiban (the ancient Dibon), a few miles north of the Arnon River, Palestine, in 1868, is of special significance. "Apart from the light it sheds upon an obscure portion of Jewish history. It is of great value to the archaeologist as the oldest specimen of the alphabetic writing in the world, dating back to 890 B. C. (2,825 years). The Assyrian inscriptions are older than the Moabite stone, but they had not a language of letters, the arrow-headed characters being used to denote words; the hieroglyphics of Egypt are older but they are symbolic writing, not alphabetic; for instance, a lamp amongst the Egyptians signified life, a jackal, cunning, a wave of line running water, etc., so the finding of the 'Mesha' or Moabite stone has helped greatly to settle the long disputed question, as to the origin of letters and the art of writing; it also shows plainly that Semetic nations east of the Jordan were more civilized than generally is admitted, that they practiced writing nearly three thousand years ago, if not much earlier; that in writing, the same characters were used by the Semetic nations; that the Phoenician and Hebrew alphabets were closely allied, if not identical in their origin; also it illustrates the history of our own language, for the whole of the Greek alphabet is here found in its primitive state, showing that the Greeks must have received the entire alphabet from the East. And what is perhaps more singular, we find on this stone many of the letters of our own alphabet, showing that many of the characters in use today are very similar to those used in the days of Moses. The Moabite stone is now in the Louvre in Paris, and was faithfully translated by Claremont Ganneau. The writings on the stone (there are over 1,000 letters and 34 lines) appear to be an addition to the second Book of Kings, the first words being 'and Moab rebelled against Israel after the death of Ahab'; it gives the particulars of Judah and Edom, who go forth to repress the rebellion—who the king of Moab was, the cities he built, the gods he worshipped, how he took Nebo, and what he did with his prisoners.

"The language is very expressive, and from the facts set forth we learn that after Solomon's reign, Moab again became an independent nation. It was then known as the 'land of Moab' and 'Mesha' was King, and Dibon its capital; that they were oppressed for forty years by the house of Omri, father of Ahab, the founder of Samaria, Mesha goes to war with Israel, and this greeny black basalt monument was erected apparently to commemorate his deeds."

—Exchange.

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PENNSYLVANIA

Rt. Rev. Francis M. Taitt, S. T. D., Bishop.

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Bishop Hobson's Talks to Clergy Conference and Laymen Give Powerful Stimulus to Forword Movement in Diocese.

Evidence of the responsiveness of the Diocese of Pennsylvania to the challege of the Forward Movement was unmistakably demonstrated in Philadelphia in an All-Day Conference of the Clergy and in the evening by the attendance of upwards of 700 laymen at a dinner and conference for laymen. The Rt. Rev. Henry W. Hobson, Chairman of the General Convention Commission on the Forward Movement, conducted the clergy conference and was the chief speaker at the laymen's meeting.

The clergy conference, held in the Church of the Holy Trinity, was called by the Bishop and the Diocesan Commission, that the clergy might have the opportunity to meet Bishop Hobson and to learn from him of the progress of the Movement. In addition to the Pennsylvania clergy, many of the clergy of the Diocese of Delaware were present, in response to invitations extended them by Bishop Taitt. Beginning with a celebration of the Holy Communion at 10 A. M., the conference continued throughout the whole day, with a brief intermission for luncheon at which the conferees were the guests of Bishop Taitt.

The dinner and conference for laymen was under the auspices of the Church Club of the diocese, and was in the great ball room of the Penn Athletic Club. Virtually every parish and mission congregation in the diocese was represented.

Of special significance was the large attendance of youth of the Church. As several of the older members of the Church Club said, "This is probably the first time in many years so many young men have come to a meeting of this kind, and surely it must be evidence that our young people have caught the spirit of adventure in this undertaking and are watching to see if we too are enrolling in this Movement."

Bishop Hobson's conduct of the clergy conference and his address at the laymen's meeting were both characterized by a simplicity, sincerity, and directness of utterance that has unquestionably given a powerful stimulus to the Forward Movement in Pennsylvania.

At the laymen's meeting in the evening, Bishop Hobson made a strong impression on the laymen. Mr. E. Osborne Coates, President of the Church Club,

introduced the speakers. In addition to Bishop Hobson, these were Bishop Taitt, and the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, and a member of the Commission.

Bishop Hobson dscribed the Forward Movement as "bringing the men and women of the Church to a new sense of God's power, and sending them forth, one with another, as followers of Him in this new advance of the Church's life."

Deprecating any view that it is a Movement belonging to any man or men he told of his answer to a question put to him by a friend in which the latter asked, "Bishop, what is this Movement of yours?"

"All I can reply to such a question," the Bishop said to the assembled laymen, "is my friend was talking blasphemy, because it is blasphemy to take this Forward Movement and ascribe its ownership to any man. It doesn't belong to men; it belongs to God Himself. It is God who is marching on eternally. It is His Forward Movement which has been going on through the ages step by step."

While it is true, the Bishop added, that by the unanimous vote of the General Convention a resolution was adopted calling the Church to go Forward, the thing did not begin there.

"It was simply that at that time," Bishop Hobson continued, "there were those in the Church who in their longing, and yearning, and struggling, wanted to see the Church go out with new power and they said: 'We are not going to be content sitting here doing nothing about it. We are not going to face conditions in the world today, with all the disheartening consequences of those conditions, and do nothing about it. We are not going to stand still, ourselves, and look at the Church we love suffering from grievous sickness and do nothing about it. We are going to believe that God has a purpose for His Church to go out and proclaim a Gospel with new power, and believing that, we are going to have belief in the Spirit of God to give us power to accomplish that purpose; that we will not be inadequate and beaten men, but men who go forth renewing that power and strength as we come in touch with Him day by day.' It was this that brought the Forward Movement into being.

"The question we all have to ask ourselves in this great adventure to follow Christ are: 'Am I going to be part of it? Am I going to share in it, or is this adventure going to leave me beside the road and go on without me? Is it going to prove that I am a quitter or a shirker, or that Christ is my Captain and that I am marching on with Him to victory.'

"I am convinced," Bishop Hobson declared, "that only as individual members of the Church, those who are daring to call themselves by the name of the Master, taking seriously this Call of the Master and applying it seriously to our lives, only thus can the Church go Forward."

WASHINGTON.

Rt. Rev. James E. Freeman D. D. Bishop.

Dedication Service.

On Tuesday afternoon, December 10, in the Church of the Epiphany, a beautiful window was dedicated as a memorial to Mr. William Channing Johnson, for many years a Vestryman of the parish, its treasurer, and during the last few years of his life, Junior Warden. It is safe to affirm that no one was more universally beloved than this man of God to whom everything connected with Epiphany Church was sacred. The Wardens and Vestry have therefore welcomed this memorial gift, placed in the church by his devoted wife. The service of dedication was held at 4:30 Tuesday afternoon, attended by many members of the parish and friends of Mr. Johnson.

VIRGINIA.

Rt. Rev. H. St. G. Tucker, D. D., Bishop.
Rt. Rev. Frederick D. Goodwin, D. D., Coadjutor.

Bishop Rowe Speaks to Crowded Churches.

The Rt. Rev. Peter T. Rowe, Bishop of Alaska, preached to a crowded church Sunday morning, December 8, at Emmanuel, Brook Hill, Richmond, and that night addressed the combined congregations of the city in St. Paul's Church, which in spite of inclement weather, was filled to capacity. The Bishop's simple yet eloquent plea thrilled his hearers; his picture of the necessity for the ministrations of the Church in his far-off field made one ashamed to think that there is danger of the work being seriously handicapped, or perhaps closed in some places, because of the lack of support from home. The Bishop remained in Richmond, at the home of the Misses Stewart for the remainder of the week.

Laymen's Association Meetings.

Three meetings of the Layman's Association of the Rappahannock Convocation have been held this fall, with very good attendance each time. The meetings were addressed by Bishop Tucker with the group in Fredericksburg, the Rev. Mr. George Ossman in Warsaw, and Mr. John Mordecai at Old Church.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Cathedral Choir at Evanston.

The Cathedral Choir, a group of eighty University of Nebraska students under the direction of John Rosborough, will appear in a sacred concert at Saint Luke's Pro-Cathedral, Evanston, Sunday afternoon, December 22. The group is starting on an eastern tour and will make its first stop in Evanston. Mr. Rosborough was a student under the late Dean Peter Christian Lutkin, of Northwestern University, and a devoted Churchman.

* * *

Plans for Archbishop of York.

Plans for the entertainment in Chicago of the Archbishop of York have been completed under direction of Bishop Stewart. The Archbishop will arrive in the city Saturday, January 4. That night he will be the guest of honor at a reception and dinner given by the Church Club at the Hotel Sherman.

Sunday, January 5, he will preach at St. Luke's Pro-Cathedral, Evanston, in the morning at eleven and will speak before the Chicago Sunday Evening Club at Orchestra Hall, in the evening. Monday, January 6, he will address Chicago clergy at luncheon at St. Luke's, and in the evening the Adult Education Society in Oak Park.

Tuesday, January 7, he will be at the Seabury-Western Seminary for luncheon and that evening he will start the series of Moody Lectures at the University of Chicago. Wednesday, January 8, he speaks to the English Speaking Union at luncheon; has supper with the Anderson Society and faculty at the University of Chicago in the evening after which he gives the second of the Moody Lectures. Thursday, January 9, he will appear before the Woman's Auxiliary of the diocese at St. Luke's Pro-Cathedral, and after his concluding lecture at the University of Chicago, will leave for New York and his return trip to England.

* * *

St. Mary's Home Buys Racine College.

Old Racine College, one of the most historical spots of the Church in the whole Middle West, has been saved to the Church.

Announcement is made that Saint Mary's Home for Children, Chicago, has purchased the college property. For the present the property will be used during the summer as a summer home for the children. As soon as funds are available for necessary repairs and maintenance of Taylor Hall, a retreat and conference work will be started there. The title to be given to the work is the DeKoven Foundation for Church Work.

Later it is hoped to expand the work still farther.

This development in the life and work of the Community of Saint Mary in its work in the Middle West would seem to be particularly fitting. For it was Dr. DeKoven who largely was responsible for bringing the Sisters to the Middle West in 1878.

There has been a great deal of apprehension as to the future of the Racine College grounds in recent years. After the college itself was closed, the property was used for a military school, promoted largely by Chicago interests. This plan eventually was abandoned. Then the children of St. Mary's Home spent a couple of summers there. Previously they had gone to Doddridge Farm, near Libertyville, established for this specific purpose by Mr. Britton I. Budd, Chicago traction official, in mem-

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ory of Mrs. Budd. Since the depression, there has not been money to operate Doddridge Farm for the summer home.

Only recently Chicago newspapers carried items about the sale of the De-Koven Library from Racine College.

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.
Rt. Rev. G. G. Bennett, D. D., Assistant.

The Presiding Bishop at Home Again.

Bishop Perry returned to his home in Providence last week from a six week's trip through the Southwest to California on National Church business. Mrs. Perry accompanied him. In Washington, on December 14, Bishop Perry welcomed the Archbishop of York, who is now touring this country in response to the Presiding Bishop's invitation. Bishop Perry will be in Worcester, Mass., to assist in the celebration of the one hundredth anniversary of All Saints' Church on December 21. He will preach the sermon. The rector is the Rev. Richard G. Preston.

* * *

Plans For Diocesan-Wide Mission Go Forward.

About seventy laymen from various parishes and missions throughout the diocese gathered December 19 at the parish house of the Cathedral of St. John, Providence, to arrange for the Diocesan-wide Mission set for February 2-16. They were addressed by Bishop Bennett and members of the committee in charge of the unique project. Bishops and presbyters distinguished for their gifts as missioners will come to Rhode Island at that time to cooperate with a group of diocesan clergy. In practically every parish and mission a teaching mission will be held. One of the features now being stressed is a children's mission to be held in the afternoons, wherever it can be adequately prepared for.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

The Archbishop of York Fills Many Speaking Engagements.

The Most Rev. and Right Hon. William Temple, Archbishop of York, was in New York from Saturday, December 14-17. On Sunday morning he preached at the Cathedral of St. John the Divine and Sunday afternoon at Trinity Church, where Sir Gerald Campbell, British Consul General in New York, read the lessons. Sunday evening the Archbishop spoke at a service in the Cathedral of St. John the Divine held in the interest of Christian unity under the auspices of the leading international agencies for the promotion of Christian reunion. Other speakers at the service were the Rev. Dr. S. Parkes Cadman and Dr. John R. Mott.

On Monday the Archbishop spoke at a luncheon at General Theological Seminary and in the afternoon he attended Columbia University, where he received an honorary degree. In the evening Archbishop Temple was the guest of honor at a dinner given by the Church Club of New York at the Waldorf-Astoria. Bishop Manning and Dr. Nicholas Murray Butler were among the speakers at the dinner.

* * *

Noon-Day Lectures for Business People at Old Trinity.

The Rev. Frederic S. Fleming, D. D., rector of Old Trinity Church, Broadway and Wall Street, has been giving a series of weekday noonday addresses during Advent on the general subject, "The Bible". The addresses are particularly for business people and are held from 12 to 12:30 P. M.

Memorial Services.

A memorial service for Dr. Clement Clarke Moore, author of "A Visit From St. Nicholas" was held Sunday afternoon at St. Peter's Church. Dr. Moore was one of the founders of the parish. The Rev. Richard A. D. Beaty is the present rector of this old New York parish. The memorial sermon for Dr. Moore was preached by the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine.

On Sunday morning, December 15, the anniversary of the death of the late Rev. Dr. H. Percy Silver, a memorial service was held in the Church of the Incarnation, at which the Rev. Dr. Howard C. Robbins was the preacher. The Vestry of the Church of the Incarnation are planning as a permanent memorial to Dr. Silver to renovate the rectory and make such changes as will be necessary to convert it into a community centre and parish house.

* * *

The Cynic and the Saint.

"I could have made a better world,"
The cynic to the Saint once cried,
"That is why God put thee here,
"Go forth and do it," he replied.

Quoted in the St. John's Record of St. John's Church, Yonkers.

E. F. K.

ATLANTA.

Rt. Rev. Henry J. Mikell, D. D., Bishop.

Christmas Services.

A large red cedar tree has been planted on the lawn of the Pro-Cathedral of St. Philip, Atlanta, by the Fulton County Post, No. 134, of the American Legion and will be used for their annual Christmas Eve Service. This tree will be electrically lighted each year for a week before Christmas. Dean Raimundo de Ovies, Chaplain of the Post, will dedicate the living Christmas tree at an impressive service.

* * *

Bishop H. J. Mikell will celebrate Holy Communion at the Pro-Cathedral of St. Philip on Christmas Eve at the annual Midnight Service. The Cathedral choir will sing traditional carols for half an hour prior to the Service.

Dean Raimundo de Ovies will celebrate the Christmas Service on Christmas morning and the Junior Choir will sing.

Audria Bandy Gray.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop
Rt. Rev. M. S. Barnwell, D D., Coadjutor.

The annual meeting of the congregation of Christ Church, Savannah, was held Friday evening, December 6. Dinner was served. Between 250 and 300 were present. Talks were made by Bishop Barnwell, who told of the missionary work of the diocese, and by the rector, the Rev. Dr. David Cady Wright. Every Member Canvass pledge cards were signed by those present.

Julia St. Clair Moore.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

The Archbishop of York in Diocese.

This diocese was most happy in having a visit from the Most Rev. and Right Hon. William Temple, D. D., Litt. D., Archbishop of York, and Mrs. Temple.

After speaking from Washington, D. C., for the "Church of The Air" on Sunday morning, December 8, the Archbishop and Mrs. Temple took train for Danville, Virginia. There they were met by the Hon. Thomas G. Burch, who drove them to Martinsville, for a visit with relatives; Mrs. Temple being a niece of the late Rev. Alfred W. Anson, who was for twenty years rector of Christ Church, Martinsville, and whose widow and several daughters still reside there.

Monday morning an official committee, composed of Bishop Jett, the Rev. Charles F. Fishburne, Jr., present rector of Christ Church, and several others of the clergy in this section of the diocese, called on the Archbishop and welcomed him to Southwestern Virginia. At ten o'clock there was an interesting ceremony on the lawn of Christ Church when, in the presence of a large assemblage, Bishop Jett introduced the Archbishop in a brief address, to which His Grace made felicitous response. The Archbishop then assisted in planting and dedicating a tree, which will stand as a memorial of his visit. After this, accompanied by Bishop Jett and Mr. Burch, he returned to Danville, where he took the train to Washington for an engagement at the College of Preachers.

Mrs. Temple remained a few days longer at Martinsville and on Tuesday drove to Roanoke for a visit with other near relatives. While there she was a guest at the parish luncheon of St. John's Church. On this occasion she was gracefully introduced by Mrs. Robert C. Jett and spoke briefly but charmingly of her pleasure in being in America and of this opportunity of observing in action an especially live and active parish branch of the Woman's Auxiliary. The luncheon was held, as usual, in conjunction with the monthly meeting of the Auxiliary of St. John's Church.

* * *

Two Vacant Churches Being Cared For.

Under a new arrangement, St. John's Church at Waynesboro is being supplied by the Rev. Conrad H. Goodwin. Mr. Goodwin has been living for a short time at Wytheville, but will probably move with his family to Waynesboro in the near future in order to carry on his work there as effectively as possible.

The Rev. Arthur E. Koch is serving at Christ Church, Marion. Mr. Koch has his residence at Pulaski, but is easily able to drive back and forth to Marion while looking after the church there.

CONNECTICUT.

Rt. Rev. F. G. Budlong, D. D., S. T. D.,

The Rev. G. W. Butterworth, Litt. D., special lecturer at Berkeley Divinity School, was the speaker to the Priests' Fellowship of Connecticut on December 10, in Trinity Church, Bridgeport. This was Dr. Butterworth's last address before leaving America.

F. Appleton.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Gift of Carillon a Thank Offering to Christ Church Chapel.

Marking the fifth anniversary of the dedication of Christ Church Chapel, Grosse Pointe Farms, Detroit, a carillon of twenty-three bells was dedicated on Sunday, December 15. The bells range in size from fifty to 1,300 pounds and represent the thank offering of John W. Anderson, a member of the church. The bells were cast by Gillett & Johnston at Croydon, England, and were rung for the first time on the evening of December 14, exactly five years from the time of dedication of the chapel, by Dr. Alle D. Zuidema of the Detroit Institute of Musical Art. A reception and musical program concluded the evening. The new carillon is one of three in metropolitan Detroit. The anniversary and dedication was held Sunday morning, with the Rev. Francis B. Creamer, rector, as preacher. At this service also the names of contributors to the chapel and donors of memorials were placed

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DEATHS

MALBON GORE RICHARDSON.

Resolutions.

Whereas, on the sixth day of November, 1935, it did please Almighty God to visit death upon MALBON GORE RICHARDSON; and whereas for twenty odd years the said deceased had resided in Meade Parish in the Commonwealth of Virginia and had ever during this time been a stanch and loyal supporter of Trinity Church, Upperville, serving for many years upon the vestry and for several years as Senior Warden and had also been a member of the said church's choir; and whereas as a resident of the Upperville neighborhood he had established a reputation for uprightness of character and kindness of heart; and whereas his presence on earth is sorely missed by those who knew of his many good works;

Now, therefore be it resolved, that the vestrymen of Trinity Church, Meade Parish, Upperville, Virginia, do hereby express their sorrow at the loss of Malbon Gore Richardson and do hereby instruct their Registrar to enter this resolution of grief in the vestry minutes book and do further instruct him to send a copy of this resolution to the Southern Churchman for publication.

in the cornerstone, which was then sealed. There was also an address by the Rev. Wm. D. Maxon, D. D., rector emeritus of Christ Church, Detroit, under whose leadership the chapel was conceived and built. A young people's service was then held, at which the history of Grosse Pointe was presented in tableaux.

ROCHESTER.

Rt. Rev. David L. Farris, D. D., Bishop.

Dr. Reinheimer Takes Post.

The Rev. Bartel H. Reinheimer, D. D., bishop coadjutor-elect of the diocese, has formally accepted that office, following Communion in St. Andrew's Church, Rochester.

He was chosen at a convention of clergy and lay delegates of this diocese, November 19, in St. Luke's Church, when Dr. Reinheimer was executive secretary of the Field Department of the National Council.

Dr. Reinheimer was a guest at the home of the Rev. and Mrs. Frederick Crosby Lee, rector of the St. Andrew's Church.

"It looks to me like a splendid opportunity to come into this diocese and have the privilege of establishing standards that would be far more difficult to introduce in an old diocese," he said. "There ought to be a fine chance to work out experiments, probably, to establish pioneer work."

Asked what he regarded the greatest progress the Episcopal Church had made in recent years in its contribution to society, Dr. Reinheimer said he thought the laymen's part in aiding this country through the recent depression.

"It has been most gratifying in these difficult years, the prominent part our leaders have taken," he answered. "The Church has in some way developed a type of laymen most helpful in benevolent work."

Awaits Confirmation.

According to the government of the Church, the choice of Dr. Reinheimer must be confirmed by a majority of the seventy-four dioceses in the country, a majority of the bishops and by the Presiding Bishop. This will occupy, probably two or three months. His consecration cannot take place until after this has been accomplished.

Dr. Reinheimer, whose home is in Branxville, has three sons. Frederick, the oldest, is a freshman at the University of Michigan; John is a freshman at Trinity College, Hartford, Conn.; and Philip is a second former at Lennox School, Lennox, Mass.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop
Rt. Rev. F. F. Johnson, D. D., Bishop
Rt. Rev. Henry K. Sherrill, Bishop

Large Number of Armenians Attend Commemorative Services.

On the Second Sunday in Advent, December 8, a special service was held in St. Pauls Church, Grand Rapids, the Rev. C. M. Farney, rector, in commemoration of the four hundredth anniversary of the printed English Bible and the fifteen hundredth anniversary of the translation of the Holy Scriptures into the Armenian language.

The sermon was preached by Bishop McCormick, and a large number of Armenians were in the congregation and extended their appreciation to the Bishop for arranging the service. At the conclusion of the service copies of old Armenian Bibles and Service books were placed on inspection. Several Armenian families are members of St. Paul's congregation.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Spiritual Rather Than Monetary Objectives Will Be Pursued By Women of St. Andrew's in 1936.

The money raised by the women in St. Andrew's Church, Fort Thomas, by means formally of bazaars and sales and parties will, in 1936, be raised by subscriptions through regular channels, spiritual rather than monetary objectives. The Rev. J. Wilson Hunter, the rector, sees this as a manifestation of the Forward Movement.

G. R. Madson.

Personal Notes

The Rev. Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, of Ivy Depot, Va., and author of The Thousandfold Page, celebrated his eightieth birthday on Sunday, December 20. On Monday, he went up "the Preventorium," high up in the mountains of the Archdeaconry, where he had another celebration, jointly with Miss Park, the superintendent, whose birthday was on that day. The little patients in the Preventorium took part, and many of the mission workers came to offer their congratulations.

Illness in the Diocese of Southwestern Virginia.

The Rev. Thomas D. Lewis, D. D., has been quite ill and for some time past has been a patient at the University of Virginia Hospital under the care of specialists there. Dr. Lewis is rector of the churches at Amherst and Clifford, in Amherst County, an Examining Chaplain and President of the Standing Committee of the Diocese. His many freinds will be glad to learn that he expects to be able to return to his home at Amherst very soon, though for a while longer he will not be able to resume active work in his parish. For the present, assistance in the care of these churches is being rendered by the Rev. Robert U. Brooking, retired clergyman of the Diocese of Virginia, who now has his home in Amherst.

Captain George F. Wiese, Missionary at Grace House-on-the-Mountain in Wise County, underwent an emergency operation for appendicitis on Tuesday, December 10, in the hospital at Coeburn, Va. According to latest reports his general condition is quite satisfactory and he is making a good recovery.

Calls Accepted.

The Rev. Charles Schilling has accepted the call to become rector of the Church of Our Saviour, and Canon at the Pro-Cathedral of St. Philip, Atlanta.

In accepting this call he leaves his post as minister-in-charge of the Church of the Ascension, Cartersville, St. Mark's Church, Dalton, and St. James, Cedartown.

Attending the Universities of Virginia and Georgia, he was graduated from the latter with a B. A. degree in 1931. He received his B. D. degree from Sewanee in 1934, after winning the Shettle prize for the best thesis in his department. He attended the summer school of Social Service in Cincinnati, and graduated in 1934.

The Rev. Mr. Schilling was ordained as deacon in 1934, by Bishop Mikell in the Pro-Cathedral of St. Philip. He was ordered to the priesthood December 15 at St. James' Church, Marietta, by Bishop Mikell. The Rev. Randolph Claiborne of St. James, Macon, life-long

friend of Mr. Schilling, will preach the ordination sermon.

Mr. Schilling will assume his new duties January 1.

The Rev. Donald W. Crawford, formerly of St. Paul's Church, Chicago, became rector of Trinity Church, Detroit, on December 15, succeeding the Rev. Benedict Williams, who resigned to become assistant to Dean Chester B. Emerson of Cleveland. Mr. Crawford went to St. Paul's, Chicago, about four years ago, as assistant to the late Dr. George H. Thomas. He is a native of St. John, New Brunswick, Canada, received his bachelor's degree from the University of New Brunswick, and took his theological studies at Wycliffe College, Toronto. He is also a graduate of the McGill University Conservatory of Music and Organ, in Montreal.

The Rev. Paul Due, formerly rector of Our Saviour, Du Bois, Pa.; to become rector of Calvary Church, Montgomery and Redeemer, Ansted, W. Va., December 22. His new address will be Montgomery, W. Va.

Ordinations.

The Rev. Sydney Ralph Peters, rector of St. John's Chapel, Ashton, R. I., now a deacon, will be ordained to the priesthood by Bishop Perry on December 21, at the Cathedral of St. John, Providence. He will be presented by Canon Stanley C. Hughes, rector of Trinity Church, Newport. The Rev. Harold R. Carter, rector of St. Peter's Church, Manton, will preach the sermon. The Rev. James M. Duncan, rector of the Church of the Ascension, Auburn, will assist.

The Rev. Mr. Peter's was born March 2, 1906, in Birmingham, England. In 1934 he graduated from Kings College, London University. As a youth he joined the English Church Army, a large organization of lay evangelists, divided into sixty departments. His work there was so notable that he was drafted and sent to the United States in response to an appeal for aid in establishing the American Church Army, the ward of the English organization, under the tutelage of Captain B. Frank Mountford.

The young captain served in every state in New England and as far south as South Carolina. At one time he was in charge of a van operating in three archdeaconries in the Diocese of Albany, New York. He served five years in the English Army and two in the American. On Epiphany, 1927, at the opening of the Bishops' Crusade, before he was twenty-one years old, he preached in the Cathedral of St. John, Providence, R. I., to a congregation which packed the ancient church to the doors.

Bishop Taitt Ordains Three.

The ordination of three men to the priesthood took place in Calvary Church, Germantown, Penn., Sunday morning, December 15, the Rt. Rev. Francis M. Taitt officiating.

Those advanced to the priesthood and their presenters were the **Rev. William James Bennett, Jr.,** now curate of Christ Church, Binghampton, New York, the Rev. Dr. Franklin Joiner, rector of St. Clement's, Philadelphia, presetner; the **Rev. J. Perry Cox,** curate of St. John's, Lansdowne, the Rev. Granville Taylor, vicar of The Mediator, West Philadelphia, presenter, and the **Rev. Alfred Palmore Harrison,** curate at Calvary Church, Germantown, the Rev. Dr. Lewis G. Morris, rector of Calvary Church, presenter. Bishop Taitt preached the ordination sermon, and also administered confirmation to a class presented by the rector, the Rev. Lewis G. Morris. Mr. Bennett entered the ministry from St. Clement's Church, Philadelphia; Mr. Cox began his preparation for Holy Orders at The Mediator in West Philadelphia, and Mr. Harrison entered the ministry from the Church of the Redemption in West Philadelphia.

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John Harvey Soper will be ordained deacon on Sunday morning, December 22, at the Pro-Cathedral of St. Philip by Bishop H. J. Mikell.

Mr. Soper will graduate from the Theological Department of the University of the South in June.

The Rev. Dr. Charles L. Wells of the University of the South will attend the service. Dr. Wells is an honorary canon of the Cathedral of St. Philip.

Marriage.

The Rev. Howard Harper, rector of Grace Church, Waycross, Ga., and Miss Elizabeth Lane of Cleveland, Ohio, were married in Christ Church, Savannah, by Bishop Reese, with a nuptial Eucharist on December 2. The bride was given in marriage by H. T. Burnett, of Waycross. There were no attendants. Following the ceremony there was a wedding breakfast at the Hotel DeSoto, after which the bridal couple left for St. Simon's Island, where they will spend their honeymoon. Upon their return they will be at home at 810 Carswell Avenue, Waycross.

Mrs. Harper is the daughter of Mrs. Albert A. Lane and the late Albert A. Lane of Cleveland, Ohio. The Rev. Mr. Harper was formerly rector of Grace Church, Cleveland, and later of Christ Church, Hudson, Ohio. He assumed the rectorship of Grace Church, Waycross, October 1.

* * *

Deaths.

Mrs. Edward Collins.

Surviving her husband by less than two months, Mrs. Edward Collins, widow of the late Rev. Edward Collins, died at her home in Detroit, Mich., on Tuesday, December 3. She is survived by five daughters and two sons.

Mr. and Mrs. Collins had celebrated their golden wedding anniversary in 1924, at a dinner and reception in Grace Church, Detroit, where Mr. Collins' ministerial work in this city began.

* * *

George Leonard Browne.

The Rev. George Leonard Browne, retired clergyman, whose name was placed on the non-parochial list in 1930, died Thursday, December 5, at the Rhode Island Hospital in Providence, following an operation. He was in his sixty-second year. He leaves no near relatives.

The grandson of Dr. Solomon Browne, a noted professor of botany at Brown University, Mr. Browne graduated from that university in 1898. In 1900 he studied at Harvard Divinity School. The following year he attended Union Theological Seminary. Clark University in Worcester, Mass., gave him a Master of Arts degree in 1906, while he was both instructing in English at the university and doing newspaper work.

In 1913 he became news manager for the Newark (N. J.) Evening News, but the following year he decided to enter the ministry and was ordained minister in the Congregational Church. He served two parishes in that denomination, one at Hampton, Conn., and the other at Rye, N. H. In 1918 he was ordained deacon by Bishop Lawrence of Massachusetts, and the following year raised to the priesthood by Bishop Babcock. His Episcopal parishes were: Trinity Church, Stoughton, which he served as associate rector; Grace Church, New Bedford, as assistant; St. Paul's Church, Plainfield, Conn.

The funeral was held on Sunday afternoon, December 8, in the Church of the Redeemer, the rector, the Rev. Donald J. Campbell, officiating.

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As the aviator may mount above the storm, so the soul may rise on the wings of faith above the circumstances of sorrow and misfortune to an abiding peace.

—Christian Observer

Christ is born; Behold the tides of grace;
From death to life He lifts the ruined race,
From hell to heaven; man's place at last the Throne—
So high the Saviour lifts.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

Madeline S. Miller.

Argument may lead us astray, the goodness of God is something to which the experience of life bears unshaken witness, something to which we can safely trust ourselves even in the hour of death.

—Gilbert White.

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The glory that is going to be revealed is hidden from us. It is going to be one of God's wondrous surprises for us. That is one reason why it is concealed from our eyes. There is another, however. We simply could not understand. It passes our capacity here to comprehend it. When they crossed the river Bunyan's pilgrims talked with the shining ones about the glory of the place, "who told them that the beauty and glory of it was inexpressible."

We are in league with the Controller of these forces, of all force. Our arm can move the arm that moves the worlds. How pitiful are our fears, having vital touch with this vast power! Every worry is a proof of our disbelief. Every anxiety denies the reality of our Christianity.

God liveth! "The firm foundation standeth sure." This is the only rock to stand upon when the clouds have gathered, and the waters are out, and the great deeps are broken up. God's sceptre does not fall from His grasp, nor is snatched by alien hands. The throne abideth. Joy will rise from the apparent chaos as springs are unsealed by the earthquake. He will bring fortune out of misfortune; the darkness shall be the hiding-place of His grace.

—J. H. Jowett.

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Southern Churchman

Vol. 100. RICHMOND, VA., DECEMBER 28, 1935. No. 52.

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LETTERS TO THE EDITOR

Ministers and Mysteries.

Mr. Editor:

Sunday, December 15th, is known in the Church as "Minister's Sunday". On this day the great teaching is stressed that members of the Christian ministry are to be accounted of, "as of the ministers of Christ and stewards of the mysteries of God".

In modern times the ministry is overflowing with various mysteries. New religious groups are coming forward with doctrines that are not ancient in the Church, and along with their doctrines come a host of myteries. Unfortunately, the world is not able to account for these so-called mysteries, "as of mysteries of God". The Reformation was warranted in the Mediaeval Church, due to excess of unholy mysteries. The Church failed in Russia because of its many mysteries without fruits of the Spirit of Christ. Whatever mysteries ministers are stewards of, it is their unescapable duty to prove to the world that the same mysteries are fundamental and vital for man and the social order now and forever.

It is readily admitted by those of sufficient experience that men are few in any race who have the deep moral and spiritual nature which Archdeacon Russell possessed. Therefore, if we hope for an Archdeacon Russell in every generation, we hope in vain. It is for our benefit to follow the good example of such men in the ministry.

The above mentioned character was not a msytery man, but was a practical leader in religion and education. He was religious, yet did not seem to be religious. What we seem to have in religion, as a rule, is always taken away from us and given to the ones who have. "Sham and make-believe" have no place in the mysteries of God. Thus there is a disadvantage in seeming to be religious. If Dr. Russell had gone to Lawrenceville, Va., fifty years ago, swallowed up in mysteries and ritural, he would not have accomplished the constructive work in the field of religion and education in Southern Virginia, which now stands as a monument and a benediction to his stewardship in the ministry.

There is one thing we must keep in mind concerning ministers and mysteries: A man cannot reflect in his character that which is not in his soul; and when he exercises himself in what he is not fitted to do, he makes a botch of a profession. That which is beyond human intelligence effects the world only in the spiritual and moral realm according to the fruit men bear of the same unknown reality.

Lloyd M. Alexander.

Bishop Payne Divinity School, Petersburg, Va.

* * *

What Shall We Do With Our Bishops and Clergy?

Mr. Editor:

I have just re-read your editorial on "The Tenure of Bishops". You surely did set forth the difficulties that confront the Church, but I looked in vain for a single remedy proposed; in fact, you state at the end of the article that you have no solution. Is not this like a doctor going into a hospital where many are sick and suffering and giving the whole of them a lecture, setting forth clearly their ills, but saying at the close: "Well, you present many real difficulties, but I have no solution or remedy for them?" In my opinion the remedy is very simple. First rid the Church of the false idea that Bishops, and even clergy, must be supported liberally in order for them to do their work properly. This is a dreadful error. History shows clearly that when the clergy had least they did some of the most remarkable things. Endowments and pensions have not added to the power of the Church one bit. From New Testament times right down through history we can see that this is true. When we can see that the welfare of the Church is far more important than any individual in the Church, I think progress will be made. How can the Church look the Lord in the face and say: "Lord, we surely do need more Bishops very much, but you know, dear Lord, they are very expensive and must be maintained, no matter what becomes of the diocese or the parish, and you also know that many of them do not fit in where they have been placed, any more than a round peg slips easily into a square hole." Many resort to a "Quiet Day", when the fact is they have had that for the last fifty years. What they really need is an earthquake. What folly! Stop running the Church on high pressure financial lines. Come back to the New Testament method, sending men wherever they are needed and tell them they will have plenty of hardships, but also much joy and peace in His service. Call for men and women to throw themselves at His feet in a complete surrender, and see what will happen. Like Gideon, when confronted with a much graver problem, tell all the fearful to go back home, and I am sure it would be good ridrance of worthless material. Any one who will throw up his work because his salary is not paid or very small, is not fit to be in the army of the Lord. Such men have never been soundly converted. Imagine St. Paul or St. Francis or any one truly called of the Spirit to preach the Gospel, threatening to quit because of the salary received. The sooner such men go the better. Bishops are only servants of the Church and should be easily removed or replaced when they are not useful. We allow a parish or diocese to suffer for years because the head of it does not know how to run it. In business and the army such a thing would not be tolerated for a moment, and should not be in the Church. The "do nothing policy" must be abandoned. The Methodist and Roman Catholics move them with great rapidity, and I would like to see the same thing done in this Church of ours. It is almost like the law today that allows a rector to hold on to a parish, no matter how unfit, till he sees fit to resign or leave. This ought not to be! The Church has been so busy raising money to pay interest, mortgages, &c., she has well-nigh lost the art of raising the dead—in the pews! Oh, for a fresh baptism of power upon the whole Church! These are not pleasant statements, but they are true. Why not say them?

J. J. D. Hall.

360 W. 45th Street, New York City.

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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 100. RICHMOND, VA., DECEMBER 28, 1935. No. 52.

The Gospel of the Beauty of Earth.

The power of that pulsing life, which glows upon us from the blazing, noon-day summer sun and dwells in the comet, the heart of a bird, and the flying dust of pollen—the power of this life, if men will open their hearts to it, will heal them, will create them anew, physically and spiritually.

Here is the gospel of earth, the good tidings of nature, the message of the wonders of beauty that lie about us all the time. Here is the gospel of the beauty of the earth, "ringing with hope, like May mornings with bird-song, fresh and healthy as fields of young grain."

"The joy of a spring day revives a man's spirit, reacting healthily on bone and blood, just as the wholesome juices of plants cleanse the body, reacting on the mind," and just as the mild softness of Indian summer, autumn days bathe the spirit in a strengthening warm light.

On days, such as triumphant spring mornings or mellow, Indian summer, autumn days, we experience the sudden sense—keen and somewhat startling—of oneness with all beauty, seen and unseen. We feel in complete communion with universal life. The winds are our companions and the stars our fellow-travelers. Then only do we have our full share in the passion of life that fills all nature. Then only do we possess full vitality. Then we are caught into the rich, deep primal beauty of the earth, and life, cool and fresh, seems to flow in upon us.

We need no great gifts to draw deep breaths of inspiration from the beauty of the earth and to reap for ourselves the vitality that will come to us from letting the wondrous vitality of the beauty of earth seep into our souls.

The most ignorant and humble of us can derive a wealth of strength and life and vision from the plain soil we daily walk upon, for the way is through love of beauty and of reality and through absorbed preoccupation with those tokens of divinity that are like faint, miraculous foot-prints across the world. In the freemasonry of earth the only indispensable prerequisites are a humble mind and a receptive heart. "We must go softly if we desire the butterfly's confidence; we must walk humbly if we dare to ask for an interpretation of this dream of God."

And no accident of environment or circumstance need cut us off from the secrets of Nature. We can trace her spirit and taste her message of vitalizing beauty in the flowers of an apartment-house window-box, the eyes of a pleading dog, the sounds of chirping city-street sparrows.

It doesn't matter how shut-in we are. It is depth that brings understanding and life. "Dawn, seen through a sick woman's window, however narrow, pulses with the same fresh wonder as it does over the whole width of the sea. One violet is as sweet as an acre of them. And it often happens—as if by a kindly law of compensation—that those who have only one violet find the way through its narrow, purple gate in the land of God, while many who walk over dewy carpets of them do not so much as know that there is a land or way."

In the throng of vivid colors and mysterious sounds, of mountains and valleys, of birds and trees, we have a whole empire of wonder and of secrets into which we can step at will, with whom we have a bond because we are but another expression of the life that created them. Here we find "beauty that takes away the breath, romances that tingles to the finger-tips."

It is this sense of mystery and of sheer wonder—unfading, because the veil is never lifted—that gives glory to the countryside, tenderness to atmosphere. It is this that sends one man to the wilds, another to dig a garden; it is this that sings in a musician's brain, that rings in the poet's heart; it is this that inspires the pagan to build an altar and the child to make a cowslip-ball.

Beauty and Joy and Laughter are necessities of our being, and nature brims with them. These three—Beauty and Joy and Laughter—are the broadest riverways down which may flow "the essential life which itself is health and youth—beyond thought, beyond time, a sea that fills eternity—yet nearer than the air we breathe, imminent in the humblest creature, making material things transparent as a beech-leaf in the sun."

Let us concern ourselves with muted skies, and minute miracles, and songs of the night, and let us bend our knees before the wonders and mysterious secrets of beauty that nature is filled with. For Nature, with its beauties and silent wonders and soft voices, is the gateway through which we can, when we will, pass into the bosom and reach into the mind of God.

Frederick Ward Kates.

The Church

By JAMES E. FREEMAN,
Bishop of Washington.

WE ARE passing through a process in which we are re-appraising and re-evaluating those institutions that have to do with the most vital concerns of our life and well being. Statesmen and economists are endeavoring to discover new ways by which there may be a better distribution of wealth, and a finer economy and a more consistent practice in the operation of our many industries. Schools and academies are giving serious thought to systems of education with special reference to the adaptability of subjects prescribed to the needs of our common everyday life. Many institutions are being planned to lift the standards of the people to higher levels, and better housing for the masses occupies a conspicuous place in our emergency program.

What place is the Church to occupy, or indeed what place does it occupy in this age of new ideas and ideals? Is it an essential and indispensable factor in stabilizing the things of the state and in securing to us those values that we covet most? There are, obviously, large numbers of our people who indifferently regard the Church and ignore its plea for recognition. There are others who think of it as having value for the youth in particular and as furnishing diversion for a brief space once a week. For ministering to the aesthetic tastes of those who are spiritually minded, in every town, hamlet and city throughout our country, buildings of various names and representing diverse forms of worship stand upon the public highways as witnesses to religious faith and practice. Millions of dollars are expended annually for the promotion of those large concerns for which the Churches stand, and, despite the long-continued depression, new buildings are constantly being erected, and notwithstanding the moral sag we have witnessed in our generation, millions of adherents still claim these houses of worship as their own.

Every now and again an unusual and extraordinary condition arises that places a fresh value upon that for which these institutions stand. Those high in public office now and again accord to the Church a recognized place of power and influence. A natural query arises at this time, "What is the place that the Church occupies as an essential factor in the economy of our life?" Can it continue to exercise a strong moral and spiritual influence, for which it is obviously designed, unless it receives a more generous and widespread recognition? Even those who do not participate in its services express belief in its value and acknowledge its place in the scheme of our so-called Christian civilization. This scant praise is a poor contribution to its worth and value. Something more is needed than an occasional dole or a quasi-recognition of its place in our social order. The practice of Sunday worship does not and should not rest upon the genius of pulpit eloquence nor the splendor of music and ceremonial. It does rest upon the desire of the individual to experience that which corporate worship affords.

Too much emphasis is placed upon that which Church and pulpit purvey; too little upon that which the individual in the pew contributes. The very act of joining with one's fellows in worship, in song and praise is in itself an exhilarant and a tonic. Too frequently the average man or woman thinks of the Church as an institution in which clergy and choirs are the chief agents. Clergy and choirs are the servants of the people. They do not make worship,—they stimulate it. We recognize the just place which popular and effective preaching occupies. We also recognize the indispensableness and value of that which dignified ceremonial contributes, but beyond all else we recognize that which the pew and the individual in the pew contribute to the elevation of worship to its high place of refreshment and stimulation. It was said of Jesus that, He went on the Sabbath day to the synagogue "as His custom was." He went to join with His friends and neighbors in an act of worship, and by His own presence to contribute to those ends for which the syngaogue stood. No one is so poor or inconspicuous but that he may by his presence and devout practice at Church worship contribute to the well-being of the community in which he lives. In no place may we express more fully or completely the commonness of our human interests than in the Church.

* * *

THE WAY TO PEACE.

By W. J. Moore.

Love thy neighbor as thyself,
Our blessed Lord hath said,
For 'tis the way to foster peace,
No future wars to dread.

Who is thy neighbor? often asked
By many who should know;
Why, everyone whom God hath made
To fraternize below.

He may be far, he may be near,
But neighbor just the same;
The Prince of Peace admonished this,
O bless His holy name.

If Christ's injunction we'll but heed,
And to His will now bend,
All wars will cease and we'll have peace,
Good will on earth toward men.

Thou shalt not kill, was thundered forth
From Sinai's lofty peak,
This high command must be obeyed,
If we His love would seek.

War is hell, it hath been said—
How true is this acclaim—
Then from this day, in every way,
True peace should be our aim.

Our chiefest thoughts should be of peace,
Not bloody conflicts, war,
And in this way we'll purge our minds
Of that we most abhor.

If we these firm resolves will make—
Poor pilgrims on our way—
We'll love our neighbors as ourselves,
And Peace will crown the day.

THE THOUSANDFOLD PAGE

ARCHDEACON FREDERICK W. NEVE, D. D.

An Outlook on a New Year

"There is no new thing under the sun." Eccles. 1:9. These are the words of the wise man of old, and there is a good deal of truth in them. But there may be a renewal of what has gone before, and which has been temporarily displaced, by some other phase of human thought. In the Twentieth Century, so far, the emphasis has been placed upon the sovereignty of man rather than upon the sovereignty of God. Man's growing sovereignty over Nature has so completely absorbed our attention and so strongly appealed to our imagination, that there seems to be scarcely any limit to the capacity of this human nature of ours to attain almost any thing upon which man sets his mind.

Man Less Conscious of His Need of God.

And so there are many who have come to lose sight of God as being a necessary part of their lives. The Church, therefore, is faced with the difficult task of restoring to men's minds the thought of God as holding the supreme place, not only in the outside world of human affairs, but in our individual lives as well. For some time past the policy favored by many has been to humanize religion as much as possible in the hope and expectation that it would make it easier to believe, and therefore easier of acceptance, by men in general. The supernatural claims of Jesus Christ to be the Son of God, together with His mighty works, which were used by Him to reveal to the world the Divine Compassion, have been, to a large extent, scaled down to make way for a purely human, though inspired, Prophet and Teacher of Divine Truth.

The Son of Man But Also the Son of God.

The title Son of Man, which Christ used of Himself, has been preferred to that of Son of God. It must be remembered, however, that Christ came not only to reveal a higher type of manhood than human nature had hitherto been considered capable of, but also to reveal the nature and character of God, which was only possible because He was the Son of God as well as the Son of Man. This is clear when we remember His rebuke to Philip, when he asked Him:—"Lord, show us the Father." Our Lord's answer was clear and unmistakable:—"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself; for the Father that dwelleth in me, He doeth the works." St. John 14:8-10. Christ came into the world to make God known and to manifest His glory by His words and acts, but chiefly by the offering of Himself upon the Cross for the redemption of mankind.

The Witness of the Early Church.

That the Early Church recognized in His Person and work a revelation of the Nature and character of God, may be seen from many passages in the New Testament. For instance, in the first chapter of the Epistle to the Hebrews, Christ is described as being:—"The brightness of His Glory and the express image of His Person." And again we have the emphatic testimony of St. John, the beloved disciple, in his first Epistle:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; (For the life was manifested and we have seen it, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested in us.") 1 St. John 1:1-2.

The Witness of Modern Astronomy.

Modern Astronomy, by the vast extension of our knowledge of God's universe, which will be greatly increased when the new 200-inch telescope is in use, has given us a new revelation of the majesty and power of God. But such revelation, wonderful and awe-inspiring as it is, would be of no comfort or encouragement to us in time of need, nor would it inspire us with faith and confidence in Him if it were not for the revelation of the Love of God, given to us by His Son Jesus Christ our Lord. This new knowledge of the power and wisdom of God gives a new meaning to the words of the Psalmist:—"The heavens declare the Glory of God and the firmament showeth His handiwork." We see vastly more than the Psalmist did of the power and greatness of God manifested in the universe, but if that were all, we should feel stunned and oppressed by our own insignificance in comparison.

God's Power and Willingness to Help Us.

The Son of God came to let us know that God is Love, and that He not only has infinite Power at His disposal to help us as our Strength and our Salvation, but also has the willingness to use that power at all times and in all circumstances, on our behalf. For what could be stronger and clearer than the words of St. Paul:—"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:31-32. We cannot do better than to begin the New Year with the faith and assurance manifested by the same Apostle, when he wrote:—"I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38-39.

The Wonderful Year.

O wonderful! O wonderful!
The chance God gives to me,
To make each swiftly passing day
Speak of eternity;
To make each shining hour of gold
Fragrant with blessings manifold.

O wonderful! O wonderful!
To fathom depths of love,
And bring back pearls of countless price,
Such as in heaven above
God sets for her eternal gates,
Where many an angel stands and waits.

O wonderful! O wonderful!
To share the power divine,
And use it for the sons of men
In glowing deeds that shine
Like stars that glorify the night,
As messengers from realms of light.

Frederick W. Neve.

Preaching and the Forward Movement

By RAYMOND E. MacBLAIN,

Rector of Saint George's Church, Clarksdale, Miss.

FOR THE PURPOSE of our discussion may we not define the Forward Movement as the revitalizing and revivifying in the lives of people, the saving grace of God. It is making real to people, so that they may put into active practice, what our Lord meant when He said—"Seek ye first the Kingdom of God and His Righteousness." And after all, is this not one of the primary functions of the Church? Any Church that fulfills this function will have all its problems and worries solved for it, and will find that "the other things" will be added. But we are primarily concerned with the place the Prophetic Office, or preaching plays in this revitalizing process.

Without Attempting to preach a sermon, I do want to begin with a text from the Second Chapter of the Book of Acts—"But Peter, standing up with the eleven, lifted up his voice." You are all, of course, familiar with the passage from which this passage comes. "But when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly," not in response to the towering beauty of some Cathedral, not in response to some ornate ritual, or of some stately melody rendered majestically by some beautiful choir, but in response to continued prayer and supplication, there appeared on each of them fire-tongues, the organ of instruction and persuasion—"and they were all filled with the Holy Ghost." And Peter stood up in their midst, not to conduct some ritualistic service, not to make an appeal for funds with which to carry on the work, but to preach. And as a result of his preaching three thousand souls were added to the church the same day.

Ian MacLaren has said that "the sermon is the most critical and the most influential event in the religious week."

With this thought in mind, let us discover "how" and the "why", endeavoring to find the place that preaching plays in the Forward Movement.

AGAIN referring to Peter's sermon which played so large a part in the first great Forward Movement of the Church we find that there are three factors which enter into every sermon. Of course I realize that there is the preparation, the material, the style, etc., but we are here concerned with living factors. There is, first of all, the congregation, the people to whom the sermon is addressed. I am more and more convinced that the members of our church are the most patient people in the world, when we consider some of the sermons that are addressed to them on Sunday after Sunday. A sermon can do very little good, unless the people to whom it is addressed and their needs are visualized at the time of preparation. Also, the people to whom Peter spoke were prepared to receive the words that he delivered to them. They had been in the process of preparation and their minds were attuned to his message. We all stress a service of preparation for the Holy Communion, and rightly so, but it is almost as important that the people prepare themselves to receive the sermon. Beginning with the organ prelude, which really opens the service, all outside cares and worries should be cast aside and forgotten and the mind and spirit brought into a spirit of reverence, so that the soul may be receptive of the good that can come from a service of the church, of which the sermon is an important part.

The function of the sermon, as someone has said, is the creation, nurture, and direction of the Christian impulse in the people who are listening to the preacher. That is one definition that I learned in my seminary days that I have never forgotten and have never failed to hold before me. It should make men feel so strongly that they will form a resolution. And this resolution should be so deep that it will result in corresponding action. This is what happened at the time of Peter's sermon. The people who were listening to him had the truth of Christ so deeply imprinted in their souls that they felt it and resolved to carry it out in their lives. As a result three thousand of them acted; they were added to the church.

THE OTHER TWO living factors I have grouped together, for unless they are inseparable, the sermon is a weak effort at the best. There is the man himself and there is the Holy Spirit. Why was Peter's sermon so effective? Because he was filled with the Holy Ghost. It was the spirit of God speaking through him, using him as its organ of expression. The man standing before the people should be endeavoring each time to give to them the highest and the best that is in him. The preacher should never be content unless the best in his own life has uttered itself in such a way as to find and aid the best in the lives of those to whom he is preaching. But he cannot do this unless the Holy Spirit moves in and through him out to the people he is contacting. Therefore, we must follow the example of Peter in the preparation of his sermon. He lived with Christ and continued constant in prayer and supplication.

There are three aspects or functions in the ministry of every man. There is, first of all, the Priestly office and that is highly important. This is the man representing his people before God. There is the Prophetic office in which the man probably contacts more people than at any other time (provided the people come to church). This is the man presenting God to the people. And there is last, but not least, the pastoral office—the man taking God to his people. You may be a good Priest, but you cannot be a good Prophet, if you neglect the Pastoral office. Through it, you come to know your people, become cognizant of their problems and worries and thus are able to preach a Gospel that will lift them out of the rut. Men and women cannot go forward who are stuck in the mire of unbelief, whatever its cause, and by learning the cause, your sermon can be constructed accordingly and give them the aid needed for progress. Further, the people come to know and love the man and are more willing and able to listen to what he may have to say.

This is all made extremely clear in the preaching of our Lord. "Seeing the multitude"—His message in the Sermon on the Mount, was called forth by the fact that he had been with the people and knew the appeal of life. He felt the challenge of their need and met it with the best that He could bring. And that is preaching!

MacLaren was right when he said that the sermon is the most influential event in the religious week, for it should be the summing up into words of encouragement and grace the spiritual needs of the people, thus enabling them to Go Forward into the establishment of Christ's Kingdom among men.

Men in Motion

By WILLIAM R. GIGNILLIAT,
Layman, Birmingham, Alabama.

THINGS IN MOTION attract attention—the pounding of ocean waves—the flow of a river—the flight of birds—the racing of horses—all hold your interest and attention. Why? Because of movement—something is going somewhere—somebody is doing something.

An interesting movement is under way in the Episcopal Church in Alabama, and the force behind the movement is the Laymen's League, recently organized in the diocese. The League is intended to bring the loosely formed men's clubs and similar bodies now existing in the Church into a simple, inexpensive organization, national in scope, with national and diocesan officers and a branch in each parish and mission.

The purpose of the national and diocesan organizations is to supply thoughtful leadership and helpful suggestion on a broad scale. The purpose of the parish and mission branches is to get each individual layman to do some active work for the Church, thereby learning more about the Church and as a result becoming a better churchman, with benefit to himself and the Church, both locally and nationally.

Started about a year ago, the League now has a functioning diocesan organization and sixteen parish and mission branches in Alabama. The diocesan organization consists of a President, two Vice-Presidents, a Secretary-Treasurer and an Executive Committee of nine.

For the year 1934-35, the following diocesan program, brief but comprehensive, was proposed as a basic guide for the parish and mission branches:

Organization.

Extend the organization of the League in the Diocese of Alabama to all parishes and missions through the help of the parish branches already organized.

Perfect the organization of existing parish or mission branches of the League by the adoption of appropriate by-laws, election of officers, election of delegates to the Diocesan League and the enrollment of all available men as active League members.

Find an appropriate assignment of work for each member of the League and hold him responsible for its accomplishment.

Attendance.

Promote the attendance of men at all services and meetings of the Church.

Service.

Organize small groups of laymen in each parish or mission branch of the League who will pledge themselves to function as active aides to the Bishop and Clergy in doing needed Church work.

Relief.

Aid in the restoration to adequate private employment of men of the Church who have suffered in the economic changes of recent years.

Briefly reviewing this program and the extent to which it has been made effective, we find that the oldest of our parish and mission branches of the League are scarcely a year old and new ones have been organized continuously during the past year. As local details of organization has been completed, most of the Leagues have adopted the foregoing program, in whole or in part, supplemented by projects of purely local interest.

With their activities based on a well considered program, some of our Leagues have accomplished remarkable results. The expansion and growth of the League in the diocese is entirely due to work done in carrying out the plan outlined under "Organization" in the diocesan program. Several of the Leagues in neighboring parishes have done the pioneering necessary to arouse interest among the men and develop an organization, and one particularly active committee in a small parish has to its credit four new League.

Several Leagues are trying out plans designed to increase attendance of the men, not only at League meetings, but at Church services. If any of them prove unusually successful, we will be glad to share the news and advise how it is being done. Regardless of the success of any particular attendance plan, it is true that in the parishes and missions where the Leagues are active there is already a decided quickening of the interest of the men and a noticeable increase in the number of men at church services. In many instances the attendance at League meetings is remarkably good and in several of the branches an attendance in excess of 50 per cent of the male membership of the congregation is not unusual. Those familiar with Church affairs know that this augurs well in other ways.

Under the head of "Service," committees of the Leagues have sponsored several missions, worked with the rectors on confirmation instruction, developed Lay Readers, called on newcomers in their parishes and hunted up some of their own "lost sheep."

THE USE OF THE WORD "Relief" in the diocesan program may be a bit misleading. It is intended to mean relief from unemployment for members of our own parishes and missions by restoring them to adequate private employment and not to assist them in becoming attached to any of the various alphabetical agencies of the Government. Not many of our groups worked actively on this part of the program, but the accomplishment of one League in this respect was helpful to many in that parish, and the story of what they did and how they did it may interest and inspire you.

A committee of five, all actively employed business men, was formed. With the help of the rector, they made a definite list of the unemployed and secured from each of them a history consisting of personal, educational and business experience. This was assembled on a prepared form, similar to application blanks used by some corporations. Two hundred copies of each individual record were mimeographed, these were then mailed in sets to a mailing list made up of members of our church who were potential employers. This mailing list was prepared by the committee as a result of the examination of the membership lists of eight parishes and missions. This produced some results, but the complete success of the effort resulted from the fact that the interest of the entire congregation, particularly the men, was actively sought and secured to an unusual extent. The members of the committee were furnished with a surprising number of tips or leads about jobs from information picked up by members of the congregation in their business and social contacts, and this word-of-mouth campaign made it possible to end unemployment in that parish in less than sixty days. Not only was unemployment ended in that parish, but the committee was able to pass on news of many jobs to other Leagues and a number of men were put back to work in nearby parishes. This

effort not only resulted in jobs for some people, but also developed the change in conditions that a job makes possible, plus a regained self-respect and a restored peace of mind. One Church member for whom work was found was not making a pledge. Soon after going to work he made a pledge and not only has he paid the amount of the pledge but by the first of November he had paid four times that amount.

The chairman of one parish finance committee which has recently completed its "every member" canvass stated it was the most successful one in his experience, because there was no difficulty in getting the men to serve on canvass committees. They called on their assignments promptly and obtained unusually good results. He gave the Laymen's League most of the credit, not so much for participation in the actual canvass, but rather for its educational and inspirational effect during the preceding year on the men of the congregation.

Among other things accomplished in some of the parishes where the League is active are the preparation of current and complete church membership lists, with addresses and telephone numbers for the use of the rector and the officers of the Church organization; the sponsoring of parish meetings; the distribution and periodic collection of pence boxes for some pressing local need; the organization and conduct of adult Bible classes; the holding of regular services in missions; sponsoring the study of church organization and the Church's program at League meetings.

THE GROWTH of the League in the diocese and its density of organization in Birmingham particularly command your attention. In this city there are organized and active branches in eight of its nine parishes and missions. This represents the most concentrated and uniform development of the League to date in any locality of the United States.

In May of this year this group of parish and mission branches of the League, joined by the Leagues from the parishes in Anniston, Gadsden and Tuscaloosa, Alabama, organized and conducted the first Retreat or Annual Conference of Laymen to be held under the auspices of the Laymen's League.

This Retreat was held at the country home of one of the members, was an all-day affair and began with a communion service celebrated by the Rt. Rev. Wm. G. McDowell, Bishop of Alabama, who was assisted by a number of the local clergy. This service was followed by an appropriate program, including addresses by men of prominence, such as Mr. Eugene E. Thompson, President, and Mr. Warren Kearney, Executive Secretary of the Laymen's League of the Episcopal Church, Dr. Larkin W. Glazebrook, representative of the National Commission on Evangelism, and Dr. A. R. Bliss of Howard College. There were in attendance approximately two hundred laymen.

The movement is under way in Alabama—the force responsible is the Laymen's League. The clergy of the parishes and missions where it is active are getting help and inspiration from a source and to an extent that is most gratifying. The lay authorities of the parishes and missions are finding that the League develops ready recruits for the many services required to be performed if our Church is to grow and take its proper place in extending the Kingdom of God.

It can be a help and inspiration to you—be you clergy or layman.

Advent's Aftermath

By ALICE BOWNE,

New York City.

THE ADVENT SEASON has come and gone. Did we breathe in its preparatory atmosphere? Were we fully equipped for the supreme birth of Christmas?

When a child is born in our family we fashion lovely clothes for it, we provide every comfort for its welfare, prepare in every possible way for its coming. Did we do less for the Child born in the world family on Christmas Day? We should have clothed Him in robes of righteousness woven by our own acts. Our lives are the golden thread weaving between the belief that He came once, and that surely He will come again, because He said He would, and our preparation for that coming should be a perfect pattern of human relations, advancing God's kingdom, witnessing to Him, and resting in Him.

We trust Him, but better still, He trusts us, trusts us to be ready for the coming into our hearts of this Spirit Baby, Jesus Christ. Let us turn these same hearts into nurseries of such enchantment as never greeted a baby before, so He may choose to stay with us until He grows to full stature in us. This divine nursery should be furnished with perfect human relations, manufactured from the perfect human relations between men and conditions. These will be perfect only to the degree that we love and obey the Child who came in spirit on Christmas Day, and who will come again in visible glory on the great day upon which all Advents will be swallowed up in arrival, and the opportunity of preparation will return no more.

While Advent and Christmas are now behind us for another year, the preparation of the first, and the "Coming" of the second remain potentially in all the fruitful year ahead, so let us set our chart with wisdom, that His coming may not be barren of results in us.

IF OUR standard of human relationships is based upon human needs rather than upon spiritual contacts, then surely we shall fail in our purpose here. St. Paul in his splendid eighth Romans tells us that they who walk after the flesh cannot please God because the creature was made subject to vanity.

It is interesting to note that Webster defines vanity as: "A state of emptiness, a want of substance to satify." So the creature was made under the dominion of, or subject to, a lack of substance to satisfy. To follow human impulses in human relations is building a house on the sand of human desire unmixed with the cement of divine cooperation and approval, human relations with God left out would reduce us to men and women of straw, scare crows whose foolish antics frightened away both crows and larks.

All force being primarily spiritual, man and woman walking on the borderland of the physical and spiritual worlds, must pull down the curtain upon material vision before cosmic rays can fall upon them. We are told that a physical force arrested becomes an expression of its spiritual significance, and that physical forces must be deflected, arrested before their spiritual realities appear. "Underneath each imperfect particular the shining perfection lies stretched in smiling repose", and man must sense this "underneath" consciousness, he must lift the cover of materialism before this smiling repose can rejoice his vision and steady his nerves and brain. One must be loyal to the unseen in a world of disloyalty; in other words one must be different, and instantly one is different one seesms to be cut off, but

in this apparent isolation there is contained infinite wholeness.

When we find ourselves growing too dependent upon the things that are seen and touched, it is wise to give them up for awhile, indulging in nothing that masters us, enjoying it only when we can master it. Submission to an emotion which masters us enslaves us, mastery of the same emotion sets both us and the emotion free, free from bondage to the flesh. Then, and only then can the fulness of joy unfold in human relations. When two souls touch the contact is not made as though two flat substances touched at every point, but rather it is that the contact is made at a magnetic point on the curve of a living planetary circle. It is a pair of complementary opposites completing each other. They touch, then like a great wheel revolve away from each other only to touch again and again with added vitality and frequency as the wheel gains momentum, should it stop and leave them continually touching there would be no advancement. Like the revolving wagon wheel, each time it meets and leaves the earth at its point of contact, an advance is made, bringing with it all the impetus generated in the focal point at the center of the wheel. These increasingly recurring contacts are eternal moments, collected and guarded by God's Holy Angels, until the Christ Body is formed in human relations.

THESE RELATIONS are safe and sane only when their impulses are controlled by the power which comes from the focal point of omnipotence within each soul, the contacts which spring from that source are powerful agents in evolution bringing as they evolve undreamed of peace and beauty. It is the beauty of holiness, making whole the dissevered halves of human beings. There is a beautiful old legend that God created all souls pure spirit, male and female complete in one, but when He sent them to earth He divided them, all of the feminine qualities He called woman, the male qualities He called man. He well knew that they would be incomplete until they found each other on earth as He had created them in heaven. There would be no time in this quest, no age for the seekers as there is none in heaven, but aeons of earth time might pass before these dissevered halves were joined to their real other selves, for only God could guide them and protect them from the artificial lure of physical urge. So on and on they quested, making mistake after mistake, but they could never return to heaven until they asked God to lead them and join them again in eternal union, for only God could accomplish this.

Pure imagination? Yes, but the chambers of imagery must be entered before the "City lying foursquare" can be sensed, since the fourth dimension of that Holy City is unseen by human eyes, and human relations must visualize divine conditions to be foursquare. God works with infinite simplicity, but His thoughts are not man's thoughts, and He works under a different consciousness than man can attain unguided by the inspiration of Spirit. Human relations must be foursquare to be complete, dominated by the fourth dimension which is Infinity. In these relations we are to discharge our allegiance to our Lord's second great commandment, in which the word "Love" predominates. To love is a dangerous thing if we yield to the lure and enchanment of physical attractions, that was why our Great Counselor knew that before we could be trusted to love our neighbor we must first give our whole heart to God. He knew that the glory of love "which shall be revealed for those who love Him" will be revealed in us here and now, not at some future time. It will be a light in us generated by love of Him, which will shine as the sun shines upon all men, more perfectly where no physical shadows intervene, but like a beacon light witnessing to God, and bringing safety to all human relationships.

It is restful to know that we do not have to love those we despise (this has proven so impossible) but that the glory of God's love in us, if we let it shine through love of Him, will dissolve everything unlike itself in our human relations, not because of our own efforts, but in spite of them. So we make a plea to ourselves and to all mankind to get back to the Almighty, to cease our useless efforts to govern ourselves and the universe, to take our interferences out of the path of divine circuits, to deflect the shadows cast by imperfect thoughts and vain opinions, that as they are turned aside the glory of God may appear underneath the imperfect particular of man's thinking.

One day lived consciously in the Presence of God can adjust human relations eternally, and the joy of revealed reciprocal affinities would become too precious ever to relinquish. The knowledge that their attainment was impossible through human endeavor, would dissolve all that stood in the way of God's perfect adjustments. All our hopes centers in the wise Christ Child for whose arrival we have been preparing. Let us honor Him adequately with our fires burning warmly with the divine Log-os, our hands ready to work for Him, our souls cleansed and shining with His Light, our lives witnessing to Him for all men to see and glorify our Father in heaven.

"Then the Lord shall be unto us an everlasting Light, and our God our glory."

* * *

NEW YEAR GIFTS TO JESUS.

Oh, my darling! there are many
Who have neither time nor skill,
Gold nor silver, yet they offer
Gifts to Jesus, if they will.

Does it seem so strange, my darling!
Nay, dear, it is nothing new;
All can give Him noble presents;
Shall I tell you of a few?

Sometimes it is hard to listen
To a word unkind or cold,
And to smile a loving answer;
Do it, and you give Him gold.

Thoughts of Him in work or playtime—
These are grains of incense rare;
And no myrrh is half so precious
As the quick, upwafted prayer.

Then, my darling, will you tell me
You have still no gift to lay
At the feet of our dear Jesus
Any hour or any day?

Give Him now, to-day—forever—
One great gift, the first, the best,
Give your heart to Him, and ask Him
How to give Him all the rest.

—Selected.

* * *

GOD MEANS US TO BE CREATORS.

Edna Ferber, in her novel "Cimarron," makes one of her characters say, "There are some people who make the world, and there are others who just come along and live in it." This could never be possible for a real follower of Jesus Christ. "Never doing anyone any harm," which seems to be a satisfactory goal for some, is not enough. We must not only be good, we must be good for something. What are you adding to the life and character of your community? How are you going to help this New Year? Are you adding to the sum total of kindness—idealism—hopefulness—courage—honesty—of your city?

* * *

HIS BIRTH.

Florence C. Stevens.

The stars looked down on Bethlehem,
Their glory song His diadem,
Their words of peace His garment's hem:
For us they sing, as unto them—
That far-off day in Bethlehem—
In Excelsis Gloria!

AN ANNOUNCEMENT

ARTICLES ON RELIGIOUS EDUCATION

In connection with the Forward Movement "Youth and Education" material to be used from Epiphany to Ash Wednesday, the Southern Churchman has arranged for the following series:

The Teacher as Pastor	by	D. A. McGregor, Ph. D.
The Teacher as Friend	by	Miss Mabel Lee Cooper
The Teacher as Comrade	by	Miss Bryson J. Reynolds
The Teacher as Guide	by	Deaconess Frances Edwards
The Teacher as Instructor	by	Vernon C. Masters, S. T. D.

These articles will begin with the issue of January 11 and run in five consecutive issues.

Believing that every Church School teacher and officer, and all others interested in the Church School, can be greatly helped by these articles, we are making a special offer of THE SOUTHERN CHURCHMAN in bundles of five or more to one address of five cents per copy.

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THE WOMAN'S AUXILIARY

Mrs. W. Shelley Humphreys

National Board Considers Present and Future Work

This report of the meeting of the Woman's Auxiliary National Executive Board, held in New York, December 6-9, is but a brief resume of its work. The matters mentioned are by no means all those that were studied in the board meeting, not as matters of theory, but in the face of existing needs and situations.

An outsider who visits a quarterly meeting of the board at once becomes aware of a strong tide of world interest and deep concern for human values together with continuous effort to find ways of putting this interest and concern into practice. What practical work can Church women do, for instance, to establish more Christian relations between members of different races? What can be done to help answer the question raised by student groups, "What is the Christian message?" How can Church women further the cause of world peace? How can they learn the social needs of their immediate community, whether it be a city or isolated village, and having learned, what can they do about it? What can the women of the Church do, through their parishes and otherwise, to help meet the pressing problems of support and personnel in domestic and foreign fields? How can material be provided for the use of Church groups and leaders which is really within the scope of women who have only the slightest knowledge of the Church?

Other matters, more detailed, include such questions as: How can the Church make better use of Tuttle School graduates, many of whom are now absorbed into so-called secular social work, because specific Church positions are not available? What can and what should women do about pending legislation affecting human values, such as the Costigan-Wagner anti-lynching bill, the Pettengill bill to regulate block-booking and blind-selling in the motion picture field, the Tydings military disaffection bill, the revision of the neutrality act? How can the United Thank Offering be promoted?

Plans for Triennial and Days of Prayer.

Plans for the next triennial meeting of the Woman's Auxiliary in 1937, occupy an increasing part of each board meeting, though they are not yet definite enough to announce. The first steps were taken toward preparing for the Quiet Day for Prayer next Armistice Day, and attention was called to the approaching World Day of Prayer, observed by women's groups around the world on the first Friday in Lent. The Board continues its study of plans and policies for coordinating and stabilizing student work, and the study of policies in regard to qualifications of United Thank Offering appointees.

It is manifestly impossible, in the available space, to report the board's discussion of each of these subjects, but there is a simple process by which any woman may learn more definitely about anyone of them. Among the twenty members of the board are eight provincial representatives. These communicate promptly with all the diocesan presidents of their respective provinces after each board meeting, passing on to them the most important results, and the diocesan presidents inform the parish branches. Any parish officer, therefore, desiring further information, has only to ask her diocesan president or, if necessary, her provincial representative.

The board members and others receive an enormous amount of information and keep in touch with the work of the Church as a whole on the one hand and with the needs of the field at home and abroad on the other.

Presiding Bishop and Others Address Meeting.

The recent board meeting was addressed by Bishop Perry, Bishop Cook, Bishop Bartlett, and more briefly by Dean Kroll of Haiti, bishop-elect of Liberia. The Rev. C. Rankin Barnes described the policy and program of the National Council's social service department; Miss Eva D. Corey of Massachusetts and Miss Elizabeth Matthews of Southern Ohio, members of the National Council, were present much of the time; and one of the Woman's Auxiliary field secretaries, Mrs. D. D. Taber, reported in considerable detail about the work in nine dioceses where she has spent the past two years.

Through the standing committees of the board or through the secretaries at headquarters, information was received about several new publications on missions, on parent education, on religion and contemporary life, on peace education; or about new national movements and group activities of direct concern to any Churchwoman, such as the new United Student Christian Movement in this country and the commission established at the request of student leaders, on the World Mission of Christianity, or the new committee on social and economic justice which is concerned with the welfare of share-croppers.

National Conferences in January.

Attention is called to three national conferences meeting in Washington in January: The Council of Women for Home Missions, January 12 and 13. This is made up of cooperating women's boards. Miss Lindley is the Woman's Auxiliary representative. Work among migrants is under this Council, and as the board voted a small share in the salary of a new worker among migrants, the conference is of special interest. The National Rural Conference follows on the fourteenth to seventeenth. The Conference on the Cause and Cure of War will be held January 21-24. Reports of these are to be made at the February board meeting.

From its three members who represent the Girls' Friendly Society, Church Mission of Help, and Church Periodical Club, the board learned of the recent work and immediate plans of those societies. Plans of the Forward Movement were presented by the board's chairman, Mrs. Henry Hill Pierce, who attended the recent meeting of the Forward Movement's Women Associates.

From several parts of the country came reports of growing interest in retreats. Groups desiring to hold retreats are finding leaders frequently among their own number or among the clergy, the sisterhoods, deaconesses, and lay people.

NEWS FROM THE FRONT

Rev. G. W. Gasque

JAPANESE NIGHT SCHOOL PART OF SOCIAL WELFARE WORK IN BUSY CENTRE.

Kyoto, Japan.—The Rev. J. K. Morris, rector of the Church of the Resurrection, maintains a flourishing Night School as part of the Social Welfare activities carried on at that small but busy centre. The faculty numbers eight, five Japanese and three foreigners, and the School meets Monday, Wednesday and Friday nights of each week, from seven to nine o'clock, with an attendance of about twenty-five. It is an English Night School, the subjects being studied including Reading, Conversation, Translation and Grammar.

Two Study Periods Each Night.

There are two study periods of forty-five minutes each, with a thirty-minute interval between. During this interval a varied program is carried on. Monday night Mrs. Morris teaches singing, which the students love; Wednesday night there is a Chapel Service, consisting of a hymn in Japanese, a Bible Lesson and a short address by Mr. Horie, the Catechist at the Church of the Resurrection, these also in Japanese. On Friday night, Miss Thora Johnson, Physical Education Director at St. Agnes' School, teaches folk dancing, and all have a jolly time.

A Boy Contributes Savings.

This Night School was maintained last year, and among the students were some Koreans. At the end of this summer, Mr. Morris was surprised to have one of these students bring him Five Yen to be used in building the new Church. Knowing that the boy had very little, Mr. Morris soon learned the circumstances of the gift. During the summer this boy had gotten a job in the mountains, northeast of Kyoto, which lasted about fifty days, and for which the boy received sixty sen per day (about 19 cents). The boy's food and lodging cost him forty sen a day, bath and other incidentals ten sen, and the remaining ten sen he saved to give to the Church's building fund. This boy is not yet a Christian, but evidently has grasped the meaning of sacrificial giving.

CATECHETICAL SCHOOL TRAINS YOUNG MEN FOR MINISTRY.

Sagada, Philippine Islands.—The Catechetical School, begun at this place several years ago as an act of faith, to train young men to the work of catechists and future native ministry, has this year ten earnest young men taking the regular course. Two are in their last year of study, one is doing practical work in the field, two are in their second year of study, and five are freshmen. This is a very representative group, coming from stations as far away as Balbalasang and Upi, which indicates interest in a native ministry covering the whole Church in the Islands.

More priests are needed to teach, more books are needed for the library and prayers are asked, that the school will continue to grow, and that those now studying will be encouraged to go forward.

THE SANCTUARY.

It is suggested that every priest offer a prayer for a Missionary District at least once a week before the Altar at the Celebration of the Holy Communion, and that the priest and his people offer an additional prayer for the same District one or more times during the same week while at his private or family devotions.

Prayer for Mexico.

Almighty God, the Father of all mankind, we humbly pray Thee to be with Thy servant, the Bishop of Mexico, that Thou wilt bless him and his staff of faithful workers. Let Thy love and patience be shown forth in their lives and conversation, Thy tenderness and compassion in their words and actions, that they may win many souls for Thee; and kindle in us a hearty desire to join with them in our prayers and substance that we may have a part in the glorious task of extending Thy Kingdom; through Jesus Christ our Lord. Amen.

RETREAT CONDUCTED BY FR. DALE ATTENDED BY EVERY PRIEST OF THE NEVADA STAFF.

Reno, Nevada.—With all but one member of the Nevada staff present, the annual retreat arranged by the Bishop was held recently under the leadership of the Rev. O. B. Dale, S. S. J. E., at St. Philip's-in-the-Desert, Hawthorne.

Father Dale took as his theme for the meditations, "Joy," taking for the topics, "Joy of the Ascended Christ," "Joy in the Christian Living," "Joy in the Life of Prayer," and "Joy in Service."

The retreat opened on Monday noon, when the clergy gathered for three days and closed the following Wednesday. These retreats are looked forward to by the staff with great eagerness, and the mission building at Hawthorne is admirably suited to accommodate such a gathering.

During the recreat the social hall is turned into a dormitory, each member of the staff bringing his own cot and bedding; the meals are served in the apartment of the resident deaconess. Our Lord's exhortation to His apostles to "Come ye apart into a desert place and rest awhile," is literally followed in Nevada, for St. Philip's Mission is a beautiful spot on the desert at the edge of the blue Lake Walke in the shadow of the 11,000 foot high Mt. Grant.

With ideal weather during the week, and the undisturbed quiet of the place, the setting is an ideal one for such a retreat, and every one returned to his work greatly refreshed. Deaconess Crow, called home by the death of her eldest son, was the only member of the staff not present.

NEWS FROM THE FRONT WANTED.

Address all news items intended for this page to the Rev. G. W. Gasque, 885 Gordon Street, S. W., Atlanta, Georgia.

CHURCH IN JAPAN MAKES PLANS TO COMMEMORATE FIFTIETH ANNIVERSARY IN 1937.

Osaka, Japan.—On February 11, 1887, nearly forty-eight years ago, a group of courageous men and women, Japanese, English and American, came together at Osaka for the purpose of organizing the Holy Catholic Church in Japan, and thus the Japanese branch of the Church, known as the Anglican Communion, came into existence.

The General Synod, meeting in Sendai (north of Tokyo) last May, thought it proper and helpful that this anniversary should be commemorated. Plans have been formulated calling for two years of special effort for the growth of the Church. The year just preceding the anniversary date, February 11, 1937, is to be one of preparation. This preparation will consist of a concerted effort throughout the Church to deepen and strengthen the spiritual life of the Church and her present members. The year following the anniversary is to be used for extensive evangelistic effort aimed at the winning of new members. Very shortly after the anniversary day there will be a large gathering of members of the Church in Tokyo for worship, prayer and conference. There may be a similar meeting in Osaka.

On the twenty-third of September, Bishop Naide, of the Diocese of Osaka, initiated a special meeting of Church workers in the Kwansai (Central) section of Japan, for the purpose of considering plans and ways and means of pursuing this program. This was an all-day meeting, held at St. Paul's Church, Osaka, commencing with Holy Communion at nine o'clock in the morning, and ending with Evening Prayer at five o'clock in the evening. There were a number of addresses by Church leaders, followed by periods for general conference. About eighty workers were present, coming from various churches in the Kwansai District, and all spoke of the deep and happy spiritual atmosphere of the meeting.

BISHOP ROWE CELEBRATES HIS FORTIETH BIRTHDAY.

Nenana, Alaska.—Bishop Rowe celebrated his seventy-ninth birthday on the twentieth of November, and the fortieth year of his consecration as Bishop of Alaska on the thirtieth of November. The Alaska staff extended to him their sincere and affectionate good wishes, and pledged anew their loyal cooperation and obedience. In every mission and parish in Alaska on St. Andrew's Day the Bishop was remembered in a special Thanksgiving Service.

Bishop Rowe ranks fifth in precedence in the House of Bishops. Bishop Wells, who is retired, ranks first in years and consecration. Bishop McKim of North Tokyo, Bishop Graves of Shanghai, and Bishop Lawrence, retired, follow in the order named. It is to be noted that the three senior Bishops in active service are all missionary bishops from overseas.

The Rev. Albert H. Stone, head of Iolani School, Honolulu, recently presented a class of fourteen boys for confirmation to Bishop Littell, and two days later was celebrant for the school's corporate communion.

YOUNG PEOPLE'S *FELLOWSHIP SERVICE LEAGUE*

The Reverend Randolph F. Blackford

Plan of the Diocese of South Florida

Foreword: Last month we gave a sketch of the Georgia plan with its somewhat radical ideas. This month we give the more conservative plan of South Florida:

During the more than ten years in which the Y. P. S. L. of this diocese has been organized, it is felt that it has amply justified itself, not only in the number of young people it has brought into the life of the Church, but also in the number of our own younger members whom it has trained in the ways and teachings of their Church. At basis thistwofold effort of the young people's work must be kept in mind, first, to win and hold the interest of our own young people and those that do not go to church in the Gospel message of our Blessed Lord, as this Church has received it; second, to provide an adequate means for active Christian worship and service for the younger members of the Church, so that they may be trained in the fullness of the Christian life as they grow into maturity.

In accordance with the Young People's Service League throughout the Province of Sewanee we hold as our ideals the four ideals of worship, service, study and fellowship.

The ideals, of course, are interpreted in the motto, "Nonsibi, sed allis", which means, "Not for ourselves, but for others".

Realizing that true Christian faith is always expressed in actual practice, and that ideals are vague things unless they become definite rules for action, the diocesan organization has in the few years past developed a definite program in order to enlist the cooperation of each and every League and thus of each and every member, that they might expres sthese ideals in the five fields of service—the world, nation, diocese, community and parish.

Instead of the sporadic efforts of the various Leagues to make some necessarily small contributions in one field or another, we have tried to substitute a cooperative diocesan effort to make at least one worthwhile contribution in each of the five fields of service. Each year the parish and community projects are left up to the individual Leagues, with the approval of their rectors. The other three are picked up by a special committee and adopted by the executive board. Usually one of the three vice-presidents of the Diocesan League is put in charge of a specific project. With such a sytem we have been enabled in past years to do such diversified work as buying beds for the children's ward in St. Luke Hospital in Shanghai, providing an adequate theological library for our Church Seminary in Puerto Rico, contributing necessary furniture and equipment for various colored churches in this diocese, providing the use of a radio-victrola for our student center at the University of Florida, etc.

This year the projects assigned with additional, suggested work in the various fields were published as the following. It is to be noted that definite times are assigned for each project, and that in every case it is necessary that a League have at least one program on the field helped, in order that our active services may be intelligent ones.

One definite project in each field is assigned along with a program on each of these definite projects at your League meeting. Unless program is presented, credit will not be given on project.

I. PARISH: (Any convenient time.)
One definite service to be assigned by the rector of your parish.

II. COMUNITY: (Nov.-Jan.)
Contribute to a religious book or magazine for the public library. Program on Church Periodical Club suggested. Help underprivileged children —Program on city welfare work.

III. DIOCESE: (Sept.-Nov.)
Contribute $1.50 (per League) to assist the Rev. Mr. Smielau, who is working among the deaf in our diocese.

IV. NATION: (Sept. 1—completion.)
Each League to contribute $1.50 to be given to the chaplain at the State University to purchase books for student center.

V. WORLD: (Christmas to Lent.)
Aid St. Paul's Mission in Balbalsang, P. I.

Monthly reports are made on forms provided by each League to the Diocesan recording secretary, and on the basis of a summary of these reports awards are made to the various Leagues at the annual Convention and banquet. Further explanation may well be given of Bishop's Tests. These are annual Lenten efforts to encourage a Diocesan-wide expression of the ideal of study. Before each Lent the Bishop provides a subject and an outline of study which is carried forward in the League during Lent. Members are required to take a test arranged by the Bishop on the study suggested when Lent is over. A Cross is awarded to the individual member who submits the best examination papers in the whole Diocese, and an award made to the League who has the highest standard, taking into consideration the number of admitted members who take the test and their marks thereupon. In past years we have thus revived the Prayer Book, the ways and teachings of the Church, the Oxford and the Gospel according to St. Luke. Movement, the history of the Church and the Gospel according to St. Luke.

Three further union efforts contribute to the maintenance of interest in the League. There are District Leagues, which meet quarterly, and are composed of the Parish Leagues in any given Deanery of the diocese. Here it is that our young people come to know each other better and our diocesan officers have an opportunity to present the program of work to be followed.

The annual Convention is now held on the Friday and Saturday following Thanksgiving, although in years past it was held in conjunction with the summer camp. At the time of the Convention business is transacted and plans are made. In addition we have found time to have short instruction classes for League officers and counsellors. The high light for the young people themselves is the banquet, when awards are made, and the dance which follows. It is our plan to hold the annual Convention in different parts of the diocese each year so that as many young people as possible may become better acquainted with the work. Most successful has been our diocesan young people's camp, Camp Winghann. Seven sessions of the camp conference have been held, with from 40 to 100 young people in attendance. Here class work is provided, which aims to prepare the young people not only for the League work but also that they may become intelligent members of the Church as a whole.

Under the direction of the Diocesan Department of Religious Education credit is given for satisfactory work toward both diocesan diploma and the National Accredited Leaders' Association diploma.

Like all young people's organizations the great problem is to provide interesting and yet worthwhile programs for the weekly meetings. For the most part our efforts have been mainly in the field of dramatic programs, small plays and sketches, using several League members at a time in order to interest and use the group. Suggestions for such programs have been printed in times past by the Diocesan League, and a fuller effort is in process of preparation now by the provincial organization. At the same time we have attempted to accumulate a library of satisfactory programs with one of the diocesan counsellors as librarian.

All in all we feel that through the years we have found a partial solution at least to some of the problems presented by organized young people's work, and we try sincerely to have the young people themselves take the leading part in the plans and programs.

At this time a whole new field is being opened by the formation of Young People's Sevrice Leagues in our colored parishes and by the proposed formation of the coloredLeagues into a dioceanwide organization. This project is sponsored by a Diocesan League, and promises to be most successful.

A careful survey of the whole situation through the years past show the most glaring lack to be competent and interested adult counsellors. Often the clergy themselves are not vitally enough interested in, or are necessarily too busy to work with their own group of young people. But experience shows conclusively that where adult counsellors will give freely of their time and effort the League work is successful. As a consequence we in the young people's organization feel that here is one opportunity of activity in the Church where a great contribution can be made to the life of the whole Church by those adults who will take real interest in the young people and who will give freely of their time to help the young people to take their rightful place in the Church's work.

BOOK REVIEWS

THE LIVING CHURCH ANNUAL, 1936. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Pp. 672. Price: Cloth, $1.75; Paper, $1.40.

It is interesting to note the following comment taken from the Editorial of the Annual:

"Never before have so many decreases been indicated in the annual statistics of the Church. There are fewer postulants and candidates for Holy Orders, fewer lay readers, fewer parishes and missions. These decreases may indicate merely a consolidation of the work of the Church and a stiffening of the requirements governing the admission of men to the theological seminary.

"But what should give us cause for serious reflection is the tremendous decrease in the number of baptisms and confirmations."

According to this Editorial, there was a decrease of 3,099 baptisms over 1934 and a decrease of 4,466 confirmations as reported in 1934. The actual number are given and should be correct as they are taken from the official records of the various bishops and so are based upon an actual count.

The cheering statement that everywhere the Forward Movement is bringing new life and spiritual vigor to the Church and is perhaps the most encouraging feature of the life of the Church today, we are indeed thankful to learn.

The Annual is composed of the most valuable and useful information and hardly a clergyman or active layman would want to be without it.

L. L. C.

* * *

PROPHET, PRESBYTER, AND SERVANT OF MANKIND. A Memoir of the Rev. Canon G. Osborne Troop, M. A. Published by his son, the Rev. George W. H Troop, Ashland, Kentucky.

This book is refreshing and invigorating. It is an impressive setting forth of the facts concerning the life of a holy man of God. To those who knew and loved Canon Troop, it comes with deep interest and delight. But it must prove of value to any, for apart from the inspiring record of a noble life, it is so beautifully written that it can be treasured for its literary merit. One is not wearied with profuse details, but with warmth of devotion and poetic fervor the life is made to speak for itself. And there is a valuable compendium of the teaching of Canon Troop on the cardinal points of evangelical faith.

Those of us in Virginia, who treasure the memory of the blessing that Canon Troop brought to us on the occasion of his visit, will prize the reference made to this visit in the book. The book makes delightful reading, and we believe will bring a blessing to all who read it.

P. W. Reed.

* * *

KNOWING COMMUNITY BACKGROUNDS.

All ministers interested in an insight into the conditions and influences molding community life will be interested in a recent publication of the Virginia Agricultural Experiment tSation, Bulletin 299, "A Social Study of the Blacksburg Community." This can be had for the asking by addressing a card to the author, Dr. W. E. Garnett, Blacksburg, Virginia, or Dr. A. W. Drinkard, Director of the Experiment Station.

The population and economic foundations of the community's life, prevailing conditions as to standards of living, education, recreation and a number of other factors are analyzed at some length. The interrelationship of these factors are also strikingly shown. The membership in organizations including the churches was found to be closely related to the income and the living standards of the people.

One person in four had their names on the church rolls or approximately one-half of those ten years of age or over. Of the 540 families of the town reporting 26.9 per cent had no affiliation with any church group as compared to 28.8 per cent of the 649 families reporting from the rural district, even though there was a church to every 317 people. The town had an investment of approximately $195,000 in church property as compared to school property valued at slightly over $100,000, and until the recent erection of a new building, less than $50,000. The annual budget of all the churches amounted to around $30,000 as compared to a little over $20,000 for the school.

A study of 577 migrants from the community showed that they had gone to thirty-six other states and thirty Virginia counties and cities as well as to five foreign countries. Analysis of the size of families shows those with very low living standards, had approximately three times as many children as those with higher standards. The summary of the strong and weak points in the life of this community with suggested steps for its improvement should be helpful to all interested in community development programs, no matter where they live.

"Virginia's Marginal Population, A State Challenge," rural sociology mimeographed circule No. 2, is another publication which should be of interest to ministers, as well as "Negro Life in Rural Virginia from 1865-1934," Virginia Agricultural Experiment Station Bulletin, 295. These may also be had for the asking.

W. E. Garnett.

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THE EPISCOPAL CHURCH IN TOWN AND COUNTRY: By Goodrich R. Fenner. Art Paper. Pp. 160. Published by The Church Missions House, 281 Fourth Avenue, New York, N. Y. Price, 50 cents; cloth, $1.

A much-needed manual for the country and semi-rural pastor. In cities, there is a stream of activity into which the churches are likely to drift with less need for purpose and plan. The people look for programs; they expect orderly services; they are in line with what is being done all around. But there is an atmosphere of isolation which threatens with inertia to choke the rural parish; and the rector must be the genius, to lay lines of approach and effect methods of service that will capture the attention, interest and devotion of the people.

The volume treats of The Rural Pastor; A Parish Program; Worship; Religious Education in the Rural Parish; Rural Church Extension; The Social Function of the Rural Church; and Towards a Diocesan Policy For Rural Work. Every chapter is a mine of value to the perplexed rector who would win and keep his people. The book having the imprimatur of the National Council entitles it to a studious reading and incorporation into the life of the country parish.

Kenneth Mackenzie.

* * *

BE OF GOOD CHEER: By Herbert W. Bieber. Pp. 98. Price, 60 cents. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan.

This little volume contains six sermons that will inspire the reader with cheer. The preacher sanely makes faith the basis of a cheerful heart. A faith in a living God who has spoken by the mouth of His Son, Jesus Christ, saying, "Be of good cheer, I have overcome the world." The sermon on "Confidence in God," from such a text as, "I will in no wise fail thee, neither will I in any wise forsake thee," Hebrews 13:5, is timely and well arranged. The promise of God, and faith in that promise fills the soul with cheer.

S. S. Spathey.

TO OUR SUBSCRIBERS . . . .

We most respectfully urge you to please pay your subscription.

As much as we dislike to take this step, from now on we shall be forced to cancel subscriptions on which payments have been overdue for three months.

SOUTHERN CHURCHMAN COMPANY

FAMILY DEPARTMENT

DECEMBER.

December 28—Holy Innocents (Saturday).
December 29—First Sunday after Christmas.
January 1—Circumcision. (Wednesday.)
January 6—Epiphany. (Monday.)
January 12—First Sunday after Epiphany.
January 19—Second Sunday after Epiphany.
January 25—Conversion of S. Paul. (Saturday.)
January 26—Third Sunday after Epiphany.

* * *

COLLECT FOR THE FIRST SUNDAY AFTER CHRISTMAS DAY.

Almighty God, Who has given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Sprit ever, one God, world without end. Amen.

* * *

For the Southern Churchman.

CHRISTMAS DAY.

Monica Williams.

Christmas Day! and do we blend
Our voices with the throng of men,
Who laud in joyful song today
A Babe who in a manger lay,
And then forget His humble birth
The Selfless gift of love to earth.

Or do we at the manger kneel
And pray some anguished heart to heal,
For Christ, who came from Heaven to men
To bring new life and hope again,
Oh, may we Lord at Christmas be
Through humble service, worthier, Thee.

* * *

A New Year.

A new year—from the spiritual point of view. So far as our secular lives are concerned, New Year's Day is just another New Year's Day—the opening of just another monotonous cycle of twelve months, each with its familiar repetition of weeks and days; perhaps bringing us fresh opportunities or experiences; perhaps merely a repetition of the old; perhaps not even that. Anyhow, is just another round of the months, weeks and days that we all know so well.

But this is not so in the case of the spiritual life. Here we have a totally different proposition—so different that it may represent the whole difference between a prospect that is black with gloom and despair, and a prospect that is bright and sparkling with hope and promise. A new morning—a new year. If taken from this point of view, we have here a prospect that should prove of tremendous assistance to many a man or woman who has not a very firm foothold on the Rock of Salvation, who will finish the old year in a spirit of doubt and diffidence, perhaps even feeling weighed down by the burden of shortcomings accumulated during the past years, forgetting that all sins truly repented of have been blotted out, failing to realize that the year about to start is not just another year, tacked on to the long chain of tarnished years which have preceded it. It is a new year—not just a fresh link, burnished and bright from the forger's anvil, welded to a chain of worn and discolored links already in use—like the fresh telegraph wire that you see sometimes on a railway line, added to a batch of weather-stained wires, its burnished copper gleaming in vivid contrast as you swing past in the train. No! it is a completely new chain, starting on the coming first of January, with its first link. The old chain has been completely scrapped. That is the prospect for every man, woman or child who believes—believes in the heart, not only in the mind—that the past has been blotted out, that though his or her sin be as scarlet, they shall be white as snow.

Anyone who really grasps this vital truth must find that it will make a world of difference to his outlook—to the attitude with which he prepares to shoulder the burden of life again on the coming New Year's Day. It is a brand new year. You know how, in our earthly lives, any experience that bears the stamp of novelty—something that has never occurred before—is bound to have an effect on account of the bare fact of its novelty. For us human beings, there is always an element of sensation in novelty—something that has never occurred before. And the same rule applies to our spiritual lives. We find this idea constantly recurring throughout the pages of Holy Scripture. Everywhere you may find evidence of the importance attached to anything that is "new". "A new commandment give I unto you." "The Lord's mercies are new every morning." "Put off the old man, and put on the new." St. Paul was constantly harping on the same note. "Be renewed in the spirit of your mind." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature"—culminating in that impressive verse from his Second Epistle to the Corinthians, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—Rev. H. W. Shepherd-Walwyn.

* * *

The Idea of Salvation in the World's Religions.

The comparative study of religion goes on apace with ever accumulating results of value. A work on the subject by J. W. Parker is reviewed in a recent issue of the London Times from which we extract and condense some of its principal views and results. Many theories of salvation have been held. In the early Church it was commonly held that Jesus gave His life as a ransome to the devil. Anselm taught that Christ suffered a vicarious punishment for our sins which satisfied God's wounded honor. Abelard maintained that Christ saved by His example, the moral influence theory.

Under the light of Mr. Parker's wide and deep knowledge of world religions various groupings of ideas begin to appear. First he finds the idea of "relief from pressing material wants." Next comes "escape from dread of evil powers." In the religions of India we find the dominant idea and aim is that of release from life and belief that happiness consists in escaping from existence. The ideas of relief from material wants and evil powers are sublimated in Christianity, but the Hindu idea of escape from existence finds no place in it which is optimistic in its vew of life. A deeper conception than release from life is "freedom from sin."

"Examination of these diverse ideas," concludes Mr. Parker, "some frankly incompatible, has always led round to the Person of Christ. The question hitherto avoided, Who is the last resort was Jesus Christ? is now faced; and Mr. Parker agrees with Dr. Rawlinson that the future lies, not with any reduced, watered down or attenuated version of Christianity, but with the full religious faith of the New Testament." A satisfying conclusion to a book of the deepest and most searching scholarship.

—Presbyterian Banner.

* * *

"A Prayer for Mothers."

For the Southern Churchmen.

Mrs. L. W. Strum.

Almighty God and Father, I come before Thee now to speak unto Thee about the children whom Thou hast given me.

They are very dear to me, and I earnestly desire that they may walk in the narrow way that leadeth to everlasting life.

But I feel my own ignorance and sinfulness, and I need Thy grace and wisdom to train them aright. Thou, O God, has said, "Ask and ye shall have". I do ask of Thee the gift of Thy Holy Spirit for myself and my children. Help me to set them a good example in word and deed. Create in each of them a clean heart, and renew in each a right spirit. Give to each a tender conscience; make them obedient, respectful, gentle and unselfish. Strengthen them to endure temptation, to speak the truth, to be diligent in their work, ever remembering that Thine eye is upon them.

Grant, O Lord, to each one of my dear children a sure trust in the precious blood of Jesus Christ as their only atonement, and clothe them each in the blessed robe of His righteousness. Watch over them, good Lord, by day and by night, in health and in sickness; and after they have served Thee on earth, take them to dwell with Thee in heaven.

I beseech Thee, O God, mercifully to hear my prayer, and grant me my heart's desire, for the sake of Thy dear Son, my Saviour. Amen.

* * *

A SONG OF THANKSGIVING.

By Ellen L. Lacy.

We thank Thee, Lord, for the year with the sunshine and the rain,
And for the glittering dewdrops and the ripening grain;
We thank Thee for the "manna" unfolding from above,
And for the gentle sweetness of Thy eternal Love.

We thank Thee for Thy Cross as it beams with Thy full grace,
Lifting us each day to the brightness of Thy face;
And for Thy steps of Love which are guideposts on the way
Showing us the hidden beauty of the eternal day.

We thank Thee for our dear ones worshipping at Thy feet,
And for the inspiration of Thy Love, a melody so sweet;
We thank Thee for the hope that shines in the darkest hour
Through Thy Cross of Love, to Thy grace and power.

So as the year is dawning, O Saviour ,let it be
Another year of blessing, another year with Thee,
Until we shall adore Thee with our thanksgiving hymn of praise
For watching all our steps through the blessing of our days.

And some day we shall stand with life's lesson's known
In the rapture of Thy presence and worship 'round Thy Throne;
Then grandly shall we praise Him, as we sing of His cleansing blood
And gloriously shall we worship our Saviour and our God.

FOR THE CHILDREN

NEW YEAR'S EVE.

The evening how glorious in twilight's soft gown
With the stars for a necklace and the moon for a crown:
And grand are the hills as they march in a row,
With the fur on their capes made of fleeciest snow.

The winds are the minstrels and their harps are the trees,
And the whisper of lovers is heard by the breeze.
The snow comes a tripping with slippers of white,
For the New eYar is coming on the wings of the night.

The spires and steeples are standing about,
Like earth's altar candles whose lights have gone out,
And dark through the trees silver ladders hang low,
And the moon comes down softly to dance on the snow.

From the loom of the ocean, their soft wings all spread,
The clouds like great sea birds float gently o'erhead,
And down Time's corridor the old year so gray,
With a star for a lantern, is going his way.

And now heaven's anthems are caroled afar,
For the cylce of years brings a new minted star,
And the Old Year is strung on the anthems of time,
For the New Year is marching to the tune and the rhyme.

—Albert L. Berry.

* * *

For the Southern Churchman.

Why Dorothy Waited.
Part II.

Eleanor Hammersmith.

At Christmas time Gramma Meta made her a new coat and hat and arranged her on the sofa with an air of expectancy. But no one came for her, and, indeed, very few people came at all that year, as there seemed to be little money to spend, and what people had they weren't able to spend on toys. The night before Christmas a man came in who wantd to buy some doll clothes, but when he saw Dorothy sitting on the sofa he exclaimed, "Say, I'll give you two-fifty for that doll right there as she is".

"But we can't sell her. She's waiting to be called for; the little girl will be coming back for her."

"She said though, that woman, to give it away, Meta. She won't be coming back now likely."

"And supposing she did, and the doll wouldn't be here?"

So time went on, and Gramma and the old man cared for Marie's baby and for other little girls' children day in and day out until the days grew into weeks and the weeks into months, into a year and at last into many years, until after awhile she became part of the family, and they almost forgot that she didn't belong there, that it was because she hadn't been called for.

One day Grampa Louie came in with a doll in his hand and complained of the darkness in the room; he took it to the window, but still failed to get a good light on it.

"Why, Louie, here, here by the window the light strikes her."

"But I don't see the cracks in her head."

"Come, I'll help you with it; I'll hold the head." But her hands trembled a little because she was thinking of the last doll he had fixed, the head not quite perfectly fitted together.

As years went on, Grampa found that his work wasn't as good as it used to be, that Meta had to help him more and more, and at last that fewer children came with their dolls now, sometimes they dropped in for a visit or to have a peppermint or some cider and popcorn; but Grampa was hardly ever as busy as he used to be. Some days there wasn't any fire in the stove, and the portraits over the sofa looked quite sad. Hansel and Gretel, the little Dresden figures on the what-not stand, seemed to have lost some of their gaiety, and Gramma Meta was thinner and forced to wear a shawl most of the time in winter. After many years had gone by, when Grampa Louie and Gramma Meta were very old, one Christmas season when the house seemed quieter than ever, when the days passed slowly, with many empty hours, a knock came at the door a day or so before Christmas, and a tall, jolly man stepped in. "I saw your 'Doll Hospital' sign, and I want to know if—I swan, what'll you take for that doll there—on the sofa?"

"She isn't for sale," said Gramma.

"Well, I'll give you my offer then. One hundred dollars for that doll. My sister has a collection, and I'd just like to give her that for Christmas."

"But we aren't selling her."

"You know its value, of course. That kind can't be bought nowadays. Two hundred dollars for it."

"Two hundred, Meta—we—"

"But, Louie, we can't; she's not ours to sell," she interrupted. "No, the doll is not for sale," she said again in a tone that ended the argument.

"I'll be back again; think it over."

So Marie's baby spent her twentieth Christmas on the sofa, her hair curled, her dress freshly ironed, her skirt in neat pleats—one of the family.

On Christmas afternoon a lady and a little girl called. They knocked at the kitchen door as the little girls had always done. The child was carrying a doll, and her face was stained with tears.

"Is Grampa Louie here?" the lady asked when Gramma Meta opened the door. "The dolls eyes have melted shut. Do you think he can fix her? She's just new today."

"Grampa Louie does very little work now—he doesn't see well, but I'll ask him. Please step in."

"You see, I remembered your place from long ago. I was here once with a doll of my own, but I wasn't able to wait for her, and I never got her. I told little Marie today about your workshop here. I wasn't even sure it would be here after such a long time. We hope you can fix her doll."

"Little Marie? And what is your name?"

"Marie, too, but you probably don't remember me; I was here years ago."

Gramma Meta led them inside and into the big sitting room, where the sun was streaming through the windows onto the stiff leather sofa.

"Why, Marie, there's Dorothy. She hasn't been waiting all these years? She's just the same, but I can hardly believe it; to think of finding her here after all this time."

"Oh, mother, isn't she darling? Can we take her with us? She must have thought you had forgotten her. Did you think she'd never come, Dorothy?"

"I never dreamed she'd still be here. Her coat is new—I remember how much I wanted to get her one in Chicago, but Aunt Janet bought me a whole new doll instead. She was much bigger, and all I thought of was that the coat wouldn't fit Dorothy. I hoped for more than a year that I could come back some time, but we never visited here again so I never could. I must owe you a lot for her new clothes and for her room and board."

"Oh, no," Gramma answered. "She's been no bother at all; we liked having her, eh, Louie?" And we kept her just for you in case you'd come back."

"She's just darling, mother. She may have my new doll bed and the chair Amy has. May I have her, mother?"

"Yes, of course, dear, and I know you'll love her, too."

After they had gone, Gramma turned to Grampa Louie and took hold of him by the shoulders. "Smile, Grampa; aren't you going to smile? Why, little Marie has finally found her baby; that's why we kept her so long."

"True enough, but I can't help but think about that man a little. After all, she didn't hope to find her now; she wouldn't have cared so terribly if the doll had been gone. She's grown up, and what is a doll to her?"

"But Grampa, to think—imagine her coming now, after all this time, and if the doll had been gone. If we'd had to say we had sold her away! Would you have it so?"

"No-o-o-o. But you will be cold this winter."

"Cold, yes, but think if I couldn't have given her the doll."

That night after supper they were still talking about the doll and little Marie's coming back, when there was a knock at the door, and someone who couldn't wait for them to answer, burst into the room. It was the tall, jolly man who had been there before, who had been willing to pay two hundred dollars for Dorothy.

"I say, folks, I've come back to buy that doll—"

"But it's gone," they both interrupted him. "She was called for this afternoon and taken away."

"I mean I've come to pay for it. When my sister Marie walked in with it today, I knew it was the same one—and you gave it to her in spite of my offer. No Christmas present could have given her half the pleasure of finding it here. A merry Christmas to you, folks!" He laid something on the table and was gone before they could even speak.

Gramma opened the door and looked out after him; there was no sign of him anywhere; only a fine covering of white Christmas snow was sifting down, and it might all have been a dream, but the two hundred dollars were on the table.

* * *

Tommy's Christmas Stocking.

The Christmas night was closing, in sweet and white above the world. In a thousand homes, by a thousand chimneys, little stockings hung. In a thousand homes, a thousand little childhearts beat with hope and a thousand little faces flushed at the joyful thought of what Christmas would bring.

Tommy sat by the window and looked out at the fair white world, the cold white streets and the snow-capped lamp-posts with their eyes of blinking light. Then drawing the soft rug of the window seat closely about him, he looked over at his little pair stockings by the fireplace, and sighed in happy content.

He was all ready for bed and Mother

had let him come downstairs to add a postscript to his Santa Claus letter Now he was waiting while Mother went to attend the Baker's Boy. It was of that letter that Mother was thinking as she went to answer the Baker's Boy.

Tommy had told Mother all the words slowly and she had written them, for Tommy was such a little boy yet, and his letter was a rather long one.

Tommy was the only boy in this lovely family, but then, there was a jolly best sort of a father, and the dearest and most beautiful of mothers, the sweetest of grandmothers, and the most loving of grandfathers—to say nothing of Uncle Ned and Aunt Nellie, and lots of now-and-then people.

And this was what made Mother look thoughtful: In Tommy's letter there was no mention of anyone but just Tommy and what Tommy wanted.

Mother had said very gently, "And now what shall I write to Santa Claus about Grandma?"

"Oh, nuffin'."

"Let me see. She has not hung up her stockings. I suppose any message would have to come through Tommy." But Tommy was silent.

It was just then that the Baker's Boy rang. Mother brought him in and told him to sit by the fire while she took the big package from his cold hands.

He was a very big boy—so it seemed to Tommy—but he seemed a very little boy to Mother, and his feet were cold and wet, and his cap too small, and there was a space between his mittens and his sleeves, leaving his wrists red and bare.

Mother brought him hot milk to drink, and asked him if he was going to hang up his stockings tonight—looking across as she spoke at the little figure curled up in the soft rug of the window seat.

But the Baker's Boy said: "Oh, no, ma'am. Christmas ain't for us." And he went out again into the fair white world which seemed to look colder to Tommy after the Baker's Boy stepped into it. Mother followed him, and Tommy could hear the murmuring of her voice asking gentle questions, but he could not hear the words.

"Would you care to ask Santa Claus for something for anyone else?" Mother asked when she returned. "You may leave out just some little thing, you know, and ask for something in its place, for some other little boy if you wish."

A queer sort of feeling, uncomfortable and heavy, came in Tommy's chest, and a choky feeling in his throat, and he was silent a minute. Then he said with an attempt at cheerfulness: "No, I guess not. Probably all the other boys can write some letters if they want to. I guess I'll go to bed."

Mother took Tommy's hand and they went up to his pretty room with its lovely hangings, its soft rug, its little bed and wide windows.

"Good night, little son," was all she said after his prayers were said, but Tommy knew that Mother was disappointed. He did wish the Baker's Boy had not come. Everything was so beautiful before that, with the lovely white world, and Mother's face, and the flickering fire, and Christmas Eve—and his own stockings hanging by the fireplace. He wanted a number of things and he dropped off to sleep thinking of them.

It was then that the strange thing happened: Tommy suddenly found himself downstairs in the wide window seat once more, cuddled down under the red rug and looking out at the white Christmas world, while the firelight flickered and shone upon the wall.

He turned to look once more at his stockings. Wonder of wonders! There were his stockings, and hanging close beside them were two bigger, longer stockings. They had big holes at the knees and at the toes. He knew them at once for the Baker's Boy's stockings. It was seeing the big holes in the knees that had made the lump come to his throat. His own stockings were crowded to the very top, and things were spilling over to the floor, while the stockings of the Baker's Boy were limp and empty.

But the very wonderful part of the matter, the part that made Tommy sit up and rub his eyes hard to find out if he really saw aright, was this: All the gifts and toys had queer little heads and wings, and they were talking in little squeaking voices.

"Ho! ho! ho!" cried the skates, with a soft clashing of laughter. "It is Christmas Eve, and Santa Claus put me in the wrong stocking. Such fine bright skates were never meant for a selfish boy. I want to go to a boy who lends his toys." And with a flutter of wings the skates rose, sparkling in the firelight, and flew straight to the Baker's Boy's stocking.

Tommy gave a gasp and held his breath. He could hear the other gifts talking in pretty, piping voices "Well, I know this," said a beautiful ball, "one of my brothers was blamed sadly last month for going through a big plate-glass window, and now Santa Claus is going to give me to that same boy who threw my brother-ball. Now I may be put where I am not wanted, and thrown in the mud by some shopkeeper, as he was, unless I find a safe owner. I think I will follow the skates."

The ball lifted his dainty wings, and popped up his queer little head and flew across to the Baker's Boy stockings, looked so fat and jolly and lovable that Tommy cried out in disappointment.

Now the sled was talking: "I wish Santa Claus would ask us where we want to go. I was intended from the very beginning, to be given to a little boy who loves to run errands for his mother. There isn't a finer sled in town than I am. I am broad and light and strong, and just the thing for a boy who loves to carry parcels for his mother, or to give another boy a ride. I think I will just fly over to the Baker's Boy's stocking."

The sled rose so lightly on its wings that Tommy could scarcely keep from crying out again as he thought how wonderful it would be to ride on a sled with wings! And, why he could do errands for Mother! Only he had not thought much about it before.

Then other toys began talking and suddenly Tommy stretched out his hands towards them and cried out:

"Oh, please don't go flying away, all of you, to the Baker's Boy without giving me a chance. I do not need you all. I really wanted to give something to the Baker's Boy. I want to write my letter all over . . ."

But every little funny head had drown back, frightened. Every little voice was still. The fire went down low, and the room was very still—all but the "tick-tock, tick-tock" of the little cuckoo clock.

But the cuckoo clock was in Tommy's own room, and he was—yes, he was in his own little bed and Mother's arms were close around his little body, and she was saying:

"There! there! Tell Mother all about it. What has my little son been dreaming about?"

Then Tommy looked all around his room, with his pretty rugs and the little brass bed, and knew that he had been dreaming. And he was glad, very glad, that still he had a chance.

He brushed the tears away and cried out: "Oh, Mother dear, please make a light and get me a pencil quick. I want to write my letter to Santa Claus all over."

And Mother knew as she went for the pencil to write the new Christmas letter that while her little son slept, the Christmas Angel had visited him.

—The Little Brown Bowl.

* * *

SING WE TO HIM A LULLABY.

Sing we to Him a lullaby,
Who sweetly sleepeth
Where Mary, dear, His mother mild,
Her fond watch keepeth.
Sing we to Him a lullaby.

Sing we to Him all tenderly,
Dear Babe, Who lieth

* * *

Upon His mother's loving breast
Whence all fear flieth.
Sing we to Him all tenderly.

Sing ye to Him, angelic host,
Who now assaileth
The home and power of Satan's might
Which yet prevaileth.
Sing ye to Him, angelic host.

Sing ye to Him, oh shepherds, sing!
Your Shepherd liveth,
Who for His strayed and wandering ones
His own life giveth.
Sing ye to Him, oh shepherds, sing!

Yea, sing we all in ecstacy!
Our God appeareth
To us in lowly form;
Our praise He heareth.
Yea, sing we all in ecstacy!

—Winifred A. Tune.

* * *

The Bear's Bath-Tub.

Several years ago someone threw away a portable zinc bath-tub when leaving Giant Forest, Sequoia National Park, California. The tub was rescued from the dump and taken to the bear feeding-place by the keeper, Ed. Metzgar, and filled wtih water.

The bears enjoyed their baths very much on hot days, and their antics amused the hundreds of visitors immensely. Later the National Park Service built a large sunken cement pool for them, hauling water in a tank half a mile to fill it every day.

Forty or fifty bears come in from the woods at feeding time to eat scraps from garbage collected through camp and hotel grounds. Seats are provided for visitors, and at times in the afternoon over a thousand persons are watching the bears eat or bathe. A ranger-naturalist gives a very instructive and entertaining talk about California brown bears and their habits.—Our Dumb Animals.

* * *

FEEDING THE BIRDS.

Louise Marston Sturtevant.

I never knew that birds could be so hungry,
They flutter near my windows all day long,
Such appetites
These feathery mites,
Filling the air with song.
Bread crumbs, grain and suet
Swiftly disappear,
But I'd gladly give them all I have,
Just to see them near.
Chickadees and juncoes,
Tree sparrows, and the jay—
We really do not want him
But he can't be kept away.
A sick old crow with drooping wings
Sought shelter near our door,
Downy little woodpeckers
Greedily asked for more.
Soft and furry squirrels,
Geese and mallard duck,
No matter how the storms rage,
They surely are in luck.
So each day through the season
I feed this great array,
And those who come a'calling
Are never turned away.

CHURCH INTELLIGENCE

BISHOP MANNING'S INTRODUCTION TO THE ARCHBISHOP OF YORK.

The remarks of Bishop Manning at the Sunday morning service, December 15, 1935, at the Cathedral of St. John the Divine, prior to the sermon of the Archbishop of York: In my own name, and in the name of all our clergy and people, I welcome to this Diocese and to this Cathedral the Archbishop of York, who is the preacher at this service.

We welcome the Archbishop personally, on his own account, because of the things that he stands for, and the leadership that he has shown in meeting the problems and questions of this present time. It has been said recently, and with entire truth, that owing largely to the character of its two Archbishops, the Church of England is a greater moral force today than it has been at any time since the Reformation.

We welcome the Archbishop also because he comes to us from the city and diocese of Old York, and from that glorious Minster on the site of which for 1,300 years—since the year 627—the Holy Catholic Church of Christ has continued its unbroken life and history and has faithfully offered up its worship and administered the sacraments in Christ's name. Last, and not least, we welcome Archbishop Temple because he comes to us as the representative of our Mother Church of England, the Ancient Historic Church of the English people.

From the Mother Church of England we received the Gospel of our Lord and of His Church, the Threefold Ministry of Bishops, Priests and Deacons and the Divinely Instituted Sacraments, as these are given to us in our Prayer Book, and as they have come down to us from Apostolic days.

I ask the Archbishop to carry back our greetings to our brethren in England, and to tell them that our prayer is that the fellowship between Great Britain and America may be based more and more upon the foundations of true religion, and that based on that foundation and guided by that power, the ties which unite the English speaking peoples may grow ever stronger, not for their own selfish advantage, but for the spread of peace and brotherhood, and for the upbuilding of the Kingdom of God among men of all races, nations and colors throughout the world.

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FORWARD MOVEMENT NEWS NOTES.

Cincinnati—A list of twenty-four opportunities for boys and girls to share in the work of the Church is one of the features of "Youth and Education", a booklet issued by the Forward Movement Commission.

The booklet provides a program for a Forward Movement in the Church School. It is one of the two booklets prepared by the Department of Religious Education, National Council, for use from Epiphany to Ash Wednesday. This booklet is supplied at the rate of ten cents a copy from 223 West Seventh Street, Cincinnati. The other, "Your Parish and Its Young People", is available at the rate of five cents a copy.

Youth and the Church is the theme of Forward Movement literature during this period. The manual, "Forward—Day by Day", has as its subject, "Growth and Learning in Home and Church".

The opportunities listed in "Youth and Education" are: the choir, junior choir, work as class officers, work in class committees, as distributors of Church literature in the parish, sending Christmas gifts to mission fields and other places, sharing in a parish party for all, helping in community projects, as members of a pupils' council of the church school, serving on the altar guild, distributing Hymnals, Prayer Books, etc., in Church or church school, acting as waiters at a parish dinner, editing and issuing a parish paper, assisting mothers in work in Women's Guild or Auxiliary, helping in Every Member Canvass, building up a parish library, improving church grounds, taking part in plays or pageants, belonging to study classes and discussion groups, attending church or camp or conference, visiting diocesan institutions, working for diocesan institutions, belonging to parish organizations other than church schools, collecting and saving money for missions in Lent.

Cincinnati—The Advent-Christmas number of "Forward—Day by Day" proved extremely popular with adults and children. Many church schools ordered thousands of copies for distribution because of the creche cut-outs in the center of the manual.

The circulation of this number of the manual was about 420,000 copies.

"The Coming of the Light," the special Christmas booklet published by the Commission, also was popular with the church schools because of its cut-out figures, so much larger than those in the manual, and the beautiful art work. About 90,000 copies were distributed.

Alexandria, La.—The Rev. W. S. Slack, D. D., rector of St. James' Church here, used the Forward Movement manual, "Forward—Day by Day", while conducting the devotional period over radio station KALB. He distributed many copies of the manual as a result.

"I find the booklets exceedingly helpful in my own daily devotions, and scores of people also tell me they find the booklets helpful.

"I feel that it is a godsend to the Church, for it is doing for the Church that which previously many of our people, groping in the dark, have been trying to get from publications outside the Church."

Albany—Bishop Oldham, of Albany, in urging his clergy to order copies of the Forward Movement manuel, "Forward—Day by Day", for distribution in their parishes, wrote them that if they were unable to finance the cost, "just send the bill to me and I will gladly take care of it".

"Of course, I know every parish cannot follow precisely the same program," he wrote, "but I am also certain that these manuals, properly used, will encourage and help our people to read their Bibles and say their prayers, which appear to me to be most important things. Certainly without them their can be no spiritual revival such as we are longing and praying for."

Cincinnati—Busy Churchmen who read their manual, "Forward—Day by Day", while commuting will be especially pleased with the Epiphany Pre-Lent number.

The Forward Movement Commission, in response to the pleas of this group, has included before each daily meditation a portion of the Scripture for the day. This had been suggested by many persons who said they read their manual while on trains or street cars, and that they were unable to refer to their Bibles.

Hundreds of parishes already have ordered their copies of this number so there will be no delay in distribution to the people.

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"CHURCH OF THE AIR" NEXT BROADCAST ON DEC. 29.

A message for the New Year will be broadcast by the Presiding Bishop over WEAN, Providence, R. I., on Sunday, December 29, at ten A. M. eastern time. This is the next broadcast in the Episcopal "Church of the Air" series over the Columbia network.

The Forward Movement Commission is to supply the speaker for the next four broadcasts, on March 8, April 26, July 5 and August 16. (None in February.) Further announcement will be made later.

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PILGRIM'S PROGRESS MADE A TALKING BOOK FOR THE BLIND.

The American Tract Society recently recorded Pilgrim's Progress as a Talking Book for the Blind. The reading was done by the general secretary, Dr. William H. Matthews, at the Talking Book studio of the American Foundation for the Blind. Twenty-five sets of records, costing $12.00 per set, were sent as Christmas presents to various institutions for the blind. A special fund was raised by the Society for this worthy enterprise, so that the blind can purchase sets of these records at a fraction of their original cost. It is interesting to know that the American Tract Society appropriated $1,000.00 in the year 1836 for the printing of Pilgrim's Progress in raised letters. About the same time the Society printed the Dairyman's Daughter and Baxter's Call in raised letters. Next year the Society will begin a new century of service for the blind.

* * *

LORD JELLICOE'S SECRET.

"The secret of his quiet and unselfconscious confidence was, I know, his simple and manly faith in God, who was ever in his remembrance, to whom day by day he turned in prayer, and in whom he found his strength and stay."

Such was the simple, unadorned tribute paid by the Archbishop of Canterbury to Lord Jellicoe at the funeral service at St. Paul's recently. The great admiral did not "wear his heart upon his sleeve", but to those who knew him intimately he would speak freely and frankly of the deepest things of life. His faith was simple, strong and buoyant and he never compromised. In another sentence the primate lifted the veil of those tremendous war days when he said:

"As day by day I went among the ships in his command there was one unbroken testimony given: that he had made his comrades of all ranks, from the highest to the lowest, a band of brothers, bound together by an absolute confidence in his leadership and by a loyalty to him which had the warmth of love."

There stands the man as the British Navy knew him. It is not our purpose to try to assign Jellicoe's place in history. We have neither the knowledge nor the capacity and the time has not come. One fact is certain—he will always stand out as the single-minded, fearless hero of Jutland. His action during that terrible battle has been praised and criticized, and during the next century the pros and cons will continue to be discussed. Jellicoe's greatness was manifested in his regard for those committed to his care, both in the services and at home, while the indisputable fact remains that after Jutland the German Navy "was no more seen"!

SIXTEEN OTHER RELIGIONS REPRESENTED AT HOBART COLLEGE.

Forty per cent of the students at Hobart College, Geneva, have professed their adherence to the Episcopal Church, with 22.5 per cent of the 120 Episcopalians on the campus preparing for the ministry. Although the undergraduate body is predominantly Episcopal, and the registration of the college is restricted to 300 students, nevertheless, 16 other religions, ranging from no religion at all to Confucianism, are to be found on the campus.

The original charter of the college provides that no ordinance, rule, or order of the board of trustees shall "extend to exclude any person of any religious denomination whatever from equal liberty and advantage of education, or from any of the degrees, liberties, privileges, benefits or immunities of said college on account of his particular tenets in religion", with the result that there is an average of one different religion for every eighteen students on the campus.

Besides the Episcopal faith, other religions represented on the campus are Presbyterian, Roman Catholic, Methodist, Baptist, Congregational, Christian Science, Evangelical, Hebrew, Lutheran, Orthodox, Confucian, Church of Christ, Danish Lutheran, Dutch Reform and Universalist. Six of the stucents profess to have no religion at all.

* * *

"RENEWED LIFE."

Work Among Lepers.

The sixtieth annual report of the Mission to Lepers, entitled Renewed Life, summarizes much interesting news about the treatment of leprosy and the progress which has been made in various countries. Of the disease itself, the report says: "Leprosy will not be stamped out in a few generations. Prevailing economic conditions, pressing so hardly as they do on those least able to face them, have a large part in retarding progress in the fight against disease, and especially so in the case of leprosy. Large numbers of underprivileged people are physically unable to offer effective resistance to infection. There is, moreover, in many countries widespread ignorance of the simplest laws of hygiene. These two important factors alone seriously retard effective action."

Progress All Over the World.

In India the earthquake involved two of the Mission's Homes and severely damaged them, though happily no lives were lost. The work has extended considerably, and "the fact that we are now caring for a larger number of lepers in India than at any time in our history shows that we are serving these needy men and women to an increasing extent."

The growing interest in measures to deal with leprosy in China is a cause for encouragement. Within the past few years valuable work has been done at a number of main centers by way of education of the public concerning the disease.

It is in the country districts where leprosy is prevalant, and if the disease is seriously to be attacked and its victims relieved and treated, it is in the country areas where this will be most effectively done. There can be no question that the present interest owes its inception and stimulus almost wholly to the work of the Mission to Lepers in the past.

Progress is also reported from Japan, Korea and Formosa. In Africa the Mission's efforts now extend to fifteen different African countries and colonies, where it is responsible for the relief of lepers and their children or making grants for this purpose. This marks definite advance.

The financial statement shows that the total income from all sources was £78,698, which included gifts received for special objects, and £10,542 received from legacies. The total expenditure for all purposes was £76,658.

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Lecturers in Philadelphia.

The Rev. Bernard Iddings Bell, D. D., Canon of St. John's Cathedral in Providence, will give a series of lectures in St. Clement's Church, Philadelphia, on the Monday nights in January, beginning at 8:15 o'clock. Each lecture will be preceded by an organ recital by some prominent local organist.

The subject of Canon Bell's course will be: "A Churchman Looks at the Modern World." The sub-titles will be:

January 6—Modern Man.
January 13—Modern Industry.
January 20—The State and Christianity.
January 27—The Contemporary Church.

In this course the lecturer will treat of the Church and of Christians in relation to such matters as science, economics, communism, war, capital and labor, divorce, eugenics, birth control and many other problems that confront the modern Churchman.

No one in the American Church is better fitted to deal with these subjects than Canon Bell.

The lectures are given under the auspices of the Lecture Foundation of the Ellis Hornor Yarnall Library of Theology of St. Clement's Church.

No tickets of admission are being issued. A silver collection will be received at each lecture.

Franklin Joiner.

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TWENTY NEW CARDINALS.

The college of cardinals, whose number has run down from a theoretical seventy to an actual forty-nine, is to be reinforced by the appointment of twenty new cardinals at a secret consistory which was to have been held on December 19, according to an announcement from Rome. Fifteen of the twenty are Italians. Of the other five, two are French, one is Spanish, one Czech and one Argentine. With these new appointments, the Italians will be in a majority by thirty-nine to thirty. While this predominance of Italians will certainly provoke unfavorable comment from non-Catholics who are also non-Italians and will suggest that the Roman Catholic Church is still, in its high command, an Italian institution, it is really not so significant as might be supposed. The cardinalate represents a dignity rather than a function. A Bishop who is a cardinal has no more authority either within his diocese or outside of it than a Bishop who is not a cardinal. The college of cardinals as a whole is neither a legislative nor an administrative body. Its sole function is that of electing the Pope. That is, to be sure, a very important function. The chief significance of the Italian majority in its membership is that it makes still more certain the election of an Italian as successor to the present incumbent. But that was already as certain as anything could well be aside from the multiplication table and the axioms of mathematics. Occasional rumors are heard of the possibility of an American Pope. But the wind is not blowing in that direction. The number seventy, for the college of cardinals, is sometimes thought of as being peculiarly sacred and representing some ancient tradition. But in reality it goes back only a little over three hundred years. It was Sixtus V, Pope from 1585 to 1590, who enlarged the college to that number.—Christian Century.

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THE COMING OF KAGAWA.

The presence of Toyohiko Kagawa in America during the next few months should prove a spiritual blessing to our people in many ways. He will be a great evangelistic influence, bearing witness to the transformation which Christ has wrought in his own life and calling others to Christian discipleship. He will be a living illustration of the significance of the foreign missionary movement, for, apart from it, there would be no Christian Kagawa today. He will be a powerful stimulus to making the Christian religion a more vital force in our social and economic life. Perhaps no one in our generation has devoted himself more selflessly to the masses of the people or shown more clearly what Christianity means for the redemption of society.—Federal Council Bulletin.

* * *

DRUNKEN DRIVING.

As President Roosevelt called a national conference to seek causes and find cures for our terrific accident death toll, the "New York Times" published a report of Dr. Theron W. Kilmer, a police sergeant, who said that drunken driving has increased forty-five per cent in the nation since repeal. His figures are based on information received from commissioners of motor vehicles of every State issuing driving licenses. In one State the increase was 200 per cent; in another, 113 per cent. Only the District of Columbia was able to report a reduction in drunken driving. In Dr. Kilmer's opinion, the intoxicated motorist is the greatest danger on the highway today.—Christian Advocate (Nashville).

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan
Rt. Rev. Chas. K. Gilbert, D. D., Suffragan

Lecture Courses.

The Rt. Rev. William T. Manning, D. D., Bishop of New York, will give a series of addresses on the general topic, "The Christian in This Modern World", on Wednesday afternoons during the Epiphany season in St. Bartholomew's Community House. These addresses are being given in connection with the Forward Movement of the Church.

The public lecture series of the Catholic Laymen's Club of New York will be given this year at the Church of St. Mary the Virgin. The lecturer will be the Rev. Bernard Iddings Bell, Canon of St. John's Cathedral, Providence, R. I. There will be two lectures, one on January 15 and the second, a week later, on January 22. The lecture will be given at 8:15. The topic is "A Catholic Looks at the World."

The Rev. H. W. B. Donegan, rector of St. James Church, is preaching a series of sermons on the general topic, "Poet-Preachers". In announcing this series he has said, "The mighty truth of Christianity escapes full expression in ordinary language. Moments of vision transcend earthly speech, and words are but a lame and halting means by which we try to share with others our richest exprerience. But in every age there have been those who have better than others articulated what many followers of the Master have felt. Listening to them we are able to see more clearly the path we should follow, in the service of the Master, and are encouraged to be true to His purpose for our lives".

The subjects of the complete series are as follows:

"Poet-Preachers."

Dec. 15—"Kindler of America's Spiritual Life."

Dec. 22—"England's Inspiration of the 18th Century."

Dec. 29—"A Poet-Preacher of the Present Day."

Jan. 5—No Sermon—Christmas Pageant.

Jan. 12—"The Poet of Pain, Power and Peace."

Jan. 19th—"New York's Singer of Spiritual Truth."

E. F. K.

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Church Missions House Staff Holds Quiet Day.

Quite in the spirit of the Forward Movement the staff at Church Missions House had a Quiet Day this year on December 17, instead of the conference on office and departmental affairs, to which they have usually given a day.

Through the kindness of the rector of St. Bartholomew's, the Rev. Dr. George P. T. Sargent, the chapel of St. Bartholomew's was used for the services and the parish also provided lunch for the entire staff.

After the celebration of the Holy Communion, at which Bishop Cook and Rev. Dr. Hobbs officiated, the meditations and intercessions were led by the Rev. Edmund L. Souder of St. John's Church, Hankow, China. His theme was fellowship, personal, social and international, and his many years of intimate association with Chinese life, through revolutions and in the midst of communist activities, gave much point to all, he said.

This is almost the only occasion in the year when the entire staff can meet together. Many parishes are represented by the staff.

SOUTHWESTERN VIRGINIA

Rt. Rev. Robert C. Jett, D. D., Bishop

District Young People's Conference.

The Young Peoples Conference of District No. 3 in the diocese was held at St. John's Church, Wytheville, on Saturday, December 14. Thirty-two were registered, including representatives from Abingdon, Bluefield, Dante, Marion, Pulaski and Wytheville.

The meeting opened with a devotional service, led by the Y. P. S. L. of St. John's; Allen Jett Sharitz, president of the Wytheville League, presiding, with Jean Bourne as acting secretary. Mr. Sharitz explained the ten-point standard of the Diocesan Young People's Service League, explaining that a Parish League making eight of the ten points is considered a Standard League.

The organized leagues which were represented reported on their work.

The theme of the Conference was "Forward Together". One of the objectives of the Forward Movement is active discipleship. The Rev. Chas. W. Sydnor, of Pulaski, made an address on "What is the Meaning of Discipleship", and the Rev. John A. Winslow, of Dante, spoke on "How Can a Disciple Serve Today?"

The Rev. Devall L. Gwathmey, D. D., chairman of the Diocesan Department of Religious Education, announced that the work of the young people falls under that department, and that the Rev. J. F. W. Feild, of Christ Church, as an associate member of the department, has charge of young people's work in the diocese.

Dr. Gwathmey also announced that Miss Dorothy May Fisher, the national secretary for Young People's Work, will lead a conference of counsellors and advisers, which will be held in Roanoke in the near future.

Charles Weisfeld, of the Y. P. S. L. of St. Thomas' Church, Abingdon, led the noonday prayer. Lunch was served by Group 2 of the Woman's Auxiliary.

T. A. S.

CHICAGO.

Rt. Rev. George Craig Stewart, D. D., Bishop.

Children's Christmas Benefit at Hotel Sherman.

Nearly 1,000 needy children from church settlements and parishes of Chicago got a glipse of the other side of life on December 19 when the Church Club staged its annual Children's Christmas Benefit at the Hotel Sherman. The group came primarily from church institutions and settlements—Cathedral Shelter, Chase House, House of Happiness and St. Luke's Hospital.

Brought to the hotel by the laymen, the children were given a hearty dinner, entertained, heard a message from Bishop Stewart, heard one of their group—an Assyrian boy—recite the Christmas story, received gifts and then were taken back to their homes or institutions.

Proceeds of the benefit, over and above expenses, go to the needy relief funds of the various settlements. John D. Allen and Henry Fowler were in charge of arrangements.

Young People Elect.

Young people of the Church are seeking information and knowledge about their religion as never before, Bishop Stewart told Gamma Kappa Delta, diocesan young people's society, at its annual meeting at Lawson Y. M. C. A., December 16. The Bishop urged the group to make the dissemination of information about the Church as one of its primary objects in 1936.

Francis Miller, Church of the Mediator, Morgan Park, was elected president of G. K. D., succeeding Leigh H. Hunt. Tribute was paid Mr. Hunt for his leadership during the past two years.

The young people's group of St. Elizabeth's Church, Chicago, won the honor shield of G. K. D., awarded each year for distinguished service.

Dr. Hopkins Never Grows Old.

Some clergy never grow old. The Rev. Dr. John Henry Hopkins, rector emeritus of Church of the Redeemer, Chicago, seems to be one of these. Although he retired five years ago and is now in his seventy-fifth year, Dr. Hopkins keeps busy. This is clearly evidenced by the fact that in February when the Rev. Dr. Vedeer Van Dyck, rector of St. Paul's Church, Burlington, Vt., is consecrated Bishop of Vermont, Dr. Hopkins will become locum tenens of the parish.

Dr. Hopkins' return to St. Paul's is unique. He was ordained and married in this church, and his grandfather, Bishop John Henry Hopkins, helped build the church.

Glen Ellyn Goes Ahead.

St. Mark's Church, Glen Ellyn, has done what many thought was impossible. In the recent Centenary campaign in the diocese, St. Mark's put on a thorough campaign and raised, proportionately, probably more than any other parish in the diocese. When the Every Member Canvass came along, many claimed the canvass would suffer as a result of the Centenary drive.

St. Mark's organized and prosecuted a thorough canvass in spite of this feeling, with the result that the amount pledged for 1936 is nine per cent over the amount pledged for 1935. The Rev. Gowan C. Williams, rector, attributes the results to thorough organization and the challenging of the people of the parish.

Honor Colored Actor.

Richard B. Harrison, the late colored actor who became famous for his portrayal of "De Lawd" in Green Pastures, has been memorialized in St. Edmund's Church (colored), Chicago, by the installation of a pipe organ to his memory. The organ was used for the first time at the midnight service Christmas Eve.

The organ is being given by Harrison's friends throughout the country, according to the Rev. Samuel J. Martin, rector. Mrs. Harrison, widow of the actor, and his son and daughter, Lawrence and Marion Harrison, were present when the organ was first used.

Mr. Harrison was presented for confirmation by Fr. Martin to Bishop Stewart more than a year before the actor's death. He had long been attending St. Edmund's and other Episcopal Churches.

Select Heroes of Church.

A new and unique program for the Church Schools of the diocese has been worked out by the Department of Religious Education. It includes the selection of modern "heroes" for the children in the work of the diocese itself.

Three of these "heroes" are present-day workers in the diocese—the Rev. A. E. Johnstone, member of the City Missions staff and chaplain of Lawrence Hall; Deaconess Helen M. Fuller, director of Chase House, and Deaconess Edith Adams, director of the Town and Country correspondence school work. The other two are: Sister Frances, founder of St. Mary's Home for Children, and Mrs. W. H. Benton, director of the Infant Class at St. Paul's Church, which was responsible for the founding of the House of Happiness.

These social service institutions are objects of the Advent Offering for the children. Another unusual feature of the Advent program is a special hymn, composed by Dr. Leo Sowerby, noted composer and organist at St. James' Church.

* * *

The Rev. W. M. Horstick Ministers at Death-bed of Bishop Weller.

In the passing recently of Bishop Weller of Fond du Lac, at Aurora, the Rev. Wm. Horstick played a rather unusual part. Fr. Horstick, who is rector of Trinity Church, Aurora, was called to Bishop Weller's side when it was evident the Bishop could not live. And to the Bishop who had ordained him to the sacred ministry, Fr. Horstick administered the last rites of the Church. Not often is a priest so young as Fr. Horstick permitted to perform such a function on the death of his Bishop.

Downers Grove Celebrates.

The days of cottage and store services were recalled when St. Andrew's Church, Downers Grove, celebrated the fiftieth anniversary of her founding. A huge birthday cake, bearing fifty candles, symbolized the occasion and featured the parish reunion held on Sunday, December 1.

The Ven. W. H. Ziegler, archdeacon of Chicago, preached the anniversary sermon, while the Rev. Prof. Percy V. Norwood of Seabury-Western Theological Seminary, former pastor of St. Andrew's, preached at the festival service in the morning. A church school festival and young people's celebration were other features of the anniversary week.

First services in Downers Grove were held in private homes, in business houses and in school buildings. Then a little frame building in what was called East Grove provided the place of worship. The Rev. Wm. Livermore of Grace Church, Hinsdale, conducted the services in the early days.

SOUTHERN OHIO.

Rt. Rev. Henry Wise Hobson, D. D., Bishop.

Campaign for Children's Hospital Goes Over the Top.

A campaign to raise $120,000 to maintain the Children's Hospital, Cincinnati, the finest service center in the world for sick children, and invaluable because of its research and clinical promotion, has "gone over the top".

Team captains, workers and other friends gathered December 17 at the Queen City Club for the report on the campaign, which opened December 3.

Following announcement by A. E. Anderson, chairman of the board of trustees of the success of the drive, the entire assembly, led by Bishop Hobson, sang the doxology.

The hospital will be able to continue at maximum capacity for the coming year its work for needy children, now 72 per cent of its entire hospital service.

Rev. S. H. Lindsay Appointed Editor of the Messenger.

In order to relieve Canon Gilbert P. Symons of some of his duties, Bishop Hobson has appointed the Rev. Smythe H. Lindsay as editor of the Messenger, diocesan publication for Southern Ohio.

Demands of the Forward Movement and the diocese on Canon Symons' time have become exacting. He is the chairman of the Forward Movement Committee on the manual, "Forward—Day by Day", and is responsible for the editing and publishing of each number.

Mr. Lindsay, a member of the Forward Movement Commission staff, also is on Bishop Hobson's diocesan staff.

The Southern Ohio Diocesan Convention will be held at the Church of the Advent, Cincinnati, January 21 and 22.

Woman's Auxiliary Elects New Officers.

Miss Elizabeth Matthews, of Glendale, nationally known Churchwoman, was elected president of the Southern Ohio Woman's Auxiliary for the triennium of 1936-38 at the recent diocesan convention at Christ Church, Cincinnati.

Vice-presidents are: Mrs. Walter W. Tangeman, Hyde Park, Cincinnati Convocation; Miss Louise McCune, Columbus, Columbus Convocation; Mrs. A. F. Burdoin, Dayton, Dayton Convocation.

Miss Judith Braxton Colston, Mt. Auburn, Cincinnati, is secretary. Mrs. Edward Wagner, Clifton, Cincinnati, is treasurer, and Mrs. Roger Kemper Rogan, Glendale, is United Thank Offering treasurer. Mrs. Lucille Hickenlooper, Hyde Park, Cincinnati, is secretary for the supply department. Mrs. Chalmers Hadley, Cincinnati, is chairman of the educational committee and custodian of the Book of Remembrance. Miss Emily Aldrich, Cincinnati, is field secretary in the department of Religious Education.

Miss Mary E. Johnston, Glendale, is a member of the national executive board.

Conferences of Woman's Auxiliary officers will be held January 9 in Cincinnati, January 10 in Columbus, and January 15 in Dayton.

S. H. Lindsay.

LEXINGTON

Rt. Rev. H. P. A. Abbott, D. D., Bishop.

Bishop Abbott Meets With Mountain Clergy in Annual Conference.

The first annual conference of the mountain clergy of the diocese met in St. John's Church, Corbin, November 15, under the leadership of the Ven. Gerald H. Catlin, Jr., archdeacon of the Mountain Missions. Bishop Almon Abbott attended, and inspired and encouraged the men. Consideration was given to the special problems arising out of the combination of rural and industrial life found in the field. The need for spreading the information about their work throughout the diocese was felt by those attending, and plans were made for a publicity program. In addition to those mentioned, the following attended: the Rev. Messrs. Claudius F. Smith, Middlesboro; Llewellyn B. Catlin, Pikeville; Frederick J. Drew, Beattyville, and Richard C. Patton, Corbin. The next meeting will be in the fall of 1936, at Beattyville.

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Memorials to Beautify St. John's Church, Corbin.

St. John's Church, Corbin, is being beautified by additions to the sanctuary. Wood panelling is being placed on the walls. A new altar, a memorial to the late Archdeacon F. B. Wentworth, has been ordered, as well as new altar brasses, in memory of Mr. Robert Weed and Mrs. Waldo Kammon.

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Central Plan Adopted.

The Woman's Auxiliary of the Church of the Ascension, Frankfort, has adopted the "central" plan, whereby all women are divided into six circles or chapters, including one for the business women. A central organization provides unity.

NEBRASKA.

Rt. Rev. Ernest V. Shayler, D. D., Bishop.

A Working Vestry.

Lady members of the vestry of St. Luke's, Plattsmouth, assisted by a chosen few from the organizations, made 524 quarts of mincemeat which was sold as their contribution toward the funds of the church.

Anniversary Dinner.

The fiftieth anniversary dinner of All Saints Church, Omaha, turned into a spontaneous ovation to Judge William A. Redick, senior warden of the church, diocesan chancellor and member of the original vestry organized half a century ago. One hundred and seventy-five members of the parish paid their respects to the veteran layman as they listened to speeches and descriptions of the early life of the church. Dr. Frederick Clayton, rector, presented Judge Redick with an engraved golden cross, which represented, he said, the esteem in which the recipient was held by all the parish. Mr. A. A. Lowman presided and Bishop Shayler gave an address at the close, summing up the work which had been done and pronouncing the benediction.

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Members of Trinity Guild and Auxiliary served a candlelight dinner recently in the parish house. A cabaret program was presented by a younger group.

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Slight damage to the roof of Clarkson Memorial Hospital Nurses' Home, Omaha, was done recently when a fire was discovered. The blaze, happily, was rapidly extinguished. The cause of the fire is not known.

Anniversary Observed.

The seventieth anniversary of St. James' Church, Fremont, was fittingly observed in November. The Right Rev. Harry T. Moore, Bishop of Dallas, was the guest of honor. He was rector of the parish some years ago. The services opened with the celebration of Holy Communion, at which the Right Rev. Bishop E. V. Shayler acted as celebrant, with Bishop Moore preaching the sermon. Rev. J. Walker, rector, and Rev. William J. H. Petter, of Plattsmouth, assisted. Bishop Moore preached on the text, "God is not the God of the dead but of the living". He emphasized the Church as being the sphere of Divine influence and the society through whom the Spirit of God works in the world. After luncheon Mrs. W. W. Hoagland and officers of the Diocesan Woman's Auxiliary brought greetings to a large number of women of the district. The evening dinner meeting was slightly less well attended by those from a distance owing to a sleet storm and almost impassable highways. The special speakers were Dr. Fred Clayton, of All Saints', Omaha, and Mr. R. D. Neely, an Omaha lawyer, and the chairman of the Diocesan Field Department. The afternoon and evening sessions were held in the newly build parish house.

Wm. J. H. Petter.

OHIO.

Rt. Rev. W. L. Rogers, D. D., Bishop.

Bishop Remington Guest of the Diocese: Field Department Conducting Active Campaign.

The Rt. Rev. William P. Remington, D. D., Missionary Bishop of Eastern Oregon, was a guest of the Field Department of the diocese recently.

Bishop Remington addressed nine Regional Mass Meetings at important centers, in behalf of the Church's program and with part reference to his work in Eastern Oregon.

He also addressed five Regional meetings of the Woman's Auxiliary and preached in four important parishes.

Bishop Rogers, accompanied Bishop Remington and spoke on the program of the diocese.

The Diocese of Ohio is engaging in a campaign to accomplish three aims in 1936. First, to increase Parish giving to restore clergy salaries to an adequate level and to restore Parish activity that has been curtailed because of lack of funds; second, to increase giving to the Church's program to permit a 50-50 division of missionary funds to the General Church on the partnership principal; third, cooperation with the Forward Movement to increase spiritual power of the whole Church.

The campaign is conducted under the auspices of the Field Department, of which the Rev. Walter F. Tunks, D. D., is chairman, and Mr. Clifford C. Cowin is Secretary.

An attractive pamphlet entitled, "The Diocese of Ohio Must Advance With the Whole Church," has been distributed to all communicants.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop

What One Parish Has Accomplished in a Year's Time.

In a recent bulletin of the Church of the Good Shepherd, Corpus Christi, Texas, the following list of memorials and improvements, which have been added during the past year, appeared:

Oak Reredos and Altar, in memory of Alfred George Heaney and Minerva Pierpont Heaney, given by Mrs. Roy E. Miller, Mrs. Richard King and Dr. Harry G. Heaney.

Grass Altar Rail, given in memory of the late Robert Clinton Quin, son of Bishop Clinton S. Quin, given by Mr. Sam Steves.

Complete set of Altar Hangings, one each for the four Church seasons, given by a non-resident friend of the Parish.

Complete Communion Service, including Chalice, Pater, Spoon, Ciborium and Flagon, given in memory of the late Rev. Dr. John W. Sykes by friends and organizations in the Parish

Brass Alms Bason given in memory

Classified Advertisments and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH VESTMENTS.

Cathedral Studio, Church embroideries, Altar and Pulpit Hangings. Stoles from $6.50. Burse and veil from $10. Surplice from $8. Send for complete line of pure Irish linens by the yard. Silks, fringes and gold thread. Embroidered emblems ready to apply. Altar Guild Handbook, 50c.

L. V. MACKRILLE
11 W. Kirke St., Chevy Chase,
Washington, D. C.
Telephone Wisconsin 2752.

CHURCH LINEN.

FINE IRISH LINEN specially selected for Church use. 36 inches to 54 inches wide, cut any length. Sample of 12 qualities on request. Mary Fawcett Company, 812 Berkeley Ave., Trenton, N. J.

FOUNTAIN PENS.

LIFETIME GUARANTEED FOUNTAIN PENS, price 75 cents each or (2) pens for $1.25, postpaid. These pens are guaranteed to give satisfaction. Colors—pearl-gray, the same pens that sell in stores for $2.

I also take subscriptions for all magazines published, at publisher's rates, or less, and I will appreciate your orders. Sold by a shut-in. Edward P. Broxton, 1426 Arsenal Avenue, Augusta, Ga.

ARE YOUR KEYS WORTH A QUARTER? Send me 25c. and I will stamp your name on a metal key tag (ring included). Name plates for dog collars and trunks, twenty-five cents.

I also take subscriptions for all magazines published, at publisher's rates, or less, and I will appreciate your orders. Sold by a shut-in. Edward P. Broxton, 1426 Arsenal Avenue, Augusta, Ga.

DEATHS

ELIZA CHEW AMBLER BLACKFORD.

Entered into Life Eternal, in her seventy-ninth year, at her home at the University, on November 19th, ELIZA CHEW AMBLER BLACKFORD, widow of the late Dr. L. M. Blackford, for forty-three years Principal of the Episcopal High School at Alexandria.

Mrs. Blackford was the daughter of the Rev. John Ambler and Anna Mason Ambler, and a granddaughter of the Hon. James Murray Mason. Her entire life was spent in Virginia, except a few years following the War Between the States, when she was with Senator Mason during his exile in Canada. After her husband's death in 1914, Mrs. Blackford moved her residence to Charlottesville so as to be with her aunt, Miss Virginia Mason; and to complete the education of her two youngest sons at the University.

Five sons survive her: Dr. John Minor Blackford, of Seattle, Wash.; Rev. Ambler Mason Blackford, of Jacksonville, Fla.; Rev. Randolph Fairfax Blackford, of Leesburg, Fla.; Dr. Launcelot M. Blackford, of Atlanta, Ga.; and Dr. Staige Davis Blackford, of the University of Virginia.

In the passing of Mrs. Blackford to her "home not made with hands", though many are conscious of a deep sense of bereavement, there can be none among those who loved her who are not sharing in her final spiritual triumph. Hers was one of the great souls whose ascension sheds a special benediction on those they leave.

Having known her well since childhood, I can never think of Mrs. Blackford except as one who was forever giving—of herself, her sympathy and her worldly possessions. The only person she failed to consider in her daily life was herself.

There are old Episcopal High School boys in all parts of the country who will never forget how she nursed them when physically ill and comforted them when, as new boys, they were assailed by homesickness. Children were always drawn to this lover of childhood, recognizing a sympathetic spirit whose fund of enchanting stories was inexhaustible. Unfailingly considerate and generous to her servants, which is the acid test of kindness, they adored this ever-responsive friend who made their problems her own.

Never were those words "It is more blessed to give than to receive" more clearly demonstrated than in Mrs. Blackfords' life.

Though so physically handicapped in her latter years that she could seldom leave her front porch, and in spite of the fact that her eyesight had almost completely failed, it has rarely been my privilege to see a more ineffably lovely spirit transcend the limitations of the body. During her last days she was continually enumerating her many blessings, and never once referred to what most people would consider her afflictions. "I have all that I could ask for in this life," she would often say to visitors, "and everything to look forward to in the next."

One who knew her well referred to these latter years of Mrs. Blackford's life as "the supreme achievement of spiritual development".

Having lived to make others happy, her reward was an abiding faith and joy that nothing could take from her. May the radiance of her spirit, as it travels on, continue to light the way for those she left still in their pilgrimage.

IDA MASON BURKE.

of Grace Adrian Beynon by the Woman's Auxiliary.

Complete set of Altar Linens and large chest of drawers, given by the Sara Belle Clark Chapter, Daughters of the King.

New Vestments for the Senior Choir, given by the Parish Aid.

New Vestments for the unior Choir and Servers' Guild, given by the Church School and made by Mrs. Walter E. Dickerson.

Rebuilding and repainting the Church pews. A contribution of the Parish Aid.

Rebuilding and raising the Chancel windows to accommodate the new Altar and Reredos. A contribution of St. Christopher's Guild.

Redecorating the interior of the church. A contribution of the Parish Aid.

Repainting the exterior of the Church and Rectory. A contribution of St. Christopher's Guild.

Resurfacing and refinishing the Church floor. A contirbution of the Church School.

Brass Candle-Lighter and Extinguisher, given by the late Mrs. J. H. C. White.

Silk Church flag made and presented by Blanche Russell, Cleveland, Ohio, and silk American flag given by the children of the Church School.

A $53,000 fund raised to erect a community educational and recreational building.

The Rev. William Capers Munds, rector of the Church of the Good Shepherd, came to that parish from the Church of the Incarnation, Cleveland, Ohio, in September, 1934.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Preaching Mission Held in St. John's, Royal Oak.

The Rev. Berton S. Levering, Vicar of All Saints' Chapel, Detroit, was the Missioner at a Preaching Mission in St. John's Church, Royal Oak, beginning at a service on Sunday evening, December 1. The Mission continued to meet each evening except Saturday at the Church, and closed with a special service on Sunday morning, December 8. The Rev. Charles C. Jatho, rector of the parish, acted as assistant to the Missioner.

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Annual Service of Masons at Cathedral.

The Rt. Rev. James M. Freeman, D. D., Bishop of Washington, was the special preacher in St. Paul's Cathedral, Detroit, on Sunday morning, December 1.

At the evening service that day the annual service for Royal Arch Masons of Wayne County was held. This year the Ark and Thomas Peters Chapters of Windsor, and the Grand Capter of Ontario, were invited to participate in the service, and several hundred Royal Arch Masons in full regalia formed an imposing procession into the Cathedral for the service. The main parts of the service were all in charge of members of the Royal Craft. The Very Rev. Kirk B. O'Ferrall, D. D., Dean of the Cathedral, conducted the service and preached. The Rev. Bates G. Burt, rector of All Saints' Church, Pontiac, and Grand Chaplain, read the Lesson. The music was under the direction of Francis R. Mackay, organist and master of the choristers. Charles Gillet acted as marshal.

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Resignation.

The Rev. Clarence Parker, rector of Christ Church, Adrian, since 1930, resigned the parish on December 1.

Bishop Page and Mr. Charles O. Ford, Executive Secretary, visited the Parish on Friday evening, November 29, and inaugurated the fall Every Member Canvass. Both made addresses to the group present at the dinner meeting.

Training School for Lay Readers Well Attended.

The seventh annual Training School for Lay Readers, held in St. Paul's Cathedral, Detroit, for five consecutive Thursday evenings under the direction of the Ven. Leonard P. Hagger, Archdeacon of the diocese, closed with a banquet for the members of the school, at St. Andrew's Church, Detroit, on the evening of Monday, November 25. About thirty-five laymen have been enrolled in this year's school, which was conducted by Archdeacon Hagger with the assistance of Edward C. Douglas, Musical Director of St. Andrew's Church. A part of this number has representative Lay Readers now licensed to officiate in various Mission stations under the Archdeacon's direction, and in various parishes under the direction of their own clergy; other enrollemtns have been those of laymen desiring to take up the work of Lay Reading.

The speaker at the service following the banquet on November 25, was Bishop Page, whose subject was "Vitalizing Christianity."

RHODE ISLAND.

Rt. Rev. James De Wolf Perry, D. D., Bishop.

Rt. Rev. G. G. Bennett, D. D., Assistant.

Archbishop and Mrs. Temple Guests of Bishop and Mrs. Perry Over Christmas.

The diocese and the State have been awaiting the coming of the Archbishop of York with special reasons for the expectancy. In the first place, Bishop Perry, as Presiding Bishop of the Episcopal Church, invited the Archbishop to come to this country, and he and Mrs. Temple were entertained by Bishop and Mrs. Perry over Christmas. His Grace met the clergy of the diocese at breakfast on Tuesday morning, December 24, in the Guild House of St. Stephen's Church, Providence, immediately after a service of Holy Communion, which the Archbishop celebrated. And on Chrismas morning he preached in Grace Church, situated in the heart of the city and noted for its hospitality to all sorts and conditions of wandering worshippers. The Archbishop has now been long enough in this country to stimulate public interest in his views

on social justice, peace and international relations.

The Archbishop was the celebrant at Holy Communion on Christmas Eve at midnight at the Cathedral of St. John in Providence. On Monday night the Archbishop and Mrs. Temple were entertained at a dinner of twenty guests by Mr. and Mrs. E. Bruce Merriman.

Fifty-two Missions Planned for the Diocesanwide Mission.

The Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol, for the Committee on the Diocesanwide Mission to be held here February 2-14, has released for the newspapers the first official statement in connection with that movement. For four months the committee has been meeting once a week, and the release is a summary of what has been done in that time.

Fifty-two missions have been planned in as many parishes and missions. In some parishes a children's mission will be held in the afternoon. Prayer groups and calling groups have been organized to stimulate parochial interest. A committtee of seventy laymen under the leadership of Albert E. Thornley, of Pawtucket, is at work for similar ends in the diocese. A special hymnal is being prepared by Bishop Bennett. Careful instructions have been drawn up by the main committee and sent to all the clergy.

The final paragraph of the release reads:

"This movement is the most intensive of any ever undertaken by any diocese of the Episcopal Church. There have been simultaneous missions held by the parishes in cities and others held by the principal churches in dioceses, but nothing of this nature has ever been attempted before, and the expectancy of the Church is being aroused very rapidly."

MISSOURI

Rt. Rev. William Scarlett, D. D., Bishop.

Bishop Cross, of Spokane, was in St. Louis, Sunday, November 24, and spoke at three churches on the Forward Movement. He spoke at Christ Church Cathedral in the morning, at St. Peter's in the afternoon and at St. Michael's and St. George's Church Sunday night, the night service at the last named church being a large Dioecsan meeting with all clergy in attendance and Bishop Scarlett presiding. Dr. Karl Morgan Block, rector of St. Michel's and St George's, is a member of the committee on the Forward Movement, and recently spoke at a rally held at Trinity Cathedral, Little Rock, Ark., in this connection.

T. Carter Johnson.

Personal Notes

Dr. John W. Wood entered the New York Hospital on December 17 for a period of rest and recuperation from ill health brought on in part by the long strain of supervising the Church's foreign missionary work in these recent difficult years. He is under the care of his brother, Wilson Wood, M. D., and is to avoid official responsibilities for another month.

* * *

Clerical Changes.

The Rev. Louis L. Perkins, for the past nine years rector of St. Paul's Church, Kittanning, Pa., has resigned to accept a call to the rectorship of the Church of the Good Shepherd, Shelton, Connecticut. Mr. Perkins will begin his new work January 15. During his rectorship at St. Paul's, Mr. Perkins has added many improvements and been actively interested in the missionary work in that section of the diocese. He has served on numerous diocesan committees.

* * *

The Rev. Albion Ross, rector of Holy Trinity Church, Hollidaysburgh, Pa., has been appointed to the pastorate of the American Church in Berlin. Philips Brooks was once minister of this church, which is undenominational, and serves the American colony in the German capital.

The Rev. Philip P. Werlein, rector of the Church of the Redeemer, Houston, Texas, has become rector of St. James' Church, Baton Rouge, Louisiana, a church having over a thousand communicants. Mr. Werlein's ministry in Houston was most successful in every way. The building of an imposing community and educational building was one of the leading achievements of the Church of the Redeemer during his ministry there.

Rev. Walter C. Klein, S. T. D., chaplain of Morristown School, is also vicar of St. Paul's Church, Morris Plans, N. J. Address, Morristown, N. J.

Rev. George T. Lascelle, formerly rector of St. John's Church, Oneida, N. Y., has become rector of the Church of the Messiah, Glenns Falls, N. Y.

Rev. Robert D. Smith, formerly assistant at Grace Church, Jamaica, L. I., N. Y., is rector of Grace Church, Trenton, N. J. Address, 474 Greenwood Ave.

Rev. Johnson A. Springsted, formerly rector of the Church of the Messiah, Glenns Falls, N. Y., has become rector of St. John's Church, Oneida, N. Y.

Rev. W. S. Blackshear, formerly in charge of St. Paul's Church, Freeport, Texas, is rector of All Saints' Church. University of Texas, Austin, Texas.

* * *

Ordinations.

Priest.

The Rev. Harris J. Mowry, Jr., and the **Rev. Henry P. Krusen** were advanced to the priesthood by Bishop McCormick, of Western Michigan in St. Luke's Church, Kalamazoo, Mich., on December 18. The ordinands were presented by the Rev. A. Gordon Fowkes, rector of St. Luke's, and the Rev. Dr. James E. Wilkinson preached the sermon. The service was followed by a luncheon in the Parish House. About fifteen of the clergy of the diocese were present in the chancel.

The Rev. Mr. Mowry becomes rector of St. James' Church, Albion, and the Rev. Mr. Krusen rector of Holy Trinity Church, Manistoe.

* * *

Ordinations.

The Rev. Robert Longacre Jacoby was ordained to the priesthood in the Church of St. James the Less, Falls of Schuylkill, by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, acting for the Bishop of Washington, at a special service.

Mr. Jacoby, who is a Philadelphian, a graduate of the University of Pennsylvania and widely known in musical circles in this city, has been serving his diaconate on the clergy staff of St. Stephen's Church, one of the largest parishes of the Church in the national capital. During his student days at the University he was associated with the Rev. "Jack" Hart, at that time in charge of the Episcopal Church student work at the University, and he entered the ministry from St. James the Less.

The Rev. Dr. George F. Dudley, rector of the Washington parish in which Mr. Jacoby is serving, came to Philadelphia by appointment of Bishop Freeman and preached the ordination sermon. The Rev. Charles Jarvis Harriman, rector of St. James the Less, was Mr. Jacoby's presenter, and the Rev. James M. Niblo, rector of St. John's, Norristown, and Canon Residentiary of the Cathedral Church of Christ, Upper Roxborough, was master of ceremonies.

* * *

Deacon.

Dudley B. McNeil was ordained deacon by Bishop Stewart, of Chicago, in St. Lawrence's Church, Libertyville, Ill., November 30. The candidate was presented by the Ven. W. H. Ziegler and is deacon at St. Lawrence's Church. The Rev. C. W. Brown preached the sermon.

* * *

Deaths.

Mrs. Randolph Dies.

Mrs. Isham Randolph, mother of the Rev. Oscar DeWold Randolph, rector of the Virginia Episcopal School at Lynchburg, Va., and also of Colonel Robert Isham Randolph, prominent Chicago Churchman, died at Colonel Randolph's home in Riverside, Ill., a suburb of Chicago. The Randolph family has been prominent in Chicago affairs for many years. Colonel Randolph was an official of the 1933 Century of Progress Exposition in Chicago. Burial was in Virginia.





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THOUGHTS for the THOUGHTFUL

Each day is an opportunity to start all over again—to cleanse our minds and hearts anew, and to clarify our vision. Let us not clutter up today with the leavings of other days.—Oliver Wendell Holmes.

"It should be a point of honor to us," says Dean Inge in his little book, "The Gate of Life", "that the world shall be somehow a gainer by our sojourn in it."

God's justice and love are one. Infinite justice must be infinite love. Justice is but another sign of love.—F. W. Robertson.

Thou, Thou art conqueror and Lord of all,
And I in Thee have found the soul's renewing.
Thy grace is mine, Thy strength is at my call,
And Thy reward but only waits the doing.
—Robt. MacGowan.

It is right to be happy. There is joy in Heaven, and Jesus began His ministry on earth by indicating the way to blessedness. It is right to be happy, and it is imperative to be good. We do not believe that the conduct God requires can issue in unhappiness.—Rev. T. E. Gouwens.

The Church of Christ will be incomplete as long as the representatives of any people, nation, or tongue are outside its pale.

Great old Sir Walter Scott said: "There never did and never will exist anything permanently noble and excellent in character which was a stranger to the exercise of resolute self-denial."

"When we look down, our shoulders stoop. When we look down in our thouhts our character stoops. It is only when we look up that the body becomes erect. It is only when our thoughts look up that our life becomes erect. Let us seek those things which are above.

"Open our eyes to see Thee as Thou art: help us so to know Thee that we may love Thee: so to love Thee that we may grow more like Thee: so to follow Thee that through us others may know Thee and find in Thee their hope, their life, their joy."

To recognize with delight all high and generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have least sympathy—this is the only spirit which can heal the love of slander and of calumny.—E. W. Robertson.

Not only by blue Galilee
Did He the leper cleanse, the dead
Raise unto life, and on all hearts
That mourned, His matchless glory shed;
Today He speaks, in homes of men,
To heal each spirit sick with sin,
And at the door of every life
He stands and seeks to enter in.

We cannot deny or ignore the hard experiences of life—they must come to all of us—but they will be softened wonderfully if we carry in our hearts the sure conviction that God lives and cares.
—Today.

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